

Stakeholder Workshop

Understanding and Working with Local Sources of Peace, Security and Justice in West Africa



24 - 27 August 2014 | **Golden Tulip Hotel, Kumasi**

Rapporteurs:

- Maria Boateng
- Rasmus Schleef



Table of Contents

Executive Summary	iii
1.0 Rationale for the Workshop	1
2.0 Opening Session	4
2.1 Opening Speeches	4
2.2 Welcome Address from Hon. Samuel Sarpong	4
2.3 Opening Remarks from Major Gen. Obed Akwa	4
2.4 Opening Remarks from Hon. Henry SeiduDaanaa	5
2.5 Opening Remarks from Nana Adjei Kesse IV	6
2.6 Opening Remarks from COP Kofi Boakye	6
2.7 Opening Remarks from Dr. Kwesi Aning	7
2.8 Opening Remarks from Dr. Anne Brown	8
3.0 Project Brief by Dr. Aning and Dr. Brown	9
4.0 First Workshop Discussion	10
5.0 Presentation of Fieldwork Findings	11
5.1 Fieldwork Findings in Ghana by Nancy Annan	11
5.2 Fieldwork Findings in Liberia by Dr. Aning	16
5.3 Comparative Presentation on Oceania by Dr. Brown	20
6.0 Second Workshop Discussion	22
7.0 Case Studies	27
7.1 Presentation of five Case Studies	28
7.2 First Presentation: Judge	28
7.3 Second Presentation: Teacher	29
7.4 Third Presentation: Chief	30
7.5 Fourth Presentation: Police Officer	30
7.6 Fifth Presentation: Chief	31
7.7 Plenary Discussion of Case Studies and Open Conversation	32
8.0 Working Group Sessions	33
9.0 Presentation of Working Group Findings	34
10.0 Next Steps and Way Forward by Dr. Volker Boege	36
11.0 Closing Remarks	38

Appendix	39
List of Participants	39
List of Media Present	40

Executive Summary

A workshop bringing together a government minister, senior judges and lawyers, senior police, chiefs, elders and other customary authorities, representatives of NGOs and community bodies, assemblymen, and representatives of women's and youth groups was held in Kumasi from 25 to 26 August 2014. The participants gathered to consider their own and each other's contribution to peace, security and justice, to explore the nature of their engagements with each other, and to discuss what value there might be in better engagement, and the potential for that. Discussions were lively and vigorous, and participants were all genuinely engaged in both their more public exchanges, but also in the numerous side conversations during tea breaks and over meals.

The workshop was part of a research project investigating the nature and scope of the interaction of state, non-state and international providers of peace, security and justice in Ghana and Liberia. While engaging with the role of state agencies, the project has paid particular attention to exploring the work of non-state actors in underpinning social peace, as these bodies' contributions can often be overlooked. The Kofi Annan International Peacekeeping Training Centre (KAIPTC) in Accra in collaboration with colleagues from the School of Political Science and International Studies at The University of Queensland in Brisbane, Australia, are undertaking the research. The project, which is funded by the Australian Government's Department of Foreign Affairs and Trade, is called 'Understanding and working with local sources of peace, security and justice in West Africa', and focuses on Ghana and Liberia. The workshop was one of two planned, with the second to be held in Liberia when conditions permit. Those participating in the workshop had been interviewed previously in the context of the research or had taken part in focus group discussions concerning their understanding of security and insecurity, what or who they saw as the main sources of peace, security and justice, and their understanding of their own role and that of others in providing these goods.

The workshop had two broad aims. The first was to share research outcomes so far with some of those who participated in generating those findings. This was important in part to enable deeper discussion of what the research had uncovered by asking participants to reflect on the relationships among them and their perceptions of their various roles in a context of face-to-face engagement and exchange. The second aim was to explore in a more practical way the need and potential for greater, more conscious engagement among different stakeholders. State and non-state actors are already deeply enmeshed with each other in various ways and the functions of societal and formal state institutions are often entangled. The police are part of their cultures; customary authorities are often constitutionally recognised and part of the national legal code,

and so forth. Moreover, all these actors share a concern for working with threats to social peace and upholding justice. This enmeshment and shared concern does not mean, however, that people acting in their respective capacities, as judge, police officer, chief, elder, NGO representative, religious leader, community watch group, actually talk with each other about their roles, perspectives and relationships or how they might work with the frictions between their roles.

Regarding the first aim, research outcomes thus far were presented. Field research had been conducted in several rural and urban areas in Ghana and Liberia (although most of the discussion focussed on Ghana). Sites had been selected according to a range of criteria – in Ghana, these included differing socio-cultural, language or customary contexts, different regions, differing dominant religious affiliation and the direct activity or otherwise of economic forces with transnational dimensions, such as mining and tourism.

There were a number of key findings. In all areas, security rested to a substantial degree on bodies and systems other than the formal institutions of state. Chiefs, elders and the customary or community systems of which they are a part were particularly important, certainly in rural areas, but also to some extent in urban areas. In some urban areas, both traditional systems and forms of community organisation with significant customary elements (such as the Zongo chiefs) were operating. Community members will often seek assistance from traditional authorities first, due to their legitimacy within the community; not all traditional authorities inspire confidence in their communities, however. In Ghanaian communities where police and traditional authorities or community leaders put effort into cooperating, there seem to be relatively positive outcomes regarding security and peace. The police would not be operating meaningfully in some areas without being enabled to do so by customary or community authorities. In some areas, however, neither customary, community nor policing systems are operating effectively. NGOs and religious bodies can play important roles particularly around specific issues and in pursuing accountability and justice in particular cases. Despite examples of good cooperation in particular sites, there is little broader sharing of information or building or strengthening of links between state and non-state sources of security, while the contribution of community, customary or other non-state bodies to peace and security is rarely recognised in any meaningful way by national or international agencies.

In practice, accountability seems variable across both state and non-state actors, despite mechanisms being in place for state bodies and in chiefly systems. The actions of customary leaders can be highly constrained by elders, by their communities, or by hierarchies of chiefs.

Marginalised groups may have to rely on spiritual or religious sanctions; this is widely accepted as being a powerful force, however. In Ghana, political affiliation is disrupting governance at the local level in some sites; this is widely seen as a significant cause of collective conflict. Chieftaincy disputes can also be a significant cause of collective violence. While individual judges and magistrates can be both interested in and sensitive to local customary law and practice, aspects of the operation of the legal system, including the way in which chieftaincy disputes can be drawn into legal battles lasting for decades, can overburden and undermine the operation of local governance provided by customary systems. Finally, across all roles, the dedication of particular individuals to their vocation and their communities was clear.

Discussion at the workshop indicated the unsettled nature of the relations not only between state and non-state actors, but also between the norms, beliefs and values of state institutions and of cultural and customary practice. Some participants noted the lack of trust between the groups, or identified friction between the norms as a cause of personal insecurity. Political interference, and the violence generated by some political figures around elections, was repeatedly identified as a critical cause of insecurity and an obstacle to the provision of security. The inability or unwillingness of state institutions to prevent or effectively contain the passions associated with some chieftaincy disputes was also emphasised by some speakers. Tensions between or confusion around the roles of chiefs and assemblymen in some regions emerged as a contentious issue. A number of speakers and groups expressed deep disquiet at the pressures their communities were experiencing. High rates of unemployment, the inequitable distribution of dividends from resource extraction industries in some regions and the influence of drugs and drug-running were chief among them. Furthermore, the rise of militant extremism and the risk of youth radicalisation in the sub-region were identified as a growing challenge, as was the threat posed by epidemics such as the Ebola virus. There was concern at the ability to maintain peace and security in some regions. Discussion highlighted the extent to which those endeavouring to underpin peace, security and justice needed each other, notwithstanding tensions and frictions between some norms and practices. The thin and ad hoc nature of linkages among the different stakeholders was also evident, however, and lamented by some participants. Some speakers emphasized the primacy of the need for independence in their role. Despite this, and arguably not incompatible with this need, significant areas of agreement and a strong desire across groups to talk with each other and nurture linkages was evident. Many speakers expressed the desire for more opportunities for state and non-state bodies contributing to peace, security and justice to talk with each other.

The workshop created a platform for exchanges that are rare under normal circumstances. For example, it gave opportunities for members of youth groups to directly voice their frustration with chiefs, and for chiefs to respond to these, and for community groups to express their concern with their own security vulnerabilities. Through the discussion, participants came to realise the nature of frictions and conflicts of which they had not been aware, and people offered expert advice to each other on how to deal with specific dilemmas. It enabled participants to share accounts of where relations across the different groups worked well (or otherwise) and so provide insights and inspiration from which others could learn. In these ways it contributed to mutual understanding and awareness.

This workshop was not aiming to reach resolution of issues, such as frictions between different institutional norms and practices. This would not be possible in a few days. It was rather aiming to explore the importance of relations and good channels of communication between stakeholders. The workshop made very clear the significance of, and need for, good working relationships between different providers of peace, security and justice as a source of social resilience. Developing such relationships raises questions about the nature of appropriate relations – these are matters that are worked through in the process and practice of building reflective relations over time.

The project plans to hold another, similar workshop in Liberia. Through these workshops and associated research, the project hopes to support constructive relationships and exchange among different providers of peace, security and justice at local and national levels. It also hopes to contribute to regional and larger international discussions of peace building and development, by drawing attention to the roles of non-state bodies in social peace, by deepening understanding of the nature of relations between stakeholders, and by strengthening appreciation of the contribution that constructive relations play in peace, security and justice.

In Ghana, peace, security and justice are maintained by a broad variety of institutions, bodies and systems. These range from state institutions such as the police, the courts and parliament, to a wide range of societal bodies such as Non-Governmental Organizations (NGOs), community-based organizations (CBOs), chiefs and elders, religious leaders and private security companies. At times, and in certain areas, international institutions are also involved, for example UN agencies, regional organizations, and international NGOs. All these actors have roles to play. They are connected through a host of relationships and interactions. At times, they collaborate closely, but there can also be tension between the values and practices of different ways of seeking peace, security and justice. In effect, the various institutions and bodies are entwined and interdependent – and they and their relationships are constantly changing. Chiefs, for example, have been drawn into state structures in various ways. Nevertheless, they also relate to life-worlds beyond the state and are closely linked to the everyday life of communities and their customary values.

The contribution of chiefs and other social groups or systems to peace, security and justice, has however, received little attention and is poorly understood, particularly in international circles. This can have important effects within Ghana itself. At the same time, within Ghana, there could be real value in greater discussion of the nature and effects of the interplay of the various bodies and systems supporting peace, security and justice.

To contribute to greater understanding and discussion of these issues, the Kofi Annan International Peacekeeping Training Centre (KAIPTC) in Accra, Ghana, in collaboration with the School of Political Science and International Studies at the University of Queensland in Brisbane, Australia, have set out to investigate the nature and scope of the interaction of state, non-state and international providers of peace, security and justice in more detail. The project is called 'Understanding and working with local sources of peace, security and justice in West Africa' and focuses on Ghana and Liberia.

So far, field interviews have been conducted in a number of urban and rural areas in Ghana and Liberia with a wide range of stakeholders, including chiefs, police officers, parliamentarians, judges and representatives of NGOs and CBOs. Focus Group Discussions have also been held with men, women and youth from rural and urban communities to collate people's views at the grassroots levels on the main challenges to, and supports for, peace, security and justice in their communities.

The workshop on 25 and 26 August, 2014, in Kumasi was the next step of the project. It was designed to bring people – 'peace agent' perhaps – from different walks of life in Ghana together for an exchange of experiences and views and for a dialogue on obstacles to and prospects for improved collaboration. The main aim of the workshop was for participants to consider their own and each other's contribution to peace, security and justice; to explore the nature of their own engagement with each other; and to discuss what potential, if any, there might be for better engagement. Workshop participants were invited from some of the rural and urban areas in Ghana where field research has been conducted. The workshop was facilitated by researchers from KAIPTC and the University of Queensland. One important outcome of the workshop was that all stakeholders and national policy bodies in Ghana were provided with information on challenges and opportunities with regard to the provision of peace, security and justice.

Below are some of the general questions that were discussed and deliberated upon during the workshop:

- What bodies or institutions play significant roles in maintaining peace, security and justice in Ghana?
- What do these different bodies contribute to (or what impact do they have on) peace, security and justice and how do they do this?
- What are the relationships, formal and informal, among these different kinds of bodies?
- What are the challenges to greater collaboration?
- Would there be value in greater collaboration and if so, how could that be done?
- What policy recommendation, if any, would you make for national policy bodies in Ghana, for regional and international organizations, and for social bodies in Ghana for regional and international organizations and for societal bodies, about improving collaboration among different providers of peace, security and justice?

Key Recommendations

Below are some of the recommendations provided by participants to further promote peace, security and justice at the end of the workshop:

- Educate all stakeholders regarding the provision of peace, security and justice;
- Prevent political interference from obstructing the work of any stakeholders;
- Clearly define roles of chiefs and assemblymen within the local governance structure;

- Install accountability mechanisms for political parties in order to prevent programmes from being abandoned after a change of government;
- Further bridge the gap between the traditional and the state system by promoting cooperation and providing statutory basis for it;
- Ensure the inclusion of all potential stakeholders (e.g. religious leaders, youth etc.);
- All stakeholders were encouraged to pool resources, exchange ideas and promote cooperation within their means.

The opening session consisted of both speeches from facilitators as well as selected individuals who attended the workshop. Following the speeches, all of the workshop's participants introduced themselves briefly.

2.1 Opening Speeches

2.2 Welcome Address from Hon. Samuel Sarpong, Ashanti Regional Minister

In his welcome address, Honourable Samuel Sarpong, the regional Minister of Ashanti Region, expressed his gratitude to the organizers for inviting him to participate in the seminar. He further stressed the importance of the workshop, mentioning that the contribution of both the state and non-state actors towards the provision of peace, security and justice is not receiving appropriate recognition. He proceeded by stating that he felt there was lack of resources regarding expertise in contributing to peace, security and justice. According to the Minister the provision of peace, security and justice remains a challenge in Ghana, and Africa more widely, due to lack of resources, capacity and skills for effective protection.

2.3 Opening Remarks by Major Gen. Obed Akwa, Commandant, KAIPTC

In his opening remarks, Major General Obed Akwa, the Commandant of the KAIPTC, first welcomed all participants to the stakeholders meeting on Understanding and Working with Local Sources of Peace, Security and Justice in West Africa. He further proceeded by saying that in Ghana and most parts of Africa, the provision of peace, security and justice remains a challenge. This he noted could be attributed to the lack of resources, capacity and skills for effective protection. According to the Major, before colonial rule Africans had local structures of governance which contributed to enhancing peace, security and justice in their communities. Thus, for centuries, chiefs, community elders and religious leaders among others had mechanisms to ensure the safety, peace and order in their communities. Nonetheless, the substantive contributions made by these non-state groups are often unrecognized, and international support often focuses on state institutions. It was based on these shortfalls in the discourse and research on the contributions of non-state security providers in West Africa, that the KAIPTC partnered with the University of Queensland to develop a project to address the gaps in knowledge. In that regard, the two day meeting was designed to bring together stakeholders from various parts of the country to exchange their experiences and opinions on the

challenges to peace, security and justice. In concluding his opening remarks, he expressed the Centre's immense gratitude to the Australian Aid (AUSAID) and the government of Australia for their support to the centre's activities. He wished participants a successful deliberation and declared the meeting officially opened.

2.4 Opening Remarks by Hon. Henry Seidu Daanaa, Minister of Chieftaincy

Honourable Henry Seidu Daanaa also expressed his gratitude to the organizers for inviting him to the workshop. He noted that the workshop was a good platform to discuss issues or matters



▲ *DCOP Kofi Boakye, Ashanti Regional Police Commander, during his opening speech*

relating to chieftaincy. According to Minister Daanaa, chieftaincy is an important source of peace, security and justice due to the roles chiefs play in their various communities. In the performance of their roles, chiefs collaborate with the security agencies and other stakeholders to ensure peace and stability within the communities. For instance, chiefs rely on the security agencies to ensure peace in the resolution of land and succession disputes. Therefore, for peace, security and justice to prevail, there should be trust between the local actors and the state stakeholders. In other words, collaboration of all stakeholders should be the way forward to foster peace, security and justice in spite of the difficulties involved in such endeavours.

2.5 Opening Remarks from Nana Adjei Kesse IV

Nana Adjei Kesse IV the chief of Adum in Kumasi also expressed his gratitude to the organisers of the event. He stated that it was a great honour to be part of the workshop and emphasised the importance of ensuring peace, security and justice. He thinks it is very important to have this gathering not only here, but in every part of the country. There are a lot of land issues and chieftaincy, marital, farm and community problems. We the chiefs try our best to resolve every dispute, but when it gets too complicated sometimes, we call on the police and they are always ready to assist and support us because of their relationship with law and order. It makes the old traditional laws and that of the system of new state laws merge together, because the state laws are well respected by the locals. We should encourage people around the country to understand that. It is very important to educate people to get familiar with the law. The presence of the media nowadays allows information to be spread and heard. But a lot of the locals do not understand what is being said because no one explains it to them. So it is very important to organize such meetings to create a broader understanding.

2.6 Opening Remarks from DCOP Kofi Boakye, Ashanti Regional Police Commander

DCOP Kofi Boakye also expressed his gratitude and welcomed all participants. Adding to what Honorable Henry Seidu Daanaa stated earlier, DCOP Kofi Boakye indicated that the key to working with the local peace, security and justice providers is trust. However, he questioned the context within which this should take place. He stated that some political parties have become a disincentive in the sense that when a member of a political party commits a crime, the authorities in that party try to protect the individual so that to punish such a perpetrator becomes a problem. He noted that, the problem of the police has always been political oriented. He also stated that the lack of a clear understanding of each stakeholder's roles delimit peace in the country. Security agencies work for the people through the government, not for any political party and that in order to ensure peace, security and justice, those in authority (Political Parties) should allow the police to do their work with no interference. He further went on to say that the role of the chiefs has been that of arbitrators. However, their roles should not be arbitrators but a source of information. There should be cooperation among all stakeholders between those at the local level and the security agencies in order to ensure peace, security and justice.

2.7 Opening Remarks from Dr. Kwesi Aning

Dr. Kwesi Aning, Director of the Faculty of Academic Affairs and Research of the KAIPTC also welcomed participants and expressed his gratitude to them for leaving their busy schedules and attending the workshop. He expressed how good it is to have everyone to talk about the theme of the workshop. He proceeded by saying that the workshop is not for his colleagues, neither is it for his colleagues in Queensland University in Australia, but for the participants to talk about themselves, their roles and their insecurities because they are the ones with knowledge and the



▲ ***Dr. Kwesi Aning (KAIPTC), Dr. Anne Brown (UQ) and Major Gen. Obed Akwa (KAIPTC) at the opening session***

experiences. He and his team are just going to listen and have an interactive conversation with them. He indicated that as he and his team visited the participants, distinctively, they were startled to have a certain understanding of the modern state and institutions and what they do and everyone they spoke to indicated what the modern state can do. Also there was recognition on the how the non-state actors perform. He proceeded by saying that it is not only about what they do but the interaction between state actors and the non-state actors and what happens when that interaction takes place, the collaboration between them and of course the tension and misunderstanding existing between them. While we are interested in the collaborative part, which is the easiest part, what will make this gathering unique will be giving in detail their separate roles as well as tensions between the state and non-state actors. This is where we find

ways and means to create peace, security and justice. This is where our interest are. We want to understand how peace, security and justice is created in your roles and how recipients feel about it.

He concluded by welcoming all the participants once again and hoped for an educative and informative workshop.

2.8 Opening Remarks from Dr. Anne Brown

In her opening remarks, Dr. Anne Brown from the University of Queensland, Australia, also expressed her excitement to be in Ghana to participate in the workshop. She is looking forward to the workshop discussions as they would give her broader and deeper insights which are significant for her research.

Dr Aning, after expressing his gratitude to participants, went on to explain the rationale of the workshop. KAIPTC and UQ were delighted to listen to the distinct experiences of participants and also to understand what non state actors do and how they do it from their own perspective. In particular, we are interested in the collaborative part (and sometimes tension) that exists between the state and non-state actors and how they work around it to ensure peace, security and justice. For example, the researchers asked the police representatives/respondents about how they provide security and justice and how do recipients feel. We hardly ever recognised the contribution of local sources of peace security and justice. Local providers of peace, security and justice do matter, and how people perceive the provision of peace, security and justice by these actors also matters. He proceeded by saying that peace, security and justice can be imposed, but then the results will not be sustainable. Dr Aning indicated that as they travelled around for the field research, they were able to ask various stakeholders what makes them feel insecure. The methodology of the project will further broaden understanding of who the actors are, when, where and how they work. In the past, it would have been impossible to have the state actors and the non-state actors sit together in the same room and talk about working together. Gone are the days when problems are taken to chiefs to handle. A lot of changes have occurred in the past few years. Now there is a constructive hierarchy of authority which if not well explained could lead to conflict.

Dr. Anne Brown also continued by saying that it is often the perception in international academic and policy-making circles as if state institutions are the only providers of peace, security and justice. But the traditional authorities are also equally important providers of peace, security and justice. She noted that there is a value in deeper engagement because traditional authorities have a lot to contribute, because state institutions lack the capacity to provide peace, security and justice merely on their own. These problems are being experienced in many parts of the world. She encouraged the participants to open up instead of having issues put under the table. She concluded by highlighting some of the key questions the project dealt with, which include:

1. Who are the actors of peace, security and justice?
2. How do state and non-state actors collaborate?
3. What makes people insecure?
4. How do we ensure collaboration among the multiple actors?

The following were some of the issues that emerged during the first session.

- Some participants noted that identifying the actors depends on the definition of security and it also differs from person to person-child, women, men etc. Others also indicated that it depends on the conflict e.g. is it ethnic conflict, land disputes, political, or economic conflict?
- However, there was a general understanding that in most cases the key actors include:
Main state actors – police, military, prison service, judiciary, Assemblymen/women and for the non-state actors- traditional rulers/chiefs, Council of Elders, clan heads, religious leaders (Priest or Imam), NGOs.
- In resolving disputes, non-state actors usually refer criminal cases to the police for further actions whilst they deal with civil cases.
- Information-sharing between both the state and non-state actors are ineffective.
- Community sensitization/educational campaigns to foster peace e.g. communal meetings.
- Support to state actors (police) through in-kind and other contributions.
- Chieftaincy and land issues cause violence in some communities.
- The competence and capabilities of the police makes people feel safe and vice versa.
- Mistrust between the police/security agencies and the public.
- Interference (from political, family, religious, traditional actors) in the work of state agencies can cause problems for the effective functioning of those agencies.
- Total Independence of state actors (police and judiciary especially) in the performance of their duties.
- Clear understanding of each actors roles through education.
- When there is trust and fairness among the various actors, collaboration can be improved.
- Strengthen both state and non-state actors to promote peace, security and justice effectively.



▲ *The KAIPTC members together with the Adum Chief and his elders during their field visit*

Ms. Nancy Annan gave a brief presentation on some of the findings from the field study in Ghana. She highlighted the objectives, methodology, challenges and the key findings from all the field visits. According to Ms. Annan the objectives of the research were twofold:

- First to investigate the nature and scope of non-state bodies' contributions to peace, security and justice; and second to investigate the nature of interaction between non-state, state and international providers of peace, security and justice.
- In terms of methodology, the research was based on an intensive field work using qualitative methodology guided by primary and secondary questions. Field work included key informant interviews (Assembly members, CHRAJ etc), focus group discussions (women, youth, men) and participatory observation (Nana Adjei Kesse's (Chief of Adum) traditional Court in Adum, Kumasi)

Selected Informants included:

- Non states actors – Chiefs, Religious leaders, International/ non-governmental organizations (I/NGO) e.g. World Vision, Commonwealth Human Right Initiative, ATTWWAR, among others;
- Community Groups – Women's groups, Youth groups and Men's groups;
- State actors - Police Department, Judiciary, Legal Aid, Department of Social Welfare, Assembly members, Unit Committee Members, Commission on Human Right Administrative Justice (CHRAJ); and
- Foreign mining company (Azumah Resources Ltd).



▲ *The Adum chief handling an issue of a widow in his traditional Court*

Regarding the criteria for field site selection, the research was based on a multi-sited case study approach in two rural areas and two urban areas. This is because people who reside in rural and urban areas experience customary and state institutions differently. The differences between rural and urban experience of non-state and state institutions helped answer the research objectives as well as provide some basis for comparative analysis.

For the urban centers Kumasi, the Ashanti Regional capital, was selected due to its strong traditional culture, and how traditional authorities relate with state institutions, the land tenure system (lands are vested in the Ashanti King), system of inheritance/lineage (matrilineal).

Takoradi, in the Western region of Ghana, was chosen due its strategic location. It is the oil exploration and mining hub of Ghana. Due to these actives peoples livelihoods are threatened, there are high rent charges, joblessness, and inheritance/lineage is matrilineal..

In terms of the rural areas Busua, in the Western region, was selected. Influx of foreigners for tourist purposes, effects of the oil boom on community, system of inheritance/lineage (matrilineal). Kalsegra (U/W Region) is a typical rural community, with the presence of mining (Australian gold exploration company), people are predominantly Catholic, and the inheritance/lineage system is patrilineal.

Several challenges confronted the research team during the field work. These included:

- Difficulty in organizing Focus Group Discussions in Urban areas;
- Long interview sessions leading to respondent fatigue;
- Language barrier; and
- Challenges in understanding concepts like disempowered groups.

Research Findings

The findings of the research were categorized into five broad areas, namely:

- Non- state sources of peace, security and justice in Ghana and their contributions;
- Relationship and collaboration between non-state providers and other actors;
- Accountability mechanisms governing non-state providers;
- State and non-state Support to disempowered groups; and
- International donor support.

Non- state sources of Peace, Security and Justice in Ghana and their Contributions.

In all four (4) communities visited, i.e. Busua, Kalsegra, Kumasi and Takoradi, Chiefs, Council of Elders, Clan Heads and Religious leaders (Priest/Imam) play an important role in maintaining peace and security. In Kalsegra there are also Tindana (Earth Priest and spiritual leaders) and Soothsayers. Marital disputes are handled by the husband's father or husband's elder brother.

In Kumasi, there is the Asafo Companies (Traditional Police/Army) who play the primary role of defending the Asante King and Kingdom. There are also the Council of Zongo Chiefs who represent various ethnic groups. These included:

- Chief of Frafra Community (UE Region, Ghana);
- Chief of Dagomba Community (Northern Region, Ghana);
- Chief of Wangara Community (From Mali);
- Chief of Baribari Community (Burkina Faso); and
- Chief of Yuroba Community (Nigeria).

The Zongo Community operates on the principle of “we are all one”. For non-governmental organizations, the Commonwealth Human Right Initiative (CHRI) also provides mediatory services, as well as lawyers for clients who cannot afford the services of lawyers. In addition, they educate people on issues of human rights. Most of the disputes addressed by all the actors identified above included chieftaincy disputes; disputes over contract between two persons; family disputes; land disputes; cursing another / reversing a spell, just to mention a few.

Relationship between non-state providers and other actors

- In almost all the communities some antagonistic relationship between some non-state actors and the state security institutions were identified (and vice versa). For example, some non-state actors perceived the police as corrupt and unfair. The state institutions on the other hand alleged that the non-state actors sometimes make unfair demands on the people particularly when they use the traditional courts; they demand allowances whenever they are called for meetings; and are often not punctual for meetings. Despite these issues there are some forms of collaboration in all four communities visited in terms of training, resolving disputes and community sensitization programs on issues of concern.

Accountability Mechanisms Governing Non-state Providers

In all the communities visited it was noted that chiefs account to nobody but to God. Below is a quote from one of the respondents (*a traditional leader*):

“If we do not use our privileged position in service of our people, we are bound to die. We therefore strive to be truthful at all times, if not, we risk being cursed to death by our gods”.

- In Kumasi, the Asantihene is answerable to only God and all sub-chiefs account to Otumfuo, which includes the Chiefs in the Zongo Community. Clan Heads are

accountable to the clan. The national and regional houses of Chiefs exercise oversight over traditional leaders. Religious leaders also do account to their congregation.

On the subject of legitimacy, it was noted that:

- The legitimacy of traditional authorities comes from the state; the Chieftaincy Act 2008, (Act 759), and Local Government Act 1993(Act 462);
- Secondly, their legitimacy stems from the stool;
- Thirdly, the legitimacy of traditional authorities stems from the services they provide for community members.

State and Non-state Support for Disadvantaged groups

- In all four communities, the respondents identified the following groups as disempowered: Women, children, the aged, and people living with disabilities. Below is a quote from one of the respondents:

“Women are not recognized as agents of development. As per the prevailing culture, they are not involved in conflict resolution processes. Women's disputes are even resolved by men. Men talk and the women listen”

Women are said to be disempowered because society is patriarchal and deprives women/girls access to education, property (access to land) and inheritance. Furthermore, women and children are also subject to domestic abuse. In particular, the children cannot inherit from their fathers (Kalsegra& Kumasi). Women cannot go before a chief without being led by a male. The aged are also usually left to fend for themselves. People living with disability cannot go before a chief.

Support for disempowered groups

- Otumfuo and the chief of Essipon have in place an educational fund and a charity foundation to support disadvantaged groups. Other Chiefs have also put in place several initiatives to support these groups.
- The government also has in place departments within the police (DOVVSU), social welfare, CHRAJ, legal aid to ensure peace, security and justice. However, most of these state actors lacked personnel, logistics and some were also deemed as corrupt.

International Donor Support

World Vision is very visible in rural communities. The chiefs suggested that most NGOs disregard the traditional institutions when they want to operate in their areas. In order to ensure NGOs get the maximum support they must acknowledge the traditional leadership and clearly state their intentions within the communities.



▲ *This is the KAIPTC members with some of the Kalsegra local people*

5.2 Fieldwork Findings in Liberia by Dr. Aning

Dr Aning presented the research findings from the field visit to Liberia. Like the Ghana study, the objectives of the research were to:

- Investigate the nature and scope of significant non-state bodies' contributions to security, peace and justice
- Investigate the nature of interaction between non-state, state and international providers of peace, security and justice.

In terms of methodology, the study was qualitative and was based mainly on field research and review of secondary literature. Semi-Structured Interviews were conducted with men, women, youth, traditional leaders, religious leaders and state officials. Focus group discussions as well as individual interviews were conducted for this study. Regarding the places visited, two urban and

two rural communities were carefully selected in both countries. Prior to visiting the areas, pre-field visits were made to organize the FGDs as well as arrange the halls and other things relevant to the FGDs and interviews. Traditional chiefs and other non-state groups in the community played a critical role in mobilizing the people. The choice of urban and rural areas was driven by the fact that people from these areas have different experiences and hence provide a basis for comparative understanding and analysis. The areas were:

- Bomi County: close to Monrovia; the urban site – Tubmanburg is an old mining town and has a cross section of people from diverse ethnic backgrounds; and, the district in which Gbojay village is located is predominantly a Gola, Kpelle and Vai area. Traditional and customary practices are there but not as strong as in the next two sites located in Bong County. The two areas are: Palala (Predominantly Kpelle ethnic group) and Quoipa (Predominantly Mano ethnic group). Bong was the headquarters for NPFL and has strong traditional institutions compared with the Bomi.

Challenges

- In one or two situations language became a challenge. This was particularly the case for the FGD in Quoipa where an interpreter was employed. Road conditions were also poor, making it difficult to get messages through to arrange interviews. Sometimes more people than expected turned up to participate and informants were also distracted by interested passers-by who stopped to listen, distracting the process.

Context

- Specific laws governing the hinterland were adopted and remain in force today even though they are outdated.
- Chief Councils were held annually under the Chairmanship of the President; Tubman used these councils effectively to consolidate power by acknowledging and recognizing them.
- Today, there is a Council of Chiefs that elects its own leader.
- 1976: William Tolbert tried to further incorporate the chieftaincy into the statutory arrangements. In the process, he introduced the election of Chiefs but the impact has been limited – chiefs losing their legitimacy and authority because the process has been commercialized: anyone with cash can buy votes and be elected.
- The election of chiefs has distorted and corrupted the processes of decision-making that previously led to the selection of chiefs based on traditional methods: elders reaching a consensus on who becomes the next chief. It worked and chiefs enjoyed legitimacy, but

now 'democracy', which is tantamount to elections, has undermined traditional decision making processes.

Impact of War

- War has also had its toll on the society: elders killed in the process and in societies where oral tradition is strong, these people have taken a lot of knowledge with them.
- This has left a gap in knowledge and practices in relations to customs and traditions.
- However, overall, the role of elders and other traditional authorities is still respected to some extent.

Focus of the FGDs and Interviews

- Non-State Sources of Peace, Security and Justice in Liberia
- In the urban areas, modern state authorities (police, magistrates, commissioners, superintendent, etc.) co-exist along side traditional or customary institutions, sometimes locally referred to as 'tribal governors'. Youth, women's, religious leaders, elders in the family and others do provide peace, security and justice.
- In the rural areas or villages a broad number of non-state actors and institutions operate: family heads, quarter chiefs, town chiefs, General Town Chiefs, clan chiefs, paramount chiefs, district commissioners, Dean of elders (The Dean coordinates the affairs of Quarter Chiefs), youth groups, 'witch' doctors, herbalists, 'secret' societies, and others.

Concept of Security

- Threats to security include the following:
- Lack of access to services – health and education; a lack of safe drinking water and sanitation; no Police; poverty; armed robbery, deplorable road conditions, etc.;
- Other issues: lack of support for widows from the war; many single parents; high youth unemployment and teenage pregnancy etc.;
- In the absence of state services people make use of whatever is available to make ends meet, turning to their own communities for security, justice and order.

Types of Cases

There are certain cases that are referred to the statutory courts and there are others that are dealt with locally. In the urban and rural areas there are differences and overlaps. For example, while the urban people use the statutory institutions, at the same time, people in these areas also use traditional institutions. Sometimes, the local people plead with the courts to relinquish certain

cases under their jurisdictions to traditional institutions. Some of these cases include land, family matters, incidents of adultery, property disputes, witch-craft, youth 'indiscipline', including refusal to perform community work such as cleaning of roads to the streams or creeks from where they fetch water. However, this does not apply to murder and rape cases that they (traditional authorities) consider grave, serious and out of their jurisdiction

Why do they choose Traditional Authorities First?

The reasons people use traditional institutions first was the confidence they had in the chiefs. The refusal to bring matters directly to the statutory authorities does not imply that they do not trust them. The fact is that it is easier to deal with issues using customary practices.

The unique situation with Gbojay (in Bomi County) is that because people in the town are related to each other as members of an extended family, they hardly take matters to the courts; they do not bypass family, household or the quarter unless absolutely necessary.

Relationship between Non-state and state, and among non-state actors.

There is a cordial relationship between state and non-state institutions and actors, with these complementing each other. A lot depends on the situation. The fact that the government has established and promoted the Council of Chiefs speaks volume. Even though chieftaincy disputes can cause rifts between modern state agencies and traditional ones, as is the case in Gbojay, in almost all the areas they are united in dispute resolution; consensus is important for them. While they appreciate the services provided by international actors, they are concerned about their interference in local politics. Legislators do not particularly enjoy good relationships with the people, because after elections, they fail to meet their campaign promises to better the lives of the people. The people feel abandoned; this was the experience in the areas covered but could be different in other parts of the country.

Accountability Mechanisms

The traditional authorities govern by unwritten but socially acceptable rules and regulations;

- They are expected to behave in a particular way as leaders: good conduct, discipline, good leadership and upholding of traditional values and norms. The leaders make decisions with advice and counsel of the elders and advisers;
- They can be removed from office but this requires a specific process: a complaint is lodged, an investigation is conducted by the elders and a decision is reached;
- Alternatively, you can be removed during the next election; and
- Their legitimacy is derived from being accepted by the people.

The decision-making processes in these areas are participatory and inclusive, but the exclusion of women and youth from certain decision-making processes remains a challenge.

State and Non-State Support to Disadvantaged Groups

Besides the available individual and ad-hoc community support to the disadvantaged (individual and family), there is no organized support to these segments of the community by non-state or state actors.

Widows, teenage parents (mainly young girls) and others complained about a lack of support; and

Teenage mothers complained they cannot go to school because the 'babies fathers' have abandoned them. They cannot leave the children at home alone to go to school. They do not have Crèches.

Donor Support

Donor Support comes in two ways:

- Direct – construction of physical infrastructure or supply of items; and
- Indirect – support communities through local and other NGOs

No external NGO is allowed to carry out projects without prior agreement with the community; and they are advised to desist from participating or meddling in local politics.

Controversial Issue(s)

- Human Rights: how these are perceived by different sectors of the society remains controversial – youth, women and men (elders included).
- Should there be community responsibility in protecting themselves against crime and how does that violate human rights? How do you reconcile 'community responsibility' (mob justice) with human rights violation?
- Because of this rights business, the young people do not abide by community regulations and perform community responsibilities' (Quoipa).
- Gender is another controversial issue.
- What right does a woman have to stay out of her home until 12:00 midnight even though men can do so (Palala).

5.3 Comparative Presentation on Oceania by Dr. Brown

Dr Anne Brown also spoke about her experiences concerning peace, security and justice. She noted that there are many common issues arising from countries that may of course be different

in many ways. She also said that there might be some things that can be recognised in different forms that can be of value. According to her, in Vanuatu, which is a small island country to the east of Australia in the South Pacific where she did a lot of research, traditional authorities are very significant. She gave the example of a conflict between the police and the paramilitary Mobile Force in Vanuatu which occurred some years ago. The Mobile Force surrounded the police headquarters in the capital city with arms, bringing the tension between the two forces to boiling point. The danger of violent conflict was imminent. At the same time, many international tourists were in the city, so that violence would have had international repercussions. In this highly dangerous situation, the government and other politicians were nowhere to be found. It was actually the chiefs who stepped in to resolve the issue and to calm everyone down. The chiefs succeeded, and the Mobile Force put away their weapons. The chiefs finally convinced them to take the issue to court for peace to prevail. They (the Mobile Force and the police) were accompanied by some chiefs to settle the dispute. At the same time, the chiefs also organised a customary reconciliation ceremony where the police, the Mobile Force and the government came together under the guidance of the chiefs to reconcile. Hence the traditional system and the state (court) system worked hand in hand. She concluded by saying that this story indicates that despite the fact that there are good and bad chiefs or even good and bad systems of authority, the existence of the traditional systems shouldn't be overlooked, but must also be taken into account; actors from this system can be as important as the state actors to ensure peace, security and justice.



▲ Dr. Anne Brown (UQ) and DCOP Kofi Boakye, Ashanti Regional Police Commander

In this session, participants were given the opportunity to discuss issues relating to the following questions:

1. What do different institutions and actors contribute to peace, security and justice and how do they do this?
2. What types of relationships, communication and engagement do the different providers of peace, security and justice display?

The participants were very informative. They spoke in detail about their area of expertise and how they contribute to peace and security. During the workshop, a lot of emphasis was placed on the chiefs. One participant who was a state actor indicated that the role of the chiefs in the communities is very essential but too much emphasis on their roles will create conflict between them and the assembly members. He went further to state that in the current democratic dispensations chiefs' power have been highly diluted. As such, there should be more focus on the state actors like the assembly members and the unit committee members.¹ It was feared that an over emphasis on chiefs could bring conflict. In some areas the assemblyman is more or less the



Nana Kofi Abuna V, Chief of Essipon and Nana Adjei Kesse IV Chief of Adum interacting during the sessions

¹Unit Committees form the base of Ghana's local government structure. It is made up of five members who hold office for four years. Unit Committees represent their respective Electoral Areas in the Town/Area Council and work closely with the Assembly Members. They play important roles in public education; organising communal labour; raising revenue; ensuring environmental cleanliness; enforcing settlement planning; laying out and supervising District Assembly by-laws; implementing taxation; and monitoring of self-help or community-based projects [(see Ghana Local Government Act, 1993, Act 462, Section 24 (1))]

focus point of the state institutions rather than the chief, therefore some level of recognition should be given to them. There are a whole lot of chieftaincy dispute in many communities so a blind eye shouldn't be placed on the assembly members. In the Ashanti region, for example, there is an overall boss or King (Otumfuo Osei Tutu) who works hand in hand with the legitimate chiefs to ensure peace. But what about the communities who lack this authority? The chiefs cannot manage the activities of the community alone. The traditional system should be structured more appropriately in order to bring peace to our communities.

Another participant stressed the point that some assembly members do not give respect to their chiefs due to their political orientation. The traditional system needs to be appropriately structured to ensure a hierarchy of authority. The assembly members should bear in mind that it is the people living in the community together with the chiefs who elect them and that the chief is the custodian of the land. For instance, the assemblyman has no right to beat the gong-gong without seeking the consent of the chief. One of the chiefs, for instance, noted that in her community she has a very healthy relationship with her assemblyman. The assemblyman is able to bring issues in the community to her to solve with the presence of her elders and members of the Unit Committee. When there is respect for the hierarchy, peace, security and justice can be ensured.

Another participant stated that the assemblyman has been voted to represent his/her electoral area to see to and discuss developmental projects and issues concerning the community. Some chiefs do not take part in communal labour as well as the people living in the royal house. He complained bitterly that communal labour benefits everyone in the community so he doesn't understand why the chief and his family are not active in such communal work. He gave an example by saying that when there is a communal activity like the building of a school, it benefits each individual in the community so the chiefs should work hand in hand and set good examples for his followers since he/she is the head of the community.

Another participant stated that he conducted a research concerning traditional roles of chiefs. In his research, he found out that there is something called the *Dilemma of African Tradition*. This means that the state is a legal concept which means that if there is no law there is no state and that the state is a legal idea and where there is law, the law must be implemented based on the state. But the problem in Africa is that most of the traditional indigenous communities do not obey the laws. If people don't conform to the laws, will the nation head forward or backwards? He went on to say that in 1918 we had the colonist act in Ghana which stated that if a person dies unnaturally the case should be reported to the police. However, during his research in 1987, he realised that in

some communities, people die unnaturally but they do not report the issue or they are not even aware that there is such a law. Marriage registration act, PNDC law states that you can enter in to customary marriage but some people marry 4 wives or more and they are not registered. This is the problem: the law is there but what is happening is a dilemma not just in Ghana but almost all over Africa. So when we talk about the state in Africa, our problem is that the state is there with the law but because of our indigenous traditional practices, the state can't develop, and if care is not taken we may not succeed as a nation.

He stressed on the fact that people hold a deep belief in chieftaincy, and people are prepared to die when it comes to issues concerning chieftaincy (as compared to ordinary state matters). If we could get Ghanaians to believe in our state systems we might not encounter so many problems as we are facing as a country. The traditional system differs from one community to the other. Traditional systems in some communities are very deep and others are shallow. When you try to liken the role of the assembly man to the chief, you might be endangering the life of the family and the assembly man himself in certain communities. We should try to bridge the gap between the traditional systems and the state systems so that we can reconcile the traditional beliefs with our modern system.

“
*We should try to
bridge the gap
between the
traditional
systems and the
state systems so
that we can
reconcile the
traditional beliefs
with our modern
system*
”



▲ *Some participants of the Workshop taking notes during the discussions*

Another participant gave his contribution by saying that little has been said on the religious leaders. They are stakeholders that provide important contributions to peace, security and justice. Whenever issues arise in the Ashanti Region, for instance, they normally send it to the imam to communicate it to his religious people and also give the word of God concerning that issue on a pulpit. Different issues are being brought to them and they are able to solve it together with the chiefs. In this workshop there were no representatives of a religious leader, whether Muslim or Christian. They are also important stakeholders and actors who contribute to peace, security and justice. They are part and parcel of peace building. In that regard, future workshops should involve them.

Another participant also indicated that there is too much emphasis on the chiefs and not the assemblyman. Do chiefs or assembly members understand their individual roles or official roles? As chiefs, they are supposed to be the custodians of traditions and customs so if they allow themselves to be fooled by politicians, then they are not worthy of their stool. As an assemblyman, you are elected in a more rational way and all your actions are being watched and observed by the people. Therefore, you serve the people and not your personal desires. The issue between chiefs and assembly members is a result of individual perspective. We should re-orientate our perception about who we are as chiefs or assembly members. Assembly members need to work with chiefs in unity and hand in hand to ensure development.

Another participant explained that he doesn't see the essence of conflict between the chiefs and the assembly members. He clearly stated that there is definition of roles, in that the chief knows his/her roles as well as the assembly members. There has been an intersection of roles where the assembly member who is in charge of development has forgotten that the aim of the chief is also

to develop. Why can't the assembly member go to the chief to inform him/her about the resolution on a project in his area or town that has been taken at the assembly level and also to ask the chief if he/she has any initiatives to be tabled at the Assembly level? If this should be the case, the tension between chiefs and assembly members will be reduced.

All participants shared their experiences, and what can be deducted from their experiences is that there should be collaboration between the state and the non-state actors, especially between the chiefs and the assembly members.

“

*Both the state actors
and the
non-state actors
should be proactive.
In the sense that
both actors
shouldn't wait for an
issue to
escalate before
measures are taken
to solve the problem*

”

Case Studies

Some participants were selected to present their personal experiences concerning collaboration on the provision of security and/or justice as well as examples of challenges to effective partnership and divisions of labour in their work. These case studies were expected to provide deeper insight into the relationships between state and non-state actors regarding the provision of peace, security and justice by exchanging experiences of different actors. The five participants, who had been chosen beforehand, had approximately 10 minutes each for their particular story.

Concerning lead questions for the presentations of the examples for peace, security and justice provision, Dr. Brown asked all the participants of the workshop to think about the following questions while listening:

- What is the nature of the relationship between the providers?
- What might that reveal about the relationships within communities (across different upholders of peace, security and justice)?
- Are basic needs or concerns being met (or able to be met)?
- What kinds of accountability are in play or relevant here?
- Where do the weakest in the community stand on this?



▲ *Dr. Kwesi Aning (KAIPTC) in an interview with one of the media personnel*

7.1 Presentation of five Case Studies

The participants chosen to present their personal experience consisted of a judge, a teacher, a police officer and two chiefs.

7.2 First Presentation: Judge

In the Ghanaian judge's contribution, two examples from personal experience concerning the provision of peace, security and justice were given.

The first example was about a marital dispute in the Upper West region of Ghana. The story was that there was a custom which states that a bottle of schnapps needs to be sent to a woman's family as notification of intent to dissolve a marriage. The customs surrounding marital matters in the respective area in Upper West region differed however, and the judge explained that, regarding marriage in that region, the payment of dowry was still common practice. Regarding the specific scenario of the given example, the judge explained that there was a man who wanted the dowry he paid for his former wife returned. The judge was however unfamiliar with this custom. Therefore, in order to familiarize with the local rules, the judge then consulted elders in the community and found out that in that particular area, it was actually considered the duty of a bridegroom's father to pay a dowry for his son's first wife. The process regarding divorce would then involve a woman's new husband paying back the first dowry to the family of that woman, after which the family would then return the dowry to the former husband. Therefore, it is not the woman's family that's responsible for compensating the former husband's dowry. The dowry was expected to be paid back by the woman's new husband.

In this case, the judge advocated for familiarization with local rules and customs by representatives of the state. Referring to chapter 4 of The Constitution of the Republic of Ghana, he highlighted that, since customary law is part of the law in Ghana, justice could only be served by respecting traditional systems and applying appropriate and suitable adjudication. According to the judge, a verdict could only be a just one if the state judiciary operated while being mindful of and considering traditional, local rules.

The second experience regarding the provision of peace, security and justice that the judge talked about in the workshop had to do with a land disputes. According to the judge, a case came to court which involved a landlord and a farmer who was cultivating the land in question.

Apparently, the "great-great-grandfathers" of these parties to the dispute had made an agreement a long time ago concerning the property. According to the agreement, the farmer, who was the inhabitant of the land, was contractually entitled to live there and to be protected by the landlord. Disaccording to that agreement, the landlord wanted the farmer to vacate the area. These cases often arose, according to the judge, after the descendants of the original landlords multiplied and needed more space to live. The judge stated however, that the traditional law said that unless someone was able to present a more legitimate claim to the land, the property could not change hands and hence the judgment pronounced that the farmer was authorized to stay.

Regarding this second case, the judge again stressed the importance of considering local rules. State actors like judges could resolve several issues by applying and making use of traditional and established systems and were obliged to inform the people appearing before them about their rights in regard to proceeding with the cases to higher courts. The communication on the background and further possibilities surrounding the ruling was regarded as a factor to ensure successful judiciary work and satisfaction for all parties involved.

7.3 Second Presentation: Teacher

The second presentation was given by a Ghanaian teacher.

The teacher began by bringing up a flashpoint in Ghanaian society regarding children and education. According to her, about 70% of the candidates from Ghana who wrote the West Africa Senior School Certificate Examination (WASSCE) failed their examination. The teacher noted that this meant that only 30% of the Ghanaian Youth from that particular generation would be able to find adequate jobs and hence pursue self-determination. According to the teacher, the children failed because they brought "social media language" into the examination room. The next point that the teacher touched on was the role of society in youth education and the question was posed to the audience whether anything had been done so far to combat the existence of knowledge gaps. The teacher stated that society had failed to acknowledge the value that lies in traditional practices in Ghana. According to her, Ghana did not manage to distil what was good from customary systems and as a result, the youth had forgotten about the identity of their people. Predicating that children in Ghana nowadays showed a lack of appreciation for "who they are", the teacher, referring to the earlier debate concerning the Gong-Gong, proceeded to ask whether today's children even knew what power a device like that had and whether any endeavours were being made to deal with the various issues. In conclusion, the teacher rounded off the contribution with a nursery rhyme, including a personal addition as the last line:

For the want of a nail, the shoe was lost. For the want of a shoe, the horse was lost. For the want of a horse, the war was lost. And therefore, the nation perished.

7.4 Third Presentation: Chief

The third contributor was a chief of a town in Ghana, who told a personal story about the provision of peace, security and justice from a leader's perspective.

The chief opened by telling a story about a litigation that lasted 55 years. This litigation was among the chief's own family members and resulted in the family being torn apart and having its members scattered around 11 different villages. Under the lead of the recounting chief, the 11 branches of the family were eventually reconciled after consulting elders from the villages and determining the roots of the issues together with them. Following these consultations, about four to five cases in court settled the issue within the family.

The chief then spoke about the provision of peace, security and justice in a more general manner, making mention of the practice of chiefs requesting cases from the judiciary to be transferred back to the local level. According to the chief, certain cases, for example land disputes, were efficiently solved by traditional authorities. The chief proceeded to explain that, in order to successfully act and operate as a traditional leader, it was important to be ever-present in cases of official matters concerning the community, be it a police visit or a visit of representatives from other organizations. Concluding the contribution, the chief said that by making purposeful public appearances as a leader, the people will be made aware of one's intention to bring and share peace.

7.5 Fourth Presentation: Police Officer

The police officer on the panel shared the story of "Tinker Island", an area within a community in Kumasi, and expressed certainty in the story's capacity to provide answers to all the questions asked regarding the case studies.

Tinker Island, according to the officer, had a history of being a focal point for crimes like drug trafficking and abuse, robbery and assault. These problems, having plagued the area for more

than 30 years, were approached by the police by incorporating the local community into the provision of peace, security and justice for that area. The police forces commenced by educating the local residents about the law on conspiracy and the real possibility of being convicted as a conspirator when covering up for the criminals and not cooperating with the state authorities. Consequently, in addition to police operations, the community's assemblyman formed a neighbourhood watch and sought police support, resulting in a local force handing criminals over to the police, which had authorized the neighbourhood watch with the right for civilian arrest - that is upon witnessing a crime, not upon suspicion. The recounting police officer also mentioned that the community agreed on fencing their properties and doing occasional general cleaning.

The officer closed the story by emphasizing the essential role of successful collaboration between state and non-state actors in the given example of peace, security and justice provision. The devotion and willingness to cooperate from both sides were also highlighted. The police officer concluded that "*when people are determined, they are very capable*".

7.6 Fifth Presentation: Chief

The fifth and last contribution from the panel on personal experiences in the provision of peace, security and justice was presented by another Chief. The Chief started by stressing the importance of intact family structures and the conveyance of values when it comes to sustaining peace, security and justice. According to this chief, people, when they grow up, will hardly ever deviate from what they have been taught by their families. These basic family values were said to be endangered by a system change that had brought conflict. This conflict regarding traditional ways of thinking and values that ethical behaviour is based on supposedly commenced when the colonial rulers introduced their distinct policies and conceptions of governance. The imposing of these foreign systems was said to be the reason why people in West Africa had forgotten their local policies. The chief said that under traditional rule there used to be a very good system in place in which every member was aware of being part of the community. That sense of community was said to have gone missing because instead of refining customs and traditions, foreign systems had been adopted. The loss of values was attributed to the same cause and the chief stated once again that children from stable families would grow up properly and with the right values, hence functioning and traditional family structures were to be promoted.

7.7 Plenary Discussion/Open Conversation of Case Studies

After listening to the stories and presentations from the panel, the other participants, who constituted the audience, provided feedback and general thoughts about the presentations and about the provision of peace, security and justice in general. This plenary discussion was supposed to follow on from the previous session and focus on identifying common shortcomings and challenges to collaboration.

As an initial reaction to the panel on case studies, a participant of the workshop expressed his sentiment that having more workshops like this would be of great benefit to the stakeholders already involved and could be of equally great benefit to any other potential stakeholders. In addition to his plea for continuation of the project, the participant added that peace, security and justice would not be achieved over night. Following these remarks, another participant touched on the issue of developing a common understanding of problems and how disregard could aggravate the issue. In order to illustrate the matter, one participant told the story of a misunderstanding between a married couple's families concerning the respective husband's actions, after he supposedly asked his wife to leave the household to stay with her family for a while. This request was then interpreted by the wife's family as an offense and demand for divorce, whereas, according to the recounting participant, the husband only wanted respite or rather some time alone. As a result of this misunderstanding, the two families got into a dispute, since the rumours and accusations soon went viral, exacerbating the problem. This example was supposed to stress the fact that enough time and effort should be utilized in order to develop an understanding of a problem at its core.

Subsequent to this illustration, another participant also mentioned differentiation of issues and individuals as a very important distinction regarding successful collaboration. The participant noted that actors would often link others to the problems at stake and develop a negative attitude towards those they need to cooperate with. Another concern was the disparity of procedures used by traditional bodies on the one hand and state bodies on the other hand which can cause conflict. The point was that in certain scenarios, for example in cases of banishment or conviction of witchcraft, there was no legal ground for the two entities to work in concert, hence they would inevitably have to clash.

Working Group Sessions

After the section on the case studies, Dr. Boege introduced the issues to be discussed in the two working group sessions and divided participants into four separate groups. Each group was given a catalogue of questions to discuss and present at plenary. The questions for the first session consisted of the following:

- Is collaboration possible?
- What is the nature of the collaboration?
- Can the collaboration between the different providers of peace, security and justice be significantly improved? If so, how?

The second working group session would revolve around a single question, namely:

- What policy recommendations can be made to improve the collaboration?

Presentation of Working Group Findings

The working group presentations were delivered by representatives of each group and included the most crucial points brought up within the groups' discussions on the central issues.

The first group started by defining what they understand by "collaboration". The group defined collaboration as first "working jointly with one another" and second, as the act of "unifying resources, knowledge and skills by different actors to achieve a common purpose", that is peace, security and justice in this case. The speaker for the first group continued by explaining that the group's next concern was the means and approach for collaboration, highlighting the responsibility of all actors and describing security as such as a social enterprise. According to the rapporteur, the group then discussed the case of "Tinker Island" (see 7.5 Fourth Presentation: Police Officer) in Kumasi as an outstanding example of successful collaboration between state and non-state actors, where the two entities achieved together what one could not have achieved alone. Regarding recommendations for policy makers, the group stressed the importance of rapid responses to flash points, training and education of actors regarding their roles and duties and mentioned the significance of realizing the complementary roles played by state and non-state actors.

Presenting on behalf of the second group, the rapporteur expressed the group's belief that collaboration was indeed possible and explained that the group looked at collaboration on two levels. At one level, concerning the collaboration among state actors, the speaker, assessing that for example police and judiciary were working well together, stated that the group acknowledged those state actors to be in good working order. It was further stated that little is achieved when one decided to go alone, but that in collaboration with one another, greater success was to be expected. To underline this statement, the second group also referred to the flagship example of Tinker Island. In order to understand the process of collaboration more thoroughly, the group then attempted to define the measures necessary to allow successful collaboration. The rapporteur explained that the group regarded communication and the involvement of all stakeholders, including groups perceived as "weak" (e.g. youth, women, etc.) as most important. Regarding challenges for collaboration, the group identified tensions between traditional customs and state laws as crucial, especially in regard to harmful practices. In conclusion, the speaker talked about the measures that the group had worked out in order to approach the problems. First and foremost, the group focussed on communication among actors and the education and sensitization of the general public as well as leading figures. It was said that traditional authorities especially should be educated on state laws to deepen the understanding

of legal mechanisms. The inclusion of all stakeholders concerned with peace, security and justice in these educative programmes was also emphasized. The endeavour should utilize a variety of platforms for education, such as religious platforms, educational platforms as well as media and business platforms.

In addition to findings similar to the ones presented by the first two groups, the third group added that being proactive was a key component in the provision of peace, security and justice. It was said that both state and non-state actors had to approach each other in order to form a joint committee that would work on negotiation, mediation and general conflict resolution, hence providing peace, security and justice to all citizens. As guiding principles for such a committee, the group identified the rule of law and mutual respect of individual opinions. As a recommendation for enhancing collaboration, the third group suggested research activities in the areas of cultural practices, in order to further understand them and to eventually harmonize the formal and traditional systems.

The last group's contribution to the working group findings consisted of the highlighting of personal qualities as important factors for successful collaboration. The group's rapporteurs stressed that self-centeredness and dishonesty posed great threats to collaboration and that virtues such as honesty, sincerity and courage were some of the attributes that an actor had to bring to the table in order to be a strong collaborating partner. It was further explained that only approaching what was perceived to be the source of inhibition against successful collaboration could lead to a solution and that the approach should be a diplomatic and peace-seeking one, rather than a hostile one. The group further noted that regarding the policy recommendations, an all-inclusive government with a voice for losing parties would greatly benefit Ghanaian politics. The current practice where incumbent governments discontinue projects started by their predecessors is not the best for the development of the country. Rather, ensuring continuation of national development had to be a major objective. Therefore the group pleaded for installing an overarching and comprehensive national development plan managed by technocrats and experts who are independent from government interference.

After the completion of the presentation of findings from the working group sessions, Dr. Boege proceeded by providing the way forward in terms of the project delivery for both the participants and the research team consisting of the KAIPTC and UQ members. Hence the presentation of the next steps and the way forward was split into the upcoming tasks for the research team and proposals to the participants.

Dr. Boege explained that, for the research team, the next big event on the schedule was a "Peacebuilding Conference" in Manchester, England, hosted by the Humanitarian and Conflict Response Unit (HCRI), a research institute at the University of Manchester. This conference is organized by the International Association for Peace and Conflict Studies and the Standing Group on Critical Peace and Conflict Studies from the European Consortium for Political Research (ECPR). The KAIPTC and UQ research team will attend the workshop to disseminate some of the findings from the Stakeholder Workshop to influence international debates. Researchers and specialists from all over the world who are concerned with peace and security will be given an insight into the Ghanaian perspective. Dr. Boege stressed the importance of explaining the complexity of the concept of "the local" to the international audience and also mentioned that the prevailing understanding of the "higher" levels (see: international > national > regional > local) as the more important needs to be challenged. In explaining the research team's intentions, Dr. Boege added that it was also important to not portray the locals as the naive people who need to be educated about peacebuilding. He juxtaposed the terms "state-building" and "state-formation" and explained that the latter considers the complex and dynamic nature of the state as a national community with limited focus on state institutions. Another concern was "thinking in boxes", where he indicated that terms were often communicated in absolute rather than dynamic manner. He cited examples such as "traditional" and "modern", "private" or "public" and "state" or "non-state" and maintained that these terms were not as clear-cut as commonly perceived and that their inter-linkages are often overlooked. Dr. Boege also noted the fact that the networks and relationships between state and non-state actors should be seen as equally dynamic. In this context, he spoke about using the term "link-building" rather than "state-building", in order to stress the importance of tracing all involved links to state- and peace-formation.

Regarding the proposals for the workshop's participants, Dr. Boege suggested five points of practice:

- Communication between stakeholders on a regular basis
- Organization of more, similar workshops
- Joint education and training
- Building all-inclusive local committees (and/or expand existing ones)
- Exchange of ideas and experiences between Africa and the Pacific

Dr. Boege also suggested to forward any reports on the works and results of workshops, joint enterprises and committees to other stakeholders such as the Economic Community of West African States (ECOWAS) etc. Another point was the fact that there was yet another workshop on "Understanding and Working with Local Sources of Peace, Security and Justice in West Africa" to be held in Liberia, as soon as the circumstances allowed it. The potential scheduling of an international workshop of the same kind was also brought up for consideration.

Closing Remarks

Noting that it had been a very long day, Dr. Aning thanked the participants and noted that the whole meeting had been a great success. On behalf of the research team, Dr. Aning stated that they were all very pleased with the effort of the participants and their contributions to the project. He also expressed his hope for the project to deepen the understanding of what had been discussed. He further added the research team was driven by their collective search for a solution, in order to promote peace, security and justice and prevent people from profiting from violence and war. Mindful of the fact that there are actors and companies who benefit from violence, Dr. Aning reminded the audience that there will be people opposing the stakeholders for their efforts. However, the project was not an academic exercise but rather about transforming life and, according to him, difficulties and robust engagements will be part of the process. Dr. Aning further expressed his gratitude to the Australian government and the University of Queensland and noted that now that the workshop was over, the rapporteurs' work was about to begin. He concluded that the KAIPTC would develop a teaching programme based on the workshop's findings to provide a platform for further engagements and discussions. He thanked the workshop's participants once again for sharing their experiences and gave the floor to Dr. Brown.

In her closing remarks, Dr. Brown expressed her great appreciation for having been allowed to attend the workshop as a visitor and guest. She highlighted the importance of communication and thanked the participants for sharing their experiences and stories.

Appendix

List of Participants

Name	Position/Institution
COP Kofi Boakye	Regional Commissioner of Police, Kumasi
C/Supt Deborah Campbell	Divisional Police Head, Kumasi
Joseph Christian Kwofie	Assemblyman, Busua
C/Supt Issa Yakubu	Divisional Police Commander, Agona-Swedru
Nana Kofi Abuna V	Chief of Essipon
EboWoode	Essipon
Nana Adjei Kesse IV	Chief of Adum, Kumasi
Nana K. Nantwi	Chief, Asanteman
Nana Agyeman IX	Chief of Lower Dixcove
Nana Dankwah III	Queen Mother, Lower Dixcove
Clement Ackah-Himmans	Researcher Officer, National House of Chiefs, Kumasi
Anthony Twumasi-Ankrah	Judicial Service Kumasi
His Worship Divine Ahiadu	Jirapa Magistrate
His Lordship Edward Asante	Regional Supervising Judge, Sekondi-Takoradi
Tijani Mahmoud	Commonwealth Initiative
Madam EkunaAnsahEshun	ACTWARR
Chief Ahmed Ibrahim	Paramount Chief of Wangara Community
Chief Musah Akanbonga III	President of Council of Zongo Chiefs
Chief AlhassanWahabu	Deputy Gen. Secretary/PRO, Council of Zongo Chiefs
Chief Mohammed Abu Banda	Vice President, Council of Zongo Chiefs
SarikingSamari	Advisor, Council of Zongo Chiefs
Sheikh Ahmed Saeed	Gen. Secretary to the Chief Imam, Kumasi
Zaidan Ismail Rashid	Muslim Students Youth and Training Centre, Kumasi
Hon. Joseph C. Kwofie	Assembly Member, Busua
Emmanuel Bentum	Opinion Leader, Dixcove
Justice Cudjoe	Busua Youth Group
Rita Cudjoe	Busua Women Group
Vitus Nangwelle	Assembly Member, Kalsegra
Nana Louis Panpogee	Chief of Kalsegra
Philomena Santaa	Youth and Development Association, Kalsegra
Clement Kuusana	Kalsegra
Hon. Samuel Sarpong	Regional Minister, Ashanti
Hon. Henry SeiduDaanaa	Minister of Chieftaincy and Traditional Affairs
Prof. John Mensah	University of Cape Coast
Dr. Anne Brown	University of Queensland, Australia
Dr. Volker Boege	University of Queensland, Australia
Dr. Charles Hunt	University of Queensland, Australia

List of Participants

Name	Position/Institution
Major Gen. Obed Akwa	KAIPTC
Captain Ibrahim Ali	KAIPTC
Dr. Kwesi Aning	KAIPTC
Capt. Ibrahim Ali	KAIPTC
Fiifi Edu-Afful	KAIPTC
Nana Bemma Nti	KAIPTC
Festus Aubyn	KAIPTC
Nancy Annan	KAIPTC
Maria Boateng	KAIPTC
Rasmus Schleef	KAIPTC

List of Media Present

Name
MGhana Broadcasting Corporation (GBC)/Ghana Television
Daily Graphic
The Finder
The Daily Democrat
UTV
Metro TV
Hello FM
Radio XYZ (online)
The Lens
Freedom FM
Capital Radio
Kessben FM
The Punch
Ansel FM

Stakeholder Workshop

**Understanding and Working
with Local Sources of Peace,
Security and Justice
in West Africa**

