PEACE EDUCATION AS CORRELATE OF SUSTAINABLE DEVELOPMENT IN NANUMBA NORTH (Bimbilla) DISTRICT IN NORTHERN REGION OF GHANA

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ABSTRACT

This work looked at how peace can be sustained through education activities in the study area. It brings to the fore the crucial role peace education plays in the success of building sustainable peace. The aim of the study has been to see peace education as the means of helping to address a wide range of social, political, cultural and economic problems in Nanun.

Data used for the analysis were obtained through records, documents and statistics from the region. Responses to interview schedules were from youth groups, women associations, political parties and other formal and informal discussions and observations. The findings led to the conclusion that political leaders use ethnic sentiments to win power. Visit to schools are needed as the study revealed. The study also revealed that chieftaincy and ethnic conflicts were the root causes of conflicts in the area.

It is recommended that in order to reduce polarization of enskinment of chiefs in the area, the National Commission on Civic Education (NCCE) should educate the people on issues of co-existence and tolerance. Stakeholders from a range of different cultural backgrounds should be brought together to share their unique traditions especially during cultural festivities.

Keywords: Peace Education, Conflict, Chieftaincy, Sustainable Development, Co-existence.

1. INTRODUCTION

The goal of peace education is to build a lasting foundation for inter-group and inter-ethnic relationship in areas where the ravages of wars, prejudice, and socio-economic and the demands of modern life have created conditions of insecurity and conflict in communities and among states. The government of Ghana, opinion leaders, religious bodies, NGOs and other stakeholders has made efforts towards building sustainable peace in Nanun. In spite of all these

interventions, peace in Nanun is elusive. The critical question being asked is: What are the peace educational activities of these bodies and how effective are they in providing peace in the area.

Knowledge about the need for peace has increased considerably, so do the scope of violent conflicts. It is believed to be the source of internal and international terrorism. In fact, conflicts especially in the form of civil war are not new in Africa. Africa has the misfortune of having the greatest number of these conflicts. The last three decades have seen many civil wars across the face of Africa. Yakubu (2006:15) cites Akani (2004) as saying that "between 1995 and 1999, 144 communal conflicts occurred in the Niger Delta". As at July, 2006 fighting was ongoing in Angola, Democratic Republic of Congo (DRC), Sudan, Uganda, and La Cote D'ivoire.

Although Ghana is known as a peaceful country in sub-Saharan Africa, there are conflict-flash spots scattered over some of the regions. Inter-ethnic and intra-ethnic disturbances have featured across Ghana especially in the northern part of the country. Conflicts in Ghana have ranged from ethnic to religious, land litigation and chieftaincy. The Nanumba North district where this study is conducted is the worse hit area in the northern region of Ghana. The area has known conflicts since 1980. Conflict in the district do commence in relation to land ownership, chieftaincy and representation. The outcomes of these conflicts have always been tremendous. Peaceful co-existence has been seriously constrained by these conflicts. The 1994-95 conflict in the area for instance claimed over 2000 human lives, over 400 villages destroyed and 200,000 people displaced. It also led to diversion of government resources. The conflict has a lot of serious implications for national stability and development. In sum, there is so much mistrust among the people. (Source: Consultants Report on assessment of situation in conflict areas in Northern Region Daily Graphic, 19th July, 1995).

2. STUDY OBJECTIVES

The objectives of this study therefore include:

  i.   To identify peace educational activities of these bodies and how effective are they in providing peace in the area.
  ii.   To identify their weaknesses
  iii.   To make new ways of proposals to containing the situation

3. THE NANUM STATE

Oral tradition has it that the Nanumba, Dagomba, Mamprusi and Mossi belong to one 'tuη' (root). This tradition states that the founders of the Mole-Dagbani tribes came from the east of the Lake Chad towards the end of the fifteen century to settle in the present northern part of
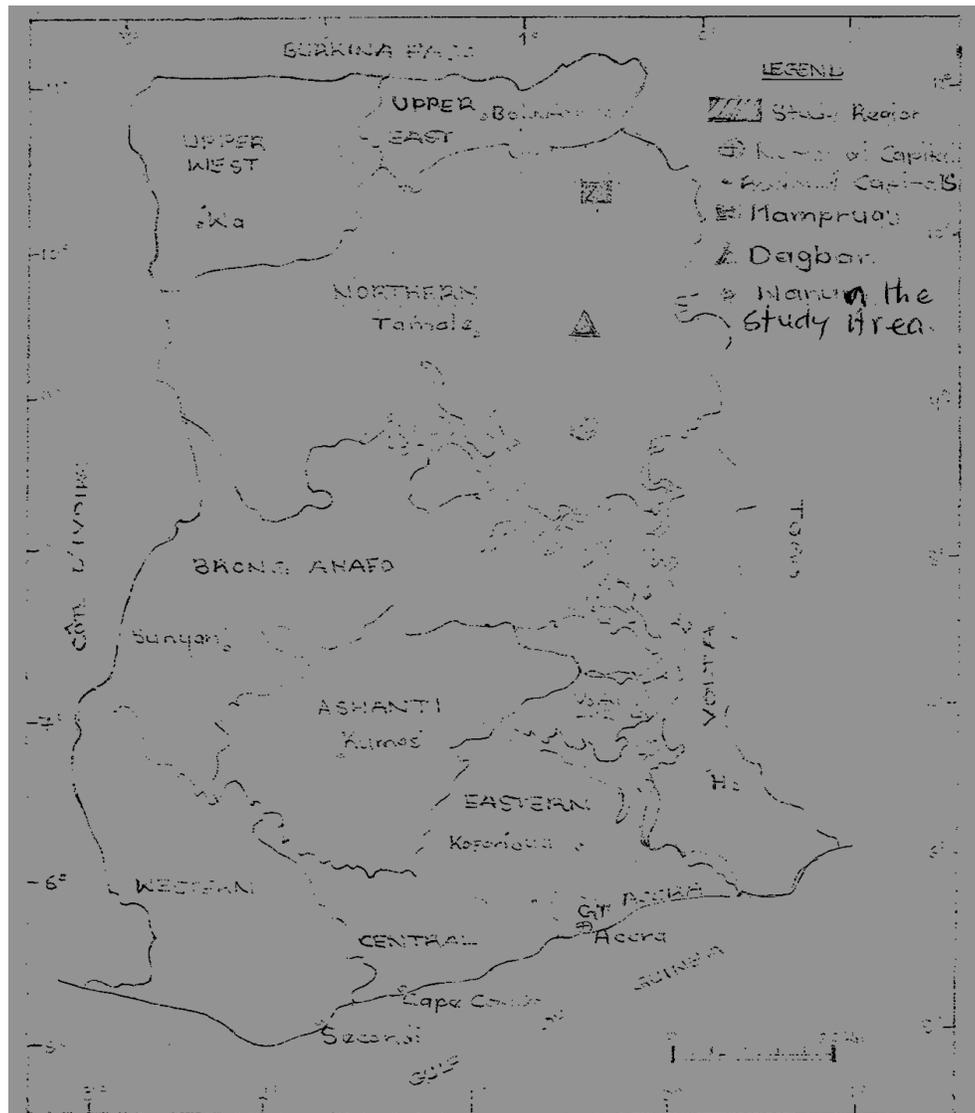
Ghana, having defeated existing tribal groups like Vagala, Tampolensi, Nawuris, Konkombas and imposing their authority over them.

Staniland (1975:3) states that the Mole – Dagbani people emigrated from Zamfara located in the north of Borgu in Northern Nigeria. "Tohazee" (The Red Hunter) is the ancestor of the Proto-Dagbani group. Tohazee, it is said killed a wild buffalo, which dominated and prevented the people of Malli (Mali) from their only source of water. He was asked to choose one of the dames from the village for a wife. He chose Pagwobga – "the lame dame". Pogwobga gave birth to a baby boy whom they named Zinani – "the mysterious being". Young Zinani took after the father as a hunter and a warrior. Zinani is said to have encountered a young princes, Sisabiga from the Biug earth priest's house during one of his hunting expeditions. A marriage between them led to the birth of Namzisheli. Zinani also married a second wife by name Suhuyini, daughter of the Gurma chief (Darimani). Zinani and Suhuyini gave birth to a son, Gbewaa.

Abdulai (2000:16) cites Wilks (1984) as saying that "the establishment of Naa Gbewaa at Pusiga may be dated to the early part of the fifteen (15c) century" Staniland (1975) also quotes Fage (1964) that the Dagbambas were part of the movement which also created the Mamprusi, Nanumba, Mossi states. Gbewaa gave birth to seventeen children. Some are Kachagu, Zirili, Kuforgu, Tohagu, Mamtambu, Shitobu, Yentori, Shibie, Biemoni and Bugyeligu. Scholars are however divided as to where Gbewaa has his kingdom. One school has it that it was at Yaba (near present day Tongo) in the Upper East region. Others say it was in Mali.

Zirili ascended to the throne to the displeasure of some of his brothers who were his (Zirili) half brothers. On Zirili's death, conflict erupted as to who should be the next to succeed. The sons and daughters of Gbewaa moved in different directions to form various dynasties. Tohagu and his followers founded the Mamprugu Kingdom at Nalerigu. Two of his followers however settled at Gambaga and later moved Southward to Walewale, then to Savelugu. Further movement of these two brothers led to the founding of the Dagomba and Nanumba dynasties by Shitobu and Mamtambu respectively. Their sister, Yentori also moved northward to found the Mossi dynasty now in Burkina Faso. The four Kingdoms – Mamprugu, Nanumba, Dagomba, and Mossi are considered the same tribe (Mole-Dagbani) by virtue of this common ancestry (Mahama 2004:13). The map following indicates the three (3) Kingdoms of the four in Ghana.

Figure 1: ADMINISTRATIVE MAP OF GHANA INDICATING MAMPRUGU, DAGBON, AND NANUN IN THE NORTHERN REGION

Source: Asamoah (2003, 45)

Source: Practical Geography of Ghana (2003)

4. METHODOLOGY

The population of the study comprised the entire district. However, Bimbilla, Taali, Chamba, Dakpam and Bakpaba communities were selected randomly to form the study sample. Again, in order to specifically determine the impact of peace education some non-natives were included. In

all, sixty-two (62) respondents formed the study population. There were five major categories of respondents in the sample. Each category responded to a set of interview questions. The categories included the youth, women groups/associations, political party leaders, elders in the communities and religious leaders. In all, sixty (60) respondents made up the sample from those communities excluding the two non-natives. Other affiliate bodies like schools and NGO workers were interviewed.

Table 1: Sampled Respondents' by Community

Community	No. of Respondents	Category of Respondents	%
Bimbilla	22	Youth, women groups, religious leaders and students	37
Taali	8	Women, butchers	13
Dakpam	12	Elders	20
Chamba	10	Youth,	17
Bakpaba	8	Political parties	13
TOTAL	**60**		**100**

5. LITERATURE REVIEW

5.0 Peace Education

The United Nations (U N) was established in 1945 to save succeeding generations from the scourge of war, and to reaffirm faith, dignity and work of the human person. The U.N was equally established to promote social progress and better standards of life and freedom. (Preamble to the U.N chapter).

Peace education has developed as a means to achieving these goals. It is education that is directed to the full development of the human personality and strengthens respect for human rights and fundamental freedoms. Peace education promotes understanding, tolerance and friendship among all nations, racial or religious groups. It furthers the enhancement of human dignity. (Article 26, Universal Declaration of Human Rights).

UNESCO as an Agent of the U. N recommended the following actions for fostering a culture of peace through education:

- o Reinvigorate national efforts and inter-national cooperation to promote the goal of education for all with a view to achieving human, social and economic developments and for promoting a culture of peace.
- o Ensure that children, from early age, benefit from education on the values, attitudes, modes of behavior and ways of life to enable them to resolve any dispute peacefully and in spirit of respect for human dignity and of tolerance and non-discrimination:
- o Involve children in activities for instilling in them the values and goals of a culture of peace.
- o Encourage and strengthen efforts by actors as identified in the UNESCO Declaration, aimed at developing values and skills conducive to a culture of peace including education and training in promoting dialogue and consensus building.
- o Ensure equality of access for women, especially girls, to education.

5.1 Religion and the Promotion of Culture of Peace:

All human beings desire peace within themselves and their environment. What is not clear however is what it takes to make the peace? Religion and peace have been almost natural companions in the minds of humankind. This is because, majority of believers hold the view that true religion is a source and guarantor of individual and social peace. Sarpong (1989: 351) noted that peace is not an abstract concept; it is down-to earth concept.   Here, peace is regarded as a moral value. Good conduct is required of all if order and harmony are to be maintained. Promotion and enhancement of life is both a spiritual and social requirement.

The goal of moral conduct is fullness of life. Human life is considered full when it is marked by spiritual, material, and social blessings. Peace is good relationship.

Onah (2006) cites Awolalu (1970: 25) as saying that, "If one is therefore lacking in any of the basic things that are considered essential to life in an African society (like good health, a wife or a husband/children….. One cannot be said to have peace".

Religion obliges everybody to maintain peace and harmonious relationship with all members of the community. Every effort should be made to repair every breach of harmony and strengthen the community bonds. The culture of peace is built in religion, when no attempt is made to deny differences; rather all efforts are devoted to finding a way in which differences can continue to harmoniously co-exist. Ikenga – Metuh (1987:78), emphases on this point when he noted; "The goal of interaction of beings especially African world-viewers is the maintenance of the interaction and balance of the beings in it (the world). Harmonious interaction of beings leads to the mutual strengthening of the beings involved, and enhances the growth of life. A pernicious

influence from one being weakens other beings and threatens the harmony and integration of the whole."

The role of religion, in fact, in the promotion of culture of peace is endless. Religion creates peace and harmonious co-existence amongst members of a community. Religion sees peace as having a direct linkage with justice. Sarpong, underlines this inseparable relationship between justice and peace with the context of Ashanti culture.

> "Justice Produce's peace…. There can be no peace without justice….. Peace is honorable …Peace can never be achieved when you are disgraced or when you disgrace another person. People must relate to one another on equal terms". Sarpong (1989:354).

Okere (1998:9) went further to state; "Peace is not something that happen but rather a situation that arises when justice happens. It is a happy state of things that happens when the state of things is just…. the results of order and right alignment…..It is not only that peace is based on justice, rather, peace is justice and justice is peace".

Therefore, if justice is the prerequisite for peace, then peace is a precondition for progress. Mankind hardly talks of progress without founding it on peace. A Yoruba song expresses this in simple terms "*I want to build a home; I want to have children…. Without peace, these things are impossible".* Awolalu as in Onah (2006; 58). In a World so full of injustice, what is important and required of all is the admission of guilt on the part of the offending person, accompanied by a declaration of the readiness to make reparation.

A prayer of the serer in Senegal sums up all the meaning of peace in religion especially in Africa. It acknowledges that God is the source of peace; peace means fullness of life and peace is the result of harmonious co-existence of all human beings on earth.

Archbishop Charles Palmer-Buckle and Sheikh Osman Nuhu Sharabutu, both leaders of Christian and Islam respectively once called on Christians and Moslem leaders in Ghana to collaborate with one another to promote peace. "Despite our religious differences in doctrinal beliefs, we should guide and inspire our followers to work in harmony to serve humanity. A story by Albert K. Salia and Philips Pries "Christian, Muslim leaders must collaborate" Daily Graphic August 5, 2005.

5.2 Moving from ethnocentrism to ethno relativism:

Ethnocentrism is a barrier to sustainable peace building. Ethnocentric people do not believe in cultural differences. They think people behaving differently from theirs do not know better.

Generally, people in this category have no experiential basis for believing in other cultures. The Ghana News Agency (GNA) undertook a random sampling of views and opinions in Sunyani of Ghanaians on national progress and development, and the results were full of mixed feelings. The Majority of respondents in the study urged Ghanaians to "do away with ethnocentrism, political factionalism, religious intolerance, apathy and indiscipline and resolve to work hard towards national cohesion and prosperity (Daily Graphic, 15th March, 2006).

On the other hand, Ethno relativism is a tool that can be adopted to build and promote sustainable peace. Ethno relativists are people who accept differences as being deep and legitimate. Thus, they are aware that other people are genuinely different and appreciate behaviors and values that are inevitable in those other people. To them, difference is a fact of life. In many ways, people here have become what are known as bicultural or multicultural. They do not give up their own or birth cultural values and beliefs, but they do integrate aspects of other cultures into it. In the integration stage, certain aspects of the other culture or cultures become a part of their identity thereby paving the opportunity for co-existence and peace. In the spirit of ethno relativism, societies grow and develop (Nukunya, 2000:9)

5.3 Promotion of good governance

The state, private sector, media, political parties, traditional authorities, religious leaders are all actors in Governance, and for that matter actors of peace. In order to build consensus and move as peace loving people, we must promote good governance. Good Governance therefore refers to any decision – making and implementation process that is participatory, transparent, accountable, consensus oriented, equitable and inclusive, follows rule of law and responsive. Good governance assures that cheating is minimized, the views of minorities are taken into account and that the voices of the vulnerable in society are heard in any decision-making. Good Governance requires that institutions and processes try to serve all stakeholders within a reasonable timeframe (**SOURCE**: Cameroon Tribune No. 7864/4153: p5. As quoted by Mukete T. Itoe)

6. RESULTS AND DISCUSSIONS

6.1 Response from the Youth

The first item was to find out the knowledge of respondents as to what Peace Education is all about. The responses from the various youth groups were positive. One group saw Peace Education as a recent developmental activity to help eradicate conflicts, wars, and bring about development. Interviewer then followed up with a question; "Development in terms of what?

Respondents mentioned better roads, better educational structures, hospitals, and provision of good drinking water as well as social amenities.

Respondents agreed that peace education among people can break the myth of wars and conflicts. They mentioned three main issues:

(a) Inter-tribal marriages
(b) Accepting our cultural and varied difference and
(c) Through tolerance and trust among one another as the ways through which peace is promoted.

On the role the youth can play to promote peace in Nanun, the respondents affirmed that they are the future leaders of the area and that they cannot sit down to see their future in disarray. They mentioned that they need to form

(i)   Area specific peace educators to educate one another as to the need to co-exist,
(ii)   Have women/girls associations
(iii)   Have youth chiefs
(iv)   Advocate groups

Its therefore became necessary to find out if there are on-going educational activities on peace in their areas, which are the agents and what methods are used. The respondents indicated that there are formation of peace clubs, workshops, peace animators and inter-community games going on in the communities. The District Security Task Force, Actionaid -Ghana, Northern Ghana Peace Building Project (NGPP), and Business and Development Consultancy Centre (BADECC) were mentioned as agents of Peace Education in the area. However, the District Security Task Force , respondents said, they were restricted to only the police who are only detailed to keep peace.

On their expectations from the elderly, responses were serious. The elderly were accused of their (youth) predicaments. The elderly in the area were described as being: selfish, greedy, intolerance with each other and irresponsible. Therefore, they expect nothing but a change of attitude and behaviors from them. On what advices they have for the youth of Nanun, the following were suggested.

(i)   The youth should concentrate on formal education to reduce ignorance and illiteracy from the area.
(ii)   The youth should not mingle with chieftaincy affairs in the area
(iii)   Politicians should not mislead the youth

(iv) The youth should be responsible to their parents, communities and the entire country.

(v) The National Commission for Civic Education (NCCE) should complement the efforts of NGOs and government to do more proactive peace Education.

(vi) Local F. M. stations should be used to educate people on peace.

6.2 Response on Focus Group Discussion

Participants used the brainstorming approach to answer questions and express their opinions on the subject matter; thus, conflict and peace. The participants understood conflict to mean:
Misunderstanding, Violence, Lack of peace, Chaos, Destruction of property and Displacement

The participants saw all the words to have negative connotations and that there was nothing good about conflicts. In responding to what could be the positive elements of conflicts, respondents saw conflicts as an opportunity for change and growth, which included peace, development, understanding, friendship and agreement.

Prevention of conflicts

How can we prevent conflicts? What are the early warning signals? Responding to these questions, respondents indicated that identification of "early warning signs" is important to preventing conflicts. The signs mentioned included the following:

Rumor, Secret meetings, Anonymous letters, People stocking or dealing in arms and Media reports.

Having listed all these words, participants explained the signs and how each of them could be detected. They explained further that early detection of these signs and reacting responsibly and appropriately could help curb a nasty occurrence of a situation (conflict).

To the question of what they will do when an early warning signal is detected, respondents suggested the use of the under listed persons.

- Opinion leaders
- Chiefs (if it is not chieftaincy related)
- The police force and the security
- Infiltrate the ranks of members of secret meetings and try to preach peace.

The next question was to know how participants would react to conflict situations when they occur. Here again, respondents brainstormed and the following were mentioned and explained.

- Find out why the person(s) confronted you.
- Ignore / avoid. It was explained that avoidance of unnecessary conflict helps promote harmony and keeps people from getting involved in unnecessary conflicts. However, avoidance of a conflict is never the solution to the conflict.
- Negotiate; participants agreed that negotiation is the best approach and a positive way towards a peaceful resolution of a conflict.
- The use of third party is equally desirable.

Again, a concern was raised as to the tools available in building peace in Nanumba North.

The following were listed as tools to build peace.

- Use of community elders
- Police and other security services
- Youth chiefs
- Assembly persons
- Members of Parliament (MPS)
- Use chiefs when it comes to chieftaincy issues
- Court system, though with caution
- Clan / family heads
- Use peace clubs and peace animators
- Use mediators

To a question of the way forward, respondents recommended;

- Inter – party and inter – ethnic dialogue committees be formed in all communities within the district
- Identify decision makers in Nanun
- Regular holding of intensive consultative meetings
- Politicians should not blend chieftaincy, ethnicity and religious activities with party politics
- Callers on radio phone – in programmes should be cautioned to avoid inflammatory remarks

6.3 Interaction with women groups

Women and children pay heavy toil in conflicts. Their needs should be the centre of activities in peace education. The study as part of the investigations interacted with three women groups in

three communities. The summary of their responses are beneath. For the impact of conflicts on women and children, respondents gave the following:

(i) Women's daily task and activities are geared towards safety. We are providers and care givers and so during conflicts, we take more responsibilities for ourselves and others.

(ii) Women and children are vulnerable to all forms of violence including exploitation, torture, rape, sexual slavery and enforced prostitution.

(iii) Girl's enrolment in school drops. We become refugees, displaced and above all we lost social support from our spouses.

(iv) Most of us are business women, but conflicts derailed our earnings and rendered us poorer than before. As a result we cannot send our children to school and see them through.

However, it must be noted that, some of us women instigate conflicts in our communities. We push our husbands to go to war with others who offend us (women). We women have a role to play in building peace in our communities. Their responses confirmed what Jackie (2003:28) thesis revealed. The thesis revealed or points to the need for more gendered teacher training which opens up spaces for women especially female teachers to discuss their experiences. Also to discuss what it means to be an agent of change. The women of Nanun declared to form peace clubs in their areas and help educate one another about the repercussions of war. Besides, we have to show circumspection in our utterances. An instance is when a woman described another as coming from the "Nyibidiba" (the naked people) implying somebody from the second class human beings. It nearly resulted in a conflict between the two tribes.

To the question on what women can do to build peace in the area, they suggested the following;

(i) We should build trust in one another

(ii) We should use the right channels of communication in addressing our differences.

(iii) Avoid cheating in our markets

(iv) We should be opened about our mistakes

(v) We should start our peace education process from our homes

(vi) Women peace animators are needed in our communities

6.4 Visit to academic institutions

Education especially formal education is a powerful tool for empowering future generations in order to change the dominant culture of violence and conflicts. A visit to three schools to see what was on-going in those schools in terms of peace education revealed the following:

(i)   There are various clubs including Nanumba Students' Association, Ghana Muslim Students Association (GMSA), peace initiative clubs, Young Catholic Students (YCS), Scripture Union (SU) among others.
(ii)   There are periodic inter-school games
(iii)   Some teachers are made patrons of the clubs
(iv)   Not much is seen of peace agents in schools
(v)   No time allotted for peace education as a discipline

As to what teachers can do in promoting peace in the area, a teacher remarked;

"Teachers can provide a safe environment for stimulation and opportunities for learning healthy socialization. Teachers can as well ensure child protection by communicating life saving messages to children. Teachers should be seen at creating classroom climates that helps children to healing and promoting peace".

6.5 Interviews with some Non – Governmental Organizations (NGOs)

The researcher had an interview with Northern Ghana Peace building Project (NGPP) under the Catholic Relief Services (CRS/Ghana). This organization since the year 2000 has worked with the Damongo Diocese of the Catholic Church to implement the Northern Ghana Peace building project. This project is the outcome of discussions between CRS/Ghana, and other local NGOs that have been working in the field of peace building since the 1994 – 1995 Northern conflict erupted.

To the question of what are the accomplishments to date, the response was full of mixed-feelings. On the positive note, the coordinator stated that the goal of CRS/Ghana's Northern Ghana Peace building Project (NGPP) is to promote sustainable peace in the three Northern Regions of Ghana. This is accomplished by building the capacity of church – based organizations, local government institutions, political and traditional structures, and local NGOs in the areas of conflict prevention, transformation and peace building. To date, more than 700 people have attended workshops that bring them together to reflect on peace building and conflict issues.

6.6 Chiefs and opinion leaders

Traditionally, there are mechanisms to deal with disputes and build relationships. Among the Nanumbas and Dagombas, conflict adjudication is the preserve of the chief or opinion leaders.

The plaintiff narrates the case and the defendant defends himself or herself before a jury of elders. The elders determine why the dispute, what happened and who is guilty. The guilty person at the end of the hearings is sanctioned and fines paid.

However, the traditional system is broken down. Illegal claiming of land ownership causes land conflicts in the area. Chiefs and elders who are supposed to settle disputes are engage in this tussle, how can they build peace? Kingmakers are either confused or influenced not to follow clear succession rules. Chiefs are struggling for power and others know that they are illegitimate candidates, and yet, they want enskinment as chiefs. The politicization of enskinment of chiefs in the Nanumba area worsens the volatile nature of conflicts in the area. As to the question of win-win principle, the chiefs agreed that, it never possible anywhere and cannot be realized in Nanun. One thinks that win-lost principle will work. If peace is to be restored traditionally, one person (party) from those claiming legitimacy to the skin must be satisfied through dialogue for the traditional area cannot have two chiefs.

6.7 Community and Political Parties Role:

Commenting on the role of community in building and sustaining Peace in Nanun, respondents' sentiments were not different from the youth. The role of all ethnic groups especially Konkombas and Nanumbas, Muslims, Christians and Traditionalist is significant to the area. Seventy percent (70%) of respondents agreed that all depended on each other to carry out calm business and to minimizes the damages; they had to build bridges of peace. A respondent pointed out that the tensions among them were not merely the people. It was more on the side of the power makers and power breakers-politicians. In fact, the national political situation in Nanun has contributed to the tension in the area. One political party gets to the area with a political propaganda that develops and raises sentiments of the other.

The voting pattern of residents of this area move along sentiments and not on issues of development. Political interests are mixed with ethnic, religious and chieftaincy affairs. The common members of the community are played into the hands of the politicians and riots break at any provocation from the "perceived opponent".

The question of religious conflicts is not much in Nanun. Most respondents see religion as a step to promoting peace and reconciliation between 'combatants'. Since 1994-95, various religious organizations have stepped in to make sure that conflict does not re-visit the area. Inter-faith meetings, inter-party, inter-religious committees and religious leaders have attended workshops and seminars on peace building. Inviting and sharing experiences to all people from all walks of life are the preaching messages of these leaders. A point worth mentioning is a Muslim invited to preach or give a talk in a local church in Bimbilla. The interactions and sharing during

religious festivities is a great sign of preparedness to build peace. Christians and Muslims are urged to organize inter-religious games and sports during Christmas and Eid festivities.

7. FINDINGS

(a) Relevance

The result of the study indicated that peace education in Nanun is relevant. Peace education had made positive impact on the knowledge and skills of respondents in dealing with conflicts and differences. However, it was noted that much needed to be done in the area if sustainable peace is to be reached. People are using silence and the principle of avoidance to settle disputes. The content of peace education activities needs improvement. NGO's and other bodies using seminars, workshops and radio stations to do peace education are not enough. Public lectures in particular is not suitable, but can be used in Mosques and in Churches.

(b) Activities

It was observed that the formation of peace clubs, peace animators and women groups are helping. Such groups are advocate groups and are called upon when a situation arises. In Chamba for instance, the police and peace animators often settle volatile incidents. The inter-religious games, inter-community games are regularly used. The idea of tolerance is build through such occasions. It was however observed that some people used such occasions as grounds to foment troubles. Disregard for the rules of the games and sporting activities undermined the purpose for which the games and sports are organized. The time for the activities should also be reviewed. These activities and workshops should be organized during the dry season.

(c) Participation

The level of participation in peace education activities leaves much to be desired. Perhaps, it is not due to apathy per se, but a host of other factors. As mentioned earlier, timing for these activities is not always convenient to members of the community. Sometimes the venue is unsuitable. There are mostly problems with the choice of facilitators. It was also observed that information dissemination is a hindrance to participation. Most people are not informed about the educational activities on peace. Nevertheless, respondents pledged their support and cooperation with "Youth" chiefs, Magazias (women leaders), Peace Animators and other peace educators. Members also expressed worry as to why the area is blighted with conflicts and asked the kingmakers to as a matter of immediacy elect a chief for the area.

(d) Follow-ups

It was observed that a major concern is follow-up activities. Some of the residents who attended workshops and seminars consider that as talk shows. There is no mechanism in place for providers of peace education to monitor and evaluate their work. Therefore, for sustainable peace to be reached, actors of peace in the area should intensify their monitoring and evaluation processes. Also, providers have not expanded their research base to all areas 'marked' as Conflict Zones.

CONCLUSION

Following the findings, these conclusions were drawn from the study. Notwithstanding the constraints of peace education, it has made an impact on Nanun. Peace education has created the awareness of tolerance and peaceful co-existence. Knowledge and skills of dealing with one another's differences are enhanced. The approaches and participants need to improve. That is peace education should be at all time and not limited to times of conflicts.

There is laxity of members of the community to co-operate and enforce peace in the area. It seems people are not learning any lessons from the repercussions of conflicts on them. They have not realized that peace will not come from anywhere, it must come from them. The rest of Ghana is getting tired of these perennial conflicts from the area.

The delay of the Regional House of Chiefs to negotiate with the kingmakers of Nanun to get the traditional area a chief is undermining the efforts of peace educators. Tension is mounting and any further delay can escalate violence. The success made in peace building will be undermined as the conflict is now being politicized.

A critical observation made was sale of farm products. There is so much cheating in the markets. Some sellers are not getting the right prices for their goods. The way grains are measured creates room for mistrust between the buyers and sellers. If possible, the ministry of agriculture should monitor the markets. The 1994 conflict started in a market and pricing was the main issue.

Ethnic discrimination was seen in the study as a factor that is making the area conflict vulnerability. Looking down on some ethnic group's (minority groups) and considering such people as second class human beings is an insult which must not be encouraged. A word repeated by most respondents was 'yeda' trust. Trust and confidence is fading as a result of this discrimination.

RECOMMENDATIONS:

From the findings of the study the following recommendations are made. First as part of the educational programmes, peace educators should sensitize residents to turn conflicts as opportunities for living together and knowing one another better. Education should be employed to sustain the incorrect interpretation of competition; education in doing so should adopt two complementary approaches. First, it should focus on the discovery of other people in the first stage of education. Second, it should encourage involvement in common projects especially in lifelong education.

Education at whatever level should be thought to all to understand other people's reactions by looking at things from their point of view. When this is done, it has a positive effect on young person's social behaviors for the rest of their lives. For example, teaching youngsters to look at the world through the eyes of other ethnic and religious groups is a way of avoiding some of the misunderstandings that give rise to hatred and violence among adults in most areas. The teaching of history of religions or customs can provide a useful reference tool for future behaviors.

The proverb "*one finger cannot pick a stone"* in Nanumba testifies the need to work together. When different people work together and live together, a new identity is created. This will enable them to transcend the routines of their lives and attach value to what they have in common as against what divides them. Both formal and informal education should therefore set aside sufficient time and opportunities in their curricula to introduce everyone to collaborative projects.

The National House of chiefs, Regional Houses of chiefs and the Ministry of Chieftaincy affairs should prevail on all Traditional councils to come out with the system of succession which all royal members should respect. Chiefs and elders who are supposed to settle disputes are engage in this tussle, how can they build peace? Kingmakers are either confused or influenced not to follow clear succession rules. Chiefs are struggling for power and others know that they are illegitimate candidates, and yet, they want enskinment as chiefs.

The politicization of enskinment of chiefs in the Nanumba area has worsened the volatile nature of conflicts in the area. Politicization of every issue has serious adverse repercussions on the area. It is recommended that the National Commission on Civic Education (N.C.C.E) should add another responsibility on educating people on politics and issues. N.C.C.E need to partner itself with other bodies in promoting tolerance and a culture of peace. In working to promote respect for and adherence to the fundamental law, N. C. C. E should develop relations with all political

parties, various unions / associations and human rights organizations to promote peace and co-existence.

Multiculturalism need to be embraced. All stakeholders from a range of difference cultural backgrounds (youth groups, women associations) should be brought together to see and share their unique traditions, especially during cultural festivities. Embracing multiculturalism is another way of celebrating diversity of our multicultural populations. Multicultural events like Damba festival, Fire festival among others are great ways to promote respect and understanding among diverse groups. Again, the youth, women, and all stakeholders can enhance peace in our societies if they can identify a common unifying factor in culture, religion and in politics. They/everybody need to search for a positive cultural, political and religious interaction. Everybody should eschew all forms of negative interactions. Exchange programmes should be organized in our communities for all to participate in order to appreciate one another. These programmes should include educational, geographical knowledge, sporting and social programmes.

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