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스포츠 매니지먼트 석사 학위논문

# SPORT AND RECONCILIATION IN GHANA

The potential of Sport for Development and Peace for the  
reconciliation of Alavanyo and Nkonya

가나에서의 스포츠와 화해:

Alavanyo와 Nkonya의 화해를 위한 개발과 평화에의  
스포츠의 잠재력

2019년 8월

서울대학교 대학원

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# Sports and Reconciliation in Ghana

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Alavanyo and Nkonya

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이 논문을 스포츠 매니지먼트 석사 학위논문으로 제출함

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“Veritas Lux Mea”- The truth is my light.

## **Abstract**

# **SPORT AND RECONCILIATION IN GHANA**

The potential of sport for development and peace for the  
reconciliation of Alavanyo and Nkonya

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The potential in the power of sport for achieving development at various sectors of life—spanning health, to poverty, to good human relations—has become a topic of both academic and social discourse. Both the United Nations and world-renowned individuals like the Noble Prize winner Bishop Desmond Mpilo Tutu and Nelson Mandela have made elaborate claims emphasizing the power of sports. Confronting Global crises,

sport identified as an effective tool for poverty reduction, education, health, conflicts, and war.

In Ghana, one devastating root of conflicts that has marred tranquility in most communities is tribal/ethnic conflicts precipitated by land disputes, political supremacy, succession, religious violence, among various others. The Alavanyo and Nkonya conflict is one of the longest still existing conflicts in Ghana. It started due to a land boundary dispute about a century ago.

Sports is an integral part of Ghana's society with a constitutional mandate of integrating the many fundamental differences in the country. Marked with many underlying conflicts, sports is a major tool to foster greater inclusion in the Ghanaian society. Reconciliation among various conflicting groups is also at the heart of sports through the Sports for Development and Peace initiative. This research took a unique approach of accessing grass root activities and sports events. The people of Alavanyo and Nkonya among themselves organized these events. The purpose is to ascertain the possibilities of greater impact through deploying professional assistance.

How one interprets the meaning of a social occurrence formed the rudiments of analysis used in this research.

The research proves that fundamental sporting activities exist within the Alavanyo and Nkonya communities even at the individual level, to the



inter-community level. Indeed sports has chances of making meaningful contributions to the Alavanyo and Nkonya's century long conflict resolution process as an auxiliary tool. There is an existence of common sports such as Football and Volleyball, and an interest to play together. In addition, residents have tried various attempts to create for themselves platforms through sports with various degrees of success. The fact that sports has once lightened tensions in the region—to allow trade and shuttling between the two sides in times past, create hopes of its impact—if more organized, with the involvement of sports for peace experts.

The longevity of the conflict matches the hunger of some people in the Alavanyo and Nkonya region for change and development. This suggests the readiness of the region for innovative initiatives to help fast track the needed change to counter the migration of people, and the association of the region with nothing but the unpleasant memories of tension and war.

As occurred in post-apartheid South Africa, which has a more complicated situation compared to that of Alavanyo and Nkonya, expectations are that when relevant authorities are involved with a concerted effort to resolve the differences in the land—achieving success is most probable. All that is required is to engage all affected parties taking into

consideration Auerbach's hierarchy of reconciliation or developing a similar system to guide steps towards total reconciliation in the region.

It is therefore encouraged that the government and sports authorities in Ghana should take it more seriously—realizing the many benefits of sports, and exploit its chances in strategies drawn for conflict resolution in the country.

We implore SDP organizations to look favorably on supporting the planting and growth of sports for development activities in Ghana and other countries in the African sub region.

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Keywords: Sports (Sport), Sports for Development and Peace, Ethnic groups, Conflicts

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## **Chapter 1. Introduction**

### 1.1 Background

The cooperation between the International Olympic Committee (IOC), and the United Nations (UN) International Labor organization (ILO) was institutionalized as early as 1922. This was in the wake of the potential power of sport to achieving development at various sectors of life spanning health, through poverty to good human relations (Beutler, 2008). In this light, the UN sought more innovative ways to address the increasing challenges the world faces. As part of innovative thinking and approach to confront Global crises, sport was identified as an effective tool for poverty reduction, education, health, conflicts and war.

The International Charter of Physical Education and Sport in 1978 described Sport as a fundamental right for all (Beutler, 2008; Wilson, 2012). The then UN Secretary General Kofi Annan in 2001 recognized sport as a tool for achieving specific social objectives which are key to the agenda of the UN. The appointment of Adolf Ogi, former Switzerland President by Kofi Annan, as his Special Advisor for Sport for Development and Peace was also a key milestone achievement for harnessing the power of sport. The UN then encouraged Sport to be used to promote development and peace (Beutler,

2008; Wilson, 2012). To promote the use of Sport in the development and peace activities, the Secretary General convened the UN Inter-Agency Task Force to establish a sport for development program inventory in 2002. This was to incorporate Sport in strategies toward achieving the millennium development goals (MDGs). Their report which was published in 2003 found among other things that sport based initiatives are practical, if well-organized are cost-effective a tool towards the achievement of the development and peace objectives of the UN (Beutler, 2008).

In view of growing International community acceptance and recognition, on November 3, 2003, UN General Assembly adopted resolution 58/5 entitled, “Sport as a means to Promote Education, Health, Development and Peace. The resolution identified the contribution from sport towards the acceleration of progress in achieving the MDGs and declared the year 2005 as the International Year of Sport and Physical Education (IYSPE)(Levermore, 2008; Beutler, 2008; Giulianotti, 2011).

In September 2005 at the World Summit at the UN Headquarters the General Assembly Resolution 60/1 document was agreed on by the largest-ever gathering of Governments and Heads of State. The document highlighted the role of sport stating in paragraph 145 as indicated by Beutler (2008):



*“We underline that sports can foster peace and development and can contribute to an atmosphere of tolerance and understanding, and we encourage discussions in the General Assembly for proposals leading to a plan of action on sport and development”.*

As a universal language, Sport according to the UN has the potential to promote and sustain peace by bridging social, religious, racial, and gender divides. The visit of sport celebrities was identified by the UN to have more attention from the society than do political figures. As a powerful cross-cutting tool, Sport and Sport programs create the path to achieving social, economic, and developmental goals as well as highlighting similarities among people, bringing people together and diffusing cultural and ethnic differences. Sport is a ground for building character, inculcating discipline, and also building and identifying leaders even within a short period of time (Beutler, 2008; Donnelly et al., 2011). The ability to raise individuals with tolerance, respect, solidarity and cooperation is available through the practice of sport. It encourages social and moral inclusion, freedom, equality and empowerment in the gender struggle not excluding unifying rivals and breaking the bond of conflict. It is also medicinal for victims of accidents and war trauma (Beutler, 2008; Donnelly et al., 2011; Giulianotti, 2012) . At the UN General Assembly session 61 held on 3<sup>rd</sup> November 2006, resolution

61/10 was adopted and acknowledges:

*“Sport and physical education can present opportunities for solidarity and cooperation in order to promote tolerance, a culture of peace, social and gender equality, adequate response to the special needs of persons with disabilities, intercultural dialogue, social cohesion and harmony”.*

## 1.2. Careful Use of Sport

In wake of the UN’s claim of sport and its potential, sport has come under a lot of criticism challenging its viability as a peace-building tool. There have been several instances in history where engagement in Sport resulted devastating and unpardonable outcomes. Worthy of note is the four (4) days so called Football War between Honduras and El Salvador in 1969. Even though there have been tensions between the two countries due to land disputes, migration, and devotion to one’s country. With this in mind, their contest for the 1970 World Cup in Mexico sparked the fire which cost about 3000 lives (Giulianotti, 2012). In a fixture between Dinamo Zagreb and Red Star Belgrade the Yugoslav civil war was ignited due to rioting among Football fans, players and police (Giulianotti, 2012).

Despite the positive proclamations of sport led by UN, it is important

to note that there are always two sides of a coin. Thus, sport has been used in some ways that bemoans its values and undermines its very foundation of bringing people together. For instance, in Africa, hooliganism attached to sport cannot be overlooked. The death of the 74 spectators and over one hundred more injured during a fixture between Al-Masry and Al-Ahly sporting clubs which resulted a social crisis in Egypt in the year 2012 is a notable example(Giulianotti, 2012).

There have also been several unrecorded cases in the researcher's community (Torve- Volta Region/Ghana) when the so-called Babayara stars of his village return from football games with injuries of various degrees. As Suleiman, (2017) indicated in his publication, Ghana is not peaceful because of the absence of conflicts but the limited intensity of conflicts. The loss of over 120 lives during the 2001 stadium disaster at the Accra Sports stadium left a scar on the Ghanaian population and their perception of games and sport. The supporters of the two major football clubs, the Accra Hearts of Oak and the Kumasi Ashanti Kotoko hurled seats at each other during the match.

Also worthy of note is the death of a football fan at Sekondi (a city in Ghana), shot by a police officer in preventing a post-match altercation between the supporters of the Accra hearts of Oak and the Eleven Wise of

Sekondi (Tsikata & Seini, 2004).

Nevertheless, sport has a track record of contributing to decline in tension and presenting alternative ground for the clash of titans but on agreed rules that command prestige and respect for rule of law (Giulianotti, 2011; Gasser & Levinsen, 2004; Schulenkorf, 2010).

### 1.3. Impact of Sports in Africa

Höglund and Sundberg (2008) mentioned that sports played a tremendous role in the post-apartheid era of South Africa. Sport added speed to the reconciliation and integration process of the long divided state and gave the platform to enable cohesion between natives and white South Africans. The 1992 Barcelona Olympics showed a new South Africa, represented by both blacks, whites and colored on its new national colors. The attendance of the then President Nelson Mandela was said to add more symbolism to the fight against division and process of one national identity without regard to race (Höglund & Sundberg, 2008). More to this effect was the 1995 Rugby World Cup, which was hosted and won by South Africa, with the 1996 Africa Nations Cup not excluded in the events which contributed to the success of Sports in the history of South Africa. This was topped up by the FIFA World Cup the country hosted in 2010 (Höglund & Sundberg, 2008).

In the post-war Disarmament, Demobilization and Re-Integration (DDR) carried out in Sierra Leone, it was observed that sports helped to quickly reduce violent interactions among male youths, reduced disturbances in neighborhoods, and to enhance interaction between Disarmament, Demobilization and Reintegration (DDR) youth in Liberia and local community teams. Sport served as a catalyst in helping all affected people and individuals to come to terms with the ex-combatants within the period after the war (Dyck, 2011). Dyck (2011) also noted that sport helped to build social networks and helped in the management and reduction of stress as a result of psychological trauma.

#### 1.4. Alavanyo and Nkonya Conflict in Ghana

In Ghana, conflicts come in various forms and caused by various factors. One devastating root of conflicts that has marred tranquility in most communities in Ghana is tribal/ethnic conflicts. These ethnic conflicts are usually precipitated by land disputes, political supremacy and succession and religious violence among others. Notable conflict regions and conflicting societies in Ghana are the Mamprusi and Kusaase of the Upper East Region, Konkomba and Nanumba, Nawuri and Gonja, Abudu and Andani of the Northern Region. Brief note; Jönsson (2007) revealed in his study that conflicts in the Northern Region of Ghana has cost more than two thousand

lives. Others are the Akropong-Akuapim of the Eastern Region and Abiriw, Tachiman and Tuobodom of Brong Ahafo, Juaso Chieftancy of the Ashanti Region, Pekis and the Tsitos and finally the subject of this research the Alavanyo and Nkonya (Jönsson, 2007; Tsikata & Seini, 2004; Suleiman, 2017)

The first recorded incident of violence dated back to the 1920s. Since then, the Alavanyo and Nkonya conflict has claimed lives of able Ghanaians who lived in that region. According to Tsikata and Seini (2004) the conflict emerged from a ninety five (95) years old boundary dispute between the Guan people of Nkonya and the Ewe Alavayo people. Respectively Alavanyo and Nkonya are located in the Hohoe and Jasikan districts of the Volta Region, one of the ten (10) regions in Ghana. It was stated by Tsikata et al that, except for Alavanyo and Nkonya sharing a boundary, it is unknown what relationship existed between them, except for reports that Alavanyo settled on the land of the Nkonyas by due consent (Modern Ghana, 2013). After the first recorded incident, the years 1980, 1983, and 1990 were the other years of recorded violence. Death toll figures were almost obsolete but for the incident of the late 1990s which was said to involve the police and recorded five (5) casualties. In December 2001, the conflict cost two lives and five (5) lives in 2003 according to Tsikata and Seini (2004). The murder goes usually with acts like looting and burning of farms and food bans, raids, and damages to

the environment.

Attempts to resolution were made by the Government but this was said to happen only after violent clashes. Different committees were formed by the Government at different times to look into the matter and report to Government on a plan of action. The Acquah committee was appointed in 1992, but could not summon a hearing due to rise in hostilities. By joint collaboration, the District Chief Executives of Hohoe and Jasikan appointed the Mireku committee in 1995 with a similar objective as the Acquah committee. They produced a report which however was not implemented. Later in 1997, the Alavanyo Youth Association was said to have made calls for a new committee of higher power to help settle the dispute without having to wait for hostilities to occur before (Tsikata & Seini, 2004).

Being a democratic nation, the courts were as well involved in the adjudication of the dispute and in their dimension, the media, which reports on various cases to the general public. Conflict between the Mireku committee's findings and the court decisions raised a question of whether the various institutionalized approaches to resolution was effective enough or serving the purpose. The Volta Regional House of Chiefs came in, in wake of another battle of arms in 2003, to calm tensions and appointed the paramount

Chief of the Buem Traditional Area to head a three man committee tasked to meet the rival factions separately in steps to bring hostilities to an end (Tsikata & Seini, 2004).

A legal dimension of the conflict was briefly revealed in the parliament house when the Member of Parliament (MP) for Biakoye, Dr. Kwabena Agyei in January 2003 appealed to government to deploy police and military to the area and form a committee that reports on a re-demarcation of the boundary. The Hohoe North MP challenged the move but was cut short by the Majority leader of Parliament to prevent further discussions (Tsikata & Seini, 2004). This reveals why Agyei (2015) pointed out that an innovative approach was needed to truly resolve the dispute. The Minister of the Volta region was summoned to parliament who revealed the deployment of a joint military police task force to the area. This was in September 2002 done by the Volta Regional Security Committee. Members of Parliament were asked to help in the process—consequence of which they held various meetings with the leaders of the two sides to find conclusive solutions. It gets more complicated in terms of law and order as issues of growing marijuana, illegal logging of trees are mixed with murder, fire-arm illegality and clashes of violence (Tsikata & Seini, 2004), a truly unique approach is needed to confront this challenge and really dissolve it and its consequences. From the



above, it is obvious that efforts to reconcile Alavanyo and Nkonya have been very difficult. While it is important for Government of Ghana to resolve the conflict it is important to break the tension or setbacks that first of all prevent meeting between the two communities. Here is where a sport approach seems most probable to play the role of physical interaction and providing a common playing field.

There are undocumented reports about sporting activities in the region. Understanding the nature of the Ghanaian society as physically oriented, where in the most infinitesimal form, individuals from all age groups engage in one sport or the other. The researcher assumed that the Alavanyo and Nkonya communities may not be exception to this generalization taking into consideration the rumors on sporting activities in the region. Some of the reports indicate that, there has been sporting activities in the region citing football and volleyballs as examples. Schools in the region were also said to have had some engagements through sports. In small houses within each community, groups of individuals come together to play football setting stones as goalposts with any light round football shaped roll able material they forged or buy. It is part of the culture of smaller communities in the Volta Region where the researcher was born and raised. As children, we devised football by stuffing foams and other soft materials into socks to our

desirable size. We cut palm fronds, trim them desirably and plant them in the earth with another slim cut plant long enough to make a high jump pole. We devised all kinds of things and materials to get us entertained together with our peers. Every open space is a playground. We play in the sun and in the rain. Our activities never really started large, a football game can begin with two people playing each other from pole to pole. As peers and even elders pass by they ask to join, if they have a little time available. Some on errands ask to play only for five minutes, others ten while some still on errands play until their senders find them. We have never had enough of sports as children, we play anytime there is no chores at home, regardless of time and weather even in the dark until we searched and cannot find the ball. We write letters to neighboring communities to engage them usually in football. Even within our small communities, we make use of the north, south, west and east as well as other boundary demarcations in the community to write to others to engage in a divisional game competition. These were usually initiated, planned and run by us, the youths and even children as some were less than fifteen years then. Our parents do free us from duties, times that we explain that we had competitive matches against other communities, divisions or boundary demarcations. There were occasions that violence erupts but this never outshine our good experiences. Even after the fights, we either continue play

or meet again later, burying our differences then play again. This the researcher assumed though not recorded, happens in most communities in Ghana especially the small. The researcher is of the opinion that the same happens in both the Alavanyo and Nkonya communities, which are within his very same region. However indeed, reports from hear say, indicates that these two communities do engage, time past, in sporting activities during festivals and special occasions.

The case of sport for reconciliation and for that matter peace-building is not new as this was recorded in the Christmas Truce where English and German soldiers bonded during Christmas to play football in the peak of the first World War in 1914 (Carter, 1999). Little did one expect that in an ongoing war, rival parties can find association with something they have in common. This turned out to be in the form of football played with goals set and an ensued challenge with an edge to beat the other side by not shots of bullet but scoring of a goal by putting a ball through a goal post. The association however, between peace and sport was dated in the ancient Olympics when Olympic officials were as well peace ambassadors. The truce of the Olympic Games was emphasized in its periods of engagement even in ancient times when individuals of different backgrounds engage in a rule governed non-violent challenge. The games created an environment to

promote friendship, solidarity, and build mutual feelings of community. A sense of tolerance, and acceptance of differences is felt during the games which emphasizes the forth definition of the “Olympic Spirit” as creating “mutual understanding, friendship, solidarity and fair play”(International Olympic Truce Center, 2009). Other peace-building through sport organizations include but not limited to Federation Internationale de Football Association’s (FIFA) Football for Hope, and Football 4 Peace projects in the Middle East and other parts of the world.

The purpose of this research is therefore to find out the claims of existing sporting activities within and ever existed activities between and determine the potential of sport for development and peace programs in the reconciliation of Alavanyo and Nkonya.

#### 1.5. Statement of Problem

Peace is a necessary ingredient for development and creativity of a nation and her human resource irrespective of whether developed, developing or under-developed. The Alavanyo-Nkonya communities have experienced stagnation, hunger, alienation and all the effects of conflict and war. Several attempts by individuals, government of Ghana and Non-Governmental organizations has failed to bring a lasting solution. Francis et. al. (2016)

analyzed various management approaches used in efforts to resolve this conflict and concluded that the approaches were effective and well organized. That been said and done, the two communities continue to be fierce enemies. If conflict is not alien to a people then it is a part of them and as it occurs in one community, it can rise in another with just an insignificant trigger.

Aside efforts made by different groups and organizations, the government continues to invest in the area by maintaining relative peace through military enforcement by stationing a joint group of police-military task-force in the communities (Francis et al., 2016). Unless a solution is achieved, the progress of the country is not sustainable as there are several pulling effects to that. A platform for the sustained learning of peaceful dialogue needs to be provided to help integrate the attitude into the upcoming generation especially the youth as suggested by Francis et al (2016). This characteristic can be found in Sport (Rookwood, 2008).

#### 1.6. Significance of the Study

The Alavanyo-Nkonya conflict concerns not only the people of the immediate communities but the entire country and globe. If this research is completed, it will reflect the updated feelings of the people of the Alavanyo and Nkonya communities towards desiring a lasting solution to their conflict and their

desire for reconciliation if there is a chance. Breaking it down, this research will contribute to the following:

- i. Sport and Society – Sport is society’s creation, therefore findings of this research will serve as learning outcomes for tribal conflicts among communities in Ghana and beyond. Additionally, this research will inform the methods and approaches used by communities to resolve conflicts among and between them.
- ii. Intervention Approach – The SDP approach to enhance the peace-building processes will be informed by this research as not the same approach can be used to solve all problems. This research will provide insight for NGOs and other interested sport based organizations and government to formulate a strategic program suited for the Alavanyo-Nkonya case.
- iii. Academic Literature – This study will contribute to the academic literature and the ongoing debate about the impact of Sport for Development and Peace studies. The first of its kind in Ghana and a base for similar research into other conflict situations.

### 1.7 Research Questions

This research will be guided by the following questions (RQ):

- RQ1. What is the perception on sport and physical activity among the people of Alavanyo and Nkonya?
- RQ2. To what extent can sport contribute reconciliation between Alavanyo and Nkonya and what is its future potential?

## **Chapter 2. Literature Review**

### 2.1. Theoretical Review

#### *2.1.1. Peace*

To Augustine of Hippo, the ultimate goal of all actions is peace. He indicates that there will be no conflict if humans love what is to be loved as every living thing earnestly gravitates towards its own harmony and peace. (Givishvili G. V., Global Studies Encyclopedic Dictionary pg. 26-28).

There are various perspectives of peace of which Brock-Utne, (2009) in her research revealed the side in terms of gender. In her study of various situations among mothers of boys, tasking students to collect toys from shops and from historical extracts, it reveals the social orientation and design of boys for war and girls for peace among other challenges faced by women in various facets of life.

Another perspective of peace was examined by Murithi (2009), when he delved into the “an African perspective on peace education: Ubuntu lessons in reconciliation”. It was based on Desmond Tutu’s “Ubuntu” the African viewing of the world of diverse ethnic groups and different



individuals. The cultural role in the South African transition to unity through diversity as he emphasized the influence of traditional cultural values on individuals as they glided through the process of reconciliation. The “concept” of “Ubuntu” draws on the innate virtue of been human drawing on the most sacred innate qualities of generosity, hospitality, friendliness, caring, compassion; belonging, participating and sharing life. The “Ubuntu” approach to peace as used by the pioneers of the South African reconciliation drew on the principles of reciprocity, inclusivity and a sense of shared destiny between people of different backgrounds.

Peace in orthodox view point embodies reverence for the creator God and acceptance of the physical reality of attaining true harmony among humanity. The church in this sense tolerates war as inescapable, though tragic a necessity for the protection of the innocent and to render justice (LeMasters, 2011). The canons of the church however provides that those who kill in war undergo a period of repentance to emphasize the fact that taking a life is both damaging spiritually and falls short of Jesus Christ’s example which we emulate. Common to all Christians henceforth is peacemaking, however, the use of peace in a world corrupt, without a choice requires force. So the church provides healing for the consequences of using force (LeMasters, 2011).

In their “Rethinking democracy and international peace”, Margaret, Hermann G. and Kegley Jr. Charles W. (1995) described peace in terms of political leaders, their perception and leadership style of a nation and to expand knowledge on the so called “zone of peace” surrounding democracies. Based on various philosophies they categorized leaders into ideological and responsive groups which both can be found in democratic and autocratic systems. Leader’s decision on foreign threats was as well described in terms of moderate, pragmatic, militant and radical orientations. This provides insights into decision making by leaders that promote peace or otherwise (Margaret & Kegley, 1995).

### *2.1.2. Peace-building*

In his “Three approaches to peace: Peacekeeping, Peacemaking, Peacebuilding” article in 1976 Johan Galtung, a Norwegian introduced peace which afterwards became of great concern to the academia (Cravo & Teresa Almeida, 2017). To Galtung, peace is the absence of violence and violence as any situation that reduces a human being’s potential somatically and mentally (Ibid.).

The UN in 1992 created a United Nation’s Agenda for Peace with the aim of establishing a conduit for a self-sustaining peace without return to arms

after conflict. A multifaceted approach of inclusivity was deployed to harness the values of culture, politics, legal, social and security in realizing this goal (Cravo & Teresa Almeida, 2017).

Peace-building in various communities by various governments took the forms of talks and the use of security forces. This was identified by Jones (2007) as ineffective in the case of Thailand and proposed the inclusion of civil society in these efforts. This he proposed in order to keep structural and economic balance in the peace-building process. He went further to identify eight roles civil society can play in the process of peace-building. He identified and pointed out the fact that the state ought to act as a peacekeeper by fighting insurgency and neutralizing its source. Coupled with that, the civil society is needed in the process to ensure sustained peace. He posited that the work of civil society is to fix and to build the society which he defined as healing both the emotional and physical needs of the affected (fixing) and organizing activities that reduce the tension, better attitudes and enforce stronger relationships between the parties (building) (Jones, 2007).

Peace-building for specialized cases of non-elite and traumatized groups of people was observed by Genevieve Parent (2016) in the case of the Bosnia-Herzegovina post-conflict to require a more inclusive government

system. The populace of these communities took to the streets in March 2014 to protest what they described as a long dissatisfaction with the government which was seen to be less authentic in carrying out responsibilities especially one that foster the expected change in the middle class. It featured henceforth that, individual empowerment was very much needed as a key part of the healing process both in planning and implementation. She also pointed out that, most interventions and in the case of Bosnia and Herzegovina were foreign to the local people and their traumatic situation. Implemented interventions are based on information gathered from a society and environment alien to the region where it was applied and therefore did not foster the expected change (Genevieve P., 2016).

As cited by Polkinghorn and Byrne (2001) Lederach (1997) indicated the illusiveness of peace being a difficult attainable goal and a big challenge to communities that seek it. In their study, they revealed a significant relation between gender and conflict, bound however by factors in the context and the role one plays in the conflict. Also from their study, religion plays a tremendous role in conflicts (Polkinghorn & Byrne, 2001). This reveals the necessity in factoring these two variables in peace-building strategies. Coles 1986, Dodge and Raundalen 1987/1991 noted that war zones and conflict environments influence the perception of young people living in these

communities and their view on the world. Religious affiliation whether Christian, Jewish or Moslem was seen to have a significant influence on how the participating students chose to approach conflicts. A varying percentage of the participants indicated avoiding conflict entirely as their management approach. Gender was observed to impact communication and choice of conflict style. However surprisingly, females were found relative to their male counterparts to not choose avoidance as a style of managing conflicts and the controller option for its resolution. This in effect informs policy formulation for peace-building programs in this and related areas (Polkinghorn & Byrne, 2001).

As regards the educational component of peace-building Harris and Lewer (2008) posits that tertiary peace education programs especially in an Internationally recognized institution are relevant compliments or components for other structures developed in peace-building processes. In their explanation, this provides a safer educational environment for discourse experimentation devoid of political influences. They conducted their research during the periods of the Sri Lankan war. Lessons from this study reveal significant findings worthy of note first of which is, even in a setting of authoritarian rebel controlled regime, a non-traditional study environment for peace education can be staged for higher learning, unperturbed. However, a

perfect timing is needed especially when hostilities narrow down and parties are willing to consider alternative peace mediation approaches. Also, obtaining the approval of the local authorities and their assessment of the program details and its consequences as well as its timing were other basic requirements to success in this setting. Trust building through preliminary engagements was another key necessity. Much to the above effects, transparency and ardent monitoring of the processes was very much ingrained in the conduct of the program to spot and eliminate political influences and ideologies. One risk which the duo identified which by the way is natural and expected, is being labelled as associated to a certain faction. This being know to the implementers made them consciously design a similar program in the two conflicting communities where they tried as much as possible to portray absolute neutrality in dealing with students from both sides of the conflict. (Harris & Lewer, 2008).

### *2.1.3. Reconciliation*

Reconciliation is a situation in which two people or groups become friends again after they have argued according to the Cambridge Dictionary. The argument can be but not limited to quarrels, violent clashes, fights of various scales as well as wars and various degrees of inflicted pain and injury. According to Nico Schulenkorf (2010) on the topic “Sport events and ethnic

reconciliation: Attempting to create social change between Sinhalese, Tamil and Muslim sportspeople in war-torn Sri Lanka” he defined reconciliation as “bringing disparate communities together and creating the communication necessary to reduce intergroup barriers, generate understanding, and connect with others to achieve a peaceful togetherness”. Reconciliation can manifest after each side have realized their mistakes or faults and apologizes, or for peace sake one decides to let go of pain and to build a positive relationship. It can also be realized through more organized and even complicated approaches and processes. These are better defined as interventions. Various forms of intervention have been used to repair damages to human relations. Ranging from families through groups to states, appropriate or agreed reconciliatory mechanisms have been established to remedy foreseen and unforeseen disputes. The Ewe traditional families where the researcher comes from, lays the responsibility on parents where the dispute is among children of same parentage, family heads where it involves parties of different parentage but same family name and on the chiefs of the communities if the parties have no relation other than from the same community ruled by a common chief. Dispute that escalates to a level where traditional rulers do not have enough facilities or control or otherwise reported to the court by any of the parties, are addressed by the court system—which is a more structured

legal system with a higher constitutional mandate. These approaches help in most cases but have their negative sides. A more innovative approach or otherwise precedence to reconciliation has been identified to be sport. Participation in sport can contribute to breaking down stereotypes, transforming negative attitudes about 'the others', and empowering communities to create a more uniform and less conflict-prone habitats (Nico Schulenkorf, 2010). Obviously, the conflict prevention aspects of such integration are: the creation of opportunities for social cohesion and the development of oneself. Referring to Harm (1984, p. 6) Keim (2006) identified four aspects of sport which makes it a suitable tool for social integration and peace building between people of different backgrounds. These are Sport as a non-verbal means of communication, Sports programs as occasions of collective experience and direct physical contact, Sport as a medium that transcends divisions of class, and Sport as an instrument of culture. However, there are several other believes held by other scholars contrary to some of the above claims. There are believes that normal contests quite often reinforce prejudice held by both players and spectators (Coakley, 1990, p. 220) and persistent prejudices can be hardened by the meeting of cultures on sport fields (Bröskamp 1993, p. 185). Keim (2006) therefore encouraged that the cultural heritage of various populations should be



included in the programming of events. He also recommended the consideration of factors such as age, group membership, and language, religion not excluding the perception of the particular sport by the people referring to experiences, competence, and the significance of the sport to the community.

Meanwhile Auerbach, (2009) reporting on work done in relation to the Israeli Palestinian conflict, described reconciliation as a long and deep process that aims at changing hearts and minds. In his submission, reconciliation goes beyond formal intergovernmental agreements, which in this case is inter community leadership agreements. In view of the importance of it and acknowledging the difficulties to achieve it, he suggested developing a theoretical framework to address the challenges of the process in the particular situation and to devise necessary steps to reconciliation. He developed a metaphorical hierarchy called the reconciliation pyramid (Figure 1 below) defining various stages beginning from Narrative acquaintance through narrative acknowledgement; expressing empathy; assumption of responsibility; readiness for restitution; asking and granting forgiveness and narrative integration.



Figure 1. The Reconciliation Pyramid

## 2.2. Youth Development through Sport

### 2.2.1. Youth

The youth strategically are the most important group of society as they hold the key to the future direction of the society. The youth can overwrite an existing history, enforce it or still, undermine it. They are therefore a focus for most governments in various political systems. Their importance cannot be overstated.

Youth is understood as a period of transition from childhood to adulthood. In other terms, it is a period of transition from dependence to independence. For this reason, the youth group is more fluid compared to other age group classifications. The United Nations, statistically, defines ‘youth’, as persons between the ages of 15 and 24 years old, with no prejudice to varied definitions by Member States. The Secretary-General first referred to this definition of youth in 1981 in his report to the General Assembly on International Youth Year (A/36/215, para.8 of the annex) and endorsed it in preceding reports (A/40/256, para. 19 of the annex) (UNDESA, 2014). The youth form the largest population of most societies and are the most vulnerable as the period of transition comes with several challenges. More than one fifth of the European Union (EU) population is represented by youths and their weight in total employed population on the European labor market is under 35%. At EU-27(28) level, in 2015, 6.8 million youths were not involved in any form of education or training, nor employed (Lan, n.d.).

The African Union in their charter defined youth as people within the age groups of 15 and 35 years old (C. A. U., 2014).

### 2.2.2. *Sport*

The definition of sport varies with different factors and from society to society. Its definition includes a broad span of life in age and purpose. For the purposes of development, the UN Inter-Agency Task Force in 2003 defined sport as “all forms of physical activity that contribute to physical fitness, mental well-being and social interaction, such as play, recreation, organized or competitive sport, and indigenous sports and games.”

To the European Union, Sport is defined as “all forms of physical activity which through casual or organized participation, aim at expressing or improving physical fitness and mental well-being, forming social relationships or obtaining in completions at all levels”.

As highlighted by the above definitions, sport is important to our very existence and has been deployed to enhance and shape various aspects of life. Sport has been used as a unifier, convener, communicator, builder, trainer, developer and that is sport personified. The UN as mentioned earlier recognizes sport as a development tool and various strategies of its use to enhance and implement peace have been documented and discussed in this paper. Various governments and NGOs have been established in the name of sport both to develop sport and to promote development through/by sport. The global movement of sport with more emphasis now is development

through sport known as Sport for Development and Peace (SDP). SDP encompasses a variety of initiatives using sports one of which is the focus of this paper; Sport and reconciliation which consequently can result peace. It is worthy of note that the youth identifies with sport more than other age group classifications and are therefore influenced the more with its initiatives.

### *2.2.3. Youth and sports for development*

The National Council on Youth Sports indicates that millions of youth in the United States participate in sport each year. According to Gould & Carson, 2008; Petitpas et al. (2005) sport plays a tremendous role in positive youth development (PYD) by programming that facilitates these outcomes. Sport-based life skills programs and the families of participants were found to have reciprocal relationship (UK Sport, 2016)(Hodge, Kanters, Forneris, Bocarro, & Sayre-McCord, 2017). This implies the impact sport can make at the family level and its consequent impact on positive youth development.

There have been several efforts to promote the development of the youth through sport and Harvey, Koller, and Lowrey (2015) in their article “*The Four Stages of Youth Sports TBI Policymaking Engagement, Enactment, Research, and Reform*”. Accordingly, they stated, “With respect to youth

sports TBI (Traumatic Brain Injury) laws, the initial stage of engaging diverse constituencies allowed stakeholders to reframe the nexus between sports and public health. The rapid enactment of such laws allowed for a more rigorous evaluation process. The research and evaluation process suggested that such laws were sub-optimal, in need of further evaluation or reform. And, the reform process suggests that states have taken their roles seriously, thus providing encouragement for those who believe in the value of public health law research as part of the policymaking process”.

Sport initiatives are mostly targeted towards youth and children as they mostly are more energetic, youthful and being vulnerable tend to be attracted to many social vices including armed robbery, rape and catalytic to war and conflict promotion. Sport for that matter has been used to provide the platform for peace mediation in different places around the globe including South Africa, Liberia, Bosnia-Herzegovina, Sri Lanka, and Columbia among others.

### 2.3. Previous Research on Sport for Development and Peace

In view of the recognition of sport by the United Nations (UN) as a peace-building tool, the academic sector have been largely involved in research amidst critics of various individuals and social scientists of the UN position. More and more researches were conducted to support the claim and

otherwise disprove the many critics of Sport and its potential to peace building. Some of these will be analyzed in this section to explore what have been done and its expectations and outcomes. Implications of these will be outlined and reviewed in line with the purpose of this research.

Remmen & Swedlund (2015) found from their research in the Ambon region of Indonesia that sport can create the environment for contact and building relationships that can result worthy outcomes.

Prejudice is one major factor that fuels perennial conflicts. Consequence of that Peachey et al, (2015) researched on the *effect of sport for peace on prejudice and self-efficacy*. However it is good to mention that sport, as identified by Anderson (2010) and Cunningham (2008) and cited by Peachey et al (2015) has embedded in it, discrimination and to this purpose prejudice. As a consequence, the researchers in this case noted as they stated that Sport for Development is structured to eliminate these known conditions. Carrying out an outlined survey before and after the program it was realized that, the program had a significant effect on prejudice and self-efficacy over the course of the event. This was realized within their limitations and with a mixed research (qualitative method that enforces the outcome). They recommended a mixed activity approach in sport for development and peace

events to speedily enhance intergroup contact for reducing prejudice. The groups were to incorporate social activities, along with housing individuals of different cultures, national identities and cultures to produce the expected effect on prejudice (Peachey & Lyras, 2015).

A number of Football for Peace (F4P) projects conducted in Israel in 2009 was accessed by Schulenkorf & Sugden (2011), who investigated the inter-community sport management strategies used in projects that featured the three communities in Northern Israel Jewish, Arab and Circassia. They accessed external change agents and the roles they played in expediting project delivery and development. They identified the following six dimensions as critical for enhancing positive inter-community interactions, building capacity and promoting societal progress: volunteer training; role model support; leadership and local community development; sport programming enhancement; wider community involvement and finally, augmentation and extension of project. These, Schulenkorf & Sugden believe are necessary for all groups that use sport as a tool for social development and integration. In further elaboration, activities such as “Train the Trainer” was recommended to be carried out for the volunteers before the kick off of the main program. This was in the sense of preparing a possible transfer of the needed skills for the goal attainment to the community to further enhance the



impact of the program after the official period of its existence in the community. This approach encourages the exchange of ideas between the locals and the visiting program organizers to better inform the design and implementation of the program to suit the local community and its urgent and most outstanding concerns. The inclusion of local community leaders and influential figures in the social circle including cheerleaders goes a long way to quickly intergrate the program into the lifestyle of the inhabitants and forster a greater impact in the populace. Local community members and role models should be active partakers in the operational management of the program. The idea of role model participation was a strategy to encourage the participation of children in interactive activities and to build their self confidence. Stationing competent and enthusiastic local volunteers in eventual supervisory positions in the course of program delivery was recommended as an effective approach to preparing the community members to become the bosses of their own and take responsibilities where necessary to ensure success both in the short and long term. The transfer of knowledge, skills and techniques of play to locals was noticed as a factor that promotes their self-confidence and sense of responsibility and satisfies the community empowerment agenda. A more intense focus around events to ensure a general inter-community advancement efforts which extends the arms of the project

beyond the borders of sports integrating and transcending families. This as they said can be achieved through durable partnerships and alliances with a network of key stakeholder within the jurisdiction of the project (Schulenkorf & Sugden, 2011).

Canadian Volunteer interns for Sport for Development and Peace were investigated by Darnell (2010) to ascertain the claim of the then UN Secretary General Kofi Anna when he made the following remark of sport:

*Sport is a universal language. At its best it can bring people together, no matter what their origin, background, religious beliefs or economic status. And when young people participate in sports or have access to physical education, they can experience real exhilaration even as they learn the ideals of teamwork and tolerance. That is why the United Nations is turning more and more to the world of sport for help in our work for peace and our efforts to achieve the Millennium Development Goals (Annan, UN press release SG/SM/9579, 2004).*

The interns response affirmed the existing ideology stating that available opportunities for sport and participatory events fosters the inclusion of the poor and marginalized of society even in capitalist states. They also testified

of the discipline and organization factored in the programming, which they affirm are traits needed for development. Social interaction in a challenging political environment was enhanced through sport participation and encourages neo-liberalism. Sport from the intern's point of view was a tool for them to use to better the lives of others and to promote modernization. Having observed the gross inequalities in their assigned communities they also see sport as an attendant tool to quickly reach out to the population and attempt to break the inequality trend (Darnell, 2010).

In the post conflict region of Liberia, attempt to restoration through football was implemented. However, football though a universal language possesses the ethics of attack and defend. The use of football to coordinate a segregated community by a football based Non-Governmental Organization (NGO) in Liberia was examined by Rookwood & Palmer (2011) on an assessment of its performance. The program was built on the values of Self-Discipline, Truthfulness, Appreciation and Respect (STAR). According to Tidwell, hatred between ethnic groups can be fueled by lack of engagement and contact. As cited, Armstrong identified that a sense of unity and pride is realized in the Liberian people due to football. They also added that western countries support the notion that sport can help prevent armed conflict. Discipline as hallmark was said to be transferred through the codification of

the game by its nature as a rule governed sport. Other values such as punctuality truthfulness, honesty and correction of unsuitable behavior among others were taught and practiced in the course of game and the program. Participant encouragement and support before, during and after the games was well incorporated to provide necessary feedback to the participants on program expectations from them and their very progress. The core values of the program were often reinforced to increase more self-awareness of them so they can easily be replicated outside the program environment in the society. A striking part of the program as Rookwood & Palmer identified is that to enable the teachability and attainment of set objectives, the strict rules of the game of football were not used but rather the incorporation of other tactics that enhances flexibility of knowledge transferability (Rookwood & Palmer, 2011).

Ditlmann & Samii, (2016) conducted research on the topic: *Can Intergroup Contact Affect Ingroup Dynamics? Insights From a Field Study With Jewish and Arab-Palestinian Youth in Israel*. This they did by examining the effects of an intergroup contact intervention on *in-group* dynamics that may mitigate intergroup conflict. Also they examined how outgroup attitudes and psychological resources mediate such effects. Their major outcome was one's tendency to censure provocations from in-group

members towards the out-group and they found the programs to positively impact in-group censoring as expected. However, scaling down to the different participating communities based on the effect of program participation on outgroup attitudes, the Jewish community produced a positive relationship while the Arab-Palestinian a negative. The Arab-Palestinians were observed to have a favorable association between in-group censoring and psychological resources with no evidence of mediation among them. For the Jewish Youth, it was found that outgroup regard mediates the effects of inter-group contact on in-group censoring (Ditlmann & Samii, 2016).

Abimbola, Osamende, & Akuru (2012) set out on the following hypothesis to inquire under the topic *“Sport Roles as Correlate of Development and Peace among Crisis Communities Area in Nigeria”*:

1. There is no significant relative effect between the sport roles and development for peace among crisis communities area in Nigeria.

2. There is no significant joint effect between the sport roles and development for peace among crisis communities area in Nigeria.

Contrary to the hypothesis, they have found a strong relationship between sport and physical activity. They found that in support of previous literature

by Coalter, Allison, & Taylor (2000), sport has the potential to divert the attention of young people from criminal activities. It also provides a ground for social interaction. They also identified that the findings agreed with the Magglingen Declaration which linked Sport to physical, mental and social development. It also indicates in line with Brazzavile Declaration (2007) that sports and physical activity provides ingredients for life skills training.

### *2.3.1. Implication of previous research*

It is worth the effort identifying from previous work done on Sport for Development and in this case Sport for Peace the implications of scholarly work in the field. This will be done with special preferences to these research objectives.

1. Youths are the engine of society and since sports attracts most populations of youth in various communities, sport for development programs are mostly youth oriented.
2. Sport as evidenced in South Africa have the potential to influence national, community and individual opinions and beliefs and over step boundaries to interrelate different factions (Höglund & Sundberg, 2008).
3. Sport can be used to encourage healthy competition as an

alternative to peace mediation strategies already existing. This when well deployed can help transfer the practice of peaceful dialogue to societal approaches (Rookwood & Palmer, 2011).

4. From Dittmann & Samii (2016) inter-group contact initiatives affect how group members access in-group peers aggression to the out-group and willingness to take a stance in favor of the outgroup depending on the situation for the best possible result.

## **Chapter 3. Methodology**

### **3.1. Research Method – Qualitative**

This study will adopt the anti-foundational ontological positions, which argue that the real world does not exist independently of our knowledge of it. Thus, reality is rather socially constructed not discovered and varies between individuals/groups. A reality constructed socially is therefore shaped by social and cultural processes and also the meaning individuals attach to their actions (Furlong and Marsh, 2002). However, in epistemological terms (and with regards to anti-foundational ontological positions), the study will find out the relationship between individual understandings and the meaning each individual attaches to reality of the world. How the individual interprets the meaning of a social phenomenon will therefore form the basis of “interpretivism” (interpretivist theory of knowledge).

### **3.2. Study Population and Sample**

Ghana is a West African state located along the Atlantic Ocean and Gulf of Guinea, it shares borders with Ivory Coast to the West, Togo to the East and Burkina Faso to the North. Ghana is a sovereign state with ten (10) regions. Among these ten regions is the Volta Region. This particular region, formerly



known as German Togoland, is located in the east of Ghana and on a land mass of about 20,570 square kilometers. The administrative capital is Ho. The region is mostly inhabited by the Ewes. The Volta Region has 25 administrative areas. Hohoe Municipality and Biakoye Districts as examples. The Nkonya-Alavanyo conflict is about a century old. The two communities are in different districts in the Volta Region. Alavanyo lies in the Hohoe Municipality, and Nkonya in the Biakoye District. They share a common geographical boundary.

### 3.2.1. *Sampling:*

- The study adopted purposive sampling of key individuals from the communities, Youth leaders or members of youth groups who actively involved in Youth mobilization for development initiatives. Some of these are resident outside the communities due to job and education. Interviewees included male and female, well-informed youth and elders. Five respondents were interviewed from each of the two communities.
- There was also a random sampling of community's representatives. These representatives were individuals who were interested, watched, played and participated in sport programs and participated in regular fitness activities. Interviewees included

teachers, and opinion leaders as well as graduates of various institutions and levels of education.

### 3.3 Measures

1. What is the perception on sport and physical activity among people of Alavanyo and Nkonya?

This question intended to receive a feedback on the state of mind of participants with respect to sports and physical activity. This also help uncover the truth behind rumors of existing sporting activities within each and between the two communities. It also laid the bases for understanding their response to the second question.

2. To what extent can sport contribute reconciliation between Alavanyo and Nkonya and what is its future potential?

Adapted from Remmens' study of the impact of sport for development programs in Ambon and their effects in terms of reconciliation. This province was subject to years of violence and civil wars with eventually thousands of deaths and even more displaced according to Remmen and Swedlund. This scenario has similarities with the case of this study, which inspired its adaptation for this research. (Remmen et al., 2015, Höglund & Sundberg, 2008).

### 3.4. Strategy of Inquiry – (Phone interview)

According to Gray (2004), an interview is a conversation between people in which one is the researcher. They are relatively the simplest way to collect data from people (Gratton & Jones, 2004). Interviews also allow the researcher to investigate a target group to find out their own experiences in their words. Interviews provide grounds for rapport and trust building between the researcher and the participants (Gratton & Jones, 2010). They also provide detailed responses and allow participants to reflect on events. (Gray, 2004).

While there are different forms of interviews in social research, this study adopted the qualitative semi-structured interview method. The qualitative semi-structured interview was relevant for the study because it provided greater interest in interviewees' view-points and gave insight into what they see as important (Becker et al, 2012). The qualitative semi-structured interview was used as the method of collecting data from the two communities of Alavanyo and Nkonya. Regarding this study, the qualitative semi-structured interview involved the following:

#### *3.4.1. Focused group interviews:*

- A focused group interview was conducted selecting 2 elders and/or opinion leaders and 2 youths, one (1) female who have

been involved in efforts for reconciliation from each of both communities. There was an individual, on phone interview with ten (10) community representatives. Each one of the respondents were involved and concerned with the state of the region. They participated actively. They also continue to contribute their efforts to bring tranquility in the region. Individuals who participated have made personal efforts to use sports to create a platform for the meeting of the two communities. All of the participants have participated in friendly matches organized between the two sides as either participants or spectators. One according to his testimony owned a football team, which he formed and funded. His team played with the rival community in some organized games.

Individual interviews allowed the researcher to understand the participants from their viewpoint through one-on-one discussion (Gratton & Jones, 2010). It also built rapport and trust with the interviewee that allowed for detailed discussions and personal perspectives of the phenomena.

- The individual interview schedule included biographical information, involvement in sport activities, and impact of the

conflict on the individual. All interviews were recorded and transcribed in full.

### 3.5. Data Analysis (Interpretivism)

Interpretivism explains that social phenomena cannot be understood different from our interpretation of them (Furlong and Marsh, 2002). Interpretivism also gave room to the researcher to provide explanation of the relationship between social phenomena, which is based on the interpretation of the meaning subjects involved give to their actions (Furlong and Marsh 2010). While the purpose of the research is to gather the opinions of participants on Sport and its role in providing alternative approach to peace education and mediation approaches, it is important to note that the interpretivist approach will provide grounds to gain an insider's (local people involved) perspective from within their social context (Gratton & Jones, 2010). This is in line with Schwandt, (1994, p. 118), who noted that interpretivist approach provides deep insight into "the complex world of lived experience from the point of view of those who live it". Furlong and Marsh (2002) explained that, there is no objective truth regarding the interpretivist approach but rather base on social constructions of individuals involved. This will therefore provide the grounds to explore and provide explanations regarding the importance of perspectives on Sport. Following the interpretivist approach and its relevance

to the research, the study will use the qualitative research approach to understand and explore the viewpoints of participants. Thus, the qualitative research strategy of inquiry and method of data collection such as interviews (Creswel, 2009) were used for the study.

### 3.6. Ethical Considerations

Permission to conduct the research was received from Seoul National University and verbally from the Paramount Chief of Alavanyo. Contact to the Nkonya Chief was not secured but participants were comfortable to share their views.

Informed consent (Appendices A) was used in the research to maintain confidentiality and anonymity of the research. A written and verbal informed consent, which entails research information, was made directly to the participants. This provided participants with complete information to understand the purpose of and his/her role in the study (Best & Khan, 2006).

Information regarding participants shall be preserved and held in high regards. The research conformed to the laid down ethical considerations at the Seoul National University, integrity and professionalism was ensured to maintain high standard of the research.

## Chapter 4. Results

Results were collected from a one on one focused group interviews with each respondent. Responses were recorded and transcribed. Responses to the first and second research questions were grouped under 4 and 5 themes respectively, done by the researcher to enable him better understand and analyse the responses of each participant. The themes are indicated in table 1 below.

Table 1. Themes

RQs	Theme	Frequency
What is the perception on sport and physical activity among people of Alavanyo and Nkonya?	Early Introduction	8/10
	Commonality/Fan	3/10
	Values based	5/10
	Belongingness	6/10
To what extent can sport contribute reconciliation between Alavanyo and Nkonya and what is its future potential?	Timing	10/10
	Existing Interest	5/10
	Prioritization/ Availability	2/10
	Challenges	5/10
	Potential	8/10

### 4.1. Participants/Respondents

This research's focus is on the views of the people of both Nkonya and Alavanyo, which was satisfied by a balanced number of respondents from both communities. All respondents have experienced sports in one way or the other. Some have been active participants since childhood while others were keen spectators of their favorite games and sports. All participants are fans of

the national soccer team, the Black Stars and most, fans of various International Sporting teams. The participants are grouped into two. 1. Elderly people who were involved directly in different forms of mediation and talks on peace matters between the two communities and also have played or are fans of any sporting activity. 2. Young people who have made attempts to relate to the youths of the other community and have personal ties with sports, being active participants in play or spectating. All participants live and grew up in their respective communities and have seen several phases of the conflict between the two sides. Few that live outside now, visit their hometown regularly and are in daily touch with families back home through text messages and other social media e.g. WhatsApp.

Table 2. Respondents

Pseudonym	Age	Sex	Community	Sport
Adzo	29	M	Nkonya	Football
Abla	41	M	Nkonya	Football/Other Sport
Aku	59	M	Alavanyo	Football
Awo	37	M	Alavanyo	Football
Afi	26	M	Nkonya	Football/Volleyball
Ami	36	M	Alavanyo	Football/Track&Field
Esi	38	M	Alavanyo	Football
Fotor	55	M	Nkonya	Football
Korku	31	F	Alavanyo	Football/Handball
Setso	25	F	Nkonya	Football/ Volleyball



## 4.2. Results and Interpretation

A fundamental result, worthy of note is the confirmation of the fact that sporting activities exist in the most infinitesimal form from among houses to the inter-community level. As was assumed in the beginning of the research, the people of Alavanyo and Nkonya similar to other communities like Torve, where the researcher was born and raised, engaged in sporting activities of various forms. There are activities between individuals, houses and among communities. A pictorial evidence given by one respondent of activities between Alavanyo and Nkonya is as in Fig 2 below. At the background is the military, children playing and two people in football jerseys. When the researcher requested pictures that indicate any engagement of the two sides through sports, Fig.2 was the closest among all the pictures sent by one respondent.

The succeeding discussion outlines the results as analyzed based on the themes mentioned above.



Figure 2. A Photoshoot of the Chief of Alavanyo (right in smock) and the Regent of Nkonya (left) at a Sporting Activity Involving The Two Sides.

#### *4.2.1 Early introduction*

It is a discussion on most sports platforms to make sports appealing and attractive to children and young people. Young people have the tendency to stay with what they do when they were still kids. The more especially when it gives them excitement and joy. The same applies to sports practice. Many have developed the interest much later for several reasons as others on the other side never do but it is generally believed that; most sports enthusiasts had an early introduction to sport. The same was true as we explore the topic of the first research question of this study. All of the respondents proclaimed

their affiliation to sport by affirming their favorite sport:

*“I like sports. Football is my favorite,”* they all said. This was inquired to at the end determine a sport, common to the two communities as a firsthand information of Sports for Peace practitioners on what type of sports might be key to breaking the ice.

Abla, the second respondent further enlightened that:

*“I began playing football when I was in basic school level 3. I have being the sports prefect in primary school and Junior High School. I was a member of my Senior High School football team. In Teacher training college I was the Sports Prefect and I joined a second division team after the college, which I captained for two years. We qualified to the middle league.”*

In the case of the 5<sup>th</sup> respondent Afi, he indicated that;

*“I have played football since childhood. During my childhood days in Nkonya we used to form teams and play among ourselves.*

Ami the 6<sup>th</sup> respondent stated; *“I have played in my basic school level until High school.”*

Esi’s response was rather different however relevant, he had this to say

*“I don’t play but since childhood I happen to love it and watch others play. I feel when I play; I will be intimidated because of my smallish stature.”* But

Setso on her side said *“I’ve been a sports girl since childhood, at an age I am*

*not able to remember now and I'm still a sports girl. Sports is part of me, it is who I am and I love doing it. Football is my favorite and the game I enjoy. I love the game. I have passion for football. I play at the National level. I love Volleyball too."*

Fotor, with a rather compelling statement; made a strong proclamation;

*"I was engaged in sports activities during my school days and have played for my school team. I was particularly active in football, which I like so much. With my team, we had played up to division two (2) league in the Volta Region. Football is my life and I am a very strong football enthusiast."*

Evidently, a good number of our respondents dropped the hint that they had become favorites of their preferred sport due to an early introduction.

#### *4.2.2. Values based*

Some respondents shared their love for sports to be based on the values associated with it. That sports have a positive image in the eyes of the society projects it as an acceptable tool worthy of their affiliation.

Awo provides a vivid reason for his delight for football, which affirms most claims by the United Nations and scholars:

*"Football provides that environment where I believe there is fairness and transparent judgement of character before many viewers. In its nature as a rule governed sport, it compels players to understand the rules of the game*

*and spectators an opportunity to analyze proceedings. I like football because there is no cheating in the game, one cannot do just anything they like.*” This is an evidence of a values based delight in the game. Afi views it as a platform for connecting to others, *“I make friends through playing.”* he said. Many have argued the stance of sports as a tool for development and peace, however sports in all of its shortcomings have this written in the minds of a vast unknown population that it unites people of all walks. Aku reemphasized this when he stated clearly that;

*“I like and participate in football because it is a physical activity which involves more than one person, because many people come together, it encourages interaction verbally and physically and an eventual relationship. It is rule-governed and fairness ensured. I like it also because it requires teamwork and brings people of different backgrounds together. There are so many things you can learn for example, tolerance.”*

More to that, Setso whose passion also is sports identified the very benefits she derives from the culture of the game which she finds important and very applicable in life. This is what she had to say, *“Football taught me tolerance, and unity; we come from different places to play and have to accept every one based on the rules of the game. It has thought me how to manage myself in the midst of others.”* When asked what it meant to her for someone she had a misunderstanding with to cheer her up while she plays, this is what she had to say, *“The fact that I may not be in good terms with*

*someone does not affect me when they cheer me up as I play. Infact that cheering is rather my motivation.”* Korku discussing the passion for Handball said this: *“I enjoy handball for the fact that it teaches tolerance, team work and the ability to understand other people.”* She further stated, *“Sports brings people together, gives a sense of belonging. I feel the same when I support a particular team. People from different origins come together through sports and the positive effects are realized when it is managed properly.”*

#### 4.2.3. Commonality

Further, on the subject of the first research question, the commonality of the sport seemed to have played a major role in respondents’ affiliation to the game. Respondents Adzo and Afi affirmed more explicitly talking about football that;

*“Because it is the most common sport.”*

Other respondents indicated their support for a football team locally and internationally.

*“My interest in it increased because many people I know are also interested in it. I play it casually and enjoy playing with others especially with my friends. I am a fan of Real Madrid”* said Afi. *“I am a fan of the senior National Team the Black Stars and the European League club Arsenal”* Esi responded. Fotor in his claim said: *“In the Ghana premier League, I support Ashanti Kotoko and in the England I support Chelsea.”* Awo on his side declared his support

for the senior national soccer team, the Black Stars. Adzo is a Manchester United fan and Abla the Liverpool Club. One thing common to all is the fact that they all declared their undying support for their teams and believed they are a part of a very large family of fans to which they claim are one no matter the geographical location.

#### 4.2.4 *Belongingness*

They expressed their feel of belongingness to a universe of fans around the world with whom they discuss game proceedings as they watch together or through online chats. Korku said simply, *“Sports brings people together, and gives a sense of belonging.”* As Abla put it:

*“I feel all the fans of the teams I support are a family to me. “Ghana here serious, anytime you see a Liverpool fan, its excitement, we are one. Even if I am not there watching with other fans, I communicate with them online as the game goes on. There are no barriers for me in sports, I play with anyone watch with anyone, enjoy with anyone. As fans, we love the game and when it comes to it, everything else is second. Even Conflict is not a barrier.”*

Aku said:

*“I can participate in football with anybody and watch anyone play. I support Chelsea. I feel like I am a part of the family of Chelsea fans across the world. When the Black Stars play in international tournaments, I feel*

*like a part of a big family supporting something we have in common.”*

*“I am a fan of Manchester United. I feel that I am one family with Manchester united fans around the world, no matter their location, race or background. I have an undying love for the club no matter its current situation. I am willing and ready to watch matches with anybody once the one is a Manchester United fan. I feel the same about all fans of the National Soccer Team.”* Said Adzo. *“I am a fan of the senior National Team the Black stars and the European League club Arsenal. I prefer watching football matches together with others than watching it alone. This is because discussions ensue and reviews that makes the spectating entertaining. It also creates the opportunity to connect to others. I will be willing, with anyone, to watch my favorite team play.”* Esi mentioned. *“I feel one with other supporters and fans of Real Madrid around the world no matter who or where they are.”*

Participants took their time to express their true feelings as we delved into the second question of this research. Respondents expressed their candid opinions on the current situation of the region in terms of relations with the rival community.

#### *4.2.5. Timing*

Since one’s reality depends on what is happening in the surrounding atmosphere, timing here refers to the timing of the research as well as any



interventionist approach to curb the conflict. In which sense, I will say this research might have had an entirely different response from what it is now if there had been ongoing antagonism. It is best practice to play and connect (through sport) when there is less tension in conflict-ridden regions.

All agree that there is no tension in the region as at now. They also expressed their displeasure in the situation between their two communities hoping that something can be done to rectify it. In their response to whether there has been an official ending of the conflict and the current atmosphere in the region, the following are their responses:

*“There has been several interventions and government initiatives I can refer to as official endings but there was not an actual reflection on the ground. The recent was the meeting of the late former Vice President Paa Kwesi Emissah Arthur with the traditional leaders of the two sides. From afar, we see ourselves as enemies, but as we move through the town, there is no tension. There is only a tension when curfew is imposed due to an uprising or an ambush, which can but does not happen nowadays. I don’t really think there is a conflict as at now.”* Adzo answered.

*“Though calm, there is still no cordial relationship between the two sides because we do not share anything. There is no trust between us because we*

*do not do anything together; there is no relationship, no interaction. I do not think any Nkonya man or Alavanyo man will say anything good about the other.”* Responded Abla.

Aku: *“There is less tension now but there is still a gorilla kind of warfare unlike open fire which used to be. However, this has not happened for some months now.”*

Awo said *“There is now no fighting between the two communities. However, there must be available means of communication and interaction between us.”*

Afi in his response said, *“I think there has been several official endings of the conflict, and official in the sense that government has stepped in to say there should be a stop to hostilities and calm achieved. Though this has not worked very much, it has to some extent and more if we ourselves agree to it. During the administrative period of President John Mahama (the former president), the vice President of the time the late Paa Kwesi Amissah Arthur of blessed memory came to commission a mediation committee. A day later, somebody was shot dead. Government initiatives have been helpful but without engaging the local people for their understanding, little can be achieved through it. However the security presence has been very helpful. The atmosphere now is, I will say ‘calm’ but I doubt if anyone from either side can*

*visit the other feeling secured. Meanwhile there has been no recorded incidents in the past few months. When there is tension, there is restlessness and food shortage in the community as farmers especially those in the dispute area can no more go to their farms. People are always on the alert to fly to safety, life and time comes to a halt. Businesses stop and safety becomes the priority. There is pure panic even at the slightest thing. I have witnessed a three days continues gunshot during one period of tension. When there is no tension that is when most lives are lost as, no one expects anything to happen to them as they go about their duties. Many more lives have been lost during non-tension periods than during the periods of tension through ambushes.*

*Ami simply said, "I will say there is relative calm now for the past few months." In addition, Esi said, "There is now no tensions in the region. There is calm now as compared to other times. However, I cannot say much about the relationship between the sides in terms of cooperation or interaction. The relationship in my view has not really changed. Tensions cease usually for some time when one side attacks and the other retaliates, this brings the situation to draw and lessens the tension until either side attacks again."*

*Lastly, Fotor on the same question said, "The situation in the region now is calm due to several interventions from government, NGOs, and concerned*

*individuals. However, there is relatively no relationship between us now, as one cannot visit the other due to suspicions. There are ongoing regular peace talks among peace groups formed by the community and one by the National Peace Council.”*

As evident from the submissions, now or similar periods is a good time to initiate any interventions to address the differences.

#### *4.2.6. Existing Interest*

The researcher went further to inquire of the viability of sports in the region; whether there are any fundamental physical activities. The researcher found very interesting outcomes that validates several claims on sports and its chances in conflict areas. This is what Korqu had to say, *“In Alavanyo, because games are only organized for males, I am mostly a supporter. During these events there is always a lovely atmosphere.”* Adzo expounded further by saying, *“We have football talents in our community. When I was younger, there was a popular Ghanaian goalkeeper called Addo who comes from one of community. Now since there is no one at the national level and there are no sport academies around, we only play, get tired and return home. Recently when there was no tension, there were students crossing to play. There has been friendly matches between the two sides prior to inter-schools games.*

*When I was in high school here, we used to jog at dawn to the rival community and they as well jog to our community. They come here and we go there to play until there was an unexpected attack.”* Aku in his response mentioned, *“I recall during our previous matches, people return home with their impressions of the game, everyone expressing their opinions freely. There was never any bitterness in our friendly matches and they all ended well.”* Awo on the same subject said, *“The games we played between the two sides were initiated by the youths of Alavanyo and Nkonya and it was successful.”*

*“Some years ago, there has been organized sports events between us. I have gone there to play and they came over to play also. When I was still a student, the school at Nkonya invited our school for games which we went. There has also been friendly matches for the elderly during Easter festivities. We, the youth of both sides organized a sporting activity among ourselves last year 2017.”* Ami recounted.

Finally Fotor’s submission on the subject. *“Recent Sports activities brought life to the communities at that time. The Military body present do among themselves play and against their counterparts in the other community, Alavanyo, organize football matches. During these events, they use the youths of the respective communities and by that helping them to build relationships*

*through the games.”*

Based on the report of the respondents, it is obvious that fundamental sporting activities on ground the research setting exists. This gives sports a more responsibility to base on this seed of interest, become contagious with its values in the region.

#### *4.2.7. Prioritization/Availability*

Economic activities in the region has decreased due to the situation between the two communities. Ami indicated, *“Economic activities have slowed and the place is becoming deserted as many are seeking refuge elsewhere. The schools are been abandoned by teachers because they are afraid for their lives.”* This makes prioritization meaningful to the effect of sport in the region. As some respondents recounted, there might be more demanding needs on some people than for them to attend reconciliation initiatives. This makes it possible for any initiative to make its impact only if the people prioritize the reconciliation of the region as an ingredient that can facilitate their achieving their personal objectives. The other side to this is their availability for the initiatives. Since most of the people of the two communities depend on farming and other miniature activities, their income is mostly “hand to mouth”, “get and spend.” For this reason, they are always

on the go to get what they can next. This makes it challenging to attend other equally important activities in the community unless that activity can see them through the next immediate need. Esi recounted on this by saying, *“There are few limitations including lack of trust and joblessness. Some might not be willing to participate in sports activities since they have problems that are more pressing.”*

#### 4.2.8. Challenges

The praises of sports for all its values do not go without noticing the setbacks and counter realities. As was quoted of some respondents in earlier pages, there exists certain limitations to sports ranging from its intrinsic properties to its external; several factors were identified in the research setting to pose limitations on reconciliation initiatives through sports. This was Fotor’s take on the limitations, *“There are however few limitations including funding, and the willingness of some parents to allow their wards to participate in sporting activities. Transportation is also on one side another limitation, as in the moment, it is more advisable to shuttle by a vehicle rather than to walk.”* He said. Esi’s response regarding possible limitations was, *“There are few limitations including lack of trust and joblessness. Some might not be willing to participate in sports activities since they have problems that are more pressing. In addition, since there is no trust, many might be*

*unwilling to travel to the other for a sport activity.” This is what Abla had to say “The limitations to this in my view is, some powerful people at the state and regional level who for their own reasons are not ready to allow the people to meet in order to dialogue or share ideas whatever the results may be. There seems to be no one to bring them together to offer the people a chance to dialogue. In my view, political authorities are responsible. Their usual approach is to meet up with the local authorities somewhere and negotiate reconciliation rather than engaging the youth who are tools in the hands of the perpetrators. The youth think they needed the land in dispute to guarantee their survival but when they go to their farms, there are chances of not returning. So they fight when told to fight”*

Afi, talking about the intrinsic properties of sports indicated his witnessing of fights among themselves when they played. Basing on a proposal for an all-inclusive (Alavanyo plus Nkonya) sided team for play he mentioned, *“That in my view was a good idea judging from my experience with our local games some of which ended in fights due to the rivalry and drive for winning at all cost.”* Setso with her own experiences as a footballer and talking about the possibilities in play indicated her stance on the use of sport in the region. She said *“I have fears that sports due to its own qualities of contact might not be appropriate for the time. Some contacts in football*



*may be interpreted as intentional while it is not and depending on the views of the spectators this can result a misunderstanding. We the youths, are willing to come together but how to do that is the problem. Speaking to most youths they are willing and hoping for peace.”*

Carefully put by Korcu on the use of sports, *“Considering the situation on the ground and it being tried before with the people ever trusting it, I think it is possible to use sports but the approach must be strategic.”* she said.

#### *4.2.9. The potential (future) of sports*

The researcher went further to inquire from the respondents what in their view are the chances of sport taking advantage of the current state of the region. The respondents gave many revealing feedbacks based on their assessment. To this Abla said, *“Using sports and promoting values based coaching can be effective to communicate basic values like respect, responsibility, trust, equity and inclusion. Through creative teaching of these values, they can infect the people with similar measure of impact as sport does on them. These values penetrating the societal culture can greatly improve livelihood and coexistence in the region.”*

*“I believe communicating the values of sport through these events can influence discussions on the games in the houses. The conflict seems to exist*

*only when we are here on our native lands, but when we meet those we know elsewhere we eat together and these are mostly people we have had an interaction with in one way or the other, either through our games or other meetings.”* Aku added. Accessing the influence of the national soccer team on him and to what extent, he can go in supporting the Black Stars Awo said, *“I support the national soccer team. When they play in a tournament, no matter where and who, we are one people in sport.”* Afi’s response was, *“I have made several friends through sport and believe in its potential to cause some change in our situation. I believe through sports, coupled with the necessary compliments, there can surely come reconciliation and an eventual peace in the region.”* To the same, Ami said, *“When I was young, we used to go to Nkonya to buy timber, fish and other things like picking mangoes. I believe that sports can really unite us and as we share happy moments together we will begin to have warmer feelings towards one another. Sports has given that opportunity to many especially the youth who have never stepped on the land of the other before. Based on the understanding of sports for peace, I believe it will bring a tremendous change and relief to our communities. We have tried what we can to restore those glorious moments we have had before but the problem persists; so any more innovative approaches like sports for peace will be welcomed highly.* Esi with an

example of a game they have tried using remarked on its impact and in view of that made the following comments on the potential of sports. He said *“I believe that sports for development programs when targeted to the youth can help in the long run to influence their mindset and cause change in the region. Judging from the joy expressed by the participants of the Volleyball match we organized, likelihoods are that these individuals might influence others with positive feelings as they had experienced from the games. I remember they called to express their satisfaction of the game.”* Concluding the potential of sports Fotor remarked, *“Sports can help revive the aborted relationship that existed when we could visit each other and trade among ourselves. During those days, we were able to produce a player for the Ghana National Team the Black Stars through the sports activities between us.”*

## **Chapter 5. Discussion and conclusion**

### 5.1. Discussion

The research found that there are fundamental sporting activities held in the communities of Alavanyo and Nkonya. Interestingly, the two communities have a common sport of interest, which is football that happens to be the most popular sport in Ghana and most parts of the world. Residents of the communities are also active in Volleyball, which happens to be the second sports of interest in the area. The research also identified that, the residents of these communities have such affiliation to sport to the extent of watching games in a perspective different and unique, as to why they will be willing to prioritize the love for it over differences they have with co-participants.

This significant discovery is meaningful to sports for development and peace in its quest to put sport at the service of humanity and to use sport for social good.

There is a fundamental difference between this research and its comparative research done in Indonesia in the region of Ambon by Remmen and Swedlund, (n.d.). Remmen et al researched on the impacts of various SDP initiatives within their research setting while this research focused on grass

root sports and other unrecorded games organized within and between the subjects of this research. Henceforth, results of this research differs largely in interpretation. The case of Ambon was a more organized multi-NGO initiative. However, there are some similarities as will be discussed later.

In line with the UN position on using sports for development and peace (Beutler, 2008), the research found that sports can be a useful tool in the reconciliation of Alavanyo and Nkonya, useful on grounds of its commonality to the residents of these communities and their belief in its values.

Sports has the ability to break cultural and religious divides and a vast range of social problems; a great potential for community building and social development. Apart from promoting good health, fitness and education, sport can also contribute to the prevention of war and encouraging fairness in competition (Donnelly et al., 2011). As identified in the research, periods when sporting activities used to take place between Alavanyo and Nkonya were the same periods when there was a boom in economic activities with residents travelling to the opposite community to transact business freely without any fears of harm. The sports contributed an enabling atmosphere for business to take place and people to move about freely.

As sports did in the post-apartheid South Africa, recorded by Höglund and Sundberg (2008), sports hold similar expectations in the research area with their already existing interest in sports and belief in its potential coupled with a hunger for change and sustainability of life in the region. According to the history, South Africa was a long divided state just like in the case of Alavanyo and Nkonya which has been in conflict for close to a century now. If a whole country consisting of people of different origins were able to bury their differences and become one by the help of sports, much more expectations hold for a smaller geographical region of people with many similarities than differences.

Sports as evident from the fundamental sporting activities that used to exist between Alavanyo and Nkonya, has the potential to create an environment of interaction between a people different in many ways but have a common association to a sports activity (Remmen & Swedlund, 2015). Football and Volleyball offered that unique opportunity to residents of Alavanyo and Nkonya some of whom for many years had no idea what goes on in the next community or how it looks like. Many of the contacts created through sports were maintained. Many of these relationships never seem to have existence in the region but when these individuals meet outside of their respective regions, they engage each other as friends to the extent of having

meals together. Worthy of note is the fact that a respondent from Nkonya referred some respondents in this research from Alavanyo. People who he indicated he met and knew through sporting activities.

Sports for Development and Peace holds also, chances of breaking stereotypes and prejudices held by one community against the other in the region of the study. As unfolded through the research, many of the especially youths of both communities never had the opportunity to visit, interact, or know exactly what it looks like in the other community. This subjects them to ancient philosophies and unsubstantiated prejudices of the bitter older generation. This leads to stereotypes difficult to quit. This however was reversed for the few who had the opportunity to engage the other community through organized games. These were able to make friends and several efforts in their capacity to promote the reconciliation in the region among their co-equals and counterparts from the other community. This points to the efficacy of sports to mitigate wrong ancient philosophies and encourage healthier relationships (Peachey & Lyras, 2015).

## 5.2. Limitations of this research

This research as much as contributes to knowledge of SDP in Ghana had some challenges that might diminish the extent of impact and its

level of contribution.

Firstly, it was challenging to get participants especially female respondents. The researcher relied on respondents to get other respondents. Only two female participants were referred. However so, it is noteworthy that males in most of the cases perpetrate the violence and most or all sporting games and interventions ever used were organized only for men. Therefore having a large male perspective gives a true reflection of feelings coupled with the few female inputs. However, having a balanced number of male and female respondents might possibly produce interesting results.

Secondly, the mode of communication was limited as due to internet problems, the researcher resorted to the only available means, which was phone call. Phone call in itself had several challenges. Calls is interrupted every 1.20 minutes and earlier conversation begins to replay. This makes the interview interrupted several times as we have to cut and recall in less than two minutes for an hour or more. This affected the flow of information and interviewees in these process might have escaped mentioning a relevant information. However, interviewees understood the situation well and persisted to their last word, gi



ving all relevant information based on the researcher's judgement.

### 5.3. Recommendations for Further Study

Acknowledging this century long conflict—and its consequent complicated nature—with now many intertwined causes and possible provocations, a more elaborate study with firsthand information of true feelings of the region is recommended. This might require an in-person interview, and residing in the communities to extensively observe norms, proceedings, and general attitudes to sports and physical activity. This can provide better help in the development of a more consolidated approach for the use of sports.

### 5.4. Recommendations for Relevant Authorities

The implications of this research may have positive turnouts for many—especially residents of Alavanyo and Nkonya. The researcher upon consultation with respondents thought to include this section for some needed recommendations to both government and Sport for Peace programmers. Reconciliation attempts through the various means deployed needs to address and engage the youths directly. Even though it is well known that the youths of today are the future, it is equally important to inform the elderly about the values of sports. Both youths and the elders alike should be involved in all

processes of negotiation and discussion with respect to tension and general atmosphere of the region. It is further recommended that the land in dispute, which was proposed by government for a military training camp, could be used instead for a sports academy. This might be more useful to the people of the two communities becoming sports stars through the academy. Therefore, graduates of the academy can become better role models for the youth—rather than a military academy that reinforces the idea of an existing conflict. Siting such a school in the region also adds better values to the people, rather than a military academy would.

It is also recommended to SDP programmers that initiatives in the region start first separately in each community. Participants first ought to be trained and then taught the values of sports in their own communities. It is imperative to have them understand it before the two communities are brought together through their common language of understanding in sports. This can be coupled with forming sports for peace clubs in all levels of education existing in the two regions. This can help educate and sensitize the youth, especially those who are in school, to improve the integration of values into lives—both in school and at home. SDP initiatives can combine both spectating and play in creating opportunities for the interaction of the sides. These events can also be organized during festivals to strategically advertise

the values of sports to a larger audience in their very mode of celebration. It is also advised that, if possible, games with less contact—like Volleyball—be used where referee’s limitations are much less in committing errors that might make negative impressions.

#### 5.4. Conclusion

Sports for Development and Peace (SDP) is still an emerging area especially in the academia. More research is required to substantiate the enormous claims made by world-renowned individuals as well as the UN on sports and its potential to contribute to development. This research took a unique approach of accessing grass root impacts and sports events organized by community people among themselves and other communities, to ascertain the possibilities of greater impact through deploying professional assistance.

The outcomes of this research does not buttress any claims on sports with a solid evidence but create hopes of its influence in the Alavanyo and Nkonya regions of the Volta Region in Ghana. As SDP initiatives grow around the world, it is expedient to determine what anticipations there are for any likely environments of its implementation, based on the fundamental activities that already exist there.

Sports is an integral part of Ghana’s society with a constitutional

mandate of integrating the many fundamental differences in the country like ethnicity, religion, and politics among others. Marked with many underlying conflicts, sports is a major tool to foster greater inclusion in the Ghanaian society. Reconciliation among various conflicting groups is at the heart of sports through SDP. Being the first ever such research in Ghana, results of this research give a significant opinion on the topic of sports and reconciliation in the Ghanaian society. It was not enough to see celebrations on the streets with people trooping out and vehicles tooting their horns when the National football team the Black Stars win a match in a tournament. This research provides in a small detail what sports stands for among a certain group of Ghanaians and what their expectations are of it.

It was found that indeed sports has chances of making meaningful contributions to the Alavanyo and Nkonya's century long conflict resolution process as an auxiliary tool. There is in existence common sports (football and Volleyball) and an interest of play together. Also residents have tried various attempts to create for themselves platforms through sports with various degrees of success. the fact that sports has once lightened tensions in the region to allow trade and shuttling between the two sides creates hopes of its impact if more organized with the involvement of sports for peace experts.

The longevity of the conflict matches the hunger of some people in the Alavanyo and Nkonya region for change and development. This suggests the readiness of the region for innovative initiatives to help fast track the needed change to counter the migration of people and the association of the region with nothing but the unpleasant memories of tension and war. As occurred in post-apartheid South Africa, which has a far, more complicated situation compared to that of Alavanyo and Nkonya, expectations are that when relevant authorities are involved with a concerted effort to resolve the differences in the land, achieving success is most probable. All that is required is to engage all affected parties taking into consideration Auerbach's hierarchy of reconciliation or developing a similar system to guide steps towards total reconciliation in the region.

It is therefore encouraged that government and sports authorities in Ghana take it more seriously, the many benefits of sports and exploit its chances in strategies drawn for conflict resolution in the country. SDP organizations are also implored to look favorably on supporting the planting and growth of sports for development activities in Ghana and other countries in the African sub region.

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## Appendix A

### CONSENT TO PARTICIPATE IN THE STUDY

I, (Participant's Name) , agree to participate in the study in the form of an interview as part of the thesis that Mr. John Wonder Mensah Monyo, a current student in the global sports management program of Seoul National University, is conducting on Sport for Reconciliation in Ghana.

Mr. Monyo may use the results of this interview in his thesis and in an article that may be published in a public journal.

My consent is under the condition that:

- My name is kept anonymous and confidential
- My name can be used.

I also agree that a voice recording of the interview can be made as long as the recording is safely kept and that the same is not to be used for purposes other than the study that Mr. Monyo is conducting. Furthermore, the interview and its recording cannot be used against my welfare.

Signed:

Researcher:

Participant's name:

John Wonder Mensah Monyo:

Date:

Date:

## **Appendix B**

### Research Questionnaire

RQ1. What is the perception on sport and physical activity among people of Alavanyo and Nkonya?

Do you like sports?

What type of sports do you like? And why?

Do you participate? Why? With whom? Do you enjoy?

Have you played team sports against other villages?

If Yes, how did you feel?

If No, why haven't you? If, Government, why do you think that?

National team; How do you feel about other villages cheering for the national team when the villages are under conflict?

Do you think the villages are under conflict?

If yes, why do you think they are under conflict? do you think sports can help?

RQ 2. To what extent can sport contribute reconciliation between Alavanyo and Nkonya and what is its future potential?

To what extent do the relations between Alavanyos and Nkonyas remain tensed since the official ending of the conflict?

Why is this?

What is the potential of sport in the reconciliation process in Alavanyo and Nkonya?

What are the effects of sport in Alavanyo and Nkonya in bringing about reconciliation?

How can this be improved?

What are the limitations of sport in Alavanyo and Nkonya in bringing about reconciliation?

How can this be improved?

What can be the future potential of sport in Alavanyo and Nkonya? Why?

Which level of sport is most important– the national team, playing together, other?

FINALLY

Do you think sports can help make reconciliation and integration of the two communities?

## 국 문 초 록

가나에서의 스포츠와 화해:

Alavanyo와 Nkonya의 화해를 위한 개발과 평화에의

스포츠의 잠재력

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건강, 빈곤, 좋은 인간관계 등 삶의 다양한 부문에서 발전을 이루기 위한 스포츠의 잠재력은 학문적, 사회적 주제가 되었다. 유엔과 노벨상 수상자인 Bishop Desmond Mpilo Tutu와 Nelson Mandela와 같은 세계적인 사람들은 스포츠의 힘을 강조할 것을 주장했다. 국제적 위기를 직면하여 스포츠는 빈곤해소, 교육, 건강, 갈등, 그리고 전쟁에 대한 효과적인 도구로 확인되었다.

가나에서 대부분의 공동체의 평화를 해친 갈등의 근원은 토지분쟁, 정치적 우월주의, 계승, 종교적 폭력 등 다양한 부족 및 인종 간 갈등이다. Alavanyo와 Nkonya의 갈등은 가나에 존재하는 가장 큰 갈등 중 하나로, 한 세기 전 토지 분쟁으로 인해 시작되었다.

스포츠는 가나의 여러 가지 근본적인 차이를 통합하기 위한 헌법적 의무를 가진 사나 사회의 필수 요소이다. 많은 근본적 갈등이 나타났을 때 스포츠는 가나인들의 사회에서 거대한 통합을 촉진하는 주요한 도구이다. 다양한 갈등 집단의 화해도 역시 스포츠 개발과 평화 발의를 통하는 스포츠의 핵심 요소이다. 이 연구는 풀뿌리 활동과 스포츠 이벤트에 대한 독창적인 접근 방식을 취한다. Alavanyo와 Nkonya 사람들은 그들 스스로 이러한 이벤트를 조직화한다. 이 연구는 전문적인 지원을 통해 더 큰 영향의 가능

성을 확인하는 것을 목적으로 한다. 사회적 사건의 의미를 해석하는 방법은 이 연구에서 분석의 기초가 되었다.

이 연구는 Alavanyo와 Nkonya 공동체 내에서 개인 수준부터 공동체 간 수준까지 이르는 기초적인 스포츠 활동의 존재를 입증한다. 더욱이, 스포츠는 Alavanyo와 Nkonya의 한 세기를 걸친 갈등의 해결 과정에서 보조도구로서 의미 있게 기여할 기회를 가진다. 이들에게는 축구와 배구, 그리고 놀이에 대한 흥미와 같은 공통적인 스포츠가 존재한다. 뿐만 아니라, 주민들은 다양한 성공 가능성을 가진 스포츠를 통해 그들 스스로 플랫폼을 만들고자 시도해왔다. 한 때, 스포츠가 지역의 긴장을 완화했다는 사실은 시간이 지남에 따라 양 측의 교류와 혼합을 허용함으로써 스포츠의 전문가들과 함께 조직화 되면 희망이 될 것이다.

갈등의 지속 기간은 Alavanyo와 Nkonya 지역의 변화와 발전



에 대한 갈망과 일치한다. 이 연구는 긴장이나 전쟁과 같은 불쾌한 기억 뿐인 사람들의 이주에 대처하기 위해서는 이 지역이 필요한 변화를 빠르게 추적하고 대처할 것을 제안한다.

Alavanyo와 Nkonya 보다 더 복잡한 상황에 있는 남아프리카 공화국처럼 관련 당국이 지역의 차이를 해소하기 위한 공동의 노력에 집중하는 것이 성공 가능성이 가장 높다. 두 지역이 총 화해를 위해서는 화해를 향한 단계에 관한 유사 시스템을 개발하거나 Auerbach의 화해의 계층구조를 고려해야 한다. 따라서 가나의 정부와 스포츠 당국이 스포츠의 많은 혜택을 실현하고 갈등 해결에 대한 전략을 채택하는 기회를 활용하기 위해 진지하게 고려할 것을 제안한다.

우리는 SDP 조직이 아프리카 지역의 가나 및 다른 국가의 개발활동을 위해 스포츠를 활용하고 성장하도록 지원할 것을 당부

한다.

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주요어: 스포츠, 스포츠 개발과 평화, 인종 집단, 갈등

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