LINKING THE PEACE-LOVING NATURE OF GHANAIANS TO TRADITIONAL PEACE EDUCATIONAL PRACTICES: MYTH OR REALITY?

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Linking the Peace-loving Nature of Ghanaians to Traditional Peace Educational Practices: Myth or Reality?

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Abstract

Purpose: The 2013 version of the International Day of Peace was dedicated to peace education, by way of drawing the attention of the international community to the pre-eminence of peace education as that channel of achieving the much sort for global culture of peace. Before then, many countries notably Ghana, had long been in the process of cultivating the culture of peace via the practices of peace education within the traditional setting, even if in its remotest form. In large part, Ghanaians are peace-loving people, attributable to the traditional peace education lessons that children receive from parents and the society at their formative stages. This study in examining this assertion, also seeks to determine to what extent peace educational practices in both the traditional and global senses, have shaped the Ghanaian peace-loving nature.

Methodology: The study adopted the quantitative approach where semi-structured questionnaires were administered to 1450 randomly selected respondents across Ghana. The age range of respondents which are between 10 and 60 and above, comprise 1019 (70.3 %) males and 431 (29.7 %) females from all walks of life.

Findings: The study while empirically evidencing that Ghanaians are peace-loving people, also established a link between this peace culture and the basic lessons children receive from parents and the society at their formative stages, about peace.

Unique contribution to theory, practice and policy: The paper calls on the government of Ghana in particular and other peace education actors in general, to work assiduously towards the effective blending of traditional (informal) and global (formal) peace educational practices within Ghana, as well as, enhance peace education in the country by building the capacity of communities and schools in financial, technical, and logistical terms. Indeed, this paper which is the first-ever study into traditional peace education in Ghana, uniquely adds to academic literature and serves as a useful guide for practitioners and policy makers in the study area.

Keywords: *Ghanaian, myth, peace education, peace-loving, reality and tradition.*

INTRODUCTION

Peace is the concept of harmony, the absence of conflict and the freedom from the fear of violence, it is not only the absence of war, but also the presence of cooperation (Benson, 2013; Galtung, 1996b). Following the ashes of World War II in 1945, humanity has been obsessed with a desire to coexist peacefully with one another. The subsequent creation of the

United Nations (UN) attests to this burning desire to circumvent another World War III. However, several years after its inception, peace has still eluded a world in which conflicts of varied types though short of a World War, have befuddled humanity. In the given milieu, the international community spearheaded by the UN has not only sort techniques to manage these raging conflicts but ways that may effectively prevent conflicts.

The novel technique of peace education is one of those means adopted globally to prevent conflicts within societies (Page, 2008). In 2013, the UN sort to promote the essence of peace education among member-states in particular and the international community at large (Oren, 2019). Benson, Adzahlie-Mensah and Frempong (2018), have argued that even though both state and non-state actors across the globe have taken the challenge by the horns, its implementation has suffered a degree of 'bruises' for at least three reasons. These they enumerated as: lack of political will by governments to incorporate the principles of peace education within the formal sector of education; even where governments have agreed to adopt the principles, they have not committed enough funding for the programs which are hardly sustainable; and many people have failed woefully to embrace a technique that has the capacity to create a culture of peace that has dreadfully eluded humanity. Indeed, many factors account for this failure which, however, do not form the domain of this study.

The essence of peace education has become a global concern today as it cannot be underplayed, since it provides a channel for ending the cycle of global violence by preventing and resolving interstate and intrastate conflicts, and curbing extremism and many other forms of violent conflicts (Adzahlie-Mensah & Benson, 2018). The renowned educationist, Maria Montessori once said: *"Establishing peace is the work of education. All politics can do is keep us out of war."* A survivor of the Rwandan Genocide of 1985 also remarked: *"When war broke out, education was the only thing I fled with."* These great views do replicate the relevance of education as a conflict preventive mechanism. To that end, the concept forms part of several international legal and policy documents notably, Agenda 2030 for Sustainable Development Goals (SDGs). SDGs for instance calls for the promotion of peaceful and inclusive societies for sustainable development, providing access to justice for all and building of effective, accountable and inclusive institutions at all levels. According to UNESCO (2015), education promotes tolerance as well as the attainment of global citizenship skills, as necessary tools for peaceful and inclusive societies, as in line with SDG target proposals. Many countries have also captured peace education programs within their respective national educational systems, as many Non-Governmental Organizations (NGOs) are seen implementing peace education programs in collaboration with state agencies (Salomen & Nevo, 2002). Scholars from varied disciplines are never left out in this equation as they keep providing the theoretical and conceptual framework for the successful rollout of peace education programs (Bajaj & Hantzopoulos, 2016).

Peace education has become more necessary now than any other time in human history, given the background of the consequences that come with conflicts such as: social, emotional and mental torture on individuals and groups; the destruction of infrastructure and properties; loss of lives; internal and external displacement of populations; social collapse and political instability; and endemic poverty, amongst others. Peace education is therefore, not only a response to conflict and violence but also a proactive path to building and keeping the peace within the context of its transformational power to impact heavily and positively on people who participate in the lessons (Mishra, 2020).

The term 'peace education' connotes the process where knowledge, values, attitudes,

skills and behaviours are acquired in order to live in harmony with oneself, others, and the natural environment (Galtung, 2008). According to Harris and Synott (2002), peace education involves a series of encounters that draw from people their desire for peace, nonviolent alternatives for managing conflict and skills for critical analysis of structural arrangements that produce and legitimize injustice and inequality. Page (2008) in corroboration, stated that peace education engenders the commitment of an individual as an agent of peace, after he or she is taught the consequences of war and social injustice. Such an individual Page (2008) continues, is also taught how to uphold peaceful and just social structures, love the world and care for others and nature and hope in a bright future.

Peace education as would be gathered from the account presented below, is of fundamental importance to the United Nations (UN) (Page, 2008). And to that extent, agencies of the world body such as UNESCO and UNICEF have engaged their attention to the promotion of peace education globally, with the aim of creating a culture of peace that will forestall conflicts at the various levels. So far these UN agencies have committed a lot of resources to this end with an appreciable level of success. Peace Education Programmes published by Inter-agency Network for Education Emergencies (INEE), UNESCO and UNHCR, teach skills and values associated with peaceful behaviours that enable and encourage learners to think constructively about issues, and also develop constructive attitudes towards peaceful coexistence. The programmes through the use of manuals administered by trained facilitators, require learners to practice skills of which they tend to own psychologically, eventually creating fertile grounds for the promotion of the culture of peace at all levels.

The youth constitute the largest percentage of perpetuators of violence in Africa in particular, explaining why it is imperative to target this group in our global efforts to revitalize social values (Adzahlie-Mensah & Benson, 2018). Peace education seeks to provide this vulnerable group with knowledge and skills that will accelerate the promotion of positive social life skills and attitudes towards social cohesion and the culture of non-violence. This empowering process which adopts a multicultural approach to changing both people and communities, is vital to the current global conflict prevention efforts spearheaded by the United Nations. Within the West African sub-region, the Economic Community of West African States (ECOWAS), its Conflict Prevention Framework adopts peace education as a key conflict prevention strategy, thus contributing to the initiation of several peace education programs across the sub-region. The West Africa Network for Peacebuilding (WANEP), provides a tried and tested technique guide, which encompasses both conceptual and practical frameworks for practitioners. The guide aims at developing the capacities of young people in particular, where they are built into credible responsible future leaders. WANEP advocates the extension of the outreach programmes beyond schools to include communities (WANEP, 2020).

The concept of traditional peace education within the Ghanaian context is deep in history, and it is imbedded in the culture of the people across all ethnic groups. Traditional peace education is one of the basic life lessons that children are taken through within the Ghanaian traditional setting, in their formative stages (Benson, 2021b). The training which confines to teachings about peace inculcates in children, such virtues as tolerance, forgiveness, respect for socio-cultural diversities and above all love for peace as they grow into adulthood (Benson, 2018). This life-long education has to a large extent, contributed to

the culture of peace enjoyed in Ghana today, despite the experiences of occasional conflicts (Benson, 2021b). For example, Ghana has been a peaceful country throughout these years of a chequered political historical epoch that was characterized by four main military regimes; brutal moments that had the potential to have turned this country into a chaotic hub like happened in other neighbouring countries (Benson & Ngaaso, 2021). However, thanks to the peace-loving nature of the Ghanaian which has being the driving force behind the culture of peace that the West African country has enjoyed since independence in 1957 (Benson, 2021b). It is suggested that lessons about peace as given Ghanaian children by their parents and the society, account in large part to the Ghanaian attribute. This study's focus is to establish the veracity of this claim and also determine the extent to which the peace education technique in both its traditional Ghanaian and global forms, have helped in shaping the values and attitudes of the Ghanaian youth towards a culture of peace. This paper is in three main parts, namely; basic literature on peace education, the Ghanaian version of peace education and the discussion of results.

Basic Literature on Peace Education

The concept of peace education is replete with vast literature from a diverse terrain of disciplines that include, peace and conflict studies, education, sociology, environmental studies, to mention just these few. This paper while deliberately avoiding the discussion of a length of literature on the subject matter, it attempts at providing brief yet basic information that points to what it is. And by inference, what the subject matter involves-its aims, principles, policy, forms, *modus operandi* and endpoint product.

Definition and evolution of peace education

Peace education is an embodiment of the two key concepts of education and peace (Dugan, & Carey, 1996). While that of education is clearly defined as the process of systematic institutionalized transmission of knowledge, skills, values and norms that are acceptable in the society, that of peace is not easily definable (Barash & Webel, 2002; Danesh, 2008b). However, the renowned peace researcher Johan Galtung (1996a) in describing peace as the absence of violence, provides three distinctions of the term as negative peace, positive peace and structural peace (Leshem & Halperin, 2020; Richmond, 2015). According to Galtung (1969) whereas negative peace is the absence of large-scale violence, war and bloodshed; positive peace is the presence of positive social relationships, characterized by friendship, solidarity and harmony. Structural peace, on the other hand, refers to a socio-political order where equality and justice prevail and the overall development of the society subsists (Galtung, 1969; Oren, 2019). To that extent, peace only exists where all three interpretations are present simultaneously, confirming Barash & Webel (2002) assertion that peace is a situation of the absence of war and the presence of a positive, life-affirming, and life-enhancing social structure.

From the two backgrounds, one can say peace education refers to that interdisciplinary area of education where both formal and non-formal approaches to teaching about peace and for peace are adopted or utilized for knowledge dissemination. Better still, peace education involves the promotion of knowledge, skills, attitudes and values that are needed to bring about behavioural changes among both youth and adults towards the prevention of conflicts both overtly and structurally (Mishra, 2020). A system that averts its attention to resolving conflicts peacefully as well as the creation of conditions conducive to peace at all levels—

intrapersonal, interpersonal, intragroup, national and international (Fountain, 1999). Peace education aims at creating in the human consciousness, a commitment to the ways of peace. It is competency-based education where school children are empowered to utilize creative and non-violent means to settle conflicts, eventually leading to their social well-being as they live quality harmonious lives (Mishra, Gupta & Shree, 2020). On their part, Harris and Morrison (2003) argue peace education, refers to the teaching about peace, what peace is, and how to achieve it. While Galtung (2008) posits that peace education is a system of education where participants and students, acquire appropriate knowledge and skills that help them resolve conflicts non-violently; and in so doing, promote the values of peace through their active responsible actions. Unlike the conflict resolution technique that is retroactive, peace education has a proactive approach as it basically aims at preventing conflicts in advance. It does this through the education of individuals and societies for peaceful coexistence on the basis of nonviolence, tolerance, equality, adherence to human rights, respect for differences and social justice (Oren, 2019).

The concept of peace education as well as its role within the educational setup, has developed over the time. For the start, the end of World War I instilled the need for the inclusion of peace education in educational systems *via* the international cooperation of nations. Hitherto, the League of Nations together with some nongovernmental organizations, in particular, the predecessor of the United Nations Educational, Scientific and Cultural Organization (UNESCO), the International Institute of Intellectual Cooperation, initiated the initial idea. Following the heels of World War II, UNESCO was created under the auspices of the United Nations (UN) to plan, develop and implement general changes in the educational sector to include a framework that promotes peace education within the system (Dugan & Carey, 1996; Fountain, 1999). This effort came under redirection during the Cold War era, at a time the world was sharply divided on the basis of ideology. At this period, peace education programs were aimed mainly at halting the threat of nuclear war and arms race, which was later to inculcate environmental and development issues into the plan (Dugan & Carey, 1996; Najjuma, 2011). Immediately following this period, the events of terrorism, political instability in the Eastern European bloc, military takeovers in African States, and the increasing gap between developed and undeveloped world, created new challenges for the understanding of peace and the underlying principles of responsibility and security (Mishra, 2020). Today, scholarly works by many scholars have added a lot more impetus into what peace education is, and how through its practice, the culture of peace is attainable, globally and locally. There is no gain saying the fact that these works have spelt out the theories, concepts, forms and principles of the subject matter. While still on this trajectory, mention must be made that, agencies of the UN, state actors, NGOs and other non-state actors have rolled out many peace education programs in many countries at the school and community levels with measurable successes.

Themes in peace education are diverse on the basis of theoretical approaches, underlying philosophies, methodology and goals (Burns & Aspeslagh, 1996). The diversities in peace education that debatably lack a unique theoretical framework, involve issues that range from violence in schools to international security and cooperation, from interstate

conflicts to peace as an ideal for the future, from human rights questions to the teaching of sustainable development and environmental protection (Najjuma, 2011). In the attempt to achieve positive peace through peace education, there necessarily exist individual hazards and group and conflict discrepancies, that must be addressed with urgency should the public desire success (Deutsch, 1998; Finkelhor, et al., 2009). For instance, conflicts play a role in peace education in that, constructive nonviolent conflict resolutions mechanisms are generated, where students are taught how to take creative approaches in respect of conflict resolution (Finkelhor, et al., 2009). Within this context, students acquire skills and knowledge that enhance their personal growth and development, and enable the promotion of their self-esteem and respect for others, amongst others (Adzahlie-Mensah & Benson, 2018). These associated complexities notwithstanding, the promotion of peace education is more needful now than ever, given the current circumstances of societal complexities and the raking of violent conflicts across the globe.

From the very outset, questions have been raised as to whether peace education should be incorporated into the school curriculum as a separate program or should remain a regular school subject. Variations in the approach to its implementation, led to the introduction of varied interrelated topics namely; multicultural training, education for democracy, human rights and development (Danesh & Clarke-Habibi, 2007). Danesh and Clarke-Habibi (2007) have, however, argued that the more appropriate approach is to incorporate the principles of peace education into the institutionalized educational system. Aspeslagh (1996) in corroboration, suggested the inclusion of the contributions of history, art, cultural heritage, literature on minority groups within formal educational curriculums. It is important because when children are exposed to violence they react in different ways. Hence; the early processes of identification, intervention and continued follow up on children, are valuable strategies that prevent or decrease the impact of violence on children through peace education (Finkelhor, et al., 2009). Again, in psychological terms, children are consistently bothered by injustices and also concerned by people who fall victim to harm; thus appreciating their own actions which lead to such misdeeds within the society (Smentana, 2006).

Types or forms of peace education strategy

Peace education has come to represent a spectrum of focal themes as in anti-nuclearism, international understanding, environmentalism, appropriate communication skills, nonviolence, conflict resolution techniques, democracy, human rights awareness, diversity tolerance, coexistence and gender equality, amongst others (Harris, 1999). Two models namely direct and indirect approaches outline the scope and themes of peace education where the latter is only suitable in societies which do not favour a direct reference to the themes and ethos of an intractable conflict (Bar-Tal & Rosen, 2009; Clarke-Habibi, 2005; Nets-Zehngut & Bar-Tal, 2007).

This conflict prevention strategy has come to include the following forms:

(i)   Conflict resolution training: The focus is usually on social-behavioural symptoms where individuals are taken through lessons of dispute resolution using the techniques of negotiation and mediation and other Alternative Dispute Resolution Mechanisms (ADRs). Students are taught how to manage anger, frustration, improve communication skills, take responsibility for their actions and learn to reach compromises in times of dispute (Deutsch, 1993; Harris, 1999). This kind of approach alters beliefs, attitudes, values and behaviours from the negative to a positive sense (Danesh, 2007; Hakvoort, & Oppenheimer, 1993; Slyck, Stern & Elbedour, 1999).

(ii)   Human rights education: Participants are taken through lessons that are skewed towards human rights awareness and the promotion of policies that bring citizens closer to a peaceful global community (Danesh, 2006; Danesh & Clarke-Habibi, 2007). Within that context, participants are taught to embrace a vision of structural peace where each and every one can exercise their fundamental freedoms and enjoy legal protection from violence, oppression and indignity (Danesh, 2008b). Through these lessons students are introduced to the United Nations system, international covenants, national constitutions and laws; that promote tolerance, solidarity, autonomy and self-affirmation at both individual and collective levels (Brabeck, 2001; Kester, 2008)

(iii)   Democracy education: The focus on this aspect of peace education is the political processes that identify conflicts within the community. For example, when citizens are taught the rudimentary benefits of participatory democracy and are given the chance to participate in democratic processes and be part of decision-making, the likelihood for them to resolve communal conflicts diminishes. Lessons of this nature for participants should include critical thinking, upholding of basic human rights such as freedom of speech, diversity tolerance, coalition-building, conscientious-building, amongst others (Salomon & Nevo, 2002). Skills attained from these lessons inadvertently install in the participants, the elements and spirit of responsible citizenship, who will then hold their governments accountable to the international standards of peace; as well as sustain multi-party democracy thus reducing the likelihood of violent conflicts (Benson & Ngaaso, 2021).

(iv)   Justice education: This process entails the promotion of the rule of law at all levels of the society where everybody is equal before the law and individually accountable for their sins. Lessons which should not necessarily take the formal approach include crime prevention, ethics assimilation in virtues such as honesty, truthfulness, culture of lawfulness and transmitting norms, values and behaviours that eventually lead to a culture of peace. Having attained such skilled training, the learners would engage in their respective societies as ethically responsible citizens (Golding, 2017).

(v)   Worldview transformation training: Danesh (2008b; 2006) proposes an 'Integrative Theory of Peace' where peace is evaluated within the context of political, moral, psycho-social and spiritual reality. To that extent, the focus of peace must be on the healthy development and maturation of human consciousness where people are helped to examine and transform their individual and collective worldview (Danesh, 2006). According to Danesh (2006), worldviews are subconscious lenses that are acquired through cultural, family, historical, religious and societal influences that are further bed-rocked on the nature of reality, the purpose of existence, human nature and principles governing appropriate human relationships. He further contends that, the average person and majority of societies hold conflict-based worldviews that are categorized as survival-based and identity-based worldviews that are reflective of the kind of conflict relationships that people find themselves in. However, when people are taught to embrace a unity-based worldview, they acquire the capacity to mitigate conflict, foster unity even in diversity and establish sustainable culture of peace at all levels of the society (Clarke-Habibi, 2005).

(vi)   Critical peace education: This form of education takes an emancipatory nature where educational processes are interwoven with goals and social justice, which can be achieved through critical pedagogy (Bajaj, 2015; Bajaj & Hantzopoulos, 2016; Trifonas & Wright, 2013). Critical peace education debunks the idea that peace education is imperial and impository, but one that is both transformational and emancipatory-inclined (Bajaj, 2008; Bajaj & Hantzopoulos, 2016; Golding, 2017; Salomon, 2004).

(vii)   Yogic peace education: This form of peace education according to Standish & Joyce (2017) seeks primarily to transform personal violence rather than transforming interpersonal, structural or societal/cultural violence. In that sense, yogic science is applied so as to alter the physical, mental and spiritual aspects of humanity with the aim of addressing intra-personal violence or conflicts. This way, positive peace can be fostered and thereby, decrease societal violence.

(viii)   Peer mediation training: peer mediation makes use of trained student mediators to resolve disputes among colleague students (Haft & Weiss, 1998). These disputes include arguments and playgroup fights. Mediation goes beyond the school to involve a variety of conflicts within communities, which need collaborative efforts to resolve. In this sense, a neutral mediator who is trained, leads participants to resolve their differences amicably without impositions.

In affirming the efficacy of these forms of peace education and for them to remain relevant, Swee-Hin (1997) notes that, each one of them has to be evaluated within the context of their own dynamics and autonomy, in both theoretical and practical terms. On his part, Salomon (2002) argues that the challenges, goals and methods of peace education differ hugely in respect of the level of violence within an area; depending on whether the conflict is intractable, interethnic, or one of relative tranquillity. Hence, for the fact that the application

of a particular form was successfully in a given area, does not guarantee its success in another. Against this backdrop and in the words of Clarke-Habibi (2005), a general or integrated theory of peace is needed that will holistically account for all levels of peace (intrapersonal, interpersonal, intra-group or interstate), and prescribe principles and prerequisites that guarantee a culture of peace through authentic individual and collective transformational processes.

The relevance of peace education

The importance of peace education is multifaceted to include the following: assists young people acquire knowledge, enhance their skills in peace-related areas, helps youth to form attitudes that embrace peaceful coexistence in human life, promote conflict resolution, prevent conflicts, create conditions conducive for peace and teach them to uphold respect for human rights, amongst others. Aside these, peace education can be delivered to people of all ages and status in both formal and informal settings across local, national, and international levels and in times of peace, conflict and post-conflict.

The realization of these varied opportunities of the peace education technique comes handy with the creation of public dialogues that bring together people from varied societies for peace education programs; such as civil society groups, media, tribal leaders, religious leaders, traditional rulers, politicians, schools and workers. And it goes without saying that, peace education is intrinsically linked to peacebuilding where UN's actions for the latter bring on board education as a principal component.

Principles and prerequisites for the success of peace education

The main principles for peace education include tolerance, equality, love, diversity, human rights adherence, shared-responsibility, unity, forgiveness, and total rejection for violence and quest for peaceful coexistence, amongst others (Mishra, L. (2020) And for peace education to succeed in especially conflict terrains, certain basic conditions must be met. Two main conditions are of great relevance in this regard, namely; political-societal and administrative-educational. Whereas political-societal conditions that involve both intragroup and intergroup processes legitimize and support peace education, administrative-educational requirements are there to path the way for the realization of peace education (Page, 2008). Political-societal conditions are listed as follows: where there is a political will to advance the course of peace in a progressive manner; where there is substantial and majority support for peace processes; where the society is ready and prepared to reconcile; and where a conducive environment is created for the implementation of peace education (Danesh, 2006; Smith & Neill, 2006; Nets-Zehngut & Bar-Tal, 2007). On the other hand, the administrative-educational conditions involve the support of the highest point in a country's educational setting in terms of will, infrastructure and resources; and the formulation and implementation of well-defined policies (Amamio, 2004; Iram, 2006b).

Additionally, for peace education to succeed in terms of principles, certain prerequisites have to be adhered to. First, peace education must be community-based, one that is not separated from community experiences (Bretherton & Zbar, 2003; Reardon, 1988). Second, rather than being a separate subject matter of its own or a project, peace education must be an educational orientation that provides the objectives and instructional framework for learning in schools (Clarke-Habibi, 2005; Cole et al., 2003). Third, peace education should begin during early childhood stages since early acquired knowledge is not easily erasable even with time (Cole et al., 2003; Danesh, 2006). Fourth, peace education should be open-minded where alternative views can be considered rather than being an indoctrination (Bretherton & Zbar, 2003; Danesh, 2006). Fifth, the lessons taught students and participants should be relevant, lessons that pertain to concrete societal concerns and issues (Jones, 2005). Lastly, peace education requires experiential learning from constant practice where values, perceptions, skills, amongst others are eventually acquired and internalized (Bretherton & Zbar, 2003; Clarke-Habibi, 2005; Jones, 2005).

Peace Education Theory that guides this study

It took sometime before scholars could agree on some theoretical frameworks that guide peace education. As was once alluded to by Barash and Webel (2002) and Najjuma (2011), peace education is not guided by a known theoretical framework. Be that as it may, a few scholars have propounded some theoretical frameworks that guide peace education like any other concept. This study adopts the contact hypothesis theoretical framework.

For a start, peace education is a diverse field of study that incorporates varied theoretical, research and practical backgrounds; involving varied disciplines (Dugan & Carey, 1996). To that end, there is no one commonly acceptable theoretical framework. Be that as it may, Gordon Allport (1979) formulated the contact hypothesis theoretical framework which became one of the most widely applied frameworks. According to this theory, for an intergroup contact to be successful in respect to the accomplishment of positive changes in attitudes and behaviour, four basic conditions must be met. These are: the contact groups must be of equal status; the contact must be personal and manifold; the groups must depend on each other working for a superordinate goal; and there must be institutional support for the equality norm (Salomen & Nevo, 2002). However, other studies criticized this theory on the basis of its major cognitive, affective, and behavioural shifts that occur as a result of organized meetings between representatives of conflicting groups (Slaven, 1990; Tajfel & Turner, 1986). The pivotal issue of peace education as argued by other scholars, is how positive attitudes can be transferred from an identifiable group to the other (Sidanius & Pratto, 1999). The contradiction comes where a child who learns about peace in safe and protected environments such as schools and workshops, returns to a wider environment of injustice, discrimination, hierarchical structure, asymmetry of power and xenophobia; without being given lessons on how to resist majority shortfalls. For the cure, Staub (1999) suggests that a change can only happen and spread where people who share attitudes can freely express such within a receptive society.

On the basis of the contact hypothesis, however, more applicable techniques subsequently evolved and were developed and used as general teaching and learning methods, which improve relations among groups. The cooperative learning technique in

which smaller groups undertake face-to-face interaction enables students to accomplish major tasks. This methodology as used in both higher and lower grades of elementary schools, creates conducive atmospheres for studies in the classroom, reinforces relationships among students and enhances intergroup friendships (Deutch, 1998). Intercultural training programs were also developed upon the notion that cultural differences usually generate group conflicts. And to prevent such conflicts from occurring, an understanding of the values, customs and practices of the varied cultures becomes necessary; eventually leading to the reduction of prejudices, negative stereotyping, and tensions among the people (Stephen & Stephan, 1984).   Finally, where learners are taught about the cultural similarities and differences of groups, prejudices and therefore culturally-generated conflicts are reduced or eliminated (Sidanius & Pratto, 1999; Tajfel & Turner, 1986).

The Ghanaian Version of Peace Education

Long before the formal introduction of peace education into the country from outside, lessons about peace were taught to children and the youth within traditional settings. From the time they can utter the word *'mamee'* and *'papaa'* or *'m-ma'* and *'babaa'*, and by the time they start playing with friends and siblings, Ghanaian children are given lessons about peace and love for friends and family members (Field Work, 2018). And as they grow older and begin to comprehend lessons of life from age six and above, they are given further lessons on the fear of God, essence of hospitality, importance of friendly neighbourliness, tolerance, forgiveness, reconciliation, amongst others. Hence, by the time the child reaches the school-going age and before he steps into the classroom, he or she has begun to appreciate the essence of peaceful coexistence. Indeed, mothers play a greater role at these formative stages and rightly so, as children invariably tend to be closer to their mothers during this period (Mishra, 2011).

In Ghana like elsewhere, peace education is seen more as the role of women, while the drawing of swords is allocated to men. The 19th century notion of feminism, has rightly depicted women as holders of the moral high grounds, those capable of providing a blueprint for a morally upright and peaceful society through peace education (Carroll, 1987; Cook, 1995). To this end, women who play the primary role in raising children at their early stages, give them rudimentary lessons about peace and peaceful coexistence. When children are locked up in brawls, their mothers would often send them through lessons of tolerance and forgiveness, and as they grow, they tend to hate violence and exhibit peaceful natures, common to most Ghanaians.

Traditional Ghanaian peace education lessons permeate communities, where grownups are seen rebuking and correcting the youth when they engage in brawls, teaching them the essence of brotherly and sisterly coexistence and tolerance of divergent views. At this stage, the lessons about peace assume a greater dimension as the youth are given rudimentary lessons on conflict resolution, in respect of how they can settle personal and group differences through peaceful means other than the raising of fists and arms at each other (Field Work, 2018). These basic lessons are not confined to only the youth but even grownups continually receive guidance from older ones, and the society. Occasionally, as

clans and community groups meet to deliberate on developmental issues, emphasizes are placed on the importance of peaceful coexistence and good neighbourliness (Benson, 2018). By way of deterrence, traditional rulers and elders would place heavy fines on conflicting parties that are brought before them and are found to be guilty. The National and Regional Houses of Chiefs and Traditional Councils in the country as instituted by the 1992 Fourth Republican Ghana Constitution, play major roles in resolving and preventing chieftaincy disputes and conflicts arising from cultural diversities, in particular (Gyampo, 2008).

Religion plays a very important role in this regard as well, as congregants are taken through several lessons that also relate to peace. The Christian Bible and the Muslim Quran are both replete with lessons about peace, and Ghanaians being the highly religious people that they are, strive to live by the commandments of the holy books (Togarasei, 2012). Traditional African Religions are not left out in this regard as it teaches peace in all human existence (Benson, 2021a).

More often than not, most Ghanaian societies adopt peace education even if in its remotest form, as one of the first lessons about life, in homes, work places and schools. The only apology being the current political tension exhibited between leaders and members of the two major political parties namely; the ruling New Patriotic Party and the main opposition National Democratic Congress (Benson & Ngaaso, 2021). The extreme and intolerable quest for power between these two parties, is gradually derailing the traditional peace-loving nature of the Ghanaian. Indeed, the open confrontations and violence exhibited by recruited thugs of these parties speak volumes about this assertion. However, recent moves by some moderate members of the parties to engage in public discourse and their involvement in activities such as clean up campaigns and health walks, is a healthy one and must be encouraged.

For these reasons, the practices of traditional peace education methods in Ghana, coupled with formal peace education practices (in accordance with international standards), have crafted in the average Ghanaian, a great sense of peace-lovingness even in moments of wide provocation and injustice. This attitude of Ghanaians has not only prevented many conflicts in the country, but also helped in the resolution of conflicts at all levels of the society which, otherwise would have escalated into violent conflicts (Benson, 2021b). The recent judicial resolution of the 2020 Presidential Dispute Petition to the Supreme Court and the subsequent acceptance by the disputing parties and Ghanaians in general, greatly owe it to the peace-loving nature of the people (Benson, 2021b). It was not the competence of the apex court of the land, as the contestation process itself and some of the Court's own ruling was not without legal absurdities. So it was with the 2012 Presidential Dispute Petition to the Supreme Court.

Two significant institutions that influence children's concept of love and hate are families and schools (Danesh, 2008b). This study has already expounded how traditional peace educational practices at homes play such significant roles in moulding the personality of children. In recent times, peace education in schools though still of novelty in Ghana, is taking roots in many communities as UN agencies, NGOs and individuals are spreading and

promoting the phenomenon that is geared towards a culture of peace as advocated by UNESCO. Both at home and in schools, the guiding principles of peace education are taught children that include but not limited to the following: equality, justice, integrity, security for all, non-violence, environmental-friendliness, cultural diversity, sustainable development and shared-responsibility (Adada, 2016).

In Ghana, WANEP collaborates with the Ministry of Education in the area of peace education. And very like most West African countries, the Ministry of Education in Ghana which acts as the regulator in collaboration with WANEP, works with teachers from pilot schools to revise the syllabuses of Primary and Junior High Schools curriculums, in 5 subject areas namely; Religious and Moral Studies, Social Studies, Civic Education, Guidance and Counselling and Moral and Ethics Education (WANEP, 2020). This way, the program is granted gradual stability in the country and has led to the ownership and sustainability of the program, in the few Ghanaian schools that have fully integrated peace education programs. And as proposed by UNESCO, the provision of a peaceful climate for studies enables the creation of a culture of peace wherein, children naturally absorb the spirit of peace (UNESCO, 2001). The Ghanaian educational authorities have always insisted on the creation of peaceful environments for schools.

WANEP –Ghana, together with students from pilot schools do initiate and facilitate the implementation of peace education programs in schools, and also facilitate the operations and functioning of peer mediation clubs in schools (WANEP, 2020). WANEP also in consultation with parents and Parents Teacher Associations, involve children in training processes as peer mediators. Furthermore, teachers are trained using the WANEP guide and source book to facilitate programs in Schools in relation to their subject areas. Moreover, peer education supportive groups are also established in Schools to build a culture of acceptance and behavioural change, among peers. These relevant engagements of WANEP are given a further boost with the distribution of Information, Education and Communication materials as tools for mass enlightenment in the form of posters, T-Shirts, caps, leaflets, magazines and booklets to students and other stakeholders (WANEP, 2020).

Another notable organization such as Africa Centre for Peace Building (AFCOPB), embarks on projects that seek to use justice in ensuring peace and security within Ghanaian communities. The Movement for Youth, Peace and Development (MYPD) which came into being in 2008, mainly aims at improving the wellbeing of the youth and the needy in Ghana through the adoption of youth based programmes and seminars. Activities of this NGO include counselling, and guidance on educational reforms including peace education, campaigns on non-violence among the youth in political parties, human rights advocacy and environmental campaigns. For instance in 2008, MYPD introduced 'CANDIDATE FORUM' ahead of the 2008 general elections, where youthful parliamentary candidates addressed the youth on the need for peace and also organized peace walks in the cities of Kumasi and Accra (this researcher benefited from the forum as a young parliamentary candidate for one of the major parties at the time he was the Regional Minister of the Upper West Region).

The West Africa Centre for Peace Foundation (WACPF) serves young people in schools and communities using peace education practices in areas such as human rights, leadership training and peacebuilding. Finally, Peaceful Character Education Foundation (PCEF) engages in peace education programmes that are geared towards the moulding of the personality of the youth into peace advocates in mostly schools. Many other NGOs are engaged in the promotion of peace education in Ghana, many of which have already achieved results across many communities. However, Ghana is yet to reach the level where peace education programs of international standards are infused into already existing approved education curricula, and where peace education is taken to all places of society including churches, mosques, youth camps, and local communities.

The advantages of school-based peace education programs are multifaceted. First, as the widely accepted notion, the school-based approaches are the best practical approaches to peace education since they serve as vital agents of socialisation, impacting positively on the behavioural patterns of participants which have rippling effect on the communities (Bar-Tal, 2002; Bar-Tal & Rosen, 2009; Kaur, 2006). Second, peace education in schools in particular is most desirable as it develops the personality characteristics of children during their formative stages, enabling them form their repertoire (Mishra, 2011). Third, in addition to providing knowledge and how to achieve peace, peace educators promote a pedagogy based upon modelling peaceful democratic classroom practices (Harris & Morrison, 2003). Fourth, the school system is the only institution that the international community can use to achieve maximum results from its peace education mission, since that institution has the authority, legitimacy, means, and conditions to carry it out (Iram, 2006b). Against this backdrop, the National Peace Council of Ghana emphasis on the education of students on peace processes across Ghana. In 2019 alone, a total of 285 school children within the Effutu Municipality were taken through peace lessons especially as pertaining to the Ghanaian situation, during forums organized by the Effutu Municipal Directorate of the National Peace Council (Nabary, 2019). Speakers at the forum on the theme, 'Promoting direct and structural peace in Effutu Municipality', highlighted issues on the following: conflict prevention ahead of the 2020 general elections, tolerance of each other's views, peaceful coexistence, kidnapping and premarital sex, issues on diversity and the need to learn to accept others from an early stage; by way of attaining moral strength, amongst others (Nabary, 2019). They were also told the benefits that accrue to the society in times of peace, that include prosperity, economic growth, socialization and emotional stability, political stability, national cohesion, and peaceful coexistence of Ghana with its neighbours. Several similar forums are organized by this and other organizations in the country.

Be that as it may, there are challenges to the implementation of peace education in Ghana, West Africa, and indeed on the global trajectory that include the following: lack of acceptability and political will of peace education by governments; lack of financial resources to fund peace education programs; lack of appropriate and comprehensive peace education curricula; lack of coordination and collaboration between different initiators of peace

education programs; limited gender dimensions and input to peace education; lack of proper understanding and interests in peace education by stakeholders; limited expertise and capacity for peace education; methodologies currently used in formal learning in schools contrast the peace education approach; issues of monitoring of peace programs; and parents and guardians are often reluctant to support their children and wards to participate in peace education programs and activities (Bar-Tal & Rosen, 2009; Mishra, 2020).

Research Objectives/Methodology/ Data Presentation/Discussion of Results

Objectives/Purposes of the Study

The focus of this study is to:

(1) Determine the connection if any between the peace-loving nature of Ghanaians and practices of the traditional concept of peace education as observed over the years in Ghana;
(2) Gain insight into the current practices of the global concept of peace-education in Ghana and investigate its influences on the educational system;
(3) Ascertain the similarities and differences if any, between the Ghanaian traditional concept of peace education and the so-called western-based global concept of peace-education, in terms of their approaches to peace education;
(4) Identify other factors that account for the peace-loving nature of the Ghanaian.

METHODOLOGY

The study which commenced in March 2018 and was completed by December 15, 2018, did adopt the quantitative design approach that involved a descriptive, inferential and explanatory cross-sectional survey, aimed at gathering adequate information for the study (Cohen, Manion & Morrison, 2011). Quantitative research according to Teddlie and Tashakkori (2009), is one if not the most suitable approach to be considered by a researcher when dealing with huge populations. That informed the choice of methodology this study adopted, as One Thousand Four Hundred and fifty (1450) participants were conveniently and randomly selected from within the study population of over Thirty Million (30,000,000) Ghanaians, across then ten administrative regions of Ghana. The sampled population purposefully included people from all walks of life and age groups, drawn from both rural and urban settings across 134 of the 260 administrative districts in the country for the purposes of attaining a fairly representative of the study population (Bryman, 2008; Treiman, 2009). On the main, they included teachers, students, parents, traditional rulers and elders, politicians, technocrats, non-governmental organizations, professionals and the civil society. The sex, age, literacy and employment categorizations were as follows, respectively: 1019 (70.3 %) males and 431 (29.7 %) females; 114 (7.9 %) aged between 10 and 14 years, 343 (23. 7%) aged between 15 and 35, 613 (42.3 %) aged between 36 and 50, 275 (18.9 %) aged between 51 and 60 and 105 (7.2 %) aged 61 years and above; 1234 (85.1 %) were literate and 216 (14.9 %) had no formal education; and 311 (21. 4 %) unemployed, 412 (41. 9 %) self-employed, 403 (27. 8 %) public sector workers, 129 (8. 9 %) private formal employees, and 195 (13.5 %) students/pupils. For

representation of this picture in both tabular and graphic forms, please see Table 1, Fig 1, Fig 2, Fig 3 and Fig 4 below.

The respondents answered close and open-ended structured questionnaires, administered by the researcher's 20 assistants that were drawn from students of the University of Education, Winneba. The instrument consisted of 8 items and had a response rate of 94 percent which, according to Babbie (2005) is an excellent one and adequate for analysis and reporting. At the close of the survey, only fifty questionnaires from 50 respondents were not returned. A multi-stage sampled purposive, stratified and propositional procedure was adopted (Shimizu, 2014). The questionnaire that was dubbed as 'Relationship between the Peace-loving Nature of Ghanaians and Peace Education within the Traditional Setting', focused on four thematic areas: views about peace education within the traditional setting and its link to the peace-loving nature of the Ghanaian; support for the incorporation of formal peace education lessons in Ghanaian schools at all levels of education and its replication within the society; options for the funding of peace education in Ghana; and concerns about the rising levels of intolerance in Ghana among the youth and political activists.

The obtained quantitative data was first entered in Microsoft Excel 2016 software which was later applied to the Statistical Package Social Sciences (IBM SPSS-21) for the computation of frequencies and percentages (Taherdoost, 2016). Descriptive statistics of tables and figures at 0.05 alpha level were also used in the analysis, as well as. Principle Component Analysis was conducted to both summarize and re-orient variables that capture veritable information from original variables, where weak components less than 0.3 were omitted (Stevens, 2013). No matter how well manipulated raw data information is, it is expedient such information is presented in an effective manner, since anything else would be a great loss to both the researcher and the user of the end product (In & Lee, 2017). This study purposively made use of a combination of three forms of presentation methods of statistical data so as to give the clearest of understanding to the overall trend of the findings, namely; textual, tabular and graphical. In line with these powerful communication tools, information was presented in text, tables, bar, pie and linear charts (Haas, 2020; WHO, 2014). These information dissemination tools according to In and Lee (2017), have the potential of making write-ups easy to understand, attract and sustain the interest of readers of the said article, as well as efficiently presenting large and complex information.

Table 1: Socio-demographic characteristics of respondents

Item	Frequency (N=1450)	Percentage
AGE		
10-14	114	7.9
15-35	343	23.7
36-50	613	42.3

51-60	275	18.9
61 and above	105	7.2
Total	**1450**	**100** .
SEX		
Males	1019	70.3
Females	431	29.7
Total	**1450**	**100** . .
LITERACY		
Literate	1234	85.1
No formal education	216	14.9
Total	**1450**	**100** . .
EMPLOYMENT STATUS		
Unemployed	311	21.4
Self-employed	412	41.9
Public sector workers	403	27.8
Private formal employees	129	8.9
Students/pupils	195	13.5
Total	**1450**	**100**

Fig 1:Age

Fig 2:Sex

.

Fig 4:Employment

- Unemployed = 21.4%
- Self-employed = 41.9%
- Public sector workers = 27.8%
- Students/pupils = 13.9%
- Private formal employees = 8.9%

Fig 3:Literacy

- Literate = 85.1%   - No Formal Education = 14.9%
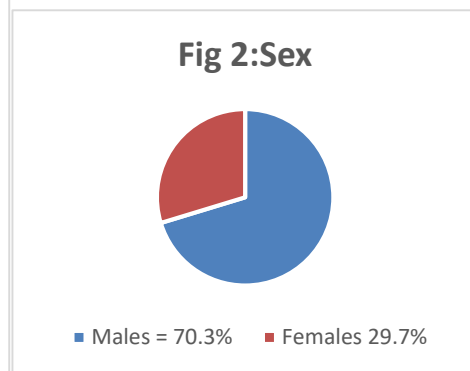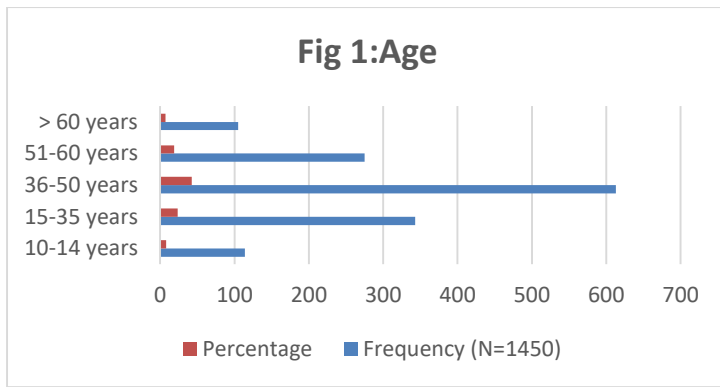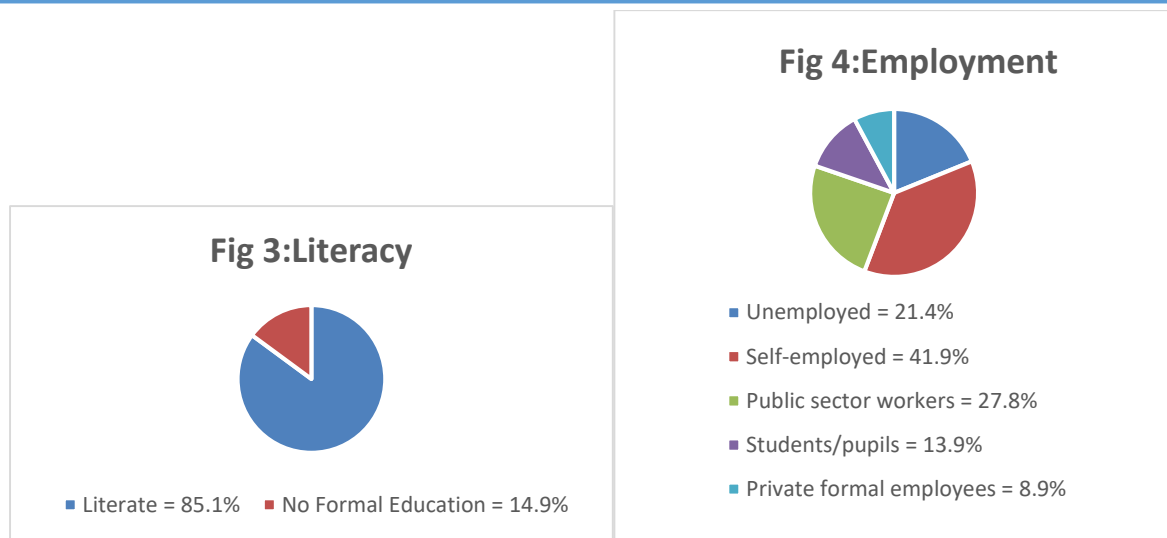
Discussion of Results

(1)Whether or not Ghanaians are peace-loving people

On the question of whether Ghanaians are peace-loving and in fact some of the most peace-loving people within the continent of Africa and the world at large, one thousand and three (1003) respondents representing 69.2 percent of the sampled population strongly agreed that Ghanaians are peace-loving; three hundred and seventeen (317) respondents representing 21.9 percent agreed Ghanaians were peace-loving; one hundred and two (102) respondents representing 7.0 percent strongly disagreed Ghanaians were peace-loving; fifteen (15) representing 1.0 percent disagreed; while thirteen (13) representing, 0.9 percent were undecided. This picture is captured in Table 2 and Fig 5 below, in both tabular and graphic forms. Of the category of those who both strongly agreed and only agreed that Ghanaians were peace-loving people, nine hundred and three (903) representing about 62.3 percent of them were males, whilst five hundred and forty-seven (547) representing 37.7 percent were females. Initially, the study had planned to have at least 50 percent of respondents as women, but many declined to pick up or answer the questionnaires. It was not surprising though, since in Ghana like in many other societies, women shy away from answering questions from strangers. The about thirty-eight percent in the view of the study is proportionately adequate, given these reasons. Again, 901 respondents representing 62.1 percent, were above the age of 30 years; it was inferred that most adult Ghanaians believe Ghanaians are peace-loving people. Of those who either strongly disagreed, disagreed or were undecided if Ghanaians are peace-loving, ninety-two percent (92 %) were below 30 years of age, while only eight percent (8%) were above 30 years. From this results it can be deduced also that, the category of Ghanaians who disagree that Ghanaians are peace-loving are mostly in the youthful category. Overall and from the results, deductively an overwhelming majority of Ghanaians have the strong believe that, they are peace-loving people, attesting to the report that Ghana is one of

the most peaceful countries in the world and that Ghanaians are peace-loving people (Asare, 2018).

Table 2: Are Ghanaians peace-loving people?   .

Responses	Frequency	Percent
Strongly agree	1003	69.2
Agree	317	21.9
Strongly disagree	102	7.0
Disagree	15	1.0
Not sure	13	0.9
Total	**1450**	**100**

Fig 5: Ghanaians are peace-loving
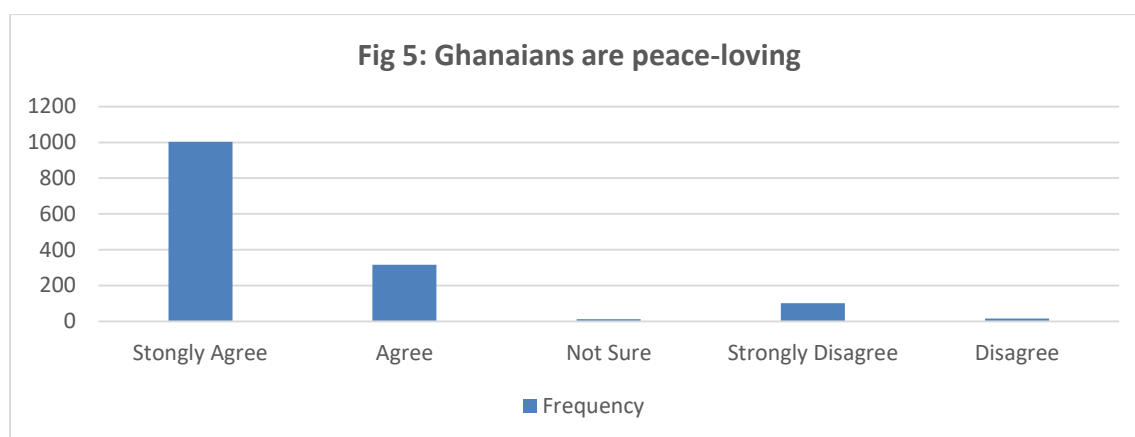
(2) Question on whether the peace-loving nature of Ghanaians is linked to traditional peace education lessons received at home.

As seen in Table 3 and also presented in Fig 6 below, 1113 (76.8 %) respondents strongly believed that the peace-loving nature of Ghanaians is firmly tied to the rudimentary lessons that children and for that Ghanaians receive at homes. Two hundred and two (13.9 %) respondents think other factors other than traditional peace education practices within the traditional settings account for the peace-loving nature of Ghanaians. The other 9.3 percent of the sampled population was undecided. It can be deduced from the result that majority of Ghanaians believe their peace-loving nature is owed to the lessons they receive at home and in the community about peace.

However, the respondents do also hold the view that other factors such as religious ethics, timidity of many Ghanaians, traditional and cultural beliefs, the peaceful Ghanaian environment, matters of blood kinship, hatred for violence, fear for breaking the law and the attendant consequences, and the fact that Ghanaians see themselves as brothers and sisters;

account for their peace-loving nature (Asare, 2018). For the issue on other influencing factors, see Table 4 and also Fig 7 where 950 (65.5 %) of respondents answered in the affirmative that other factors aside from traditional peace education practices account for the peace-loving nature of the Ghanaian. However, an overwhelming majority of this number maintain that the most reason is lessons received at home and communities, about peace.

A follow-up question in respect of whether women or men play the most role in instilling the values of peace in children at their formative stages, the following results were obtained: 815 (56.2 %) respondents said women do play the most role, 604 (41.7 %), while 31(2.1 %) were unsure. From these results one could confirm that women are seen to play the most role in instilling lessons about peace on children, affirming the assertions by Carroll, (1987) and Cook (1995) that women play a bigger role in educating the child at the formative stages.

Table 3: If there is a linkage between the peace-loving nature of the Ghanaian and traditional peace education practices? .
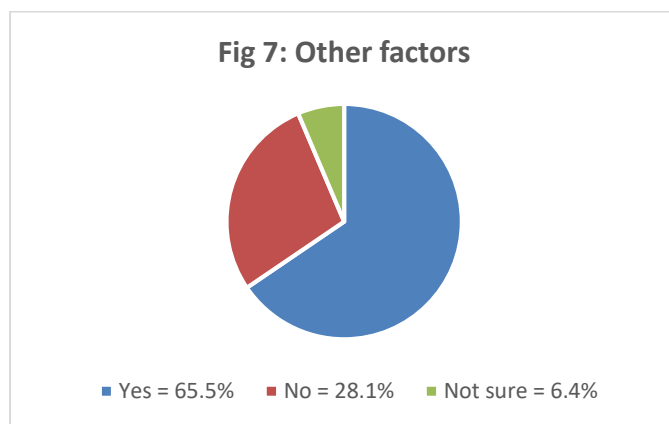
Linkage between peace-loving nature of the Ghanaian and traditional peace education practices	Frequency	Percent
Responses		
There is linkage	1113	76.8
There is no linkage	202	13.9
Not sure	135	9.3
Total	**1450**	**100**

Fig 6: Peace-loving nature of Ghanaians
- There is linkage = 76.8%
- There is no linkage = 13.9%
- Not sure = 9.3%
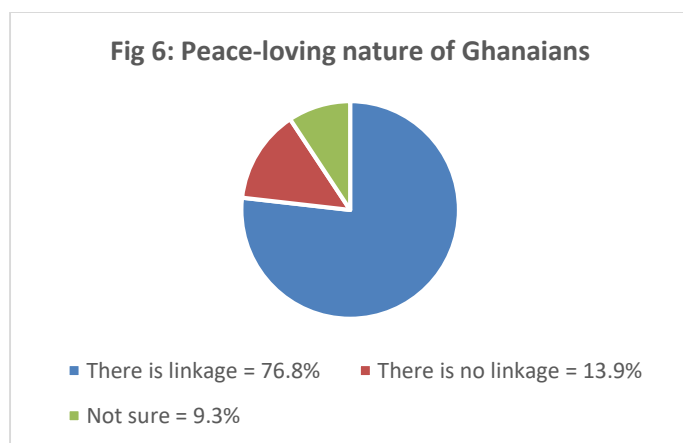
Table 4: Are there any other factors apart from peace educational practices that contribute to the peace-loving nature of the average Ghanaian? .

Are there any other factors apart from peace educational practices that contribute to the peace-loving nature of the average Ghanaian?	Frequency	Percent
Responses		
Yes	950	65.5
No	408	28.1
Not sure	92	6.4
Total	**1450**	**100.0**

Fig 7: Other factors

■ Yes = 65.5%   ■ No = 28.1%   ■ Not sure = 6.4%

(3) Question of whether or not peace education creates in the human consciousness a commitment peace and love for peaceful coexistence.

In line with the assertions of Harris (2002), 1359 (93.7 %) respondents affirmed peace education creates in the human consciousness, a commitment to the ways of peace. Only 91 (6.3 %) thought otherwise. See Fig 8.

A follow-up question on the influences of traditional peace education lessons on children, had 1078 (74.3 %) respondents affirming that children learnt the culture of tolerance, open-mindedness, non-violence, dialogue, and the deepening of their understanding about peace and the resolution of evolving conflicts among their peers (Danesh, 2007).

Fig 8: Peace education enhances commiment to peace
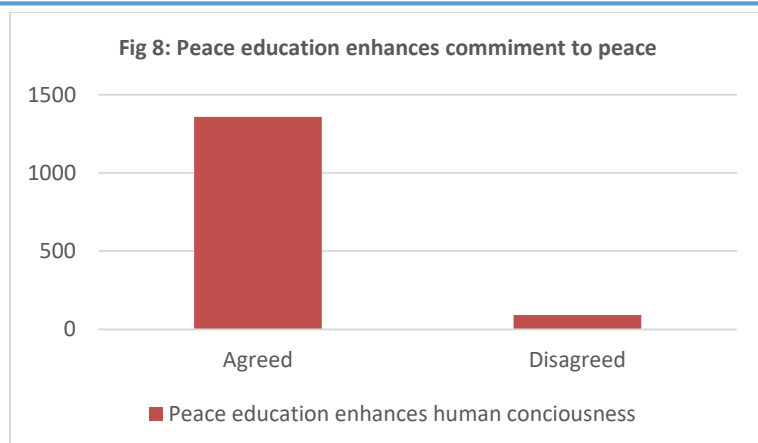
(4)An assessment of whether Ghanaians are aware of current practices of the global concept of peace-education in Ghana and its influences on the educational system.

Seven hundred and forty-six (746) respondents representing 51.5 percent of the sampled population, indicated they were not aware of any current practices of peace education in Ghanaian schools and communities. Only 704 (49.6 %) respondents, and by inference less than half of Ghanaians aware of the efforts state and non-state actors are putting towards the promotion of peace education in some selected schools and communities (WANEP, 2020). The respondents, however, acknowledge the importance of such efforts if they exist, and asked for the stepping up of the new peace educational system in Ghanaian schools and communities by the state. The incorporation of formal peace education lessons in Ghanaian schools should be at all levels of education--from the basic to the tertiary levels. Surprisingly, some teacher respondents were not even aware despite the moves already made by the Ministry of Education and Ghana Education Service to incorporate peace education lessons in the regular school curriculum. They are not to blame though since the policy has just started and on pilot basis.

Three hundred and fifty-eight (24. 7 %) of respondents who are aware of the peace education programs in the few selected Ghanaian schools and are either students or teachers in those schools or even parents and guardians of those students, did list the following as benefits accruing from the programs to participating students and the country at large: participants are tolerant of each other's views, they tend to be peaceful personalities, students possess appreciable levels of skills and knowledge in conflict analysis, they become peer counsellors, they can identify the causes of conflicts and sometimes prefer solutions to conflict (Mishra, 2016).

Regarding the influences peace education programs have on the educational system, from inference 986 (68 %) of respondents are yet to see the manifestation, while 464 respondents representing 32 percent acknowledge the positive impact it has had so far on the Ghanaian educational system.

To ascertain the similarities and differences if any, between the Ghanaian traditional concept of peace education and the so-called western-based global concept of peace-education, in terms of their approaches to peace education; two follow-up questions were asked in the questionnaire. As to whether there were similarities between the two approaches, 907 (62.6 %) respondents answered in the affirmative, 309 (21.3 %) answered in the negative, while 234 (16. 1%) were unsure. On the question of the differences between the two, respondents on the main listed two of such-- differences in actors and promoters of the phenomenon and also differences in the depth of skills and teaching methods used by the two approaches. For the traditional approach, parents and community members are the primary actors and promoters, while government and non-state actors such as NGOs are the main actors and promoters in respect of the western-based concept. Secondly, it was agreed by majority of respondents, 805 (55. 5%) that skills and methods deployed by promoters of the western concept are more sustainable and results oriented. However, 666 (45.9 %) insisted the traditional system is more effective in the case of Ghana as has been proven over the years, where the character of children are better moulded by parents who they spend most of their time, as inferred.

The question as to whether a blend of the two approaches would give better results, 801 (55.2 %) respondents strongly agreed, 476 (32.8 %) respondents agreed, 73 (5.0 %) respondents strongly disagreed, 56 (4.0 %) disagreed, while 44 (3.0 %) were unsure. This picture is captured in both Table 5 and Fig 9 below. And from the results it can be argued that, an overwhelming majority of at least 88 percent of Ghanaians would go for a blend of the two approaches for maximal results.

Table 5: Should the two approaches be blended?

Responses	Frequency	Percent
Strongly agree	801	55.2
Agree	476	32.8
Not sure	44	3.0
Strongly disagree	75	5.0
Disagree	56	4.0
Total	**1450**	**100.0**

Fig 9: Question of blending
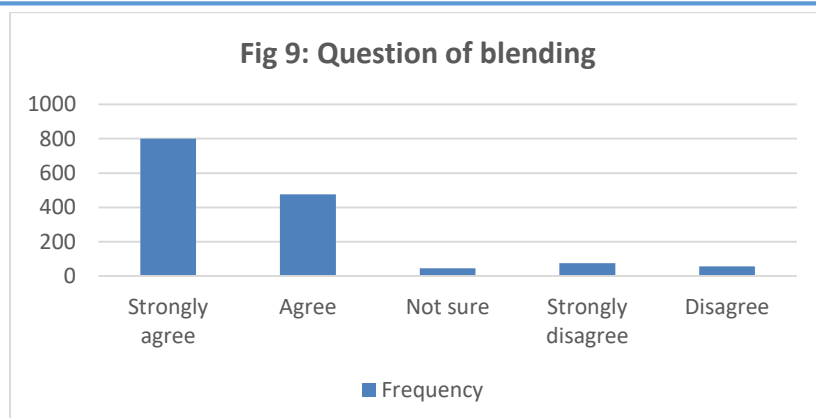
(5)Implementation challenges of both approaches

The challenges facing the implementation of the traditional approach were listed as : the relaxation of parents, guardians, society and traditional system to uphold the traditional system of peace education as a result of the complexities of the day; and the current trend where politicians and party activists of the two main political parties in Ghana namely, the New Patriotic Party (NPP) and the National Democratic Congress (NDC) have become extremely intolerant of each other, causing tension in the country, especially during election years (Benson, 2021b). The study suggests that the tension can be neutralized if leadership of political parties genuinely refrain from recruiting thugs to perpetuate violence against their opponents and where governments have the strong political will to prosecute and punish trouble makers even where they are from the side of the ruling party. Again, where political leadership are both restrained by the law or voluntarily desist from engaging in extreme political partisanship in the interest of the nation, their followers will have no option but to tolerate divergent views.

With regards to the so-called western global approach, lack of funding of programs, non-acceptance of the new system by citizens, non- commitment of government to incorporate peace education programs in school curriculums, were some of the reasons listed. These reasons go to confirm those raised by other writers including Barash and Webel (2002), who have posited that lack of funding and non-commitment of political leadership in most countries, have being the major challenges to the implementation of peace education programs in those countries. Against this backdrop, the study again suggests that, the UN and its agencies foremost UNESCO and UNICEF, must be seen to be playing the lead role in bringing governments on board; in respect of both commitment and funding of peace education programs in their respective countries. For, peace education is the surest way in creating a culture of peace at the global scale.

Conclusion and Recommendations

The underlying concept and aim of peace education is to impart the sense of love, equality, interdependence, diversity, compassion, togetherness, trust, fairness, shared-responsibility,

non-violence, and human feeling on the members of the society, in particular the youth (Aspeslagh, 1996; Bajaj, 2015). To that end, and in the light of the challenges facing humanity in the 21st century, the international community must resolve to incorporate lessons about peace in the regular school curriculum and as in Ghana, parents must teach rudimentary lessons about peace to children at their formative stages in the home. That way children can be moulded into great peaceful personalities that would correct the current situation that is hugely characterized by conflicts (Danesh, 2007). And as Galtung (1996a) opined, peace education is one of the surest way to creating a culture of peace in our conflict-ridden world, and the surest way of attaining positive, negative and structural global peace.

As already stated, the great values of peace education are invariably imbued with an infectious sense of calm and serenity that leads to a culture of peace. Moreover, the 'ring' of impact of peace education on children, is achievable where peace education involves the conscious dissemination of both formal and informal knowledge and skills to students and participants, thus effecting a change of attitude that embraces that sustainable culture of peace (Danesh, 2008b).

This study argues that Ghanaians are peace-loving people and that this attribute of Ghanaians is premised largely on the traditional peace education lessons that children receive from parents and the society at their formative stages. Indeed, peace education in the traditional sense has long being practiced in Ghana, and the current blend with the formalized system where both state and non-state actors are actively promoting and funding programs within communities and schools, is a healthy one. For these reasons, the government of Ghana like any other on the global scene, must be seen passionately promoting peace education at all levels of the society, in the face of current happenings that are characterized by intolerance and the urge for revenge. There is therefore the need for the rekindling of this indigenous Ghanaian peace lovingness, which can only come through a mix of both traditional and formal peace education at home, the school and work places.

Finally, to achieve the needful culture of peace at the global, regional, national and local levels using peace education, this paper makes these modest recommendations:

(a) Peace education programs should be incorporated into the regular school curriculums, where governments are committed to its implementation and the funding of the programs;

(b) Appropriate peace educational materials should be developed for use in schools and communities, with country-specific implementation guidelines that are adaptable to the environment in question (Danesh & Clarke-Habibi, 2007);

(c) To guarantee the sustainability of peace education programs, there is the need to engage all state and non-state actors in the designing and implementation of the programs (Adada, 2016);

(d) To prevent conflicts at the local levels, there is the need to build the capacities of communities with regards to knowledge about peace, and skills in respect of conflict management (Barash & Webel, 2002); and

(e) Resource mobilization for the implementation of peace education programs in Ghana remains a big problem, explaining why internally, stakeholders should be encouraged to map up strategies to generate alternative local resources, so as to complement external and private efforts.

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