UNIVERSITY OF EDUCATION, WINNEBA

TEACHERS' PERCEPTION ON PEACE EDUCATION IN SENIOR HIGH SCHOOLS IN THE AWUTU SENYA EAST MUNICIPALITY OF GHANA

GRACE KWARFO ASARE

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JANUARY, 2023

DECLARATION

Student's Declaration

I, GRACE KWARFO ASARE 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 the thesis as laid down by the University of Education, Winneba.

Name of Supervisor: REV. FR. DR. LINUS NANGWELE

Signature: ……………………………………………………

Date: ……………………………………………………

DEDICATION

I dedicate this thesis to my mum, Madam Cecilia Okpoti and my brothers Daniel Nana Yaw Kwarfo Asare and Moses Kwarfo Asare, who inspired me to love education, and also supported me throughout my educational journey. God bless you all for your support and love towards me.
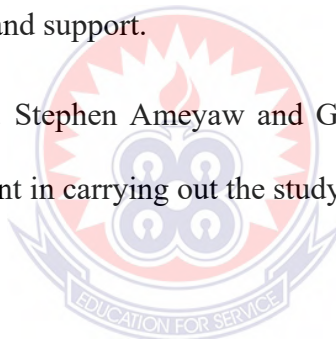
ACKNOWLEDGMENTS

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF ABBREVIATIONS

ASEMA   Awutu Senya East Municipal Assembly

GSS   Ghana Statistical Service

SDO   School Development Officer

ToC   Theory of Change

UN   United Nations

UNO   United Nations Organization

WANEP   West Africa Network for Peace

ABSTRACT

Peace education is the blood of peacebuilding in schools and society as a whole. Although peace education is very important in promoting peace and harmony, there is a scarcity of studies on teachers' perceptions of peace education in Senior High Schools. This study sought to investigate the teachers' perceptions of peace education in senior high schools in the Awutu Senya East Municipality of Ghana. A case study design with qualitative approach was employed to enable the researcher to seek in-depth knowledge from the participants. Purposive sampling technique was used to select 10 participants. The study revealed that the implementation of the peace education programme is effectively done in the schools, the teachers teach peace-related topics such as human rights, sustainable peace and development, nation-building, conflict resolution, tolerance, gender equality, and equity. In addition, the study revealed that a number of the teachers employed teaching approaches such as discussion, role-play, demonstration, and drama in teaching peace education in the schools. Peace education empowers students to respect human rights and promote social responsibility. Inadequate teaching and learning materials such as textbooks, television, CDs, cardboard, and flashcards hindered the teaching of peace education. Indiscipline among students poses a challenge to the teaching of peace education in schools. Peace education is an instrument for reducing violent conflict in schools and societies. The study therefore recommends that government should provide adequate teaching and learning materials regarding peace education to schools for effective teaching of the programme.
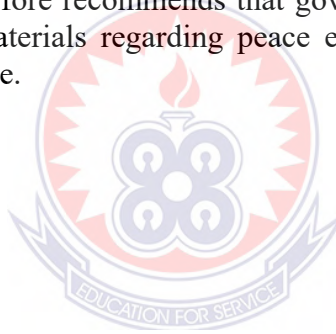
CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

In today's world, it is widely acknowledged that the pursuit of peace is a worldwide concern. According to Faheem and Iqbal (2021), the word "peace" is derived from the Latin word "pax", which means a pact, a contract or an agreement to stop war or conflict between two antagonistic groups of people. Faheem and Iqbal (2021) argued that human beings since time immemorial are in search of peace and happiness, but the quest for peace is coupled with the expression of conflicts and violence in many institutions globally for which educational institutions are not an exception. Norton-Taylor (2017) indicates that the contemporary expressions of conflict and violence, as well as their attendant mortality, necessitate a global effort to promote peace. Arguably, peace is considered as a nebulous notion, connected with a wide range of noble ideals and buried in idealized views of a healthy society, but its precise meaning, or its essential components, are rarely analytically obvious (Albert, 2019; Davenport, Melander & Regan, 2018; Hoglound & Kovacs, 2010; Diehl, 2016; Reagan, 2014).

Globally, peace education program especially in school aim at shaping and molding teachers' and students' character on civic, human, moral, and spiritual value systems with the emphasis on developing a conducive school environment and peaceful living competencies in students (Abu-Nimer, Nasser & Ouboulahcen, 2016). The origin of peace education is rooted in the United Nations Declaration in 2013 when the United Nations (UN) Secretary-General underscored the need for peace education to be incorporated into the schools' curriculum (Wählisch, 2014). Kester (2017) asserts that peace education was designed in 2013 to be implemented in schools to refocus the

minds of students and finance on the pre-eminence of peace education as the means of bringing about a peaceful culture or culture of peace to minimize conflict and violence in societies. Therefore, it is very imperative for educational institutions to incorporate peace activities in their curriculum. This should be reflected on their academic timetable to give more opportunities to students to learn and participate in peace activities to shape their minds and attitudes towards peace.

Ay and Gökdemir (2020) stress the need for peace education in schools and its potency for shaping the human mind about peace. Also, they argue that peace education in schools improves teaching and learning activities through shaping teachers' and students' behaviours to bring peace value and promote a democratic classroom climate. For example, Simsek and Erdem (2020) disclosed that the implementation of peace education has helped students to acquire knowledge, skills and values about their social lives in Turkey. These values of education on peace were incorporated into the social studies and life science courses. The implementation of peace education as indicated by Simsek and Erdem (2020) highlighted some key values which include affection, respect, responsibility, family unity, peace, and solidarity.

Most African, countries have endorsed the implementation of peace education and considered schools as places where cultural superiorities can be altered and resolved (Ratu, Misnah & Amirullah, 2019). According to Ratu et al., (2019), peace education in Africa helps teachers in teaching the cultural values of society in schools in order to empower students to produce individuals consistent with social order and social norms to enhance the wellbeing of society and reduce social chaos. Faheem and Iqbal (2021) noted that peace education should be implemented even in schools, especially

in Africa to help teach different skills and modify behaviour to avert parental and societal conflicts that are plaguing the continent. This implies that peace education in schools is very important but the effective implementation of the policy is dependent on teachers' perception. Harris and Morrison (2012) argued that the purpose of peace education has not been fully realized because many schools have failed to purposefully design the policy to teach the value of peace in schools. Zainal, Yunus, Jalil, and Khairi, (2021) reported that a number of teachers have failed to be committed to its implementation. This could be attributed to the fact that a number of teachers might not have the right perception about the essence of peace education in schools.

Ghana, as a member of the United Nations Organisation (UNO), has endorsed peace education in the Senior High Schools through the Ministry of Education and the Ghana Education Service to develop values, mould attitudes, and behavioural proficiencies to resolve conflicts amiably to promote peace and harmony (Tahiru, 2020; Albert, 2014). In 2012, for example, the West Africa Network for Peace (WANEP) in collaboration with Ghana's Ministry of Education sought to promote peace education in schools to equip learners with tolerance and promote peace (Eze and Frimpong, 2021). Even though the Ministry of Education incorporated peace education programmes into the school's syllabi to promote peace education in Ghanaian Senior High Schools, it is reported that the programmes content in the curriculum appears to be insufficient for effective peace education (Wisdom & Imo, 2010). Benson (2021), argues that peace education would reduce violence in many secondary institutions today.
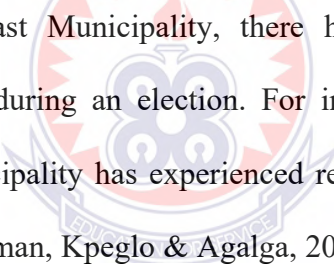
According to Anim (2020), poor implementation of peace education is the root of many conflicts in schools. For example, students at the Savelugu Senior High School went on a rampage, trashing property and injuring the school's officials (Anim, 2020). This raises questions about peace education in the Senior High Schools of Ghana. Again, in Kasoa, for example, poor implementation of peace education is the reason for which the Ghana Statistical Service (GSS, 2014) reported considered the Municipality to be one of the ferociously prone areas, especially during an election in the country.

Peace education in Ghana is infused into the curriculum of education to promote the culture of peace within and outside the environment of the schools. Peace education is to ensure that there is an absence of social conflict in schools and communities to enable individuals or groups to meet their needs, expectations, and aspirations in a structurally functional society (Nwachukwu & Nwosu (2014). In this sense, peace education is efficacious in entrenching a culture of peace that is linked to teaching approaches to transmit positive attitudes necessary for a stable social entity (Akande, 2018). Even though peace education is paramount in Ghana's education in inculcating a culture of peace among students in schools, there is a paucity of empirical studies on the perceptions of teachers of peace education in senior high schools, and hence this study.

1.2 Statement of the Problem

Onukwu and Ekpo (2020) assert that peace education especially in the second-cycle institutions equips and empowers learners with problem-solving abilities, the ability to peacefully resolve conflicts, and the promotion of tolerance for differing viewpoints and attitudes. Alimba (2013) argues that peace education can be

4

effectively accomplished in Ghanaian schools by providing opportunities for youth in their formative years to learn values and attitudes that encourage peaceful coexistence. Formal education through educational institutions such as senior high schools is critical in achieving the set goals in this direction. However, in recent years, senior high schools in Ghana have experienced relative tranquillity that is defeating the purpose for which the peace program was established. For example, in the Konogo Odumase Senior High School in the Ashanti Region of Ghana, it was reported that a student was allegedly stabbed to death after he tried to resolve a scuffle between his mates (Citi Newsroom, 2022). This implies that although the programme is good there is a deficiency in its implementation to shape the attitudes of the youth and society.

In the Awutu Senya East Municipality, there have been violent fights in the Municipality, especially during an election. For instance, it was reported that the Awutu Senya East Municipality has experienced reckless violence in Ghana's 2020 presidential election (Norman, Kpeglo & Agalga, 2020). One of the polling stations in Kasoa, the Municipal capital experienced gunshot brouhaha on 7th December, 2020 which led to some people sustaining gunshot wounds (Oteng-Ababio, 2021). The Ghana Police report reveals that the perpetrators were mainly youth and a number of them were students. This implies that conflict in schools and society can be managed if the mindset of the youth is tilted towards the need for promoting peace in our societies.

Basabose and Habyarimana (2019) remarked that evaluations of the success of peace education in schools are limited, despite the fact that schools are required to develop a culture of peace among pupils. This is an indication that the country's education

5

system has a major role to play in fostering peace education in second-cycle institutions (Eze & Frimpong, 2020). Though peace education is paramount in conflict resolution for peace building, there are little empirical studies regarding teachers' perception to peace education in the second-cycle educational institutions. This means less attention has been given to this area. For example, scholars such as Malott and Portfilio (2011) and Naylor (2015) explored how peace education is underrepresented in public school curricula. This suggests that the implementation of peace education in schools is fraught with difficulties. It is in this vein that the study sought to investigate the perceptions of teachers about peace education in Senior High Schools in the Awutu Senya East Municipality of Ghana.

1.3 Purpose of the Study

The purpose of the study was to investigate teachers' perception on peace education in Senior High Schools in the Awutu Senya East Municipality of Ghana.

1.4 Objectives of the Study

The objectives of the study were to:

1. Explore teachers' perception on the implementation of peace education in the Senior High Schools in the Awutu Senya East Municipality of Ghana;

2. Examine the approaches adopted by teachers in delivering peace education to students in Senior High Schools in the Awutu Senya East Municipality of Ghana;

3. Assess how peace education promotes social cohesion in the Senior High Schools in the Awutu Senya East Municipality; and

4. Investigate the challenges encountered by teachers in teaching peace education in Senior High Schools in the Awutu Senya East Municipality.

1.5 Research Questions

The research questions of the study were as follows;

1. What is the perception of teachers on the implementation of peace education in the Senior High Schools in the Awutu Senya East Municipality of Ghana?

2. What approaches do teachers employ in delivering peace education to students in Senior High Schools in the Awutu Senya East Municipality of Ghana?

3. How does peace education promote social cohesion in the Senior High Schools in the Awutu Senya East Municipality of Ghana?

4. What are the challenges encountered by teachers in teaching peace education in Senior High Schools in the Awutu Senya East Municipality of Ghana?

1.6 Significance of the Study

The study is deemed significant in making valuable contributions to the implementation of peace education in Senior High Schools in Ghana. Firstly, the study contributes to the generation of knowledge and teachers' attitude to peace education in senior high schools. The findings of study provided data to assist policymakers, academicians, planners and program implementers, development practitioners as well as the society at large to enjoy the decline in violence.

Secondly, the findings of the study will be useful to the Ministry of Education in formulating policy significant to education, as well as other vital stakeholders to review their operational procedures and policies to develop suitable mechanisms of improving and incorporating peace education into school curriculums and reduce violence among the younger ones. The findings are also expected to be useful to the Government of Ghana as they may support to implement policies that would resolve the challenges faced by the schools and society of a violent young generation.

Thirdly, it is hoped that the findings of the study will highlight the approaches through which peace related matters are delivered by teachers. This is important because the researcher has realized that peace education could be presented through both curricular and co-curricular experiences and finally teachers will particularly be oriented with the approaches that are needed to effectively deliver peace education programmes in the schools.

1.7 Delimitation of the Study

The study was delimited to teachers in public senior high schools' in the Awutu Senya East District. Firstly, the study explored teachers' perception to the implementation of peace education in the Senior High Schools in the Awutu Senya East Municipality. Secondly, the study examined the approaches teachers' adopt in delivering peace education to students in Senior High Schools in the Awutu Senya East Municipality. Also, the study determined how peace education promotes social cohesion in the Senior High Schools in the Awutu Senya East Municipality. Lastly, the study investigated the challenges encountered by teachers' in teaching peace education in senior high schools in the Awutu Senya East Municipality of Ghana.

1.8 Organization of the Study

This thesis is divided into five chapters. Chapter One comprised the background of the study, a statement of the problem, research purpose and objectives, research questions, significance of the study, delimitation of the study and organization of the study. Chapter Two is devoted to a review of relevant literature related to peace education. The research approach used to conduct the study is outlined and discussed in chapter three. It includes a discussion on the study area, research design, research approach, target population, sampling size and procedure, source of data, data

collection instrument, validity and reliability of data, positionality, data collection procedure, data analysis ethical consideration and limitations of the study. Chapter Four presents and discusses the main findings of the study. Finally, chapter five presents the summary of findings, conclusion and recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This section reviews relevant and contemporary literature on peace education. Key concepts were operationalized, germane information as regards the implementation of peace education in schools, the approaches employed in teaching peace education in schools, peace education and social solidarity in schools and the challenges confronting teachers in teaching peace education in schools were considered. It also discusses the theoretical underpinning of the study and the conceptual framework.

2.1 The Concept of Peace

In a world of strife, the concept of peace has become a common norm. From prehistoric times to the present, humans have shown a strong interest in peace. In addition to being a nice term, the word peace also alludes to a peaceful society and a beautiful earth. Peace is the ultimate ambition or expectation that anyone aspires to attain personally and that everyone expects to be achieved in society and throughout the planet. People have tried everything they can to achieve peace. As a result, one component of human history is the desire for peace. Peace has been discussed, debated, taught, and researched in a variety of ways.

Senn and Troy (2017) argued that the contemporary expressions of conflict and violence, as well as their attendant mortality, necessitate a global effort to promote peace. Peace is a nebulous notion, connected with a wide range of noble ideals and buried in idealized views of a healthy society, but its precise meaning, or its essential components, are rarely analytically obvious. Peace is not well understood or made-up beyond the absence of war (Fabbe, Hazlett & Sınmazdemir, 2019).

10

According to the peace ambassador, Gandhi (cited in Haynes, 2020), peace comes in varied ways. To Gandhi, peace connotes constructive and beneficial domain or realm whereby people live in co-operation and harmony with understanding of each other. Gandhi revealed that peace is a solidifying element that knit the earth and the many societies together. He equated peace to truth and emphasized that truth is more prudent. In the same scope, peace is built on mutual friendliness and having good will with all humans. "Peace as the way the word sounds has to be taken seriously and viewed from society's culture, differences and identities of the people all over the globe" (Dutta, 2008; p.12). Dutta intimated that peace is a multi-cultural dimension that is needed to provide sanity to all manner of society irrespective of race.

Navarro-Castro and Nario-Galace (2019) confirmed that Galtung, who is a peace advocate, defined peace as a terminology with bipolar meaning. The authors explained that peace is the complete nonexistence of direct or personal violence and the manifestation of social justice for all persons. They noted that researchers and educationalists seem to be content with the segregation of the peace concept into two: positive and negative peace. Positive peace here denotes the manifestation of justice for every individual so that conflict can be eradicated if not entirely whereas negative peace centers on the nonexistence of violence. It must be accentuated that peace is never earned nor achieved by chance. It is neither implanted nor replaced. People must plant and nourish it. In this aspect, peace might be understood as a state free of devastation, fear, injury, danger, or physical attack. It does not imply the absence of conflict, as society can experience peace in the midst of conflict.

2.2 The Concept of Education

Education is inexorable from the lives of humans. According to Bhatt (2020), "education" is derived from Latin "educare" or "educere". Educare means "to raise" or "to nurture," but educere denotes "to bring alive" or "to drag forth." Others say it is derived from the Latin word "educantum," has two aspects. "E" denotes a movement from within to without, while "duco" denotes growth or advancement. An examination of these terms reveals that education attempts to provide even a nutritious environment for a student or kid to bring out and develop the latent potentiality that lies in him.

Education is often acknowledged among the most crucial cornerstones of new global human progress. The United Nations Convention on the Rights of the Child identified education as one of the fundamental human rights (UNESCO, 2020). The idea of education is the process of enhancing people relating to a particular goal (Turkkahraman, 2015). To Turkkahraman, education in its broad outlook centers on the social, psychological, moral and biological sphere of every individual's development. He emphasized that, in today's world, this procedure has evolved into a regular and structured framework that is executed out in a regulated and programmed manner. The school is indeed a vital part of such a framework. Amongst the most significant centers of educational institutions is the school where education is carried out collaboratively. It is in this view that all channels of education should be used to influence traditions, values and sanity of the generations yet unborn (Kolleck, 2017).

Education is a field concerned with techniques of teaching and learning in schools or school-like settings, as pertains to numerous non–formal and informal socializing approaches (Patel & Dodiya, 2021). Patel and Dodiya adduced that education might

well be deemed as the propagation of a society's ideals and acquired knowledge. In this perspective, it is analogous to that which social scientists allude to as socialization or enculturation. Education in itself is intended to help students learn a culture, shape their behaviour in maturity, and orient them onto their future place in society (Mathews & Savarimuthu, 2020).

According to Wiafe (2021), prior to the advert of colonial masters, who established a formal education system aimed at the upper classes, schooling in Ghana was mostly informal and predicated on apprenticeship. Wiafe intimated that in pre-colonial Ghana, economic activities were centered on agricultural output shared among families, and members of each home specialized in supplying basics such as cooking facilities, housing, clothes, and furniture, and commerce with other houses was therefore performed on a relatively small scale. Also, there was very little necessity for work in or around the home, which would have required discipline, morals, as well as skills in via a formal schooling system (Akurang-Parry, 2002). Ghana's economy evolved into a combination of agricultural and formal economies following colonialism (Akurang-Parry, 2002).

The educational system in Ghana is composed of three components: basic, secondary, and university education (Bingab, Forson, Mmbali & Baah-Ennumh, 2016). Education through the establishment of schools and colleges, the development of facilities, the introduction of peace, law, and order, the bringing together of every ethnic groups to form nations, which will lead to the development of global trade, a single language, community building, and the minimization of ethnic conflict (Adu-Gyamfi and Anderson, 2021), and thus the preservation of the country's peace. Significant issues in education exist, including major shortages of educated teachers,

classroom infrastructure, and learning materials, especially in rural communities. The recent implementation of free secondary education was an attempt to reduce Ghana's high dropout rates (Duflo, Dupas & Kremer, 2021). Although education can be viewed in various lenses, the study focuses on education that teaches peace at the secondary school level. This means that education in this context can be well-defined by the research as the process upon which individuals are taught to acquire knowledge and skills needed for their growth and for propagating along with sustaining peace in their surroundings.

2.3 The Concept of Peace Education

According to Navarro-Castro and Nario-Galace (2019), peace education has been defined as the effort to promote the knowledge, skill sets, perceptions, as well as morals necessary to accelerate in more behaviour change which will help kids, youth, and the greater adults to prevent conflict and violence, both explicit and structural; to resolve disputes nonviolently; and also to set the conditions enabling environment to peace, regardless of whether at an interpersonal, intergroup, societal, organizational or state levels. Peace education contributes to this worldview development by encouraging unity-promoting attitudes and practices.

Wessells (2015) maintains that peace education is a method of educating youngsters for peace and reducing violence and social injustice. According to the Wessells (2015), peace education can take place technically in classrooms, but it can also take place unofficially at home, between schoolmates, in the neighborhood, and in mainstream culture. In common parlance, peace education promotes learning that endorses attitudes and ethics which stimulate nonviolence and social justice. Peace education teaches tolerance, love and kindness, and a feeling of social togetherness; it

develops specialized skills for dealing with disagreement via nonviolent tactics. Wessells continues that peace education aims to train people to support peace and social justice or to perpetuate socially built patterns of violence and injustice. It is comprehensive in that it tries to foster continuing training for peace at several levels, including people and whole societies. Gur-Ze'ev (2010) contended that the difficulty of legitimizing peace education as an academic profession, an area of study, and a much-needed educational practice is highly challenging.

Peace education can be described as the parts of formal and non-formal education that are applied in and out of school to eliminate discrimination, stereotyping, violent behaviour, rejection, and destruction among groups (Nsikak-Abasi & Nneji, 2010). Nsikak-Abasi and Nneji stressed that, this concept implies that people are susceptible to violence, and that it can only be averted via deliberate human involvement. Peace education cultivates introspective and critical thinkers, and erases in their brains the desire for fighting, discrimination, and all types of bad impulses, meanwhile instilling in them the culture of peace required for harmonious living and peaceful rapprochement. For that reason, peace education entails the enactment of programs aimed at changing people's attitudes toward peaceful living rather than violent life (Nwafor, 2007).

Other scholars have also indicated that peace education is conceptualized as activities aimed at eradicating negative attitudes by providing a venue for individuals to come together and get to understand, trust, and collaborate with one another, allowing them to coexist (Agarwal, 2011). Agarwal alluded that peace education efforts thrive when individuals have the pleasure of knowing and establish common ideals that promote peaceful coexistence. This concept of peace is backed by the belief that peace is an

ongoing process that may be achieved and regenerated. Peace education is appropriate in regions in which there is conflict and a need for peace building. The essence of impartiality and reliance among individuals, as well as the desire to protect each other's wellbeing via equal resource distribution (Anim, Bordoh & Twumasi, 2022). It is in this context that the study conceptualizes peace education as that learning process which imbibes into learners the knowledge, moral skill set and attitudes that is needed to completely eradicate violence and all forms of behaviours that fester destructive conflict to promote social development in and around the country.

2.4 The Concept of Teacher's Perception

Maba (2017) defined teacher perception as a certified teacher's reaction to whatever is observed when educating, teaching, instructing, supervising, training, examining, and assessing students of varying ages along the educational pathway, which is influenced by that of the educator's beliefs and opinions. Maba demonstrated that differences in instructors' understanding and perceptions will result in varied judgments of each teacher. The difference in the instructors' understanding shapes the way a certain student or point of view on a subject is assessed. Maba further noted that instructors' perceptions may be categorized into 2 types: desirable or positive perceptions and negative perceptions. A desirable teacher perspective will serve as a solid foundation for responding to any learner-related issues and other concerns. Meanwhile, a negative view will become an obstacle to the implementation of learner-related regulations and other areas of education.

It is worth to note that teachers' ideas or mental pictures regarding their classroom teaching and pupils, which are molded by their prior knowledge and personal experiences can shape their professional actions (Rahman, 2018). Rahman posited

that teachers' experiences may well be related to their lineage or heritage, job, religion, or community. All of these factors, and more, influence an individual's personal lens and how they perceives others. Understanding and enhancing educational processes rely on teachers' beliefs, behaviour and attitudes. Even when instructors have limited knowledge about their job, they automatically generate views of it, some of which may be based on stereotypes. This proclivity might result in misunderstandings (Siegel & Daumiller, 2021). That notwithstanding, Dias-Lacy and Guirguis (2017) teachers' views naturally nurture the inclination to build ways for dealing with obstacles in their everyday professional lives as well as in their overall well-being, and they affect students' learning environments and influence student engagement and progress. This means that unless teachers' perspectives are taken into account, the issues they experience in their everyday job will never be addressed. When the instructors in issue are not even at peace with themselves, this may have a significant impact on how they teach and conduct peace education.

2.6 Teachers' Perception of Peace Education

Faheem and Iqbal (2021) conducted a study that postulates that instructors have favourable perceptions regardless of their proximity and views this as a valid cause to introduce such peace into the curriculum for the greater welfare of the society. It is expedient to allow students to be wide-open to the histories of their motherland and understand the need for peace. In this vision teachers are of the view that social studies is the best subject intended to help pupils as well as the informal education sector plus families and communities to have a wider lens of peace education (Okeke, 2018). It is a topic that teaches students how to build a knowledge of their environment. It also challenges them to cope with and handle the pressures of their environment. He intimated that social studies teach students how to coexist peacefully

17

in a community with many distinct groups. Students study about socialization, conflicts, heroism, ethnic diversity, human rights, and a variety of other issues. Social Studies is intended to teach in students the values of discipline, tolerance, and other behaviors that promote harmonious relationship among individuals in society. According to the findings of Okeke, teachers believed that they should partake in peace education seminars or activities as part of their on-the-job training even though they act as mentors for the pupils.

The work of Deveci et al. (2008) depicts that there are little studies that relate teacher education and perceptions to peace education in literature. The scholars study revealed that 3 out of the 4 teachers link the notion of peace with calmness, affection, respect, friendliness, tolerance, togetherness, and equality. Peace is associated with a joyful existence, a setting free of conflicts and nuclear threats, and respect for other opinions. Deveci et al (2008), studies found that peace education should entail boosting people's knowledge of peace, teaching pupils how to tolerate diversity among people, and objectively providing them with principles such as solidarity, fairness, respect, and tolerance. According to these authorities, the teachers espoused that peace education should be infused into educational curricula. Teachers' justifications include promoting societal peace and concord, instilling tolerance in youngsters, ensuring globalization, assisting people in improving their personalities, and reducing violence. Assimilating peace education into education programs should be accomplished through the use of social studies (Ay & Gokdemir, 2020), civics, and life knowledge courses, while other courses may also be employed, according to the teachers.

In a most recent study conducted by Ay and Gokdemir (2020), they realized that teachers' perceptions have not been taken into account throughout the years, which has had a significant impact on the need for peace education in various institutions. Ay and Gokdemir (2020), studies established that each teacher had a significant role for peace education. Perceptions of the teachers' in the quest for peace are critical for the establishment of effective peace education. Scholars believe that proper values should be accepted in order to develop individuals and their identities that adhere to family and society standards. Value education serves as the foundation for the development of an egalitarian society and social peaceful coexistence. An open and fair atmosphere should then be created in order for social and political laws to be implemented. Individuals gain a better understanding of democracy and civic ideals in this manner.

According to Andersson and Zaleskien (2011), peace education projects are intentional educational layouts that educate the value of peace. The absence of a value for peace relates to the social notions such as violence and animosity (Ubogu, 2016). Mishra (2012) studied the creation of a peace education educational program for secondary schools and found that peace education must be handled in four stages. These really are individual peace, school peace, national peace, and global peace. As Sahibzada (2020) asserted that instructors have a favorable perspective regarding peace education which is a good prospect in consonance with the subject matter.

Elmi (2009) found that peace educators who utilized varied peace education programs like cultivating peace in their courses believe the program helps to promote a culture of peace. They believe the curriculum is adaptable, practical, and timely. Teachers feel the peace education program is age-appropriate and an excellent match for the

19

curriculum. Furthermore, the teachers agree that the peace education curriculum is beneficial since it promotes conflict resolution, communication, and listening skills. Educators also remarked that the curriculum imparts principles that are relevant to the learners' life. They feel that this approach adequately balances the demands of educators and pupils. Elmi further adduced that in order to address the problem of violence, educators need a curriculum-aligned program that teaches conflict resolution mechanisms, peace principles and tolerance. Students require these talents to lead a good lifestyle. Teachers feel that peace education programs help to create a culture of peace. Teachers shared program examples that had a significant influence on the pupils they witnessed. A teacher expressed a desire in imparting vital lessons about nonviolent resistance and peace to her pupils, and the Peace education program provided her with that chance. Peace education programs produced various positive impact on the learners who engaged in them, and school culture improved in terms of fostering peaceful conduct (Velez, Angucia, Durkin, O'Brien, and Walker, 2021). Reflections from teachers and administrators revealed that a strategy centered on peaceful communication leading to nonviolent behaviour was beneficial in their schools (Velez, Angucia, Durkin, O'Brien, & Walker, 2021).

According to Khan et al., (2021), teachers were more concerned about the correct implementation of peace education programs on senior high school pupils. When compared to parents, school heads were more willing to apply peace to pupils. According to a prior study by Simotwo, Kandagor, and Kiprono (2012), whenever there is peace in the society, there is no conflicts or animosity. Peace is particularly beneficial in minimizing disputes and uncertainties, as a result of which psychological issues such as anxiety, depression, and stress are minimized to the fullest.

According to Hussain et al. (2022), teachers reasoned that they had a clear understanding of human rights and duties, and that it was their moral right to respect the rights of others. Any human was equal under the law, and disagreements could be resolved using the available norms. The educators were aware of the equality of all citizens in the court of law and felt that discussions for consensus growth to tolerate a wide range of viewpoints in order to maintain peace in society are extremely important, which may be communicated to pupils through school education. Hussain et al. discovered that trained teachers had the opinion that they respected all cultures, groups, different faiths, and multi-ethnicity.

Similarly, they had a feeling of understanding to complete the obligations and change of behaviour of the person to preserve internal harmony in the community. They realized the importance of cultural variety in achieving peace. Hussain et al. concluded that secondary school teachers had established an understanding of peace education and were attempting to teach their pupils the relevant ideas, allowing them to have comprehensive knowledge and problem-solving abilities without the use of violence. Correspondingly, Reardon (2001) underlined the need of developing reciprocal harmony and settling conflicts without resorting to violence. According to Olowo and Kajaye (2018), as quoted in Olowo and Fakolujo, 2021), teachers proposed that a nation would be able to attain national peace by re-positioning and inculcating peace education within schools ranging from primary school to higher education. It is important to mention that the review helps to prepare future teachers for peace and to foster a favorable attitude toward peace in young brains. It is critical to look beyond the present debates to identify the ideals that underpin them and how conflicts between opposing values may impede progress toward peace.

2.7 Implementation of Peace Education in Schools

A great approach towards the effective execution of peace education has been identified and considered important for West Africa by West Africa Network for Peacebuilding (WANEP, 2012). According to West Africa Network for Peacebuilding (2012), there are two broad methods of implementing peace education in schools. One is the integrative peace education structure which is where the education incorporated the peace studies programs into the already existing curriculum. The second is the independent peace education structure where peace education is studied separately as a subject or course. It needs special training and specialization of teacher and regulatory bodies to implement. To WANEP, the operationalization of peace education or studies can be realized by zooming on key stakeholders that are regulatory agencies, implementers, influencers, funders and beneficiaries. They opined that the regulatory agencies are agencies established by an act of parliament to ensure the functioning of the system. Implementers on the other hand are the professionals with the know-how to ensure the implementation processes. The influencers here are not involved in the implementation process but their actions may result in the success or failure of the program like the parent-teachers association. The funders also provide financial assistance to the program. They stated that this stakeholders approach should be the bedrock for institutionalizing peace education in West Africa especially Ghana.

Institutionalizing peace education can be realized successfully over time and at two stages namely the teacher preparation stage and the curriculum stage (Akudolu & Umenyi, 2016). They emphasized that teachers are the first point to think of when embarking on peace implementation at various schools. Akudolu and Umenyi (2016) in their studies espoused that the establishment of peace education cannot be achieved

22

if teachers, who are the primary curriculum implementers, lack the requisite knowledge, attitude, and abilities for peace education training. There is thus an imperative need for a rewrite of teacher education programs to help ensure that tutors are endowed with adequate knowledge, attitude, and skills for peace education in order to plan and implement peace curricula and make a significant contribution towards the formation of lasting peace in society. At the curricula stage, peace education should be implemented right from the basic level to the College level. This can be solely done by introducing peace topics and courses like religious and moral values inter alia. According to Bar-tel (2012), cited in Koroye and Igbinedion, (2018), revealed that if teaching and learning materials are made available and adequate, students and teachers can develop the expertise or attitudes and skills through the operationalization of peace education to assess and manage the variety of factors which can predispose them to dismiss events or violence in the surroundings in which they find themselves.

In the light of this, Koroye and Igbinedion (2018) highlighted that the opportunity for the successful execution of peace education is not only reflected in the states peace agreement through the fulfillment of human rights for the people, but also the country's education must adapt to the characteristics, potential, and needs of the local community. As one of the autonomous regions with particular advantages, the local government administration of Ghana should express optimism for broad education reform across the country. It is worth to notice, that the government should include the motherland's history and peace treaty into the educational curriculum, from preschool to senior high school (Zainal et al., 2020). Notwithstanding Thalal's (2010) claim that peace education must be introduced immediately to ensure the durability of peace, as Ghana has been denied peace education for too long. Conversely, Lauritzen

23

(2013) corroborated that, lack of motivation and unwillingness to implement peace education in schools are two causes for lack of motivation and unwillingness to implement peace education in schools. Harber (2019) also confirmed that the majority of empirical evidence on peace education implementation is bad due to unfavorable political settings. Some peace education programs demonstrate the feasibility of carrying out activities with little or no indication of systemic transformation.

Navarro-Castro and Nario-Galace (2019) revealed that peace-related books and materials are very much paramount towards the implementation of educating the masses for peace. They established that a unique area of the school library houses a specific collection of books and other resources on peace and nonviolence. As a result, both teachers and students will have easy access to the collection. Similarly, visitors from the outside can come to inspect the collection for usage with the right policies to follow for the benefit of society and individual harmony.

Accordingly, Nwakpa (2015) clearly identified that peace can be imparted and implemented in schools by the acknowledgement and introduction of good virtues and values as love, kindness, trustworthiness and a host of other. School, as among the socialization agents, has the power to make or break a whole civilization based on the information it teaches to its students. Whatever kids are taught at a younger age is permanently imprinted in their minds and is practiced also. This is backed by the biblical text, "Teach your children the path of God, so they will not stray from it as they grow." Thus, if excellent qualities are taught to children in elementary schools, they will undoubtedly develop with such virtues, and vise - versa. A society which wishes to have and enjoy peace should, just a matter of priority, establish a peace education beginning in preschool and continuing through higher education. Peace

education will lead to conformity and less violence, and both will result in a peaceful society.

According to Anim, Bordoh, and Twumasi (2022), school is an important venue for the propagation and implementation of peace education. Admittedly, the school curriculum to peace education regards the school system as a key agent of social change, with the emphasis in this context on leveraging the school to reform people's attitudes and create constructive relationships throughout societal structure. They agreed that developing and implementing national policies is critical for effective peace education efforts in schools. In Israel, for example, researchers discovered that peace educators are being forced to undertake peace education programs at schools due to the country's absence of legal peace education regulations (Zembylas & Bekerman, 2013). Because there was no national policy, non-governmental entities and private institutions in Israel provided peace education, which lacked broader scope and a feeling of nationalism (Andersson & Zaleskiene, 2011).

Furthermore, the adoption of national policies in other republics like Sweden prepared the way for the implementation of peace education in schools as well as other formal and informal setups to promote peace, tolerance, human rights, and resolving conflicts (Andersson & Zaleskiene, 2011). The literature reviewed clearly depicted that certain preconditions are required to ensure proper functioning and teaching of peace education in schools, as identified in the write-up, to stimulate and facilitate the effective and efficient teaching of the young generation to live a good lifestyle in a violent conflict-free environment.

2.8 Approaches of Teaching Peace Education in Schools

Mishra (2015) believes that peace education at academic institutions should be action-oriented rather than abstract. This should be seen as participatory rather than passive teaching and learning. Carter and Vandeyar (2009) have argued that transformative pedagogical approaches may be used to carry out peace education initiatives. Peace education seeks to influence societal values and attitudes in a constructive way. Cultural inequities and social restrictions are encountered in schools since they are cultural institutions. There are two focal ways and means to peace education, according to Matindi (2013). First, there is the integrated approach, in which peace education is incorporated into the official curriculum. This gives pupils the prospect to think clearly about current disparities. The second approach involves delivering peace education outside of the regular curriculum and in a non-formal education manner. Matindi (2013) stipulated that integrative approach supporters say the school systems have the central authority, credibility, methods, and conditions required to craft a peaceful community. Non-formal education proponents, on the other hand, say that non-governmental peace education initiatives have much more design flexibility that are less restricted by the government. Some philosophers argue for a hybrid of such two to produce an even more balanced program. They argue that focusing solely on formal or non-formal is bound to fail because the two approaches are totally not exclusive.

Peace education could be studied in schools and colleges by using several approaches which include discussion, imagination exercises, role playing among others (Navarro-Castro and Nario-Galace, 2010). Navarro-Castro and Nario-Galace (2010) explained that small-group discussions are used as a tactic to simply allow participants' voices to be heard. A conversation must be founded on real facts and well-thought-out ideas in

order to be most effective. This approach allows learners to clearly understand what is taught practically.

In the context of peace building and education, storytelling involves telling a narrative or narrating a story; however, it does not imply narrating a creative story, but rather the retelling of one's own genuine story. Every individual or group has his or her own narrative to tell, and comprehending stories from the perspective of that particular person or community can assist the other to sympathize with the storyteller, decolonize one's thinking, and promote peace (North East Institute of Social Sciences and Research, 2021). Bush et al. (2011) contended that storytelling may have both good and bad sides. Consequently, a 'poor' storytelling effort may be much more than a non-productive venture; it may have negative consequences, such as further alienating communities, perpetuating stereotypes, heightening mistrust and misunderstandings, and many more.

Bolstad (2017) also revealed that role-playing as peace education method is a proficient way of learning and applying peace in our everyday society. Bolstad emphasized that the role-playing method is designed to get people to "experience" the problem rather than simply trying to rationalize it. Role playing ultimately fosters sensitivity and a better knowledge of other people's perspectives. Role-playing has the ability to strengthen both psychological and empathetic learning. But one of the issues associated with the role-playing approach is that some parents felt worried especially seeing their ward play some terrorist and violent roles. Additionally, Durmaz (2020) also remarked that many music and poetry include messages about peace. Poetry and music have always piqued people's interest since their inception. People attempted to express themselves via music or poetry. Music education for pupils helps them grow

27

and educate their life expectation, interpretation, inventiveness, and thinking framework. Empowering students to hear to or read them, pick their favorite quotes, and analyze messages assist them in learning basic ideals of peace education and wanting to teach them in a more creative manner (Navarro-Castro and Nario-Galace, 2010; Cabedo-Mas, 2015; Durmaz, 2020).

Holloway (2020) also indicated that visualization is an approach that makes use of the observable skills of sight, hearing, sensation, and emotion. The practice has proved beneficial in stimulating the subconscious mind in a favorable way in order to identify chances, connections, and other resources required to achieve large or little goals. Participants benefit from the visualization exercise because it encourages them to engage their imagination. It encourages students to propose solutions rather than just exposing or opposing bad circumstances. It is in this sense that Matindi (2013) was critiqued in his study that discovered that there were no consistent ways to peace education, and as a result, teachers used a variety of tactics.

Peace educational initiatives have endeavored to address criticisms of rationalism, colonial teaching, and nationalism in a diverse way. Despite current traditions of Peace Studies education in its realist, idealist, or critical forms, Cremin, Echavarria and Kester (2018) saw transrational peace education as an excellent example of any way to understand peace education. This method begins with a critique of a solely rational educational notion of peace, and then proceeds to develop a set of embodied pedagogies that engage humanity in all of their capabilities, also mental or psychological dimensions. From a logical perspective, Wolfgang Dietrich (cited in Cremin, Echavarria and Kester, 2018) contends that reason is not the only factor crucial to our understanding of peace. As humans, we are rational, but also a lot more,

28

such that peace includes psychological and spiritual components in addition to emotional ones. In so doing, transnationality is an idea that combines reason and critical judgment while also being open to transpersonal and systemic approaches.

Peace education approaches can be described as being founded on criticisms of structural circumstances of violence that encouraged the growth of peace and conflict, and they can have a revolutionary appeal if combined with critical educational approaches where critical peace education could also be considered consistent with a "feminist" worldview (Pineda & Meier, 2020). Another approach to Peace education is used to help resolve chronic national disputes between groups of diverse social origins (Bickmore et al., 2017), along with conflicts between ethnic groupings (Salomon, 2014), and religious conflicts (Montgomery & McGlynn, 2009). Pineda and Meier established that peace education is essentially capable of resolving social problems connected to inequality, which are sometimes confused with political opinions based on social justice principles. Peace education aimed at resolving national violent actions, on the other hand, might have a right-wing ideology in the notion of supporting a military strategy that depends on security forces to suppress social discontent.

Furthermore, peace education is a pedagogy on international peace that tries to solve and avoid disputes between states. Students are educated to be citizens of the world concerned with world peace (Harris, 1999). Another approach to peace education is informed by the American syllabus and instruction tradition. A technocratic focus is placed on peace education aiming to develop conflict resolution competencies. This emphasis on techniques for resolving conflicts in the family and school, as well as knowledge first at micro-curriculum level, strives to empirically test the purported

29

effects of peace education (Deveci et al., 2008). A few of these curricula were also concentrated on conflict-resolution training in terms of skills or resources and capabilities (Cremin, Echavarria, and Kester, 2018). Pineda et al., (2019) identify a peace education strategy that occurs when religious education, teachings of many belief systems, morph into peace education. As a result, all Christian or Hindu dogmas are transformed into peace education. Various applications of peace education demonstrate that a pedagogy based on the term "peace" is used to legitimate technological, political and religious educational goals.

The review is important to the study because approaches based on the notion of peace cope smoothly to the minds of individuals in a broad spectrum of educational programs. As a result, in this perspective, peace education should be viewed as a changing discourse rather than a monolithic strategy that may be collaboratively discussed and incorporated into various national policies and be used by teachers throughout their teaching and learning activities.

2.9 Peace Education and Social Cohesion in Schools

Douwes et al. (2018) clearly explain social solidarity as a component of human interaction that highlights the supportive social link that binds a group together and is appreciated and recognized among all members of the group. Solidarity is motivated by a variety of factors. Attachment and established cultural standards are motivators for some, whereas logical choice and self-interest are catalysts for others. According to Chepkuto et al., (2014), education is crucial for fulfillment, imparting reading and numeracy skills, continuing growth, as well as for social functioning. A society that promotes peace education to all members of society will make progress toward peace and solidarity, because education, in general, will empower individuals to form ideas

and act on matters involving social development. Social development is concerned with addressing the soft issues of development, such as inequality, poverty, and injustice, among others (Abramo et al., 2019). This capacity is critical for propagating global principles such as human rights, peace, tolerance, understanding, and democracy.

Franco (2010) views peace education as that which fosters solidarity by instilling the ideals and attitudes required for self-development, bettering one's welfare, and active involvement in societal structure. Most significantly, peace education strengthens social solidarity by providing a forum for individuals to think, form ideas, and contribute through the promotion of social responsibility, tolerance, and broadly accepted respect for human rights. In schools, peace educators educate students on how to resolve problems without using violence, respect all forms of life, and take part in social justice activities alongside their pupils. They aim, among other things, to encourage multicultural and peaceful dialogue and to imagine a conflict-free future.

Additionally, Wessells (2015) established that peace education fosters cooperation, compassion, and the sense of social interdependence while also improving social skills. He explained that peace education emphasizes on social justice principles in schools to create skills for coping with peaceful conflict, along with socio-emotional and tribal affinities in order to deepen social solidarity among people. He argued further that formal schools not only give information and skills to the majority of pupils, but they are still an outstanding academic setting for socio-cultural growth, orientations, and attitudes. Schools that adopt peace education initiatives have been demonstrated to have valuable benefits on child attitudes and collaboration, as well as

being less likely to be violent and academic failure tolerant in terms of enhancing positive visioning of our young future leaders.

The significance and emphasis on peace stems from the reality that peace and education are inextricably linked features of people and civilizations. No human society is genuinely progressive until education is provided, and no education system is sincerely advanced unless it is founded on universal notions of peace and solidarity. On the other hand, solidarity is a salient component of education, because education, in turn, is a basic and essential component of social growth, particularly in a more unequal society. People of all ages can benefit from peace education, which can be offered in both academic and informal settings (Huss et al., 2021). Peace education programs, which often include civil society groups, schools, tribal elders, and the media, bring together diverse sections of society to develop social solidarity via public dialogue (Adeleye and Ajao 2019). Agbaje (2021) argued that because of the wide range of topics addressed by peace education, efforts are mostly defined by culture and circumstance, implying that peace education and fostering solidarity among all people are inextricably intertwined.

According to Simpson (2018), during long-term conflicts, the social networks and welfare structures that provide assistance and regulate well-being frequently disintegrate. The subsequent absence of family and societal cohesion, shared heritage, or supportive relations can contribute to depression and stress-related disorders, notably in children and youth can affect their studies in school. To Simpson (2018), peace education prepares educators to offer training meetings in schools and community centers to encourage peaceful relations and to give outreach and mentorship.

32

When peace education is taught in schools, students could be used as a means to spread peace. In the same light, the review is relevant to the research since the institutionalization of peace education in schools aims to eliminate barriers to social cohesiveness and rebuild social networks by encouraging agency and creating opportunities for action to benefit the citizenry.

2.5 Challenges Teachers Encounter in Teaching Peace Education in Schools

Various factors constrain the efforts of teachers to introduce and educate learners about peace education. According to Turk (2018), peace education in senior high schools in Turkey is yet to be implemented and approved by significant players, yet certain small components of peace are taught in schools. Despite remarkable investment in teacher training for peace education, instructors in Africa, in particular, have challenges in teaching peace education.

To Morales and Gebre (2021), instructors face a variety of problems while implementing peace education, including time to concentrate on larger themes and resources that might enable crucial participation among students. They showed that even while teachers acknowledged using pedagogic tactics that focus on discussion and participation, nothing is said about how they integrate their teaching approaches and students' voices to determine the course contents. The dominant narratives of peace and violence, and hence which subjects are worth addressing in the course, are still almost entirely reliant on the opinions and beliefs of the teachers. While offering a general model or range of themes provides educators with starting ideas for what subject may be presented within classroom settings, it has become obvious that educators require assistance in addressing local concerns and empowering students to articulate their perspectives of conflict and peace.

Similarly, Enaigbe and Igbinoghene (2016) stated that the difficulty is a lack of relevant and comprehensive peace education curriculum that can be used to meet the needs of the country. A number of nations have designed peace education curricula for schools, which often include activities such as communication, collaboration, and problem resolution, among other things, without which the goals of peace education would not be met. According to Enaigbe and Igbinoghene, in order to attain the goals of peace education, a school system must be prepared for dramatic changes, such as creating new teaching goals and defining new curricula as well as presenting a new school textbook, producing teaching materials, and educating instructors to foster a peaceful school atmosphere.

A study conducted by Clarke-Habibi (2018), found that teachers encountered open hostility, derision, allegations of ethnic treachery, and defamatory statements from coworkers and officials who resisted interethnic engagement and reconciliation in the early stages of education for peace. Students were allegedly subjected to stressful and even unpleasant meetings with political populists inside their own neighborhoods. Clarke-Habibi (2018), recounted examples of secondary school pupils being accused of betrayal, treason, and 'abandoning history' by residents from their own ethnic community after participating in inter-regional peace activities in 'enemy' land. Teachers reportedly voiced concern about parental backlash if they initiated class discussion on delicate topics such as intercultural communication and peace. The author confirmed that discussing ethnic relationships and social justice very publicly, even within maturity level ways, risks intensifying social and political tensions in the classroom and the rest of society.

Further, Clarke-Habibi indicate that some too were apprehensive that their jobs would be jeopardized because full time work was informally contingent on political compliance. Pupils were afraid of introducing themes that may be viewed as political in the classroom for fear of causing divisiveness and jeopardizing their careers.

Insufficient finance, particularly funding dedicated to peace education, is a key issue (Jimba et al., 2020). According to Jimba et al., money is an essential component of any educational system. It gives the necessary productive capacity for education to purchase human and other resources. Education might be rendered useless in the face of a lack of funds. Its issues become much more tolerable with an abundant supply, albeit they do not disappear. Matindi (2013), identified a number of potential problems that have hindered instructors and the implementation of peace education. Among these issues is a lack of a comprehensive peace education curriculum that is tailored to local requirements.

Inadequate coordination and cooperation among peace education program players, a lack of well-articulated goals, objectives, and methodology, and insufficient financial support for peace programs. There is a lack of shared interest among all actors in the execution of peace education. Ouma (2014) stated that engaging additional instructors and introducing examinations and assessments might ease the obstacles of popularizing peace education in multiple schools and colleges to lessen the challenges of teaching peace education in any educational institution. Teachers specified that chiefs should ensure that almost all children attend school in order for everyone to gain. Eliminating tribalism via peace initiative conferences and church operations should be prioritized as part of the process.

35

As per Brantmeier (2013), the problems in effectively implementing peace education and its curriculum in school settings originate from ethnic, racial, national, and religious imbalances and hostilities. Inter-community rivalries or conflict among communities have a negative impact on the teaching of peace education in schools. These types of discourses invariably generate intense animosity that is integrated into each society's socialization processes as a result of conflict-related emotions and cognitions are conveyed to current generations (Brantmeier, 2013). As shown by Khairuddin et al. (2019), it seems difficult to effect change in Malaysia's educational system owing to religious and political influence. Among the variables were population redistribution carried out to satisfy political interests, which resulted in disputes between two major ethnic and religious groups, Muslims and Christians, making conflict more likely to arise when peace education was implemented in the country. According to Khairuddin et al. (2019), before incorporating Peace Education as a topic in the school curriculum in any country that shares Malaysia's characteristics of multi-religion, multi-races, and different language, policymakers and other stakeholders should evaluate how it should be implemented.

According to Kadiri (2003), cites in Gift, Osuji, and Okorie, 2011), tribalism, envy, self - centeredness, and chauvinism are the root causes of most ethnic disputes in Nigeria. Cultism has been reported at senior high schools in River State. The incidence of protests and demonstrations in schools as a consequence of disagreements between students and school administration has resulted in poor teaching approaches. Most of these incidents have caused the death of so many pupils, the damage and loss of school property, and the shutdown of the targeted schools, among other things (Gift, Osuji & Okorie, 2011). Gift, Osuji, and Okorie highlighted that the cultural variety, religious conflicts, and tribal feelings that have produced

36

many disputes, uprisings, and political assassinations throughout the years have undermined the notion of unity. Worlu (2010) underlined that cult behavior is an issue that has its roots in Nigerian society. A society marked by the unequal wealth distribution, unequal access to quality education, and a bleak future for kids will only generate hostile youth, undermining the need for peace education to be implemented.

A recent study by Koroye and Igbinedion (2018) discovered that a paucity of teaching resources had a major impact on the implementation of peace education in Bayelsa State. Nnoli (2015) findings further confirmed that a shortage of safety equipment and supplies is a key barrier limiting the implementation of safety education programs in schools. Koroye and Igbinedion asserted once more that students' attitudes have a significant impact on the execution of peace educational programs in schools. This suggests that when instructors and students are subjected to adequate peace education and understanding, the rate of insubordination in the school environment may be lessened.

Additionally, senior high schools are recognized for their requirements as institutes of higher learning, prompting some scholars to highlight additional issues that afflict the administration of peace education in second cycle schools (Madumere-Obike and Onyeike, 2019). Madumere-Obike and Onyeike define the problems as organizational culture, a lack of a comprehensive approach, an absence of follow-up, and a low level of support. However, Osagiede and Idiaghe (2009) mention several Nigerian-based problems. Reform plans that do not reflect reality, a lack of innovative administrative practice, politics, a poor political willpower, an inadequate knowledge and support, and a lack of commitment on behalf of the implementers are examples of these.

According to Jacob and Ahaotu (2021), poor control and supervision of programs certainly impedes the institutionalization of peace education. They noted that, ideally, there ought to be relatively frequent monitoring to verify that standards are adhered to and the administration and implementation process is evaluated. By doing so, the control and inspection team provides positive advice and produces reports to the Schools Council, which will assist to enhance teachers' capacities, the efficacy and performance of the innovations, and the overall success of the program (Jacob and Ahaotu, 2021). Recent studies of Longmuir (2021) depicts that communication is an excellent technique in school administration, particularly in the implementation of peace education. Students, teachers, parents, and staff must all be properly informed on the value of peace education in the school and in the societal structure as a whole. All of this may be accomplished through sensitization, which can be accomplished through dialogues, memoranda, briefings, training activities, and reports.

The findings of Cabezudo and Haavelsrud (2022) suggest that the politicization and redundant information on peace education in various schools remains unproven. There has been a lot of talk about how wonderfully the government is implementing it, but there has been no follow-up effort. This, in turn, blinds the different entities in charge from effectively implementing the program to fulfill its original goal of promoting cohesiveness and societal harmony. However, Santoso and Khisbiyah (2021) alluded that the leadership of peace education in schools is characterized by a lack of collaborative efforts between the school and the community, which accords with the adage that "charity begins at home." All that the school accomplishes may not yield fruit if parents and guardians do not contribute positively by modeling their homes and environments for peace and stability. This review is entirely pertinent to the topic since it clearly illustrates institutional, national, and individual shortcomings

towards the implementation and teachings of peace education in public and private schools. This, in turn, provides the young researcher with an understanding of the issues involved with the topic under investigation, and with the combined efforts of all stakeholders in the education sector, may contribute in alleviating the repercussions so prevalent in the literature.

2.10 Theoretical Framework

2.10.1 Peace education theory

According to Chelule (2014), Galtung claimed in 1975 that there has been no single theory underpinning peace education, however, there is an imperative demand for a new theory. Danesh (2006) presented the Integrative Theory of Peace (ITP) and succinctly discusses the education for peace curriculum (EFP) in this regard. Integrative Theory of Peace is founded on the idea that peace is a psychological, societal, governmental, moral, and spiritual condition that manifests itself in intrapersonal, interpersonal, intergroup, international, and global domains of social life. To Danesh, all human states of being, including peace, are molded by our worldview, which includes our perception of things, human behaviour, the value of life, and social relations. There is an emphasis on four criteria for sustainable peace education, thus a cohesive worldview, a culture of healing, a peaceful society, and a peace-oriented syllabus. Chelule argues that the skills taught are essentially about how to establish peace in ourselves, amongst individuals, in our homes, at the workplace, in local neighborhoods, and within the setting of entire generations.

According to Elachi (2018) Danesh established that, peace, along with all other human states of nature, is the product of three essential assumptions namely cognitive (knowing), emotional (loving), and conative (choosing) competencies. It is inferred

from these positions that the Integrative Theory of Peace Education conceives peace as a broad and multi-faceted construct. It is deduced from the theory that unlike other peace theories that perceive violence as unavoidable, the Integrative Theory of Peace Education stresses that violence is needless and preventable.

The theory's relevance is that for peace education to be successful, it must serve as both a foundation and a way of life. This notion is consistent with Cardozo's (2008) notion of peace education. In his view, peace education cannot work in isolation; it must be integrated into a multidimensional peace building process. It stems from the concept that purposeful policies and attempts to include peace education values into school curricula, starting from the early level, will make a change in how people learn to coexist together. Such a strategy will encourage tolerance from one another, recognizing but embracing their differences and adopting a vision of togetherness. Agbor (2015) found that the real significance of education in addressing people's predisposition for violence and unrest is critical and cannot be understated. Agbor stressed that such education should be given throughout all levels of school, including basic, secondary, and postsecondary.

Elachi (2018) critiqued peace educationists for not having identified the nature or approach that peace education should take or how it may be applied towards peace educational studies. This means it is difficult to implement peace education in various schools. The Integrative Theory of Peace (ITP) on the other hand, has been berated by scholars. For instance, Cremin (2016) argues that the theory adopts a single universal approach to peace education projects, which he criticized because the notions of peace education are not only unclear, but also encompass a greater scope that cannot be addressed by a single theoretical approach. In practice, Cremin (2016) disapproves of

the Integrative Theory of Peace since every type of behaviour becomes a key concern of peace education. He notes that this causes issues in terms of how programs based on the theory may be operationalized to achieve desired results. Despite the criticism labelled against the theory, it is indeed expedient to the study, because it is wholesome, practical, and suitable in terms of providing a firm analytical foundation for explaining or illustrating the importance of a research phenomenon. Thus, the integrative theory of peace is seen as a viable and dependable blueprint to peace education in Ghana.

2.10.2 Relevance theory

The theory of relevance serves as a conceptual basis for comprehending the exegesis of utterances (Xu and Zhou, 2013). According to Xu and Zhou, Dan Sperber and Deirdre Wilson pioneered the theory, which is employed in cognitive linguistics and pragmatics. The theory was clearly influenced by Paul Grice's work and evolved from his ideologies, but it has subsequently become a workable model in its own way (Wearing, 2014). Relevance, a landmark work, was initially published in 1986 and amended in 1995.

According to Wilson (2016), the theory seeks to explain the well-known phenomenon that communicators typically transmit far more information than what is conveyed in a literal way by his or her utterances. To that aim, Wilson contends that expressions of human verbal communication are ostensive in the sense that they call the attention of their addressees towards the notion that the communicator wishes to impart certain information. They naturally declare that they really are "relevant" to respective addressees in this manner. In this technical meaning, a relevant utterance is one from which numerous implications may be inferred at a minimal processing cost for the

addressee (Al-Hindawi & Abdulmajeed, 2017). For this reason, Wilson (2018) stressed that the relevance theory describes how the addressee utilizes the information provided in the speech, along with his expectations about its relevance, actual understanding, and sensory information, to deduce inferences as to what the communicator intended to express. Further conclusions may usually be formed if the speech provides information relevant to what the recipient already knows or actually thinks. The "literal interpretation" of the statement is only one line of evidence among several in this inference process (Spotorno et al., 2015).

These characteristics of verbal communication are summed up by Sperber and Wilson as ostensive-inferential communication (Wilson, 2019). Wilson argued that it is distinguished by two levels of purpose on the part of the communicator. The first is the purpose to inform. The purpose of informing a group of people about something or to communicate a certain content. The second is that of communicative purpose. This suggests the purpose is to educate the audience of one's informative intention (to call attention to one's instructive goal). By implication, peace educators with their teaching expertise try to capture the attention of their students or pupils in any classroom setting to teach the good principles of peace and tell their learners the relevance of maintaining peace in their respective societies and the globe. This phase of the theory (thus ostensive process) prepares learners and creates the platform for the next phase (inferential process) to take place. In this regard the learners tries to make meaning and understanding from what is being taught and the relevance of what is learnt and put to use is what in this case is referred to as the inferential process. In sum the theory clearly dilates how the attentions of learners are captured and fed with relevant information and practiced accordingly.

42

This theory depicts the approach to which peace education can be taught in schools and also fester solidarity at the end-tail of the learners studies. According to critics such as Davis (2019), relevance, in the specialized sense utilized in this theory, is not sufficiently defined enough for it to be measured. In this sense, it is impossible to identify what is more important than what is not. Another criticism directed against the theory is that it is very reductionist, since a single principle cannot account for the wide range of pragmatic facts in communication. Even though the theory is being criticized, the theory is very much relevant to the study because of the essence of the information given to the recipients of the message. The theory would aid the young researcher to pay attention to the importance of teaching peace education to solidify social solidarity among peoples.

2.10.3 Theory of change

The Theory of Change (ToC) is basically a practice that is used to stimulate societal change in organizations or institutions. Theory of Change identifies long-term goals before mapping backward to define necessary preconditions (Brest, 2010). The theory of change has its ancient origins in the discipline of theory-driven evaluation, which similarly gained recognition in the 1990s (Chen, 1990; Coryn, Noakes, Westine, & Schröter, 2011 quoted in Reinholz and Andrews, 2020). Besides this, Reinholz and Andrews (2020) stated that the theory meant to expand further than a relatively simple input-output assumption of evaluation but rather required program professionals to state clearly how they anticipated a program to work, consequently attempting to make their implicit assumptions absolutely clear. The researchers alluded to the fact that this permits an assessor to understand better whatever is being implemented and also why, establishing clear links between a specific intervention as well as its outcomes. Besides attempting to make the rationale of an initiative explicit, it could

be sequentially questioned, reviewed, and adjusted as this is implemented. To them, it is critical to assess complex peace education initiatives concerned with social change. The theory of change was purposefully developed as a tool to facilitate in the clear demonstration of the underlying principles from the start. The course of formulating a theory of change enables the group to come to an agreement on its core assumptions of peace education, which get entrenched in such an explicit product.

Given the complexity (social, political, and ecological) in which those organizations operate, the theory of change process has received attention among a huge spectrum of research and development bureaus attempting to better influence program directions and achievement (van Tulder and Keen 2018). According to Armitage et al. (2019), there are two broad categories attributed to the theory of change: first, a focus into how a program will impact change, and second, an exploratory perspective as to how change occurs quite broadly and how a particular intervention (research, project activity) can make a contribution to favourable change. Core to both of these broad categories, and what distinguishes the theory of concept from other approaches, is a strong emphasis on the systems perspective, wherein possibilities for good results are associated with a diverse set of drivers, presumptions, and cross-scale connections.

Identifying a workable long-term goal and long-term outcomes is an important first step in the process. The long-term goal should be something that everyone involved understands and that the initiative can realistically achieve. In this process, a trained external facilitator is best suited to guide the group to consensus and specificity. After identifying a long-term goal, the group considers "What conditions must be in place for us to reach the goal?" Any such required conditions should be depicted as outcomes on the Theory of Change pathway, beneath the long-term outcome. These

outcomes serve as prerequisites for the long-term outcome. The process of identifying preconditions continues, with fundamental questions such as "What has to be in place for this outcome to be achieved?" and "Are these preconditions sufficient for the outcome to be achieved?" posed along the way. Participants may use markers, sticky notes, and chart paper in these sessions to identify and organize outcomes, surface assumptions, develop indicators, and so on. The facilitator will then typically capture the messy group work in digital form, allowing the content to be expanded, edited, printed, shared, and otherwise managed as the theory develops.

A theory of change in this sense, is a method for expressing basic assumptions and using projects like peace education outcomes to guide its planning and implementation plus evaluation (Reinholz & Andrews, 2020). The theory has been criticized for being too linear, assuming that inputs lead to outputs and outputs lead to outcomes, which is not always the case, particularly in complex social phenomenon situations. Aside from the criticism levelled against the theory, it is relevant to the study because it considers the changes that occur in the organizational space, with the goal of finding the best possible ways to initiate new changes and focusing on how to sustain them. Finding innovative ways to promote peace education in diverse senior high schools is a long-term endeavor that must be carefully planned and executed. Regardless of the criticism, the theory seeks to be significant to the study via this perspective. As the theory would assist the researcher to pay meticulous attention to the changes that may occur in the course of implementing peace education.

2.11 Conceptual Framework of Peace Education

Figure 1 depicts the reformative nature of the peace education model that is proposed in this study. This shows the linkages between the variables and indicates the extent to which peace education can reduce violent conflict among students and society. The framework categorized the perceptions of teachers into two, thus positive and negative impacts.
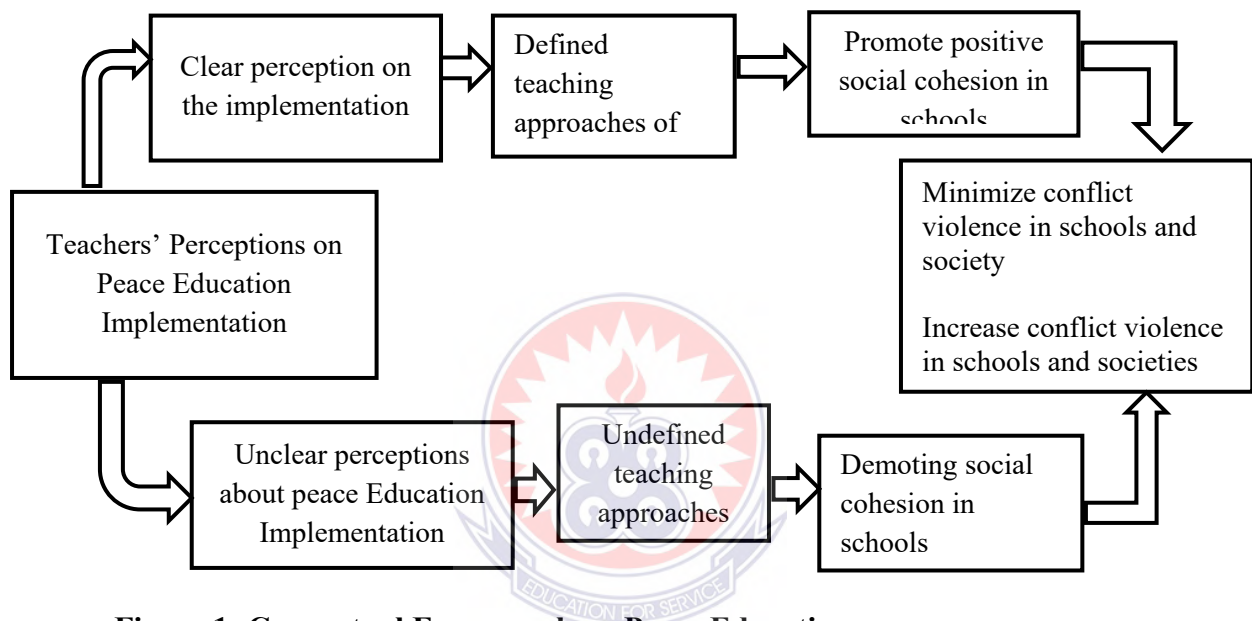
Figure 1: Conceptual Framework on Peace Education
Source: Author's own construct, (2022)

The arrow above as seen in figure 1 shows two important dimensions. The first dimension was the positive aspect of teachers' perceptions that might have influenced peace and the second dimension is the negative implications teachers' perceptions might have on the students and society. The positive dimension of the figure shows that the positive attitudes of teachers toward teaching peace education enabled them to have a clear perception of the implementation of peace education. The teachers' ability to comprehend the concepts of peace education helped them to employ appropriate approaches in teaching peace education. This implies that once the

46

teachers employed the right teaching approaches for teaching peace education promotes positive social cohesion in the school and in society. When all these concepts are executed diligently, it would help to maximize peace cohabitation in schools and societies thereby reducing violent conflicts. The second dimension suggests that teachers' inability to comprehend the concepts of peace education yields negative unproductive results. This implies that the bad perceptions of teachers would affect the approaches that would be employed in teaching peace education in schools giving birth to social disharmony. This stands to reason that when social disharmony is conceived because of teachers' misconceptions about peace education increases conflict or social restlessness. This shows that peacebuilding in schools is dependent on the level of understanding teachers have in order to impact the students to put peace into practice in schools and beyond. It is important to indicate that effective teaching of peace education requires to have inherent qualities and focus that is in harmony with the principles, perspectives, and practices of peace itself.

2.12 Conclusion

In the review of the literature, several definitions have been given to peace, education and peace education. Some theories of peace education have been discussed. The study on peace education is a pertinent program that is needed to be implemented in schools for life and to enriching social solidarity among people with multi-ethnic backgrounds like Ghana. Therefore, it is important to note that, peace education can be implemented by taking note of the vital stakeholders aside from fusing it into school curriculum and studying it as a separate subject. It is worthwhile to mention that peace education may take place in formal or non-formal educational setups using varied approaches to impact on individual's attitude, knowledge, skills and behavior through the use of discussion, imagination exercises, role playing among others. The

review of related literature brings to bear that in propagating the notions of peace education, teachers face challenges that impede the learning process stemming from all structures of the society. Notwithstanding, the emerging theme is that peace education in schools cement social solidarity by reducing violence and promoting respect for all and positive visioning for the future leaders as the case may be everywhere around the globe.

The gap here is that there is little literature about teacher's perception on peace education in senior high schools. Hence this study, seeks to investigate the perception of teachers about peace education in the senior high schools in the Awutu Senya East Municipality of Ghana. The next chapter of the study has discussed the research methodology.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This section deals with the methodology of the study. The section comprises the study area, research design, research approach, sources of data, target population, sample size and procedure, data collection instrument, validity and reliability of instrument, data collection procedure, data analysis procedure, ethical consideration and limitation of the study.

3.1 Study Area

The study was conducted in the Awutu Senya East Municipality of Ghana. The Awutu Senya East Municipal (ASEMA) is one of the newly created Municipalities in the Central Region of Ghana. A report by the Ghana Statistical Service (GSS, 2014) reveals that the municipality was carved out of the former Awutu Senya District in 2012 and established as a municipality by Legislative Instrument (LI) 2025 with Kasoa as its capital.

The Awutu Senya East Municipal is located in the Eastern part of the Central Region within latitudes 5°45' South and 6°00' North and from longitude 0°20' West to 0°35' East and covers a total land area of about 63 sq km about 18% of the total area of the Central Region.The Municipality is blessed with private and public schools which take into consideration the basic schools, senior high schools, and tertiary schools. This locality was chosen due to emerging conflict issues associated with educational institutions in the Municipality. Also, the schools within the municipality are offering peace education, hence, the researcher wanted to interrogate teachers' perception in relation to the issue and ascertain whether or not the peace education in the schools

were well thought out and its attendants effects on the students and the community at large. This is because when students understand the need for peace education, they would work assiduously to avoid any issues that would jeopardize the peace of schools and society as a whole. The study covered two schools. The selected sampled schools included Odupong Community Day Senior High School and Ideal College in the Awutu Senya Municipality of Ghana. These specific schools were chosen for a study of this nature because they had relevant information regarding peace education as pointed out by Hancock, Algozzine and Lim (2021).

3.2 Research Design

The study adopted a case study design to investigate the teachers' perceptions about peace education in senior high schools in the Awutu Senya East Municipality of Ghana. According to Peker, Özkaynak, Arslan, and Tunç (2019), a case study design entails the in-depth collection of data with one or few illustrative cases. In the view of Yin (2009), a case study design helps a researcher to investigate a contemporary phenomenon within its real-life context. Therefore, in order to clearly understand the lived experiences of teachers regarding peace education, this design was considered appropriate.

The utilization of the design as posited by Yin (2013) helped me to study the contextual conditions of the study which is one of the case study design's strengths. It is important to state that the empirical contexts of this study were Odupong Community Day Senior High School and Ideal College. This was a multiple-case study because the researcher studied the phenomenon in order to understand in detail the various dimensions of teachers' perceptions about peace education and strategies for implementing it in the sampled schools. The epistemological stance of this study is

constructivist which is more aligned with the qualitative nature of the study and holds the view that the researcher allows the participants to construct the meaning of their situations to help the researcher understand the concepts regarding the study. This gave the researcher the opportunity to effectively interact with the participants through open-ended questioning to better understand teachers' perceptions regarding peace education and this was guided by an interview guide to allow participants to freely share views about the phenomenon under investigation.

3.3 Research Approach

The study employed a qualitative research approach to seek deeper meaning into the phenomenon under study. A qualitative research approach usually lay emphasizes on the quality of words than quantification in the collection and analysis of data (Tracy, 2019). It was through a qualitative research approach that the researcher used to address his research questions and gather relevant data that were useful for the study under review. This approach was employed because it gave the researcher a holistic and comprehensive overview of how teachers implement peace education in high schools and provide strategic responses in delivering peace education to students in senior high schools. This approach was appropriate to the research problem and questions and the nature of the issue at hand as identified above. This enabled the researcher to ask questions such as what are the challenges encountered by teachers in teaching peace education in senior high school, and how peace education promotes social solidarity in senior high schools among others. These questions sought to achieve the main purpose of the study which aims at helping the researcher to obtain information regarding teachers' perceptions about peace education in senior high schools.

However, it must be noted that despite the strength of the qualitative research approach, it is accompanied by some weaknesses which the researcher was well aware of. This approach was helpful to this study since it gave the researcher the opportunity to seek in-depth knowledge regarding the issues as stake. Abellán (2016) and Creswell (2014) outlined some important qualitative research designs under the qualitative research approach. These designs include narrative qualitative design, phenomenology, case study, and grounded design.

3.4 Target Population

The target population comprises teachers from the sampled senior high schools namely; Odupong Community Day Senior High School and Ideal College specifically Christian Religious Studies teachers and Social Studies teachers in the Awutu Senya East Municipality of Ghana. The study also targeted the headmasters, counselors, and students in the selected schools to seek their views about the phenomena under investigation since they are all key proponent in fostering peace education in Senior High Schools. It is worth noting that these were the people the researcher intended to ideally generalize the research findings on. Shak and Bakar (2014) defined research population as the entire people whom research results are intended to be generalized on by a researcher. The target people were very significant to the study because they met the study's sampling criteria as espoused by Dusek, Yurova and Ruppel (2015).

3.5 Sampling Size and Procedure

A purposive sampling technique was deemed appropriate for the selection of the participants who were knowledgeable about the study. Purposive sampling is a non-probability sampling procedure whereby participants are selected based on a specific purpose rather than randomly as indicated by Ragab and Arisha (2018). This sampling

technique was adopted because the researcher carefully selected individuals such as headmasters, Christian Religious Studies and Social Studies teachers, counselors, and students who have in-depth knowledge regarding the phenomenon under investigation, particularly on peace education in senior high schools. This technique aided the researcher the opportunity to deliberately select participants who are knowledgeable about the subjects. The selection of the participants through the purposive technique was based on two criteria. As noted by Yin (2013), researchers should be guided by a criterion when selecting participants with purposive sampling techniques.

Based on this, the two criteria were used in the selection process. The first criterion relates to participants who were knowledgeable about peace education specifically teachers who teach Christian Religious Studies and Social Studies since their subjects entails some topics on peace education in Senior High School and the second criterion focused the headmasters, counselors and student leaders. The reason for the inclusion of headmasters, counselors and student leaders was that they stood a high chance of giving in-depth information in connection with teachers' attitude of peace education. This underscores the study by Andrade (2021), who posits that purposive sampling technique helps the researcher to select participants who are knowledgeable about the study. Considering the above criteria, I purposively sampled ten (10) participants. These include two (2) Social Studies teachers, (2) Christian Religious Studies teachers, two (2) head teachers, two counselors (2), and two (2) students' leaders.

At the school level, purposive sampling was used to select the two schools namely; Odupong Community Day Senior High School and Ideal College in the Awutu Senya East Municipality of Ghana. The rationale behind the selection of these senior high

schools as relevant cases was to provide the highest probable knowledge on teachers' perceptions about peace education in senior high schools in the Awutu Senya East Municipality of Ghana. In addition, using multiple cases helped the researcher to study in detail the phenomenon under investigation. The selection of these two schools offered the researcher the opportunity to study how the teachers in the various schools understand the implementation of peace education individually with respect to their contextual conditions. This is because as indicated by Rosener (2011), organizations like schools might respond individually and differently in a number of ways to the same environmental demands they have to deal with.

3.6 Sources of Data

The study employed both primary and secondary sources of data. The primary sources of data provided firsthand information from the individuals who had in-depth knowledge about the subject through interview guide with non-predetermined questions that were read to the participants. The rationale was to obtain relevant information from that participants around the specified themes of the research study.

On the other hand, secondary sources of data were obtained via review of important journal articles, books, and published and unpublished thesis. It is important to indicate that non-textual sources such as media accounts which take into consideration the television broadcast and Frequency Moderation (FM) stations on the subject, video recordings and voice, documentation were employed.

3.8 Data Collection Instrument

An interview guide was used to gather data from the participants. This helped the participants to share freely their views with the researcher without any intimidation. The researcher was guided by flexible questions but did not follow strictly on

questions stipulated in the interview guide to allow the participants to express their views about the study under discussion. Antcliff, Keenan, Keeley, Woby, and McGowan (2022), posited that an interviewer using an interview guide should not necessarily follow the exact words written in the guide. The instrument was imperative to the study because it allowed the participants to describe the meanings of central themes in the life world of peace education as indicated by Moser, and Korstjens (2018). I sought relevant information regarding the specific objectives. The questions were open-ended based on the study's objectives. The interview guide was self-developed based on the research objectives and made up of four sections A, B, C and D. Section "A" dealt with perception of teachers' on the implementation of peace education in senior high schools. In addition section "B" dealt with the approaches teachers employed for delivering peace education to students in senior high schools. Section "C" of the interview guide sought information on the extent to which peace education promotes social solidarity in senior high schools while Section "D" asked questions on the challenges teachers encounter in teaching peace education in senior high schools.

3.7 Validity and Reliability of Data Collection Instrument

In order to ensure the validation of the instrument devoid of any harmful effects the instrument construction and the draft were evaluated by the researcher's supervisor who is an expert in empirical. The supervisor's expert knowledge helped to determine whether the instrument was the true reflection of the variables of interest. Thus, the supervisor of this study ensured that the interview guide measures what it is supposed to measure. This was done in order to assess the accuracy of the guide. Zohrabi (2013) argues that data collection instrument validity involves the process of collecting and analyzing data to assess the accuracy of an instrument. The supervisor

ensured that the instrument measured variable accurate data in order to obtain the same results that answer the research questions. Mugenda and Mugenda (1999) cited in Ndegwah (2014) reveal that reliability is very important because it measures the degree to which a research instrument yields consistent results after repeated trials.

3.8 Positionality

Savin-Baden and Major (2013) defined positionality as individual's view and the position he or she has chosen to adopt in relation to a research task. The positionality of a researcher is often shaped by one's political allegiance, religious faith, sexuality, geographical location, race, culture among others (Sikes, 2004). My role in this study did not in any way influence the outcome of the quality of the study. This is because my personal background and view on the research topic did not affect the objectives of the study and the data collection processes. Although, I am from the study area, I do not work or teach in any of the sampled school selected for the study. I did not exhibit any bias in the data collection, analysis and how the data was interpreted.

3.9 Data Collection Procedure

Before embarking on the data collection exercise, I visited the schools under review (Odupong Community Day Senior High School and Ideal College) to discuss with the headmasters my intention of conducting research on the teachers' perception of peace education in the sampled schools in order to seek permission from them. It is worth stating that I visited the school with an introduction letter from both my department and the Municipal Education Service permitting me to conduct the research study. The purposive and objectives of the study were communicated to the participants. The researcher administered the interview guide to the participants at their respective schools. Thus, first I started administering interview guide at Odupong Community

56

Day Senior High School and finish up at Ideal College. The interview guide was administered to the participants who were teachers, headmasters, counselors, and student leaders. The interview was conducted in English, the official language used in schools. The researcher with the permission of the interviewees recorded the proceeding of the interviews with his tape recorder. This was very helpful because it gave the participants the opportunity to freely express their views about teachers' perception on peace education and obtain more information from them within a brief period of time. Each interview lasted for approximately 45 minutes. The data collection lasted for three months between July, 2022 and September, 2022.

3.10 Data Analysis Procedure

Thematic analysis was employed to analyze the data obtained from the field into three categories. The categorization includes the identification of themes, descriptive accounts, and interpretation analyses. Based on the research questions, the researcher familiarized herself with the data that were collected from the field by reading and re-reading the data again with the aim of identifying central themes. The themes identified were reviewed to ensure that each of them relates to the study objectives for the analysis. The thematic analysis was very helpful as the researcher identified significant commonalities in the qualitative data to form patterns and the patterns represented the views that were shared. The categorization of ideas and concepts into themes and subthemes was done through the use of content comparative analysis. After data categorization, I wrote a detailed analysis of each theme and key subjective views of the participant were presented verbatim using quotations.

3.11 Ethical Consideration

I took steps to ensure that the ethical issues in the study were not violated. First of all, participants of the study were be made aware that their involvement in data collection is voluntary. Thus, participants had the liberty to withdraw freely during the study period whenever they developed disinterest in the study. The purpose of the study was communicated effectively to them. The participants were assured of confidentiality and anonymity. The interview guide was collected immediately and kept in the custody of the researcher to prevent access by any third party.

3.12 Limitations of the Study

Research in any form can be saddled with several limitations and study is no exception. Due to the busy schedules of the research participants, some of them were reluctant to devote time to the interview schedules and were postponing the set agreed date. Also, some of the participants did not cooperate with the researcher initially. Some of them had the feeling that the researcher was an outsider who only seeks to gather sensitive information to tarnish the image of their schools. Furthermore, the study was constrained by financial challenges as the researcher had to employ the services of data collection assistance and print as many copies of each chapter as possible, for vetting and proofreading. Even though this limits the study to some extent, the researcher was able to overcome these problems to conduct the study successfully.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.0 Introduction

This section of the study presents findings and analysis of the data collected through the various techniques employed as part of the research process. The analysis was based on the objectives of the study which aimed at ascertaining teachers' perception on the implementation of peace education in the senior high schools in the Awutu Senya East Municipality of Ghana.

4.1 Research Question 1: What is the perception of teachers' on the implementation of peace education in the senior high schools in the Awutu Senya East Municipality of Ghana?

4.1.1 Teachers personal experience in the profession

During the interviews, the participants who were teaching peace education in the sampled schools were asked to indicate the number of years they have been teaching. All the teachers indicated that they had been teaching Christian Religious Studies and Social Studies for three to four years. This may be attributed to the fact that the participants had enough experience in the peace education programme and could provide adequate information regarding the perception of teachers on peace education.

This finding is in relation to the finding of Rahman (2018) that reported that teachers who have taught for some years had a personal experience that can shape their professional actions when teaching the subject. It can be said that teachers' experiences in teaching the subject would help students to understand the need to

maintain peace and find a resolution to conflicts when they occurred. A teacher from the Odupong Community Day Senior High School in an interview remarked that:

> *"When I started teaching peace education for the very first time, I struggled with the concepts entailed in the content of the subject. I sometimes fumbled with certain concepts such as violence, conflict resolution, and conflict. Though conflict appeared to be a common concept known by many, I was contextually using the concept wrongly. I did not take it easy at all, especially at the initial stage but now I can teach the subject with flair and my understanding of peace education has helped me to maintain and ensure peace not only in this school but at home as well."* (Interview, January 10, 2023).
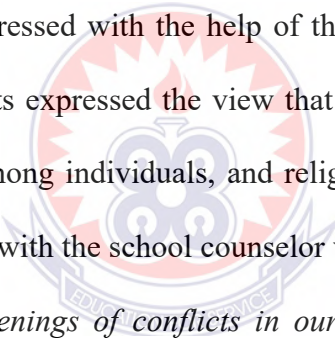
The narrative above shows that the teacher struggled with the teaching of the subject at the initial stage but has gained momentum in the teaching of the subject to acquire more knowledge to overcome without any difficulties. The understanding of the programme has helped him to ensure and maintain peace both at school and at home. This is in relation to an interview with an assistant principal who indicated that teachers had adequate knowledge about the subject area and because of that they are able to interact with the students effectively during lesson delivery.

4.1.2 Topics taught in peace education

Additionally, the teachers were asked to indicate the peace-related topics that are embedded in peace education. The teachers revealed that peace-related topics in the programme include human rights, sustainable peace and development, nation-building, election, conflict resolution, tolerance, and gender equity and equality. The teachers were asked why they need these concepts and they disclosed that these are areas that are perceived to be igniting violent conflict in schools and many communities today. They further revealed that the integration and implementation of these concepts helped in addressing societal problems that are related to inequality in

our societies. This may be attributed to the fact that most conflicts occurred as a result of inequalities. The participants disclosed in an interview that even though there are many concepts embodied in peace education these are the dominant areas that help achieve the goal of the programme of resolving national conflict and violent conflict. According to the teachers, these thematic areas in peace education help in addressing social injustices in the school and beyond. This finding affirms the study by Pineda and Meier (2020) who established that peace education in schools is essentially capable of resolving social problems connected to inequality, which are sometimes confused with political opinions based on social justice principles.

In addition to the above responses, the participants indicated specific social problems that can be addressed with the help of the itemized concepts in peace education. The participants expressed the view that peace education can be used in addressing conflicts among individuals, and religious and ethnic groups. This corroborates an interview with the school counselor who lamented that:

> *"The recent happenings of conflicts in our pre-tertiary and tertiary educational institutions in the country can be equated to their inability to manage conflict because they probably had no idea about peace education. I suggest peace education should be made a core subject in schools to inculcate the spirit of peacefulness in the students. I personally believed that the conflicts between groups at the Kwame Nkrumah University of Science and Technology (KNUST) and the University of Ghana are all issues of inequality and this can be expunged through peace education"* (Interview January 10, 2023).

The participant's narration indicates that conflict occurred among student groups can be well addressed when peace education is made a core subject. This would imbue a peaceful spirit in the students to understand the need for ensuring and maintaining peace in schools and communities. This confirms scholarship on peace education that

61

the program is helpful in resolving chronic national disputes between groups of diverse social, ethnic, and religious groups (Bickmore et al., 2017, Salomon, 2014, Montgomery & McGlynn, 2009).

4.1.3 Peace education is taught alongside class lessons

During the interviews with the participants, they were asked about the time peace education is taught. All the teachers interviewed mentioned that peace education is taught alongside their lessons. This was confirmed by a student leader who indicated that most teachers teach peace education by teaching their main subjects in the class and further added that in most cases teachers end up concentrating on the teaching of their subjects than peace education.

4.1.4 Peace Education is taught through Platforms Such Seminars, Workshops, and PTA Meetings

Again, the teachers when asked about the medium through which peace education is taught, they indicated that peace education is taught through platforms such as seminars, workshops, and PTA meetings. With respect to the PTA meetings, they asserted that the members of the PTA were educated on the necessity of maintaining peace at home in order to encourage the learners to learn from them. The participants revealed that one of the major topics that were considered when educating the parents was gender equity and tolerance. According to the participants, these are the principal areas that trigger conflict in homes and communities and if addressed would reduce conflict in many communities. At home for example, especially in patrilineal homes, women are treated unfairly and parents are made to understand the need to ensure gender equity and equality in their homes. This implies that when these important concepts are treated well, it would help to reduce the patriarchal ideology that women

62

are empty vessels and their place is the kitchen which causes marital conflicts. This, could help the female child to voice against any patriarchal unfriendly actions that militate their rights.

Again, a male prefect revealed that workshops and seminars are organized every semester for them to learn more about peace education. I found out from the participants about the issues that were discussed on these platforms and it was revealed that in most cases, the teachers who teach peace education invite a guest to teach them peace-related topics such as gender equality, gender equity, human rights, conflict, tolerance, and students' role in ensuring sustainable peace and development, socialization and the need to prevent conflict among individuals, groups, and societies. The researcher asked the teachers about the teaching assessment techniques used in assessing the students in peace education.

All the teachers revealed that they have employed techniques like demonstrations and role plays where the learners were asked to demonstrate their understanding through role plays on some selected topics regarding peace and conflict. They further specified that the reason for using this method was to ensure whether or not learners understood the concepts that were taught in the class. This was confirmed by the learners during the interviews that they were allowed to demonstrate an understanding of the concepts taught under peace education through role plays and rehearsals. The students' participants added that sometimes the teachers asked them to seek redress for individual or group misunderstandings. This appears to assess the learners' level of understanding capabilities. With regard to this, a student leader who had been chosen as students' counselor added that the approach adopted by the teachers in teaching peace education has helped him to develop unique skills to resolve

63

disagreements among students. This affirms a study by Wessells (2015) that posit that peace education teaches tolerance, love and kindness, and a feeling of social togetherness; it develops specialized skills for dealing with disagreement via non-violent tactics.

4.1.5 Peace education implemented through practice

The teachers disclosed in the interviews that one of the ways through which peace education is implemented in the schools was practice. The participants revealed that practice was done by rendering good and sound advice to the students in order for them to reconsider their decisions that are wrong and would be hurtful to their colleagues and society at large. The teachers' further added students are made to understand the need to reconsider their actions or choices that contradict school rules and regulations and actions that are wrong.

Again, on another breath, the participants were asked to indicate how learners are assessed through projects. The participants explained that students are tasked to perform a task through drama to showcase their understanding of the need for peace in human daily lives and encouraged them to learn to overlook the mistakes of others. The students also affirmed that they are always given projects through drama to demonstrate how to maintain peace in their homes, communities, and during elections. The assistant headmaster of a school revealed in an interview that all these approaches of assessment were introduced just to make students become aware of the causes of conflicts and ways to resolve the problem in every situation. The narrations of these participants show that peace education is one of the essential factors that could aid in stopping issues that threaten peace in our societies. This is in consonance with the anchored theory of change which suggests using projects like peace

64

education outcomes to guide its planning and implementation plus evaluation as an effective instrument in stopping violence in communities (Reinholz & Andrews, 2020). This finding further supports a study by Andersson and Zaleskien (2011) that peace education projects are intentional educational layouts that educate the value of peace.

In addition, in order to know whether or not the participants have received adequate knowledge about peace education. The researcher found out from the participants the kind of training or workshop received. It was disclosed that the participants have received training regarding peace education. The study revealed that participants had received peace education training in areas such as human rights education, curriculum reforms, and introduction of good virtues and values in seminars and in-service training. It was indicated that in most cases the training was organized for them by non-governmental organizations that are into education. The participants when asked whether or not the things they learned are relevant to the content of peace education, the all the teachers indicated that the topics taught in the workshops or seminars pertaining to peace education are related to the content of peace education.

The participants expressed the view that the training received was very important because it helps to instill discipline and create awareness of humans among the students. This is in relation to a study by Okeke (2018) that teachers believed that they should partake in peace education seminars or activities as part of their on-the-job training even though they act as mentors for the pupils. Additionally, this finding further supports a study by Akudolu and Umenyi (2016) that found that the establishment of peace education cannot be achieved if teachers, who are the primary curriculum implementers, lack the requisite knowledge, attitude, and abilities for

peace education training and that is the reason for organizing peace education for the participants for them to learn more about the programme.

Meanwhile, it was observed that even though the participants participated fully in peace education training, some factors were considered undesirable among the participants. These undesirable factors include the frequent use of the internet and the use of social media. This was considered undesirable because it was revealed that the teachers are always distracted whenever they implement or teach peace education using social media or the internet. This is because these platforms attract a lot of their time without necessarily concentrating on what needs to be done to improve education in peace education. Again, the study revealed that some of the topics that were expected to be taught by the participants are not taught because participants find it difficult to practicalize what they teach in the classrooms.

4.2 Research Question 2: What approaches do teachers employ in delivering peace education to students in senior high schools in the Awutu Senya East Municipality of Ghana?

This section discusses the integrated approaches that are used by teachers in teaching peace education. This section is very imperative because it provided the researcher with in-depth information about how peace education is taught outside the regular school curriculum and in a non-formal education manner. The participants were asked to indicate whether or not they used specific approaches in teaching peace education. The participants were of the view that they used their approaches for the teaching of peace education in the two sampled schools. The participants indicated that they do not have a specific approach used in teaching peace education since the programme is dynamic. It was revealed that some of the teaching approaches employed by these

66

participants include; discussion, drama and role-play, group discussion, and counseling, sports and games. The participants clearly revealed that role-play and discussions were mainly used to teach peace education. According to the participants, these two methods of teaching helped the learners to be abreast of the concepts in peace education thereby putting what they have learned into practice.

4.2.1 Discussion

The participants indicated that they used discussion in the teaching of peace education. The participants indicated that this approach makes the understanding of various concepts easier to grasp. This affirms the boys' prefect assertion that the use of discussion help quickens their understanding to understand the nitty-gritty of how to manage at the school level and at home. The participant was of the view that the discussion helped them to vividly understand all issues concerning peace education and the need to ensure peace education in communities and among individuals. It was revealed that the discussions are done in small groups of six in order for the teacher to give rapt attention to all participants to ensure that the topics taught are well understood.

In addition, the assistant principal of one of the sampled schools disclosed that discussion in smaller groups helps learners to practically understand what is taught because students' voices regarding related conflict issues are heard for an appropriate explanation. The participant further disclosed that in one of the discussions in relation to peacebuilding with the students, it came up that Muslims are not supposed to forgive their fellow Christians their sins whenever they wronged them because the Christians are considered pagans and evils and that there is no need to relate with them peacefully. According to the assistant principal, this was a boiling issue between

the Christians and the Muslims and it took the intervention of imams and pastors to explain certain concepts to the comprehension of the students. This stands to reason that discussion especially in smaller groups is more appropriate when dealing with peace education because it enables participants to share their thoughts in a relaxed conversation without fear. This is in relation to the assertion by Navarro-Castro and Nario-Galace (2010) who explained that small-group discussions are used as a tactic by teachers to simply allow participants' voices to be heard. The finding of this study further confirms a study conducted by Clark-Habibi (2018) that revealed that discussing religious, and ethnic relationships and social justice in smaller groups helps solve religious and societal problems among the groups.

4.2.2 Demonstration, drama and role-play

It is important to indicate that the approaches to teaching peace education helped the teachers to create awareness of human rights among students in order for the students to live peacefully in societies for social transformation. The participants revealed in the interviews that the adoption of these teaching methods helped them to effectively communicate with students by reshaping the natural potential of the students to think critically about solving their own problems in society as a whole without violence. The participants indicated that the methods helped them to educate students to respect human rights wherever they find themselves.

Again, a large number of the participants asserted that the employment of the methods helped them to inculcate in the students the essence of social solidarity and stability. The participants further explained that the teaching approaches such as demonstration and roleplay helped the students to understand the fundamental principles underlining the need for social solidarity since social solidarity protects students from lawlessness,

vulnerability, injustice, isolation, and desist from all forms of disintegration through acting the role of vulnerability and injustices in drama, roleplay, and demonstration. This affirmed an interview with a headmaster from the Ideal college senior high school who remarked that:

> "*In this school, every Friday afternoon has been earmarked for demonstrating how to maintain unity among individuals, and a drama is dramatized for the students to share views on the various characters in the play. This has indeed reduced the level of uncontrolled indiscipline which was experienced before the introduction of this program. My dear, before the introduction of this program every student's demonstration in this school, turned violent, but last semester the students embarked on a demonstration regarding the low quality of their food and it was very peaceful as if nothing has happened. I strongly believe that the students have now understood the dangers of conflict and human rights abuse through their dramatic demonstrations and roleplaying. To me, this achievement was possible due to the teaching methods employed in teaching peace education. The methods served as instruments in quickening students' understanding of human rights and the right ways of obeying organizational structures*" (Interview, January 13, 2023).

The narration above clearly shows that the employment of teaching methods particularly demonstration and drama used in teaching peace education has helped to quicken students' understanding of the need to maintain peace in their various schools and communities. This assertion by the teachers' participants is in support of a school prefect's (girls' prefect) assertion that teaching peace education through demonstration, drama, and role-play in their social clubs has helped them to be abreast with the positive and negative effects of conflicts. The participant further affirmed that in most cases they were asked to demonstrate the importance of co-existence with their colleagues and how to amicably solve societal conflict at home

and in schools. In addition, another prefect (boys) also alluded that the effective interaction between students and the teachers in teaching peace education through the dramatization of peacebuilding has enhanced the teacher-student relationship and student-student relationships in the school. This implies that peace education in the actual sense is taught as a way of life for the students to comprehend the need to ensure peace education in schools and communities. This is in relation to the integrated peace education that anchors this study that peace education becomes a way of life when it is taught as the foundation of maintaining peace in communities. A prefect of one of the sampled schools affirms that the use of the teaching approaches in teaching peace education has helped many students especially students from the southern part of Ghana to recognize the value of other people's cultures especially those from the northern part of the country. The participant indicated that:

> *"This program is really helpful because at first, I thought those from the northern part of this country are violent and very problematic because we often hear of them fighting each other to kill themselves. Based on this notion I always exercised restraint whenever I am playing with them in order to avoid any unforeseen violence. But my interaction with some northern students in this school has changed my negative notion about the northern people. Some are indeed loving and caring people and so I don't know why we only hear of them fighting each other* (interview, January 13, 2023).

The above demonstration shows that the use of teaching methods in peace education has helped to change the wrong notion of participants. This implies that through peace education in senior high schools, students are able to value other people's cultures and this has prevented them to regard other cultures as inferior. This has simply brought about peace values where all cultures are recognized and respected among students and teachers. This supports the finding of Ay and Gökdemir (2020) that peace

education in schools improves teaching and learning activities by shaping teachers' and students' behaviors to bring peace values and promote a democratic classroom climate.

4.2.3 Counseling, sports and games

Additionally, it was reported by the participants that methods such as counseling and sports and games are used as approaches to teaching peace education. It was revealed that these methods are used for teaching students the causes of conflict, the effects of conflict, and measures by which conflict can be prevented through peace education. The theory of change that supports this study suggests that the method used in peace education serves as a method for the implementation of peace education.

4.3 Research Question 3: How does teachers' perception of peace education promote social solidarity in the senior high schools in the Awutu Senya East Municipality of Ghana?

It was enquired from the participants on how peace education in the two sampled schools brings social cohesion. In order to understand whether or not the students at the sampled schools know the importance of peace education in ensuring and promoting social cohesion the participants were asked about their perceptions regarding peace education particularly in promoting solidarity in communities.

4.3.1 Peace education promotes social responsibility among students

The participants expressed the view that peace education empowers students to respect human rights and promote social responsibility respectively. The study revealed that the teachers in the various sampled senior high schools teach social-related skills with peace education to the students. Some of these related skills include upholding human rights principles in order for students to treat individuals equally

71

without any discrimination. The head teacher of one of the schools indicated that peace education help students to treat their colleagues equally by respecting human rights which takes into consideration they are not infringing on other people's rights. According to the head teacher, the teaching of this particular subject in the school has reduced unreasonable bullying in the communities. The head teacher from Odupong Community Senior High School expressed the view that:

> *"The introduction of a peace education program has reduced the excessive needless bullying at "the crazy night" (an occasion set aside to welcome the fresher's into the campus) where fresher's are being maltreated in the name of welcoming the students. The students have now understood the common fact that although they were on the campus before the fresher's there is no need to bully them. He indicated that through the teaching of peace education, students have been taught how to prevent themselves from destroying the environment"* (Interview, January 16, 2023).

The statement shows that peace education has helped the students to act in the best interests of the school environment and society as a whole. It shows that students have now realized the need to respect the rights of other individuals without any discrimination.

4.3.2 Peace Education fosters change in the behavior of students to understand of violent behavior of other people

Additionally, the participants disclosed that peace education fosters change in behavior to understand the behavior of others without violence. This finding implies that the students have learned how to live peacefully with all kinds of characters in the schools in order to promote harmony and unity among teachers and students. This is in relation to the interview with the boys' prefect's assertion that peace education has

enhanced the academic performance of the students. The participant explained that students in recent times can go to their teachers for assistance without fear.

4.3.3 Peace education helps to socialize the students to have good relationships with various segments of society

Furthermore, the participants revealed that peace education helps to socialize the students to have good relationships with various segments of society. The study found that through the implementation of peace education students have seen the need to socialize with any ethnic groups without fear or violence. It was observed that socialization is part of the teaching of peace education and that has helped the students to understand the need for socializing with other people. Students' socialization reduces conflict among them and helps them to understand the diversity of cultures very well. This is because the students through socialization learn the values, and skills of other people and they get to know themselves well in order to function well in society.
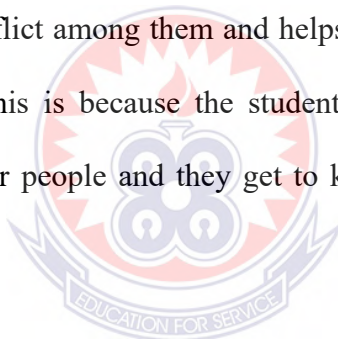
4.3.4 Peace education helps to maintain sustainable peace among different cultures, sects, and ethnics groups

Again, the participants revealed that peace education helps to maintain sustainable peace among different cultures and ethnic groups. The participants disclosed that peace education has made it possible for cultures and ethnic groups to respect each other. The teachers were of the view that peace education has helped them to create awareness of cultural diversities for a peaceful school environment and society. It was observed that the teachers create this awareness by trying to develop insight among students regarding the socio-cultural background of individuals in society and the need to honor all social statuses irrespective of their educational or cultural

background. This is in conformity with an interview with the head teacher who expressed the opinion that:

> *"The introduction of this program has helped in diverse ways because since the establishment of this school head prefect has always been Akans, Gas, Krobos, or Ewes. It is hard for the students to vote for a northerner as prefect because northerners in this school are few compared to other tribes. The Akans and Gas have a majority of the school's student population but this year the person who won the head prefect election is a Dagaaba from the northwestern part of Ghana meanwhile they constitute a minority of the students' population. My dear sister, I was in fact shocked when I heard that the student has won the election because it has never happened in this school before and this is the first of its kind "* (Interview, January 16, 2023).

The narrator of the above statement reveals that previous head leadership has been dominated by students from the southern part of the country but the introduction of peace education has made it possible for a student from the northwestern part of the country to be elected. This confirms an interview with a head teacher who indicated that peace education has helped students to understand the culture of others and this has helped to eschew any act that breaches peace in the school. He also indicated that peace education in the school has helped students to manage their own conflicts without or with little assistance from the staff.

It was found that the students especially those from the Ideal College of education have formed peace-building clubs which help them to solve conflict among students. It is important to state that the club comprises students who are capable of solving conflicts among their fellow students. This shows that the participants gave respect to all cultures in the school and this could help to bring harmony to their various homes as well. The study found that peace education has given the participants a sense of

understanding to fulfill individual responsibility and bring change to them to maintain internal peace. This stands to reason that the teachers have understood the concept of peace education and they are trying to inculcate a culture of peace in the students in order to develop positive skills and knowledge to solve conflictual problems among students without violence.

4.3.5 Motivates students to accept other people's views and understand the need for co-existence

Moreover, the participants agreed that peace education brings social solidarity by motivating the students to accept other people's views. It was found that students are taught how to accept others' views to create an enabling environment devoid of violence. The boy's prefect was of the view that peace education endowed them with the effective skills not to downgrade or look down upon other people's views. This has promoted unity among members because the participant revealed that most strife is caused by misunderstanding which is attributable to degrading other people's views.

4.3.6 Peace education breeds tolerance among teachers and students

The study found that the participants were of the view that peace education brings about tolerance among students and teachers. An interview with the girls' prefect of a school revealed that they are taught to tolerate all nonsense and that it is not everything that one needs to react and that has enabled them to solve conflict-related problems. The school's boys' prefect in an interview affirmed that when he was elected as a prefect, he was called many names by other students but with the knowledge acquired from peace education he was able to ignore certain acts and comments, especially from the opposition. This confirms the finding of Onukwu and

Ekpo (2020) who asserts that peace education especially in second-cycle institutions equips and empowers learners with problem-solving abilities, the ability to peacefully resolve conflicts, and the promotion of tolerance for differing viewpoints and attitudes. The finding further supports the finding of Wessells (2015) who argued that Peace education teaches tolerance, love and kindness, and a feeling of social togetherness; it develops specialized skills for dealing with disagreement via nonviolent tactics.

4.3.7 Peace education endows students with a sense of social interdependence

The participants believed that peace education endows students with a sense of social interdependence. The participants were of the opinion that students are taught how to support each other especially when they are in challenges. The boys' prefect of a school confirms that they are taught to help each other by helping others learn effectively and reporting offenders of the school's law to the authority for punishment. The participant further explained that this helped them to serve as watchdogs on students to ensure that the school's rules and regulations are obeyed. This implies that peace education gives students a sense of social independence in schools. This corresponds to a study by Wessells (2015) that peace education fosters cooperation, compassion, and a sense of social interdependence while also improving social skills.

4.3.8 Peace education equips the students with problem-solving techniques

Based on the aforementioned reasons for the ability of peace education in ensuring social solidarity, the participants were asked whether or not peace education has equipped students with peace-making qualities in the schools. The participants expressed the view that peace education has equipped the students with problem-

76

solving techniques. The participants further explained that students are made to solve their own problems at their level and refer problems that go beyond them to the teachers. The boys' prefect confirmed that peace education has endowed them with problem-solving abilities where student-student conflict and teacher-students conflict are addressed. The participant indicated that in situations where the problems become tougher for them to solve, they are being referred to the staff peace management board to address the issue. The girls' prefect in an interview said:

> *"Peace education has helped us to solve our own problems and the credit goes to the students' conflict management team. Last year, for example, there was a case between a teacher and a female student over an alleged rape. The student said the teacher has raped her but the teacher also indicated that there was a mutual understanding for sensual sex. Although the teachers' conflict management team was partly involved it took much effort from the students' conflict management team to salvage the situation"* (interview, January 16, 2023).

Also, in confirming this assertion, an interview with the boys' prefect of the Odupong Community Day Senior High School said:

> *"Last year there was a conflict between a male student and a female student over an alleged seduction. The female student accused the male student of seducing her but the boy denied it. But our interaction with these two students, it came out that the male student actually seduced the female student but was afraid to let the cat out of the bag since he was afraid of being sanctioned by the conflict management team."* (Interview, January 17, 2022).

The assertions by the students' leadership show that the students have been equipped with problem-solving techniques to solve their own conflict-related conflicts without or with little involvement of the staff conflict management team. Onukwu and Ekpo

(2020) affirmed that peace education especially in second-cycle institutions equips and empowers learners with problem-solving abilities, the ability to peacefully resolve conflicts, and the promotion of tolerance for differing viewpoints and attitudes.

4.4 Research Question 4: What are the challenges encountered by teachers in teaching peace education in senior high schools in the Awutu Senya East Municipality of Ghana?

Specifically, this section focuses on fleshing out my research participants' understanding of the various challenges confronting teachers in teaching peace education in senior high schools in the Awutu Senya Municipality of Ghana. This is achieved by examining the teaching resources available in teaching peace education in senior high schools in the Municipality. The participants revealed that one of the common challenges confronting the teaching of peace education is inadequate teaching and learning materials. The section below discusses this in detail.

4.4.1 Inadequate teaching and learning materials for teaching peace education in schools

All the teachers interviewed were of the view that inadequate teaching and learning materials hindered the peace education program in the two schools in the municipality. The teachers disclosed that there were not enough textbooks to teach peace education and that has made it difficult to teach peace education. The boys' prefect remarked that:

78

> *"Inadequate teaching and learning materials have been our major problem in learning peace education. The available textbooks are not adequate for the entire student body to use for learning. In my class, for example, we are about 102 students and the textbooks for peace education were only 23 how can we share these books for effective learning? Some of these textbooks had worn out and others are also written in a coded language which makes it difficult to easily read to understand"* (Interview January 17, 2023).

In addition, in affirming the assertion above, a teacher remarked that:

> *"This whole school with a population of about 1200 has only 109 textbooks. These books are not enough for effective teaching and learning because students are made to share the available very few textbooks. I have asked the students to buy from the market but it appears their parents refused to help them because of the implementation of the free senior high policy. This education policy exempts parents from any obligation and it makes it difficult to convince them to buy a book for their children. Based on this, I am afraid to force them to buy the books because forcing them might endanger my job"* (Interview January 18, 2023).

Inadequate teaching and learning materials dwindled the efforts of teachers in teaching peace education because the available textbooks are insufficient to be shared among students. Even though school textbooks foster a peaceful school environment, these textbooks are insufficient making teaching and comprehension of certain concepts very difficult.

Again, the teachers were of the view that teaching and learning instruments such as television, CDs, and flashcards are not available for teaching peace education. The participants indicated that the audio-visual materials necessary for teaching peace education are hard to come by because the government has not provided enough of

these books to the schools to be used for peace education programs. It revealed that 3 out of the 4 were of the view that the use of these audio-visual materials is very helpful because it helped the student to remember every lesson taught in peace education, but, unfortunately, these audio-visual materials are not enough in the sampled schools. The researcher validated this statement by finding out from the students whether or not they face any challenges regarding teaching and learning material in the learning of peace education program in the sampled schools. Based on this question, the girls' prefect from one of the sampled schools remarked that:

> *"Hmmm madam, we face a lot of learning material problems pertaining to audio-visual materials in learning peace education. Two weeks ago, we learned about the effects of conflict on the indigenes in some parts of northern Ghana, but the television and the video disk were faulty and could not play the video. The teacher upon a number times of trials resorted to using his phone for that demonstration. But imagine a class of about 102 watching a video concerning conflict on a small techno android phone which ended up frozen and finally shut down because it was overheated. As we speak, the teacher continues to blame us for causing his phone to be frozen. But if these audio-visual materials were to be there, it would have helped us to watch the happenings of conflict in some conflict-zone areas to enhance our understanding of the consequences of conflict on society. This affects our academic performances"* (Interview January 18, 2023).

The descriptions by the participants above show that inadequate teaching and learning materials such as audio visual materials have become a bane in teaching and learning of peace education in the sampled schools. The narrations further show that the teacher tried as much as possible to improvise to cause students to experience the repercussions of conflicts in society through watching a video regarding conflict on his small device. Although the approach by the teacher is commendable, it is

ineffective because using an android for a class of 102 students coupled with excessive noise would not yield any meaningful results because class management and control would be an issue to battle with. This implies the absence of teaching materials such as audio-visuals affects teaching and learning activities regarding peace education. This compelled the teachers to teach the theoretical aspects of the lesson leaving the practical dimension of the program. Even though, a study by Navarro-Castro and Nario-Galace (2019) shows that peace-related teaching and learning materials are paramount to the implementation of educating the masses for peace, inadequate teaching and learning materials slow teaching and learning activities on peace education.

Furthermore, the teachers disclosed in an interview that one of the challenges hindering effective teaching and implementation of peace education is inadequate detailed information regarding the peace education curriculum. The teachers were of the view that the curriculum concerning peace education does give enough information regarding what needed to be done there are inadequate materials that detailed what needed to be done at each strand. This makes it difficult for teachers to fully comprehend what needed to be taught at the generic strands. This finding corroborates the finding of Enaigbe and Igbinoghene (2016) that peace education faces the difficulty of a lack of a relevant and comprehensive peace education curriculum.

4.4.2 The challenge of indiscipline to the peace education program

The study found that the teaching of peace education in the various sampled schools is impeded with indiscipline. It was revealed that students have some knowledge regarding peace education, the principles of peace education are mostly applicable when teachers are in the classrooms teaching. The boy's prefect of a sampled school indicated that most students misbehave when teachers are not in class. The participant explained that even though the students' conflict management team is able to seek redress for certain conflictual issues among students, some student leaders find it difficult to control their students because they regard them as their fellow students. The girls' prefect confirmed this finding by lamenting that:

> *"Even though we managed to ensure peace at our level it is very difficult to bring the notorious students, especially 'the yooyoo boys' to book because some teachers are even afraid of them because of the kind of illegal weeds such as marijuana they happily inhale. I remembered there was a time a plumply huge guy tried to beat a female student in a class for rejecting his proposal. I tried to talk to him to respect the lady's human rights but he threatened to rape me if I intrude on the matter and so I walked away quietly. The issue was reported to the conflict management team of the school but it yielded no results and the guy is still roaming about here in this school"*
> (Interview, January 18, 2023).

It can be deduced from the above statement that some students have decided not to adhere to the principles of peace education. It was said that these recalcitrant students are usually influenced by marijuana and it has prevented some teachers to punish them when they misbehave. The head teacher of one of the sampled schools indicated that some students are too notorious for the students' conflict management team to control and anytime this team tries to control them they ended up in serious conflict rather than getting a solution to the problem. The participant further said:

82

> *"Last year, for example, there was a fight between an unreasonable student by the nickname "cranny the bulldozer" and a student. The student leadership separated them but lost focus on what this cranny could do. Madam, before they knew it, cranny has gone for a stone to bulldoze the boy's head. The boy was seriously wounded and rushed to the hospital for treatment. This boy in question spent two to three weeks at the hospital".* (Interview, January 18, 2023).

The interpretation of the principal assertion could mean that sometimes the students' conflict management team mishandles conflict among students and that caused serious havoc to the students. This stands to reason that indiscipline among students is one of the major challenges affecting peace education in schools.

Moreover, it was revealed that indiscipline from home affects peace education in the sampled schools. The teachers explained some students are very indisciplined at home. Some parents are unable to discipline their children. Some parents allow their children to go wayward and so when they are admitted it becomes very difficult to educate or change them to learn positive behavior uprightly. The headmaster of one of the sampled schools confirmed this statement by indicating that some students are very stubborn at home and their parents are even afraid of them. The participant lamented that:

> *"This term a student was caught scaling the school's wall and he was asked to bring the parents. The school's discipline committee and I invited the parents together with the student in this office. The manner in which this student was talking to the parents in front of us, in fact, we were amazed at the student's attitude towards the parents. Surprisingly, the parents were not even embarrassed to say: 'Kojo, you have brought this undesirable attitude of yours here too". This is an indication that stubborn Kojo is a chemical bomb at home waiting to explode"* (Interview, January 20, 2023).

To affirm this assertion, a teacher said:

> *"This particular student nearly beat the parents here because he was bold to tell the parents that they should bribe us to reconsider our decision in suspending him or he would curse them with an egg. Oh! God of mercy, what an irritating child willing to send the parents to the early grave without caution"* (Interview, January 20, 2023).

The statement above is a clear indications that some students were not well trained at home and that has made it difficult to effectively enforce peace education on them. The high level of indiscipline among such students threatens peace education tenets because one of the components of peace education is to teach students to be tolerant but some of them are intolerable. Therefore, indiscipline activities that affect peace education in the sampled schools can be categorized into two, namely, the home factor and the school factor. This means that the good moral standing of a particular home can influence the students' behavior vis-a-vis the school factor. This stands to reason that the positive attitude of a student is highly strengthened when a student has a grounded foundation in positive attitudes at home.

4.4.3 Unforgiveness, a cursor of indiscipline in schools

The study found that unforgiveness among students breeds indiscipline, especially in the classroom. The teachers asserted that in most cases students found it difficult to recall peace education lessons taught in the classrooms. This makes it difficult for them to rehearse what has been taught. A teacher confirmed that students are unable to forgive others for their wrongs. An interview with the class prefect indicated that whenever he writes the names of talkers, he was threatened to be beaten by them. A teacher who is a form master alluded to the fact that students do fight among themselves but they hardly report to the form master or the school's authority. This has given rise to headlocks, especially among female students and some students

84

normally report such cases for the students to be dealt with and discard such behavior. This shows that even though peace education promotes harmony among students and teachers, the students needed to be conscientize in a proper way of tolerating others in the classroom.

4.4.4 Insufficient financial support for peace education program

The study identified financial constraints as one of the challenges hindering peace education programs in the schools. The participants were of the opinion that the practical aspect of teaching peace education requires money to finance the drama, excursions, and learning devices. But there is no money assigned for such programs. A high number of the teachers explained that the absence of money to finance the program makes it difficult to motivate students to learn because according to them when students are engaged in such activities, they are motivated to attach seriousness to the program. An assistant girls' prefect revealed in an interview that whenever the teachers teach topics such as equality and inequality, every student becomes very active in the lessons. The leader indicated that teachers found it difficult to organize such programs because they said it was expensive to organize such programs. This is incongruent with the finding by Jimba et al., (2020) that insufficient finance, particularly funding dedicated to peace education, is a key issue hindering peace education programs in senior high schools. The study further supports the authors' finding that money is an essential component of any educational system and it gives the necessary production capacity for education to purchase human and other resources. As indicated by the authors, peace education might be rendered ineffective in the face of a lack of funds.

4.5 Summary

This chapter discussed the findings of the study. The study found that peace-related topics such as human rights, sustainable peace and development, nation-building, election, conflict resolution, tolerance, and gender equity and equality are embodied in the peace education program to empower students to ensure and maintain peace-building in schools and society at large. It was observed that the employment of teaching methods particularly discussion, demonstration and drama used in teaching peace education helped to quicken students' understanding of the need to maintain peace in their various schools and communities. The study revealed that students are taught some social-related skills including upholding human rights principles in order for students to treat individuals equally without any discrimination. It emerged that insufficient textbooks, television, CDs, and flashcards made it difficult to teach peace education.
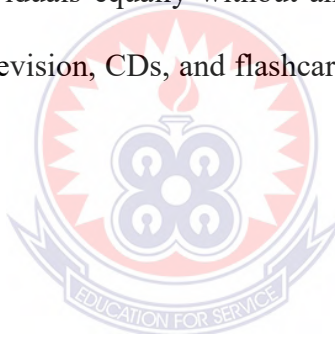
CHAPTER FIVE

SUMMARY, CONCLUSION AND RECCOMMENDATION

5.0 Introduction

This section of the study gives the overall summary of findings of teachers' perceptions about peace education in senior high schools in the Awutu Senya East Municipality of Ghana. It presents a summary of findings, conclusions drawn based on the findings and recommendations.

5.1 Summary of the Study

The study sought to assess teachers' perception on the approaches in the implementation of peace education in senior high schools in the Awutu Senya East Municipality The study employed a case study design with a qualitative research approach to seek deeper meaning into the phenomenon under study. A total of 10 participants were selected for the study through purposive sampling techniques to participate in the study. The study used interview guide to collect the data. The data collected were thematically analyzed.

5.2 Summary of Key Findings

The key findings of the study are summarized based on the research questions of the study.

Research Question 1: What is the perception of teachers' on the implementation of peace education in the senior high schools in the Awutu Senya East Municipality of Ghana?

The study summarizes the finding on the perception of teachers' on the implementation of peace education in senior high schools. The study shows that peace-related topics such as human rights, sustainable peace and development, nation-

87

building, election, conflict resolution, tolerance, and gender equity and equality are embedded in the peace education program to empower students to ensure and maintain peace-building in schools and society at large. The study further revealed that teaching these topics in peace education imbues a peaceful spirit in the students to understand the need for ensuring and maintaining peace in schools and communities. These topics though important teachers have not allocated any specific time to the program. Peace education in the schools is taught alongside their other lessons. The study further revealed that apart from classroom teaching, peace education is taught through other media such as seminars, workshops, and PTA meetings. The use of internet service used in peace education in some schools was considered undesirable because some teachers are always distracted whenever they implement or teach peace education using social media or the internet. The study concludes that the peace education program is effectively implemented in schools.

Research Question 2: What approaches do teachers employ in delivering peace education to students in Senior High Schools in the Awutu Senya East Municipality of Ghana?

The findings on the perception of teachers' approaches in teaching peace education in schools revealed that the teachers used discussion and role-play in the teaching of peace education in the schools. It was observed that the employment of teaching methods particularly demonstration and drama used in teaching peace education helped to quicken students' understanding of the need to maintain peace in their various schools and communities. The dramatization of the program promotes effective interaction between the teachers and students. This enhances peace-building and the teacher-student relationship in the schools.

Research Question 3: How does teachers' perception of peace education promote social solidarity in the senior high schools in the Awutu Senya East Municipality of Ghana?

The participants expressed the view that peace education empowers students to respect human rights and promote social responsibility respectively. The study revealed that students are taught some social-related skills. These related skills include upholding human rights principles in order for students to treat individuals equally without any discrimination. The study further shows that the participants believed that peace education fosters change in behavior to understand the behaviour of others without violence. The participants indicated that peace education helps students to socialize the students to have good relationships with various segments of society. The study shows that through peace education students have understood the principles of peace education to understand and accept the sociocultural background of all individuals.

Research Question 4: What are the challenges encountered by teachers in teaching peace education in senior high schools in the Awutu Senya East Municipality of Ghana?

Finally, the study's findings on the analysis of challenges facing teachers in teaching peace education in the selected schools show that the participants face inadequate teaching and learning materials that hindered the peace education program in the samples in the municipality. There are insufficient textbooks, television, CDs, and flashcards made it difficult to teach peace education. The study found that the teaching of peace education in the two sampled schools is coupled with indiscipline. The problem of indiscipline is categorized into two, thus, the school and home factors.

89

5.3 Implications of the Findings

The findings of the study have theoretical and practical implications.

5.3.1 Theoretical implications

From the study, it was realized that once the teachers employed the right teaching approaches to teaching peace education, it promotes positive social cohesion in the school and in society. When all the concepts are executed diligently, it would help to maximize peace cohabitation in schools and societies thereby reducing violent conflicts. Teachers' inability to comprehend the concepts of peace education yields negative unproductive results. This implies that the bad perceptions of teachers impelled them to implement peace education in schools and this would affect the approaches that would be employed in teaching peace education in schools giving birth to social disharmony. This stands to reason that when social disharmony is conceived because of teachers' misconceptions about peace education it increases conflict or social restlessness. This shows that peacebuilding in schools is dependent on the level of understanding teachers have in order to impact the students to put peace into practice in schools and beyond. It is important to indicate that effective teaching of peace education requires to have inherent qualities and focus that is in harmony with the principles, perspectives, and practices of peace itself.

5.3.2 Practical implications

Also, the findings suggest that when human rights and other peace related topics are taught in schools it endows students to ensure and sustain peace everywhere. This clearly depicts that both teachers and students can serve as the medium to spread the need to maintain and also sustain peace in the country and beyond. The findings revealed that the use of discussions and role-play as well as drama as approaches to

90

teaching peace education in schools aided the students comprehension on the subject understudy which has solidified peace-building and the teacher-student relationship in sampled schools. The study shows that peace education students have understood the tenets of peace education to understand and accept the socio-cultural background of all individuals. This shows that students have been trained to know the techniques in solving and handling conflict situations with or without their teachers' assistance. There is the need to remove all hindrances to allow and accommodate the teachers' and students to study and implement peace education in schools. An integrative approach from all stakeholders would help enhance peace educations studies in schools and sustain peace in our various communities.

5.4 Conclusion

The study revealed that peace education is effectively implemented in various schools. The study shows that peace-related topics such as human rights, sustainable peace and development, nation-building, election, conflict resolution, tolerance, and gender equity and equality are embedded in the peace education program to empower students to ensure and maintain peace-building in schools and society at large. Again, it revealed that teachers have not allocated any specific time and teach peace education along other lessons. The conclusion drawn from this finding is that the teachers and management are adhering to the tenets of the curriculum and the syllabus as provided by the Ministry of Education. This is to ensure that students are equipped with knowledge on peace education to foster and maintaining peaceful co-existence in schools and communities. The non-allocation of timetable for peace education in schools has the propensity to render the programme ineffective.

Secondly, the study discovered that the teachers employed teaching approaches such as discussions, drama, role-play, and demonstration to enhance students' understanding of the need for peacebuilding. The study shows that peace education empowers students to respect human rights and promote social responsibility. The study further concludes that the approached used by teachers has implications on the teaching and learning of peace education in schools. Thus, the use of effective approaches in teaching peace education can go a long way to change students' perceptions of the sociocultural backgrounds of individuals to promote solidarity among students.

Furthermore, the study found that peace education empowers students to respect human rights and promote social responsibility. The findings showed that peace education fosters change in behavior to understand the behavior of others without violence. The study showed that through peace education students have understood the principles of peace education to understand and accept the sociocultural background of all individuals, socialize and uphold the human rights principles to treat individuals equally without any discrimination. The conclusions drawn from this finding is that, they attribute the positive attitudes exhibited by the students in the schools and community to peace education lessons they have had. The lessons delivered by the teachers on peace education is yielding great outcome as manifested in behavioural change in the students.

The study also revealed that the teaching of peace education in schools is faced with a number of challenges including, inadequate learning materials, indiscipline, and inadequate funds to organize drama and embark on an excursion to quicken students understanding of the need to promote peacebuilding in schools. The study, therefore,

92

concludes that implementation of peace education may suffer in the long run. This may present a challenge to the realization and achievement of a cordial and peace society.

5.5 Recommendations

The following recommendations were based on the conclusions drawn.

i.   The Headmaster should allocate time and intensify supervision on the teaching of peace education in the schools to help teachers cover enough topics related to peace education.

ii. The Ministry of Education through the Ghana Education Service (GES) should try to organize in-service training, workshops, and seminars for the teachers to be abreast with current strands related to peacebuilding. These training platforms would aid the teachers to develop adequate knowledge on the teaching of peace education in schools.

iii. Management of Senior High Schools through teachers should motivate students who exhibit positive attitudes in schools. This will influence undisciplined students to emulate and exhibit same to promote safe learning environment for all.

iv. The government through the Ministry of Education and Ghana Education Service should provide adequate teaching and learning materials regarding peace education to the schools. This would help the teachers and students to read more about the topics indicated in the peace education curriculum. Again, the teachers should improvise teaching and learning materials to supplement the few available materials to stimulate students' interest

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94

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APPENDICES

APPENDIX A

Interview Guide for Teachers

UNIVERSITY OF EDUCATION, WINNEBA

CENTRE FOR CONFLICT HUMAN RIGHTS & PEACE STUDIES

I am Grace Kwarfo Asare, a student of the University of Education, Winneba (UEW), pursuing an MPhil in Human Rights Conflict and Peace Studies. I am currently conducting a research study on teachers' perception of peace education in senior high schools in the Awutu Senya East Municipality of Ghana. The focus of the study is to investigate the extent to which the perception of teachers influences peace education in senior high schools in the Awutu Senya East Municipality of Ghana. I assure you of confidentiality and would be most grateful if you could answer the questions below for me:

1. Please what are the peace education topics required to be taught in the school?

2. When do you teach the topics above in your school?

3. Please, how do you assess students in the peace educational program?

4. What are the approaches used in teaching peace education in your schools?

5. Please, indicate the kind of training received to improve on the teaching of peace education in your school

6. Please, provide information regarding the social cohesion of the students in promoting peace-building in your school.

7. What are the peace-making qualities among your students in the school?

8. Please, kindly explain in your opinion the challenges confronting you in your quest to teach peace education in your school

9. What are the challenges facing students in their attempts to practice peace education by addressing conflicts in their schools

10. To what extent do these challenges affect the teaching of peace education in your school?

11. How do you address the challenges confronting you in teaching peace education in your school?

12. Please, any relevant information or advice pertaining to peace education in your school would be appreciated.

APPENDIX B

Interview Guide for Key informants (Headmasters, Counselors, and Students Leaders)

Name of institution

Position

1. Please, do teachers report peace education-related issues to you

2. How do they report the issues to you?

3. Please, what are some of the peace related topics embedded in peace education program

4. How do you implement peace education in your school?

5. In your own view, mention some of the approaches that you use in teaching peace education in your school?

6. How do the approaches use in teaching peace help promoting peace in your school?

7. In your own opinion, how do you think peace education program in your school brings solidarity in school?

8. How do learners in your school address conflict among themselves?

9. Kindly explain in your own opinion, the challenges teachers face in teaching peace education in your school?

10. To what extent do the challenges to teaching peace education affect the school

11. Please, indicate the causes of the aforesaid challenges hindering the teaching of peace education

12. How do you address the above challenges?

13. Please, any relevant information or advice pertaining to the topic would be appreciated.

Thank you for your co-operation!!!