

UNIVERSITY OF EDUCATION, WINNEBA

**THE CATHOLIC CHURCH AND PEACEMAKING IN GHANA: THE ROLE OF
THE GHANA CATHOLIC BISHOPS CONFERENCE.**

DAVID KWAKU ATIDEPE – AGBESI



MASTER OF PHILOSOPHY

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**A Thesis in the Centre for Conflict, Human Rights and Peace Studies,
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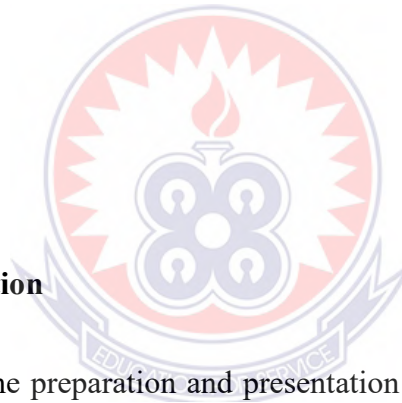
DECLARATION

Student's Declaration

I, David Kwaku Atidepe – Agbesi hereby declare that this thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

SIGNATURE:.....

DATE:.....



Supervisor's Declaration

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of thesis as laid down by the School of Graduate Studies, University of Education, Winneba.

Name of Supervisor: Rev. Fr Linus D. Nangwele, PhD.

Signature:.....

Date:.....

DEDICATION

The study is dedicated to my wife Naa Shika, daughter Elikem and sons David II and Willard.



ACKNOWLEDGEMENT

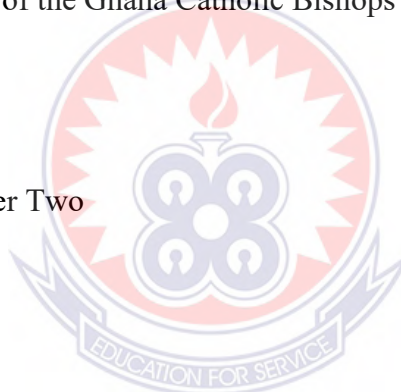
I am grateful to God Almighty for His mercy and grace from the beginning to the successful end of this program. My thanks go to all senior members of the Centre for Conflict, Human Rights and Peace Studies. Of special mention are; my supervisor – Rev. Fr. Linus D. Nangwele, PhD. for his thoughtful guidance and insightful advice, Dr Michael N. Doggu – my internal assessor, Dr Seth Tweneboah, Dr Harrison Kwame Golo and Dr Vincent Adzalie-Mensah. They made the course worth pursuing. I also express my gratitude to the following for availing themselves for consultations and inputs into this work: Bishop Emeritus Francis Anani Lodonu, Archbishop Philip Naameh, Archbishop Gabriel Charles Palmer – Buckle, Bishop Vincent Boi-Nai, Bishop Emmanuel Kofi Fianu, Bishop Peter Paul Yelezuome Angkyier, Bishop Richard Kuuia Baawobr, Rev Fr Dr Clement Aapengnuo, Rev. Fr. Clement Kwesi Adjei, Esq., Rev. Fr. Lazarus Anondee, Rev Fr Dieu Donne Kofi Davor, Mr Zan Akologo, Mrs Ladje and Miss Juliet Armah, of the Ghana Catholic Bishop Conference (GCBC), Centre for Conflict Transformation and Peace Studies (CECOTAPS), National Catholic Secretariat (NCS) and Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) respectively. To all whom I have not mentioned here, I say thank you and God richly bless you.

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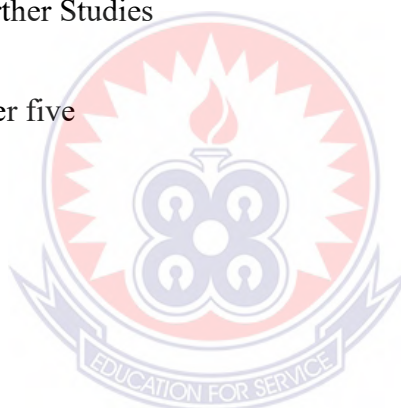


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LIST OF ABBREVIATION

AMM - Ahmadiyya Muslim Mission

CCL – Code of Canon Law

CCG – Christian Council of Ghana

CECOTAPS - Centre for Conflict Transformation and Peace Studies

CEU – Catholic Educational Unit

CHRAJ –Commission on Human Rights and Administrative Justice

CHRAPS – Conflict Human Rights and Peace Studies

CHSU – Catholic Health Service Unit

EC – Electoral Commission

ESV – English Standard Version

EP – Evangelical Presbyterian

ECOWAS – Economic Community of West African States

FMWAG - Federation of Muslim Women’s Association in Ghana

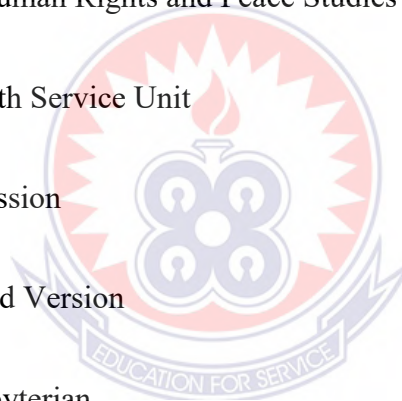
GCBC – Ghana Catholic Bishops’ Conference

GBS – Ghana Bishop’s Speaks

GCBS – Ghana Catholic Bishops Speaks

GJPC – Governance, Justice and Peace Commission

HDD – Human Development Department



KNUST – Kwame Nkrumah University of Science and Technology

MMDCE – Metropolitan, Municipal and District Chief Executive

NCCE - National Commission on Civic Education

NCS – National Catholic Secretariat

NGO – Non Governmental Organization

NPC – National Peace Council

NPP – New Patriotic Party

NRC – National Reconciliation Commission

ONCI - Office of the National Chief Imam

PNDC – Provisional National Defence Council

RC – Roman Catholic

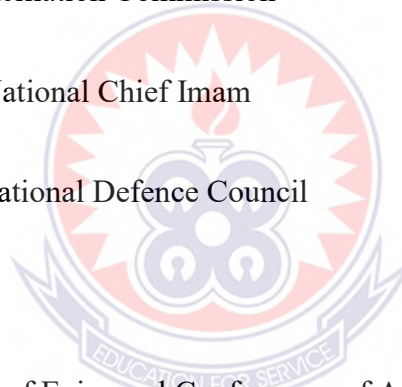
SECAM – Symposium of Episcopal Conferences of Africa and Madagascar

SMA – Societas Missionum ad Afros (Society of African Missions)

SVD – Societas Verbi Divini (Society of the Divine Word Missionaries)

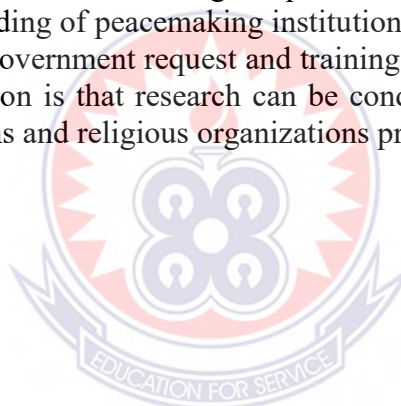
UNDP - United Nations Development Programme

WANEP – West Africa Network for Peace



ABSTRACT

This research perceived that the Catholic Church promotes peace because the church has credibility, legitimacy, understanding of the local context, leverage as a spiritual leader and access to various levels of power. With all these attributes, conflict still persists in Ghana. The research aims to reveal how and why the Ghana Catholic Bishops Conference (GCBC) makes peace in Ghana. Case study is the research design base on qualitative research approach for this study. Sampling method is theoretical with snow balling procedure. Data collection method is in-depth interview of ten (10) respondents comprising seven (7) bishops, two (2) priests and one (1) lay faithful to make up for primary data. Secondary data is also collected through review of communiqués, press statements and joint statements as well as apostolic letters and encyclicals issued by GCBC. Data analysis is done by thematic analysis. It emerged that the GCBC makes peace because of their divine mandate as baptized Christians, ordained priests and installed bishops. They also make peace because governments' appoint them to do so. It is also revealed that the bishops make peace through the use of non-violent peacemaking methods such as advocacy, dialogues and mediation. It is recommended that communication must improve using technology, making follow-ups after press releases, monitoring implementation of suggested solutions, government's joint funding of peacemaking institutions, GCBC should appoint bishop to commissions upon government request and training of the bishops in peacemaking. Another recommendation is that research can be conducted into how and why other Christian denominations and religious organizations promote peace.



CHAPTER ONE

INTRODUCTION

1.1 Introduction

This section contains the background to the thesis. It was suggested in the background that certain characteristics that the Catholic Church has made it possible for her to make peace. These are; the wide network of population of Catholic Church members in Ghana, the unique organizational structure of the Catholic Church, the partnership with government in education and health provision, the Catholic social teachings, wide international networks with Catholic Churches in other jurisdictions and the credibility of the Ghana Catholic Bishops Conference (GCBC).

The problem statement expressed doubt as to why the Catholic Church was not known by Ghanaians as an institution that made peace even though it has these unique features as outlined above. Another problem included the fact that no study had been sighted on why and how the GCBC made peace. These necessitated the objective to find out why and how leadership of the Catholic Church – GCBC made peace.

Even though the research question was broken into smaller segments to enhance necessary and sufficient answering, the main research question that the thesis sought to answer was; why and how the GCBC made peace in Ghana? The significance of the study is that, this work contributes to academia; it may serve as a foundation to replicate similar studies in other religious groups and study other roles that Bishops' Conference plays in Ghana and in other jurisdictions. The chapter further provided an outline of the thesis.

This work studied only the activities of the GCBC with regard to peacemaking. It also studied why the Catholic bishops made peace. Any activity that was not directed by either the GCBC or individual bishops did not serve the purpose of this research.

1.2 Background to the Study

Ghana has been labeled among nations in Africa as a peaceful country. However, the country is bedeviled with lots of protracted conflicts (Tsikata & Seini, 2004; Adzaliemensah, 2007; Awinador – Kanyirige, 2014). These conflicts are mostly related to issues such as ethnicity, land, natural resources, chieftaincy, religion, etc. In most cases, these conflicts come about as a result of either some unmet needs which leave one party aggrieved or a disagreement over existing state of affairs.

Religion is very dominant or paramount in the life of the average Ghanaian. According to the 2010 Population and Housing Census (2012), it is extremely difficult to find a Ghanaian who does not have an affiliation to a religious group. In Ghana, Christianity is the most popular religion and Christians constitute approximately 71.2% of the entire Ghanaian population. Members of the Catholic Church alone are 15.1% of the same total population (2010 Population and Housing Census of Ghana, 2012). It is therefore not surprising that the Catholic Church is very popular in Ghana.

The Catholic Church is found in most villages, towns and cities in Ghana but she is headquartered at the Ghana National Catholic Secretariat (NCS) in Accra. The church is divided into administrative units called dioceses and archdioceses; the latter being

the bigger of the former. These administrative units are headed by bishops or archbishops depending on the size. In all, there are up to twenty (20) divisions, of which four (4) are archdioceses, fifteen (15) dioceses and one Apostolic Vicariate. The conference of bishops in Ghana is described as the Ghana Catholic Bishops' Conference (GCBC).

–The Ghana Catholic Bishops' Conference, hereinafter referred to as the Bishops' Conference, is a religious organization having its legal foundation in the Canon Law of the Catholic Church which applies to all Catholic Churches of the Roman Rite throughout the world. The Bishops' Conference, according to the Canon Law of the Catholic Church (Canon 447-459), is the central body of the church in Ghana. Its purpose is to deliberate on matters of concern to the church in Ghana and to encourage activities in accordance with the needs of the times. The Catholic Bishops Conference has a president and a vice-president (GCBC, 2010).

The Bishops' Conference through its leadership issues statements or communiqués regularly on topical issues on governance, social, moral and above all, religion in Ghana. The conference is heavily involved in issues of education, relief services in times of disasters, policy guidance, good governance practices, peace and peacemaking.

As stated earlier, almost three-fourth of the entire population is Christian and more than fifteen percent of the entire population of Ghana is Catholics. Catholic churches are spread throughout almost every community in Ghana with a fair membership representation of the various age categories in the Ghanaian society. The membership mostly consists of literates, semi-literates and also illiterates. Elders and opinion leaders who are mostly retired civil or public servants and are highly respected in their

communities are mostly found in the Catholic Church. The local churches are administered by Reverend Fathers or Priests who sometimes live on the church premises depending on whether the local church is a parish or an outstation. These Reverend Fathers or Priests are highly respected in their communities not only by the Catholic faithful but also the non-Catholics.

The Catholic Church practices strict hierarchical system of governance. The local outstation churches report to the bigger Catholic Church community known as parish which establishes the outstation. A collection of parishes in a particular geographical area forms a deanery which is headed by a senior priest called the Dean. A number of deaneries come together to form a diocese, and depending on the size, an archdiocese which is headed by a bishop or an archbishop respectively. The Bishops' Conference is therefore the highest decision making body of the Catholic Church in Ghana. Even though the Bishops' Conference has its own leadership structure, its works are mostly supervised by an ambassador from the Vatican called Apostolic Nuncio.

The Catholic Church is also engaged in various educational works. The church builds and operates schools from the basic level through to secondary, and to the tertiary levels. It is therefore so common to see Roman Catholic (RC) basic schools and secondary schools across the country. The Catholic University College, whose main campus is located at Fiapre, near Sunyani in the Bono Region is a Catholic tertiary institution with other campuses located across the various regions in Ghana. All the educational services are provided for under the supervision of the Catholic Education Unit (CEU). The church also has lots of hospitals spread throughout the country

engaged in the provision of quality health service in Ghana. The health services are coordinated under the Catholic Health Service Unit (CHSU).

Furthermore, social teaching of the Catholic Church encourages its members to play major roles in national issues. Members are encouraged to join politics and play leading roles in partisan politics with focus on acceptable social values to emancipate the lots of vulnerable Ghanaians. The church is involved in lots of charity and charitable works through its Non-governmental organization wings; The Catholic Relief Services and Caritas. Various societies in the Catholic Church also engage in lots of donations in times of natural disasters, to prisons, hospitals and other marginalized groups in the Ghanaian society. All these good works have won the Catholic Church lots of respect in the eyes of the people of Ghana.

In addition to the above, the Catholic Church has lots of international networks. The church is located in several countries spread throughout the world. This places it in a unique position to relate matters of interest to the happenings in other countries and also learn from best practices that enhance the lots of Ghanaians.

All the above attributes of the Catholic Church place it in a unique position as a possible player in peacemaking whenever and wherever there is a conflict in Ghana. This is because the spill-over effects of the Catholic Bishops' conference have the ability to impact the various segments of the Ghanaian society. Also, there is likelihood that the different parties in any conflict may either be Catholics or have acquaintances who are members of the Catholic Church. Furthermore, leadership of the church has credibility and is expected to be unbiased when it comes to dealing with conflicts.

The advantages that the Catholic Church has, as enumerated above, make it easy for her to resolve intrastate conflicts, some of which are protracted in Ghana. A study of some works reveal that the church has been involved in peacemaking either directly or indirectly. These works relate to specific conflict (either tribal or within a specific locality). Nevertheless, I have not come across any direct study into how the Catholic Church makes peace and so there is minimal or limited empirical evidence of GCBC peacemaking in Ghana.

Also, I am a member of the Catholic Church, and this gives me an opinion that the GCBC makes peace due to the various known engagements the conference undertakes. I was however naïve about what specifically the GCBC did to make peace as I perceived. Therefore, one key motivation behind this research was the intention to understand how and why the GCBC made peace for my own conviction and may be, for others as well.

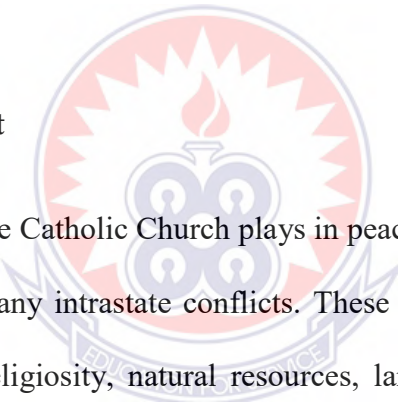
The above sentiments expressed by me however did not invoke elements of bias in this work. I had no reason whatsoever to give undeserved projection to individual Catholic Bishops, GCBC and the Catholic Church in general because my fundamental reason for undertaking this study was to fulfill an academic requirement. This thesis is as objective as it can be, maintaining all the ethical academic values there are to uphold.

This study was therefore an attempt to reveal the roles that the GCBC had played in peacemaking in Ghana in general. The exploration was viewed from the lenses of how the Bishops' Conference was engaged in peacemaking; whether as a group or individual bishops and the various approaches they employed. Was their engagement

in peacemaking directed by being members of the Bishops' Conference or on their own volition? It also found out why the Bishops Conference engaged in non-violent conflict resolution.

This study is important for the following reasons. It sought to establish as to whether the Catholic Church engaged and was successful in peacemaking in Ghana. This would inform the church to do more. It might guide the church to establish more avenues of peacemaking at the local community level. Further studies with the capacity to guide policy formulations can also be conducted after this study to encourage other religious groups' play key roles in peacemaking.

1.3 Problem Statement



Despite the roles that the Catholic Church plays in peacemaking in Ghana, the country is bedeviled with so many intrastate conflicts. These conflicts range from ethnicity, identity, chieftaincy, religiosity, natural resources, land boundaries to autochthony. This was a source of worry and a problem worth investigating. These conflicts are spread in most communities in Ghana; from the southern parts of the country all the way to its northern territories. Parties in these conflicts are the same Ghanaians who are religious of which Christianity cannot be exonerated due to the number of its practitioners. A core number of these Christian religious worshippers are members of the Catholic Church who fall under the jurisdiction of bishops - members of the GCBC.

Every religion teaches their members to live at peace with one another. The religious bodies and in the case of this study, Catholic Church has certain characteristics that place it in a unique position to mobilize stakeholder engagement to curtail violence and promote peace. Some of these include: credibility, trustworthiness, understanding of the local context, shared and respected set of values with different sides of a conflict, presence in local communities and local legitimacy and strong networks, a unique leverage as a spiritual leader and access to various levels of power (Cooke, 2015).

Nevertheless, conflicts persist in communities in which there is high religious presence like Ghana. Lots of scholars agreed that conflict is ubiquitous and so societies may not function appropriately without one form of disagreement or the other. If so, then there should be a party whose intervention will mitigate hostilities and other human sufferings in Ghana. There must be a body with credibility whose intervention gains acceptability of parties involved in conflict. The Catholic Church and for that matter, the GCBC in my opinion possesses these attributes.

In spite of all the advantages, the Catholic Church through the GCBC had to make peace in various communities, very little or not much was seen in this regard. Also empirical study was not available in this area of the church's operations to know the possibilities, impossibilities, actions and limitations that curtail the church from peacemaking in Ghana generally.

1.4 Objectives of the Study

The objective of this research was to gain an understanding of how and why the GCBC made peace in Ghana. The purpose of this research is to acquire detailed understanding of a specific setting or to describe in a very in-depth manner the patterns of behaviour exhibited in a particular situation (Cropley, 2019). This thesis therefore set out to understand the approaches and the rationale behind the Bishops' Conference peacemaking.

The following are the objectives of the study:

1. to investigate why GCBC was involved in peacemaking in Ghana.
2. to explore how they got involved (whether their involvement was directed by the government or it on their own volition).
3. to examine the various approaches that the GCBC deployed to promote peace and the extent of success.
4. To identify additional tools that the Catholic Church needs to enhance peacemaking in Ghana.

1.5 Research Questions

All that the study sought to unravel was obtained from the following research questions:

1. Why did the Catholic Church, through the Ghana Catholic Bishops' Conference make peace in Ghana?

2. How did the GCBC get involved in peacemaking?
3. What approaches did the GCBC deploy in the peacemaking process?
4. What additional tools does the Catholic Church through GCBC need to enhance peacemaking in Ghana?

1.6 Significance of the Study

This study is significant for several reasons. Primarily, it contributes to an expansion of knowledge by providing relevant materials on peacemaking involving the Catholic Church in Ghana. This may serve as the basis for which further studies can be conducted on how other Christians and non-Christian religious groups (such as Muslims and Traditionalists) can also influence peacemaking in their own small ways. The rationale behind Catholic peacemaking and the various ways and means through which they make peace are put into perspective.

As the topic suggests, the study was limited to how members of the GCBC made peace from their own point of view; the perspective of individual members of the conference. Another study can also be conducted from among respondents who are not members of the GCBC. These may be among Catholics and non-Catholics. This research gives those proposed studies an appropriate basis for replication among those recommended respondents.

The study can be replicated in other jurisdictions other than Ghana if the approach used here fits well with those jurisdictions. Since the Catholic Church is the same

everywhere, it is possible through this study, for researchers to conduct this type of study in other countries since the problems of peace persist in many parts of the world. Lessons from Ghana may be replicated should the need be in such societies. It also gives basis for researchers to study other contributions religious organizations make in modern society other than spirituality and peacemaking. Other researches may explore other pillars of Catholic social teaching based on this study.

This study will encourage the GCBC as well as individual Catholic Bishop to do more to make peace. It may as well encourage other Christian denominations as well as other religious organizations to adopt the reasons and the methods of Catholic peacemaking to also make peace.

1.7 Organization of the Study

The study was organized into five (5) chapters. The first chapter which was the introduction comprised of the background to the study, statement of the problem, research objectives, research question(s), significance of the study, organization of the study and the delimitations.

The second chapter encompassed the conceptual framework of the study; peace and peacemaking. It continued with the review of literature relevant to this subject matter. This contained views of different authors on peace, peacemaking and peacemaking involving faith based or religious organization. It moved further to explore peacemaking in the context of the Catholic Church and different strategies that the church put in place to make peace. The chapter ended with briefs on who bishops are,

what bishop conferences are and the duties they perform as well as the history and profile of the GCBC.

Chapter three contained the research methodology. The various techniques and approaches that the study employed to get data in order to present a valid and reliable thesis were discussed. An introduction of the research approach, research design and method of sampling were presented. It also looked at the methods of data collection and data collection procedure. The data analysis, rigor and bracketing were discussed at the end of this chapter.

The fourth chapter dealt with data collected, its discussion and analysis. Foremost, data from secondary source was presented. This source included but not limited to magazines, journals, articles, communiqués, letters, websites and newspapers. Analyses of the data focused on advocacy and other themes that emerged from the data.

The final chapter was chapter five. This dealt with summary, conclusion and recommendations. It began with attempting to answer the research questions from the analyses in the various themes. It then moved to some challenges that the bishops and the GCBC faced in their efforts to make peace. These were the views expressed by the individual respondents themselves as well as the challenges that were deduced or perceived from scanning through the secondary data and during the interviews. Some recommendations were presented in response to the challenges the study presents. The thesis finally answered the overall research question with statements that include recommendations for further research into some other areas.

1.8 Delimitations of the Study

This thesis studied how the Catholic Church made peace in Ghana with particular interest on the role of the GCBC. It was assumed basically that the Catholic Church – both leadership and its members promote peace through various activities. This work however focused mainly on GCBC, the individual Catholic Bishops who are members of the conference, institutions and personalities who were directed by either GCBC or individual bishops in an effort to make peace.

This study focused to answer only the following question: how did GCBC or individual Catholic Bishop made peace if conflict occurred or was envisaged to happen? Why the GCBC or individual Catholic Bishop made peace after conflict occurred or was predicted to happen? The study also considered in a limited manner, actions taken by the GCBC to give early warning signals to both authority and citizenry generally.

Finally, the study did not consider any organization, even in the Catholic Church, unless their actions emanate from either GCBC or individual bishops. Even in studying those institutions that had engaged the peacemaking potentials of the bishops, only those activities that related to peacemaking of the bishops are discussed.

1.9 Summary of Chapter One

This chapter introduced the thesis. In the background, I suggested that the Catholic Church has certain characteristics that make it possible to make peace. To satisfy

academic requirement and also from personal inquisitiveness, this study was carried out. The problem statement estimated all the advantageous characteristics of the Catholic Church but wondered why those advantages were not used to make peace. The objective of the study was therefore to find out why and how the GCBC made peace. The research question emanated as; why and how did the Catholic Church make peace? The influential nature of the GCBC in the Ghanaian society made this study significant. The study contributes to academic literature for future studies in related topics. The study which was organized into five chapters was limited to only the peacemaking activities of the GCBC.



CHAPTER TWO

REVIEW OF RELEVANT LITERATURE

2.1 Introduction

This chapter began with the conceptual framework on which the thesis was built. Two main concepts were considered. They were namely; peace and peacemaking. These concepts were inferred from the work of former UN Secretary General Boutros Ghali's 'Agenda for Peace'. Peacekeeping, peacemaking and peace building were explained. For the purpose of this thesis, peacemaking involving religious organisations was considered. The unique characteristics of religious peacemaking such as explicit emphasis on spirituality and/or religious identity, use of religious texts, use of religious values and vocabulary, utilization of religious or spiritual rituals during the process and involvement of faith-based actors as third-parties was considered.

Peacemaking as defined by the Catholic Church was reviewed as well as a description of some works of the Catholic Church in peacemaking. In the Catholic Church, peacemaking means advancement of human rights, development, solidarity and world order. Strategies through which the church makes peace are through the use of Bishops' Conferences, individual bishops, governance justice and peace commission and lay apostolate Catholic institutions and personalities. Bishops and Bishop Conferences were described at the latter part vividly with special emphasis on their disposition and ability to make peace. A bishop provides leadership to his people and

this includes ensuring that they are at peace with themselves, God and their fellow man.

The various thematic areas that literature review sought to analyze were as follows; peace and peacemaking (violent & non-violent approach), peacemaking involving faith based organizations and peacemaking in the context of the Catholic Church in the world. It ended with whom Catholic bishops are and how they are positioned to make peace. It was the desire of this segment to reveal existing literature that are relevant to the subject matter to contextualize the forwardness of the thesis.

2.2 The Concept of Peace and Peacemaking

Any attempt to define, describe or put peacemaking into perspective must foremost do same for peace. As espoused by Webel (2011), “Peace” is like ‘happiness’, ‘justice’, ‘health’ and other human ideals, something every person and culture claims to desire and venerate, but which few if any achieve, at least on an enduring basis” (p. 6). He continued to explain that “...like ‘happiness’, ‘harmony’, ‘love’, ‘justice’ and ‘freedom’, we often recognize it [peace] by its absence” (Webel, 2011, p. 7). From the foregoing, it agreed that peace is mainly realized when it eludes a particular society and the desire for it becomes exceptional.

Peace is mainly defined in two ways. First, peace means absence of violence which is generally known as negative peace (Galtung, 1969). This understanding of peace ensures violence to discontinue. When United Nations peacekeepers are stationed in a conflict zone to ensure an end to hostility and protection of civilians’ life and

property, they are said to maintain negative peace. When a third party stops a husband from beating his wife without settling whatever resulted in the husband's attempt to beat the wife, there is said to be negative peace in that house because the prevention of the beating has not settled what caused the aggression. It is realized that negative peace does not ensure that the root causes of violent in any particular situation are dealt with. In a similar illustration, when the presence of the police prevents dissatisfied citizens from expressing in a violent manner their anger towards bad leadership which resulted in corruption, unemployment, insecurity and the likes, there is said to exist, a negative peace in the society. When the judiciary keeps "bad guys" in prison without the state ensuring that issues of structural violence are dealt with to the extent of de-motivating criminal acts, the state is said to be enjoying negative peace because people who are dissatisfied are not at peace with themselves let alone their community. Negative peace lacks elements of satisfaction which results from justice and fairness.

The second type of peace, also known as positive peace, is the provision of what negative peace lacks. It entails reconciliation and restoration which bring about creative transformation leading to general satisfaction of the parties. Positive peace ensures that solutions are provided to deal with the root causes of the conflict. In that regard, "the use of the term peace may in itself be peace-productive, producing a common basis, a feeling of commonality of purpose that may pave the grounds for deeper ties later on" (Galtung, 1969, p. 182).

The various definitions of peace have led to the different understanding of what peacemaking entails. Galtung (1975) prescribed three categorical approaches to peace

restoration based on the United Nation's ambitious declaration of what later came to be known as "the agenda for peace" by its Secretary General at that time; Boutros Boutros Ghali. They are; peacekeeping, peacemaking and peace building. Whereas peacekeeping ensures that violent and hostility does not resume by keeping on the grounds military and police in a conflict territory, peace building on the other hand is a deliberate effort by both government and civil society organizations to address the root causes of a conflict leading them to transforming conflicts to address all dissatisfaction of parties. Put differently, peacekeeping is reactive when there is conflict to prevent further hostility whereas peace building is proactive and aims to prevent future conflicts or enable a peaceful society in future.

For the purpose of this study, detailed attention is paid to peacemaking. Peacemaking in this context is not the tolerance of mistreatment; like turning of one's cheek when other people commit injustice or abuse, or other display of weakness, meekness or nonresistance (Noll, 2011). The concept of peacemaking entrenches on reconciliation with reconstructing broken human relationships at its core. It ensures relational and structural justice on which social justice strides. Methods deployed in peacemaking includes; conciliation, negotiation, mediation, arbitration, enquiry, violence prevention and many more. It is noteworthy that peacemaking is reactive; there must be an expression of dissatisfaction (at any stage of the conflict), which necessitate the reaction of using non-violent means to resolve issues to the extent of satisfying parties involved to a high degree. The end result of all the methods mentioned above is relationships reconstruction.

When parties to conflicts agree not to reconcile, separation and resolution is possible with very minimum hostility and acrimony. Peacemaking is not usually achievable when conflicts are settled through judicial litigation. This is because, litigation looks at the facts in the conflict rather than the root cause of the conflict. A mother and son who litigate their differences are not likely to see eye to eye because, when judgment of their case is delivered, one party loses while the other wins. There is no reconstruction in relationship, when the son wins the case against the mother with its possible attendance consequence of fine payment. This is not peacemaking. Peacemaking will address the root cause of their misunderstanding and ensure mother and son relationship is reconstructed with mutual respect, peace and love.

Thus peacemaking is a practical conflict transformation focused upon establishing equitable power relationships robust enough to forestall future conflict, often including the establishment of means of agreeing on ethical decisions within a community or among parties that have previously engaged in inappropriate (i.e violent) responses to conflict (Galtung, 1975). The Free dictionary defines peacemaking as the process of diplomacy, mediation, negotiation or other forms of peaceful settlements that arranges an end to dispute and resolves issues that led to it. This study adopts the definition of peacemaking as ‘the process of bringing about peace, especially by reconciling adversaries through peaceful means’ (Autesserre, 2011, p. 36).

The processes of reconciliation in a peaceful manner ensure that “violence is limited, mitigated and contained” (Rexford, 2017, p. 31). In this regard, attempts are made to engage alternative dispute resolution to confine and limit the violence. Alternative

dispute resolution seeks to engage peacemaking methods that build relation to the extent of avoiding litigation. Peacemaking goes to the root of the conflict to ensure that “violence is gone, attitudes are changed and the structure of the conflict has changed” (Rexford, 2017, p. 33). Alternative dispute resolution approaches to conflict such as mediation, conciliation, arbitration, dialogue and negotiation are used to ensure sustainable peace. At this point, some of the approaches mentioned above are briefly explained for better understanding of the concept of peacemaking.

Dialogue is defined by Isaacs (1999) in his work entitled Dialogue and the Art of Thinking Together..’ as “A conversation with a center, not sides. It is a way of taking the energy of our differences and channeling it toward something that has never been created before” (p. 26). Bohm (1990) expands that;

“The object of dialogue is not to analyze things, or win an argument or to exchange opinions. Rather, it is to suspend your opinions and look at the opinions – to listen to everybody’s opinions, to suspend them and to see what all that means” (p. 21).

What emerges from this scholar is that dialogue describes taking time and effort not only to listen to the other parties but also gaining an understanding or insight about their position which may mostly be different from that of the listener. The purpose of dialogue is neither to evaluate nor make decision; it is to create a forum purposed to comprehend the views of other people. In peacemaking, dialogue is used to gain an in-depth understanding into the incompatible needs‘ that are conflicting. Dialogue is never judgmental on the parties but a solution which is mostly new, emerges on its own when the viewpoint of each party is clearly understood.

Mediation is a non-violent voluntary process of peacemaking in which a trained third person who is impartial, the mediator, helps disputing parties to reach an amicable settlement that actually solves the problem in a manner acceptable by all sides. The mediator does not dictate but may recommend solutions based on knowledge and experience to the parties. But the parties are at liberty either to agree with the mediator or come out with a solution acceptable to both parties. As stated by Ridley-Durf & Bernnet (2010), “Mediation is driven by a commitment to developing both individual and collective conflict resolution skills in order to develop equitable relationships” (p. 11). The willingness of the parties to avail themselves and come out with solution that meets the needs of each party as well as both parties is very important to all mediation processes. The outcome of mediation may not be legally binding on the parties. There are two types of mediation. Whereas United States acknowledges problem-solving and transformative mediation (Folger & Bush, 2004), Britain admits that there are directive and facilitative mediation (Ridley-Durf & Bernnet, 2010). These distinctions depict the mediation process other than the outcome.

Arbitration is also another peacemaking method that is superintendent by a neutral third party. Parties in an arbitration process, even though they voluntarily submit themselves to the process, have decision emanating from arbitration to be binding on them. Arbitration process takes a format more of litigation. The difference, however, is that in the case of arbitration, the parties willingly submit themselves or state in their contract that in case of dispute in execution of contract, they will submit themselves to an arbitration process at a particular location. Also, arbitration

procedures are held privately, other than typical litigation. Furthermore, the arbitrator does not have the authority to enforce the outcome of arbitration but that outcome is enforceable in a competent court of law. The unique characteristics that are principal in arbitration are; it is a mechanism of dispute settlement, voluntary or consensual, procedure is private and it leads to final determination that are binding on the parties giving rise to rights and obligation of each party.

Furthermore, conciliation is another process of peacemaking. It is a process whereby parties in conflict voluntarily submit themselves to a neutral third party who encourages each party to reach a compromise that ultimately leads to the conflict being resolved. The thing about conciliation is that the neutral third party after listening to the submissions of both parties outlines a solution that compromises some of the positions held by either party in order for peace to reign. When the parties disagree, the conciliator modifies his recommendation again and again until an agreement is reached.

In every conflict situation, there are five (5) modes in which parties to the conflict behave. These are as follows; the parties are (1) competitive – distributing win lose bargaining tendencies (satisfying ones needs are important to that of the other person), (2) collaborative – integrative win / win tendencies (satisfying ones needs as well as the needs of others), (3) compromising – satisfying both needs but ranking the other party's need above one's own need, (4) avoiding – indifferent about both parties needs and so no action is likely and (5) accommodating – simply yielding (even though it does matters to one party, let the other party have it) (Wertheim, nd). A negotiation situation arises when incompatible interests are pursued with both sides

advancing their courses other than giving in to the other. The negotiator is therefore the third party who facilitates or encourages the parties to reach agreement on how they satisfy their needs. A negotiation involves both rational decisions making called the ‘substance’ and the psychological which is also called the ‘emotions’ in the process. Whereas it is easy for the negotiator to determine the substance in conflict, his or her ability to decipher the emotions involved determines how successful or otherwise the outcome is acceptable (Wertheim, nd).

All the above methods of peacemaking have something in common. They do not only set out to resolve existing conflict, but they also concentrate on maintaining existing relationship as well as expanding future relationship. This is reconciliation. Every religion teaches reconciliation. The Catholic Church has reconciliation as one great pillars of the church. It is called “sacrament” in church doctrine. The Priest reconciles God’s people to God through confession, counseling, and above all through the celebration of the ‘Eucharist’. He also reconciles man to fellow man through the use of some of these peacemaking methods stated above. The above peacemaking concepts therefore become necessary for the use of GCBC whenever they make peace.

Peacemaking efforts worldwide can be classified under both track one and track two peacemaking operations (Galtung, 1975). Track one, otherwise known as official diplomacy, involves the use of “[a]n instrument of foreign policy for the establishment and development of contacts between the governments of different states through the use of intermediaries mutually recognized by the respective parties” (Magalhaes 1988, p. 17). It mainly features a particular agreement that state parties

are signatories to. In this agreement, ways to resolve conflict are clearly outlined and either negotiation or mediation is mostly “carried out by diplomats, high-ranking government officials, heads of states” as well as highly ranked societal figures “and is aimed at influencing the structures of political power” (Magalhaes, 1988, p. 18). According to Mapendere (2000), some examples of track one peacemaking institutions and personalities are the United Nations, the Vatican, and regional economic and political groupings such as the European Union (EU), the Arab League, the African Union (AU), the Organization of American States (OAS), and many others. In this direction, when the Vatican either through the Pope himself or any of the cardinals intervene in a conflict to halt atrocities, the Catholic Church is said to be using Track one peacemaking.

Peacemaking also comes under Track Two. Montville (1991) defines Track Two Diplomacy as, “unofficial, informal interaction between members of adversary groups or nations that aim to develop strategies, to influence public opinion, organize human and material resources in ways that might help resolve their conflict” (p. 38). Track-Two negotiation participants are not appointed by the parties, they negotiate in an unofficial capacity and they are facilitated by a broker that is not a formal state actor. The consequence of these is that, they “have more room to maneuver in that they are not directly in the limelight” (Lederach, 2000, p.147). The relatively informal standing of Track-Two allows them to initiate talks on sensitive issues that cannot be dealt with in formal settings. Their services therefore provide a bridge that mostly complements Track One (Nan, 2004; Agha, Feldman, Khalidi & Schiff, 2003). Unofficial parties have no resources or leverage to bring to the table and therefore

generally take on a more facilitating or educational role. Successful Track-Two Diplomacy can consequently pave the way for Track-One. The mediation efforts by Saint'Egidio which led to a successful peacemaking in 1991 Mozambique civil war as well as same in Algeria and Kosovo are track two peacemaking involvement of the Catholic Church. Also when the Ghana Catholic Bishops Conference speaks to a party and government in conflict and they agree on an approach to resolve a deadlock, it exemplifies track two peacemaking.

2.3 Peacemaking Involving Faith based Organizations

Several news writings together with some scholarly works suggest that religion instigates violence because of belief systems and how sacred they hold onto same. Religion is seen in this regard as recipe for conflict and violence. This is because –religion [does not only] tends to be perceived as superstitious, irrational or magical, absolutist and inflexible, traditional and conservative, but also extremist and dangerous” (Antoni 2014, p. 7). As Huntington (1991) puts it and quoted by Antoni (2014) in his doctoral thesis, “Even more than ethnicity, religion discriminates sharply and exclusively among people. A person can be half-French and half-Arabic and simultaneously even a citizen of two countries. It is more difficult to be half-Catholic and half-Muslim” (p. 11). According to Huntington (1991), as expressed by Antoni (2014) religion has more possibility to bring –a clash of civilization than secular ideologies and institutions do” (p.53).

Despite all the views expressed above, religion is also known to be a perfect mix for conflict resolution. Appleby (2000) in his scholarly work *–The Ambivalence of the*

sacred: Religion, Violence and Reconciliation” exposed his dual views on religion. According to him, religion has both tendencies; to make religious actors become very violent like religious extremists who engage in suicide bombing and the likes and also religion has the potential of making religious actors to dedicate their lives to peace and reconciliation. As expressed by Lynch (2019), in an attempt to summarize Appleby’s (2000) views as follows;

—“The suicide bomber is no less “religious” than the person who renounces violence and gives his or herself entirely to compassion and healing. Thus, if a suicide bomber is motivated by this power of the sacred – in his or her best interpretation and understanding – and finds that act to be an expression of devotion to the sacred, then it is a religious act” (p. 13).

Religion cannot therefore be seen as a tool that promotes conflict and violence only. The decision to do so is dependent on how the religious actor interprets and understands his religious texts, articles and doctrines generally.

Over the past decades, there have been research works to find out how religion can be used as a major tool in conflicts and peacemaking. The importance of these research works cannot be underestimated because every culture has some level of religious influence. Religion can therefore be a tool for peacemaking. The reason being that, religion teaches forgiveness; letting go of the past and focusing on the future. Most religious traditions are built up on reconciliation and healing. It is also known that religion generally promotes peacemaking and dispute settlement. Thompson (1988), in his scholarly work, *World Religions in War and Peace* expressed the view that; every major religion of the world has expressed at some point, through its leaders and thinkers, a commitment to the value of peace, both in classical texts and modern reformulations. Gopin (2000), puts it beautifully that: “world religions have a

reservoir of pro-social values of profound subtlety and effectiveness that, if utilized well, could form the basis of an alternative to violence in coping with conflict or coping with devastating injury” (p. 17).

Religion basically refers to a faith-based institution, a belief in the unknown who is acclaimed by those who believe in them as “a super mighty”. All religious groups believe that there exist an unknown, all powerful spiritual being that has an invisible control in the affairs of mankind. Religion may be defined as “a path of ultimate transformation, comprised of interconnected systems of symbols and guidelines. These shape the individual and group subconscious from which social practices and interactions are all given meaning” (Galtung, 1997, p. 17). Religion portrays the exhibition of faith – the belief in the unknown and the uncertain.

This study concentrates on the activities of people whose actions and or inactions are influenced by religion. Harrington (2013) calls them Religious Actors. Religious actors are ... “Individuals, groups, and organizations that act on consistent messages regarding the relationship between religion, politics, and society at-large” (Harrington, 2013 p. 89). From indications, Bercovitch & Kadayifci-Orellana (2009) seem to find favor with Harrington when they wrote that, “faith-based actors can be defined as organizations, institutions and individuals who are motivated and inspired by their spiritual and religious traditions, principles and values to undertake peace work” (p. 17). Religion is situated in this thesis in the context of how the two scholars just mentioned perceived it. It is noteworthy that, religious actors and faith-based actors have been used interchangeably.

In this regard, the focus is on a person whose action is born out of their belief, whether part or entire group or organization that focuses on the activities of people whose actions and or inactions are influenced by religion (a particular belief system). Hence religions and religious actors are used interchangeably to achieve the general aim of this study. This research evaluates the Catholic Church and peacemaking in Ghana; the role of the Catholic Bishops' Conference of Ghana. It follows that, the Catholic Church and the Catholic Bishops' Conference of Ghana become the specific religion and religious actor(s) respectively that will be extensively considered and discussed in later sections.

Religious actors have certain unique characteristics that distinguish them and secular conflict resolution practitioners. These include: a) use of religious values and vocabulary; b) utilization of religious or spiritual rituals during the process; c) explicit emphasis on spirituality and/or religious identity; d) use of religious texts; e) involvement of faith-based actors as third-parties (Bercovitch & Kadayifci-Orellana, 2009). These are the distinct qualities that enabled the Mennonites, Quakers, and Catholic leaders to successfully intervene and mediate in African, Asian, and Latin American conflicts, as have key Buddhist leaders such as Maha Gosananda from Cambodia and Thich Nhat Hanh from Vietnam (Sampson & Ledarach, 2000).

As explained by Glazier (2018) when she puts the following views in her article *“How Religion Influences Peacekeeping”*, religious actors may profit from the trust of indigenous people due to their long-term positive involvement with entire communities—beyond their own co-religionists (Rubin, 1995; Sampson, 2007). The dividends of a stable, legitimate social force that religion and religious actors are

capable of providing is enlarged during conflict, when government and other institutions are likely failing (Harpviken & Roislien, 2008; Jafari, 2007). It is therefore deduced that, this trust may enable them to work with individuals and groups that are not accessible to even the most powerful of foreign diplomats or elected leaders. In short, “their daily contact with the masses, long record of charitable service, and reputation for integrity in most settings have earned religious leaders and institutions a privileged status and an unparalleled legitimacy” (Appleby, 2001, p. 827).

Similarly, faith-based actors have the following attributes which largely contributes to their ability to resolve conflicts. They have credibility and legitimacy which are extremely crucial in any third party conflict resolution scheme. Emanating from this is the trust of impartiality and neutrality. As stated by Bercovitch & Kadayifci-Orellana (2009), Young (1967) claims that;

“...the existence of a meaningful role for a third party will depend on the party being perceived as an impartial participant (in the sense of having nothing to gain from aiding either protagonist) . . .” and adds that “...a high score in such areas as impartiality would seem to be at the heart of successful interventions in many situations” (p. 81).

Lederach (1996) argues an additional dimension that, a mediator who knows the disputants, the dynamics of the conflict and who has a vested interest in its resolution is the key to a sustainable resolution. Religious actors have all these qualities. The interest in the survival of the members is very dear to them. Because the membership of religion is not usually defined on ethnic or other interest grounds but comprised segments of all factions in a conflict, neutrality and impartiality is perceived by

factions and attained by religious actors. During the 1992 peace accord in Mozambique, Sant'Egidio played a very important role in bringing the parties in the conflict together. This was possible because of ~~their~~ moral status and perceived neutrality as a foundation for engaging with multiple actors, including leaders of conflict parties” (Harpviken & Roislien, 2015, p. 15)

Faith-based actors are known to have a different form of leverage from secular conflict resolution practitioners; ~~theirs~~ is a unique moral and spiritual leverage” (Kadayifci-Orellana, 2008, p. 9). Again, Bercovitch & Kadayifci-Orellana (2008) stated their understanding of Johnston & Cox (2003) who suggest that a reputation for change based on a respected set of values and a well-established influence in the community provides such actors with the moral legitimacy to serve as mediators. Religious actors are not only ranked high in their communities with regard to moral and spiritual issues but they are also ranked as actual community leaders by both their followers and non-followers. This is evidenced in the following paragraph:

~~In~~ a series of empirical studies, Bercovitch and Houston (1993) find that there is a positive association between high rank and successful mediation outcomes and remind us that some mediators, such as a president, a prime minister, or a secretary of state, are better able to marshal resources in the course of mediation than those of lesser stature.” (Bercovitch & Kadayifci-Orellana 2009, p. 18).

The reverence accorded religious actors position them to resolve religious and non-religious conflicts due to the leverage they have.

Also, faith-based actors have both financial and human resource; a key determinant in conflict resolution. Religious actors have multinational networks that make them

capable of assessing funding and financial support from international organizations. They also get enormous moral support from other jurisdictions with similar set up as in the conflict area. To exemplify; –In the context of the Guatemalan peace process, the Catholic Church in Guatemala actively used its cooperation with international church networks, including the Norwegian Church, to increase its influence” (Harpviken & Roislien, 2015, p. 11). Due to commonality in religious dogma and text, the World Council of Churches used its international network with the All Africa Conference of Churches to mediate a peace accord for Sudan in 1972 and the mediation by the Inter-religious Council of Sierra Leone largely added up to the peace accord for that country in 1999.

The local faith based set up is able to galvanize donation and other forms of financial support from their local members in form of offerings. They also have access to top, middle and grassroots human resources. As Lederach (1997) puts it, mid-range leaders who have a unique position in their societies where they can reach out to both grassroots and top level leaderships are often more effective agents of conflict transformation towards a sustainable peace. Religious actors have forums like churches, mosques, educational seminars and many more through which they reach various segments of the society. As stated by Harpviken & Roislien (2015), the Catholic Church used a combination of direct contact and public protest in order to put pressure on the parties not to resume violence in Angola 1992. The church used its international networks together with grassroots followership. In addition to the local congregational support from the country’s traditional local leadership (the Sobas) there were massive international support through non-governmental organizations and

donor governments (Cain, 2001; Harpviken & Kjellman, 2004). This gives them the capacity to resolve conflicts at the middle level for they can access effectively both grass root and top level support.

Time is one important resource that faith-based actors in conflict resolution have that secular practitioners may lack. Usually, after conflict agreement is signed, it is likely that mediators or others engaged in the conflict resolution leave the parties for them to implement the signed agreement. Religious actors are able to monitor the implementation of the agreement due to their presence in the local communities. Their understanding of the cultural and other dynamics of the parties due to their local presence enable them to prescribe the right dosage of whatever formulations are needed.

What really motivate religious actors to venture into conflict resolution? They are motivated mainly by their spiritual and moral beliefs. As stated earlier:

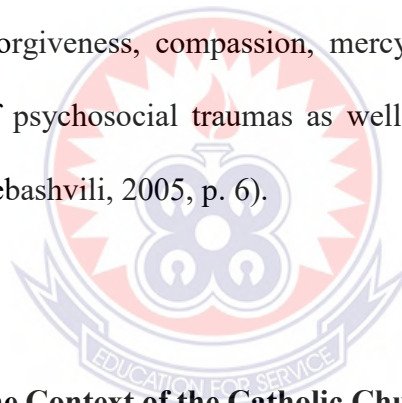
–Religious leaders and faith-based actors are more likely to be perceived as evenhanded, trustworthy and possessing a strong moral and spiritual commitment than their secular counterparts. Recognition of this spiritual motivation often adds onto the effectiveness of mediation efforts” (Bercovitch & Kadayifci-Orellana, 2009, p. 13).

Religious actors believe that conflict resolution is the work of God and their redemption may be dependent on it. In Christianity, the Bible for example says, –Blessed are the peacemakers: for they shall be called God’s children” (Matthew 5:9). In addition to the above, religious actors approach to conflict resolution give them a strategic advantage over their secular counterparts. As put by Nimer (2001), –framing

the interventions within a religious context and deriving tools from a religious narrative enables interveners to gain access and increase their potential impact on the parties” (p. 686). This implies that, faith-based actors are:

–Perceived as trusted, credible and legitimate; faith-based actors employ communicative, procedural or directive strategies to help parties reach an agreement. What is different in faith-based mediation is the use of religious and spiritual resources to motivate parties towards an agreement and transform conflictive relationships” (Bercovitch & Kadayifci-Orellana 2009, p. 14).

They engage parties to use religious articles believed to be spiritual which easily psyche parties into reconciliatory mood. The use of religious language and text, the stress on core religious values such as holding on to truth, patience, justice, personal accountability, love, forgiveness, compassion, mercy, and many others depict and emphasize –healing of psychosocial traumas as well as spiritual and psychological recovery” (Bartoli & Jebashvili, 2005, p. 6).



2.4 Peacemaking in the Context of the Catholic Church

After several criticisms of the Catholic Church on not making enough efforts to restore peace by some notable world figures and institutions during the holocaust and genocide in Rwanda and in some other places (Cain, 2001), it has also been realized by some equally world influential institutions and world figures that the Catholic Church plays major roles in peacemaking in the world (Harpviken & Roislien, 2015). The genesis of the huge peacemaking impact the Catholic Church has made in peacemaking have been related by different reporters and scholars to different

pontifical figures and to different time periods. These include the credited efforts of Pope Benedict XV which led to bringing an end to World War I.

Nevertheless, the modern peacemaking approaches by the church can be traced to Pope John XXVI. As stated by Smock (2001):

–Not only did he play an active and a positive role in perhaps the most dangerous of post-war confrontations, the Cuban Missile Crisis of 1962, but Pope John also issued an encyclical letter on peace that for the first time elaborated Catholic teaching on the matter in a sustained way. *Pacem in terris* (“Peace on Earth,” 1963) had significant influence on the approach of the Second Vatican Council (1962–65) to engagement in the world” (p. 6).

He continued that this encyclical –provided the motivation for the most sustained Catholic contribution to post-conciliar peacemaking, namely, the church’s defense of human rights as the foundation of peace” (Smock 2001, p. 7).

As explained by Christiansen (2001) of Woodstock Theological Center and the U.S. Conference of Catholic Bishops, in a presentation to expand the in-rolls the Catholic Church has made on the frontiers of peacemaking in the world entitled –Catholic Peacemaking: From –*Pacem in terris*” to –*Centesimus annus*”, –The Catholic vision of peace consists of four elements: (1) human rights, (2) development, (3) solidarity, and (4) world order”. He declared that –*Pacem in terris* re-conceived the whole of Catholic political theology in terms of human rights” and in this regard, the –common good” was redefined as the –objective recognition, respect, safeguarding and promotion of the rights of the human person” (p. 9).

According to the encyclical *‘paxem in terris’*, human rights are explained by the Catholic Church in a manner that ranks the rights of the individual beyond any political community. This is called Catholic Cosmopolitanism. In this regard, in international affairs, premium is placed on the right of the individual above that of the state. There is an urgent call on transnational organizations to address global problems because of *‘the universal common good’* of mankind. The church, two years after the release of this encyclical declared that the promotion of human rights is one of the three ways through which she serves mankind (Smock, 2001).

Development as stated above is the next pillar on which the teaching of the Catholic Church is anchored. This is clearly stated in the following in-council documents; *Gaudium et spes* (*–The Pastoral Constitution on the Church and Modern World’*, 1965), Pope Paul VI’s *Populorum progressio* (*–Development of Peoples’*, 1968), John Paul II’s *Sollicitudo rei socialis* (*–On Social Concern,’* 1988), and somewhat less extensively in *Centesimus annus* (note 52). The concept of holistic development consists of three points: *–(1) the right of all people to the means for their full development as human beings, (2) the proposition that authentic human development consists of more than economic progress, and (3) the affirmation that the affluent nations of the world have an obligation to share the benefits of development with the poor, not just through aid, but also through structural economic changes such as equity in trade reform’*. Accordingly, *–development is the new name for peace’* and this appeared in Pope Paul VI’s *Populorum progressio*. This was again emphasized in *Centesimus* by Pope John Paul II where he presented development as an alternative to war. He elaborated this in two senses; first, through development most of the

fundamental issues that result in wars are averted, and second, a deliberate advocacy on development by church leadership worldwide will result into what William James called “a moral alternative to war”. This is believed will push people to make the necessary sacrifices.

Furthermore, solidarity is considered as one great pillar on which the social teachings of the Catholic Church on peacemaking are based. It is principled on the “one common humanity of man”: created by God and that belong to one human family. This is used in so many different concepts such as labour, poor people, affluent and many more. For example, “those who have must see those who do not have as people who share a common destiny. They therefore must share and coexist. It is also spread across national boundaries. The Roman Catholic Church is one family and the same everywhere one goes; the church in United States of America is the same as the church in Ghana as well as any country in Asia. The unity of human family is advocated due to interconnectedness and interdependence owing to globalization which encourages harmonization of human coexistence.

Also, the final pillar of Catholics social teaching on peacemaking is “the world order” and in this regard, Christiansen (2001) expanded “the breakdown of order”. The Catholic Church has condemned the proliferation of nuclear weapons and emphatically encouraged non-violent ways of resolving conflicts. In 1989 for example, Pope John Paul II wrote:

“I pray the example [of active non - violent resisters in Eastern Europe] will prevail in other places and in other circumstances. May people learn to fight for justice without violence, renouncing class struggle in their international disputes, and war in international ones.”

As Christiansen (2001) puts it and quoted by Smocks (2001),

–The Holy Father is clear that non - violent activists who accept their sufferings in imitation of Christ” are –able to accomplish the miracle of peace and [are] in a position to discern the often narrow path between the cowardice which gives into evil and the violence which, under the illusion of fighting evil, only makes it worse” (p.17).

In principle however the church admits a limited use of arms in situations where non-violence has obviously failed. The church expands that; the use of arms must be measured with a key consideration of the innocent. In conclusion, sanctions are not prescribed by the church due to the fact that the innocent citizens suffer most from such orders.

It is therefore stated that the Roman Catholic Church has a clear delimitation of what is meant by peacemaking as has been stated and explained above. These are what Christiansen (2001) summarized as:

–The three most significant aspects of official Catholic peacemaking in this period were: (1) the articulation of a positive Catholic conception of peace and the development of new teaching on conflict with an accent on nonviolence; (2) an increased emphasis on international law and international institutions; and (3) the use of interreligious dialogue to counter violence and religious conflict.” (p.18)

It is observed that the various themes or pillars (as I call them) interrelate with one another for the attainment of a holistic achievement. In reality, all these themes even though developed differently, work in relationship with one another. For example, advocacy for development leads to industrialization, employment and labour issues which are also human rights issues. The interrelatedness of the themes in Catholic peacemaking necessitated the following words: –I have found it helpful to say that the

Catholic conception of peace is a –convoy concept,” that is, –a series of somewhat disparate but related requirements, like a series of ships in a convoy” (Christiansen, 2001, p. 20).

How does the Catholic Church ensure a proper execution of the above interrelated themes in order to encourage peacemaking in the world? Vatican II has the answers. There have been three restructuring that were made. First, is the formation of various bishops’ conferences as a united bench. The conference creates a forum for bishops to dialogue and arrive at consensus on social strategy and pastoral issues. The regular communiqués, pastoral letters and joint statements often serve as catalyst for public debates and create a starting point for discussing public opinions on social issues.

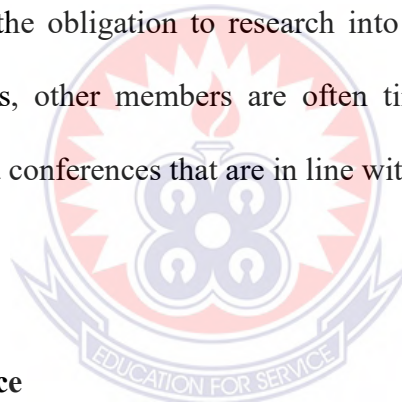
The second strategy is the use of individual bishops and other Catholic conciliators and mediators. The Catholic Church is known worldwide to have a reservoir of human resources with great social standing who are capable of influencing social order for the betterment of humanity. These personalities include the Holy Father – the pope, cardinals, various influential bishops, priests and multitudes of lay apostolate. The following words were said about Pope John Paul II, it follows as:

–Pope John Paul II has greatly increased the role of the papacy in international affairs, especially through his travels. Wherever he has traveled, dictatorial regimes have fallen, most notably, the Jaruzelski government in his native Poland and the Duvalier regime in Haiti. His visit to Lebanon and his apostolic exhortation concluding the Synod for Lebanon were landmarks in the movement toward reconciliation in post–civil war Lebanon. The Holy Father’s three - cornered conversation with Polish president Wojciech Jaruzelski and Soviet president Mikhail Gorbachev, one biographer believes, may have prevented military confrontation between the Soviet Union and its Eastern

European satellites as communist governments fell in 1989” (Christiansen, 2001, p. 23).

Others who have done marvelous jobs on peacemaking fronts include; Archbishop Monswengo in Congo, Bishop Belo in East Timor, Bishop Samuel Ruiz in Mexico, and Patriarch Michel Sabbah in Jerusalem.

The final roll out is the creation of the Justice and Peace Commission which actually began with the creation of Pontifical Justice and Peace Council in the Vatican as one of the administrative organizations of the Holy See. The council is mandated to organize educational and other symposia in areas such as debt relief for poor nations, the abolishment of anti - personnel land mines, trade reform, and the control of trade in small arms. It has the obligation to research into these issues. The head of this council and sometimes, other members are often times the representatives of the Vatican in major world conferences that are in line with the above subject matter.



2.5 Bishops Conference

A Bishops' Conference is an establishment in the legal document that binds all Latin Rite Catholics. The Code of Canon Law (CCL) states that:

–The Bishops' Conference is the assembly of the bishops of a country or of a certain territory exercising together certain pastoral offices for Christ's faithful of their territory. By forms and means of apostolate suited to the circumstances of time and place, it is to promote, in accordance with the law, that greater good which the Church offers to mankind” (CCL, 447).

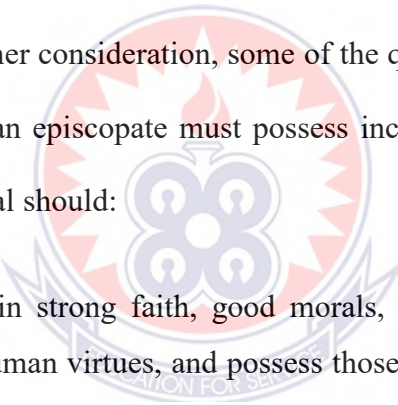
According to CCL 477, the main aims and objectives for ~~the~~ joint and harmonious action of the bishops of a specific geographical area” are purposed for ~~that~~ greater

good which the church offers to mankind”. It is therefore emphatic to state at this point that all that the conference offers, which include peacemaking, extends beyond its membership to the generality of all mankind.

Membership of the Bishops’ Conference is clearly defined as:

–All diocesan bishops and those equivalents to them in law; all coadjutor bishops, auxiliary bishops and other titular bishops who exercise in the territory a special office assigned to them by the Apostolic See or by the Bishops’ conference” (CCL, 450).

It is also worth noting that the Pope has free hands to appoint bishops. Thus, CCL 377 states, ~~the~~ Supreme Pontiff freely appoints bishops and no rights or privileges of election, appointment, presentation or designation of bishops is conceded to civil authorities”. Among other consideration, some of the qualities that a candidate for the position of bishop for an episcopate must possess include the following as stated in CCL 378. The individual should:

- 
- a. be outstanding in strong faith, good morals, piety, zeal for souls, wisdom, prudence and human virtues, and possess those other gifts which equip him to fulfil the office in question;
 - b. be held in good esteem; Be at least 35 years old;
 - c. be a priest ordained for at least five years;
 - d. hold a doctorate or at least a licentiate in sacred scripture, theology or canon law, from an institute of higher studies approved by the Apostolic See, or at least, be well versed in these disciplines.

The above list excludes several other considerations which include recommendations from senior bishops as well as priests, general knowledge of the territory or purpose

of one's appointment, diversification, and a lot more which are all serious determinants. Even with all these, one cannot claim that his possession of the qualities as mentioned above merit him as most qualified, it is solely a decision of the Holy See.

Bishops of the Catholic Church first and foremost owe allegiance to uphold the teachings and other social doctrines of the church as directed and decreed by the Holy See alone. It is mandatory that before any bishop takes office, he must profess his vow of fidelity to the Vatican in a manner prescribed by the same Vatican (CCL, 380). The general role of the pastoral mission of bishop is stated in the Vatican document named *Christus Dorminus*. Other documents after that have gone further to explain the issues as enumerated in the earlier document. Apostolic Post-Synodal Exhortation is the most recent of it which is a product of the Synod on the Mission of Bishops in the church with the title *Pastores Gregis*. According to Onaiyekan (2008), the archbishop of Abuja in Nigeria, the fundamental role of a bishop is that, he is a spiritual leader in a socio-political context. The spiritual leadership role of a bishop is made extremely clear in peacemaking. Let us remember that, peacemaking perceives that there is conflict of which non-violent efforts and strategies are being made for reconciliation and peace. As said by Jesus Christ himself, "Blessed are the peacemakers for they shall be called children of God" (Matthew 5:9). It is said that "St. Paul saw his mission as being an agent of reconciliation of men with God and of human beings among themselves" (Onaiyekan, 2008 p. 2). The role of bishops can therefore be said as entrenched in peacemaking and this cannot be underestimated.

According to the doctrine of the Catholic Church as laid down in documentations mentioned above, a bishop has three roles to perform as set forth by Jesus Himself. He is a prophet, priest and king. Bishops share these roles and missions as carried out by the Lord Jesus himself –which is shared in different levels and in different ways by the entire church and by various individuals within the church” (Onaiyekan, 2008 p. 3).

A bishop as a prophet does not necessarily mean someone who forecasts happenings in future but he is one who has the anointing and special gift to know the sign of the time under the guidance of the Holy Spirit. He has the privilege to preach the message of God to His people. This message is mainly of peace and reconciliation. He must discharge this duty without fear or favour, neither with ill-will nor disaffection. In today’s world, a bishop must be bold to decipher the wrongs of parties in conflict and lead them to the path of reconciliation and peace. This is the work of a prophet.

The priestly duties of bishops are extremely profound and characteristic of him. He basically discharges this role by leading his community to God. This he does through the celebration of the Eucharist with special intention for peace. The priestly role is mainly spiritual. The bishop exposes the divine dimensions of all the human efforts of his community to them. They are to be assured of all possibilities through the intervention of the Holy Spirit. In this direction therefore, there should be prayer sessions and other spiritual exercises organised solely for peace so that God’s people experience and acknowledge the divine intervention that gives both internal and external peace.

Also, the role of the bishop as king is considered. Jesus set the best leadership example for his apostles. He who wants to lead must learn to be the servant of all. The bishop as king must be the best servant of his people. He must be willing to descend to the level of his people in order to understand them. This will enable him to settle any dispute that may arise among them. Bishops must be courageous to engage themselves in the happenings within their community. His servant leadership style entails also that his deeds must be consistent with what he says.

The working of a bishop is in a socio-political context. In peacemaking for example, the primary duty of a bishop in time of hostility is to mediate the parties to the conflict for the upheaval to cease. There should be a continued effort to bring justice by going to the root of the issues at stake to make sure various factions are satisfied. There should be efforts directed at reconciling the people to one another and rehabilitating broken hearts and relationships. Sometimes after conflicts subside, there is the need to provide basic needs to victims and other people involved in the conflict. The bishop should be able to galvanise resources which will enable the provision of basic necessities such as food, clothing and shelter to enable minimum living.

It is very important that the church is positioned properly within the society. The bishop must know the level of influence he wields in his community. This knowledge guides the extent of involvement a bishop can get into. A good sense of judgement, full of fairness and equity before an action taken is capable of winning the needed credibility that enhances one's voice on matters of societal controversy. It is of utmost importance for a bishop to know his gift and special talent which will help him to know areas to sharpen. It will guide the bishop to deliver his best as situations emerge.

Furthermore, bishops are never alone in the mandate. It is important to recognize and tap into the abundant resources at the disposal of bishops. Firstly, the Episcopal conference provides numerous resources from brother bishops that can be tapped into. It is worth noting that one cannot do it all and it is therefore necessary to complement the efforts of one another. It is great always to seek help from a brother bishop when the need arises and all efforts must be channelled to assist. Secondly, there are abundant resources in priests and most of the lay apostolate that surround bishops which can also be harnessed efficiently and effectively. As Bishop Onaiyekan (2008, p. 4) puts it:

–The bishop is challenged to demonstrate leadership as he brings around him[self] all the members of Christ’s faithful so that together the church can, as far as possible, have a common voice to say to situations around us, whether it be in terms of conflict resolution, peace building or the promotion of peace and justice”.

This engagement may also be extended beyond the church to other Christian denominations first and other times beyond the Christian faith should the need arise.

2.6 History and Profile of the Ghana Catholic Bishops’ Conference

The history of the Catholic Church in Ghana could be traced mainly to the late nineteenth century even though there were records and accounts to show that there had been earlier activities of the church dated to as far back as the fifteenth century (Bob – Miller & Bob Milliar, 2007). Some historical account traced Catholicism to the period after which Father Planque sent Fathers Eugene Morat and Auguste Moreau who were SMA missionaries to the then Gold Coast from the Island of St.

Helena where they were waiting. They arrived in Elmina on 18th May, 1880. The two missionaries were helped upon arrival to settle by Mr. Brun (Pashington, 2018).

Their earlier interactions with the chiefs, elders and the people generally revealed that there were some old worn out statues in people's homes. Also, it was found out that there were other Catholic traditions and practices that were ongoing among the people of the Gold Coast. These practices included; traces of devotion to St Anthony, an imitation of baptismal practice where a child born was after seven days presented with crucifix and candle with water sprinkled on him twice. Some called themselves Catholics and claimed it was passed on to them by their ancestors (Pashington, 2018). All these confirmed that the Catholic Church existed in the Gold Coast prior to the arrival of the two SMA missionaries. Some historical accounts traced the earlier history of the Catholic Church in the Gold Coast to 1482 with the arrival of Portuguese priests. Their mission was however thwarted by the developing slave trade at that time in the region (Bob – Miller & Bob Milliar, 2007).

It was on record that an African priest was present in Accra within the periods of 1679 to 1682. It was also realised that four (4) years before the British took over the territory as their colony; a Prefecture Apostolic of the Gold Coast was erected under the mission of the SMA after the creation of the vicariate of the two Guineas in 1842 to include the Gold Coast (Osei-Bonsu, 1997). After the northward expansion of the then British Colony in 1901, there was an account that white Fathers began active evangelism in 1906 in the new northern territories. In 1943, Accra was established as Apostolic Prefecture under the missionary of Society of the Divine Word (SVD) (Addai, 2012). As Catholic missionaries' works increased in the Gold Coast, the

faithfuls increased. This led to the establishment of ecclesiastical jurisdictions in Accra, Keta, Tamale, Kumasi and Cape Coast. The result was the creation of the Gold Coast Ecclesiastical Province in 1950. Cape Coast archdiocese and a Metropolitan See was established with about 300,000 Catholics in the Gold Coast and proper church hierarchy established (NCS, 2012).

The Ghana Catholic Bishops' Conference (GCBC) was established in 1960 together with the National Catholic Secretariat but their registration under the laws of Ghana was done in 1962. Currently, there is one (1) apostolic vicariate, fifteen (15) dioceses and four (4) archdioceses in Ghana (NCS, 2012). This means that, the total number of ordinaries that makes up the GCBC in present day is twenty (20). As to when the need arises, bishops' emeriti and apostolic nuncio were invited to join the conference. Also, had there been an auxiliary and or titular bishop(s) in Ghana, they would have been part of the conference.

The current organisational structure of the GCBC has a President being the head of the executive organ and the administrative board of the conference. The sitting president of the GCBC is Archbishop Philip Naameh of the Tamale Archdiocese in the Northern part of Ghana. He is supported by a Vice President who is currently Archbishop Gabriel Charles Palmer Buckle – the Archbishop of Cape Coast Archdiocese. The highest decision making body and legislative organ of the GCBC is called Plenary Assembly which meets two times in a year. Their meeting is normally in May and November. Whereas the November Assembly looks at topical issues of general concern which are national or ecclesiastic in nature, the May meeting is mainly for viewing and reviewing reports of the various established commissions,

departments and chaplaincies of the conference. Professionals and experts are invited to give presentations and make input on various issues which may be ecclesial, national and international in nature and are of great concern to the country during the November Plenary Assemblies (NCS, 2012). Most of the times, communiqués are issued after deliberations have closed at these meetings. The administrative board which includes a representative from each of the four Catholic Ecclesiastical Provinces (Accra, Cape Coast, Kumasi and Tamale) also meet two times in the year; in February and August to consider topics that cannot wait for plenary Assembly of that year and other ordinary issues.

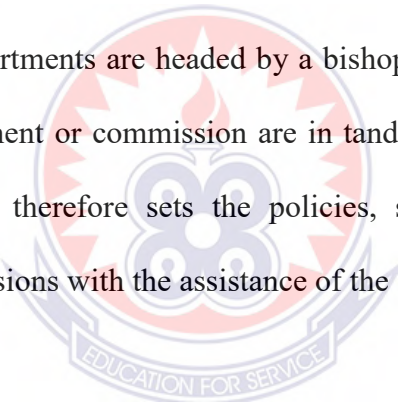
The National Catholic Secretariat (NCS) is the institution created by GCBC purposefully as the executor of its own programs and activities. Even though the NCS was established in 1960, it was actually registered under the laws of Ghana in 1962. It is responsible mainly for all administrative duties of the Catholic Church in Ghana. The mission statement of the NCS reads: “implement the decisions and policies of the Bishops' Conference through its Departments and Commissions for the spiritual and human development of the people of God”. The head of the NCS is the Secretary General (NCS, 2012).

From the website of the NCS, it is realised that the secretariat is departmentalised into four. These four departments have subdivisions all aimed at effective execution of their mandates. The structure is revealed in the table as in Appendix 1.

It is observed that, the various departments have been clearly outlined to reveal the departmentalisations of the NCS. For the purpose of this thesis, a particular attention is paid to the Human Development Department (HDD).

The entire HDD works towards peace in the structure of the Catholic social teaching. Whereas social development and caritas deal with issues of charity aimed at alleviating of poverty and uplifting people from the tail end of the socio-economic ladder, Migrants and Refugee commission works on issues of migration and its human rights implications. Education and health are the biggest sectoral intervention in which the Catholic Church has partnered the government of Ghana in its development agenda. It is reviewed in literature that in *pacem in terries*, the encyclical describe peace to mean development.

It was observed that the activities of the NCS are very demanding and so, the necessity to create departments and commission for easy distribution and execution of tasks. The various departments are headed by a bishop. This is to make sure that the work of all the department or commission are in tandem with the Catholic faith and teachings. The GCBC therefore sets the policies, strategies and agenda for the departments or commissions with the assistance of the staff of the NCS (NCS, 2012).



2.6 Gap in Literature

The relevant literature that was reviewed above explained the concept of peace and explored to a large extent what peacemaking is about. Peacemaking involving religion and religious actors was also exposed with a narrowing on catholic peacemaking after which bishops were put into perspective. From the literature reviewed however, it was realised that there was inadequate assessment of the peacemaking by the Catholic Church from the point of view of the various Catholic Bishops Conference. Christiansen (2006) for instance evaluated Catholic Peacemaking, 1991–2005: The

Legacy of Pope John Paul II. This assessment was neither from the Bishop's Conference nor the bishops. There were materials from different institutions and individual scholars on "Catholic Peace Building" including Kroc Institute, University of Notre Dame and West Africa Peacebuilding Institute (WAPI). Peace building is however different from peacemaking.

With particular interest in Ghana, Bukari & Guuroh (2013) wrote an article on "Civil Society Organisations (CSOs) and Peace building in the Bawku Traditional Area of Ghana: Failure or success? This article like many others with similar theme but related to different geographical locations or conflicts in Ghana, made mention of the activities of the Catholic Church and CRS to forestall peace and bring development. They did not study peacemaking from the viewpoint of either the GCBC or her members. The closest to this thesis was Saa-Dade (2015) whose Master of Philosophy thesis is titled: *The Role of Religious Institutions in Governance in Africa: The Case of the Ghana Catholic Bishops' Conference*. In his work, he explored the role of the GCBC in development not in peacemaking. There was therefore a gap in literature in exploring peacemaking in Ghana by the Catholic Church from the point of view of the GCBC. This gap was what this thesis sought to close.

The uniqueness of this thesis was that it did not only explore how and why peacemaking was advocated by the Catholic Church in Ghana, but it also studied this, from the viewpoint of GCBC. The bishops understand their mandate and it is this comprehension that determines their output. It is therefore proper to explain from their point of view why and how they do what they do in line with peacemaking. Self-assessment was what the thesis aimed at exposing.

2.7 Summary of Chapter Two

This chapter reviewed relevant literature on the concept on which the thesis was constructed. The concept of Peace and peacemaking was discussed thoroughly. Peace was described as absence of physical and structural violence. Peacemaking goes to the root causes of violence in order to totally resolve the issues. In this regard, alternative dispute resolution methods such as dialogue, mediation, negotiation, arbitration, conciliation are deployed to make peace. These approaches do not only set out to resolve existing conflict, but they also concentrate on maintaining existing relationship as well as expanding future relationship. Peacemaking involving religion and faith based organisation was discussed as well. Religious actors have unique characteristics such as credibility emanating from neutrality and impartially, presence in the local community with different membership levels of human resource leading to understanding of the local context, wide international networks which make them to learn and implement best practices elsewhere and more regular access to both financial and human resource.

Furthermore, peacemaking regarding the Catholic Church was traced in both time and to personality. In the Catholic Church, peace means advancement of human rights, realisation of development for both the individual and society, solidarity of all humans and an orderly society. All the efforts aimed at the achievement of the above is through peacemaking which the church undertakes with the use of Catholic Bishop's Conferences in different countries all over the world, the use of individual bishops, the use of lay apostolate individuals and societies with technical knowledge

and expertise in the relevant field and the use of governance, justice and peace councils.

Finally, who qualifies to become a Catholic bishop was explored as well as their functions and what society expects from them. Catholic Bishops take vow to advance only the course of the Catholic Church for the betterment of society. They are installed to be priests, prophets and kings. All their efforts must therefore be tailored to advance the great commission that Jesus Christ commanded. An appropriate forum for all bishops to compare notes is the various bishop conferences.



CHAPTER THREE

METHODOLOGY

3.1 Introduction

The methodology deployed in this study was examined in this chapter. In this regard, this thesis could not but agree that:

–The task of all research is enlarging knowledge and understanding. This task involves (a) identifying and describing phenomena (e.g., saying what their nature is, how they operate, etc.) and (b) improving understanding of them (e.g., saying where they come from, how they relate to each other, what influences them, and so on)” (Cropley 2019, p. 6).

This aspect engaged discussions on research approach, design, data collection technique, sample size, selection of respondents, methods of analyzing data, ethical issues, positionality and bracketing.

The chapter introduced the purpose of research as enlarging knowledge and understanding of the state of things and how they work. The particular methodology deployed would enable the fulfilment of that task or otherwise. The research approach that was used in this thesis was qualitative research method. This was because, the thesis intended to provide meanings, interpretation, and description of their experiences on how and why the GCBC made peace. The research design used was qualitative case study. In this regard, the case to be studied was the GCBC in the context of peacemaking in Ghana. The study adopted an emic investigation to tap into the experiences from their own perspectives.

Theoretical sampling method was used to select respondents in a manner that reflect their diversity both in geographical location and experiences on peacemaking. Snowballing was the sampling technique adopted in the research. This was because; the schedules of the bishops made it easier only to access to them through reference from a fellow bishop. Also, the bishops were perceived to know the involvement of fellow bishops in peacemaking activities and by that, their reference gave clearer direction to satisfy the aim of this research.

The data collection method used in the thesis, reviewed a compilation of communiqués, press statements and apostolic letters for the secondary data. Primary data was however collected through interviewing of the bishops. Most of the interviews were in person interview while others were through the use of the technological application, zoom. The data collection process started with formalized institutional introduction but that proved to be bureaucratic and so informal methods were used to access the bishops for the interviews. The interviews were recorded and those that were found out as irrelevant were discarded. Ethical concerns were strictly adhered to so that nothing was done to cause physical, psychological and emotional harm to any of the bishops either during the interviews or the presentation and analysis of the data.

The approach that was used here was that, various themes that emerged during the data collection process were itemized, reviewed and analyzed. The themes were revealed when majority of respondents made mention and reference to a particular thing, situation or element. These themes were however in line with the overall research question.

3.2 Research Approach

As stated earlier, this research was mainly qualitative in nature. Qualitative research is used when one intends to “provide meanings and interpretation, concepts, definitions, metaphors, symbols and description of things” (Bruce Berg, 2001, p. 57). It is also advanced further that, qualitative research method creates an insight on how people make sense of their experiences that cannot be easily provided by other methods (Liamputtong & Ezzy, 2005). Cropley (2019) also reasoned that,

“The task of qualitative research is to gain insights into the[se] constructions of reality, i.e., to tease out the nature of the world as it is experienced, structured and interpreted by people in the course of their everyday lives” (p. 8).

Deducing from the statements above, it was estimated that, the answers to the research question as to how the Catholic Church in Ghana made peace through its bishops would be arrived at by the use of qualitative research method. The answers to the research questions were provided mostly by the Bishops themselves. As said by Riessman, (1993, p. 71), qualitative research “... imposes order on the flow of experience to make sense of events and actions in their lives”. This research was therefore aimed to tap into either the personal or group experiences of the bishops to help make sense of it in relation to peacemaking in Ghana and to expose same.

3.3 Research Design

This thesis deployed case study to study the subject matter. According to Yin (1994), case study is defined as “an empirical enquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between the phenomenon and context are not clearly evident... [and] relies on multiple sources of evidence” (p. 13). The case that was studied is Ghana Catholic Bishops Conference (GCBC). This case was studied in the context of peacemaking in Ghana. The idea was to investigate how Catholic bishops in Ghana make peace. It was also to explore an understanding into why they make peace to reveal a meaning of this in relation to the Ghanaian context. This was why the choice of case study was extremely appropriate for the research.

This thesis was an emic investigation. An emic investigation is regarded as carried out from within the variable that is being studied. The selection and organization of the research in this case was done to enable the study of statements that are informed by people’s experiences of the situation that is being investigated (Cropley, 2019). This research explored peacemaking in Ghana by the GCBC and from their perspective and experience. The research was therefore built to expose the meanings from statements that were made by members of the GCBC, from the bishops’ own point of view on the involvement of the Catholic bishops of Ghana in peacemaking efforts either as a group or individually.

3.4 Sampling Methods

To enable me answer the research questions effectively, both primary and secondary data were explored. Secondary data was mainly found in three published volumes of –Ghana Catholic Bishops Speak” (GCBS) which were located in the archives of the National Catholic Secretariat in Accra. Also, reviews and analysis were made from articles, newspapers, magazines, journals, sermon compilations, encyclicals and newsletters.

The sampling method adopted to collect primary data in this research was theoretical sampling method based on the principle of snowballing technique. Theoretical sampling ensured that respondents are chosen to maximize perspective. This ensured that a wide range of perspective was possible. In this direction, bishops were chosen in different location and based on different roles they have played within the GCBC setup.

In addition, because of the busy schedules of the bishops and the protocols needed to follow before gaining access to them, snowballing technique was used to get them for the interviews. Noy (2006), states that:

–A sampling method is defined as snowball sampling when the researcher accesses [his] informants through contact information that is provided by other informants. This process is by necessity repetitive: informants refer the researcher to other informants who are contacted by the researcher and then refer her or him to yet other informants and so on” (p. 330).

There was therefore an initial interaction with some workers of the Ghana National Catholic Secretariat, others who work closely with bishops such as SECAM, priests and other bishops who gave direction or advice as to the bishops to talk to in relation

to the subject matter. This was because as Cropley (2019) puts it, “Knowledge of the object of study takes precedence over sampling theory” (p. 73). The concentration was therefore mainly on the bishops who have been at the forefront of peacemaking in Ghana because it was believed that their personal involvement gave them an advantage to give out what was being sought for.

Upon these interactions, a total number of seven (7) bishops, two priests and one *lay worker*” were interviewed totaling ten respondents. These included four bishops and two archbishops in active service. In addition to one emeritus (retired) bishop, two priests of whom one is the Director of a Catholic peacemaking Centre formed by an Archbishop, the other is a head of commission formed in the architecture of the GCBC and the head of the one department with oversight responsibility on peacemaking in NCS were also interviewed. The idea was to get respondents’ narrations on their involvements in different peacemaking activities.

Some of these respondents were involved in more than one conflict which made their narrations thicker and richer. In arriving at this selection, the following questions were considered in addition to the criteria as mentioned above; did the members selected have “in-depth” knowledge about the subject? Did the selected possess narrative competence to relate the issues in the subject matter? The purpose was to do all that was possible to reveal the purpose of the thesis and this helped solve the issues of representativeness. As Hamel (1994) puts it, when looked at from this point of view the representativeness (or not) of the sample would immediately be apparent to anyone who is familiar with the object of study.

The sample size of seven bishops, two priests and one “lay worker” was enough for a discussion on how Catholic bishops make peace in Ghana because; the issues at hand were quite straightforward. Based on the fact that the investigation was focused on certain key criteria that the Universal Catholic Church considers as peacemaking pillars, discussion was focused on activities that revealed those variables. A maximum of two hours spent per respondent revealed intended insight to gain and this was in consonant with appropriate sample size considering and the subject matter.

As outlined earlier, the study adopted both thematic sampling methods as well as snowballing technique to collect the data. In this regard, after an interview was over, it was requested from the respondent to link me to another respondent with adequate knowledge and experience in peacemaking who might be willing to grant an interview. It was also requested that the respondent is located at a geographical location that is dispersed from the referrer and with an involvement in a peacemaking activity that is different from his. This was aimed to meet standards of both the sampling method and technique.

3.5 Data Collection Instrument

How to collect appropriate data in a workable manner seemed to be a great determinant to research reliability and validity. As quoted by Baxter & Jack (2008), “A hallmark of case study research is the use of multiple data sources, a strategy which also enhances data credibility (Patton, 1990; Yin, 2003). Also, as reasonably expressed by Crang & Cook (2007, p. 4) and stated by Cropley (2019):

–The fundamental task of qualitative researchers is to describe the everyday life of people as it is constructed in their minds and to increase understanding of this construction using the scientific concepts of a particular discipline or group of disciplines” (p. 81).

As stated earlier, secondary data were collected from combing through and review of journals, articles, newsletters, newspapers, apostolic letters, encyclicals and magazines. Primary data was collected through interview with the respondents, receiving answers and recording same. From review of literature, it was realised that most qualitative researches were conducted through interviews. In fact, Briggs (1986) quantified that, ninety percent (90%) of all qualitative research were through interviews. The respondents were therefore interviewed and their responses recorded. The interviews were said to be ~~–a~~ “device for inciting narrative production” (Holstein & Gubrium, 2015 p. 11). Cropley (2019) stated very intelligently that, ~~–In~~ “collecting qualitative data the fundamental unit of observation is the case,‘ as a rule, a case is a human being providing information about how he or she understands the world” (p. 93). Therefore the case in this regard was the GCBC which was studied by interviewing careful selection of their members who had adequate knowledge and have actually performed duties in peacemaking in Ghana and through reference of and from some of their members. I was prepared to incite narrations on the experiences of the respondents. A very conducive atmosphere was created and questions were formulated to enable the respondents to give answers that did not fragment their views. Interviews were therefore conducted either in the bishop’s own office or home depending on what they deemed comfortable.

3.6 Data Collection Process

The data collection process began with writing to the National Catholic Service (NCS) to officially inform the Secretary General about the intention and also to solicit his assistance on the appropriate protocols that was needed to be followed. A letter was also acquired from CHRAPS signed by my supervisor to “whoever is concerned”. Softcopies of these are attached as Appendix 1 and 2 respectively. I scouted through the Catholic directory to get the contact details of some of the respondents upon the recommendations of initial people who were consulted. The initial contacts led to their secretaries and that revealed clearly, the protocols that must be followed. In all, this process did not deliver the intended speed due to foreseeable bureaucracy in that method. There was therefore the need to change strategy to get the personal contacts of the respondents.

Since I am a Catholic and a member of a group that works in close collaboration with bishops, it was not difficult to explore informal means of getting through directly to the respondents themselves. ‘Unofficial’ contacts were made to get the personal phone number(s) and email addresses of respondents which proved access to the respondents faster. Directly, their responds to the request for an interview was fantastic. The first respondent requested a formal insight into all what the research was about. An email was therefore sent to him to properly introduce the thesis; objectives, the coverage area of the interview, the expected time to be allocated as well as how the interview would be conducted. His response was fast so I travelled to his base.

The interviews started by reference to ‘a guide to a semi-formal interview’ prepared by me with guidance from literature of the various questions that the respondents needed to respond to in the interview. Appendix 3 contains the questions that were put together. Smart phone with recording features was used to record the conversation throughout the process; of course with permission from the respondent. Because Catholic bishops are highly educated with most of them having attained Doctorate degree, it was easy for me to deal with all the necessary ethical values that are established in academia. The references I made to the society I belong to and some personalities who are my allies and reference points in the church also seemed to win the trust of the bishops in line with the intentions of the research and building of good rapport.

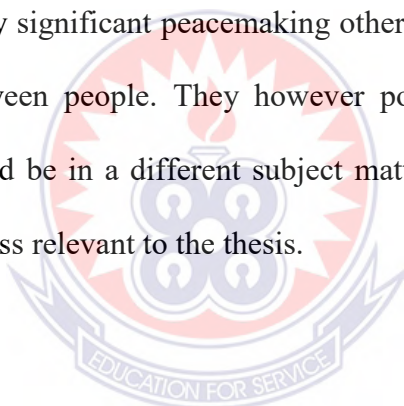
Most of the interviews went very well. The respondents really expressed their experiences of which some were very emotional. When respondent provided straight forward answers to questions with great display of knowledge on the subject matter, the interviews did not last up to an hour. Otherwise when examples, ‘red herrings’ and other matters were brought into the interview by respondents, then the interviews last for about an hour and a half. I made sure my key questions were exhausted before the two hours I was allowed expired.

At the end, a participant was asked to refer a different respondent with similar experience which he gladly mentioned some names for a follow up. This process was repeated to get all the participants that were interviewed. Similar steps were followed to get all other participants who responded to the interviews. A sample of the introduction to the participants is attached in Appendix 4. It must also be stated that

due to COVID 19 pandemic and the busy schedules of some of the respondents, three of the interviews were conducted through “zoom” with voice recordings with either mobile phone or laptop.

The time duration for interviewing all the respondents were about one month due to the heavy schedules the respondents run and this included follow up interview to clarify some points made by one participant. The spacing within the interviews afforded me some space to reflect on the last data collected at any point in time and device whether preconceive objectives were being meet or otherwise.

Two of the respondents even though were referenced, expressed that they were not directly involved in any significant peacemaking other than the regular settlements of misunderstanding between people. They however portrayed their readiness to get involve should the need be in a different subject matter. Those data were discarded because they were of less relevant to the thesis.



3.7 Ethical Issues

Ethical issues are of high consideration in this research. Firstly, I wrote officially to inform the Ghana National Catholic Secretariat (NCS) through its Secretary General to inform them about the research and to outline all the necessary protocols to be followed in order to arrange interviews with the bishops. This was done to ensure that all in-house formalities of the secretariat were strictly adhered to. This research was purely purposed to expand on existing knowledge and strictly followed ethical standards as established in academia.

Furthermore, there was full disclosure of purpose to the respondents that there was no deception with regards to the use of data collected. Respondent confidentiality was guaranteed during and after the data collection. Anonymity was assured. Any issue or circumstance that had the potential of causing physical, emotional and psychological harm from this thesis to any of the respondents before, during and after the interview process was strictly avoided. Potential benefits that may accrue to me like publishing this work for academic promotion were also revealed to all respondents before the data collection began.

3.8 Data Analysis

Data collected from both primary and secondary sources was analysed through thematic analysis. Thematic analysis is used by many researchers, but agreement is not reached among scholars as to what thematic analysis is and how it is actually done (Attride-Stirling, 2001; Tuckett, 2005). In this regard, the processes one may deploy in engaging thematic analysis may differ in various ways from another; there are really no set of rules. There is however some convention that have emerged over the period and those conventions were what I engaged in this thesis.

Thematic analysis suggests an analysis based on the use of different themes that have emerged in a data set. As stated by Braun & Clarke (2006), –A theme captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set” (p. 36). Furthermore,

“Themes are abstract (and often fuzzy) constructs the investigators identify before, during, and after analysis” (Ryan & Bernard, 2000 p. 780).

When we speak about “themes emerging”: one may misconstrue it to mean that themes “reside” in the data, for if we search well, they will “emerge” like Venus on the half shell. Themes however, “reside” in our minds; from the manner in which we appreciate our data. (Ely, et al, 1997 p. 205-6)

Thematic analysis may either be realist or essentialist method, because it reports the reality of participants, meanings and experiences or constructionist method, which examines how those realities, meanings, experiences, events and many more affect the way things are ‘constructed’ and discussed within societal setting. It may also be viewed from “contextualist” point, sitting in between the boundaries of essentialism and constructionism, characterised by theories of critical realism (Willig, 1999). In regards to critical realism, the ways individuals make meaning of their experiences is acknowledged and in social context within which those meanings sit, while maintaining focus on the material and other limitations of “reality”. Thematic analysis was therefore a method which was used to explicate or explain the surface of reality and or reflect that reality (Braun & Clarke, 2006).

The proportion of data set that was needed to display evidence of theme was not in question since this thesis deployed qualitative analysis. Themes were advanced in the data because that served the purpose of advancing the arguments I seek to bring forward. It was furthered that, “the ‘keyness’ of a theme is not necessarily dependent on quantifiable measures – but in terms of whether it captures something important in relation to the overall research question” (Braun & Clarke, 2006, p. 71).

In light of all the above, points that were prevalent due to either articulation by the various interviewees or their regularity in secondary data at my disposition form the theme of analysis in this work. The point was that, emerging or and regular points of interest in the data formed the themes of analysis. The conventions that were dependent upon here were not to provide quantified measures but content measures such as; ~~the~~ majority of participants” (Meehan et al., 2000, p. 372), ~~many~~ participants” (Taylor & Ussher, 2001, p. 298), or ~~a~~ number of participants” (Braun, et al, 2003,p. 249). All was aimed to ~~provide~~ a rich thematic description of [my] entire data set, so that readers get a sense of the predominant or important themes” (Braun & Clarke, 2006, p. 96).

This deductive thematic analysis was mainly driven by the conceptual framework or analytic interest in the area (Braun & Clarke, 2006). The thesis began to identify or examine the underlying ideas, conceptualisations, assumptions and ideologies that shaped or informed both literature and respondent’s views. As the themes developed, interpretative work and the analysis were produced. The ~~process~~ of transcription” of recorded interviews, while it was time-consuming and boring ~~is~~ an excellent way to start familiarising yourself with the data” (Riessman, 1993 p. 33). I worked gradually and steadily throughout the data set, with rapt attention on each data item to identify items that had interesting aspects in the data. This formed the basis of repeated patterns (themes) across the data set. The most important thing was that my ~~analysis~~ (the write-up of it, including data extracts) provided a concise, coherent, logical, non-repetitive, and interesting account of the story the data tell – within and across themes” (Braun & Clarke, 2006).

3.9 Rigor in the Study

Rigor in any qualitative research is concerned with issues relating to authenticity of the data collected for analysis. With rigor, credibility, dependability, transferability and whether the data collected can be confirmed are of high essence (Ary et al., 2010). To satisfy the standard outlined therefore means that the fact as collected must be represented in an exact manner as was gotten without adding any personal biases. Rigor also entails the ability of the researcher to establish confidence in the study through the research design, choice of respondents and how the study is contextualised (Ary et al., 2010)

Credibility was established by using both primary and secondary data. From these two sources, it was observed that, the patterns that have emerged share so much similarity. These patterns or themes around which the analysis revolved were said to collaborate or converge. In worse case, the two sources proved to complement one another. For example, the peacemaking strategies of the bishop in the Catholic diocese of Yendi converged with a communiqué issued at the plenary session of GCBC which took note of the conflict and encouraged non – violent peacemaking as a solution to solving the conflict. This convergence and collaboration was observed in both method (advocacy for peacemaking) and end result (peace).

Furthermore, dependability was established in the thesis by an unadulterated reportage of the exact findings that came out during the interviews. In this direction, exact words that were used when the respondent expressed themselves in an attempt to answer the question put to them were quoted. It was the exact words and phrases that were presented in the quotes outlined for the analysis. Any personal biases were

bracketed and there was no room to introduce them in the data collection process. The interview guide was designed to eliminate any questions that might promote leading answers⁶. There were however questions to clarify points that have the potential of more than one meaning. Because all the interviews were recorded in English Language, there was no need to give meaning or even rationalise expressions for there was no translation from a different language. This avoided any form of introducing wrong meanings to words and expressions due to personal deficiencies in language. The data were therefore testified for as one that could be depended on. It also eliminated biases that may discredit the data in relation to transferability issues.

In a typical interview session, a mobile phone which was used in the recording was placed close to the respondent. I wrote some critical reminders down in my diary to enable follow ups as the interview progressed. This was to avoid interruption of the respondents from fully stating his intentions. The interview guide was placed in the diary but for the view of the respondent. Other than this equipment (mobile phone, diary and pen) no other tool was carried to the interview venue. The zoom interviews were also recorded and downloaded straight onto the phone used to carry out those interviews. Raw data was therefore available for confirmation only from the recorded audios.

The other demand of rigor required that the research expands on methodology. Description of approach, design, method of data collection, data collection process and procedure and data analysis had all been thoroughly described. This was to ensure that others who conduct similar research using the same methodology as explained here will appreciate the similarity in outcomes. Therefore, with all these criteria

appropriately met, this study was said to be credible, dependable, transferable and also confirmable.

3.10 Bracketing and Positionality

I have being a member of the Catholic Church since the year 2005 with acceptance and later confirmed in the church. I appreciate fully the beliefs and practices of this church and have served on several committees in the church in the various parishes that I have worshipped. I am an officer of the Noble Order of Knights and Ladies of Marshal (a Catholic lay society with the motto; unity, charity, fraternity and service). I am also a marriage counsellor in the church and have plans to do a number of things in future to advance the course of the Catholic mission in Ghana. It is therefore important for me to know and empirically confirm how and why the Catholic Church through GCBC makes peace.

All the above involvement could lead to bias in this research. However, I am fully aware that this was an academic exercise that must fully conform to all necessary standards and requirements that were established in academia. I had therefore bracketed all perceived, real, and foreseen biases as much as possible and practicable.

Foremost, this study was started as student mainly for the purpose of meeting part of the requirements of a Master of Philosophy program. It was important to state that, I first studied Economics and Statistics at the undergraduate level and also a Bachelor of Laws. I believe conflict resolution through litigation does not bring about real peace because of the adversarial nature of the court processes. I believe that it is

possible for all humans to live in peace with one another regardless of one's social formation and status. Conflict, I think is part of human coexistence and that there must be avenues to settle them without violence; and religion can provide for that.

All the choices that were made in this thesis such as choice of research topic, methodology as well as this identity as a Catholic are much known to me. The qualitative research approach and the in-depth interview data collection method used was thought as the best in the scheme of things to acquire the needed data that released the understanding this research aimed to achieve. This research had no aim to sing praise to the Catholic Church and her bishops in any manner but to only report and analyse the facts as had been found.

Even though I am a Catholic, I am neither a priest nor bishop, nor do I work with any Catholic institution formed by the bishops. In this regard, I did not constitute an insider. It was for this sake that the study concentrated on bishops and the personalities, institution that works under their direction in line with peacemaking. The concentration was on what the GCBC had done and not Catholic Church members. The study took into consideration my experiences on issues and preconceived knowledge that might lead to bias and these were properly bracketed. These brackets were properly ensured before the study began. It is therefore necessary to state that this study was not bias toward the Catholic Church and any findings that had been presented represent the fact that could be referred to by anyone who wished to confirm them.

3.11 Summary of Chapter Three

The methodology of this thesis was explained here by first stating the research approach as qualitative study. The research design was case study while the sampling method was theoretical sampling with snow balling technique. In all, ten respondents constituted the sample size. Data collection instrument was the in-depth interviews with semi structured interview guide. Even though all formalities that enabled interviewing of respondents were met, informal process was devised to facilitated faster data collection process.

Ethical issues such as anonymity, full disclosure, confidentiality and avoidance of any form of harm were strictly adhered to. Data analysis was done through thematic analysis of the various themes that had emerged during the data collection process. Criteria for rigor such as credibility, dependability, transferability, whether data can be confirmed as well as clearer explanation of the methodology were met. There was also proper bracketing of my pre-conceived biases to naked me of any insider connotations that may be attributed to this thesis.

CHAPTER FOUR

FINDINGS AND DATA ANALYSIS

4.1 Introduction

This chapter comprised of the findings and analyses of the data that was collected during the study. These data were from both primary and secondary sources. The thesis explored various communiqués, press releases and apostolic letters that had to do with the GCBC concerns with peace. The portions of these press releases that mentioned peace, conflict, security or any other thing that dealt with admonishing against undermining peace were analysed and presented. The idea was to suggest that the releases actually contained messages of peace and to a large extent, they were effective.

Furthermore, this chapter presented the analysis of the various themes that emerged during the course of data collection and in the data itself. Thematic analysis was adopted and analyses revealed the various important points that related to the research question. It was noteworthy that, all the field data that were presented for purpose of evidence in the analysis was exactly what the various respondents said during the interviews. The themes were presented in this manner to justify the fact that their analysis was deduced from the respondents' narrations of how they appreciated happening at the time of the efforts and now.

4.2 A Forum for Deliberation

When the bishops meet in either ordinary or plenary section, the president of the conference chairs the meeting. Topical issues are discussed with regards to current happenings. The forum creates an opportunity for sharing experience and learning best practices. When one of the respondents during the data collection interview was asked whether the peacemaking activity of any bishop is directed by the GCBC or on the bishop's own volition, this was what one respondent had to say about the GCBC. He said:

"I think the involvement of any bishop in a conflict has to do with his responsibility over that particular area which is defined as his diocese. Because he is the responsible person to see that in that area, people live in peace. You come to the conference; you may want to inform your conference on what is happening. This is what we do at conference level. The bishops' conference is a forum of pastoral and development sharing. But every bishop has a responsibility over a diocese. The bishops' conference is not a power structure that can force a bishop to do what the conference has decided, it is not like that. It is a forum of pastoral development solidarity. If another bishop is very successful in bringing development to his people in a particular diocese, he can share the best practices with the other bishop; that is what the conference does. We also share at the level of faith the teaching, what do we teach when there is controversy about this doctrine or that. We share a lot at those levels but we don't have the power to order individual bishops to do what the conference think is the normal thing to do. We can share the best practices and convince them to implement certain policies in the dioceses to benefit the people there. But the conference is not a power structure" (Field data, 2021).

Other respondents shared similar views when the same question was put to them. From the above, it was deduced that the GCBC never instructs or dictates to any particular bishop to involve himself in any conflict. By this, it was suggested that whenever a bishop sees the need to involve himself in any conflict within his diocese, he never hesitates. He may however consult a brother bishop to advise him on the best strategies to adopt to enable the people in his diocese live in peace. These discussions may be one on one but the conference, when it meets, creates a bigger platform to learn and share. Each bishop is autonomous and a consultative forum exists to consult each other to be informed on experiences that were gathered from the implementation of various projects. For the purposes of representation however, the GCBC selects member(s) to serve on committees and commissions. They fully support one another wholeheartedly in each other's undertaking for the mission to continue peacefully.

One very important thing to note about the bishop conference is the high level unity that always exists among the various bishops that makes up the conference. The work of the bishop is "Esprit du corps" – a feeling of togetherness, pride and mutual loyalty that the group members share. Almost all communications that came from the GCBC began with the phrase "We your bishops".

4.3 The Ghana Catholic Bishops Conference Releases

A careful review of the secondary data source on the activities of the GCBC suggested that one of the most important tools they use is advocacy. This comes in the forms of communiqués, press statements, joint press statements and pastoral letters.

As stated above, the conference meets mainly two times in a year. The highest decision making body of the GCBC is the plenary which meets mostly in November and May. At this meeting, major decisions which borders on both national and international fronts are taken. Experts from various fields of endeavour especially, those that matter in the decision that they take at a particular plenary session are invited for presentation on the issues in order to give the GCBC a well-informed position. This enables and ensures that critical considerations are made before arriving at a consensus. Decisions emanating from the conference to a very large extent are objective due to how rigorous consultations are done to arrive at the decision.

Those decisions are thereafter communicated to the nation generally as a communiqué. Since the formation of the GCBC, there have been communiqués issued by the conference on various and diverse issues after every plenary session. From a review of the communiqués since its formation, it was revealed that the major topics that informed the discussions during a particular plenary session depended mainly on the happening in Ghana or even around the world but were of particular concern in Ghana. For the purpose of this thesis, communiqués in relation to peacemaking in Ghana were reviewed.

Press statements were one of the most important tools that the GCBC used for its advocacy work. They were issued during period that there were topical issues on which the conference felt it was necessary to speak on. Usually press statements were issued on some issues earlier or when an event happened where it was estimated that a delay for plenary session to meet before a decision was arrived would wither the substance in the issue. Press statements were therefore issued after the administrative

board of the bishop conference which includes a representation from all the four ecclesiastical provinces in Ghana meets on the issue for a quick decision. Press statements did not mostly go through the elaborate consultation that communiqués did. They were however based on the in-depth findings of the already existing structures of NCS.

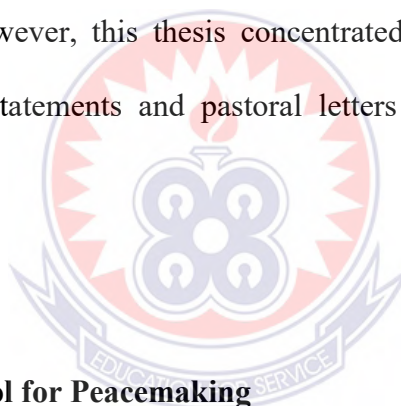
Furthermore, the GCBC also teamed up with other religious regulatory bodies notable among them was the Christian Council of Ghana to deliberate on issues. After these deliberations, joint press statements were issued in the joint names of both the GCBC and its collaborators. This joint statement revealed the united stand of both the GCBC and the particular partner in the issue. It gave such releases the image of presenting to a larger population than those of Catholic faithfuls only. This was extremely good for their advocacy work.

The GCBC also use Pastoral letters as another form of advocacy tool. Pastoral letter, according to Britannica literature (nd):

–are written not to churches nor to individuals concerning a special problem but to individuals addressees in their capacity as pastors or leaders of the local churches. The purpose of the letters is to instruct, admonish and direct the recipient in the pastoral office”.

It therefore suggested that, the GCBC issued regular letters to the pastors of the flock when the need arose on issues that bothered mainly on the social teaching of the church. It was purposed to admonish, instruct and direct their own Reverend fathers who lead the Catholic faithful at the local level on topical issues.

Scanning through most of the documents such as communiqués, press statements, joint communiqués and pastoral letter of the GCBC had interesting revelations. Foremost, these documents were mostly reactive. They were in reaction to topical issues at times not necessarily because they had happened but might happen and the effect thereof. For instance, it was realised, that during election year, the releases contained issues that concerns mainly, election. In another way, the releases brought those happenings to the fore and often times suggested solutions or preventative schemes were prescribed. The releases covered wide range of issues that concerned all spheres of the Ghanaian social, economic, security, human rights, peace, religious life and many more. In the general scheme of things, the satisfaction of all the above resulted in peace. However, this thesis concentrated on those communiqués, joint communiqués, press statements and pastoral letters that related directly to peace making.



4.4 Advocacy as a Tool for Peacemaking

The GCBC is best classified as a Civil Society Organisation (CSO). The main tool at their disposal through which they influence government policy is advocacy. This tool was used to influence society in different dimensions. One of such was in peacemaking. Through advocacy, government, other CSOs, members of the general Christian community, other religious organisations and the entire Ghanaian population got to know the position of the GCBC on different social, economic, political and religious matter. This paper expanded more in the area of GCBC advocacy in peacemaking in Ghana.

Since peacemaking forms the core of Catholic social teaching, the GCBC made it mandatory to talk about peace in most of its communiqués, press releases and pastoral letters; sometimes there was an entire release dedicated solely on peacemaking. In the communiqués, it was observed that paragraphs were dedicated to make statements on how Christ is the prince of peace, God's people need of peace and advanced reasons why citizen's rights must be upheld. In a press release, the GCBC stated as follows: –We are firmly convinced and strongly advocate that the pursuit, promotion and protection of fundamental human rights must be made important element of any constitutional arrangement for Ghana” (GBS, 1999 p. 186). Similar approach was also adopted in regular pastoral letters that were released to the ‘_leaders of the flock’. Joint press statements that were released mainly with the CCG were solely dedicated to talk about peace.

It was observed that most of the releases that the GCBC did, were mainly precautionary in their nature. It was mostly directed to the government to do a thing or two in order not to jeopardise the existing peace. State institutions that have a role to play within the particular happening were also cautioned to do all that was necessary to forestall peace. The citizenry, especially Christians were also cautioned not to behave in ways that brought conflicts. All were advised to think about Ghana first in every decision that they made so that the peace that existed, was sustained. In a communiqué that was released after the plenary held in Sunyani in 1995, among other things the GCBC stated:

–We appeal earnestly to our Catholics, other Christians, the Islamic community and followers of Traditional Religion to mount a prayer of

supplication to the Almighty God in whom we all strongly believe, for universal inter-ethnic peace and understanding to reign in Ghana, especially in the Northern Region” (GBS, 2006 p6).

The appeal went to almost every religious group in the country to pray for peace. These types of releases on peace often came during election year when some level of tension was expected in the country. The releases on peace also came around election years because political and related activities which were characterised with discussions, arguments and other means of advancing ones position which have the potential of causing mayhem in several parts of the country were prevalent. In an almost concluding paragraph of 1996 communiqué, the GCBC stated:

–We appeal to political parties and to Ghanaians as a whole for peaceful presidential and parliamentary elections, devoid of violence, intolerance, provocation and over-reaction to other people’s statements. Let’s everybody understand that there are bound to be losers and winners in the election exercise. People must learn to be good winners and good losers. Finally, we appeal to the media to perform their function at this crucial time with the sense of responsibility, honesty and dedication to the cause of the nation” (GBS, 1999 p. 282)

The timely precautionary words of the GCBC were able to make all these people tone down or deliver their performance in a manner not to bring conflict.

Other times, the releases of the GCBC were reactionary. When there was conflict in a particular place in Ghana, the communiqués, press releases and apostolic letters that came out were mostly in reaction to what had happened. These types of releases also came when there were criminal or other activities of lawlessness that suggested a state of insecurity throughout the country. In reaction to these the GCBC advocated that the

government must empower the law enforcement agencies to be up on their feet with top performance and government must provide them with the requisite logistics needed. Similarly, when there was conflict in any part of Ghana, the GCBC made statements that were directed to government to bring peace and the parties in conflict to find non-violent ways of resolving the conflict. In 2003, in a communiqué released after the plenary assembly held in Obuase, the GCBC made the following comments as follows:

–There are too many occasions of unnecessary conflicts, so that in many places, peace, order and concord have eluded us. The crisis in Dagbon is only one example of inter-ethnic and intra-ethnic hostilities that results in atrocities, inhumanities and misery, and leave a permanent state of bitterness and acrimony behind them. We would like to acknowledge the efforts being made on several fronts to bring about lasting peace. We call on the parties involved in the conflict not to let the present state of goodwill be destroyed. We continue to pray that total peace will return to Dagbon as soon as possible” (GBS, 2003 p. 93).

Even though, it was observed that these statements were reactionary, the substance it contained cannot be underestimated. It encouraged both government and the parties in conflict to do more to bring a permanent solution.

The other form of advocacy was in form of general teaching or awareness creations on the need for peace. This was either influenced by the Holy See in an encyclical or by the GCBC’s own intuition to expand the Catholic teaching on peace. Even though these were seen in communiqués and press releases sometimes, it was most often seen in the pastoral letters. The approach was mostly to direct the leaders of the Christian community to teach God’s people about peace. As far back as in 1974, the GCBC

released a pastoral letter to advocate Catholic teaching on peace and justice. The selected paragraphs below confirmed such teaching influenced by the Pope:

–[Jesus] is the Prince of Peace. His Vicars on earth have incessantly preached the message of Peace. In 1972, Our Holy Father, the Pope asked us to meditate seriously on the theme –THERE CAN BE NO PEACE WITHOUT JUSTICE”; and in declaring 1973 a –Year of Peace” he gave us the theme: –PEACE IS POSSIBLE!”

The two themes are inseparable: If man were just, there would be peace in the world. One of the chief characteristics of justice is to give to each person what is due him. Any situation in which a human being is dominated, exploited or suppressed is unjust.

Often all of us provoke injustice without our knowing or admitting it. That is why for 1974, the Holy Father has given us another undeniable theme to reflect on: –PEACE DEPENDS ON YOU TOO!” (GBS, 1999 p. 10).

Simply put:

–We should therefore, constantly examine our consciences to find out if we have not been, to some extent, guilty of acts of injustice. Such regular self-examination is of utmost importance because it enables us to discover and stay on the path of peace. It also helps us to evolve and undertake appropriate action to achieve Justice and Peace in our communities.

We exhort you to seek Justice and Peace in your daily lives and to be actively involved especially with in your families, in education IN and FOR Justice. We admonish you to give to everybody with whom you come in daily contact, common witness to justice” (GBS, 1999 p. 10).

It was therefore suggested that the releases that GCBC made through communiqués they issued at the end of each plenary assembly, press statements either jointly or

alone and pastoral letters aimed at directing church leadership, they were able to advocate for peace through cautioning, reacting and educating or exhorting the Ghanaian population.

4.5 Divine Mandate to make Peace

In the design of the guide to the semi-structured interview of the respondents, it was required from the respondents to introduce themselves and on their own relate to the thesis topic. Most of the responses related to the mission of the Catholic Church in Ghana which they as bishops were expected to carry out. One respondent stated as follows:

“...the Catholic mission in Ghana is going on in accordance with scriptures, in accordance with the mandate that was given by Jesus Christ called the great commission and in accordance with the socio-cultural political and economic issues of the people in Ghana” (Field data, 2021).

The Catholic mission statement is stated on the website of the Catholic diocese of Koforidua as follows: –The Catholic mission in Ghana is to bring Christ to all Ghanaians by preaching the word of God, administering the sacraments and by providing quality education, health, humanitarian and other social services” (Kofdiocese, 2021).

Another respondent also have the following to say:

“I was installed bishop of diocese “A” in 1999. At the time I came, there was a conflict between the Kokombas and the Nanumbas and so I asked myself,

how can Christ be brought to my people when they are in conflict with one another? I cannot preach the gospel to the people who are fighting and so I have to get involve to make sure that there is peace among the people first. The first thing I realised is that I cannot preach to people when they are fighting; you must make sure there is calm, there is peace so that when you preach the message they will understand” (Field data, 2021).

Others also had these to say:

“One of the gifts that Jesus left with the church he founded is peace. Peace I give you, my peace I leave with you. And so, peacemaking for us bishops, is trying to get people accept Jesus Christ” (Field data, 2021).

“...the good news is that God is our father, we are brothers and sisters, and there must be peace among us. It is the fundamental that Jesus came to bring about. And He said peace I give you, my peace I give you, not as the world give do I gave so you see, Jesus says he came to bring peace but the peace that he is talking about goes beyond the ordinary peace of the world. And so He Christ himself is the one we must preach and preach his peace to the people. You understand, and therefore, the church cannot but work for peace. Peacemaking is an indispensable component in the mission that Jesus gave to the church, peacemaking is important in the faith formation of the people that we encounter; peacemaking is what leads us into offering services in witness. So everything is to bring about the peace of Christ” (Field data, 2021).

The first response as quoted above, suggested that the mission of the Catholic Church which the GCBC carries out must be in line with the Bible and the great commission.

As stated in the Bible, the great commission is outlined as follows:

–Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey

everything I have commanded you. And surely I am with you always, to the end of time” (Matthew 28:19-20).

The second response also suggested that, the demand on him to carry out the instruction of the great commission required that he must first get involved in peacemaking to create an atmosphere that would make people to receive the gospel. The third response was however direct but in the same line with proclamation of the gospel. The mandate to preach the gospel was not commissioned by government. It was neither commissioned by man but by Jesus Christ Himself. The Bible says: –Then Jesus came to them and said, “All authority in heaven and on earth has been given to me” (Matthew 28:8). This is a statement of authority by Christ which preceded the great mandate. That authority entitles him to send the bishops. The bishops therefore believed they were sent by Christ to go and make peace. The mandate of a bishop to make peace is therefore divine because they were sent by Jesus but not man.

A bishop must first and foremost ensure that there is peace in his diocese or archdiocese otherwise; the people cannot receive Christ that he brought to them. They were obliged to get involved in any manner of conflict that sought to undermine the peaceful coexistence that enabled the propagation of the gospel. Whatever the conflict, a bishop had a primary duty to intervene in order to bring peace. GCBC therefore has a divine mandate to get involved into any conflict within his diocese not through the invitation of anybody but because they owe a duty per their divine calls to be involved.

Another respondent to the demand to expand on the ‘divine roles of the bishop’ to his people stated that:

“...a bishop takes his calling as peace maker from the mission he shares with Jesus Christ Himself. The mission of Jesus commissioned him as a king, priest and prophet. The duties imposed by the three missions that Christ was commissioned for, demand that peace become a necessary and sufficient foundation on which the mission is build. These are the same role a bishop performs because of the shared mission” (Field Data, 2021).

A king must make sure that there is peace among his subjects otherwise he will find it extremely difficult if not impossible to lead his subjects. A prophet must ensure his people have peace to enable them hear the messages, revelation and direction from God. If the people are not at peace, a prophet is supposed to give the people of God message of hope and assure God’s people of His promise of hope and redemption. By this therefore, bishops are called to make peace no matter the circumstances because of the mission they share with Christ.

Also, before becoming a Catholic Bishop, he must first be ordained a priest. One basic role of a Catholic priest is reconciliation. A Catholic priest prays for the intercession of the Holy Spirit for the forgiveness of sins. Forgiveness is to plead for wrongful commission and omission. By this human beings plead with their fellow man and God to forgive them from any wrong they have done. Believers of Christ were thought by Jesus Himself to forgive those who wrong them and pray to God forgiveness (Luke 11:4). After seeking forgiveness, the priest seeks the reconciliation of the relationship between God and man through the celebration of the Eucharist. These are basic demand on any Catholic bishop that done on daily basis between the people of God and God Himself. Peacemaking between people therefore ties in adequately with the duties of the bishop. First, the bishop must ensure individuals

plead for each other forgiveness of wrongs they have done to one another in the past. Forgiveness therefore focuses on the past. Now, for peace to exist to enable future coexistence there is a call for reconciliation. Reconciliation is more of forward or future looking. Bishops encourage people to live harmoniously as brothers and sister for the sake of sharing common heritage as children of God.

Furthermore, one of the respondents has the following additional words to say:

“The people of Peki and Tsito were mainly of Evangelical Presbyterian and Methodist faiths. The local Peki and Tsito people were not Catholics at that time. Very few people who were Catholic were of the Kable tribe from Togo who were mainly farm labourers for Peki and Tsito people and some few Anlos who lived there were Catholics. My role was to bring peace to all people not only to Catholics” (Field Data, 2021).

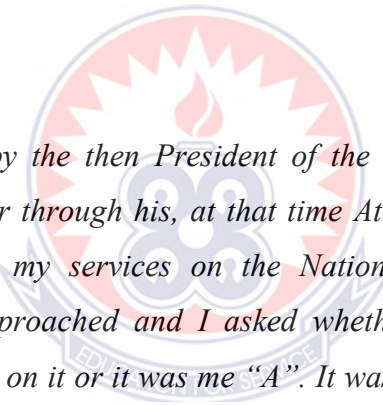
The above comment also suggested that, peace in Peki and Tsito was not for only members of the Catholic Church but for all. The responsibility to engage in peacemaking is not because there were Catholic Church members who were involved in the conflict. The divine commission of the bishops go beyond being responsible to the church members. According to the bishop, his involvement had no regards for religious affiliation and was generally as a service to mankind as his calling demanded. It then supposed that there was no barrier, be it religious, ethnic or any other to the involvement of GCBC in peacemaking.

Peacemaking is therefore an indispensable part of the original responsibilities of bishops because; that is what they are called for. According to what was established above, one could not become a Catholic Bishop without active engagement to bring peace anytime there was hostility. A bishop would therefore engage in peacemaking

either through direct involvement to bring peace or indirect involvement by talking to parties in conflict behind the doors to ensure peace reigned whether he was invited or not. By the divine calling as a bishop, they always engage in any peacemaking activity that engaged their attention.

4.6 Governments Trust that Bishops can make Peace

Also, the respondents were asked to respond to the question as to how they got involved in peacemaking. Apart from they getting involved on their own accord per the divine mandate as explained above, one of the respondents had the following to say:



I was invited by the then President of the Republic, His Excellency John Agyekum Kuffour through his, at that time Attorney General and Minister of Justice to offer my services on the National Reconciliation Commission (NRC). I was approached and I asked whether it was a bishop they were looking for to be on it or it was me "A". It was made clear to me, it was both. You "A" because of what you have been doing already as a young priest and already as a bishop and you "A" as a bishop of the Catholic Church and therefore whatever you have been doing, we know that whatever you have been doing, you are been motivated by your vocation as priest as bishop and by your own personal interest in this. So I remember asking the then Attorney General and Minister of Justice if I could lay this request of membership of the National Reconciliation Commission before my brother bishops and he said yes, why not? So laid it before my brother bishops who said we give you our full support because reconciliation is an indispensable part of peace mission from Christ. Reconciliation is where, for lack of peace, there has been a challenge and the duty of the reconciliation commission was to find out, what

is it that has necessitated this lack of peace and how do we contribute effectively to peace building?” (Field data, 2021).

Another respondent also said:

...the regional minister wanted a religious representation in the committee and since I was available with my experience from the Peki and Tsito conflicts, he came to ask me to be part of the committee that brought peace to Nkonya / Alavanyo. I accepted, telling him, it is my duty (Field data, 2021).

The responses outlined above suggested that leadership of government trust that the bishops could deliver when they were called upon in peacemaking. It also suggested that both their personality and the office they occupy accorded them the credibility that made government to trust that they could make peace. It was deduced that the credibility of the GCBC over the period had earned them the trust of governments in Ghana. This was displayed in several dealings that government had had with both the GCBC and individual bishops.

Another evidence of government trust in the capability of the GCBC in peacemaking as a result of their credibility over the years is the sealed position the GCBC has on the National Peace Council (NPC).

The National Peace Council Act, (2011) state that:

–The governing board of the council is a board consisting of thirteen eminent persons as follows: (a) on representative each from each of the following religious bodies nominated by the bodies concerned,

- I. Catholic Bishops Conference
- II. Christian’s Council,
- III. Ghana Pentecostal Council,

- IV. National Council for Christians and Charismatic Churches,
- V. Ahamdiyya Muslims Mission,
- VI. Al-Sunnah Muslims,
- VII. Tijaniya Muslim Groups and
- VIII. Practitioners of African Traditional Religion” (Act 818, Sect. 4a).

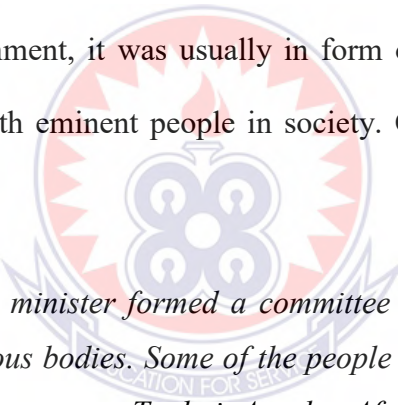
As quoted above, a permanent place was allocated to the GCBC on the board of the NPC. There exist a large number of churches in Ghana. All of these are regulated either under the Christian Council of Ghana (CCG) or the Ghana Pentecostal Council (GPC). It is expected that the Catholic Church in Ghana is regulated by the CCG. However, it was noted that the GCBC stood on its own in the constitution of NPC board. Government by implication had endorsed this position by allocating a position for only the GCBC on the NPC. This singular act portrayed how government valued the peace credibility that was accorded GCBC of the Catholic Church. Government viewed the GCBC as a singular entity whose efforts were indispensable and so would not lump or combine their efforts in Christian council but had given the GCBC a permanent seat which was exclusive of the CCG.

Furthermore, another act of government that reflect that it held the peacemaking capabilities of the CGBC and by extension the Catholic Church in high esteem was the regular appointment the bishops got when a mediation committee or commission was constituted to spearhead peacemaking in a particular conflict area in Ghana. During the pendency of the Peki and Tsito conflict for instance, the then Regional Minister assembled a team for mediation inclusive of Catholic Bishop. The people of Peki and Tsito were not predominantly Catholics but his credibility as a Catholic bishop earned him that trust that even non –Catholic would respect his unbiased position in peacemaking. The appointment of same bishops’ to the peacemaking

committee of the Nkonya and Alavanyo conflict also attested to that fact. Currently, an Archbishop is a member of the Northern Regional Security Council. It was because of the success that he had chalked as an eminent bishop who was involved in a number of peacemaking activities and has credibility to that effect.

4.7 Bishops Collaborate in Peacemaking

The data collected also revealed that most of the peacemaking activities that either the bishops conference or the individual bishops were involved in were in collaboration with other like-minded organisations or individuals. In cases where their involvement was directed by government, it was usually in form of a commission or committee kind of engagement with eminent people in society. On this theme, one respondent said:



“...the Regional minister formed a committee which I was invited to join to represent religious bodies. Some of the people I worked together with include on the committee were; Togbui Asuaha Afede of Asogli traditional area, Togbui Adeladza of Anlo traditional area and Togbui Adzatekpor of Agortime traditional area. They were Paramount Chiefs and were very respected” (Field Data, 2021)

Another respondent also had this to say:

“...One Professor Livingston Buamah was chosen to chair that committee which I was originally nominated to chair even I was never part of the voluntary meetings we have had with the people. The committee included me as the Vice Chair and because the Evangelical Presbyterian (EP) Church has lot of churches around the area, their Moderator was also chosen to be part

even though he was also not part of the original commission. Other members were Bishop Gabriel Mantey - Catholic bishop of Jasikan Diocese, one lawyer Mrs Gbedemah, a representation from the Attorney General office and a paramount chief from Krachie; one retired police commissioner whom I called Krachiewura. The EP Church was asked to bring some people too but unfortunately they did not. Two people from my office at that time were also asked to join the committee” (Field Data, 2021).

When government appointed a committee through the then Volta Regional Minister to mediate and bring peace to Tsito and Peki conflict as well as Nkonya and Alavanyo conflict, he did not appoint only the Catholic bishop. He was appointed together with some eminent chiefs and distinguished citizens who had the credibility to discharge the task at hand. The presence of the bishop could however not be discounted by the personalities he operated with. He stood tall either at par with other members or even higher. In the case of Alavanyo and Nkonya for example, the committee members had wanted this respondent to chair the committee because of the experience he had and the reverence accorded him. When finally government failed to provide the needed resource to enable them discharge the mandate, the bishop was able to raise money from the Catholic Relief Service (CRS) to enable them carry out their mandate because it was their calling to make peace.

One respondent also recounted that:

“I worked with extremely distinguished group of people who understood what the task was about. They were people who are performance oriented with all the professional touch there need to be. It was teamwork and the people were fantastic. I was also there with the depth of the experiences I have had from being the editor of the Catholic Standard Newspaper and other works I had done as a young priest and a bishop” (Field data, 2021).

The suggestion was that even though it was established that the bishops function with other people in their peacemaking efforts, signifying their understanding of the collaboration in peacemaking, they were not in any way over shadowed by those personalities, they discharged their mandate creditably with all due respect accorded other people they worked with. This was to postulate that, GCBC understood the all-inclusiveness of peacemaking.

This was another statement from a respondent:

“...the people were afraid that one faction may attack the other in the night and so, to instil confident in the two factions that no one would attack the other in the night, I decided to sleep at the centre together with them. The meeting began successfully together with the factions and the committee. Later on, Mr Emmanuel Bombande of West Africa Network for Peace (WANEP) and the Director of Centre of Conflict Transformation and Peace Studies (CECOTAPS) who is a priest joined the committee...”(Field Data, 2021).

The above suggested that the GCBC collaborated with not only with individuals in peacemaking but also with organizations with similar aim. Also it was realised that the bishops worked with very acclaimed and recognisable organisations in the area of peacemaking. Notable in the quote above was WANEP and CECOTAPS. There were a number of joint communiqués that were issued by CCG and the GCBC. Those joint communiqués revealed the unity of purpose that worshippers of through Jesus Christ had. There were other peacemaking activities that NCS undertook with the Office of the National Chief Imam (ONCI), Ahmadiyya Muslim Mission (AMM), Federation of Muslim Women’s Association in Ghana (FMWAG) as other recognized Muslim groups. Other organisations that the CGBC collaborated with include STAR Ghana,

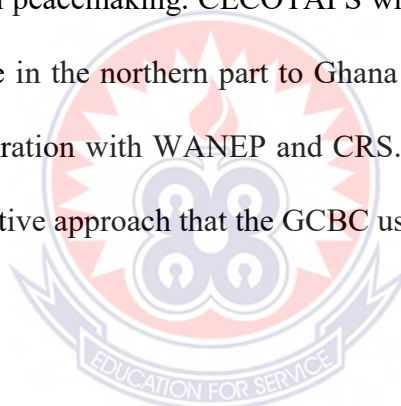
United Nations Development Programme (UNDP), National Commission on Civic Education (NCCE), and many others. Programs that the GCBC collaborated with include inter-religious or faith dialogue series, town-hall meetings on awareness creations and election related activities.

Furthermore, a respondent said:

“... so I worked with them and Emmanuel Bombande of WANEP to design the meeting and it was Emmanuel Bombande who went and facilitated it”

(Field Data, 2021)

In addition to the above, the GCBC also engaged and collaborated with organisations that were specialised in peacemaking. CECOTAPS which was created by Archbishop Naameh to make peace in the northern part to Ghana also undertook a number of its programmes in collaboration with WANEP and CRS. All the above revealed the all-inclusive and collaborative approach that the GCBC used to make peace in Ghana.



4.8 Use of Non-Violent Approach in Peacemaking

It was also analysed that, the Catholic Bishops used non-violent method of conflict resolution in peacemaking in Ghana. Non- violent conflict resolution approaches include the following: negotiation, mediation, dialogue, arbitration, litigation and many more. All these methods, though do not engage the use of violent, have their unique approach as well as consequences. From the data gathered, it was advanced that the GCBC and or the individual Bishops used mainly mediation and dialogue as the main non – violent approach in conflict resolution.

What were the approaches that you usually use in peacemaking? This was an answer given to that question by one of the respondents. He stated as follows:

“...I started what I called bishop’s peace initiative. I started talking to all the opinion leaders, the chiefs, the kingmakers, the women groups, the youth, the „Toroko boys“ who hang around the station and all that; I talked to all of them and they came to the point that yes it is important that there is peace. They asked me, instead of calling all of them to come individually to talk, if I established a committee and therefore, that gave rise to the Yendi Peace Committee which now we call it Yendi Peace Centre. So my main aim is how to bring about total peace in the whole area” **(Field data, 2021).**

Another respondent’s answers to the method they used in peacemaking stated his answer as follows;

“...we sent them to Ho, we sent the people to Ho residency where they gave us one big fine hall where we hold meetings. We talked to the factions to discuss their concerns and hoped that we brought peace. We all decided that the place should be seized by the government and they should form a committee of their own people, from the two factions so that if they want to farm, the committee can allocate the land” **(Field Data, 2021)**

The same respondent in respond to the approach they used in a different conflict said:

“...later on, we brought them by bus to residency in Ho. And they brought the heads of churches in Volta Region especially those that are in Ho to chair the meetings. And this went on for sometimes. We discuss with them to tell us the proper way to stop the conflict” **(Field Data, 2021)**

One other respondent had this to say:

“When you bring people who are angry with each other to a meeting in the same room, you must have a facilitator who encourages them in a peaceful

manner to tell the whole room or to tell the people they are angry with, why they are angry. And after you have related why you are angry, you must try to be calm and give opportunity to the other to also talk in a peaceful way why they behave in the way they behaved” (Field data, 2021).

The above quotations revealed that discussions in form of dialogue and mediation were the main approaches that the bishops adopted to resolve conflicts. It was suggested also in the quotes that, depending on the situation, the bishops dialogued with individual players in a particular conflict and at other times, they brought the people together to mediate on the best ways to resolve the conflict.

As described in the literature review, mediation is a private process where a neutral third party called the mediator helps the parties discuss and try to resolve the dispute. The mediator has no the power to make decision for the parties but can help the parties find solution that is mutually acceptable. Usually, specialised communication tools and negotiation techniques are deployed and the parties are encouraged to actively participate in the process. This was one of the techniques the bishops who were active in peacemaking used. Mediation was the main technique that CECOTAP in Damango also used to settle the numerous conflicts that came to its attention for resolution.

Dialogue was the other technique used to make peace by the bishops. Dialogue is explained as a conversation between two or more people. Even though dialogue can be in form of written exchanges, it is mostly in form of verbal communications. According to the data gathered the GCBC and its individual bishops used verbal dialogues in its peacemaking activities. Dialogue was the method deployed if after an election; one or more candidates decided not to accept the results. Quickly, the

eminent bishops either alone or together with some other personalities of similar standing in society, moved in to dialogue with the particular candidate. The essence was to make the candidate to see the possibility of conflict if he did not agree with the declared outcome. They also moved to dialogue with the winner to celebrate his winning in moderation in order not to spit anger in the losing party. According to data collected, the technique of dialogue was very effective when it came to managing political conflict in higher levels.

4.9 Reliance on God instead of Government

The GCBC and individual bishops who engaged in one peacemaking activity or the other ultimately relied on God or divine intervention to make peace. This was a response from one of the respondents when he was asked about his assessment of their own outcome of peacemaking. It was stated to affirm that the bishops rely on God. He said:

“I will say that, any bishop who is working for peace, must recognise Christ as his role-model. Christ died for us on the cross over two thousand years ago and we are still struggling with his mission. So we should not be in a hurry to know how effective and efficient things can be but rather we must rely more on the grace of God, call more on God, do the best we can and leave the rest to God” (Field data, 2021).

It was suggested in this response that God does his own things in His own time. A bishop should therefore not be in hurry to get result in his peacemaking undertakings since he relayed on divine interventions to achieve results. Also, the fact that Jesus

died over two thousand ago and the world had not come to an end with all the atrocities being committed suggest that, Christ is patient for people to repent. That patient was what bishops emulated in any peacemaking they undertook. They therefore put in their best and left the rest to God who they believe never fails.

Another respondent in a response to the question as to how he felt about the outcomes of his peacemaking activities had this to say:

“...the regional minister was supposed to give us some money to enable us continue the work. They said they would put it into budgetary allocation but the money never came. I prayed over it several times and help finally came. It was in 1995 when I met a representative of the Catholic Relief Service (CRS) from their headquarters in Baltimore in America who was attending a regional conference in Accra. The CRS went round Ghana to inspect progress of some projects they were undertaking. They came to discuss on what was done and what limited the progression about peacemaking in Nkonya and Alavanyo area when they visited my home in Ho. I also had the opportunity to speak with the Regional Director of the CRS who was in charge of the Economic Commission of West Africa States (ECOWAS) countries. The outcome was an allocation of Five Thousand United States Dollars (USD 5,000) by the CRS to the committee to continue the work” (Field data, 2021).

The data collected showed that even though government failed to provide the necessary resources to the commission appointed to mediate the particular conflict, the Catholic Bishop involved prayed about it and relied on prayers and help came their way; CRS gave them money to enable them continued with the mediation effort. The reliance on God in all things superseded the hope in any man-made institution. In fact, it was perceived that any help from individuals and organization they partnered with was ordained by God. The bishops therefore always began every deliberation to

invoke God's assistance with prayer and ended with prayer to thank Him for His graces during deliberations.

Furthermore, this was what another respondent had to say to the same question as stated above. He said:

“As for the feeling, I think that it is not the most important but when you are able together with your priest and lay people, some of them are even better trained in terms of methodology or procedures than you are, it puts you in a situation to be constantly learning from this people or build them up. But you build them up because you believe that they have certain talents which are better suited for you to have appropriate those qualities which can be used to lead the people to live together in peaceful living together with others. And so when you see that gradually and systematically, people are living behind what I would call an aggressive post in terms of relation with other people or groups of people because of your activities, because of the program that you put in place. As a human being you would feel happy about it, you would feel something is happening; God is using you to in a way to bring joy and happiness to your people but it is not you, a lot of things are involved. First of all prayer, because as I mention to you earlier, the image of the human being that we are working with is revealed to us through our faith in our brothers and sisters and therefore the need to collaborate with others to raise the level of consciousness that will enable them to work harder for peace. So that is what we do and the harder you work, the greater you have the feeling that things are not in vein. People are listening; people are experiencing that the old way of almost immediately resolving to violence or into one or other conspiracy to belittle others, to punish others, to let others suffer is not the methodology that should continue. We let people realised that as I mentioned, if you look at the ways you can collaborate with people that all of you are human beings, you only encourage them that the phrase win win situation is a

very common thing we should all aim to achieve. We depend heavily on God and live all to him for that to be realised” (Field data, 2021).

The narrative stated above suggested that the divine interventions that the bishops relay on came in several forms. They believe that the human resources they had at their disposal to work with were talented in their own ways giving the requisite expertise to deliver. To them, it was God who ordained it that way. It was also believed that the transformation of attitude that parties in conflict experienced during the peacemaking process was also divine. It was therefore submitted that it was only through divine intervention that the needed resources for conflict resolutions were gotten. It was also the same divine intervention that made the attitudinal changes that were necessary to ensure peaceful cohabitation was possible.

At the beginning of this analysis, the bishops submitted that their inspiration to make peace was born out of divine calling. They were called to make peace for the fact that, they were baptised, ordained priests and ultimately installed bishops. The source of their call was not human that they might rely on. Because they believed that the one who sent them on this mission was God, they were encouraged to look up to him only. His intervention was needed foremost before any other human efforts. In a typical mediation or dialogue therefore, verses from Holy Bible were used as bases to encourage forgiveness and reconciliation. The oneness of humanity as sons and daughters from Father God rhymed in their messages.

The GCBC and the individual bishops were not perturbed when their actions were judged by humans as not good or bad. They believed that, it was God whom they

were ultimately accountable to and this defined their measurement of success or otherwise.

4.10 Summary of Chapter four

This chapter like others began with an introduction. The GCBC used regular press releases in form of communiqués, apostolic letters and press statement to caution government and the general public on an unfolding activity that had the potential to jeopardise the existing peace. The same medium was used in other circumstances to react and express disappointment when things went wrong in the country.

In addition, the following were noted and analysed as the main themes that had emerged from data gathered through interviewing respondents. They were as follows: advocacy as a tool for peacemaking, divine mandate of bishops to make peace, governments trust Catholic Bishops to make peace, Bishops collaborate in peacemaking, use of non-violence approach in peacemaking and reliance on God instead of government. These themes were deduced from the data collated from the interviews.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter provided answers to the research questions of the thesis. It was done at preliminary stages of the chapter. The thesis drew its conclusion at this stage. It moved on to consider certain challenges that hindered the peacemaking potentials and capabilities of the bishops. Some general recommendations were thereafter put across for the consideration of the GCBC, individual bishops and government.

It is submitted that the GCBC makes peace. The bishops got involved in peacemaking because they believe in a divine mandate from God to do so and also government trusted they can make peace. They used non-violent approaches such as advocacy, dialogue and mediation to make peace. They also collaborated with like-minded individuals and organizations in their efforts to make peace.

Some challenges that obstructed the smooth peacemaking ability of the GCBC were noted as; lack of or inadequate credible publicity, insufficient resources such as competent human resource and funds or the lack of it and the possible politicization of members of the bishops conference which might not portray them as neutrals and dint their credibility.

However, there were some recommendations suggested to avert the challenges mentioned. Improved communication through the use of new technology such as social media and making follow ups to explain content of releases as well as

mechanisms to monitor their implementation were suggested. It was also suggested that government must budget for funds that will assist peacemaking institution and also request from GCBC to appoint one of their own on committees other than government itself appointing them to solve the problem of perceived political bias possibilities. It was recommended that the bishops should sharpen their peacemaking skills regularly by engaging in some workshops and seminars.

The thesis concluded with the summary of the entire work. It was advanced that, the GCBC makes peace because of their divine mandate. They used advocacy, dialogue and mediation to achieve peace.

5.2 Summary

At this point, the research questions were brought into the fore so that analyses were provided in an attempt to provide answers. The thesis set out to find why and how the Catholic Church through the GCBC makes peace in Ghana. Attempt was made foremost to answer the research questions with an ultimate objective of getting explanation to the fact that the GCBC makes peace in Ghana.

From both secondary and primary data that was collected it was established that GCBC makes peace. Their communiqués, press releases and apostolic letters, cautioned government about possibility of conflicts. Those releases were reactionary to conflicts to the extent that remedial actions were often offered and the bishops got involved together with other likeminded people and institutions to make peace. They also through the use of apostolic letters to church leadership and other teaching

educated their members about the need for peace. With all these in place, it was submitted that GCBC makes peace. These were the answer to establish the fact that GCBC had promoted peace.

From the analysis, it was realized that GCBC on their accord got involved in peacemaking without even an invitation. This was the response to the question; *how does the GCBC get involved in peacemaking in Ghana?* The individual bishops involved themselves in peacemaking not because they were directed by GCBC, but because it was their duty to get involved. The GCBC was not a power structure to direct its members to do one thing or another. It is rather a forum in which ideas are shared on the practices that work better as compared in other situations. The bishops involved in any conflict in their dioceses to make peace because in the mist of hostility they could not preach the “good news” that they were called to proclaim. They therefore engaged in peacemaking even without invitation, to put people minds at ease to enable them receive the gospel.

The next question is; *why did the GCBC get involved in peacemaking in Ghana?* A bishop is first a baptized child of God before he is ordained as priest and later installed a bishop for his diocese. By these acts, they share inheritance of the great commission of Jesus Christ. They are therefore made kings, priests and prophets. By their kingships, they provide leadership to the people of God by settling dispute among them and by so doing, making peace. By their priesthood, they reconcile God’s people with God through penance and by the celebration of the Eucharist. By so doing, they make peace between man and man and also God and man. By being a

prophet, the bishop is not only able to predict the happenings to the time with the guidance of the Holy Spirit, he is also able to preach the good news to the people of God. To attempt an answer to why the bishops made peace, the thesis had expatiated that it was “their calling” that made them foremost to involve themselves in peacemaking. It was also realized that, due to their calling also, whenever government invited them to get involved in any peace making activity, they wholeheartedly submitted themselves.

As noted in all human existence, conflict is ubiquitous. Violent begets violent and as some saying goes, “an eye for an eye will only leave the world blind”. The bishops’ said conflict was resolved through the use of non-violent approaches. They preached not only forgiveness but also reconciliation. So, the research question; *what methods or approaches are deployed by the GCBC in the peacemaking process and how successful are they?* This is answered as followed. The main approaches that the bishops used any time they made peace were either mediation, dialogue or both. Through mediation, they brought parties in conflict together to pour out their reason for the conflict. The parties themselves were facilitated by the bishops to find ways and means through which they could get what they want without resolving to violence. Dialogue on the other hand engaged a party to a conflict to understand his or her reason for engaging in the conflict and what he or she proposed to remedy any future conflict. These according to data collected in this thesis were the main approaches used by Catholic bishops in peacemaking.

The Catholic Church also had institutional frameworks that were established through the initiative of individual bishops or the GCBC in line with the structure and frameworks of the Holy See. Some of these institutions are; GJPC coordinated at NCS and replicated in all Catholic dioceses in Ghana, CECOTAPS in Damongo and Yendi Peace Centre in Yendi. Some of these institutions intervened in conflict to bring peace and others work to inform the possibility of conflict and by so doing, stakeholders were informed to desist from acts that do were capable of provoking conflict. All these actions led to peace.

It was therefore advanced that the Catholic Church in Ghana just like the Catholic Church in some other countries makes peace. The strategies that they used were in line with the scheme adopted by Vatican; the use of bishop conferences in countries across the world, the use of individual bishops and the use of justice and peace commissions that are established in the church as well as the use of lay apostolate individuals and societies within the church. The Catholic Church in Ghana had advocated and continues to do same in Ghana through communiqués, press releases which were sometimes joined with CCG and through the issuing of pastoral letters. Individual bishops had also engaged in different conflicts and peacemaking activities especially in their diocese. The Catholic Church in Ghana had the GJPC and the other peace commissions which they used in bringing peace to various places in Ghana.

5.4 Conclusion

It was acknowledged that conflict is part of human nature and so long as human exists, conflict cannot be certainly avoided. In Ghana, there had been lots of conflicts bordering on issues that ranged from chieftaincy, land and land tenure, tribal and political. The background of this thesis asserted certain characteristics that the Catholic Church led by GCBC has, which makes it possible for her to intervene in some of these conflicts in an attempt to make peace. The main objective of this thesis was to find out how and why the Catholic Church made peace. This objective instigated an overall research question that was stated as follows; why and how does the Catholic Church, through the Ghana Catholic Bishops' Conference make peace in Ghana?

Literature was reviewed to establish that yes peacemaking by religious organizations was possible because religious bodies had been successful in resolving a number of conflicts around the world. It was established also that the Catholic Church was one religious group that was involved in so many peacemaking activities around the world. The church had actually defined what she meant by peacemaking. According to the church, advocacy for human rights, development, solidarity and world order were the four categorizations within which making peace fell. The church also strategized to make peace through the use of bishop conferences of different countries, the use of individual bishops to intervene in conflicts, the use of justice and peace commission form by the Holy See which was replicated by bishops' conferences in their countries and the use of lay apostolate individuals as well as organizations.

The research question was answered through a qualitative research approach and qualitative case study research design. The research method deployed was the theoretical sampling method with snow balling technique. Data collection was done through in-depth interviews and in all, ten respondents comprising seven bishops; two priest and one lay apostolate worker were interviewed to get primary data. Secondary data was also collected from the review of communiqués, press releases and apostolic letters. Data was therefore analyzed using thematic analysis.

It was found out that the GCBC engaged themselves in lot of peacemaking activities and actually made peace. Whereas the GCBC used advocacy through its press releases, apostolic letters and communiqués to caution stakeholders and reacted to insecurity issues that had the potential for escalation into violence, individual bishops got involved in different peacemaking activities all over Ghana.

The various themes that emerged and therefore analyzed were advocacy as a tool for peacemaking, the divine mandate of the bishop to make peace, government trusts that bishops could make peace, bishops collaborated to make peace, the use of non-violent approach in peacemaking and reliance on God other than government. All research questions were answered through the analysis of the just mentioned themes. Some challenges that impeded the ability of the bishops to make peace were outlines and appropriate recommendations prescribed as suggested remedies.

To conclude with answer to the overall research question, it was submitted that the GCBC made peace because of their divine mandate they had as baptized Christians, ordained priests and installed bishops. They also made peace because governments trusted they could do so. It was also asserted that the bishops made peace through the

use of non-violent methods of peacemaking such as dialogues and mediation. They as well did lots of advocacy for peace through issuing communiqués, apostolic letters and press releases. This was done mostly in collaboration with individuals and organizations with similar aims and objectives.

5.3 Some Challenges that Impede GCBC Peacemaking

Even though it was established in earlier paragraphs that the Catholic Church through its bishops' conference made peace, it had been found out that there were few challenges they encountered in the process. The resolution of these challenges had the capability of leading to achieving even better results or outcomes. The following were some of the challenges that the GCBC, individual bishops as well as their established institutions encounter in their efforts to make peace.

The first challenge that the GCBC encountered in its mission was lack of credible publicity on its activities. The communiqués, press releases and apostolic letters only find their way to politicians and few other segments of the public who were really interested. The only reason why the impact of their advocacy was felt was because those releases got to key decision makers who were interested. The impact would be greater if the information they channeled out got to the larger population. Sometimes, even some members of the Catholic Church were not aware of the press releases and so the message might not be absorbed by the larger population. The existing channels or strategies of communication were either not functioning properly or inadequate.

A very critical challenge was scarcity of resources. In many instances, peacemaking was never planned or budgeted for; effects of conflicts were neither properly estimated before the conflict to enable budgeting for same. The effects were also ignored sometimes. These led to serious challenges which were mainly in form of funding and human capital. The bishops that were interviewed had alluded to the fact that they would have done better had there been enough funding. One respondent acknowledged that, they had to stop some strategic efforts that were put in place to make peace during his involvement in the Alavanyo and Nkonya conflict due to lack of funds. In cases that peacemaking commissions were formed, government gave them either nothing or inadequate resources to operate. The other challenge with regards to resources was human capital. The institutions established by the bishops were under-staffed. A number of the staffs did not have an in-depth understanding of the issues. There was also the problem of high labor turnover due to inadequate motivation. Few staff that was trained by the various Catholic peacemaking institutions easily left because sometimes, meager remunerations delayed.

In Ghana today, almost everything is politicized. This politicization of things affects many public institutions as well as CSOs. The church is also not excluded. Some church leaders have openly declared their support for a political party and their ideologies; their members are therefore tagged to belong to the same party. It is not uncommon to hear from discussions that church A or her leaders belong to political party W or U. This politicization is not a bad thing but it underestimates one's neutrality when dealing with matters that require objectivity. The GCBC however had not on any occasion declared support for any political party or their ideologies. They

only express happiness when certain policies they had advocated for or in the general interest of the Ghanaian public were implemented. Nevertheless some Catholic bishops were also perceived to have affiliations with one political party or the other. The basis for this was the regular appointments they got when a particular party came to power. These also dented the credibility of the GCBC in one way or the other. The neutrality of those members of GCBC was in doubt. This also casted doubt on some of the advocacy they made especially if it was known that those brains behind the advocacy were for the opposition.

5.5 Recommendations

In the light of the above challenges, some few recommendations are suggested to enhance GCBC peacemaking. These suggestions seek to improve the existing structures of the peacemaking activities of the GCBC and the Catholic Church at large. The suggestions are also attempted to provide answers to the following research question. *What additional tools does the Catholic Church need to enhance peacemaking in Ghana?* The following are some suggested solutions.

1. There is the need to improve the communication channels or strategies of the bishops' conference. This can be done by the bishops when they get into main stream media as well as their own media houses to explain not only the basis for those communiqués, press statements and apostolic letters but also expand the substance of the releases. This can be done either on radio or television channels. Sometimes, there can also be dedicated writing columns in their own

newspapers as well as in the main stream newspapers. The GCBC should improve the number of media houses that they own and develop relevant content to expand on Catholic social teaching on peace and all other related issues. They should also improve visibility on various new technological platforms such as on social media. The local Catholic Churches should be directed to use some Sundays to explain the releases to the laity in the church so that the message is absorbed at the basic levels of the church. The various societies in the church can also create the forum to explain to the members the substance in those releases.

2. It is observed that the GCBC makes releases on issues that are trending or when it is of concern to everybody without putting proper mechanisms in place to ensure that some, if not all, of their suggestions are carried out in one way or another. The GCBC should not make one release on a pressing item and go to sleep. They should also make follow ups. They should organise mini press conferences as follow –ups to press home their demands. There should be a monitoring mechanism in place to press home their demands. All the various means of communications that have been mentioned above should be deployed to achieve these objectives. There should be a way of tracking some of these objectives.
3. Even though it is acknowledged that resources can never be up to one's satisfaction, it is also submitted here that a lot more can be done to avail resources for peacemaking. Government must make available resources to enable the committees that they have commissioned to work effectively. This

can only be possible if there are budgetary allocation for contingencies in the line of peacemaking other than spending money of things that will not benefit the majority of and those Ghanaians in need for peace. The GCBC and individual bishops should make themselves attractive to funding from domestic and international NGOs by adopting communication channels and forums that market their good works. The bishops should also partner with more institutions with same aims in peacemaking that can bring the required funding on board.

4. Since the peacemaking institutions established by the GCBC and the individual bishops do not benefit only members of the Catholic Church but all Ghanaians, it is suggested that a joint partnership of “State Assisted Model” should be adopted to lure state funding to some aspects of their activities. This model can be in the manner of the government assisted schemes that are practiced in both health and educational sectors. Government can pay staff salary and partner in infrastructure provision while the church take charge of management. There were fears that government’s invisible hand may not allow the peacemaking institutions to function professionally and base on their mandate but it is believed that a careful thinking through the idea will deliver satisfactory results for all parties. The careful implementation of this idea will solve the problem of inadequate staff motivation which leads to high labor turnover. This will ensure qualified personnel are employed as well as retained for proper functioning of the peacemaking institutions.

5. When everybody enters into the ballot box, it is expected that he or she will vote for one political party or the other. Everybody including members of GCBC will chose at any time, one party or the other based on several considerations to the individual. It is therefore admitted that the bishop will also have preference for a political party. However, for the sake of neutrality which bothers on credibility, the bishops never showed their political colors neither as a group nor as individuals. It is therefore suggested that whenever government needs the services of a bishop to serve in a state institution, government should give the opportunity to the bishops' conference to select a member they deem fit for the assignment. Government should not directly appoint individual bishops on its own volition. It is believed that this method of selection will bring the issue of possible political bias to the barest minimum if not eradicate it. The credibility of the GCBC will be enhanced.
6. Furthermore, it is believed that if bishops have some more education into peacemaking, it will enable them make peace more effectively. Bishops are highly educated people with most of them acquiring Doctorates in diverse fields before becoming bishops. The concept of peace however is still developing and there have been ongoing detailed understanding on what peace entails. Most of the works that bishops do in peacemaking are primarily based on biblical teachings that may not be adequate for peacemaking practitioner of today. During plenary assemblies, bishops have presentations in various fields to acquaint themselves with topical issues before they come out with their communiqués. It is therefore suggested that, both academic scholars and

expert practitioners should be invited to bring them up to speed on the new insights on peace through workshops, seminars and presentations. This will help improve their practice in peacemaking.

5.6 Suggestions for Further Studies

Since it is widely known that the Ghanaian society is very religious, it suggested that research can be conducted into how and why other Christian denominations as well as other religious organization make peace. This will enable policy formulation towards a peaceful Ghanaian society because if all religions in Ghana are also found to make peace, they will be encouraged to do more either single handedly or in collaboration with others. Since this study is carried out within (emic) the GCBC conference, it is also suggested that another study is conducted outside (epic) the GCBC to corroborate the findings in this research. It is therefore proper, based on the findings from the GCBC themselves in this thesis to conclude with the following statement: The Catholic Church through the GCBC will make peace when there is conflict in Ghana.

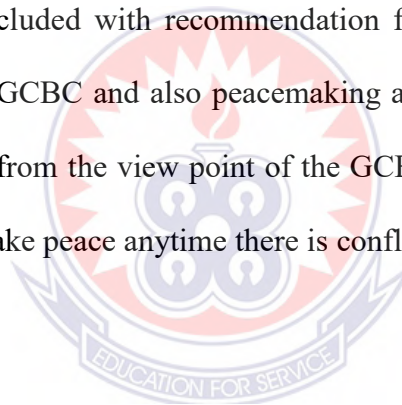
5.7 Summary of Chapter Five

This chapter began with an attempt to answer the research questions. This was done by summarizing what was found during the study. Even though it was established that the GCBC made peace in different ways using variety of approaches, some challenges had been found out without which there would be a more effective peacemaking. Key

among those challenges were; insufficient and ineffective communication and perceived political bias of some members of the conference.

Some recommendations were suggested to improve the peacemaking ability and capability of the Catholic Church. These include; developing more efficient and effective means of communication such as social media. It is recommended that the GCBC is given the opportunity to appoint one of their own anytime government needs the service of a Catholic Bishop other than government direct appointment. Joint operation of peacemaking institutions between government and the GCBC is also suggested to circumvent the challenge of financial and human resource.

The thesis finally concluded with recommendation for further studies on the same theme but outside the GCBC and also peacemaking among other religious groups in Ghana. It is advanced from the view point of the GCBC that, the GCBC make peace and will continue to make peace anytime there is conflict.



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APPENDICES

Appendix 1

PASTORAL MINISTRY AND EVANGELISATION	HUMAN DEVELOPMENT	STRATEGIC INVESTMENT	SOCIAL COMMUNICA- -TIONS
<p>a. Clergy & religious</p> <p>b. Vocation, seminaries & chaplaincies</p> <p>c. Liturgy & sacred music</p> <p>d. Laity and youth</p> <p>e. Inter – religious dialogue</p> <p>f. Judicial matters</p> <p>g. Biblical apostolate</p>	<p>a. Social development & caritas</p> <p>b. Migrants and refugees</p> <p>c. Education, religious education & catechetics</p> <p>d. Health & ethics commission</p> <p>e. Governance justice & peace</p> <p>f. Pontifical missions society</p>	<p>a. National catholic service centre</p> <p>b. Raptim</p> <p>c. Catholic drug centre</p>	

Appendix2

28th June, 2021.

The Secretary General,
National Catholic Secretariat,
Centenary House, Near Gulf House
Accra – Ghana.

Dear Father,

REQUEST FOR BOOKS AND OTHERS TO ENABLE DATA COLLECTION

FOR MY THESIS

With all humility, I write to request for books and other material that are released by the Ghana Catholic Bishops' Conference in relation to peacemaking in Ghana. This is aimed to collect data for a Master's of Philosophy thesis I undertake at the Conflict Human Right and Peace Studies Centre of the University of Education, Winneba. I am a practicing catholic with Christ the King Catholic Church located at Kasoa C. P. where I reside.

The thesis is on the topic **“The Catholic Church and Peacemaking in Ghana: The Role of the Ghana Catholic Bishops' Conference”**. The above research topic would be answered by getting answers to the following questions: Has the Ghana Catholic Bishop Conference been involved in peacemaking?, How does the GCBC get involved in peacemaking in Ghana?, Why does the GCBC get involved in peacemaking in Ghana?, What methods or approaches are deployed by the GCBC in the peacemaking process and how successful are they? And what additional approaches does the Catholic Church need to enhance peacemaking in Ghana?

Also, the study intends to engage four main pillars of catholic peacemaking: human rights, development, solidarity and world order. It also explores the effectiveness of

the GCBC in peacemaking, effectiveness of individual bishops and also the roles of the justice and peace councils in peacemaking in Ghana.

The research relies mainly on primary and secondary data. Whereas primary data will be gotten by speaking with selected emeritus and active (arch) bishops, secondary data is gotten from communiqués released by the bishops' conference, apostolic letters, publication and the likes. It is my expectation that your good office will help me get most of these secondary data. I will also need to know the protocols necessary to get all that are needed as I have mentioned above to meet my academic ethical requirement.

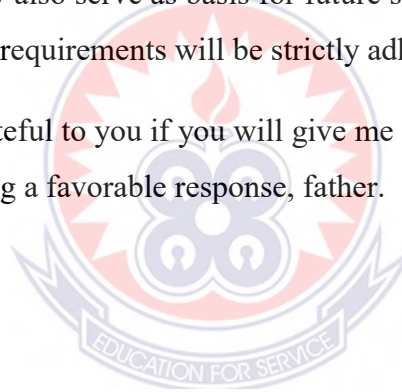
Furthermore, the objectives of this study are; to satisfy my academic requirement of providing a valid and reliable thesis to meet a demand of my Masters of Philosophy program, to satisfy personal curiosity as a catholic and to provide a reliable literature on the topic which may also serve as basis for future studies. It is purely for academic purpose and all ethical requirements will be strictly adhered to.

I will be extremely grateful to you if you will give me all that is needed to aid my aim. I look forward to having a favorable response, father.

Thank you

Sincerely yours,

David Atidepe – Agbesi



Appendix 3

GUIDE FOR THE SEMI – STRUCTURED INTERVIEWS WITH THE BISHOPS

Introduce myself and explain all what the interview is about (as in the introduction letter), ask if there is a question. (Enquire about time allocated)

1. Introduce yourself in relation to some **peacemaking activities** that you have played roles(Human rights, development, solidarity and world order)
I believe you have some background in peacemaking, can you tell me about it please?

2. Why do you get involved in peacemaking? What got you interested in peacemaking?

*A moment ago you were telling me about
.....tell me more please*

3. How did you get involved in those peacemaking activities? What moved you to get involved?

*A moment ago you were telling me about
.....tell me more please*

4. How were you involved? Things (activities) that were done under those circumstances.

Tell me your activities when the need arise (when issues comes up)
Is there any other different happening / activity you would like me to know please?

*A moment ago you were telling me about
.....tell me more please*

5. You mentioned.....

as something that often happens, what do you feel about that?
How do you feel about the situation at that time? How do you feel about it now?

PROBING QUESTIONS (Direct to reveal)

What did that place look like?

Can you remember what you said then?

How did it feel at that moment?

Who else was there?

Appendix 4

The Secretary,

Office of Bishop –A”

Bishop of –Q” Diocese

Catholic Church – –Q” Diocese

Dear Father,

REQUEST TO INTERVIEW BISHOP “A” TO COLLECT DATA FOR MY THESIS

With all humility, I write to request an interview with Bishop –A”. This is aimed to collect data for a Master’s of Philosophy thesis I undertake at the Conflict Human Right and Peace Studies Centre of the University of Education, Winneba. I am a practicing catholic with Christ the King Catholic Church located at Kasoa C. P. where I reside.

The thesis is on the topic **“The Catholic Church and Peacemaking in Ghana: The Role of the Ghana Catholic Bishops’ Conference”**. The above research topic would be answered by getting answers to the following questions: Has the Ghana Catholic Bishop Conference been involved in peacemaking?, How does the GCBC get involved in peacemaking in Ghana?, Why does the GCBC get involved in peacemaking in Ghana?, What methods or approaches are deployed by the GCBC in the peacemaking process and how successful are they? And what additional approaches does the Catholic Church need to enhance peacemaking in Ghana?

Also, the study intends to engage four main pillars of catholic peacemaking: human rights, development, solidarity and world order. It also explores the effectiveness of the GCBC in peacemaking, effectiveness of individual bishops and also the roles of the justice and peace councils in peacemaking in Ghana.

Furthermore, the objectives of this study are; to satisfy my academic requirement of providing a valid and reliable thesis to meet a demand of my Masters of Philosophy

program, to satisfy personal curiosity as a catholic and to provide a reliable literature on the topic which may also serve as basis of future studies. It is purely for academic purpose and all ethical requirements will be strictly adhered too.

I will be extremely grateful if Bishop will give me all that is needed during the verbal interview. Also reference to documentary materials as a supplementary will be import. I look forward to having a very fruitful interview with ‘_Thy Grace’.

Thank you

Sincerely yours,

David Atidepe – Agbesi

