



SOCIAL SCIENCES UNIVERSITY OF ANKARA
INSTITUTE OF SOCIAL SCIENCES

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CONFLICT TRANSFORMATION THROUGH PEACE EDUCATION: THE CASE OF
WEST AFRICAN NETWORK FOR PEACE BUILDING- GHANA
(WANEP-GHANA)

Master Thesis

MASTER OF ARTS IN PEACE AND CONFLICT STUDIES

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...10.03.2020

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Müdür

STATEMENT OF AUTHORSHIP AND ORIGINALITY

I hereby declare that; I am the sole author of this M.A. Thesis and that I have not used any sources other than those listed in the bibliography and identified as references. I further declare that I have not submitted this thesis at any other institution in order to obtain a degree.

Alhassan Tahiru

(Signature)

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ÖZET

Barış Eğitimi, barışı teşvik etmenin etkili metotlarından biri olarak kabul edilmektedir. Barış Eğitimi kavramı, barışın inşası ve çatışma çözümü süreçlerinde merkezi bir güç olarak ortaya çıkmaktadır.

Bu çalışma, Batı Afrika Barış İnşası-Gana Ağı (WANEP-GHANA)'nın, Gana'da Barış Eğitimi yoluyla barışı güçlendirme çalışmaları üzerine odaklanmaktadır. Çalışmanın genel amacı, WANEP-GHANA'nın Barış İnşası yaklaşımını araştırmak ve incelemektir. Bu tez çalışmasında şu temel araştırma sorusunun cevabını aranmaktadır: Gana'daki çatışma çözümü yaklaşımı ve barış inşası mekanizmasının bir parçası olarak, Barış Eğitimi metodu nasıl örgütlendi ve uygulandı?

Bu araştırmada, birincil ve ikincil verileri toplamak için nitel araştırma metodu kullanılmıştır. Bu metoda uygun olarak, WANEP-GHANA'nın hakkında bilgi toplamak ve kuruluşun algı ve perspektifini değerlendirmek için yarı yapılandırılmış mülakatlar yapılmıştır.

Çalışma, WANEP-GHANA'nın Gana'da barışı sağlamak için kullandığı Barış Eğitimi yöntemleri olarak kabul edilen programları ve etkinlikleri değerlendirmektedir.

Çalışmanın bulguları, Barış Eğitimi'nin çoğunlukla örgün olmayan konulara odaklandığını, dolayısıyla örgün okul sistemi ve yapısı dışında ortaya çıkan eğitim girişimlerinin ve programlarının etkili olduğunu göstermektedir.

Çalışma ayrıca, WANEP-GHANA'nın karşı karşıya kaldığı büyük zorluklara rağmen, Gana'da Barış İnşası alanında kritik bir rol oynamaya devam ettiğini de savunmaktadır.

Anahtar Kelimeler: *Barışı İnşası, Eğitim, Barış Eğitimi, Çatışma çözümü, Sivil Toplum Örgütü.*

ABSTRACT

Peace education is recognized as one of the effective ways to promote peace. Peace education as a concept and practice has emerged as central force in peacebuilding and conflict transformation. This study focuses on the West Africa Network for Peacebuilding-Ghana WANE- Ghana, and its quest to promote peace and transform conflict through peace education in the Ghanaian context. The study seeks to answer the research question: “How peace education at WANE-Ghana is operationalized and applied as part of conflict transformation approach and peacebuilding mechanism in Ghana? ”To answer this question, qualitative research approach is applied to gather both primary and secondary data. Semi-structured interviews were practiced/applied to ascertain the perception and perspective of key informants of the organisation understudy. The study highlights specific programs and activities as peace education approaches with which the network used to promote peace in Ghana. The findings of the study indicate that peace education at WANE-Ghana is largely focused on the non-formal aspect, thus the educational initiatives and programs of the organisation that occurs outside formal school system and structure. The study gathered that the delay of court cases at the law courts of Ghana awaiting final determinations and the problems of funding are mainly the challenges militating against the organisation and its quest to transforming conflict. The study also maintains that despite the challenges confronting the organisation, it continues to play active role in the area of conflict transformation and peace promotion in Ghana.

Keywords: *Peacebuilding, Education, Peace Education, Conflict Resolution, Civil Society Organisation.*

ABBREVIATIONS

ECOSOCC	Economic Social and Cultural Council
ECOSOC	Economic and Social Council
ECOWARN	Economic Community of West Africa Early Warning and Response Systems
ECOWAS	Economic Community of West African States
CSVRA	Continental Structural Vulnerability and Reliance Assessment
CSVMS	The Country Structural Vulnerability Mitigation Strategies
CEWS	Continental Early Warning Systems
CDD	Centre for Democratic Governance
CCG	Christian Council of Ghana
CEO	Catholic Education Office
CSDG	Civil Society Coordination and Democratic Governance Programme
CORDAID	Catholic Organization for Relief and Development Aid
CSO	Civil Society Organisation
CDDG	Curriculum Development Division of Ghana
CBE	Complementary Basic Education
DSRPS	Declaration on Sub Regional Approach to Peace and Security
ECCP	European Centre for Conflict Prevention
FCUBE	Free Compulsory Basic Education
GAP	Ghana Alert Project
GPPAC	Global Partnership for Prevention of Armed Conflict
GHANEP	Ghana Network for Peacebuilding
GPPAC	Global Partnership for Prevention of Armed Conflict

GPI	Global Peace Index
GCDD	Ghana Centre for Democratic Development
IEPCG	Inter Ethnic Peace Committee in Ghana
IEPCN	Inter-Ethnic Peace Committee in Nigeria
IPI	International Peace Institute
KAIPTC	Kofi Annan International Peace Training Centre
NAPE	Non-Violence and Peace Education
NGO	Non-Governmental Organisation
OMC	Observation and Monitoring Centre
PBSO	The Office of High Commissioner for Human Rights
PRIO	Peace Research Institute Oslo
R2P	Responsible to Protect
SPDGG	Supplementary Protocol on Democracy and Good Governance
UNDP	United Nations Development Fund
UN	United Nations
UNMHRM	United Nations Manuals on Human Rights Monitoring
UNICEF	United Nations Children's Fund.
UNESCO	United Nations Educational, Scientific and Cultural Organization
WARN	West Africa and Early Response Network
WIPNET	Women in Peace Building Network
WANEP	West African Network for Peacebuilding
WAPI	West Africa Peace Institute

This is dedicated to my late brother Jafaru Tahiru, Masud Tahiru, My mother Ramatu Amadu, my lovely wife Saudatu Ibrahim Amadu.

CHAPTER ONE

INTRODUCTION

Violent conflicts in many parts of the world has affected many people and communities. The use of violence instead of peace and negotiations in settling disputes by conflicting parties has always been the cause of humanitarian crises and catastrophes, such as displacement of huge number of people especially women and children. Violent conflicts do not only lead to loss of lives but also destruction of physical infrastructure, interruption of education, health services, indirect effects on trade and tourism which weakens country's fiscal position and hurt growth and development. Gupta et al (2002,26) posited that associated outcomes of conflicts have retarded social growth, rendered economies of many countries to the brink of collapse and generally threatened human existence, it is for these reasons why there is the urgent need for peace and stability in every sphere of our lives.

Africa as a continent has received its share of conflicts and violence which have prompted the preposition and assumption that Africa is the home of wars and instabilities. Since the 1960's, a series of civil wars have taken place throughout Africa including Sudan (1990-1995), Chad (1965-1985), Angola 1974, Liberia (1980-2003), Nigeria (1967-1970), Somalia (1993-1999), Rwanda (1990-1994) and Sierra Leone (1991-2001). (Aremu 2010,549). The growing incidence of violent conflicts in the world and Africa in particular has called the attention of stakeholders including international, national and civil society organisations to engage in institutional cooperation and partnership towards the prevention of conflict and promotion of sustainable peace.(Kendra 2018,3).These efforts aimed at generating practical ideas and frameworks that would help towards the prevention /reoccurrence of conflicts and as well provoke the necessary changes in people's attitude, behaviour and values. It is to influence people's decisions to choose dialogue, cooperation, tolerance as an alternative to conflicts and confrontations in resolving disputes.

The United Nations Development Programme (UNDP), the Peacebuilding Support Office (PBSO), the Office of High Commissioner for Human Rights (OHCHR) among others are some frameworks and peacebuilding architecture at the United Nations structure. These frameworks serve as operational guidelines used in the implementation of projects and programs at the global level. They seek to support member countries and peacebuilding organisations at different levels in their quest to prevent violent conflicts and promote

peaceful coexistence. Example of countries in which the UN has played crucial roles in prevention of violence escalation include countries like Liberia (2003), Guyana (2002-2015), Burkina Faso (2014-2015). (UN 2018,4-14).

The African Union at the regional level has developed and adopted a continental structural conflict prevention framework which is also an instrument and mechanism to facilitate the prevention of conflicts and wars. Issues like good governance, human rights, democratisation process, terrorism and the reduction of interstate conflicts are areas of special attention of the framework. The Country Structural Vulnerability and Resilience Assessment (CSVRA), the Country Structural Vulnerability Mitigation Strategies (CSVMS), Continental Early Warning System (CEWS) many others are some of the frameworks and peacebuilding architecture at the AU. (Fisher 2010,18). These among other initiatives are measures at the regional level in which its observance would not only reduce and address structural and root causes of violence but also consolidate peace and harmony in the region.

In the West African sub region, the Economic Community of West African States (ECOWAS) has been at the forefront of responding to conflicts of different kinds across communities through its peacebuilding architecture and conflict prevention systems. According to Reuben (2017) West Africa is the region with the most advanced and sophisticated peacebuilding architecture in Africa as far as peace, conflict management and prevention is concern. The region has taken a lead role in peace making, peacekeeping and building of strong institutional frameworks, operational conflict prevention mechanisms and architecture that seeks to prevent the reoccurrence of conflicts within the sub-region. The framework stresses on regional collaborative and collective action across all sectors. Governments, regional organisations, non-governmental organisations and local actors are strategic partners involved in working towards the realisation of peace. (Reuben 2017,37)

The Mediation and Security Council (MSC), the Early Warning and Response Network (ECOWARN), the ECOWAS Standby Force, the ECOWAS Conflict Prevention Framework, ECOWAS and Civil Society. The 1999 Protocol Mechanism for Conflict Prevention, Management, Resolution, Peacekeeping and Security, the 2001 Supplementary Protocol on Democracy and Good Governance, the Declaration on a Sub-Regional Approach to Peace and Security in 2003, the Convention on Small Arms and Light Weapons in 2006 among others, are some of the frameworks and regimes adopted by ECOWAS with the vision of achieving the goal of peace and conflict prevention in the region. (John 2011,40-47).

In Ghana, and in West Africa at large, (WANEP) has gained the recognition of UN, AU and ECOWAS as a critical actor in conflict prevention and peacebuilding. The UN, AU, ECOWAS have all identified WANEP as a grassroots organisation worthy of partnering. The presence of the organisation in all West African countries and with over 500 network member organisations, makes it a reliable and crucial partner towards conflict transformation and peacebuilding in West Africa. (David et al 2016,128). The focus of this study is to therefore examine and investigate more closely the approaches of the WANEP in promoting peace through peace education with concentration on Ghana. The research assesses the viability of their activities and how it is used as a tool to promote peace in Ghana. The country Ghana is chosen purposely for its stability, growing democracy and sustainable peace that has been touted by many.

The selection of WANEP- Ghana peace education program in this study is based on the fact that the organisation has been working in the area of peacebuilding and conflict transformation in Ghana for two decades which has attracted commendations by regional and international organisations, unfortunately there is no adequate academic research or reflection on the work of the organisation. Consequently, this study fills the gap of bringing to light, the understanding of how the organisation operationalised its peace education as an approach to peacebuilding and conflict transformation in Ghana. The study at hand aims to; access and understand the approaches of WANEP-Ghana's peace education and its operationalisation as a conflict transformation tool in promoting peace in Ghana.

The main objective of the study at hand is to understand “how peace education at WANEP- Ghana is operationalized and applied as part of conflict transformation approach and peacebuilding mechanism in Ghana?” There has been little or no systematic, independent analysis of the range of activities undertaken by WANEP-Ghana, its peace promotion efforts and its involvement in conflict transformation activities. For this reason, this thesis seeks to address this gap by providing an important examination of the approaches of WANEP in fostering peace in Ghana, with focus on its peace education programs as a mechanism for conflict transformation. The main objectives of the study are.

- to provide the first independent systematic analysis of WANEP-Ghana's peace education program as a mechanism to conflict transformation
- to contribute to literature on peace education in West Africa and Ghana which remains under researched, and

- to generate recommendations and suggestions towards enhancing the effectiveness and impacts of peace education based on the findings.

1.1. Research Question.

The study attempts to discuss how peace education at WANEP-Ghana has been operationalized and applied as part of conflict transformation approach and peacebuilding mechanism in Ghana. More specifically, the study questions:

- What specific programs and activities the organisation embarks on in the realisation of peace in Ghana?
- What ways does the peace education programs at WANEP-Ghana contribute to conflict transformation in Ghana?
- What are the challenges militating against the organisation in the operationalisation of its conflict transformation approach through peace education?

The following section discusses the theories of peacebuilding and explain the phenomena of conflict transformation as a correct theory capable of supporting the assumptions of the study.

1.2. Problem Field and the Theoretical Framework

This section attempts to elaborate and find answers to the following sub questions.

What are the existing theories of peacebuilding?

What are their main challenges and criticisms according to academic literature?

What is conflict transformation according to theory?

This theoretical framework would address the above questions and further explain why the study adopted the conflict transformation theory as a conceptual scheme of this research. It discusses three other theory clusters of peacebuilding, their associated criticisms/challenges and further affirm the reason why conflict transformation theory is most appropriate for transforming conflict as far this study is concern.

Contemporary conflicts are characterised with many dynamics which has led peace actors to apply different kinds of approaches that seek to halt violence and promote peace. Unfortunately, conflicts sometimes reoccur even in areas where it is believed to have been resolved, the case of Dafur in the western Sudan, Bosnia, Afghanistan among others are of

classical example. (Welling 2007,159). The resurfacing of conflicts even after the application of several strategies by peace actors to resolved them called for more transformative approaches, capable of not only stopping conflicts but prevent the re-emergence of old ones. According to Sang (2012) Conflicts go through many cycles and series of vicissitudes marked by escalations and de-escalations. Therefore, it is important for peace actors to understand the type of conflict they are dealing with so to determine interventions necessary for transforming them. (Sang 2012,36).

Several theories exist in academic literature seeking to explain a certain phenomenon or attempt to offer understanding as to why and how events happened. Abend sees theory as a body of principles and concepts capable of explaining a phenomenon. Theories serve as lenses of understanding situations or events being studied. (Abend 2008,178). Several theories have been advanced by different theorists as far as peacebuilding is concerned. Each theory has its uniqueness and significance. This section would provide explanation to the various theories and further elaborate how the theory of conflict transformation differs from the other theories of peacebuilding in its scope and applications.

The first theory one is the conflict resolution theory. This theory maintains that for conflicts to be solved, there is a need to develop a workable process of resolution that would be generally acceptable and welcomed by conflicting parties and should be effective in the restoration of peace. This approach put emphasis on solving the underlying root causes of conflicts, resolve and rebuild the ruined relationships between parties. (Pruitt 2009,276).According to the conflict resolution theory as mentioned by Adriana (2016), in times of conflicts people cannot compromise or do away with their fundamental needs and interest, therefore there is the need for a skilled, influential third party that would lead the process of reconciliation through the proposing of effective solutions to conflicts. Western academic institutions embarked on conflict resolution and peacebuilding workshops for actors who are close to conflicting parties in the early periods of the conflict resolution school. (Adriana 2016,27).

Paffenholz(2009,4)added that the main suppliers of the conflict resolution theory are international NGOs who often work with national and local organisations, civil society organisations, through activities such as peace education, dialogue projects, conflict resolution training, workshops among many other trainings aimed at building the capacity of non-official actors of conflicts and to rebuild the ruined relations with parties, as well find

solutions to the causes of conflicts. The early conflict resolution theory began as an elite based approach to conflict prevention; however, the scope has substantially broadened with the inclusion of many individual actors and civil society groups. As no theory is sacrosanct, this theory has been criticized as vague and unclear, as its approaches are difficult to measure. Critics of this theory argue that building of peace must reflect the interest, needs and identities of the local actors and that programs or initiatives aimed at building peace or transforming conflicts should not be forced on others without their direct participation and engagement. The mere engagement with civil society and local organisations does not necessarily lead to overall peace at the national level and improving relations among conflicting parties does not automatically lead to the end of violence or war.(Hugh,2011,9).According to Yordan(2003,70) the conflict resolution theory is faced with pressing difficulties particularly its generic nature and the claim that it is applicable to any social conflict in any part of the world, this assertion is disputed since different cultural, traditional perspectives and dynamics is omitted by this theory. The omission of cultural variables questioned the viability of this approach as many violent conflicts are fuelled by negative attitudes ingrained and fixated in cultural perspectives.

The enumerated deficiencies of this theory bring to question the practical relevance of the conflict resolution theory as an appropriate framework to solving conflicts. With respect to this study, the theory of conflict resolution is inappropriate and unsuitable to explain the peacebuilding approaches at WANEP-Ghana, since the approaches to the promotion of peace by the organisation is multifaceted and multi-dimensional. Primary and secondary data gathered during this study indicates that the peacebuilding operations of WANEP-Ghana follows a comprehensive effort as well as supporting structures in communities that consolidate peace and social harmony among conflicting parties. Meanwhile the conflict resolution theory fails to recognise, identify and encourage grassroot participation as far as building of peace is concern. Conflict resolution lacks broad and clear directions of tackling conflicts and its associated causes, hence inappropriate to better explain the peacebuilding mechanisms of WANEP-Ghana. As this theory is not satisfactory in ending conflicts in a broader sense, the study also discussed the conflict management theory.

The conflict management theory is the oldest school of thought. This theory views conflict as inescapable and ineradicable consequence, as conflicts arise from differences in values, interest and beliefs, resolving of conflicts emanating from these positions are unrealistic if not impossible and the best way is to manage the conflicts by minimizing the extent of its

escalation to violence and restore order for normal life and routines to continue.(Paffenholz 2009,3). The focus of this approach is a short-term management of conflicts through the engagement of those who are in power positions and have the wherewithal to bring violent conflicts to a reasonable end by the process of negotiations, cooperative systems and settlements. (Adriana 2016, 27). It concentrates on identifying leaders of conflict parties and bring them to the negotiating table in order to find an amicable solution to conflict. This theory is also referred to as the '*Outcome-Oriented Theory*' (Paffenholz, 2009) or the '*Conflict Regulation Theory*' (Ramsbotham et al, 2012), since its primary focus is to put an end to conflict in a shortest possible time or period. It connotes the short-term response to conflicts but not to explicitly deal with the causes of conflict and its related effects, so to avoid conflicts from resurfacing and re-emerging. It is a more limited process of containment and settlement of violent conflicts. This approach is criticised by peace researchers like Hoffman. Hoffman (1995,3) illuminates that, the conflict management theory fails to look at the deep causes of conflicts and fails to engage grassroot actors in the conflict resolution process. Paffenholz (2009) also added that concentrating only on top leadership and powerful actors in conflicts resolutions and ignoring internal and external, overt and covert actors before, during and after negotiation and mediation processes rendered this theory weak and incapable of addressing the many intricacies associated with peacebuilding and conflict transformation.(Paffenholz 2009,3). This theory is again inappropriate for this study, since its scope of tackling conflict is only for short termed.

The research question of this study looks at the several approaches in which the organisation understudy applies in tackling of conflicts in Ghana. Such approaches cannot be limited within the framework of short and limited scope of conflict management theory. Empirical data points out that the organisation undertakes a wide range of activities that aimed at building peace and transforming relations through the engagement of many actors across society. Activities like post conflict reconstruction, awareness creation, mediations and negotiations are long-term conflict transformation process the organisation embarks on towards peacebuilding. (Ateng 2016,21). Therefore, this study maintained that conflict management theory and its associated weaknesses rendered it incapable of guiding this study. Now that the study is clear on both conflict resolutions and conflict management theories and how their approaches are unable to sufficiently resolve conflicts desirably, the study would now discuss the conflict transformation theory to determine its appropriateness in promoting and achieving sustainable and durable peace.

The conflict transformation theory argues the need to create a constructive nonviolent solution to conflicts and violence. It advocates the need to find solution to the dilemma between the short-term management theory and the long-term resolution of conflicts by stressing on the establishment of cooperative, just, peaceful and violent -free societies. (Lederach 2014,10). This theory calls for transformative practice in which unpeaceful relations are restructured over long term through education, advocacy, activism, negotiations and mediations. The conflict transformation theory concerns itself not only about social change but cultural, political and economic changes. (Adriana 2016,29). By this theory, conflict should be tackled in a very broader and comprehensive perspective or scope without living any stone unturned. This means that all actors should be fully involved in the process of conflict transformation.

The conflict transformation theory categorises society into three groupings and each level could be approached through different peacebuilding approaches. Lederach called the top leadership or top levels as (Track 1), middle level (Track 2), and the grassroots level (Track 3). The first track has to do with high level leadership and top niche intermediaries that will be engaged and involved in mediations and negotiations at the state level. The second track is the middle level leadership of society, who do not represent any side of the conflicting parties but are generally respected and highly recognised personalities and individuals. They are the prominent individuals in society who are in various fields relevant to the growth and development of society, such as health, agriculture, business, education, humanitarian works and the like. This level of society can be reached through resolution-oriented approaches such as seminars, problem solving workshops, peace missions, humanitarian supports with help from insiders, like the mid-level leaders. The last track thus tracks three (Grassroots level) is the representation of the majority and wider population of society. This approach suggests the engagement of people who are deeply involved in local community settings such as the local assembly members, indigenous community leaders, health officials, women groups, market women, members of NGOs, refugee camp leaders, among a host of others representing downtrodden in society. (Paffenholz 2009,5).

Table 1. *The Lederach Conflict Transformation Table.*

TRACKS	TYPES OF ACTOR	APPROACHES
TRACK 1	•Political or Leaders of government delegations •Military Operations •Religious Leaders	• Focus on high level negotiations • Emphasise cease of fire • Facilitate and led by a highly visible mediator
TRACK 2	•Respected Leaders •Ethnic or religious leaders • Academics and Intellectuals • Humanitarian Leaders • NGOs	•Problem-solving workshops •Training in conflict resolution • Peace Commissions • Inside-Partial teams

TRACK 3	•Local leaders •Leaders of indigenous NGOs •Community developers •Local health officials •Refugee camp leaders	•Local peace commissions •Grassroots training •Prejudice reduction •Social psychological work in post-war trauma.
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Derived from Thania Paffenholz (2013): International peacebuilding; Analysing Lederach's Conflict Transformation theory and its ambivalent encounter with 20 years of practice, Peacebuilding

Lederach emphasises the need to engage all the above-mentioned actors in resolving of conflicts. Heads of states, intergovernmental organisations, foreign non-state actors, civil society, community based organisations, youth groups, religious associations, chiefs, research and educational institutions, business organizations, interest groups and all who matter in a conflict setting are involved in the peacebuilding approach at levels they belong to.

This is contrary to conflict resolution theory where a careful and systematic approach of engaging and creating link between top, middle and grassroot is lacking and not clearly spelt out. (Frizzell 2015, 41). The conflict transformation theory has become the leading and most accepted theory for scholars, peace researchers, practitioners and the peacebuilding community. Frizzell (2015) also pointed that conflict transformation theory is more appropriate and fitting to the goal of public education towards transforming the younger ones into contributing members of just, peaceful, democratic and violent free society. Rodrigues (2016,34) submitted that the theory of conflict transformation has gained space and attention in the cycles of peacebuilding studies as it gives more deep dimensions to conflict approaches.

It is important to mention that this theory is not free from criticisms. This theory is criticized for not being able to sufficiently explain or establish the linkages between the three tracks. Failure to understand the connections and interrelations between these tracks will eventually lead to incorrect approach to solving conflicts. (Hugh 2004,7) pointed the lack of power analysis in Lederach's approach and the lack of practical application of the approach by international organisations due to its complexity.

The theories discussed above seek to provide alternative solutions to conflict prevention by presenting the understandings underpinning the approaches of peacebuilding. The argued that the dynamics of contemporary conflicts, internal and external, covert and overt and array of precipitating factors has rendered the resolution and management conflict theories unsatisfactory and insufficient in ending conflict or even managing them. Bearing in mind the deficiencies and weakness of all the above discussed theories, this study adopts the conflict transformation theory as it is more comprehensive, rounded, holistic and all-inclusive approaches necessary for the transformation of conflicts. Local to global, grassroots to elites, long term, direct and indirect approaches to settle conflicts are all areas the transformation theory has encapsulated hence its adoption as a framework for this study. It is holistic in nature and has clearer approach in terms of engaging every member of society in a conflicting setting. This process of peacebuilding it more satisfactory and appropriate to analyse the research question of 'how peace education at WANEP-Ghana is operationalized and applied as part of conflict transformation approach and peacebuilding mechanism in Ghana'. The study argued that the approaches to conflict transformation at WANEP -Ghana is equally comprehensive and so therefore, a wide-ranging theory is more appropriate and well capable to discuss the question of the study more closely.

As discussed above, NGOs and CSOs play important roles when it comes to conflict transformation and building of peace, since they are well positioned to established local infrastructures capable of bringing peace. However, in the process of peacebuilding and transforming conflicts NGOs are confronted with challenges of the use of existing theories and approaches when there is the reoccurrence of conflicts after the application of a particular approach. Conflict transformation theory is identified by this study as an appropriate theory which its observance and proper application would lead to sustainable peace. The above discussions were clear on other important theories of peacebuilding especially conflict resolution and conflict management theory however, the study argues that they lack the clarity power to analyse more closely how the organisation understudy applies its approaches towards the realisation of sustainable peace in Ghana. Empirical data, primary and secondary point that WANEP-Ghana as peace actor engages in peacebuilding and peace promotion through several approaches and layers of activities. The study adopts the theory of conflict transformation since it is broader and more comprehensive in dealing with conflicts and the activities of the organisation understudy falls within its scope and reach.

In conclusion this section, provides answers to questions presented in the introduction. It gave explanations to some of existing theories of peacebuilding and the main challenges/criticisms associated with these theories, it further discussed the conflict transformation theory and explain more meticulously the reasons why the conflict transformation theory is appropriate approach as far as achieving sustainable peace is concern. The next section discusses the methodological process applied in the gathering of data for this study. It identifies and explains data collection procedures used /applied in gathering relevant information for the study.

1.3. Structure of the Study

This study is arranged as follows. Chapter one provides the introduction of the study. The chapter presents the theoretical underpinnings of the study. The study further discusses the difference between conflict resolution, conflict management and conflict transformation theory and the implications of this differences to the study. It also offers the objective of the study. Chapter two of the study presents the methodology considered/applied in conducting this research. Chapter three explains the state of the art relevant to this research. It presents academic literature highlighting the importance of peace education in conflict transformation. Chapter four discusses Peace Education and WANEP. It gives the brief history of peace education in Africa and the role of WANEP in peacebuilding. Chapter five focuses specifically on WANEP-Ghana. It presents the overview of programs and activities of the organisation and its role in conflict transformation from the perspective of peace education. Finally, chapter six provides the analysis and findings the study has gathered. These are the findings of the research questions. The study ends with a summary conclusions and recommendations of the study.

CHAPTER TWO

METHODOLOGY

The central goal of this study is to identify and examine the approaches WANEP-Ghana applied in transforming conflicts through peace education, as part of the organisation's efforts of consolidating sustainable peace in Ghana. This goal was moved by the perception of roles and performances on the part of the organisation in relation to peacebuilding in Ghana. The attempt to understand the approaches of the organisation in building peace in Ghana influenced this research to be situated within a methodological framework capable of generating the necessary data and information relevant for this study. Henning (2004) describes methodology as a cluster of clear procedures that are supportive to each other and can produce data and findings that will generally suit or respond to the researcher's aims and purposes. (Henning 2004,36). This section explores the methodology applied to gather and analyse data during the research process of the study. It discusses the methods, sources of data, sampling technique as well as the limitations during data gathering and analysis.

2.1. Research Design

This study is a qualitative research towards understanding how peace education at WANEP-Ghana is being applied as an approach for transforming conflicts. Qualitative research considers the use of qualitative data to understand and give explanation to social phenomena. Sam (2013) mentioned that qualitative research involves data collection of personal experiences, introspection, stories about life, interviews, observations, interactions and visual texts which are significant to people's life. It plays important role of suggesting possible relationships, causes, effects, and dynamism of a process. (Sam 2013,21). The study collected views and thoughts during data gathering processes in order to understand how WANEP-Ghana operationalised its peace education programs as tool to transform conflict.

2.2. Sampling Technique

Sampling refers to the process of selecting representative subgroup of a population to make research accurate and economical. It is s the method of choosing a sample of a population to study. Taherdoost (2016) illustrated that researcher faces the constrain of time and availability of resources to analyse entire population, applying sampling technique method to reduce the number of cases is highly advised. The strength of this method is that, it

maintained the focus and thematic areas in which the questionnaire/Interview seeks to explore. (Taherdoost 2016,20). This research employed the non-probability procedure for the selection of its targeted respondents. Showkat (2017) mentioned that one major shortcoming of this sampling procedure is that findings established through this procedure lacks generalisation capacity and cannot be applicable to a holistic phenomenon. However, he concurred that this method is less expensive, less complicated and less cumbersome in terms of its application as compared to probability sampling. (Showkat et al 2017,8).

The staff of WANEP, both at the national and the regional office as well as other partners in the area of peacebuilding were the selected respondents and beneficiaries of this study, purposive sampling technique is what the study considered. Purposive sampling method is applied to select only those individuals who are relevant to a study particularly when they bear the characteristics that cannot be extended to another person or individual. Etikan et al (2015,17) postulated that purposive sampling is the deliberate choice of participants due to the qualities they possess. This method enables the researcher decides the objectives and find out people who could provide information relative to experiences they have. The staff of WANEP-Ghana were chosen as respondents because; they possess the proficiency, knowledge and the experiences in the work of the organisation. It is important to add that, their willingness and availability to participate and communicate their opinions and thoughts in the role of the organisation with regards to peace education added to the decision to the choice of purposive sampling method.

For selection of key informants of this study, a resources person at regional office of WANEP individually named informants who are most appropriate, more qualified and possess the right knowledge, information and experiences relevant to this study. Dolores (2007) stated that resource persons could be asked to mention individuals or persons with specific traits that would contribute to the greater understanding of a phenomena being understudied by a researcher. (Dolores 2007,151). The key informants for this study include the National Coordinator of WANEP-Ghana, The Programs Officer, the Head of peace education at the regional office, the Officer in charge of Capacity Building at WANEP. Partner organisations in peacebuilding with WANEP-Ghana were also interviewed, the Centre for Democratic Government Ghana CDD, the Christian Council -Ghana and other informants who have been working closely with WANEP-Ghana.

2.3. Sources of Data

The study uses both primary and secondary sources of data. The primary methods used to collect data include In-depth interviews, email attachment sent by WANEP-Ghana and semi -structured questionnaires. The Secondary sources include publications on WANEP, journals, existing literature, articles, books, and other published articles on the internet. The consolidation of both primary and secondary methods aimed at generating proper empirical data that would serve a ground for satisfactory analysis and conclusions of the study.

2.3.1. The Primary Sources of Data

The primary sources of data including In-depth interviews and semi -structured questionnaires were employed to elicit and gather complimentary responses from responders, and to provide additional information for much clearer analysis. In-depth interviews were conducted with key informants of WANEP-Ghana. Semi-structured questionnaire was designed carefully in a form of interview guide to elicit and gather complimentary responses from respondents in order to provide additional information for much clearer understanding.

2.3.2. The Secondary Sources

The Secondary sources of this study include articles, journals, books, documents published and unpublished and internet sources relevant to this study were also employed. Annual reports of the organisation and other reports on specific projects of the organisation were considered part of sources of secondary data for this study. The combination of these materials complementarily augments primary data for the generation of necessary findings and conclusions of then study.

The objective of this chapter as indicated above is to explore the methodological process applied by this study that would systematically generate relevant data, which appropriately address the research question understudy. Qualitative research approach is adapted, and purposive sampling technique is applied to identify appropriate respondents. Primary and secondary sources of data were used complimentarily to compare opinions and perceptions to make the necessary conclusions. At this stage, the study would now discuss important literature that would closely bring to bear the understanding and distinction of concepts like conflicts, peace, peace education and conflict transformation and the implications of these distinctions on this study

CHAPTER THREE

LITERATURE REVIEW

This chapter reviews important literature on conflict transformation and peace education. The chapter provides distinguishing explanations between conflict transformation and peace education, as well as their historical background. It further discussed concepts such as conflicts, peace and their relationship with peace education and conflict transformation. Explanations and the link between these varied understanding in the context of peacebuilding as well their implications to this study is also presented.

3.1. The Concept of Conflict

Conflict emerges when there are differences in the needs, interests and goals between two or more parties. To Nicholson (1992), it is an existing state of disagreement or hostility between people and groups. Conflict is an integral part of human existence since there are always interests and goals that are being pursued by different people in their quest to survive. (Nicholson 1992 ,11). The clash of interests, needs, stands and positions; good or bad is what is termed as conflict. Saroja (2016) mentioned that conflict becomes negative when the responses to it become aggression. If violence and its tendencies such as quarrel, killings, destruction of properties, maiming, injury, war, and the like is associated with conflicts, that conflict has then gone awry and can potentially break down human relations and societal harmony. (Saroja 2016, 696)

A lot of societies in the world are faced with pressure of migration, population growth, conflicts and violence at different levels motivated by competitions and struggles for the fulfilment of needs and interest. The anxieties and tensions that result from these pressures many a times generate violence of different kinds. It is important to note that conflict and violence are used synonymously and interchangeably. Fisher (2000) posited that conflict is a struggle between individuals or groups pursuing incompatible interests and goals, on the other hand, violence are actions, systems, structures and behaviours that cause physical, social and psychological threat and sometimes damages to human existence. (Fisher 2000,1).

Conflict is part of our social fibre, since the differences among people in terms of needs and interest continue to exist, however violent manifest when grievances and differences are not properly handled. The causes of violent conflicts are multifaceted and multi-dimensional.

Failing to recognise and acknowledge the needs and interests of others often leads to violence. Improving the skills and knowledge of people through education is the way forward to the attaining of peace, as quality education contributes positively to personal growth, self-esteem and respect for others. Sensitizing people about nonviolence approach to conflict situations is recognised as central to construct a culture of peace and violent free society. The consequence and effects of violence have called for the development of understanding and approaches aimed at providing solutions to the threats of violence.

3.2 The Concept of Peace

The absence of peace and security affects every aspect of livelihoods because it's a representation of threats to human life and dignity. The overwhelming consequences of violence disrupts community development, deters investors and foreign direct investment, and the net effect of all these is less productivity and loss of jobs which in return breeds huge social and economic setback. On the other hand, presence of peace propels growth, development and opportunities. Peace is given the necessary attention and recognition for being the principal determinant for societal progress and growth. Peace as a concept has its own associated controversies and debates when it comes to its definition. Peace is generally defined as the absence of war and violence. It is seen as a conflict or violent free situation. O'kane (1992) is of the view that this definition is vacuous, passive, simplistic, and unresponsive, because it ignores the residual feelings of mistrust and suspicion that the winners and losers of a war harbour towards each other. (O'kane 1992,3). Peace is not an easily defined term because any definition will leave some category of people dissatisfied, though all people around the world are interested in peace, the concrete meaning and definition of it is not clear. Environmental issues, history, economics, violence, terrorism, science and technology, politics, sociology, among many others have all affected the definition of peace, which hitherto becomes difficult for the concept to be hinge on one universally accepted definition. (Leo et al 2008,2).

Loreta and Jasmin (2010,17) mentioned that in the early 1960s attention began to shift from the preposition that "conflict is the absence of war", towards an alternative definitions to peace by not concentrating on only direct violence, but other forms of violence that are embedded in structures in which people suffer violence through social, political and economic systems and structures. Harris (2004) sees peace as neither the overt violence of war nor the covert of unjust systems used as an instrument for extending the interest of a

nation or group. To him, peace means a situation where basic human needs are met, justice can be obtained, conflicts resolved through nonviolent processes, human and material resources are shared for the benefit of all people. Peace is about respect and appreciation of differences, promotion of mutual coexistence, honouring basic human rights and more importantly, settling disagreements and disputes without recourse to violence or war. (Harris 2004,7). The definition of peace transcends the mere absence of violence but rather the absence of all forms of violence overt or covert. This is what Galtung (2003) described as 'Positive Peace'.

The concept of peace is better understood with the twin ideas of 'Negative Peace' and 'Positive Peace' by Johan Galtung, which further elucidated the multi dimensionality of peace and violence. (Galtung 2003,4-7). For Galtung, negative peace refers to the absence of war or the absence of direct violence within society. In negative peace situation, war and conflicts may not be seen in full glare, there is the absence of large-scale violent conflict, but beneath the surface there exists acts of violence perpetuated against people at various levels of society. They include Poverty, hunger, discrimination, social injustice to mention but few. This form of violence if unchecked breeds tension, anxiety and hatred, consequently it may lead to outbreak of violence of a greater scale.

Galtung is of the view that, direct violence emanates from many forms of inherent violence built in social and cultural structures and systems therefore, it is imperative to focus on violence that are implanted in social and cultural structures as it would prevent broader violence as well as its causes and effects. On the other hand, positive peace refers to the presence of social equality and justice, equity, rule of law, freedom and the eliminating of all forms of indirect violence. It is the condition that the root causes of violent conflicts are weakened and eliminated. The presence of harmony, tranquillity, well-being, strengthened human bond, respect for the fundamental human rights among others are all desirable attributes of positive peace. Positive peace also means improved human relations through communication, peace education, cooperation, dispute resolution and conflict management. (Herath 2016,106-107).

The difference between negative peace and positive peace is that negative peace is absence of violence, pessimistic, restorative, peace not always by peaceful means. While positive peace is structural integration, optimistic, preventive, peace by peaceful mean. (Galtung 2003,4-7). Towards achieving culture of peace and violence free society, there is the need to

stress and project positive peace than negative peace. Galtung suggested that promotion of peace should not be merely concentrating on ending or reducing violence but also check conditions that may lead to violence. Positive peace must address all issues of violence at all levels.

3.3. Conflict Transformation

The reoccurrence of violence in countries like Angola, Somalia, Rwanda and many other countries explain the weakness and the limited capacity of some peacebuilding theories like the conflict resolution and management theories in driving home the everlasting peace needed for societal harmony. Paffenholz (2013,5) mentioned that in achieving long- term peace, the process to it must be locally owned, bottom up and entire consultation processes should be all-inclusive. To Paffenholz, such systematic processes is what led to peace reconciliations in Somaliland. The transformative approach is holistic in nature and includes broad perspective and changes in the personal, structural, relational and cultural aspects of conflicts. Miall (2001,4) added that for a society to gain peaceful relationships there is every need to transform the social space and this transformation relies on a comprehensive process of educating society. This process is termed as the ‘conscientization’ process. Rhodes (2008,49) posited that many conflict theorists have unanimously admitted that conflicts are better off being transformed than being resolved.

The conflict transformation theory gained recognition and currency in the post- cold war era. Lederach, the proponent of this theory mentioned that conflict resolution did not leave room for advocacy since its mission is to do away with conflict very quickly at the time when people involved in the conflicts are raising crucial and important issues. Quick solutions to very deep social-political conflicts or problems is dangerous. Lederach (2014,1). Peace are usually decorated in good words only to cover up deep bubbling concerns but not real change. Lederach defines conflict transformation as a concept that is both descriptive of the conflict’s dynamics and prescriptive of the solutions to conflicts in terms of changing destructive relationship patterns and seeking systematic change. To Rhodes (2008,51) the definition of Lederach’s conflict transformation has some characteristics that distinguishes it from conflict resolution and management, thus, ‘to eliminate’ and ‘to control’ respectively. The definition encapsulates the preposition that conflict transformation is an intervention that is interested not only in the elimination of conflict but also broad structural and social change. The transformative approach to conflict has effective attributes and values that is core to

desired outcomes. Mitchell(2002,92) submitted the following as the attributes of conflict transformation, firstly; the multi-level participation involving all manner of stakeholders in society, from top to the middle, to the downtrodden, and including those who are normally excluded from formal negotiations and discussions. Secondly is the co-creation of new and better understanding of the conflicts and the use of appropriate intermediaries and mediators who understand better the cultural and social structures which the conflicting parties are entrenched. Lastly, the ability to put in place appropriate procedures and mechanism that will maintain and enhance the changes necessary to resolve current conflicts and prevent the emergence of future ones. Consequently, WANEP-Ghana has subscribed to the theory of solving conflicts in a holistic manner by engaging all those whose involvement in the process of resolving conflict can help to build a violent free society. This therefore calls for the understanding of which approaches, and methodologies does the organisation applied in building peace in Ghana, a puzzle the study seeks to find answers to. The study emphasises on the peace education approaches the organisation applied in transformation of conflicts in Ghana. Understanding the role of peace education in the transformation of conflicts is vital and the following section presents that insights.

3.4. Peace Education

Peace education is as old as human history. Arguably, cultures throughout the world have traditional mechanisms that enjoins people to live with each other peacefully. To Harris (2008,1) peace education has been practiced informally by generations who want to resolve conflicts in ways that deadly force is not used. Indigenous people have conflict resolution traditions that have been passed down through millennia which has in many ways helped promote peace within communities. Peace education has become a legitimate and credible discipline as Stomfay (2008,4) maintained, due to several roles played by many actors in this shift. Peace education movements began in the nineteenth century with host of intellectuals like Jane Addams, John Dewey among other peace activists who formed different societies and groupings in order to study the threats and dangers of war, educate the public about the need for peace and to establish strong arguments against the build-up of armaments.

Harris (2008,2) mentioned that by the end of the nineteenth century peace movements began to spring up in Great Britain, Belgium and France. Before the First World War, peace organisations were formed in nearly all European countries spreading all the way into the United States as well as the then newly formed states of Italy and Germany. The twentieth

century also saw the formation of peace movements by Europeans and Americans to lobby and convince governments against the use of force and weapons in resolving conflicts but negotiations and mediations. Strong public opinions against military use of force as well as public demonstrations built up to cause ruling elites to adopt peace and outlaw war. Alfred Nobel, through the efforts of Bertha von Suttner, established a peace prize to promote a culture of peace and peacebuilding by awarding leaders and elites who promotes peaceful coexistence and not war. (Harris 2008,2). John Dewey's progressive ideas towards peace for instance, have influenced many teachers across the US to teach students about common and collective coexistence, social peace and stability. (Stomfay 2008,2). Kester (2010,21) posited that, though peace education has been practiced for centuries and has roots in European philosophical thoughts, the field became institutionalized largely in the 1950s and 1960s in Western Europe and the US.

The activism for peace education continues unabated in the twentieth century. Jane Addams, an American was instrumental in the campaign for America to create a true democratic community and was also active in international campaigns for the League of Nations to establish and create a global forum whereby nations of the world could agree to outlaw war and embrace peace. Maria Montessori was around that same period travelling throughout Europe campaigning and urging teachers to do away with authoritarian pedagogies and embrace dynamic, democratic, pupil centred curriculum. Montessori advocates for methods and pedagogies that effectively contribute towards building healthy community and peaceful world. (Harris 2008,2).

The modern history of peace education would leave much to be desired without the mentioning of Johan Galtung. He is also credited as the 'Father of Peace Studies', the theory of 'Negative Peace' and 'Positive Peace', and the 'Direct and Structural Violence', were concepts that gained him popularity in the circles of peace education. His mobilisation of peace educators and the establishment of the International Peace Institute (PRIO) in 1959 as well as his academic Journal of Peace Research in 1964 which was devoted to peace studies among others, are crucial contributions of Galtung towards peace education, which has been captured by history. Betty Reardon, a leading pioneer in peace education activism cited as the "Mother of Peace Education", particularly when she designed Peace Education programs for higher schools. The Master's degree programs at Teacher's College Columbia University in 1989 and the International Institute for Peace Education 1981 and 1982 respectively were all credited to her efforts and influences. (Alenxious 2015,31).

Today, an extraordinary success story can be told about modern peace education. Even though it is a new discipline of study, it remains vital and offers new approaches, programs and new pedagogies that respond to the most urgent current needs of human society, and as well calls for the need for the exercise of global responsibility in the ordering of just, peaceful and viable global polity.(Stomfay 200,6).Unique partnership between the United Nations, intergovernmental organisations, networks of civil society and many more entities, dedicated to reducing violence and promoting the peace at different levels, forms part of the historical reminiscence of modern peace education. The field continues to grow and evolve in its theories and practices particularly by the participation of new networks of activists, scholars, teachers and others working to improve upon the understanding and practices of peace education. After presenting the historical milieu of peace education the chapter would now discuss the various definitions associated with peace education.

3.4.1. Operationalizing Peace Education

There is the need to create conducive and enabling environment where people can enjoy freedom, justice, equality and respect for another. Such desirable pedestal can be possibly achieved through the type of education seeking to empower people to develop skills, attitudes, as well as nonviolent solutions to conflicts. Peace education has been the critical tool to achieve this goal, since it addresses the broader objectives of the culture of peace. Peace education plays an important role in transforming conflicts through socialisation, coexistence and effective dialogue. Loreta and Jasmin (2010,39-41) reported that one of the importance of peace education is that it is anchored around the principle of promoting peace, expanding democracy, increasing social equality, effective use of resources through conflict prevention, justice and the opposing of imperialism and violence.

It is worth noting that in as much as peace education is important, it is not entirely the panacea to war and conflicts but a huge step towards the realisation of sustainable of peace. Omeje(2014)added that it would be practically misleading and futile to hinge the solution to conflicts on peace education which is one of the common mistakes being made by experts of this field.(Omeje 2014, 4).The powerful political and economic challenges bedevilling the world cannot be substituted to peace education.

One of the popular definitions of peace education is that of UNICEF. At UNICEF peace education is “the process of promoting the knowledge, skills, attitudes and values needed to bring about behavioural changes that will enable children, youth and adults prevent

conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive for peace, whether at an intrapersonal, interpersonal, intergroup, national or international level”.(UNICEF 1999,1).By UNICEF’s definition, peace education is to equip children and the young ones with skills and knowledge that will change their attitudes and behaviours in order to become active and positive peace makers. In the words of Mahatma Gandhi; ‘if we are to reach real peace in the world, and if we are to carry on a real war against war, we shall have to begin with the children’.(Bylund,2011).Peace education proposes a different philosophy of education, an education that does not glorify war nor breed tensions, hatred, and unnecessary rancour but the kind of education which can meet the challenges and complexities of our time, such as violence of different magnitudes applied by disagreeing parties in the resolve of differences.

Castro and Galace (2000,18) mentioned that the most important and significant way to promote and achieve the culture of peace is through peace education. Gill (2016,100) argued that we need peace education for ourselves as far as our relationship with other humans are concerned, this will promote respect for one’s self and respect for others and will serve as prerequisite for the prevention of violence and conflicts at the society level and will raise people’s consciousness about their rights, whilst promoting international understanding between people of different worlds. To Gill (2016,102), no education system or educational strategy is complete without some form or component of peace education. Education that has no element of response to human violence has left much to be desired. Study by the Catholic Education Office in 1986 concluded that through effective peace education, people could be more critically aware of the dangers and challenges associated with war and violence and as well develop and cultivate refined values and characters which encourages group action and peaceful relationships. (Chelule 2014, 175). To Harris (2002,5) Peace education is not only about transforming people to be only students and teachers of peace education but also how to react peacefully to violence.

Peace education entails essential elements that changes behaviours and attitudes as well as nurture peace, tolerance, cooperation and respect for basic and fundamental human rights at the interpersonal, group, national and international level. Peace education is not like other types of education where it ends when a specific program is over, it is a lifelong learning process through which learners are able to reflect, think critically, gain the interest and willingness to take concrete actions to change situations to a desirable condition.(UNICEF 1999,5).Simply put, all definitions of peace education points to the general goal of providing

and equipping the younger generation the necessary knowledge and skills appropriate for solving disputes non-violently. It is important to mention that both peace education and conflict transformation address critical aspects of peace, cooperation, reconciliation, respect for diversity and problem-solving skills. It is important to add that both themes are complementary to each other. Sommers (2001,4) added that the clear difference between peace education and conflict transformation occur at the operational and implementational levels. While peace education and its associated initiatives teaches how we could prevent conflicts before they even occur or take place, conflict transformation initiatives address contextually conflicts that already exist.

The aims of peace education are several. Jager (2014,9) described the aims of peace education as ‘to initiate and to encourage’ a comprehensive learning process that are not distant from the concept of peace. It aimed at promoting more comprehensive ways of dealing with conflicts through the building of skills of individuals and groups. The Hague Appeal for peace (1999) stated that the aim of peace education is to constructively resolve conflicts, appreciate the diversity of culture and to understand international standards of human rights and gender or racial equality. Environmental education, human rights education, conflict resolution education, citizenship education, international education among others are all themes that are discussed under peace education targeted at enlightening citizenry around these facets for a peaceful and proper functioning of society. (Reardon and Cabezudo 2004,17).

The 44th session of the Geneva International Conference on Education in 1994 declares the following as the aims of peace education ; to develop and enhance the sense of universal values in every individual, to educate individuals to appreciate the sense of values and existing diversity of cultures and individuals, to prepare individuals to face or cope with uncertainties and to position them to take personal responsibilities, to promote peace, harmony, solidarity and cordial friendship among individuals, and to develop the altitude of making informed decision by bearing in mind the present situation as well its implications for future. (Rajaguru 2015,7).

Harris summarizes the goals and aims of peace education into to ten important goals: to appreciate the richness of the concept of peace, to address fears, to provide information about security systems, to understand violent behaviour; to develop intercultural understanding, to teach peace as a process, to promote a concept of peace accompanied by

social justice, to stimulate a respect for life, and to end violence.(Chelule 2014,175).In sum, peace education has many objectives, but the underling objective is to build, maintain and improve quality relations and quality human interactions at all levels, more importantly it is to develop quality and positive approach in the face of dealing with conflicts at personal, intragroup, intergroup, national and at international levels. The importance of peace education has caused civil society organisations including WANEP-Ghana to adopt peace education as flagship program geared towards attaining sustainable peace in Ghana.

Peace education as any other discipline has challenges and limitations. Julius et al (2012) in presenting the challenges surrounding peace education added that peace education as any other discipline is challenged with factors such as the lack of proper understanding of the concept, low interest by stakeholders, insufficient research work and materials for the purposes of teaching and advocacy, poor coordination and uncollaborative efforts by actors of peace education, insufficient funding are among the many factors militating against the objectives and goals of peace education. Adriana (2015,34) illustrated in her book, *Multipliers for Peace Education*, that peace education does not hold all the solutions and antidote to conflicts and wars, but a very positive and deliberate approach that has significant impacts on the process of conflict transformation and peacebuilding.

The plethora of evidence as discussed above established the fact that peace education is an important tool and means towards achieving the goal of conflict transformation. This literature reviewed various themes that is associated to conflict transformation. The literature discussed conflicts and the adverse consequences it has on humanity. It maintained that peace is what should be embraced by all. The review went further to establish the fact that peace education is a crucial tool in the transformation of conflicts. However, what remains unanswered is, how peace education is being operationalised, applied and implemented by WANEP-Ghana in the quest of achieving peace in Ghana. This remains open in which this study aimed at finding answers to. The next chapter discusses brief historical recall of the organisation and its core areas of operations and how the programs relates to peace education strategies targeted to promote peace and transform conflicts.

CHAPTER FOUR

PEACE EDUCATION AND WANEP

This chapter discusses the historical background of peace education in Africa. It further traces the evolution of WANEP as a player in peacebuilding in the West African sub region. The chapter also provides the core operational areas of the organisation and its relation to conflict transformation in light of peace education. The chapter concludes by explaining structural arrangements of the organisation and its relationship to the national networks.

4.1. Peace Education in Africa

The development and meaningful growth of any society is intrinsically embedded in the peace and stability of that society. Most countries in the world including the ones in Africa are suffocating to death due to insecurity, numerous conflicts and violence motivated by unmet social, political and economic needs. These conflicts tend to have negative repercussions on women and children as well as the activities of the state. Marfo (2013,546) illuminates that conflicts do not arise without causes, and they do not disappear until the causes are addressed. If the cause of a conflict is not resolved or at least its effects tempered, the conflict effects may grow.

Africa as other continents has its indigenous and traditional mode of promoting peace and resolving conflicts among disputing parties. Festivals, joking mate relationships, funerals, naming ceremonies, among other traditional structures are means of maintaining peace and promoting sincere cordiality among people. (Annan 2013,2). The inclusive and participatory nature of the African traditional mechanism of solving disputes and promotion of peace is a mechanism towards resolving conflicts through nonviolence means. (Ademowo 2015,59). The demonstrated relevance of the African conflict resolution systems has been ably captured by the UNESCO's report on 'Peace Education in Africa, from Cultural Perspective' where cases from Kenya, Djibouti, Ethiopia and Somalia were undertaken. (UNESCO 2013,6-17). Despite the indigenous structures of conflicts resolutions and peacebuilding, Africa continues to face many evolving, protracted and recycled conflicts. Peace education therefore complementarily propagate peace through the change of values and behaviours, such as cooperation, social justice, nonviolence and sustainability.

The UNESCO Education for Peace and Conflict Prevention; Mapping -Final Report Phase 1, captured that Africa is a region with the highest incidence of violent conflicts globally and there is the need to strengthen the peace education and conflict prevention activities in the region. (UNESCO 2013,12).

Modern peace education in Africa was generally introduced by international organisations such as UNHCR, UNICEF, UNESCO among others. Burundi is the first African country where peace education began in 1994, other countries followed by adopting peace education as part of school's curriculum. (Maphosa 2006,24). In 2001 the UNHCR developed peace education programme which was piloted and implemented in refugee and returnee camps across eight African countries: The Democratic Republic of Congo, Eritrea, Ethiopia, Kenya, Uganda, Liberia, Guinea, Sierra Leone and Cote d'Ivoire. This has contributed to the practices of peacebuilding skills in the camps of refugees and as well reduced the incidences of conflicts. Peace education in Africa focuses on structural violence, economic inequalities, human rights and development education. (Mwanzia 2013,11). The above discussion recounts the historical background of peace education in Africa. Now that this is clear, the study now explains the development of peacebuilding and its architecture at WANEP.

4.2. The West Africa Network for Peace Building.

The West African sub region has witnessed myriad of violent conflicts of different degree in the early 1990s. Liberia, Sierra Leone, Guinea Bissau, Guinea and other parts of West Africa have received their share of violence and Ghana is not an exception. The Konkomba-Nanumba conflicts, the Abudu-Andani conflict, and the kusasi-Mamprusi conflicts were inter-ethnic strife of which its impacts cannot be underestimated. (Mahama and Longi 2013 ,118). The general characteristics of conflicts in West African countries include but not limited to chieftaincy disputes, religious instigated violence, conflicts over land and resources. Victims of these violent conflicts are mostly women and children. Countries that enjoys relative peace the problems and challenges of good governance, human rights violations, inability of organise free, fair and peaceful elections continue to threaten their democratic consolidations and development. (Pul 2015, 13).

The excesses caused by many violent conflicts in West African is what informed the need to help build peace, stability and sustainable development in the region hence the establishment of WANEP in September 1998 by Sam Gbaydee Doe (from Liberia) and Emmanuel Habuka Bombande (from Ghana), both alumni of Eastern Mennonite University (EMU) Centre for

Justice and Peacebuilding (CJP) in Virginia, USA. Both Sam Doe and Emmanuel Bombande played important roles in promoting peace in their respective jurisdictions. While Sam worked in the area of trauma coping during the Liberian civil war and establishing youth dialogue organisations, Emmanuel played a key role in resolving the Konkomba-Nanumba conflicts in northern Ghana. (Strides and Strains, 2017, 16).

Samuel and Emmanuel were both at the Eastern Mennonite University in the class of John Paul Lederach, an internationally recognised personality in the field of peacebuilding and the then director of Centre for Justice and Peacebuilding (CJP). Conversations and discussion about the institutional absence of peacebuilding practices in West Africa and the need for a coordinating structure to harness peacebuilding efforts began between Sam and Emmanuel. John Paul Lederach both in and outside academic work, mentored, supported and encouraged Emmanuel and Samuel in their proposal and vision for a peacebuilding practice in West Africa. WANEP was formally inaugurated in September 1998 as a network organization aimed at harnessing civil society and peacebuilding efforts in West Africa. Samuel Doe became the first Executive Director of the organisation and later transferred the leadership of the organization to Emmanuel Bombande who became the leader of WANEP for more than a decade. The organisation is currently led by Chukwuemeka Eze as the Executive Director. (Strides and Strains 2017, 17).

The vision of WANEP is to see a West Africa region that is just and peaceful where the dignity of the human persons is paramount and where people can meet their basic human needs and decide their own direction. The mission of the organisation is to facilitate the development of mechanisms for cooperation among peacebuilding practitioners and organizations in West Africa. It is to promote cooperative responses to violent conflicts and provide the structure through which peace practitioners and institutions to regularly exchange experience and information on issues of social, religious and political reconciliation. (Lewis 2012, 8). The organisation focuses on cooperative and collaborative approaches to conflict prevention, management and peacebuilding, by working with players in this regard, including state and non-state actors towards providing enabling platform for sharing of vital experiences, rich knowledge and filtered ideas to support and augment efforts geared towards ensuring sustainable peace and development in West Africa and beyond. (Verkoren 2008, 332).

The crucial role played by WANEP in the field of peacebuilding and its promotion in the West African region caught the attention of both regional and international organisations which led to a many partnership of different kinds. For instance, at the regional level WANEP in 2002, entered into partnership with ECOWAS for the implementation of regional level Early Warnings and Response Systems (ECOWARN) that is mainly aimed at maintaining the security of the region through monitoring and timely reporting on situations that could potentially degenerate into violent conflicts.(Maru 2014,5). The ECOWARN is a proactive mechanism to check socio- political activities that could translate into violence of serious magnitude. (OECD 2009,29). ECOWAS and WANEP's partnership is a strategic cooperation and an opportunity for the creation of mutual understanding between civil society organisations and non-governmental organisations. (WANEP 2014, 2).

Peace and security of West Africa requires effective mobilisation and coordinated strategy with different local organisations at the grass root level who understand the context, the nature and the dynamics of communities due to their proximity to the population. This explains why the organisation has over the years networked and established partnership with different organisations and bodies that are into the work of peacebuilding, to jointly promote peace and prevent conflict in the region. At the continental level, WANEP is the representative of West Africa on Peace and Security cluster of the African AU Economic, Social and Cultural Council (ECOSOCC). Internationally, WANEP has attained a special consultative status with the U N's Economic and Social Council (ECOSOC) and again WANEP is the West Africa Regional Representative and current Chair of the Global Partnership for the Prevention of Armed Conflict (GPPAC). (WANEP 2013,4).

The partnership of WANEP with organisations at regional, continental and international levels raises the question of how the organisation operationalised its peace programs to achieve sustainable peace in Ghana which hitherto led to the array of partnerships with likeminded organisations. The study would discuss in details the core programs at the regional secretariat of the organisation, its operational and structural orientation before proceeding further to discuss the organisation's activities in Ghana, Which is the focus of this research.

4.4. The Core Operational Areas of the West African Network for Peacebuilding.

The organisation has adopted since its establishment frameworks series and activities that are crucial towards peacebuilding and making Africa a place where violent conflicts are reduced, and mutual dialogue, non-violent approach to solving conflict becomes the order of the day. The national networks of WANEP have the mandate and responsibilities of organising programs, initiatives and projects that inure and meet the general objectives of the organisation, whilst the regional body, thus head office, gives technical support and guidance for successful execution and implementations of activities and programs.(Verkoren 2008,333).

National networks of course understand situations and realities at the community levels and are well positioned to develop and carry out operations that responds to problems right from the grassroots levels. The regional secretariat on the other hand has specific frameworks that are designed purposely to engage all actors at both national and international levels that are generally bothered on peace and its enhancements. The functioning program at the regional office of WANEP includes;

a. Civil Society Coordination and Democratic Governance Programme.

The CSDG is a platform that engages multitudes of civil society organisations and stakeholders for the promotion of peaceful democratic transitions, conflict resolution, good governance and enhanced institutional practices. This program promotes participation of CSOs in the defends of human rights, transparency, accountability and democracy. In this regard, experiences and perspectives are exchanged in order to generate fine consensus on many complex issues that border on peace, security, democracy and good governance. Concrete, definitive and clear prescriptions are presented for future initiatives and implementations. The coordination of civil society organisations in the area of democratic governance put them in a proper position to support democratic tendencies, promote pluralism, consensus building and accountability. (FOCAL 2006,17).

b. West Africa Early Warning and Early Response Network.

WARN is a platform for Monitoring and reporting socio-political conditions that could potentially result to violent conflict. It is a proactive and strategic mechanism to conflict prevention and for enhancing human security in West Africa. (Okai 2014,15) submitted that

WANEP, with offices in all the sixteen West African countries contributes to the ECOWAS Early Warning Systems, through monitoring and reporting situations that could lead to violent and destructive conflicts in the region. The organisation in 2014 had developed indicators for early warnings, and these indicators have been translated into French, English and Portuguese. 12 national networks out 16 West African country have an active and operational early warning systems with a well-developed identifiers and indicators that monitors and checks drivers of violent conflicts and extremism in West Africa. (Verkoren 2008,335). Indicators such as the discovery of small arms, light weapons, inciting and radical preaching, cases such as rape, abductions, kidnapping, human rights abuses and others, are indicators that were developed by WANEP through a consultative stakeholder meeting. (WANEP 2014,13).

Essentially, escalation of violent conflicts was identified in various African countries through the Early Warning mechanisms. For example, towards a peaceful and incident free 2018 presidential and parliamentary elections in Sierra Leone, WANEP through its Early Warning Systems set up a coordinated Election Situation Room where conducts of elections were reported, observed, analysed and the necessary responses and threats that could have marred the elections were tackled.(USAID 2018,2). The United Nations Permanent Representative of the Republic of Cote d'Ivoire, His Excellency Monsieur Youssoufou Bamba acknowledged the contribution of WANEP's Early Warning Systems to the successful elections in West Africa. *'Peaceful transitions from Ghana to Gambia, Liberia to now Sierra Leone could be credited to the civil societies in the region, on the lead is WANEP, which has been helpful to international, national and local institutions committed to peace, democracy and good governance''*.(WANEP 2010,4).

The expertise of WANEP was sought by ECOWAS in 2004 through a memorandum of understanding to develop and strengthen the peacebuilding capacity of ECOWAS as well the peacebuilding capacity of civil society organisations in the sub region. (Opoku 2007,13). In consequence of the above, WANEP essentially under this milieu became the link between CSOs and ECOWAS with range of activities including the Early Warning information gathering.

c. Women in Peacebuilding Network.

This is a capacity building programme purposely designed for women in Peacebuilding activism. It is aimed at enhancing the roles of women in conflict resolution and societal

reconstruction. (Maru 2014,39). The program was launched in November 2001 to provide a common platform for women at various levels of community, to participate and air their voices on issues that pertained on peace and human security. (WANEP 2015,6). The WIPNET programme is a special vehicle that bring to light the women perspectives of peacebuilding at community, national and international levels.

d. Non-violence and Peace Education.

In the year 2000, WANEP launched the Non-Violence and Peace Education programme focusing on children and youth both in the formal and the informal sector. The program is to promotes peer mediation among young ones as well as provides conflict resolution skills and peace education at all levels i.e. schools, colleges, universities and other formal and informal institutions of learning. (UNESCO 2013,13).

For the promotion of culture of non-violence and functional co-existence, WANEP in August 2013 developed a guideline for the implementation of peace education in schools across West Africa. This is to support the regional body, namely, ECOWAS in promoting peace education in West African school's curriculum with the broader objective of promoting sustainable peace in the sub region. (WANEP 2012 ,40).

e. The West Africa Peacebuilding Institute.

This programme was launched in 2002 with the purpose of providing knowledge, techniques and skills to wide array of individuals, organisations and experts in the area of peacebuilding and conflict resolutions. WAPI aimed at increasing the number of active, competent and experienced peacebuilding practitioners in the West African sub region. (Maru 2014,38) To achieve this, WANEP organized the WAPI in 2005 at the Kofi Annan International Peace Keeping Centre (KAIPTC) with innovative courses and programmes which respond to contemporary issues of peacebuilding and human security in the sub region. (WANEP 2014, 30).

In 2010, over 400 practitioners were trained and their capacities were enhanced through the WAPI programme. The peacebuilding institute attracted many participants from West Africa and beyond. Over 19 countries across Africa including officials from ECOWAS and the UN participated in the program. (WANEP 2013,16). In 2017 for example, 53 peace actors across West Africa, cooperate institutions, governments and inter-governmental organisations, local NGOs and the like, were trained through the WAPI platform to enable them to make

meaningful contributions and interventions in their local areas. (WANEP 2017,9).WAPI as a peacebuilding architecture of WANEP is to create a platform for the enrichment of the understanding and contribution of peace workers across West Africa.

f. Responding to Conflicts through Dialogue (Special Interventions)

This programme is a special intervention vehicle which enables WANEP to intervene in conflict or crisis that is in its emerging or escalating stage. It engages with individuals, communities, relevant state and non-state bodies towards the promotion of peaceful coexistence among communities and societies of divergent views. (WANEP 2017,18).

After discussing the operational areas and frameworks of the organisation and its intended functions, the study also discusses key structures the organisation operates on. This next section further gives clarity on the contexts and settings of the organisation specifically its national networks, Capacity, Governance and Funding.

4.5. The National Networks

Countries in Africa faced almost the same problems and challenges which include but not limited to economic debacles, under development, corruption, hunger and conflicts of different magnitude, to curtail these problems, there is the need to have an effective institution or body that will focus on promoting peace and dealing with conflicts more directly.(Okai 2014,13).WANEP has succeeded in establishing operational branches across West African sub region. The organisation after the establishment of its regional secretariat in Accra, Ghana, proceeded with the move of creating national networks across West Africa. Fourteen networks were initially created in fourteen countries: Guinea, Mali, Gambia, Senegal, Sierra Leone, Liberia, Niger, Nigeria, Togo, Ghana, Guinea Bissau, Burkina Faso, Cote d'ivoire. (Verkoren 2008,333).

The regional secretariat by 2013 had established national networks in all the West African region with over 550-member organisations. The aim is to develop a collaborative and joint approach to conflict prevention and peacebuilding in the region. The national networks represent the regional secretariat at the country level and are operating and acting within the aims and objectives of the secretariat. Among the functions of the national networks is to facilitate and share knowledge to individual organisations that make up the national network. It also offers technical assistance in the form of strategic planning, organisation of workshops, training of trainer's programs among others.

The organisation's move or approach of establishing networks across the West Africa sub region is seen as a top down-approach since it did not come from the local people but rather a creation by 'outsiders', an approach adversative to effective peacebuilding. (WANEP 2017,27- Verkoren 2008,334). It is worth to mention that in some cases existing organisations already in peacebuilding activities were invited to join and represent WANEP as a national network, Ghana is a case example.

4.6. Governance and Structure of the Network

The network is generally democratic due to its decentralised structures and representative nature. In terms of governance and administrative operations, the network has adopted an open practice where members of national networks can attend meetings, contribute to discussions and make their concerns and opinions known. In the view of the network, such structure enables proper exchange of ideas, cross-fertilization of experiences and information sharing in conflict prevention, reconciliation and peacebuilding across West Africa. (Maru 2014, 29).

The general structure of the network comprises of the Board (head of national boards at national levels.) the management,(consisting of the executive director, program director, senior accountant and administrative manager and staffs for other departments)the Zonal Coordinators,(the sub region is zoned into four zonal regions where all countries in West Africa have been placed under zones with zonal coordinators in each, the coordinators are charged with supervising and coordinating activities of countries under their zones).The National Network Coordinators(There is a national network Coordinator in each member country in the sub region who is in charge of seeing to the day to day running of the network at the country level).(Strides and Strains 2017, 18).

The governance structure of the network as mentioned above aimed to ensure transparency, accountability and democratic practices. However, there are concerns and questions that sometimes arise pertaining accountability and transparency. In Liberia and Sierra Leone for example, members have concerns about programs being initiated and implemented without their knowledge, and the decision as to who represents the network on training courses, boards and meetings. (Verkoren 2008,336). These frictions if not properly managed could sometimes lead to unhealthy relations and confusions among members of the organisation which can affect the operational efficiency of the network. Wumbla (2007,43) illuminates that network members have little or no inputs in the programmes planned at the national

level. To him, if this can be said about the regional level in relation to inputs by national networks, how much more about the national level. This preposition has been equally reported in the WANEP 2004 annual reports. (WANEP 2007,17).

4.7. Capacity of the Network

The capacity of the network has been in good standing particularly when it has risen to high standard of working and collaborating with recognised regional and international organisations including the AU, ECOWAS and UN. It has been given expert advice and providing strategic guidance to plethora of institutions including governmental agencies towards developing frameworks in the area of peace related programs.

The Observation and Monitoring Centre (OMC) of ECOWAS in 2002 partnered with WANEP to help in the implementation of Early Response Systems to violence in the region. (UN, 2018). Additionally, the network belongs to the International Civilian Peace Force for Third- Party Non-violent Intervention which seeks to train civilians for peaceful interventions. The UN youth in the Netherlands holds WANEP as key reference to its project and programs. (Odobbo et al 2017, 147). This indicates the extent to which the network is sound footed and well positioned in terms of human and material resources internally or externally mobilized to engage all manner of actors in collaborative efforts to bring about peace, not only in the sub region but the rest of the world. WANEP and other relevant partners have conducted workshops, trainings, conferences and meetings in the region, all to find positive options and positive responses to violence. (Lewis 2017,154).

Internally, it has been consistent in exposing its staffs and member networks to capacity building programs or activities nationally and internationally to improve the knowledge and skills of staff members, which leads to quality of inputs and contributions crucial for organisational efficiency and development. (Verkoren 2008,334). In 2005, capacity building course was organised for the network's program officers on methodological frameworks on women's peace education initiatives, capacity building trainings for security officers, political leaders, assembly men and women and trade groups. (WANEP 2005,23).

In Gambia, the network conducted capacity building trainings for its staff on small arms control. In Sierra Leone, the national network's staff were trained on monitoring and evaluation methodologies to enable members effectively evaluate programs. Benin and Togo trained their financial officers on Tally Accounting System to check financial inflows and

outflows of the national networks. (WANEP 2011,29). The literature reviewed during this study particularly on capacity building programs of the network internally and externally, point to the fact that the organisation has a deliberate and continuous strategy of capacity building framework. This has yielded the outcome of making the network a force to reckon with and whose experience and expertise are tapped by other peacebuilding partners not only in the sub region but across Africa at large.

4.8. Funding of the Network

The network since its establishment has received host of funding from array of donors both past and present, within the region and beyond They include; USAID, Sida, Danida, German Development Cooperation (GTZ now GIZ), United Nations Development Programme (UNDP), Catholic Relief Services, GPPAC, IBIS, Urgent Action Fund, CORDAID, Austrian Development Cooperation, Governments of Finland, Austria, Germany, the Netherlands and Norway The United Nations, Oxfam America, Global Fund for Women, Tides Foundation, European Centre for Conflict Prevention, ECOWAS and others have sponsored and provided funds in the form of donor support or partnership.(Strides And Strains 2017, 74). While some funded programs of the network were properly documented and as well reported in the annual reports of the network's magazine, others went unreported which raises questions about proper records keepings of the network, a concerned raised by Maru of the Swedish International Development Cooperation Agency during a mid-term review of WANEP's projects for the period 2010 to 2012.(Maru 2014,43).

The above discussion intends to give fair understanding of the organisation understudied and an overview of its structural arrangements upon which it operates. It proceeds to chronicle historical antecedents of peace education in Africa, and further elaborated on the narrative behind the formation of WANEP, its framework in the area of peacebuilding and ended with important issues very crucial to the organisation's functional ability such as governance and funding. The next chapter presents WANEP- Ghana which is the focus of this study.

CHAPTER FIVE

PEACE EDUCATION AND WANEP-GHANA

The previous chapter discussed briefly the history of peace education in Africa and highlights narratives behind the formation of WANEP. The operational framework of the organisation and how it applies its conflict transformation approaches towards achieving peace in West Africa was duly presented. This chapter narrowly elaborate the history of peace education in Ghana, it further deliberates on the peace education approaches of WANEP- Ghana in transforming conflicts. The chapter also discusses the factors which serve as strengths supporting the organisation in carrying out its peace education activities. Finally, the challenges confronting the organisation in transforming conflicts through its peace education programs are also discussed in this chapter.

5.1. Peace Education in Ghana

Ghana has been stable and peaceful for over two decades since its return to democracy and rule of law in 1992. The stable democracy and good governance of Ghana is a model of example worthy of emulation by other countries within the West African sub region and Africa at large. The March 2011 report of the West Africa Civil Society Institute indicated that Ghana serves as a model example of a peaceful democratic governance in sub-Saharan Africa. (WACSI 2011,5). The Global Peace Index in 2012 ranked Ghana the most peaceful nation in sub-Saharan Africa, and in 2017 it again ranked Ghana and Sierra Leone the most peaceful countries in West Africa, making the country a ‘safe haven’ for refugees fleeing from neighbouring countries such as Sudan, Togo, Cote d’Ivoire among other countries that were plunged into wars and violent conflicts (GPI 2017,18).

The peace and stability of Ghana is attributed to the collaborative and coordinated efforts of many stakeholders including governmental and non-governmental organisations and networks that have all contributed towards sustainable peace in Ghana. The country has over the years enhanced and sustained its maturing democracy through strong national institutions and justices’ systems. (WANEP 2016,32). Amid several conflicts affecting neighbouring countries, Ghana has succeeded in avoiding the outbreak of major violence at national scale, however, instances of perennial conflicts ranging from land disputes, communal and chieftaincy conflicts, armed robbery, religious clashes, political vigilantism, kidnapping,

among other peace threatening tendencies cannot be underestimated. These minor and internal disputes are conflicts drivers if not well managed and addressed properly can possibly destabilise the nation and ruin the peace and stability the country has achieved over the years.

Pul (2015,23) pointed that Ghana has been successful in the mitigation and suppression of minor internal conflicts into escalating to national or large-scale violence, but that is not an assurance for peace and should not be taken for granted. To develop a creative and a new means to mitigate the different kinds of communal and institutional conflicts, as well establish a peaceful society in Ghana and West Africa at large, WANEP came into action purposely to achieve the goal of solving intractable problems of violence confronting the Western African states.

Ghana has both traditional and modern systems of conflicts settlement. In terms of traditional structure, peace and harmony are promoted among people at different levels in communities through traditional chiefs, opinion and community leaders acting as reconciliatory and arbitrators as far as the restoration of peace and the maintenance of harmonious relationships are concerned. Social peace, order and good conduct of individuals in the Ghanaian community are largely attributed to the critical role played by the existing traditional peace structures. (Annan 2013,2). The Ghanaian community holds chiefs', opinion and community leaders in a high esteem, due to their long existence and the belief that they are the representations of wisdom and reservoir of knowledge in society. Their words are respected, and their decisions are welcomed. Settlement of non-criminal cases, family and land disputes, petty squabbles and tensions otherwise would have turned into violence are usually handled and ably managed by the traditional set ups. The traditional elders and leaders have over the years gained authoritative influence through their knowledge, wisdom and experience, and through conventional traditional practices and mechanisms such as rituals, symbols, ceremonies etc, are used as conduit to end to conflicts and maintain peace. (Brock-Utne 2001,2).

For instance, the King of Ashanti Kingdom (One of the largest ethnic groups in Ghana) also known as the 'Asantehene' with his paramount chiefs and elders sits twice in a month in their palace to settle disputes and ensure peace among conflicting parties. In northern Ghana, land disputes and disagreements are usually settled by chiefs called 'Tindama' thus, the custodians of lands. (Annan 2013,3). The over a decade complex chieftaincy disputes in the northern region of Ghana between the 'Abudus' and the 'Andanis' royal gates were handled by the

committee of eminent chiefs, headed by the King of the Ashanti kingdom. The work of the committee in terms of restraining disputing parties from engaging in violence has been commended by Ghanaians. (Kanda 2019, 103). At funerals, ceremonies, durbars, community gatherings, church services, muslim congregations among other places. People are advised and encouraged by chiefs and community leaders to eschew violence, coexist peacefully and harmoniously with one another, respect diversity and tolerate differences in all sphere of life. These and many other indigenous approaches to peace making and reconciliation process have for years minimized escalations of conflicts from many parts of the Ghanaian society. This is what (Brock-Utne 2001,3) called the 'grass-root' peace making process. The narratives drive home the fundamental preposition that, there exist in the Ghanaian community a peace driven mechanism that promotes cooperation, solidarity and incentives for the love of one another.

The modern and contemporary peace education systems started in Ghana in 1990s, where a Liberian refugee camp (Buduburam Camp) was established in the western part of the capital city, Accra, designated to house 5000 refugees from Liberia who fled the country as a result of deadly conflict that killed about 200,000 people and internally displaced 1.2 million Liberians. Allen et al (2009,10). The Buduburam refugee camp which was supposed to house 5000 people ended up housing 11,099 refugees, this swelled number further exacerbated and aggravated the already existing tensions and hostilities among the different ethnic groups in the camp. This led to the development of peace education programs centred around reconciliation and the need for ethnic groups to live peacefully with each other. (Addo 2013,53). Workshops which covers topics like conflict management, trust, communications, bias, stereotypes, cooperation, mediation, empathy, active listening reconciliations among other relevant topics were undertaken in the camps. Peace education in the camp was generally fruitful by helping the refugees to live peacefully in the camp and successfully integrated back in the Liberian society after nine years of stay in Ghana. (Friederike and Beelmann 2008,4).

Ghana in the past years has no specific, direct policies on peace education, conflict resolution education and citizenship education and the like. Inferences could be made from existing policies that borders on quality education, outlawing discrimination of all forms, developed knowledge, correct moral values and productive skills geared towards responsible adult life. (Achiaa and Acquah 2009,16).Some of the legal frameworks of education in Ghana include; The Complementary Basic Education(CBE) thus, an alternative policy to provide education

to street children and out of school children, the 1961 Free Compulsory Universal Basic Education for all children of school going age, the Education for Children with Special Needs or Disabilities and other policies geared towards the efforts of building an inclusive Ghanaian society, as well as achieving quality education for all manner of persons. Although these mentioned policies are not explicitly labelled as peace education, they indirectly represent efforts to incorporate peace education themes into formal and informal educational structures and systems in Ghana.

WANEP is the lead initiator of peace education in Ghana, in responding to different levels of violence in schools, homes, communities, workplaces and places of worship. The initiative was officially launched in the year 2000 and became operational in May 2001. This is piloted in seven different West African countries which include; Ghana, Cote d'Ivoire, Guinea Conakry, Liberia, Sierra Leone, Nigeria and Togo. (Achiaa and Acquah, 2009, 13). In the operational stage of peace education in Ghana, there was a close collaboration between the WANEP and Curriculum Development Division of Ghana and the Ministry of Education. The European Union and CORDAID funded the project. (UNESCO 2015, 13). There have been different historical perspectives of modern peace education in Ghana, however, WANEP is credited as the first organisation to introduce the concept in Ghana. The aim of the education is to promote the culture of peace and tolerance not only in Ghana but across the West African sub region. The ensuing section will now discuss into details the WANEP-Ghana branch as it is the focus of this research.

5.2. WANEP-Ghana

The Ghana Network for Peacebuilding, GHANEP now WANEP-Ghana, is the operational branch of WANEP in Ghana. It was formed in 2002 with the aim of preventing, transforming and resolving violent conflicts through collaborative, coordinated and collective approach of peacebuilding, in conjunction with state and non-state organisations, civil society organisations, community-based organisations, women groups, and individuals who are working in the peacebuilding space. Through creating a common platform for learning, experience sharing and dialogue between peace practitioners at all level in order to maximize the efficient use of resources through the avoidance of duplications in the area of peacebuilding. (Wumbila 2007, 41).

While the regional secretariat is based in Accra, Ghana's capital, the national secretariat thus, WANEP- Ghana is strategically based in Tamale in the northern region of Ghana. The

national office is based in northern Ghana due to the region's proximity to conflicts prone areas. WANEP (2004.1). Therefore, flexibility and prompt action require nearness to potential areas of conflicts for early response and preventive measures. WANEP-Ghana has its vision, mission and core objectives like the regional organisation. The objectives are as follow:

- To strengthen the capability of peacebuilding organization and practitioners in Ghana and to engage actively in the peaceful transformation of violent conflicts.
- To increase awareness and use of non-violent strategies in responding to conflicts in Ghana.
- To promote the culture of conflict prevention.
- To harmonize peacebuilding activities in Ghana through networking.
- To intervene as a corporate body in social, cultural and religious conflicts through dialogue, reconciliation and other non-violent means
- To create a sustainable culture of non-violence, justice, peace and social reconciliation in Ghanaian communities.
- To contribute in a sustainable way to the establishment of a peace in the country by building the capacity of network members to help communities prevent, resolve and transform conflicts through efficient gathering, processing and use of conflict data for peacebuilding.
- To enhance the capacity of member organisations of the network for effective and collaborative peacebuilding in their respective areas of operation. (WANEP 2005,2).

Considering the main research question; how peace education at the WANEP-Ghana is operationalised and applied as part of Conflict Transformation methodology in Ghana, the following section takes a closer look at the implementation of peace education programmes as a tool to conflict transformation at WANEP-Ghana. Both primary and secondary data were used to generate this perspective.

5.3. The WANEP-Ghana's Peace Education Approaches for Conflict Transformation.

As discussed in chapter one of this study, the changing pattern and nature of contemporary conflicts has caused NGOs and CSOs to develop a well plan and durable approach to responding conflicts. Sang (2012,33) argued that initially organisations engaged themselves in relief activities by delivering relief items and supplies to victims of conflicts and wars. However, the changing nature of conflicts called for operational shift in the work of organisations interested in peace and stability. Services seeking to empower institutions, individuals and as well help change attitudes and behaviours have lately been the focus of peacebuilding NGOs and WANEP is no exception. WANEP at the regional secretariat and its national offices has over the years involved in peacebuilding activities and programs geared towards the creation of a sustainable peace, justice, and social cohesion.

For insights into how WANEP- Ghana operationalise peace education as a mechanism to promote the culture of non-violence and sustainable peace in Ghana, the study examines the methodological and pedagogical approaches used by the organisation to carry out its peace education programs. Interviews conducted with the Regional Coordinator points to some of the methods the organisation operates around. In the words of the coordinator *'We are into conflict research studies, risk assessments, peace coping and then we are also into early response, peace education, then women in peacebuilding'* (See Interview:1).

Considering the plethora of activities carried out by WANEP -Ghana towards achieving its goal of creating the culture of non-violence and peace in Ghana, the study grouped the areas of activities of the network in four themes, for the purposes of a close examination of each and how it serves as an approach of peace education in transforming conflicts. They include, capacity building and training, advocacy, networking, dialogue and mediations, field research among others.

5.3.1. Capacity Building and Training

Capacity building is an approach of peace education in the transformation of conflict in which WANEP-Ghana applies. It is through capacity building and training that institutions, systems and individuals could be strengthen and enhanced to meet the teething challenges of sustainable development. It is basically to improve the capacity and sound understanding of people in the area of peacebuilding. Capacity building is defined as specific efforts to

strengthen organisational infrastructure, management and governance, staff capacity, strategic relations, service delivery and impact. (Ojokuku and Adejare 2014,8). During peacebuilding activities, education and knowledge are enhanced to solve problems and achieve the objectives of peace. Theory of peacebuilding suggests the importance of education since it supports the transformation process in political institutions, security, social development within post conflict societies. (Ellison 2012,2).

WANEP Ghana as an advocacy network has capacity building activities both within and outside the network since 2004. (Opoku 2007,12). Capacity building training workshops has been organised for stakeholders at different levels of society. Security officers, traditional leaders, political party leaders, youth groups, trade groups, assembly men and women, women groups, partner organisations, human rights groups, individuals, and others, have all received technical trainings and capacity development programs to enhance the peacebuilding objectives of institutions. Internally, the capacity of staff members was developed towards achieving organisational objectives and goals. (Wumbla 2007,43). WANEP's staff at regional, national and across the networks regularly undergo trainings and other capacity building programs and activities in order to make them effective in the delivery of the organisational mission and vision. (WANEP 2016,28). For the aim of reducing violence, building local capacity of assemblies and drawing up strategies to ensure peacebuilding and conflict prevention through peace education, the network embarked upon peacebuilding and human security training in in the northern part of Ghana. (WANEP 2010,34).

The trainings and capacity building workshops are geared towards creating individual and collective awareness of stakeholders for peace education campaigns. A glance at the entire annual reports of all national networks suggests that there have been different kinds of capacity building activities employed by the network since 2004 to 2019. As mentioned earlier, the capacity building programs at WANEP-Ghana in its current state has made contributions to peace processes in Ghana. It has strengthened the understanding and skills of stakeholders in carrying out peace education activities in their respective jurisdictions.

5.3.2. Advocacy and Public Communication

Advocacy is one of the approaches of peace education used by WANEP-Ghana in the promotion and campaigning for peace. Enjorlas et al (2009,138) argued that civil society carry out advocacy roles as part of strategies within different democratic contexts that assume public discussions and deliberations about matters relevant to policy formulation and

implementation. WANEP-Ghana employed advocacy as part of approaches geared towards transforming conflicts in Ghana. Sensitising policy makers, peacebuilding partners, programme implementers etc, through forum created by the organisation is a consisted event embarked on by the network. Radio advocacy and sensitization programs were carried out throughout the northern region of Ghana in 2007 to sensitize the people of the region about the need for peaceful coexistence, the program was intended to ease hostilities amidst persistence tensions in the region. (WANEP 2007,21).

The 2008 African cup of nations was hosted in Ghana and WANEP-Ghana seized the opportunity to advocate for peace in the northern region in order to provide a safe environment for visitors coming from all over Africa to observe the tournament peacefully. (WANEP 2008,19).As part of advocacy for peace and nonviolence campaign, the organisation embarked on monthly radio discussions in five regions for three months in 2011.Discussions about the need for peace and peace education were held in about ten languages, short dramas and films about peace and the consequences of violence were shown to the public, all these are part of campaigns for peaceful elections in 2012. (WANEP 2011, 2012,27).

5.3.3. Networking and Partnership

Network for building peace is a revitalisation of different methods of engaging layers of society to deal with conflict in a more collaborative and coordinated means. CSOs by this process create a framework or strategy for joint and coordinated activities between governmental and non-governmental organisations, business entities, media, local authorities among others. Democracy, respect for diversity, independence, assessment and evaluation, respect for gender, equality, are important values and principles underpinning networking and partnership among CSOs.

WANEP as the name connotes, is amalgam of organisations that are into peacebuilding activities that share similar motivations and activities. The mobilisation of relevant stakeholders towards achieving sustainable peace in Ghana is an important objective of the organisation. WANEP-Ghana attracts and engage strategic partners who join and support the implementation of different programs such as, capacity building programs and real time interventions in peacebuilding and conflict transformation. (WANEP 2017,25). It is through networking and partnership with likeminded peace organisations that knowledge is shared, experiences are exchanged, information are disseminated, and the possibility of duplication

of activities are avoided. Verkoren (2008,333) mentioned that the network is relatively well organised and communication with its partner organisations and network members are efficient and effective.

The structure of the network follows the horizontal networking model. The horizontal networking model emphasise the need for secretariat and management of organisations to establish continuous incessant consultations between members, and coordinates activities more effectively for a better task to be performed. According to Ziad (2003,7) though this model is slow and time consuming, it guarantees inclusiveness, partnerships and communications. Zaid referred to this structure as 'electronic networks'. (Ziad 2003,6-12).

WANEP Ghana has been engaging and partnering with organisations both governmental and non-governmental through discussions and other mediums to deliberate on issues bordering on peace and conflict in the country. In the words of the Northern Regional Secretary of Peace Council; *'Peace Council and WANEP-Ghana are playing a collaborating role in promoting peace in the country for example if you take Bimbila and the Bungurugu group leading to a supreme court ruling on Bimbila ,WANEP designed a dialog process to engage the factions preparing them for supreme court ruling and the Peace Council partners with them, and also in Bungurugu Yooyo,we partnered WANEP and even the current Rapid Response Program. We never work alone without involvement of WANEP-Ghana''*. (See Interview:2)

5.3.4. Dialogue and Mediation

Creating space for effective dialogue, relationships and communications among conflicting communities relieve tensions, build trust and remove the tendencies of prejudices. Movlazadeh (2015,11) asserted that dialogue and mediation is means for conflict transformation, decrease tensions, and assist reconciliation in a post- conflict context. Dialogue and mediation is a peace education approach that WANEP- Ghana undertakes to promote peaceful coexistence in Ghana. It sees this as an intervention that helps to transform conflicts or crisis at its emerging stage before it escalates into violent conflict.

The age long Nkonya/Alavanyo conflict, Bimbilla, Bunkprugu, Keta and Takwa chieftaincy related conflicts were all reasonably brought under control by WANEP- Ghana in collaboration with the National Peace Council through mediation and dialogue. The Damongo Peace talks in June 2001 which brought about Bawku Peace Initiative, the Kumasi

Peace talks in 2010, were all among the conflicts that WANEP -Ghana facilitated its peace process through dialogue and mediation. (Issifu 2017,11). The Bawku Inter Ethnic Peace Committee in Ghana and the Plateau State, the Inter-Community Peace Committee in Nigeria and Ghana are some of the dialogue and intervention strategy of the organisation. (Eze and Tawo 2017).

In 2015 issues of impermissibility for the wearing of hijab/head scarfs by Muslim students and compulsory morning devotions by some heads of educational institutions in Ghana dominated headlines in the Ghanaian media, this issue caused some sections of Muslim community to perceive the development as violation of their rights hence engaged in demonstrations to register their displeasure, this situation began breeding religious tensions in the country.(IRFR 2018,3).WANEP- Ghana in collaboration with the National Peace Council held a two-day dialogue and mediation sessions with 30 administrators and heads of institutions, to deliberate on the matter and to find solutions to the seeming tensions as well as prevent a degeneration of these concerns into violent conflict.(WANEP 2015,28).

Ateng (2011,50) posited that mediation and dialogue bring conflicting parties together and acknowledge the concerns of each other as well demonstrate the readiness to talk and negotiate. Shield (2013,2) argued that mediation and dialogue could fail when parties lack the necessary commitment to attend and engage in dialogue. To achieve successful mediation, it is preferable to mediate as early as possible since the longer a conflict is left unattended to, the greater the likelihood that the parties become engrained and despair in the resolution process as in the case of Nawuri- Gonja conflicts in the northern part of Ghana.

5.3.5. The Nonviolence and Peace Education

The nonviolence and peace education program serve as another approach for the promotion of peace by focussing on children through formal and non-formal sector. Introducing children and young people to the culture of respect and tolerance is a sustainable approach of encouraging compassion, diversity and nonviolence among the younger ones. This process of peace education is one of the efforts that could help conflict transformation. The WANEP-Ghana's peace education was designed to address the various issues of child involvement in conflicts and violence. In Ghana, peace education has been incorporated into subjects like social studies, religious and moral education in ten piloted schools in northern part of Ghana through the facilitation and coordination of WANEP-Ghana. (WANEP 2015,22)

In an interview, the Programs Officer of WANEP- Ghana stated that *‘Our focus is on children and youth in the schools, we form clubs, we train teachers. WANEP itself has the training, we have the peace education manual, the network coordinator or any staff is assigned to go through the manual and prepare the topics for the training. We train them on Peace Education and peer mediation and its usually training of trainers. The objective of this activity is that, at the end of this training, the trainers are expected to also train their colleagues and friends.* (See Interview: 3). Castro (2010,1) described this as the fundamental mission of peacebuilding.

Training both teachers and students by WANEP- Ghana in ten piloted schools is a deliberate and systematic approach to attain a sustainable culture of peace. This approach to conflict transformation is best fit in the statement of Betty Reardon, the famous peace educator who said; *“A culture of peace can only be achieved if those who guide the institutions and process of education intentionally undertake to educate for peace.”* (Reardon 2001,19).

The 2014 Reports from the WANEP regional office indicated that 15 schools were piloted for peace education program in Burkina Faso and it has contributed to the reduction in youth violence and has enhanced the sense of responsibility and leadership skills among pupils, it is refreshing to observe that, such emphasis couldn’t be made to the Ghana context of the program in the 2014 reporting year. Indicators commissioned by the network to determine the success or otherwise of the program is what remains unclear. When I put the question of appraisal and assessment of the program to the Programs Officer at WANEP-Ghana, the Program Officer had this to say, *” After training, we held another session with the teachers to hear from them whether the program was successful or not, and the teachers themselves said that they are mentoring the students in peace clubs and have gone ahead to establish peer mediation team among students. So those students monitor what goes on in the classroom if there is an issue they try to resolve, if they are not able, then they report to the teachers ,so they have been able to do that through the training and they have also attested that they have been able to better manage conflict.”*(See Interview: 4).

Peace education program is to enable both teachers and students to gain basic and valuable knowledge and skills needed for the building of sustainable peace. Castro (2010,2). It is important to mentioned that assessing the impact of the program is an external aspect of research that could be pursued in the future.

5.3.6. Feasibility Research before implementation of peace programs

Before any activity for building peace is taken into considerations, there is always the need for a thick understanding of the social, political, economic and security profile of the community. It is imperative to conduct a systematic research into the conditions associated with the past, present and the future for the purposes of realising peace. Galtung (2015,11) said, it is through the conducting of proper field research that civil society organisation understands why, how and when nonviolent conflicts becomes a violent one. Conflict transformation initiatives becomes unrealistic if there is no clear understanding of the nature and factors precipitating conflicts which could consequently affects suggested interventions for peaceful outcomes. Analysis and examination of previous and existing situations in conflict environment before initiating peace programs go a long way to improve both the quality of programs, actions, policies and practices for posterity. WANEP -Ghana conducts field research on peace and security for policy advocacy and identify trends and dynamics of violence of different context.

Field Research to identify threats of violent extremism was commissioned in Ghana, Nigeria, Burkina Faso, Niger and Mali to contribute to knowledge and response strategies to tackle the emerging threats in Africa. This report served as great resource to governmental and NGO's, research institutions, traditional authorities, academic institutions in providing deeper understanding and appreciation of existing conflicts discourse. (WANEP 2017,19).

Hiscock (2008,53) posited that, civil society organisation contributes to conflict prevention by way of conducting field research or collecting important information on conflicts and make it readily available to important institutions for further actions. A one-year research on Responsibility to Protect (R2P) was conducted by WANEP Ghana in February 2016 titled; "Institutional Capacities for the Implementation of R2P in West Africa: A Case Study of Ghana". This research piece was disseminated to government institutions, media civil society, academia and other relevant bodies. (WANEP 2016,12).

The research was to assess the public awareness and understanding of R2P in Ghana and the recommendation was that, there was the need for awareness and sensitisation in schools, traditional institutions, faith-based organisation to ensure local ownership .The year 2011 saw the distribution of one thousand published copies of WANEP-Ghana Early Warning Systems to stakeholders. Again, through community surveillance team meeting of WANEP-Ghana ,71 participants got involved in field research training on the strategies of gathering,

reporting and sharing information on peacebuilding and human security at the community level. Field research undertaken by the network aimed at the contributing to sustainable peace project of WANEP -Ghana. For field research on security, It is important to mention that there are other programs which could be considered as an approach of peace education even though not explicitly stated in any context, it is not within the reach of this thesis to discuss every activity at the organisation that connote a mechanism to conflict transformation in Ghana. The study identified that; the afore mentioned approaches are operationalised by the organisation as a mechanism towards the attainment of peace. However, these approaches are also supported by strengths and forties the organisation hinges on, to effectively apply and implement the discussed approaches. For the purposes of understanding more closely the factors that helped the organisation to keep advancing considerably in the course of conflict transformation, the study proceeds to look at these strengths and how it has supported, aided the organisation in actualising these approaches.

5.4. Strengths of WANEP-Ghana in Promoting peace through Peace Education

Civil society organisations in peacebuilding needs an added strength and vibrancy to be able to remove hindrances to lasting peace by reducing the chances for physical and structural violence. (Last 2017,1). It is the effective political, social and economic activities and interventions outside the domain and control of government which come together to contribute peace and stability. Since its inception, WANEP -Ghana has continued to use peace education related activities as an approach to conflict transformation. These approaches were duly applied and implemented due to some factors that served as an added strength which supporting the operationalisation of peace education approaches. Factors that assisted the organisation to thrive and maintain its peace education strategies include the following.

5.4.1. Coverage and Inclusivity

The network has wide coverage and its members are stretched and cut across many communities in Ghana. Currently the network comprised about 84 community-based organisations across the country which indicates the broad nature and coverage of the network. Wide coverage of the organisation could literally mean, inclusiveness, dynamics and diversity of the organisation since different people with different social background form the teaming members of the organisation. Uchem et al (2014,50) argued that inclusivity in peace education is a sure means of achieving integral development and sustainable peace.

The Programs Officer posited; *‘The network continued to accept new members; organisations always come to the office requesting to be part of the network.’* (See interview,3) The involvements of different array of local organisations promotes knowledge sharing and the exchange of experiences, such is a strength to the organisation in its quest to promoting peace and transforming of conflicts in Ghana.

5.4.2. Access to Policymaking Processes

The network involvement in policy engagement process at the nation level serves as a strength to the organisation and an advantage to its peace education works. Collaborating with all manner of organisations, governmental and non-governmental are channels through which important methods and strategies in dealing with conflicts in the country are developed and channel to appropriate institutions for possible considerations.(Ateng 2011,11).The organisation has been leading policy initiatives with regards to peacebuilding and peace education. The co-founder of WANEP and former director of the network explained that the network work hard to bring difficult issues like ethnicity, religion or politics to the national level for discussions and make them national priorities.

Verkoren (2011,349) illuminates that issues that need urgent attention or action are brought forward for necessary attention, the expertise of the network is also sought during the development stage of policies and programs at the national level in relation to peace education and conflict transformation. The officer in charge of peace education at the regional office stated that; *‘WANEP in 2013 succeeded in getting peace education accepted by all West African countries, and we are thankful that is happening because in somewhere 2013 the ministers of education met in Cote’divore and agreed that peace education should be part of the curriculum and they signed, then, ECOWAS took it up’*. (See Interview: 4.).

As part of the organisation’s strategy to reach out to policy makers, it paid a courtesy visit to the Ghanaian minister of interior and minister of foreign affairs for discussions on how CSOs could support the work of government of Ghana, pursuant to the UN Resolution 1625 which recommended civil society groups’ participation in conflict prevention.(WANEP 2005,15).The network was instrumental in driving the agenda towards the establishment of the Ghana National Peace Council through its consultative means and policy engagement platforms. The ability of the network to push peace agendas, have it discussed and at times adopted at the policy implementation stage, serve as supporting strength to the network’s conflict transformation thrive.

5.4.3. Visibility of the Network

The organisation is visible in most of the conflict's areas in Ghana. The visibility of the network is felt through its community local network members, surveillance teams and peace groups in schools that were formed by WANEP- Ghana. For example, the network has a surveillance team in many conflicts flash points in the country who are to identify and report signals of potential violence to appropriate institutions for action. Also, the Ghana Alert Project is a program design to increase collaboration between community stakeholders and Civil Society groups in peacebuilding. The Programs Officer of WANEP- Ghana added that *'there are currently ten schools that are chosen by the network for the training of both teachers and students on peace education and peer mediation'*. These local content of WANEP -Ghana is what Gruener and Hald (2015,2) called the "local perspectives of inclusive peacebuilding". They argued that locally owned peace process has the clear chance of success. Somaliland and Puntland are examples of areas or regions where conflict transformation programs have succeeded since it has local content and are owned by the people themselves. It is important to also add, visibility of peace workers at areas of conflicts is key and important when it comes to peacebuilding, however, the United Nations manual on human rights monitoring explained that visibility by organisations should be assessed to avoid situations in which visibility of certain kind could be counterproductive. (UNHR 2001,30).

5.4.4. Neutrality

Civil society organisations are expected to be neutral and unbiased when it comes to conflict transformation and WANEP-Ghana is no exception. CSOs and NGOs are part of the society, their fight for the ordinary people and their promotion of peace, stability is what gained them the accolades in Philippines 'the Peoples Movement'. (Poskitt and Dufranc,2011,34). The impartiality and neutrality of peacebuilding organisations are important and even more significant in a very divided society. In Ghana there are pockets of violence and conflicts that governments of different regimes could not find lasting solutions to, due to the perceptions that, political parties and for that matter governments have compromised their neutrality, and are sometimes seen not be impartial in resolving of conflicts. They are part of the conflicts and have therefore lost the effrontery to mediate conflicts amicably. The absence of trust, credibility and neutrality on the part of government has made civil society an option to conflict transformation in Ghana (Bukari and Guuroh 2013,31-41).

Notable chieftaincy conflicts in Ghana like the Bawku chieftaincy conflicts, the Dagbon chieftaincy conflicts among others, are conflicts that couldn't be resolved by successive governments due to issues of neutrality, political interference and impartiality. CSOs including WANEP- Ghana through its awareness creation and peace education programs has led to relative peace and stability in the areas where these conflicts thrive. The network was part of the Bawku Peace Initiatives, collaborated with the Upper East Regional Coordinating Council, The Civil Society Coalition etc, to collectively promote peace in the Bawku Municipality. (WANEP 2008,19). Issifu (2017,4) posited that, the acceptance of civil society organisations by communities in Ghana particularly in the northern region of Ghana is mostly because of their neutrality and impartiality. The finds that part of the conditions to gained full membership status of the organisation understudy is neutrality and impartiality. The neutrality of WANEP-Ghana serves as strength to the network as far as conflict transformation activities of the organisation is concerned.

As discussed earlier, peace education at WANEP-Ghana is operationalized/ applied in some parts of Ghana due to the above enumerated strengths the organisation possessed which is an advantage to the organisation's drive to achieve the goal of conflict transformation. While the strengths as the study indicated supports the organisation in the implementation of peace agenda, the study also finds several challenges that militates against the organisation's efforts to effectively advanced its peace education programs towards successful conflict transformation.

5.5. Challenges facing WANEP- Ghana in Peace Education for conflict transformation.

This section concentrates on the challenges confronting WANEP- Ghana in its efforts to transform conflicts in Ghana. Problems discussed here include, Funding, Sustainability issues, delay in courts process, problems of networking among others. These challenges the study argued if not sufficiently managed could ruined the success achieved by the organisation over the past years.

5.5.1. Issues of Sustainability

CSOs do face the challenge of sustainability due to structural, political and economic shifts which have effects on long term viability of these organisations. Conflict transformation programs of WANEP Ghana is equally confronted with sustainability problems which has become a disturbing conundrum for WANEP-Ghana. With regards to peace education

programs at schools, frequent strikes by teachers, continue shut down of schools as result of recurrent conflicts in some parts of northern region, regular transfer of teachers, school dropouts are some of the setbacks facing the peace education program. The Program Officer of WANEP- Ghana in discussing these challenges mentioned that; *'They keep changing the headteachers and the teachers, so you train teacher A and the next time you go it's another teacher and you will have to start all over again. They keep on transferring the teachers, at times we are lucky they are transferred from one beneficiary school to another and they take it up from where they left. So, what next after leaving the peace clubs, after all the training and activities the person undertook? If it creating a positive impact in the person's life, we can't tell because we don't even know where to find them? The contact they leave behind you call and can't even reach them.'* (See Interview :3)

This preposition was equally asserted by the peace education officer during an interview at the regional office. *'students dropping out, teachers being transferred and implementation challenges'...one biggest challenge is that, but now I think we have been able to overcome even though not in all countries is the buying in the idea of this program by the of ministries of education* (see interview :4)

The findings of this study suggest that such bottlenecks mentioned above contributes to sustainability challenges that the organisation is facing in implementing effective and active peace education programs in Ghanaian schools. The programs seem to be running at the piloted schools but unfortunately it got truncated intermittently by the advent of variables which are completely out of the control of the WANEP-Ghana. Till such fundamental issues are tackled properly, the peace education programs in schools in Ghana remains a vision. Maru argued that sustainability of the organisation lies in its operational strategies. (Maru 2013,44).Even though the sustainability of its programs faces setbacks, however, it is imperative to add that, the building of local knowledge and ownerships, the ability to engage with people including chiefs, eminent persons and institutions indicates not only the relevant and strength of the organisation but the sustainability of what the organisation does.

5.5.2. Funding

Funding is indeed a major challenge that almost all civil society organisations in Ghana face and WANEP-Ghana is no exception. Programs and projects are dependent on donor funds that many a times comes with strains and conditions attached, in effect, programs are pursued to reflect and meet donor expectations rather than local interest. Frimpong (2017,966)

illustrated that funding challenges facing organisations in Ghana are widespread and the consequences of these challenges are enormous, which include the inability of CSOs to build staff capacity and to effectively pursue research and advocacy activities. Reliance on donor funding affects programs negatively, particularly when the funding is clouded with uncertainty. The 2018 planned activities of the network were either stalled, postponed, rescheduled or completely cancelled due to lack of funds or late disbursement of funds from donor partners. (WANEP 2018,25). The National Coordinator mentioned that *'I don't want to talk about resources, because everyone will say it, but I think there has to be conscious funding of peace building initiatives even at the district level, because in terms of financing Peacebuilding initiative at the district level is discretionary, so is possible that there is some kind of regulation or law that certain percentage must always be for Peacebuilding'*. (See interview:1).

The Peace Council Secretary added that; *'Generally, funding has become a big challenge because its fully based on specific activities, example you can be given money to go and do peace activity in Bimbila, then maybe at the current situation during your analysis you realise that, that activity is not relevant, another activity will be more relevant to the activity that the money has been voted for, but to change that activity becomes a major issue. Because the donor will say I gave the money for this not for that. We need to have funding that is not based on specific activities alone but other funding that is devoted for Peacebuilding in general.'* (See interview:2).

Inadequate funding does not only affect the operational efficiency of the organisation but also hinders its ability to recruit additional staff for projects since funds are meant for specific activities and not for salaries of staff, this situation always cause the organisation to be staff insufficient and merging of portfolios and offices becomes an option for the organisation. When I asked about the one specifically in charge of peace education as it is at the regional office, the coordinator said; *'the staff is combining with the Peace Education, that is the Programs Officer of WANEP'*. (See Interview:1).

Verkoren (2008,346) summarised the problem of funding of the network that lack of funding severely affects the activities of the networks. The lack of funding to her was as a result of the low capacity of the National Offices to raise funds and the reluctance of donors to finance the activities whose direct impact cannot be shown. Dennis(2014,52)puts it more emphatically that notwithstanding the spread of CSOs across the length and breadth of the

country, the reality is that the agenda of promoting good governance and peace are not met, and indicators such as effectiveness, efficiency transparency and accountability are yet to be realised.

5.5.3. Expectations from members and beneficiaries

Community members and program beneficiaries exhibit high sense of expectations during conflict transformation processes. Expectations in the form of financial and monetary support from program beneficiaries hinders the work of the organisation. Training programs are sometimes attended with mindset of receiving allowances and per diems at the end of the day, while mediation teams equally expect transportation fee at end of every meeting, such phenomena make the organisation complicit to the very course they are championing. The Programs Officer pointed that; *'if you don't give money to them to do activities, it becomes difficult and they can't give you report, they always say we want to add to our work and claim the glory. Is just a few that you send the templates round that will update us on ABC, like 1 out of 10 will reply to your email. The rest will not mind you; you've not given me money to work why do you want to monitor and know'*. (See Interview :3).

Organizations present themselves as well-resourced and sufficiently funded. Flashy cars, fashionable wears, expensive electronic gadgets and others contribute to raise high expectations from beneficiaries. It is important to manage the expectations of beneficiaries through engaging and involving them in the lifecycle of programs and projects in order to avoid mismatch between intended outcomes and quick benefits or expectations associated with peace projects. (Nasirov 2016,11).

5.5.4. The delay in court process

Civil procedure in Ghanaian courts involves many steps and process, consequently a lot of delays do occur at every stage of litigations. Statistics indicates that there are about 60,000 cases registered in the superior courts of Ghana alone, while other courts including lower courts are unable to provide statistical data of cases. (Ghanaweb ,2019). An average case may take between five to ten years of litigations and there are cases filed since 1960s, which are still pending before the law courts for final rulings and determinations. Starting of Trials, to final judgement is time consuming processes. Gyampo (2014,36) argued that, due process at any competent court of law brings about delays, but when delays become unjustifiable it

causes a lot stress and undermine fundamental human rights. Justice delayed is said to be justice denied.

Courts all over the world are required to deliver justice promptly through due process while ensuring that processes or trails are not saddled with needless delays. With trials and litigations pending in courts for years, conflict transformation process becomes difficult as parties only pay keen attention to the litigations in courts waiting for outcomes or court declarations rather than cooperating in conflict transformation efforts by the peacebuilding organisation. WANEP- Ghana finds conflict transformation interventions illusive when cases remain at the courts for years awaiting determinations. The National Coordinator submitted that; *‘As we say in Ghana, of course, the wheels of justice runs slowly, we think that delay in the prosecution of conflict issues in the court, for instance over land, over chieftaincy are all not helping our Peacebuilding efforts because when they delay then they increase the tensions and there is anxiety over it, then it becomes more turbulence for us to manage ..we think the court can prioritize such things knowing that if there is a relapse or explosion then it has more consequences on everyone.’* (See Interview :1).

Educating and sensitising people about the need for peaceful coexistence amidst tensions among and between conflicting parties remains always challenging. Seasoned scholars like Laws (2016,2) discouraged the delay of justice process and criticised the frequent and a times unnecessary adjournments of cases, careless attitude of court officials, avoidable bureaucracies that cause the delay of justice.

5.5.5. The Problems of networking and coordination

Networking and coordination is crucial and important to WANEP Ghana since it is a medium the organisation creates space for likeminded organisation to come together and engage in numerous advocacy works on specific issues, represent the views and interest of the local people and draw diverse strengths, expertise and broad coverage of initiatives. However, lack of commitment, excessive competition, divided loyalty among others, are some of the challenges the network is confronted with as far as networking is concerned.

According to Ateng (2011,141) some of the organisations lack the spirit of commitment and solidarity, they do not comply to paying of dues, nor attend meetings and above all fail to coordinate their activities with WANEP-Ghana, therefore rendering networking and coordination not very effective. Dennis (2014, 55) added that some organisations belong to

more than three coalitions and networks, multiple membership means divided loyalty and little or no commitment to the WANEP-Ghana. Further study conducted by this research points out that different organisation with no conflict transformation or peace education focus all belong to the network. The study reached out to some of these NGOs, interestingly most do not have the idea of Peace Education and the conflict transformation activities of WANEP-Ghana. Inactive contact addresses and outdated websites are among challenges characterises the network members of WANEP -Ghana. Consequently, contributions and role played by the members in the area of conflict transformation and peace education remains unknown because of the absence of proper records keeping and information.

To Dennis (2014,54) government institutions in Ghana are sometimes not willing and uncooperative with the work of CSOs as they see their work as suspicious and undermining. The National Coordinator of WANEP-Ghana mentioned that; *'We have challenges in terms of how early warning is taken and accepted by institutions because very often government or response agencies think that such information says that they are not working enough, but we try to let them know it does not mean that you are not working enough ,but we need to pay particular attention to these threats, and so they are apprehensive of Peacebuilding initiatives or early warning information'*. Collaborative and coordinated efforts by all stakeholders including state and non-state agencies is paramount in achieving sustainable peace. The Ghana Centre for Democratic Development (CDD-Ghana) illustrated that; *'Conflict and violence are part of human society, and the dynamics keeps changing. All organizations, including WANEP, we are dedicated to work to prevent violence/conflict and to fight for sustainable peace, we must always work together to improve and upgrade skills and knowledge to meet the changing environment and the new trends.* (See Interview:5).

This is in line with the conclusion of Frimpong (2017,966) that government's recognition of the roles CSOs play in conflict transformation and cooperate with them in the course, is the most critical and foremost in the collective and coordinated move towards ensuring peace and good governance. Therefore, government ministries, departments and agencies must give unconstrained support to peacebuilding organisations and the like as far as coordination is concerned. It is essential for government and NGOs to collaborate more closely with CSOs as they are crucial and key drivers in the consolidation of peace, and is important to break all barriers of communications which is essential requirements for better and harmonious collaboration between the two sides.

As mentioned in the beginning of this chapter, this part of the study seeks understand the approaches WANEPA-Ghana applied in its peace education efforts as far conflict transformation is concerned. The chapter begun with the brief background of WANEPA-Ghana and further enumerated, discussed the systematic methods or approaches in which the organisation operationalised its peace education in achieving sustainable peace. Secondary data also revealed that and as indicated above, the approaches stipulated are anchored and supported by several elements that helps the organisation to keep pursuing and implementing its peace education activities/approaches. Challenges that confront the organisation in its pursuit to transform conflict were equally identified and discussed in this chapter.

In summary this chapter presents the understanding of the approaches WANEPA -Ghana apply and operationalise as peace education mechanisms to conflict transformation. It is instructive to add that all the approaches mentioned and discussed above are non-formal approaches of peace education. The activities are mainly carried out in an outside formal school system and structure. This differs from other types of peace education approaches that are mainly carried out in mainstream formal school system. The following chapter will now focus on the analysis of the study. The chapter discusses more closely how the research question was answered and findings of the study is also presented.

CHAPTER SIX

ANALYSIS AND FINDINGS

This study sought to find out how peace education at WANEP-Ghana is applied as part of conflict transformation mechanism to achieve sustainable peace in Ghana. The study focused particularly on WANEP-Ghana's approaches of promoting peace and harmony in Ghana. The approaches of peace education being applied by WANEP-Ghana are expected to contribute to conflicts transformation through the change of people's attitudes behaviour and values. This study was conducted in the light of conflict transformation theory, as the study argued that existing peacebuilding theories have not been able to solve conflicts more durably and firmer. Unlike the management and the resolution theory of conflicts, the conflict transformation aims to transform conflict through wide variety of forms such as at the personal, relationship, cultural and structural levels. (Frazer and Ghetts,2013,6). The theory suggests the implementation of specific interventions that would change behaviours, altitudes and perceptions among people. While the study was clear on the frameworks and interventions made by WANEP in tackling violent conflicts at different stages and levels, there is no clarity on the specific approaches WANEP-Ghana apply and operationalise in transforming conflict in Ghana. A gab this study seeks to fill.

The first sub research question of the study is to find out the specific programs and activities WANEP-Ghana embarks upon in the realisation of peace in Ghana. The study finds that the organisation pursues and carry out array of activities aimed at addressing violence in Ghana. Secondary source of data finds that WANEP-Ghana embarks on programs such as capacity building and training, advocacy for peace, dialogue and mediation, peace education, among many others. These programs and activities are targeted at promoting changes at the personal, relationship, cultural and structural levels. While capacity building and training programs of the organisation seeks to promote changes at the personal level. Advocacy for peace, dialogue and mediation as well as peace education programs of the organisation are targeted at bringing changes at relationship and cultural levels. The National Coordinator of the organisation mentioned some of the activities the organisation embarks on; *WANEP-Ghana which is the Ghana Chapter of WANEP is operating throughout the country, basically we are into conflict research studies, risk assessment, peace coping and then we are into early warning and early response, peace education, then women in peacebuilding, so within this frames we have several activities we are implementing'.*(See Interview: 1)

As indicated in the theoretical framework, orientations towards changing negative behaviour, attitudes and values of conflicting parties and promotion of effective communications and cooperation between and among people are among the virtues of the conflict transformation. Again, creating new infrastructure and practical/specific interventions focusing on constructive changes at personal, relational, structural and cultural levels are dimension that are taken into consideration by responding to conflict in the context of conflict transformation. (Frazer and Ghetas 2013,11). In conclusion the study finds that there is a concerted effort by WANEP Ghana in the promotion of sustainable peace through its enormous activities. The organisation has been successful in implementing many conflict transformation related activities and projects with the overall goal of achieving sustainable peace in Ghana. This is evident in the organisations' annual reports. Generally, this study argues that there seem to be a positive attitude on the part of the organisation relative to their peace promotion and conflict transformation agenda.

The second question is to find out what ways peace education programs at WANEP-Ghana contributes to conflict transformation in Ghana. First of all, there is a general consensus on the part of key informants this study interviewed, that the peace education programs at WANEP -Ghana have contributed to the transformation of many conflicts in Ghana through partnership, networking and the engagement of key stakeholders. Conflict transformation theory is multi-faceted and multi-dimensional approach which encourages collaboration and networking among peacebuilding actors. The theory argued that attaining sustainable peace requires an integrative approach to conflict transformation that would bring about changes in all dimensions. This could be best achieved through a consistent collaboration with appropriate peace actors. (Shulika 2013,13). Miall (2004,6) stated that the conflict transformation model widens the view of conflicts and the parties involved. It considers the roles of all actors during the transformation process by engaging different groups in different conflict transformation activities. A partner organisation of WANEP-Ghana, the Peace Council of Ghana has this to say with regards collaboration and partnership towards promoting peace in Ghana. *"Peace Council and WANEP-Ghana are playing a collaborating role in promoting peace in the country for example if you take Bimbila and the Bungurugu group leading to a supreme court ruling on Bimbila ,WANEP designed a dialog process to engage the factions preparing them for supreme court ruling and the Peace Council partners with them, and also in Bungurugu Yooyo,we partnered WANEP and even the*

current Rapid Response Program. We never work alone without involvement of WANEP-Ghana''. (Northern regional Secretary of Peace Council: See Interview:2).

Secondary sources such as the annual reports of the organisation as discussed in chapter four of this study captured capacity building and training of key stakeholders in many communities in Ghana, networking and partnering with like-minded organisations are all medium in which the organisation pursue towards achieving peace in Ghana. The National Coordinator added that; *WANEP's motive is to be able to strengthen the community level conflict management infrastructure and conflict prevention, all of that are part of the peacebuilding process, so that they own the peacebuilding initiatives. For instance, in 'Bumbilla' we together with Peace Council, we established the local peace mediation committee and trained them to support the mediation process in the Bimbilla conflicts. As I speak now we have set a mini dialogue platform together with the new "Yaanaa" and even before then, during the celebration of the two main funerals, the selection of the new king and coronation, we had another group that supported in terms of dissipating the tensions, the rumour, the falsehood that is peddled, that is one group and now we are trying to have with the women and with the youth groups across all communities to build their capacities, and we have requested them to come out with action plans.*

The study confirmed that the organisation has involved in the transformation of many high-profile conflicts in Ghana. Namely, the Bimbila Conflicts, the Yendi Conflicts, the Nkonya and Alavanyo conflicts and other major conflicts. These interventions by the organisation has contributed in bringing peace and harmony in many of part the Ghanaian communities. To conclude, the study found out that WANEP-Ghana contributed to peace in Ghana through several ways. Strong among them is the networking and partnership approach of the organisation. The organisation has collaborated with partners in conflicting areas to help towards attaining sustainable peace.

The last sub research question of the study is to find out the challenges militating against the organisation in the operationalisation of its conflict transformation approach through peace education. As argued in the conceptual framework, the approaches of conflict transformation aimed at promoting sustainable and positive peace at all levels. However, the theory is not free from challenges. According to Sang (2012,43) NGOs in practicing conflict transformation face the challenges of unclear guidelines of conceptual understanding of the theory, the slow nature of the transformation process and the challenges accompanied with

evaluating conflict transformation programs among others, have discourage peace actors from embarking on this approach as far as peace promoting is concerned. With regards to WANEP-Ghana the study found that the organisation faces litany of challenges which affects the effective operationalisation of its conflict's transformation initiatives. The following statement from key informant explain the kind of challenges facing the organisation. The National Coordinator said, *'So, the other thing indicated as a driver is that, the systems in terms of addressing criminal issues seem not to be working and we say in Ghana that, the wheels of justice is slow. Recently there has been a kind of electronic court so to speak, and we think that the delay in the prosecution of conflict issues in court for instance; over land, over chieftaincy are also not helping our Peace Education efforts because when they delay, then it increases the tensions and there is anxiety over it then it becomes more turbulent for us to manage .Then of course I don't want to talk about resources because everyone will say it. But I think there has to be a conscious funding for Peace Education and Peacebuilding initiatives even at the district level, because in terms of financing Peacebuilding initiatives at the district level is discretionary, so it should be possible that there is some kind of regulation or law that a certain percentage must always for Peace Education'*

The Program Officer also added; *'If you don't give the local NGOs money to do the activities it becomes difficult and they can't give you report. They always say we want to add it to our work and claim the glory. Is just a few that if you send the templates round that will update us on ABC, like 1 out of 10 will reply to your email. The rest will not mind you; you've not given me money to work why do you want to monitor and know'*. (See interview:3)

These challenges mentioned clearly stands on the way of effective conflict transformation processes. Deducing from the above, the many cases pending before the law court in Ghanaian courts for many years awaiting final rulings by courts makes it difficult for the organisation to intervene more closely, since conflicting parties are keen to get justice from the courts. The delay in the outcomes from courts increases tensions and anxieties. The lack of funds is also a challenge facing the organisation in its ability to implement its conflict transformation quests. To put this in perspective, the study concludes that out of the myriad of problems facing the organisation, two main challenges identified as main challenges militating against the organisation in the operationalisation of its peace education approaches as far as conflict transformation is concern thus, delay in court cases and funding problems. The study submits that financial issues are rarely discussed in conflict transformation literature as well as court matters. It is interesting to mention that these challenges go beyond

the control and handle of peace actors, therefore this study argues that financial challenges contribute to conflict transformation debate. This confirms the preposition of Cardozo (2009,95) that perceptions and experiences at the grassroots level could be of great value for the development of future research on conflict transformation. By way of conclusion, the study now presents a summary of the entire study.

The focus of this study is to understand how peace education at WANEP-Ghana is operationalized and applied as part of conflict transformation mechanism in Ghana. In order to achieve this objective, the study employed qualitative research technique and purposive sampling method. Primary and secondary data was used to gather relevant information for the study. Conflict transformation theory is the theoretical framework which guides the study. The study found that WANEP -Ghana has over many years embarked on myriad of activities and programs aimed at consolidating peace in Ghana. Peace education at WANEP-Ghana is operationalised and applied through many strategical approaches in which this research has discussed above. For the purposes of understanding the operational framework of the organisation in its entity, the study first discussed closely the flagship programs at the regional office of WANEP before subsequently narrowing the study to the context of Ghana branch of WANEP. The study found that the regional body of WANEP has flagship programs that serves as approach towards peacebuilding and transforming conflicts, they include; CSDG a platform created to engage civil society organisations and relevant stakeholders for the promotion of good governance and to enhance better institutional practices. WARN is also monitor and identify potential threats of violence and as well mobilize necessary tools for the prevention of conflict. WIPNET program is designed to engage women in peacebuilding activities and to build their competency in the area of conflict prevention.

Some of the programs also include NAPE, this is focused on children and youth in the formal and the informal sector through mediation, conflict resolution skills and peace education at all levels. WAPI is an institute established by the organisation to provide skills and knowledge to organisations, practitioners and experts working in the area of peace through designed courses at the KAIPTC. Again the 'Special Interventions' is a distinct intervention program that enable the organisation to intervene urgently in conflict or crisis in its emergence stage to avoid the escalations of violence. These are the programs the study identified as the core programs and activities present at the regional secretariat of the organisation. For whether the programs are effective or not, it is not within the ambit of this study to do that examination,

further studies could determine its efficacy. Furthermore, as deeply discussed above, WANEP-Ghana undertakes peace education programs aimed transforming conflicts through the application of approaches and strategies which include the following: Capacity building and training of network members towards peace education and peacebuilding activities. The advocacy and public communication for the creation of awareness for the need for peace and eschew violence is another approach the organisation applied for building peace in Ghana. Networking and partnership with like-minded organisation for peace related programs to avoid the duplication of activities and make maximum utilisation of limited and scarce resources. Building peace through dialogue and mediation to arrive at common ground and identify measures for lasting peace through peaceful agreements with conflicting parties. The non-violence and peace education also focus on youth and children towards gaining valuable knowledge and skills needed for building culture of peace. Field research before the implementation of peace programs is also a way to generate information upon which important decision could be taken towards peacebuilding programs of the organisation. These are the summary of the approaches the research found as ways in which Peace Education is being operationalised by WANEP-Ghana.

Again, the study discovered that there are factors that serve as strengths to WANEP-Ghana in enhancing its ability to implement programs which hitherto key for its successful operations over the years. They are Coverage and Inclusivity nature of the network. The network stretches its activities to many areas, and it engages array of stakeholders in prosecuting the needed programs for peace. Secondly, the access to policymaking processes and numerous participations of organisation in many important national issues and pushing peace agenda for national debate is also a strength to the organisation. Additionally, the visibility of the network through its local members and other peacebuilding groups at the community level is a strength the organisation rides on. Furthermore, the neutrality and impartiality of WANEP-Ghana when it comes to its peacebuilding and conflict transformation works is advantage and strength to the network as it enables the network to mediate and facilitate conflicting situations where government institutions cannot, due to the tag of impartiality on the part of government or political parties. These mentioned strengths are what the study found to be the supporting elements that grease the wheels of the organisation for smooth operational efficiency and growth.

As explained in the afore mentioned section, despite the strength and factors supporting the network in the operationalising of peace education as mechanism for conflict transformation,

the study again finds that WANEP-Ghana, however, faces challenges that militates against the effective application of peace education approaches of the network. They include but not limited to; sustainability issues, funding problems, expectations from members and project beneficiaries, the delay in court process, problem of networking and coordination are among the many bottlenecks the study identified to be the challenges bedevilling the operational drive of the organisation. When these challenges mentioned and discussed above are curtailed, it may to some extent pave way for the organisation to function effectively and achieve the conflict transformation goal quicker and faster.



CHAPTER SEVEN

CONCLUSIONS AND RECOMMENDATIONS

CSOs in Ghana as the study revealed, have been in the fore front when it comes to promotion of good governance and the building of peace through numerous ways and WANEP -Ghana is no exception. The involvement of WANEP-Ghana in conflict transformation and peacebuilding efforts over the years has attracted commendations and the organisation is viewed as a critical player and a force to reckon with, when it comes to the promotion of peace in Ghana.

This study asked the question; how Peace Education at WANEP-Ghana is operationalized and applied as part of conflict transformation approach and peacebuilding mechanism in Ghana? To answer this question, the conflict transformation theory was the theory the study based on and as well applied to drive home the understanding of how WANEP-Ghana operationalised its peacebuilding and conflict transformation works through peace education. Both primary and secondary data were the main sources of data the study relied on to generate valuable information relevant to the research question understudy. In order to understand more closely how the organisation functions and how peace education approaches are engaged in the scheme of the organisation's peacebuilding quest, the study first and foremost discussed briefly the historical narratives of the organisation and its core activities at the regional level, it further narrowed down to WANEP-Ghana and gave vivid explanation of key programs of the organisation relative to conflict transformation.

As a consequence of the data gathered and reviewed, the study finds that, Capacity building programs of the organisation that is targeted at peace education workers, advocacy and public education activities, dialogue and mediations, networking and partnership programs of the organisation among host of others are the approaches of peace education the organisation use to drive home its peacebuilding and conflict transformation agenda. The Impartiality and Neutrality of the organisation, Inclusivity and Visibility are characteristics that constitute strengths supporting the organisation to operationalise the approaches of peace education, the study gathered. The study also finds that, there are challenges WANEP- Ghana faces in its attempts to operationalise its approaches of Peace Education, it includes but not limited to, financial problems, expectations from beneficiaries, issues of sustainability, problems of coordination, delay in court process among others. Despite these challenges

identified by the study, there are considerable evidence particularly in its activities that justify the important roles the organisation has played and continue to play as far as and peace education in Ghana is concerned. The findings of this research also has it that peace education programs at WANEP-Ghana is mainly a non-formal type of education rather than a formal education that are carried out in mainstream formal school structure which is curriculum driven, even though the organisation attempted to run its peace education programs into a main stream formal schools system when it piloted ten schools in the northern part of Ghana, information about the piloted schools is out could not be accessed by the study after several attempts.

The shortcoming of this study is that, perspective of the beneficiaries of WANEP-Ghana's peace education programs as an approach were not captured by this study to truly understand the impacts of peace education programs has on them and their respective communities. Future research should evaluate the impacts of WANEP-Ghana's peace education as an approach to conflict transformation and peacebuilding in Ghana. In relation to challenges faced during the conduct of this study, the researcher faced the challenge of getting key responders to participate in my interview despite several request and attempts. Questionnaire sent to organisations to reply to questions relevant to the study were not returned. The lack of adequate secondary resources since this study area is new one and under researched, is one major challenge the researcher faced.

In conclusion, it is worth noting that, the efforts of the organisation to promote peace through its peace education approaches is not entirely the panacea to conflict prevention in Ghana, but rather complementary role towards building a conflict free society using appropriate conflict transformation methods. Though the network has strength and advantages that is essential and crucial to the attainments of peace objectives and goals, the onus and bigger responsibilities lies on the state to do everything with its powers to bring stability, peace and development through the engagement of civil society organisations like WANEP-Ghana. The relevance of this study is to contribute to literature on peace education in West Africa and Ghana which remains under researched. It is important to add that this research question has not been researched or applied anywhere else for any academic purposes. To finally bring the entire study to its conclusive end, the study now brings to fore recommendations gathered from stakeholders, WANEP-Ghana staffs and partner organisations in conflict transformation works in Ghana. In order to place the organisation in a better position and capable of undertaking peace education initiatives geared towards building peace and transform conflicts

in the Ghana, the following are recommendations gathered from officials of the organisation and other partners interviewed.

First is the issue of funding, funding is an issue of concern to the organisation and that there is every need for the network to develop a very comprehensive strategy to fund its programs and activities. Several initiatives for sustainable funding have been in place, but the financial challenges seem not to be far from over. Government should dedicate amount of funds at District Common Fund purposely for conflict transformation activities at the districts and municipality level, since most conflicts do emanate from district and municipality levels, particularly in the northern regions. Funding coming from the state could be the surest way of financial sustainability to the network and the problem of unavailability of funds for conflict transformation activities will be the thing of the past.

Another recommendation which would enable the organisation transform conflicts and build peace in a surest way in Ghana is to make use of the free senior high school program introduced by the government of Ghana. The introduction of free senior high education policy by the government of Ghana in 2017 has significantly increased the enrolment of senior high education. The first year of implementation of the programme in 2017 saw the enrolment of over 400,000 students, in 2018 about 500,000 students got enrolled in the program and it expect to reach one million in the 2019-2020 academic year calendar in terms of enrolment. What this means is that, there are significant number of youngsters in the senior high education system, for the purposes of peace education and for the objective of inculcating non-violence altitudes and promotion of tolerance, respect for each other and other tenants of peace education, it is prudent for WANEP-Ghana to move its peace education into the senior high schools particularly communities known to be conflicts prone areas in Ghana. Such move will literally result to getting more school going students aware about the need for peaceful coexistence, tolerance, and respect for each other.

Again, effective collaboration and networking is another recommendation the study gathered. As no organisation can solely solve or tackle the issues of conflicts in Ghana in its entirety, so therefore the need for effective collaboration and networking among civil society organisations, which WANEP-Ghana in this regard has taken the lead. However, there is the need for more effective and stronger partnership and coordination both at the local, national and international levels among WANEP-Ghana and other civil society organisations in conflict transformation and peacebuilding work in Ghana and beyond. Furthermore, Ghana is

divided along political lines and for that matter political administration in power or in opposition is always seen as allied or otherwise to high-profile conflicts in the country. This is the status- quo even at the local level. The network serves as the neutral alternative that conflicting parties look up to, so the need for the network to continue to maintain its integrity, neutrality, independence and impartiality in its conflict transformation and peacebuilding works.

Also, the study recommends that corporate Ghana i.e. the private sector, should support the activities of WANEP-Ghana in the area of peace education. As part of corporate social responsibility, institutions and businesses do make donations and diverse support to some areas of societal development, little or no contributions are made by these corporate institutions to NGOs and CSOs like WANEP-Ghana. It is prudent as part of giving back to society to support CSOs since they play a critical role in the maintenance of peace in the areas in which these corporate bodies operate. Lastly, the study also recommends that the network should improve its communication outlets, more specifically on regular updates of its websites and timely responses to emails sent to them by researchers. Providing information or making information accessible to the public not only improves the accountability profile of the network, but also creates more opportunities for other institutions to seek partnership and collaboration in the area of peace promotion.

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Appendix

Interviews

Interview 1; with the National Coordinator of the West African Network for January, Peacebuilding, Ghana. (31st April 2019).

Interview 2; with the Northern Regional Secretary of the National Peace Council Ghana. (10th May,2019).

Interview 3; with the Programme Officer of the West African Network for Peacebuilding- (Ghana 26th June 2019).

Interview 4; with the Peace Education Officer of the West African Network for Peacebuilding at the Regional Secretariat Accra, Ghana. (16th August 2018).

Interview 5; with the Programmes officer of the Centre for Democratic Government -Ghana. (25th March ,2019).

Interview 6; with Monitoring and Evaluation Officer of West African Network for Peacebuilding Ghana. (1st January,2019).

Interview 7; with Mr. MATHIAS AWONNATEY ATEN a Peace and Development Expert at the University for Development Studies Ghana. (30th April,2019).