

BEFORE THE VOTE:

GHANA ELECTION 2024 – A FRICA’S POLITICAL DYNAMICS AND GLOBAL PEACE IMPLICATIONS

Elucidatory Commentary Highlights on Contemporary Hypothetical Matters

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BACKGROUND

As observed especially of the fourth republic of Ghana, objects of political discourse ahead of elections have been made more of the societal effects of negligence of strategic critical matters bothering on morality and ethics to be dealt with that underline socioeconomic developments. Political dynamics have usually been determined by the metrics of governance, infrastructure, economy, performance of ministries and departments, scandals, malpractices and others.

This work piece however sheds highlight on root matters often left to sidelines which actually should be most critical in the deliberations towards, especially, the impending 2024 elections. Here, the place of Ghana and its potentials in geopolitics is espoused from an African global worldview with Ghana’s election 2024 in focus. It informs of and analyzes hypothetical contemporary matters both electorates and candidates for leadership are to be aware of, that may have bearing on electoral outcomes to possibly readily confront them before, during and after the elections respectively. This article makes slight move away from some prevailing headlines to bring attention to equally or more critical matters that should prompt investigations that beforehand may have been considered with less importance for political discourse. Therefore discussions here may be found unusual of current news media as may not tow the direction of the normal waves, however, its deliberations cannot be underestimated, hence not to be undermined.

The article discusses, with some interjectory submissions, Ghana as a spectacle in geopolitics; election 2024 and leadership; political dynamics; sustainability and LGBTQI+; ECOWAS; global peace implications of the Ghanaian political situation; migration; media; artificial intelligence; the Patonite solutions; and in conclusion, analyses of presidential candidacies mainly of the two supposedly major contenders and the author’s take.

In admission, this piece, a 35 pager, is unusually voluminous compared to previous articles of The Patonite Enlightenment; however, the reader shall be grateful to self to complete reading as would have full comprehensive appreciation of entire content.

THE SPECTACLE

It has been sixty seven (67) years since the people gathered in the area - few degrees north of the equator on the Gulf of Guinea, adopted and constitutionally christened the name 'Ghana' for their identification in modern geopolitics. This has been the very first African people in the sub-Sahara to have made the bold move of independence from colonial rule, thereby attracting global attention and various other international interests since the development. Among this people is also found, Tema, the place of human activity discovered to be of closest proximity to one of the two meeting points of the Greenwich/Prime meridian and the equator at 0 degree longitude and latitude. This fact, not merely some insignificant novelty, sure should be an enviable feat on the globe, with the earmark as geographical center of the world in modern time. Though this fact may not yet be of much merchandise, the feat stands by natural cause until there occurs a significant tectonic shift that moves the geographical template or landmass away from the spot; and this takes several millennia to occur. It appears there is not much franchise around it, especially for the purpose of tourism, to make a good merchandise of the place in that regard, for an appreciable global recognition of the fact of the area in approximation as geographical center of the world. Nonetheless, it remains not only a global landmark, but also a significant cosmic arena which possesses generative tendencies of energy potentials to be exploited both in the metaphysical and physical for basic inspiration and possible technological innovations. In an understanding of the cosmic and its realms, this is expected to inspire terrains of initiative for civilization developments within the next millennia. This natural feat may be tapped for not just the nation's but also its global significance in areas of '*sociopoliticoreligiocultural*' wellbeing especially in knowledge production on matters concerning Africa, in specific relation to Ghana in West Africa and the continent as a whole.

In the above regard, Ghana, in her leadership responsibility as owed to the continent of Africa and to the world at large as a pioneer of independence from colonial rule and as the geographical center of the world respectively, has another opportunity through its national general elections, to demonstrate some good extent of maturity in her political and democratic development practice landscape to serve as an exemplary model in domestic politics. This is hoped to show in the climax of the country's impending 2024 elections on December 7 where three presidential candidates, who all are dynamic in their religious representations even while they each uphold their substantive faiths, hail from the northern hemisphere – an area of the country many experts project to be prone to conflict. Among these three are two who represent the two major political parties each, respectively, in the country.

In a time of a severe re-ignition of the centuries-long Israeli-Palestinian conflict currently ongoing in consequence, and generating sympathetic appeals and alliances to each side through media and deliberations among general people, hence with polarizing tendencies on religious lines across the world as each side possesses such derivatives; Ghana as a country

in regard to the dynamics at play in the political representations in the 2024 election, may stand the chance of some mild suffrage of corresponding effects of the Israeli-Palestinian conflict developments in the case of an absence of proactive measures to forestall the anticipation. This is in the sense that politicking along religious lines in the face of the Israeli-Palestinian conflict could elicit distasteful utterances that may plant subtle discords in interreligious relations which could in turn influence tensions within the Ghanaian domestic context bothering on ethnicity, religion or political affiliations and thereby degenerate into unwanted extremes in the process.

Election 2024 presents Ghanaians and especially those in the northern part of the country, in this case, the opportunity to dispel violence characterized perceptions that often cast on the region as the people refrain from perpetration and perpetuation of or participation in any violence as the test beckons on them with the political spotlight of the season. The call, thence, is intensive civic education that fosters understanding of politics in a manner that increases development prospects of the area and the country as a whole.

The geographical center of the world, as identified, possesses great significance for energy production in setting direction for world affairs. This is as a result of a natural activity that favors global restructuring ushering in new civilization realities that would stand the next millennia as aforementioned. Tema, for that matter Ghana/Africa, sits at the center of the world in modern geography and therefore possesses the spot that keeps the spectacles of varying interests in the cosmic even to spiritual depths. The benefits of which may be apprehended by those who, in honest solidarity with the continent and respect for its rich human existential values appreciate the fact as modern world geography beholds.

GHANA ELECTION 2024

Elections in general are very important because they, by the people, submit leaders to steer world affairs through their nations and communities. Ghana's Election 2024 comes as a special one as it presents new and unique dynamics that require a display of much social and political maturity to handle the challenges that accompany it. As impressed in the last paragraph above, Ghanaian electioneering periods attract the spectacles of world leaders both consciously and unconsciously as a result of the special placement of the nation at the very heart of modern world geography. It is incumbent on the nation therefore, to be exemplary not only in the conduct of elections but also in the country's general political culture.

Leadership Criteria -

It is an afro-genius era of enlightenment towards global peace, sustainability (in the very proper sense of the word) and development. Not many persons could be effective in leadership in such a time as this. Therefore it is important that many leadership criteria are revised, especially those that are to necessarily engage geopolitical, international governance and relations affairs. There must also be an awareness of the cosmic and the powers at play therein. In as much as domestic knowledge, referred to as ‘afeme nunya’ in the Ewe language, ‘fie nyansa’ in akan and “shyia dwomo” in Ga, all of Ghanaian parlance, is important and valuable, it may not be adequate for a leader expected to dabble in international relations activities. Domestic knowledge may be beneficial to the local setting, however, not much in broader geopolitical affairs. A leader of government, whether at the national front or international as in the context, should have considerable understanding of geopolitical and international relations realities. However, leaders of all capacities should possess some understanding of the domestic settings of the people they lead and govern, in order to meet points of synergy for development.

AFRICAN POLITICAL DYNAMICS

Ghana

Three of the presidential candidates for the election 2024 hail from the north of Ghana – an area that often connotes sociocultural tensions. Whereas two of the three candidates are flag bearers of the two supposedly largest political parties in the country, they also possess substantial but dynamic and critical religious faith positions between Christianity and Islam. The two candidates who represent the two supposedly largest political parties have ever been vice presidents whereas one of them has once been substantive president of the republic for a term (4 years, Ghana). While the two are supposed principal opponents of the presidential contest, there is call from some sections of the Ghanaian society for the end of the dominance of the two supposedly largest parties in the Ghanaian body politics. In attempts to be an answer to this call, individuals have joined the contest as independent candidates among other supposed smaller contesting parties.

That notwithstanding, and typical of most West African countries, parties very much known to have evolved on the back of stern advocacy on democratic principles in opposition often seek to, in the quest for the consolidation of democratic development and practice, and to attract larger and more beneficial international co-operations, outdo the dominance of the opponents whose emergence in history have been of obstruction of governance in some manner of chaotic opposition vigilantism ran on lay amateur sentimentalist populism lacking understanding of intricacies and complexities of governance and development. The cases of the Congress for Democratic Change and the Coalition for Transformation of Liberia may be

studied alongside cases in Senegal, Sierra Leone, Benin, Ghana, Burkina Faso, Nigeria, Togo, Guinea, Mali, Cote D'Ivoire among others.

In Ghana currently, the New Patriotic Party (NPP) which form the ruling government, campaigns to be reelected through its new candidacy with the bid to surpass the almost normalcy of the at most eight-year reign phenomena. The party aims to set the new democratic record of a party attaining a **second reelection** in Ghana, thereby to protract its reign in power beyond the phenomenal eight year cycle for the first time, as is the allowance or space within the constitutional framework in the country's democratic architectural consolidation endeavor. The party aspires to satisfy the quest to outdo the dominance of their supposed main opponent, National Democratic Congress (NDC), in the governance of the nation.

The PNDC/NDC tradition indeed, as it now stands, has had the most period of leadership of the history of Ghana's governance, in juxtaposition to other political formations. In this respect, parties and political analysts derive most crucial lessons of politics in the observance of PNDC/NDC regimes. Any party's ability to win and possibly keep winning political power will be dependent on how well that party has been able to critically assess the PNDC/NDC regimes beginning right from an understanding of the circumstances that led to its coups through to the transitions to democracy and the successive election victories. A well grasped understanding of the dynamics therein those periods should and would be great tool depending on the democratic tact of whichever the party. Anything all other parties should be, as it stands, should be informed by the PNDC/NDC periods, subtly or forthrightly, whether for or against.

Political parties that have derived emergence from violence often attempt to intimidate opponents by the recount of past belligerencies, which unpalatable tactics appear to have been had to the fill in such manner that may, in the period, yield devastating reactionary consequences with the fiercely militating caliber of opponents developed over the years. It may elicit overwhelming responses out of oppositional resolves of resistance to intimidating traditions of bully. This resolution, in the sense, may not only involve civilians in some aggressive determination for a restoration of dignity and sense of worth, as believed to have been lost through some past political mischiefs being remnants or descendants of victims of unjustified grief and alleged emotional, political, social and sometimes financial decapitation through some extreme and now institutionalized propaganda. It may also involve security and intelligence personnel or organizations who have had to, on flimsy justifications in history, suffer loss of dear ones and revered personnel of both senior and junior ranks who would have been of substantial consult in current time to security and civil society services in peacekeeping and national development respectively.

The New Patriotic Party of Ghana, having served the longest in opposition as compared to the National Democratic Congress - its supposed main contender, seem to have come to the stern

resolve in inadvertent grooming through opposition, at least to an equilibrium extent, establish mastery of Ghanaian politics, which opportunity the party hopes to materialize as they look forward to victory in the impending 2024 elections.

Ghanaians may largely be peace-loving, however, with a caution to be minded: “Ghanaians are no cowardly advocates as include persons who also, in the human frailty, have the tendency of losing reason, prompting security intervention”. Fear has never been the case for Ghanaians/Africans in the assumption of nonviolence, rather, the rationalization of projected extents of undesired damage that may be incurred in the reverse. Most Ghanaians, highly, are rational: why the seeming calm and collectedness of the people, often quick to reflective nerves even in heated moments. Nonetheless, never to be taken for granted. In the interest of sanitizing the nation of violent histories and the promotion of the culture of peace in the African region and beyond through the devise of behavioral modules with the continent’s premier national peace architecture, Ghana continues to roll out mechanisms, structures and frameworks that help to, at least, mitigate the subconscious effects of these memories on its society. In doing so, Ghana has enviably become an oasis of peace in the West Africa sub-region.

Candidates of new political movements have emerged on the sound of the need for behavioral alterations and economic transformation. These have been the most dominant cries of the people in recent years owing to perceptions of mismanagements and character defects manifesting in intra-party electoral violence and malfeasance, monetary scandals, issues of sanitation, parliamentary misdemeanors, etc.

The emergence of these political movements is also the excitement that more parties emerge on the back of the value and practice of democratic principles to prospectively form better alternatives as against other parties to deepen the culture of democracy, peace and development in and out of political seasons. It must be minded that financial strengths and personal successes of candidates may not necessarily be indicative of their ability to win elections or even successfully run a nation. It should take a lot more skill, training and exposure in the humanities for leadership in required respects in the appeal to human sensibilities in order to run a nation without unnecessary uproars and scandals in view of the nature of the politics. The world today is able to make rich of any individual in a blink, especially with the incessant spite and campaign against intensive scholarship though it requires much uncommon knowledge and understanding for critical and impactful leadership, a nation for that matter. The management of a nation and state affairs should be regarded no mere thing as it involves sophistications that are of highly philosophical inclinations to be handled while one so trained may be great. The strengths of contesting candidates however, especially in regard to their ability to woo electorates would be realized in the outcome of the elections.

Leadership should not all be about infrastructural development though very delicate. In the deepest seat of the nation's soul is the underlying quest to rid the nation off the possibility of instability and this require intricate but also massive education in appropriate direction. It calls for a one of both highly intellectual inclination and practical exposure of the humanities to be accomplished.

Peace promotes growth and development that translates into power and authority with hegemonic propensities. In the sense, the stability of a country aids in the consolidation of its hegemonic influence, though may be inadvertent, over lesser stable neighbors. In the respect, it must be minded that despite conscious efforts for harmony with the rest of the continent, Ghana's peace and stability has the tendency to be found intimidating to other nationals whose countries may have lacked the maintenance of their domestic peace and political stability, especially where there are other foreign interests. Ghana has continued to shine light in leadership, peace and sustainable development very prominently on the world stage and gained dominance in these respects at least in the West Africa sub-region. Thence is also the tendency for spy intrusions, in many guises including diplomacy, in search of avenues, of which Election 2024 may be one, to foment discrepancies and orchestrate instability through gullible citizens or persons, some of whom may be in crucial positions of authority. Such uninvited ventures may prosecute agendas that seek to prove, for geopolitical reasons, that Ghana may not be paradise after all. Ghanaians, especially those of the diplomatic spheres, must beware of suggestions of neighbors when issues of national interest such as governance, politics, economy, ethnicity and religion pertaining to the country arise in supposed friendly discourses. These could be witting avenues to instigate tension within the country.

The unity of the African continent is consolidated when countries support one another's progress and development and not sabotage and undermine one another's efforts. The African Continental Free Trade Area which provides the platform to support trade and cooperation among African states and citizens is great effort of the African Union that deepens the unity of the continent. However, Africans must beware of the phenomenon of over-fixation on ideologies of particular leaders, even late, for the continent's development. The over-fixation may be in such way that would be undermining of much more advanced intellects especially relevant for the situational exigencies of current time. As exigencies may differ from period to period, even so are upgrades of intelligence. The inspiration of former leaders should not be cited for ridicule, spite or undermine the contribution of current and emergent faculties to nation building and development which essentially are supposed to be more advanced with information and intelligence as in the advancement of time for relevant resolution of problems in the country, the continent and the world at large. It would not be best, and actually a short-sale of self, for a country or continent to be limited and known only by the ideologies of an individual or particular individuals even after many decades. This shrinks the image of the country or continent in bilateral/multilateral engagements and other diplomatic relations, and suggests it as of less brilliance, information and weak in knowledge production.

The dwelling of foreign media on the ideologies of individuals as representative of whole countries and continents may be subtle international relations psychological strategy or tactics of making little of the people represented to favor audacious bargains that make a fool of counterparts as observed over the years at tables of negotiation especially in the case of African representations. It really should be nothing worth excitement. It should not be advisable to run an organization solely on the ideas of a particular leader, talk less of a nation or continent. The African continent is a great bank of untapped intelligences for its own development. The works of other African greats should as well be sung in the historical records also about their contributive and constructive sociopolitical escapades. These should not unnecessarily be dominated by the propaganda of the educational structures in systemizing unbalanced projections of leaders, even former. While other works may be of reference, persons should not, in mediocrity, hide behind legendary images to frustrate current and emergent intelligences and delicate actors of the time. Leaders arise for the exigencies of their time. Ghana and Africa cannot continue to suffocate growth and development with less relevant romanticized histories and thereby holding the continent and in fact the rest of the world to ransom in obviously outmoded policies and ideologies. No individual has ever been repository of all wisdom. The fact that there exist uncompleted and abandoned projects for decades after leaders who initiated them should be indication of deficit in sustainability analyses, planning and application or implementation; justifying possible haste concerns. Everyone does not have to be in agreement with anyone's ideologies. Yes, exceptional former leaders are to be appreciated, howbeit, not at the expense of collective progress. Differing views from any leadership should not be seen as a repudiation of any authority, talk less of the political. A more polarizing narrative is one that suppresses and undermines the credits of other efforts and inputs while extolling others. Africans are to be reflective and independent in reason and thought while upholding service to collective interest. The sustainability of African unity cannot lie in the ideologies of an individual. Africa must know her own legends by herself. Foreign media should not be determining for Africa who her legends are or should be. Legends should not be imposed on Africa merely because they have foreign affiliations. African legends must be raised in Africa to build Africa. Any wisdom is as much valid as any opportunity; none is hence special than the other. People who may not subscribe to other ideologies also make impact in their own special ways with appropriate circumstances. Intolerance of opinions differing from leaders even after them may be evidence and eye opener to especially "millennials" and "Gen-Zs" and to anyone, of myopia, dictatorship, haste and possibly propaganda of history in educational curricula which leadership and sustainability deficit repercussions now pertains in governance and economic management and this must not be perpetuated in the consolidation of democracy. In the quest therefore for democratic consolidation, peace, progress and development, no image is to be sacrosanct except responsive to democratic values. It is time Africa grew up from the somewhat subservience and sycophancy to mature production of advanced versions of leaders to not just complement but in continuity,

successfully complete the works of predecessors. Former leaders may have their tributes, however, should not be to the regression of the country.

Ultimatum and Term Limits -

Recent developments in Ghana has seen rampant issuance of ultimatums by pressure groups, community leaders, office holders, electorates, et cetera, to government and leaders on projects and issues expected to be completed or addressed within a supposed timeframe in communities, institutions and the country as a whole. This phenomenon of '*obstructionism*', is a practice that can be classified in the category of coup making – a precipitation to the effect. It suggests an abrupt halt on government activities for immediate unplanned attention or redress to those projects and concerns expressed by agitating groups or persons. It is not in the intent and spirit of democracy and does not necessarily have to have a place in the practice. It is *citizens' anarchy* – a citizenry misdemeanor tantamount to chaos, as it stems from a wide and gross misunderstanding of the definitive parameters of democracy: what it allows and how it works – in terms of yielding necessary result. It must be understood that democracy is supposed to be an orderly *system of governance* and should not necessarily encourage a **disorderliness** of citizenry requisitions. In as much as democracy allows room and space for many things, it also allots time and period to everything. 'Ultimatum' is also a serious legal terminology which is meant to be adhered to when issued by the court. Its abuse in the lay life therefore should not be encouraged. Everyone cannot just be declaring ultimatums at every given time. That is a recipe for chaos and the word loses its value especially while they are ignored. The spirit of democracy is such that the ultimatum by the electorate to the government as informed by manifestos and assented to by the vote is the governing term limit. Anything between that is simply opinions and must be regarded as such - as may be factored in policy developments and action plans of government and that should be it. Any other ultimatum beyond the term limit without due engagement with the relevant institutional authorities is a **citizens' anarchy** that again, is of unnecessary chaotic implications which the security services and the well-meaning people have the responsibility to guard against. The phenomenon where people who claim to be adherents of democracy no more wish to appreciate due process in the execution of projects because things do not go as they would have raises question on the honesty, sincerity and integrity of the persons. It suggests a people with manipulative tendencies of the due processes in the democratic systems in suit of themselves given power. The wisdom of democracy is in the philosophy that all are capable of leadership and eligible once qualified for the contest: why the majority carries the day. However, this only works when tolerance of another's leadership is fostered. Citizens are to understand that no matter who leads, every individual remains as significant as the helm in their various roles in the leadership process and therefore are just as much able to influence direction of affairs with honest and respectful contributions of service in their areas of operation.

The Youth and Leadership -

The challenges posed by current global economic crunch being experienced post covid and other factors put many leaders, even the honest, in really bad light before citizens and the youth, obviously, are no exception. Many have been commendably resilient in these times; however, conditions imposed by the prevailing geopolitical climate have caused many to develop some form of apathy for their leaders in such way as to suggest ineptitude, and for that matter, youth, considering themselves of enough intelligibility and competence for the leaders' positions even if not so qualified in training and exposure. Though that could be in the affirmative, it is found rather disappointing when persons resort to quick criticisms and incision of vile towards leadership than sober offer of assistance in service for necessary training and exposure to be of complementary support to leadership in appropriate comprehension of the complicated leadership situations for effective future stewardship.

Leadership is not always as simple as things may seem and the phenomena of disrespectful activism towards offices and officers should always not be encouraged in any circumstance as only complicate matters. Characters that cannot be promoted for massive emulation is an indication of their toxicity, hence not to be encouraged. It would not be wrong to say leadership is simple at the basic level. However, it is important to appreciate that leadership advances; and at the advanced levels the modules differ and are more complex. Within the advanced are masters ahead where the dynamics become even more sophisticated. Each stage requires different approach and all work together in process to meet common targets. What is important is not what level one operates in, rather, what character one functions with. This necessitates training and education at every stage to ensure that persons play in their required character to maintain harmony in the various processes of leadership. The most important qualities required through all these phases of leadership are patience, good faith, contentment and a learner's attitude at every level. The impatience often observed is partly but also largely owed to how prominence is made even to global extents, of vile, confusion mongering, controversy freaks and riotous personalities in schools, news media, extreme policy activism, political representation and so on, such that many youth appear to be of the notion that those are the characteristics it takes to become leaders and many of Ghana/Africa's youth are no exception to this notion. The observation is quite unsavory that some political parties choose youth leaders based on how well disrespectful, insolent and upsetting they can be against opponents instead of basing the potentials of the youth on the quality and character of their ideas in inspiring dialogues and development. Some parties in actual fact only appear to be some large vigilante group that only have few people educated enough to act among elites.

One frustration of Ghana's roadmap for the eradication of vigilantism is merely the fact that the only two signatories are the supposed largest political parties who are the main people who accuse each other of vigilantism and violence. While it is understood that the urgency of the circumstance under which was the call for the roadmap could not allow much room for adequate participation of the supposed smaller political parties, since it mostly bothered

between the two supposed largest political parties, it must apply to all registered political parties and emerging groups in the country. In this regard, and to advance the course, it is found necessary and actually is about time all registered political parties and participating candidates became signatories to the roadmap and code of conduct. This may be done in collaboration with the Electoral Commission, such that, the commitment to the roadmap and code of conduct on vigilantism is made part of the process to pass the filing for the contest. In furtherance, there should be a development of an assessment and rating system for the conducts of the political parties before, during and after elections, to commend parties who excel and also encourage those not doing so well in adherence to the roadmap and code of conduct. In doing so, electorates should be encouraged to vote for the most peace-characterized party. This would help to further consolidate peace in the country. Peace should be placed paramount in priority while all other things remain secondary. While it may not be the case, the exemption of other political parties from the signatory may suggest some subtle unfair limitation of the participation of those supposed smaller parties in the nation's political processes, seeming suppressive of their visibility and relevance. Ghana is relatively a very young country in juxtaposition to many, but has come long way enough as a democratic nation to be able to hear as many divergent views and political positions as possible while they may not necessarily be the choice of the people. Therefore, the notions of unfair grounds for differing democratic expressions must as much as possible be eschewed from the interventional and institutional systems.

The average youth conduct is often found to not communicate considerable sense of serious and delicate judgment, responsibility and decorum, not even in lighter matters, talk less of the weighty. This is why some aged remain restless and uncomfortable to relinquish responsibilities to younger people for fear of mismanagement.

It is normally not a comfortable thing handing over valuable resource to persons perceived to be incapable of managing them. Most youth often are not so ready for leadership though delight in allegations on issues often not even properly understood by them. Excitement at opportunities to demonstrate, protest, riot, perpetrate insolence at authority in any given instance, and the readiness to antagonize whatever does not assuage perceptions is indicative of gross lack of quality youth capacity for any heritage, for that matter, disaster lurks in the opportunities that might be available ahead. Youth may only properly develop in a spirit of sobriety, calm, true humility, reasonable service and respectful inquiries. The engagement and support of extreme protests in the name of activism spells unhealthy psychological bereft indications.

That notwithstanding, many also are youth with commendable virtue seizing opportunities to be of service relevant to their skills for growth and development into their chosen career fields. However, structural deficits in various institutions make it difficult to court relevant service and participation from the youth to hone the skills they possess to help them secure meaningful income opportunities. In this regard, institutions should be made more

accommodative to youth contributions. Ample space should be made available even for volunteering opportunities in structures, especially of national or government institutions.

Memorials: The Controversy of Naming, Renaming and Erection of Monuments and Institutions in Honor of Persons -

Ghana, in recent time, has seen some controversy about memorials in the manner of the naming and renaming of institutions and erection of monuments in honor of persons deemed to have excelled exceptionally in their contribution to the Ghanaian society and national development. In as much as it is necessary that persons who contribute in value creation for society are acknowledged for good, honors done must not just be in the fluttery of names on monuments and publicity but also strategic in inspiring society to inculcate, instill and imbibe the attributes in order to reproduce the kinds even in advanced versions for community development, domestically and internationally. The greater charge of the responsibility of upholding values must primarily involve the model and associates (families, friends and sympathizers). It may only be hoped that States support where impact is national. Nonetheless, efforts towards the veneration of the names must be supported by the models or persons in trust. It should be enough honors for a State or nation to bear record of significant efforts of persons in outstanding service to State, nation or humanity; and the need for accuracy must indulge consultation. Efforts and achievements should be in rightful appropriation of credit to the relevant actors in commemorative festivals and occasions.

It is of no far reaching effect and therefore not of necessity for State or national institutions or projects to be named or renamed after a person irrespective of their achievement as it diminishes the Statehood. State/government institutions may be renamed when necessary but must not be in memorial of any person or entity aside that which connotes the Statehood in veneration of the State by the nominal designation – this may be after the city, town or community wherein found but not in display of persons and other entities' images. A State should be managed such that no person, no matter the achievement, becomes too mighty than the State. The achievements of citizens are to be in residual homage or tribute to their State or nation. It should be to the shame of a family which honors not their own models as the reverse should enrich value systems and heritage even of the family as gestures are advanced in the erection of monuments and institutions which may be run in collaboration with the States in the honor of the model. This is the point where the scripture is often quoted, “A prophet is honored everywhere except in his own hometown and among his own family” Matthew 13:57. The verse 58 continues “And so he did only a few miracles there because of their unbelief”. In implication, though a prophet is often not honored by his own people, the people who are wise enough to honor their own prophets experience the impact of the office and reap the benefits thereof only to the extent that they do. In the light of this, if a people do not honor their own revered models for any reason, it would be regarded foolishness unto

them as it would be to their own disadvantage. It must be reiterated however, that the best a government or State may do is to bear witness to records. This is in suggestion of possible national strategies for civic and family life development where families and the public are encouraged to cultivate family and civic values to raise citizens to be as responsible, if not more, in society as the celebrated families or neighbors. Youth excellence in any field should not be celebrated in spite of the intelligence of established professionals, seniors of the field and other leaders as the efforts and inputs of the enlisted latter guide, influence and contribute to any excelling performance.

Sustainability and LGBTQI+ -

“Sustainability should imply mechanisms that assess or affirm the preservation, durability, continuity or dependability of the effect of a practice, process, cause, resource or asset in an environment”. [*The Patonite/Refined Enlightenment*]. The world’s largest effort in the promotion of sustainability is the establishment of the United Nations which has been of very much impact over the years in international humanities, ecology and the stability of States. However, the sustainable development goals as promoted by many international organizations seem being rendered effete with self-defeating contravening inputs and perversions undermining the ultimate humanitarian purpose and the efficacy of the goals. The worldwide confusion raises questions, as affirmed in correspondences, on the intelligibility, competency and the judgment of personnel of many international organizations which seem to be unconsciously aiding the promotion of these contraventions bereft of critical thought concerning the actual sense of sustainability which paramount should be the preservation of natural course for ‘eco-logical’ tranquility as research sciences should certify. The perverse and somewhat undisciplined infiltrations into the work of many international organizations creates the situation where actual definitions of sustainable concepts are regrettably compromised and twisted to suit some unwholesome agendas. These perversions include some acts of protests in promulgation mainly from sections of society that lack requisite understanding and discipline yet in some accession of sensitive human development corridors and hence contaminating research works of organizations including even the UN, falling short effectually of purpose. Advocacies against the **promotion** of LGBTQIA+ practices are not some absurd religious views or merely positions of adherents of some faiths. They are positions from learned understanding of scientific analyses, health assessments, sociological studies and more importantly, sustainability development. That a position is supported by religious or people of faith should not connote a lack of reason and thence to be overlooked. Rather, support from the religious sector implies that the long term sustainability of the advocacy can be trusted, if not, it is not to be trusted.

Sustainable development also requires discipline towards the direction. This is why it needs goals that are **not perversions**. Sustainability should not and cannot imply acceptance to every

social pursuit with no sound discipline. The attempt to protect the vulnerable should not inure to the promotion of 'virtueless' indulgences, rather, to encourage sustainable development in the very right sense of the phrase. This is why it involves the development of mechanisms. This means that even the human, regarded most intelligible of natural resource, is to be regulated in behavior for the ultimate end of sustainability goals – the continuity and preservation of all natural resources and causes involving procreation and reproduction.

The rule to not drive in pedestrian walk ways is not because the walk way is not a route. It is because it is not meant for vehicles. Allowing vehicles to ply the walk ways inure to atrocities. An enforcement of the rules therefore is no suppression, oppression or repression but discipline. In similar vein, all natural resources are designed to observe natural rules and regulations. The enforcement of the natural rules and regulations are by no means suppression but discipline to facilitate smooth and long-term sustainable development.

The actual advocacy for persons who identify with LGBTQI+ is not and should not be the promotion and encouragement of the practices, which are actually unsustainable in the right sense of the idea. Rather, the foremost protection of the right to life and other freedoms of the practitioners that are not in contravention to laws that protect the rights of others and society, even while hope remains in corrective measures for change of behaviors in best sustainability interests. International organizations, in the actual advocacy for sustainable development, should hereby, rather, be in the business of promoting the discouragement of LGBTQI+ practices just as much as is normally done on practices such as smoking, alcoholism, drug abuse, human trafficking, etc. as they all essentially threaten the very human health and existence and in extension the entire creation, in which regard LGBTQI+ practices are a more serious case: why the hullabaloo around them. It would rather be condescending of the United Nations, which is purported to be highly representative of research and analyses classics of world intelligentsia, to be rather observed to promote practices which, when subscribed to by all, is tantamount to eventual extinction of total existence. Some really shallow influences seem to have reached center-stage of international activities and this requires urgent redemption and restoration in the prevention of even more severe deteriorations. It is important to clarify the difference between the practices and the rights of the people who engage in them. The practices should not necessarily be rights. They should be regarded abuses of the human sexual right which may be criminal or not depending on the judgment and discretion of relative social contexts. Suggestions in contrast to this would only require to be revised. The argument of intersex or hermaphrodite cases still makes no reason for promotion of LGBTQIA+. This is because the real essence being protected here is the sustainability of the reproduction of life which the intersex individual has the ability to facilitate by the usage of any of the organs especially the most dominant with an opposite organ of a partner during intercourse. The practices, as many other practices, should be subject to scrutiny in any social context. Though persons may have choices, abuses have repercussions and should therefore require legislations. LGBTQIA+ practices are abuses of

the right to intercourse in sound lens of sustainability. The LGBTQI+ promotion alone is defiance and violation of nine (9) of the seventeen (17) goals of sustainable development and an even more forensic assessment would realize that it is actually in violation of all seventeen (17) goals. Below is the enlistment of some of the goals identified to be in violation by the promotion of LGBTQI+ practices:

- The goal number (3) of sustainable development: Good health and well-being - unfortunately, LGBTQIA+ do not promote good health and well-being
- (4): Quality education- the incorporation and promotion of LGBTQIA+ into educational curricula does not ensure and cannot be quality education
- (5): Gender equality – definition of gender is excessively compromised
- (7): Affordable and clean energy – though this may be in the sense of physics and chemistry, LGBTQIA+ infuse social energies that are unclean and unaffordable
- (8): Decent work and economic growth – the decency of work in the areas of mission, diplomacy, development and peace is grossly compromised with the infiltration of LGBTQI+ advocacies
- (11): Sustainable cities and communities – The existence of cities and communities are dependent in the first place on life; their sustainability therefore is dependent on the passage of values through family life, and this cannot be possible where there is not reproduction or procreation. Family life sustainability is the bedrock of the development of cities and communities.
- (14): Life below water -
- (15): Life on land -
- (16): Peace, justice and strong institutions – lgbtqia+ encourages indiscipline as adherents could be anything else at any given time and this violates the establishment of peace, justice and strong institutions

In “Afro-genius Sociocultural Rationales” (ASR, *The Patonite/Refined Enlightenment*), all the above goals are violated by LGBTQIA+ practices.

Many international organizations’ development practice systems in Africa seem skewed in manners that undermine the participation of African indigenous theological and traditional faculties who are to be actual representatives of the people in the development dialogue processes. Spirituality and religiosity are synonymous to the African identity. This is why theological perspectives are important and not to be dodged in the development of Africa. Therefore it cannot be said that the African people have been adequately engaged or represented in any discourse where there is no participation of clergy or theological representatives. In every development dialogue, whether peace, security, economy, governance or in whichever area, there cannot be an adequate African representation where there is not participation from theological and traditional faculties.

It is time the continuous phenomena where theological and traditional science faculties are overridden in development dialogues in Africa seized. There are persons of intellectual

inclination in the respects to scientifically represent perspectives of the respects on matters in debatable discourses in all informed manners. The phenomenon whereby theological and traditional perspectives are sidelined in various development discourses is cause for conflict as implementation processes would not align with domestic values since the larger custodians or stakeholders of the community whose wisdom are intrinsically traditional and theological are not involved and do not have the opportunity to be intellectually represented at various stages of dialogue and negotiation. This system of engagement undermines the will and intelligence of the African people and the world deteriorates in this practice. Voices in this light are therefore to be heeded to in urgency on relevant platforms, for therein lies the restoration that the world so needs in these times of desperate search for solutions.

No party is to be deemed liability in peace, security and development dialogues. It is inappropriate therefore to accord plaudits to postures that cast liability on others in any important dialogue. All participations are not just to be deemed valuable but significant and welcome to the table, more especially, as long as affected by issues under discussion. It cannot be overemphasized that the practice where theological and traditional representations are omitted from development dialogues is great error for urgent correction. Many dialogues are held in Africa but actual African views which are relevant for climate interventions and global developments do not get to be represented. The attempts for the proliferation of LGBTQIA+ practices and other associated advocacies are indicative of the fact that modern civilization is really at its wits end and therefore its judgment has become unreliable. In this regard is the emergence of afro-genius concepts as the Patonite Enlightenment propounds, to provide remedy to the many defects and fractures of modern civilization. It is that time the world began to look to Africa for good sense and direction in regard of development. No party is liability, and the consideration of any as such in any development dialogue and practice should be a beckoning that the poseur has rather been the unknown or hidden liability in the while and therefore no more eligible for any major mediatory roles. Bestowing mediatory responsibilities on such ones, entities or persons would only turn out in the end to be some pretense with no actual work done but vague hypes.

Societal resilience against LGBTQIA+ proliferation especially in Africa, commendably, leaves promoters of the practices in futile schemata, even the unsuspecting, to impose a normalization of the practices and pressure more persons, especially youth, into a wider subscription to the practices which, rather, should be discouraged just as any other unsustainable practice. Some methods of the suspected schemes identified include financial inducements, social plants, religious guises, prospecting of individuals, stigmatization of moral figures and principles, academic and intellectual distortions, false inference, misrepresentations, subtle crusade on heterosexual relationships through diverse measures and so on.

An interesting turn of events is where heterosexual relationships and marriages are attacked as targeted by LGBTQIA+ suspected crusade schemes to discourage desires of heterosexual

preference and widen subscription to the LGBTQIA+ preferences, posing major human development and security threat. It is suspected youth are prospected and under several manipulations to give in to acceptance and subsequently, become adherents of LGBTQIA+ practices as relationships and social connections are strained, tracked, monitored, cunningly stalked, intruded on and intercepted by agents dotted across various spheres. Heterosexual relationship goals would require much resilience from both partners to be successful with their union even through premarital and actual marriage counseling sessions. Some counselors, even certified, including persons purporting to be motivational speakers, are suspected agents churning wrong and deceitful theories on the pretext of the occupation or profession to subtly advance LGBTQIA+ proliferation agendas constituting great attack on posterity. While these pressures persist, the African societal resilience waxes stronger.

ECOWAS

The Economic Community of West African States (ECOWAS) has been a very significant intergovernmental organization in the sub-region helping to facilitate harmony among member states for regional security development, economic integration and political stability. The recent exit of Mali, Niger and Burkina Faso from the bloc surely has been a thing of worry considering some advances chalked on peace development in the sub-region. Despite arguments and obvious rooms for improvement, this bloc has been, at least, one of the most successful sub-regional governance structures on the African continent. Ghana has been an active front-liner of regional and economic integration through its various roles on the bloc; and the exits undermine efforts across West Africa so far. The coups in these countries have been enough blows to the region after much gain in regional peace and security, not undermining the peculiar problems of these nations that lead to the overthrows, but the exits are such threat not only to the sub region but to global peace and economic harmony – the very purpose of intergovernmental organizations. Some reasons cited for exits from the community of states include decline of pan African ideals. This requires critical assessment as Pan-Africanism does not have to become another racist system. Some shallow advocacies and excessive propaganda in some spaces make it easy for one, even governments, to get swayed to such influences that have not actual value. Pan-Africanism should not hold Africans from western interactions. It should rather be a projection of African values and culture to the admiration of foreign relations to patronize the continent; in which will be collaborations and development partnerships. There have been enough crises hitting the world in such short period to require ample reflective analyses for proper diagnoses on issues. Ghana, enviably, has stood tall in the sub-region in regard to peace, security and stability, earning the position to be of consult to other nations in the regard. As a nation, Ghana has considerably consolidated its democracy and the upcoming 2024 election should only be a further deepening of it. Having pioneered independence from colonial rule, the country stands ahead in wit and fervor, in various national development stages/phases in juxtaposition to the

many other countries that gained independence after it. There is therefore a yearn from many other countries of subsequent independence after Ghana, even beyond Africa, to understudy Ghana on the various stages of national development and to appreciate dynamics therein between the countries, even as Ghana adopts from other nations the national art of resilience in self-reliance. The Ghanaian people, even in political rivalry, have considerable understanding and pride in their democratic consolidations, and subtle attempts of influence towards a path of instability would not yield. Ghana and Ghanaians have experientially developed intelligibly beyond the trappings of instability and therefore appreciate the fact that peace, stability and development of a nation is much more valuable than any party or individual being in power or not.

ECOWAS, as the name suggests, is established mainly for economic development of the sub-region. However, in the same interest, it has the responsibility of promoting and protecting regional peace by, as a matter of necessity, mandating and supporting institutions and organizations whose activities inspire and promote peace, security and climate change interventional developments in the sub-region.

Structural Gap

The very insurgencies of coup, subsequent exits from the ECOWAS bloc and the continuous existence of terror groups and organizations in the sub-region are indicative of structural gaps in the Community; and there actually are many. A critical gap, more so, is the inadequate engagement of religiocultural faculties in policy dialogues and development in the sub-region. The presence of a sub-regional intergovernmental organization should necessitate the existence of sub-regional administrative structures in the various walks of affairs that complement the work of the bloc, one of which should be an outfit for religious relations. Religiosity is a dominant characteristic of the African society. Hence, perspectives of the respect, which is a reflection of the people, should not be underestimated in any development process that is really to be of benefit to the African people. In this regard, it alerts of the need for a sub-regional body, for instance, a *West Africa Council for Religious Relations*, as in proposal in the advocacy by the Coalition for West Africa Pentecostalism in Ghana, on which council, the various religious bodies in the sub-region would be represented with the mandate and responsibility of overseeing the development of frameworks and mechanisms that address issues of sociopoliticoreligiocultural concerns in the sub-region while equivalent structures are encouraged in other subregional jurisdictions. The Coalition also advocates for a subregional approach to Pentecostal/Charismatic ecumenism in the church, seeing that Pentecostalism right from the inception of the church has been catalytic in ecclesiological developments in which charisma is tapped for steering social change, however, require some mechanism for self-regulation so as to shed extremes.

In acknowledgment of much room for improvement, West African politics seem now developing or even developed beyond the phenomenon of excessive populism and shallow incitements and gimmicks for votes. Those undertakings do not and would not yield anymore. Electorates in Ghana have become more alert, informed, reflective, critical, discerning and aware with their choices. Tantrums on economic hardship, isolated government official misdemeanors, frustrations from public service givers, departmental scandals and other matters of the kind are no more enough for oppositions to easily sway or woo voters to their advantage. Many more electorates, especially in Ghana, have outgrown sentimentalism into reflective assessment of issues. Existing institutions do not need to be run down but to be collaborated with for the establishment of relevant nonexistent structures and mechanisms.

Ghana's Election 2024, like many other West African elections in the year, would be a tussle of confident and implementable ideologies for accelerated development. The discussed dynamics in the preceding paragraphs highlight an array of factors such as religion, ethnicity, new political parties and faces, experience, peace and security, development, economics, sustainability, family values, among others will be the influences on people's choices in the impending elections.

GLOBAL PEACE AND SECURITY IMPLICATIONS

Geographical Position

The central significance of Ghana's geographical position on the globe is its implication on the country's climate conditions, peace, security and geopolitical development. This is not just on its domestic wellbeing but also in the country's influence on global culture through the domestic practices in the various aspects of its communal living by virtue of that natural placement. Elections 2024 therefore would not be an exception among the domestic practices in Ghana that would have potential effect on sociopolitical development worldwide. The onus lies on the country to make it positive.

Political Developments

Recent African coup leaders may be appreciated for not overseeing excessive bloody takeovers. However, the fact that Ghana and some Ghanaians get cited as motivational reference for recent coup leaders and as source of inspiration for the venture should be worrisome to Ghana and its well-meaning people. It is an indicator of the much influence wielded by Ghana in geopolitics and on the sociopolitical development of other nations, not only in the African region but around the world; and coup-making should not be encouraged

as a proud Ghanaian legacy though has, in retrospect, been a recurrent national experience which should not resurface as have proven not to sustainably solve any problem but a temporal appeasement to later repentant sentimentalists. The country must consciously steer the development of a peaceful national political landscape. Since many more parties emerge on democratic principles, electorates should discerningly usher and keep out vile inspired parties by a massive shun of their lots in the elections to further develop and consolidate the culture of peace in the country's body politics. Coup making in governance is a sort of typology of a home or family where the children get violent at elders in infantile assumption that the home or family is not run in their benefit while the children do not even have the ability to comprehend the issues of governance and developments. Sympathy with such misguided legacies is an endorsement of the scenario and an invitation of such similarities even to one's domestic setting.

A Ghanaian leader, not too long in history, used to be touted the world's most successful coup maker; and this have had to be made to be celebrated perhaps still today, by innocent pupils who should have been raised to not condone the act. Pupils and students during basic and secondary education between the nineties into the second millennia, if not still the case today, have had to suffer lashes upon failure to correctly answer to quizzes about such feat. Most students have often not had much interest in the narrations of transitions to democracy in the stories of vigilante takeovers and rule as much as they have in the narrations of very unfair brutalities, humiliation and to the uttermost extreme, execution of opponents; and this is because the prevailing circumstances of influence in the time caused many teachers to narrate the latter with some exciting cheers of heroism for such leaders; and a rather really unfortunate situation is the fact that, till date, there are still celebrations around such feats – a gross misdirection of the citizenry, more especially, the youth population. This development has, over the years, largely festered youth attitudes of insubordination, violence, uncooperation, impatience, lack of reason, riot and many like postures of rebelliousness that find the engagement in violent protestations, open disrespect and gross insolence towards leadership like some new flex of fashion for displays. The values of many people have been warped and twisted. There are not many models of integral value systems for civic guidance towards proper integration, especially of the youth, into society in spur of respectable growth and development. Many therefore have not much sense of the worth of their lives hence obsequious to damning persuasions including the participation in provocative demonstrations, political/electoral violence among other vices which may be found proving of their lives not of much worth and thereby warranting corresponding treatments from the responsible agencies in the sense of the development with no yield for remorse. Persons, especially youth, should remain guided as lives, especially theirs, are more important than they think. Some worth and dignity should be meted to the youth to empower them to be restrained in avoidance of situations that are violence immanent; not out of cowardice or weakness but in the strength towards the commitment to peace and the correlation to progress and development which is most important. A breach of peace may be a call for justice. However,

no breach of peace is no need for justice. Breach no peace therefore and have no need for justice, as justice in itself is always open to further contention. The most intelligent perspective on any issue is that which promotes peace.

One thing to be taken note of in the impending Ghanaian election is the fact that the two supposed major contenders both hail from the area of the country many experts perceive to be most often bedeviled by conflict. This should signify early warning of political/electoral induced clashes in the area against which guards should be erected. The failure to do so may spring a development that could ripple on to other parts of the country since the exercise is nationwide. The historical turns of Ghana's political landscape has left many decades of character assassinations, injustice, misrepresentations of truths, legacies of envy, conspiracies, a normalization of impatience, cruelty, apathy towards the vulnerable, twisted judgments, deep-root manipulations, unfair narratives, distorted sense of right from wrong, tribal resentments, trepidations of anxiety, and many others. There is therefore need for some sophisticated coordination towards not just a national healing but also a continental peace development. Beyond electoral politics is also State politics. This is where national/state institutions are involved with the responsibility to ensuring that interests in the best favor of the Statehood, per neutral technocrat intelligences, are secured. Beyond elections, state institutions owe the country state allegiance within the same space of democratic development.

The issue of tribal discriminations and its politics can be really destructive to good and sincere causes. There has been the phenomenon whereby ethnocentric personalities begin to engage in tribal bigotry by way of projecting persons from their tribes or ethnic groups who may have been perceived to possess similar qualities of another as an alternative whipping tribal superiority and rivalry sentiments to cause, spite, undermine and even ridicule the image and development of a starring personality who is not of their tribe. This makes it difficult for people to genuinely acknowledge and appreciate the works of people perceived not to be of their tribe.

Some tribes in Ghana for many years have faced discriminative stigmas and abuse due to some character perception on the people. However, the histories of some of these tribes, as the Ewe people, unveil them as highly hopeful, peace-loving but brave and intelligent escapers from oppression. Traits in contrast to these which emulation cannot be encouraged may be traced to foreign lineage. The Ewe people do not fight for freedom; they are the oracles of freedom.

Ghana influences world peace to such great extent that its people may not be much aware of. The coming election 2024 offers great opportunity to advance the country in a direction that may not be so promising of heaven, nonetheless, would grant stable but gradually progressive living.

Migration

The 2024 Kofi Annan Peace and Security (KAPS) Forum by the Kofi Annan International Peacekeeping Training Centre, an ECOWAS mandated institution for peace and security development in the subregion, in Teshie, Ghana, held on 28th and 29th February, 2024, touched on the timely theme – “Migration and Societal Resilience in a Multipolar World Order: Addressing Conflicts and Building Peace in Africa”. This sought solutions for conflicts arising from migration activities on the continent. In the view of the discussion were also raised issues of neocolonial infiltrations and subtle western supremacist influences in the problems of migration in the continent. However, one matter of oversight during the discourse on neocolonial strategies is the probability of spy and con intrusions in the continent on guises of social, religious, business and diplomatic missions. In these guises, are aims to, through philanthropy, community development, religious activities and employment opportunities consolidate influence that may later undermine authority and leadership of national institutions and organizations of responsibility, to advance western and foreign supremacist opinions and cause uninformed indigenes to disregard local leadership and governance. The posture of some foreign residents have the tendency of aiding development of rebels even against national leaders as many find themselves in despair and seaming helplessness in the face of various guises advancing neocolonial agendas. Some foreign nationals draw on the fact of their long existence in their host countries even before the birth of some adult citizens to suggest experience of ineptitude of national and local authorities so as to legitimize influence over the citizens that may become tool against institutions and leaders in the countries, encouraging insubordination and uncooperation towards government, government leaders and institutional authorities, which often precipitates eventual government overthrows through persons that may be found under their influence, all in advancement of neocolonial exploitative agendas that may not necessarily be for the wellbeing of the people. The rampant emigration of African citizens from their various countries to the west in recent times like some form of evacuation from national disaster further raises suspicion on prevalence of neocolonial influences. Most Africans, having graduated from their institutions and are to begin prospecting their environment to apply solutions to problems with the knowledge and skills acquired for the development of their communities and countries, fall prey to travel enticements in which human resource capital is exported to the neglect of the domestic needs of development. In their return, they arrive with some superiority complex that makes it difficult for them to submit for learning from the existing structures to understand the domestic terrains and absorbed to contribute to development. There is need for intensified checks on institutions including religious establishments; especially those of foreign initiatives; to ensure that projects, including philanthropic undertakings like orphanages and schools ran under such organizations do not become incubating camps for potential rebels as educational ventures under such establishments may not even instill any sense of nationalism and allegiance to State. Some of

these may sabotage and run down emancipatory national institutions, security and development projects and mechanisms on the guise of religious preachings and education.

Many are African stories of repatriation from foreign countries where properties and monetary savings accounts of individuals accumulated over long periods of hard work are seized with victims left to misery even into death in their home countries, over some misconduct in the foreign countries where they lived. Yet, foreigners from those same countries engage in unprovoked ill treatments of Africans in their own homelands with notoriety and impunity. While xenophobia is not encouraged, it should be clear that African countries also reserve rights to just as much seize properties, freeze accounts, confiscate assets and repatriate foreigners found culpable of offenses commensurate to the penalty as is the practice in other countries to which many Africans have been victims. Commendations however to genuine foreign owners of businesses who have been compliant and respectful towards the indigenes.

In regard to societal resilience in the face of migration conflicts, it is important for citizens to have good faith in their countries, the available systems, and see themselves as points of resource for collaboration in the development of structures in resolving domestic problems. More people should, in sobriety, partake in development, policy and governance dialogues. Governments should widen the net of inclusiveness to harness youth intelligence for sustainable national development. The virtue of patience is always important in visionary developments. In as much as there is need to be tolerant of other cultures as a result of migration, practices should suit moral and sustainability standards of host communities.

While “the year of return” and “beyond the return” initiatives in Ghana are tourism inductive and commendable, returnees should be supported to understand African societal ideals and be readily positioned to be purged of diasporan ideas that may be junk for African development context by orientation on African value systems in order to be properly integrated into the Ghanaian/African society while the African society remains open to culturally enriching foreign ideologies.

Media Relations

Ghana’s media space has been immensely contributive in such way that cannot be skipped in the story of the country’s feat today as a beacon of peace on the continent. Whereas is the acknowledgement for more room for improvement, the media is deserving of all commendation, plaudit and recognition for the support to peace development in the country and the sub-region. The media’s cooperation with peace and development agencies and initiatives as it safeguards the atmosphere of tranquility in the country helps to enhance peace and security in the sub-region. The sensitivity of news reports, regardless of the nature, to peace and security development has been commendably progressive and decorous.

Cooperation with other media outlets of other countries has helped in strengthening international relations, regional security and integration especially in the advocacy for institutional interoperability between nations. The media supports various agencies in the promotion of peaceful cohesion before, during and after elections as it directs news towards national psychosocial wellbeing in the face of the politics in both the short and long term. The media strives in an ultimate quest to make violence alien to the communities while the culture of dialogue and peaceful debates is consolidated with the promotion of virtues such as tolerance, respect, patience, forgiveness, rule of law and such others. The media does well to keep the country together during political seasons. It is therefore important that media agencies, in times of elections, shun the appeal of persuasions that only deepen the hold of legacies that inspire violence, instability, insolence and excessive unintelligible propaganda in the country's body politics.

It takes as much for the life of a sinner as for the righteous. It is important that decorum is exercised with information possessed about other people. As one may have information about another, even so may another host some information also about the other and would need no truth to make damage. Practices are extreme enough at the mere threat of life, talk less of death. Journalism and media are very important instruments for nation building and should not become deadly ventures for those who find profession in it. However, it must also not become means for damage on hard earned reputations without proper legal investigations and trial. There may be suspicions of crime which may be announced for public warning. Names and evidences, however, may be withheld and submitted to rightful authorities for thorough examinations and trials in the avoidance of false implications.

Africa's assumption of world leadership has been slow and this can be said to be owed to the stringency of already established systems mechanized in such way that undermine and discourage ingenious African contributions. Nonetheless, it is the time of Africa to lead the way for the rest of the world.

The prevalence of peace in Ghana's 2024 election has large dependence on the media.

ARTIFICIAL INTELLIGENCE (AI)

It has really been amazing the rapid pace at which modern civilization keeps evolving and transiting through digital technology, and current developments in the regard could not have been without the credits of foundations of organizations such as Microsoft, Meta and other legendary technological enterprises preceding them who have pioneered digital innovations which have greatly accelerated world civilization in several phases within short period of time. The immense contribution of Microsoft to modern communication even through formal to the informal is simply of legendary and the further innovation of Facebook connecting the world interpersonally and precipitating other tech developments could never have been

imagined by many to be possible. These entrepreneurial greats deserve every commendation and respect for the impact which, but for them, would simply have remained out of the world. The development of conspiracies especially those of spiritual allusions, in attempt to bastardize such significant innovative works and contributions to world development and to demonize the persons of the entrepreneurs for the impact and influence they make in the global community are uncalled for and should not be encouraged.

Artificial Intelligence, in simple sense, is intelligence made available through the platform of information technology at various gradations. The latest gradation in the innovation of digital communication development, in as much as has great communication efficiency properties, is also projected by many to possess danger to human ingenuity in the various fields of endeavor, more especially in the segments of security and academics. The technology sources from inputs into IT apps, softwares, the internet and other technological instruments for content development in simulation of human intelligence. In this regard, the development of the technology is inspired by the wake to intelligences made available in data gathered from the inputs of users of IT systems. AI is therefore developed on the risk of confidential information of users of IT gadgets through a synchronization of data gathered from various platforms and domains. For instance, a person using Microsoft word for academic thesis, engaging in a conversation on WhatsApp or any other social platform, the one may wake up to his or her peculiar wordings, findings and extracts of unreleased works and ideologies accessed, sometimes in paraphrase, and already in utilization by another who uses AI assistance in generating content, especially where the topics are similar. The technology basically collects intelligence stored as data in IT systems, whether published or not, and makes them available to subscribers for utilization.

Another problem of the AI technology is that it has the ability to place doubt on the originality of ingenious manual intelligence, be it academic or creative. For instance, an academic supervisor may doubt and probably refuse the work of a student who displays unusual brilliance and intelligence in a project for suspicion of the usage of AI technology or copy of unknown materials whereas it may actually be the student's own ingenious intellectual creation without the assistance of any such technology or unknown material. Even so may the work of a raw creative genius be mistaken for the product of Artificial Intelligence (AI)? In these cases, some innovators of crafts and ideologies would not get the due credit for their profound ingenuity. The idea of the development of artificial intelligence to its latest gradation developed as tech hosts and developers observed that users made inputs bothering on intelligence into IT systems which data from the various systems could be synchronized to self-generate and reproduce content in simulation to human intelligence. It is referred to as artificial because though the inputs are from humans on other ends, the data is received, synchronized and simulated through the media of IT technology created by humans. Artificial Intelligence (AI) was originally Afro-Asian Intelligence (AAI) in the very early stages of the development of the technology as it was realized that the most dominant and

intriguing creations and innovations inputted by users came from the regions of Africa and Asia, however, it was later changed to Artificial Intelligence with reasons some believe to be for the universalization of the development while some think it was to take the light of credit away from Africa and Asia as Western developers are often accused for. Current African intelligence inspiring AI, among others, include digital occupations of The Patonite Enlightenment, promoting afro-genius concepts through the patronage partnership of various platforms of Microsoft, Meta and other tech systems.

Artificial Intelligence, in its current gradation, essentially repurposes data from users of IT including audio transcriptions hosted by IT systems to the benefit of others who place the request. This is without disclosure of the sources of the data to the beneficiaries. In this, one may spot an exploitation of the confidentialities of IT users in such way that makes legal suit almost impossible as there are no set parameters by which creators of information may identify their ownership since a lot of the data exploited are unpublished. Artificial intelligence, in this way, somewhat promotes digital theft of information in confidence for the use of others with little chance of prosecution.

Most digital systems used in Africa are hosted from abroad. This spells regional and national security threats for the continent and its countries as long as data are stored in digital systems. Nonetheless, digitization is a good direction for modern development and ALX, an African tech organization, may be recognized for vibrant trainings accelerating AI literacy in Africa, especially among youth and inspiring innovative technological leadership in various fields.

The Bank of Ghana in collaboration with the Monetary Authority of Singapore and other financial organizations hosted the corporate public for the event dubbed 3i Africa Summit held on 13th to 15th May, 2024. This presented topical deliberations on technological developments especially in relation to finance in various professional operations. It introduced new technologies for financial transactions and more importantly the impact on policy development. The 3i Summit was a marvelously integrative program and important platform for business and policy makers to network for solutions to African and world problems with Innovation, Investment and Impact as hallmarks standing for the '3i'.

THE PATONITE/REFINED SOLUTIONS

The Patonite Enlightenment is a Ghanaian headquartered West African global development think-tank. It is an afro strand sort of the English school of International Relations studies in the engagement of knowledge production through subsidiaries by revelation, research and intuitive studies in the main areas of Missions, Peace, Diplomacy and Development. The Enlightenment serves as a Pseudo-Advisory Agency to governments, intergovernmental organizations, NGOs, institutions and various leaders with correspondences from across the world.

The Love-light Divine Missions Incorporated (LDMI-Worldwide) - missions wing of the Patonite Enlightenment, began in 2012 as a peace advocacy and development agency through Christian gospel mission which got registered in 2019. It has facilitated the development of leaders in various spheres through the ministry of The Rev. Elikem Kofi Paton Anyah, and diversified its operations in cooperation with other ministries, organizations and institutions. In its peace and development missions, LDMI-Worldwide works in partnership with the National Peace Council, Ghana and other major national and international organizations and institutions.

LDMI-Worldwide is the proponent organization of **The Refined Movement**, which is a global advocacy for best sustainable standard practices in diverse areas of endeavor which various partnerships make up the **World Refined Alliance** – international community of organizations in support of The Refined Movement. Under The Refined Movement are initiatives such as

- Religious Peace Advocacy Development Mechanisms (RPADM) – Sustainable Godliness
- Twelve For Charity (a charity with a budget target of 12millionUSD worth of development)

Under these are projects such as

- Love In The Sub-region – interoperability and integration development among equivalent institutions and organizations within the sub-region
- Coalition for West Africa Pentecostalism (development of ecumenical framework in aid of Pentecostalism in the sub-region with resource support of the Trinity Theological Seminary, Christian Council of Ghana, Ghana Pentecostal and Charismatic Council, West Africa Association of Theological Institutions and other relevant organizations)
- West Africa Council for Religious Relations (development of interfaith framework in aid of religious relations in the sub-region with resource support of The Sanneh Institute, Kofi Annan International Peacekeeping Training Centre, Ministry of Chieftaincy and Religious Affairs, National Peace Council, Ghana, Turkish Development Center, and other relevant bodies)
- Research Institute for Peace and Religion (platform for research deliberations on the interrelationship between peace and religion – with resource support of KAIPTC, The Sanneh Institute, other relevant institutions)

The Patonite Enlightenment projects to facilitate and inspire development in the West Africa sub-region to a worth between the tunes of seven hundred million to one billion euros (€700mln to €1bln) by 2040, while encouraging equivalent developments in other jurisdictions of the African continent.

An important exploration by the Patonite Enlightenment in West Africa is Pentecostalism, in collaboration with the Trinity Theological Seminary, in the mobilization of

Pentecostal/Charismatic churches especially in the subregion for ecumenical relations and other socioecclesiological developments through the LDMI-Worldwide. The Seminary is the oldest protestant educational ecumenical theological institution in the subregion currently jointly owned and governed by five grand sponsoring classical protestant churches: Methodist Church, Ghana; Presbyterian Church, Ghana; Evangelical Presbyterian Church, Ghana; AME Zion Church; and Anglican Church of Accra. However, the Seminary enjoys some substantive patronage partnership also by neo-protestants such as Pentecostal/Charismatic adherents in the form of independent individuals and churches on private bases. LDMI-Worldwide explores the Seminary's position as an overarching establishment of divine authority in ecumenical theological education in the sub-region, by its experienced resource which no claim to divinity nor foreign affiliation from any denominationalized quarters of Pentecostal/Charismatic worship in the sub-region overrides, in developing a sub-regional coordinating framework for Pentecostal/Charismatic ecumenical relations in partnership with equivalent national ecumenical bodies of the respect in the area and collaboration with other institutions and NGOs. In this initiative is the establishment of structures such as the **Pentecostal/Charismatic Community, Trinity Theological Seminary**. Out of its global General Conference is the subregional advocacy wing, *'Coalition for West Africa Pentecostalism'* leading the call for the establishment of the *'Pentecostal/Charismatic Council of West Africa'* through its coordinating outfit, *'Centre for Pentecostal/Charismatic Relations, West Africa'*. The Coalition aims to encourage Pentecostal/Charismatic adherents in the patronage of the Seminary to intensify the reach of the institution in promoting quality and sound ecumenical theological education to enrich socioecclesiological developments and unlock the potentialities of the institution as one of the largest record models of religious cooperation in the world.

The Coalition also champions advocacy for the establishment of a subregional interfaith framework for the development of cohesion between religious groups in the area, proposed as *'West Africa Council for Religious Relations'* while encouraging equivalent structures in other jurisdictions in the promotion of peace, security, structured integration and development to make up for gaps in subregional governance architectures in the African region and beyond.

The Seminary, a landmark representing Jesus Christ in the cosmic, being the most proximate of its kind to the geographical center of the world with the religious and intellectual capacity of generating and inspiring energies and the responsibility of managing cosmic concentrations in the African region while influencing and directing courses in divinity, and facilitating through the art of theologizing, the midwifery of the continent into its total liberation for first world developments through partners and stakeholders.

THE AUTHOR'S TAKE

YOU ARE THE LIGHT OF THE WORLD.
 A CITY SET ON A HILL CANNOT BE HIDDEN
 MATTHEW 5:14

Meeting The Wits End Of Modern Civilisation



Africa's politics and governance systems, since independence, have been a copy from practices of other jurisdictions especially as a result of the influence of colonialism. It is time African countries began to reinvent their own political structures to further diversify the styles of democratic and leadership practice, setting workable innovative tones for the rest of the world to follow. In this vein, Ghana as a country must lead the way in this development, drawing from the pattern of structure and dynamics of the fine governance of the Trinity Theological Seminary as an institution.

The Trinity Model of Leadership and Governance

The presidency of the Seminary currently rotates among five classical protestant churches. Voting or nomination as to who becomes president of the institution is internally conducted only by the denomination whose turn it is to present a candidate who assumes presidency of the institution for a six-year term. This way, other denominations are not politically engaged in the process of finding a nominee for the presidency of the institution. This system eschews excessive politicking and malignance in presidential candidature. This model may be similarly replicated in national politics and governance where presidency rotates among the regions and therefore presidential elections would only be between candidates of political parties in the region whose turn it will be to present a nominee - the winner of the presidential elections who assumes presidency whereas parliamentary elections would be conducted nationwide. This system would minimize nationwide political tensions and promote peace and nation building. However, since national politics may not be bounded by the morals and etiquette that govern the Trinity Theological Seminary as an institution, each candidate may be entitled to only one four-year term (no second term) as a measure that would strain corruption of offices and officers.

Dominance of supposedly largest parties

Dominance comes as a result of mastery, strength, temerity and maturity of skill of the related figure developed through an experience of overriding period of exercise. Therefore political parties that seem to possess such qualities in a spectrum do so having consequently raised internal structures that form pillars that ensure the success of these parties. The largeness and dominance of these parties are an advantage to the country for the grooming of persons into large leadership capacity, requiring patience to attain maturity for tasks ahead, even in innovation. Truth be told, there is no need for the development of new forces if the characters vying for leadership be mature in the pursuit. They could be pressure groups advocating for some values to be instilled and structures developed in the societies they belong but not necessarily to become independent political forces. That would be a spell of an eternity long inconsequentiality of activity as solid political foundations have already been

formed. The only dominant parties that may lose their grounds are the violently motivated ones. In maturity, persons come to the understanding that they must not be at the helm of activities to bring the difference they seek unless so accepted by the people, which acceptance come by proven service in the related field. Calls therefore for the end of the dominance of supposedly largest parties are no solutions to any problems. In fact, it will be a worsening of the perceived plights of the people should one of the parties or candidates who do not have adequate structures and mature personnel to settle early enough for government business win elections. What is important is patience for leaders to develop through structures and systems for required experience.

Parliamentary majority and exigencies

It is expected of a politician as is required of the field to secure an interest of political advantage before seeing to the propriety of a matter at hand. One of such moments is the recent parliamentary development where some seats have been declared vacant by the Speaker of the Chamber as a result of the occupants of those seats having declared intention to stand as independent candidates in the next elections. While the legal framework concerning the matter may be oblivious to the lay, it may be found appealing to some sense for the premise upon which seats could be declared vacant or otherwise to be on an occasion of death, indisposition or cross-carpet of the occupant in mid active term but not on intention of independence candidature or switch of party in the round up of term. The politician however is to play on the dynamics depending on his position to secure the popular advantage for his side before giving attention to the propriety of events. The Speaker, while in display of this mastery, is aware of the propriety of the demands of the exigencies, hence comfortably securing popular points of the politics to his side in the discharge of his constitutional duty. In a supposed ideal proposition for the way forward in the practice of governance in the interest of peace and stability, the majority status in parliament should be determined only by the last general elections and should not be affected by the exigencies in parliament: whether numbers reduce or increase either by exit or addition through required means, until the next general elections is over and winners declared.

CONCLUSION

It is established that the geographical position of Ghana and Africa on the globe makes the area a spectacle of world affairs, in which sense; developments in the region must not be taken for granted. As have earlier been indicated, Ghana's 2024 election presents peculiar situations unique from every other election held in the country in such manner that requires much thoughtfulness to cast meaningful votes. The dynamism of the upcoming election can be analyzed in two main dimensions: *the international relations implications; and the*

prospective impact on domestic development. The underlying dynamism to this election is the fact that one of the two major candidates is a former president voted out of power after a term while the other is a vice president whose government has enjoyed two terms in consecution. The electoral dilemma here may include whether the former president should be back to power after having been voted out and beaten twice by the incumbent president or whether his current contender should be given the opportunity because the government in which he has served performed creditably? Whereas some logic may suggest that the former president should not be back to power after two failed attempts emphasizing the people's disapproval following the oust from government in which succession his current major contender serves as vice president, the question remains whether that would be the case in the impending election? Election-wise, there is no evidence that the ruling government has not performed better than the former unless the former president is voted back; the question again is whether that will happen? Predicting by previous elections, the vice president should have a better chance at being the next president but would the electorates make that decision? It now rests on the sensibilities on the ground. Mindfully, broad are the alternatives in the spectrum.

International relations implications - the image of a country is very important in international relations and diplomatic affairs. This is why many Ghanaian diplomats worry about the chances of the former president's comeback into governance upon the people's disapproval after a term of presidency in which were scandalous accusations on his administration. The chance places question on Ghana's national integrity and indicative of double standards spelling bad omen, which may become a much worse off sensibility in the nation's diplomatic activities should he turn successful in the elections. This is not necessarily owed to the person of the candidate but the circumstances surrounding his candidacy. The issue of whether his government can be trusted again to be dealt with on behalf of the people is a delicate diplomatic concern with implications in the nation's international dialogues and negotiations.

On the other hand, the credibility of the current vice president is also under serious domestic scrutiny with the prevailing economic hardship having been the chairman of the country's economic management. However, there does not seem to be much to be touched on with the vice president in regards to scandals apart from the economic hardship currently being faced which of course, and perhaps luckily for him, has tangible global excuses. He probably may have a good sail perhaps because he has not yet been president before. His retention as vice president after the first term is a repose and statement of trust that can be banked on in international transactions and other affairs. In fact, one may also analyze, that if it had to take global crises such as the covid pandemic, Russia-Ukraine war and others to expose the "ineptitude" of the incumbent government, how much more would be that exposed of the former president who faced no such global crises yet the suffering of the people necessitated

the oust of his administration after one term? This presents some case for further diplomatic assessment of the economic transactional viabilities of both candidates.

Prospective impact on domestic development – Ghana’s contesting former president seem to come to be appreciated to some extent by many in the face of current economic hardship. A mass of people seem receptive of the idea of his comeback. This may be favorable for his governance as could elicit cooperation from the people should he emerge winner seeing that it would be his second term of governance. He seems to have the marks for evidence of infrastructural development in his previous term of office. However, the question remains whether he must be brought back to power when there are alternatives who could make the opportunity of service worthwhile in the strive to make a mark of justification to stand the chance of a subsequent reconsideration just as the former president had.

The insistence of the former president in the presidential primaries of his party to continue to bear the flag of the party after being president and suffering subsequent defeats may send off negative signals of solipsism, undermining of other potentials of persons across the ranks and files of the party. It also alerts of a possibly false humility contrary to the prayer of the country’s national anthem in the bid for reconsideration to the presidency. These pointers do not promote sustainability in governance and leadership, at least not in Ghana, and this has been evident in oust of his administration after a term of office. The danger is the tendency of these signals to influence extremes as the nation shall assume the characteristics when the bid for presidency becomes successful. A solipsist administration could add to already existing tensions inflicted by global economic circumstances that could be more than may have been experienced in his previous term. Infrastructural development without peace can be more injurious to the country than the reverse. The delicate virtue to be sought here is sustainability, requiring balance of attitude. A victory of the former president in the upcoming election can be implicative of the collective intelligence of the people as lacking integrity which may have bearings in participation among comity of nations and devaluing the country’s viabilities in international dialogues and negotiations. The knowledge of Ghanaians, however, as mostly sharply decisive and discerning people may be some reason to suspect that the former president may be in the process of being fan-fooled as in the case of Ahab by the lying prophets in 1 Kings 22 and 2 Chronicles 18, to be disappointed again eventually, and dawned with a reality that would be supposing that the people may have been having fun with his campaigns and merely in consolation of him for the oust of his administration as the attempt to be back to presidency indicates of him not to have gotten over the defeat, and not necessarily because the people wanted him back. That notwithstanding, the former president has an experience of presidency out of which may derive some wisdom that may influence an alteration of his approach to governance and leadership for the better should he be given the nod once again, otherwise, his consult as ex-president may be relevant for indulgence in the governance of the state. A concern also, however, is the fear of disregard to the voices of the people given that the opportunity, which

may be as a result of the “short memory” of the people, would be a more reason to play the “dead goat” even in more fervency for solipsist aggrandizements as may have been witnessed in his previous term, while this would be his last opportunity to serve as president should the bid prevail. The counsel however would be to leave a good legacy of governance for himself and administration after office should the nod be given.

The vice president, on the other hand, faces the question whether the performance of the incumbent government in which he has served graces him enough before the people or would he be able to convince the people to believe in his own potential to earn him the nod? The vice president has kept a demeanor that is less of interpersonal tensions in which duty postures have been well appreciated in these almost eight years of service. It appears most attacks on the vice president are merely to undermine him politically. There seem not to be any real stain on his personal integrity aside his political rhetoric(s), at least not now. The president, under whom the vice has served, has suffered much criticism of his administration. Nonetheless, the candidature of the vice president may be viewed in isolation in highlight of the potentials of his leadership. Seeing his very active vice presidency communicates one of understanding of service, human sensibilities, leadership, vision, life, wit, unifying, hope, progress and development, seeming in a right sense or perhaps may be described a lesser evil of direction as may be juxtaposed to the supposed major alternative party.

The destiny of Ghana is hidden in character which is being tested by economic hardship. Ghana must endure and pass the test. Until the response to hardship is refined with character and endurance, thence would the country be ready to prosper sustainably, requiring patience, humility and respect for authority. Most people’s cry is for their own greed. The current generation must be a correction to the mistakes of the fathers and not to deepen them.

In the consolidation of Ghana’s democracy, election 2024 presents unprecedented historical possibilities that would deepen the process. These include:

1. Religious balance in leadership of the fourth republic through the possible presidency of the current vice president
2. Possible consecutive third term of a particular party by new candidacy
3. Possible comeback of a former president through democratic means

The election also presents the opportunity to move some steps away from foundations and traditions of incitements and violence to enrich the country’s sociopolitical culture.

The Patonite Enlightenment encourages votes that have the most probabilities of deepening dialogue, peace and democratic consolidation. In election 2024 is another opportunity to lead the way in peaceful discourse, security development and political stability in the region. Votes cast in conviction of a move away from violence-inspired foundations and ideologies should however remain confident and proud of having been responsible in the exercise of

civic duty in best interests as components in democratic development and be assured of victory even beyond 2024. The God of peace remains Lord even after elections.

At this juncture, the Patonite Enlightenment wishes to acknowledge and appreciate the response and compliance of stakeholders of the Ghanaian society and the world to propositions in previous publications of The Patonite Enlightenment ahead of the previous election 2020 even as remain relevant for subsequent elections. All the compliant responses were noticed and delighting. The Enlightenment is grateful for the encouragement. It is hoped however that same correspondence is observed in election 2024.

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