



ISSN: 0975-833X

Available online at <http://www.ijournalcra.com>

International Journal of Current Research
Vol. 12, Issue, 02, pp.10283-10291, February, 2020

DOI: <https://doi.org/10.24941/ijcr.38016.02.2020>

INTERNATIONAL JOURNAL
OF CURRENT RESEARCH

REVIEW ARTICLE

PEACE EDUCATION AND POST CONFLICT PEACE-BUILDING IN NIGERIA

***Longpoe Hentuang Henry LL.M, B.L, LL.B**

Lecturer, Centre for Conflict Management and Peace Studies, University of Jos, Nigeria

ARTICLE INFO

Article History:

Received 24th November, 2019
Received in revised form
10th December, 2019
Accepted 09th January, 2020
Published online 28th February, 2020

Key words:

Peace education,
Post conflict,
Peace building.

ABSTRACT

Peace education is a fundamental component of peace building. With the experiences of ruptured peace and conflict recovery in some areas peace education becomes an imperative in Nigeria. All segments of the society would gain from peace education where values, moral rectitude, tolerance and method of resolving any dispute peacefully and in a spirit of respect for human dignity and non-discrimination are inculcated in the minds of the citizenry. The study adopts the Theory of Learning to Abolish War Model of Reardon, B. and Cabezudo, A. which argues that peace can be taught to children by promoting culture of peace and abolishing culture of war. The study recommends that Nigeria should make peace education a compulsory subject and course in institutions of learning across board, make workable legal and institutional framework for peace education with adequate budget backed by political will for appropriation and implementation of peace education. The study concludes that Nigeria stands to reduce incidences of conflict and violence when peace education is prioritized. 'Since war begins in the minds of men, it is in the minds of men that defense of peace must be constructed' - Preamble to the UNESCO Constitution.

Copyright © 2020, Longpoe Hentuang Henry. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Longpoe Hentuang Henry LL.M, B.L, LL.B, 2020. "Peace education and post conflict peace-building in Nigeria", *International Journal of Current Research*, 12, (02), 10283-10291.

INTRODUCTION

World over, peace education has become a critical factor in peace building. Nigeria has been experiencing conflict ranging from herders and crop farmers conflict, ethno-religious conflict, armed robbery, violent cultist activities and kidnapping. Peace building is required to stabilize the society and mend broken cordial relationships. The practice of peace education is as old as war itself. For generations, people have sought to find ways to prevent war and violence and educate on ways to be peaceful. Some of the oldest theories of peace education derive from the worlds' religions, following the teaching of such prophets as Buddha, Ballá'u'lláh, Jesus Christ, Mohammed, Moses, and Lao Tse (Harris, 2012). The incessant ethnic and religious crises in Nigeria are direct result of intolerance of the different groups (Dauda, 1999). These crises, especially in places like Kaduna, Kano, Yobe, Borno, Zaira and Jos have left behind them destructions of places of worship, lives and properties; resources which could have been used to further contribute to the development of the nation (Onifade, 2004). The criticality of peace education cannot be stepped down.

It has gained popular acceptance for decades now as a platform for preventing violence, conflict and war. It was only after the end of the Second World War that peace education became consciously practiced in formal and informal educational settings, evolving and developing into the distinct field of research and practice that it is today (Mishra, 2014). Acquisition of Knowledge becomes the critical conveyor through which socio-economic, political and economic development receive their inputs. According to Wennergren (2001) all who have mediated on the art of governing mankind have been convinced that the state of empire depends on the education of the youth. In response to the Hauge Appeal for Peace and the UNGA's adoption of the Declaration and Programme of Action on a culture of peace, which include:

"Ensuring that children, from an early age, benefit from education in the values, attitudes, modes of behaviour and ways of life to enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance and non-discrimination".

Several stakeholders in peacebuilding are engaged in peace education in Nigeria. It becomes a necessity so that to change the hearts and minds of people from violent conflict prone to peace. The UNESCO constitution opens with the statement: "Since war begins in the mind of man, it is in the mind of man that the foundation of peace must be constructed" (UNESCO, 1947).

*Corresponding author: Longpoe Hentuang Henry LL.M, B.L, LL.B.,
Lecturer, Centre for Conflict Management and Peace Studies,
University of Jos, Nigeria.

Aside from its crucial applications during the emergency phase, education has also been presented as a developmental framework to help inculcate children affected by war with the ethos of a culture of peace. At the Millennium Summit, which was held at the UN Headquarters in New York in 2000, the General Assembly adopted their UN Millennium Development Goals, and committed to achieve universal primary. The State, Non-Government Organisations undertake peace education practice in schools and the communities and the activity has been helping out in peace building in Nigeria. Harris and Morrison (2011) point out that peace education is implemented either formally within institutional places of learning such as schools or universities, or informally, at the community level. The end of conflict is not directly or synonymous to end of violence. Peace education as regards Peacebuilding is required to keep engaging the parties to the conflict. The ending of overt violence via a peace agreement or military victory does not mean the achievement of peace (Liklider, 1995). Rather, the ending of violence or a so-called 'post-conflict' situation provides "a new set of opportunities that can be grasped or thrown away" (Rothstein, 1999). Every nation has a responsibility to educate its people because a proper education plays a significant role in the socialization of the citizens to become productive and peaceful individuals (Foucault, 1977).

Statement of the Problem: Nigeria faces several insecurity problems ranging from political violent, agitation, communal conflict, kidnapping, insurgency, banditry, ethno-religious conflict and resource based conflict. Nigeria plagued with conflict, either interpersonal, intragroup and inter group has such devastating effects on lives and property. There are several international and national responses to adapt peace education as a programme that enact an enduring peace and stability in the world. In May 1999, over 10,000 peace and justice activists who converged at (Hague Appeal for peace) conference agreed to launch a campaign to integrate peace education into every school of the world. At its 53rd session (October 6th, 1999), the United Nations General Assembly (UNGA) adopted the Declaration and Programme of Action on a culture of peace through its resolution 53/243. This was to build on series of resolutions and declarations which were meant to stress the UN's concern for sustainable global peace. Prior to this time, the UNGA in 1997 declared the year 2000, the year for the culture of peace following the recommendations of the Economic and Social Council (ECOSOC). Also in 1998, the UNGA declared year 2001-2010 as the *International Decade for a culture of peace and non-violence for children of the world*. These and other UNGA resolutions and declarations all stress the importance of education in achieving their goals; bearing in mind the 1995 Declaration and Integrated framework of Action on Education for Peace, Human Rights and Democracy.

The Nigeria government in 2007 through her agency, Nigerian Educational Research and Development Council (NERDC) revised the nation's educational curricula to include peace and conflict issues, gender issues among other contemporary issues in the current Basic Education Curriculum of Social studies. In spite of the international and Federal government's initiative on Peace Education, the impact of peace education is yet to be felt. The aim of Peace Education is enhancing conflict prevention and resolution. It is only in an atmosphere of friendliness, cordiality, harmony, and peaceful co-existence that the nation can achieve socio-political and economic growth and development.

Conceptualization Framework

Peace Education: The UNESCO constitution opens with the statement: "Since war begins in the mind of man, it is in the mind of man that the foundation of peace must be constructed" (UNESCO, 1947). Harris and Morrison (2011) define peace education as the process of teaching people about the threats of violence and the various possible strategies for peace. Hicks (1985) notes that peace education encompasses the presence of social and non-violent aspects of life, which are essential aspects of enduring peace. Peace education has an important social purpose, and is defined by some as a process intended to prepare the learners to contribute towards the achievement of peace, thus fulfilling UNESCO's statement. This learning seeks to transform the present conditions by changing social structures and patterns of thought which have brought them about. Peace education, in the opinion of Reardon (1988), should consist of humane relationships. Harris and Morrison (2011) point out that peace education is implemented either formally within institutional places of learning such as schools or universities, or informally, at the community level. Peace education pedagogies and curricula are enriched by activities that promote a non-violent lifestyle and include attempts to end violence and hostilities without erupting into deadly activity. Similarly, Bar-Tal (2011) asserts that some of the key objectives of peace education are changed attitudes, increased tolerance, and reduced prejudices, which are often rooted in ethnicity, religion, or gender. Hicks (1988) also write that the goal of peace education is to address the problems of conflict at different levels and to explore the path to a more peaceful future. In sum, Wessells (2009) demonstrates that in a post-conflict context, effective peace education has a more practical than didactic focus, and it stimulates empathy, cooperation, and reconciliation, while handling conflict in a non-violent manner. The literature across the field of peace education varies from human rights education to citizenship education. However, for the purposes of this article, peacekeeping education, peacemaking education, and peacebuilding education are discussed as other forms of peace education.

Through the instrument of Peace Education, conflict can easily be transformed. The importance of Peace Education in conflict resolution cannot be overemphasized, as Peace Education helps inculcate in citizens a better understanding of conflict, its onsets and even ways of resolving disputes between them and government. According to Richmond (2008) peace education through peacekeeping carries within it the core values of resistance to war and violence. When children learn how to resist violence, it is often implied that they are also in fact maintaining peace. Meanwhile, Bickmore (2011) writes that peace education through peacemaking includes both intervention and problem-solving skills, which are essential in resolving disputes as they arise. The knowledge that children acquire often includes negotiation, mediation, and third-party intervention so as to be in the position to mitigate conflict nonviolently when it arises at the local level. Finally, peace education through peacebuilding often focuses on relationship building. Cordell and Wolff (2009) note that the goal of peacebuilding in education aims to enhance confidence building and rebuild damaged relations through a sense of collective value. The United Nations (1994) describe Peace Education as schooling and other educational initiatives that:

- Functions as "zones of peace", where children are safe from violent conflict.

- Uphold children's basic rights as outlined in the convention on the Rights of the child (CRC).
- Develop a climate that models peaceful behaviour among all members of learning community.
- Demonstrate the principles of equality and non-discrimination in administrative policies and practices.
- Draw on the knowledge of peace-building that exists in the community, including means of dealing with conflict that are effective, non-violent, and rooted in the local culture.
- Handle conflicts in ways that respect the rights and dignity of all involved.
- Integrate an understanding of peace, human rights, social justice and global issues throughout the curriculum whenever possible.
- Provide a forum of the explicit discussion of value of peace and social justices.
- Enable children to put peace-making into practice in the education setting as well, as in the wider community.
- Generate opportunities for continuous reflection and professional development of all educators in relation to issues of peace, justice and rights.

According to Johnson and Johnson (2006) peace education is an essential part of creating and maintaining the necessary mutually beneficial and harmonious relationships. They go further to state that peace education is aimed at teaching individuals the attitudes, values and behavioural competencies needed to resolve conflicts without violence and to build, maintain mutually beneficial attitude and harmonious relationships. Through peace education there will be promotion of knowledge, skills and attitudes that will allow people of all ages and at all levels to develop the behaviour changes that can prevent the occurrence of conflict, resolve conflict peacefully and create the social conditions conducive to peace. However, Peace education must address the prevention and resolution of all forms of conflict and violence, whether overt or structural, from the interpersonal level to the societal and global level.

Peacebuilding: Peacebuilding is defined as "strategies designed to promote a secure and stable lasting peace in which the basic human needs of the population are met and violent conflicts do not recur". This definition takes a long-term focus and incorporates the goals of both negative peace (absence of physical violence) and positive peace (absence of structural violence), (Galtung, 1969). A comprehensive and normative definition of peacebuilding is provided by Spence:

'those activities and processes that: focus on the root causes of the conflict, rather than just the effects; support the rebuilding and rehabilitation of all sectors of the war-torn society; encourage and support interaction between all sectors of society in order to repair damaged relations and start the process of restoring dignity and trust; recognize the specifics of each post conflict situation; encourage and support the participation of indigenous resources in the design, implementation and sustainment of activities and processes; and promote processes that will endure after the initial emergency recovery phase has passed (Spence, 2007).

These definitions assume that, to be successful, post-conflict peacebuilding must address the underlying causes of conflict. As argued by Evans "at the heart of the notion of peacebuilding is the idea of meeting needs: for security and

order, for a reasonable standard of living, and for recognition of identity and worth" (Evans, 1993). According to Spence, "the process of peacebuilding calls for new attitudes and practices: ones that are flexible, consultative and collaborative and that operate from a contextual understanding of the root causes of conflict" (Spence, 2007). The approach is transformative: it is based on terminating something undesired (violence) and the building of something desired through the transformation of relationships and construction of the conditions for peace (2000). It is consistent with the perspective enunciated by Ryan that the task of peacebuilding "involves a switch of focus away from the warriors, with whom peace-keepers are mainly concerned, to the attitudes and socio-economic circumstances of ordinary people ... So whereas peacekeeping is about building barriers between the warriors, peace-building tries to build bridges between the ordinary people" (Ryan, 1990).

Conflict: One of the most quoted traditional definitions of conflict, regards conflict as 'A struggle, between individuals or collectivities, over value or claims to status, power and scarce resources in which the aims of the opponents are to neutralize, injure or eliminate their rivals' Coser (n.d.). For every individual, group and nation is the pursuit particular resources for survival and in the process clash with other pursuing similar resources. Conflict occurs in situations where a minimum of two actors or parties strive to acquire at the same moment in time an available set of scarce resources (Wallenstein, 2007). Ekong (2003) defines conflict as that form of social interaction in which the actors seek to obtain scarce reward by eliminating or weakening their contenders. Folger et al. (2009) define conflict as the interaction of interdependent people who perceive incompatible goals and interference from each other in achieving those goals. Of course where the goals are diametrically opposed to each other, the pursuers clash or where they are after same goals, they compete. Conflict is "any form of confrontation between two or more parties resulting from a situation where (these) two or more inter-dependent groups or system of action have incompatible goals (Mitchell, 1981).

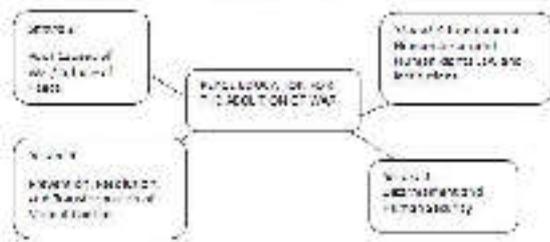
Gyong (2007) defines conflict as the struggle for dominance or control of one person or group by the other in such a way as to subjugate or even eliminate the opponent. This represents another dimension to the definition of conflict where one party wants to subjugate, dominate and make subservient or assert hegemony over another group "might is right" cliché. According to Getui, (2009) conflict refers to a situation where there is more than one group of people who engage in a situation where they are in opposition to one another, have differing opinions or competition of interests that may lead to a struggle, tension violent or non-violent struggles or activities that are injurious to members of the opposite group. There exist many varied definitions to conflict proposed by various scholars from different disciplines depending on their theoretical orientation. Conflict is strife or incompatibility, fight, clash, battle, contention, confrontation, controversy, to meet in opposition or hostility. Conflict also has a positive dimension as normal forms of social interaction which may contribute to the maintenance, development, change and overall stability of social system. It is only a problem when society cannot represent, manage or resolve its different interests in a productive manner, thus initiating a degenerative or destructive cycle of physical violence (Otiite and Albert, 1999). In corroborating this conflict should be seen as a fact of life and could be the precursor of positive change as it

challenges the rational man to think of alternative ways of meeting contesting human needs and interest.

Theoretical Framework

Theory of Learning to Abolish War Model: The Learning to Abolish War Model of Reardon and Cabezudo (2002) argue that Peace Education can help in post-conflict societies as experienced in many areas in Nigeria where efforts are made to develop a culture of peace.

The Learning to Abolish War Model



Source: The Learning to Abolish War Model of Reardon and Cabezudo (2002)

The peace studies scholars who developed this model argue that peace can be taught to children by promoting culture of peace and abolishing culture of war. It should be a deliberate action by peacebuilding actor in the Nigerian society. Hicks (1985) Peace education has an important social purpose, and is defined by some as a process intended to prepare the learners to contribute towards the achievement of peace, thus fulfilling UNESCO's statement:

'If education is the only defence against human catastrophe, peace education is the soul of education that can create the shield for human survival on the planet earth. It is only through peace education that peace can be installed in human mind as an antidote to 'war is in the minds of men'- UNESCO

Peace is what guarantees development in any society. Nations should contrive ways of establishing programmes, frameworks, mechanisms that would sustain peace as a preventive measure and at post conflict situations. Peace education sets in to ensure these are achieved. Harris and Morrison (2011) define peace education as the process of teaching people about the threats of violence and the various possible strategies for peace. In this case the culture of peace and its values must be inculcated and imbued in the individuals in our society. Reardon (2001) posits; "Learners must be guided towards a clear comprehension of the major obstacles to a culture of peace: the normative and behavioral obstacles that lie at the heart of our discussion of capacities and skills; and the institutional and existential obstacles. One way of looking at the main tasks of creating a culture of peace is to think of the primary goals as reducing and eliminating violence, and enhancing and universalizing human dignity and equality by increasing gender justice. Every global problem has a gender dimension. What education for peace must undertake is the facilitation of the learning that will enable people to understand that war and other forms of physical, economic, political, ecological and gender violence are not on the same order as natural disasters. These are not inevitable eventualities to be prepared for; these are the consequences of human will and intent, and can be avoided, even eliminated entirely, if human will and intent so desire. We can prepare for peace as intentionally and systematically as we prepare for potential disaster" (Reardon, 2001 p. 111-114).

Review of Previous Literature

The Role of Peace Education in Fostering Peace and Unity in Nigeria: According to a peace education writer "Education is the instrument for uniting kingdoms or nations, bringing human beings closely together". In many parts of the world civil society suffers because of the situation of violent conflicts and wars. It now becomes necessary to recognize the crucial role of education in building a culture of peace, unity and condemning a situation where education is undermined in order to attack democracy and tolerance. A culture of peace and non-violence has been a norm and practice in Nigeria since pre First World War period and continued till date. This culture advocates for fundamental human rights, social justice, democracy, literacy, respect and dignity for all, international solidarity, respect for the right of workers, right of children, gender equality, cultural identity, indigenous peoples minorities rights and preservation of the natural environment (Okediji, 2015). Education is a key tool in combating poverty, in promoting peace, social justice, human rights, democracy, cultural diversity and environmental awareness, education for peace implies an active concept of peace through values, life skills and knowledge in a spirit of quality, respect. Empathy, understanding and mutual appreciation among individuals, groups and nations.

"The educational action for promoting the concept of peace concern the contents of education and training, educational resource and material, school and university life, initial and ongoing training for teachers, research, and ongoing training for young people and adults."

A culture of peace must take root in the classroom from an early age. It must continue to reflect in the curricula at secondary and tertiary education. More still the skills for peace and non—violence can only be learned and perfected through practice. Active listening, dialogue, mediation and co-operative learning are delicate skills to develop. This is education in the widest sense; it is a dynamic, long term process, a life time experience. It involves providing both children and adults with an understanding of and respect for universal values and rights it requires participation at all levels, family school, places of work, news rooms, playgrounds, and the community as well as nation. Peace education are taught in the school lessons to involve relevance to the immediate environment empowering individuals to achieve a just society in which all human rights of every citizen is valued and respected. This is in line with the Nigerian education philosophy and objectives which states that "2,000-year of culture of peace and Olympic truce manifesto was developed for the above teaching violence in schools woman involvement in peace building policy." The culture of peace was extended to all learners including refugees of war and immigrants children, children of minorities and disabled with the objectives of promoting equal opportunities through education (Okediji, 2015).

Actors in Peace Education

The State: The state is a critical actor in the use of peace education in post conflict. The Nigeria government in 2007 through her agency, Nigerian Educational Research and Development Council (NERDC) revised the nation's educational curricula to include peace and conflict issues,

gender issues among other contemporary issues in the current Basic Education Curriculum of Social studies.

The Media: According to Koven (2004) journalism does not need justification for its existence. Its service to society is justification in itself. Journalism can not only help to distribute information but also counter hate-speech and create an environment of balanced opinions, an information equilibrium. For the media it can be problematic to find a balance between preventing harm caused by speech and protecting individual expression. Being able to find this balance, however is important especially in conflict situations. Responsible journalism does not just re-publish press releases but is truly concerned with a truthful, balanced and fair account of events. In order to achieve this journalists have to stay clear of judgemental representations and describe reality without embellishment. Deutsche Welle – Global Media Forum (2009) reports that if democracy is to work properly, society needs access to news and information; analysis of the status quo, debate, practical information and exchange as well as entertainment are needed and provided by the media. The definition of conflict and defining conflict areas is not easy and no two places are alike. Journalists need to know what they can expect on sight in order to define the objectives of their project. In case of a crisis or a conflict, the international media can attract worldwide attention. The mass media is a pervasive part of daily life especially in industrialised countries and thus able to shine a light on conflicts anywhere in the world. Since most armed conflicts these days have governmental and not territorial reasons; the parties are often concerned with making sure that the majority of people are on “their” side, which bears a lot of potential for misrepresenting facts and trying to seize control over the distribution of information. For this very reason the intervention of unbiased and free global media is important not only for the world public but also for the people directly affected. The number of conflicts, however, that gets international attention is small; therefore local media is vital in this context (United Nations Office for West Africa, 2005).

Broadcasting news by using community radios can help reach people in different areas, even with different languages more easily. This way people can be addressed directly and their own personal experiences and lives can be incorporated much better, than with foreign media. The danger of manipulation and inflammation of ethnic tensions, however, cannot be ignored. Another advantage of local media, especially radio is that in border areas it is possible to convey peace messages to passing fighters and refugees alike (United Nations Office for West Africa, 2005). Democratic media structures need more than this; it is vital that the use of information within a society is not solemnly passive but that the population gets actively involved in creating content and broadcasting it (Deutsche Welle – Global Media Forum, 2008). Internal conflicts do not occur spontaneously but tend to have a history. Local media usually have a deeper understanding of the existing political structures, the participants of the conflict as well as the changes preceding the outbreak of violence. The media can therefore not only influence society before the conflict by recognising and properly addressing the issue but also afterwards. Unlike international media covering conflicts, local media are a recognized part of society with the ability to accelerate and magnify fears or reduce them. One should not forget that journalism can play a role in escalating conflicts, which also demonstrates the potential for positive purposes.

The media have the power to defuse tensions before they even reach a critical point and keep a critical eye on government, opposition and society. By supplying credible information and reaching a large audience, the media help in managing conflicts and promote democratic principles. In the aftermath of a conflict, reconciliation and societal development can be encouraged as well (Westphal, 2004). A measure of peace-building can be enhanced by peace journalism. Peace journalists try to uncover the causes behind a conflict and true goals of all participants while making sure to humanise all victims of the conflict. The journalists don't try to exploit the loss and suffering but make sure that the reporting is balanced and also demonstrate how easily news can be manipulated. Part of the ethical guidelines for this kind of reporting is to bring out people that use peaceful measures and speak out against war and violence and document the suffering and loss on all sides. Possible solutions and trying to prevent further escalation of the conflict are at the centre of peace journalism as well. A suggested framework used by peace-building media can employ different strategies such as (1) Conflict-sensitive and peace journalism; (2) Peace-promoting entertainment media; (3) Media regulation to prevent incitement of violence, but also (4) Peace-promoting citizen media (Himel Farb and Chabalowski, 2008).

Media and journalism can be a great assistance in conflict management and peace building. However, the power they have is also limited, as they will never be able to eliminate armed conflicts altogether. The media can be a good tool in a healthy and functioning environment but more is needed than ethical and responsible reporting to ensure lasting peace and safety. The role of the media is twofold: on the one hand, the media report and reflect on pressing issues and can help to question established concepts and ideas. On the other hand, they can be used for propaganda purposes and instead of revealing truths, try to cover things up and by this curtail people's freedom and right to information. Regardless, the potential of the media in conflict and post-conflict situations remains a net positive, and has been sadly underutilized to this point in time.

Target group for Peace Education

The Youth: Harvey (2010) points out that the entitlement and right of youths to education in conflict and post-conflict settings is well founded in international laws, including the Convention on Rights of Children and a number of United Nations Security Council Resolutions. For example, Article 26 of the 1948 Universal Declaration of Human Rights states that everyone has the right to education; congruently, the 1949 Fourth Geneva Convention Relative to the Protection of Civilian Persons During Times of War declares that education is to be facilitated in all circumstances for children under fifteen, including orphans and those children separated from their families as a result of war (UNHCR, 1949). In other words, as proclaimed by current UN protocol, education is a basic human right at all times and anywhere, including in times of disaster, conflict, and in post-conflict zones. Highlighting the importance of education in armed conflict, Graça Machel's Report [on *Impact of Armed Conflict on Children* called for educational activity to be established as a priority for humanitarian assistance (Machel, 1996). According to Richmond (2008) peace education through peacekeeping carries within it the core values of resistance to war and violence.

When children learn how to resist violence, it is often implied that they are also in fact maintaining peace. Meanwhile, Bickmore (2011) writes that peace education through peacemaking includes both intervention and problem-solving skills, which are essential in resolving disputes as they arise. The knowledge that children acquire often includes negotiation, mediation, and third-party intervention so as to be in the position to mitigate conflict nonviolently when it arises at the local level. Peace education could be defined as an interdisciplinary area of education whose goal is non-institutionalized teaching about peace and for peace. The aim of peace education is to assist students to acquire skills for non-violent conflicts resolution and to reinforce these skills for promotion of the values of peace. It is important to stress here that unlike conflict resolution which is retroactive, that is trying to solve a conflict after it has already occurred. Peace education has a more proactive approach. Its aim is to prevent a conflict in advance or rather to educate individuals and societies for a peace tolerance, unity, equality, respect for individual and societal differences and social justice.

However according to Hadiza (2008) peace education is an investment in the younger generations, and attests to the fact that by educating younger minds in the virtue of peace, the skills of conflict analysis and management, identification of conflict and sources of conflict etc. a more peaceable future could be secured for humanity. This has makes the children and the youth as critical focal point in peace education.

Traditional, Religious leaders Rural and Urban Dwellers:

Traditional and Religious leaders play a critical role in peacebuilding but in some cases lack requisite knowledge on workable mechanisms. A continuous teaching of these category of personalities in Nigeria will help in enlightenment and knowledge impact on the citizenry. When the local dwellers' ways of truth, ways of knowing, and ways of doing are excluded from the very peacebuilding efforts that should help them in the first place, the very concept of fostering harmony is impeded. Therefore, as a means to strengthen future peace education mechanisms, it would be advisable that peace education frameworks take into account how peace and reconciliation efforts within traditional settings could engender within the pupils the ethos of a culture of peace as way of genuine reconciliation and lasting peace (Vohn, 2015).

Critical Components of Peace Education and peacebuilding activities in a post-conflict situation

Justice and Reconciliation

Justice and order are important aspects of peacebuilding in a post-conflict situation where there is a need to end violence, disarm combatants, restore the rule of law, and deal with the perpet perpetrators of war crimes and other human rights abuses. The need to overcome or transform the enmities developed during a violent conflict and "build bridges between ordinary people" suggests a need for reconciliation. This paper is concerned with the challenges and dilemmas of meeting these human needs for justice and reconciliation in the aftermath of violent conflict. Justice and reconciliation have often been seen as competing objectives in the process of making and building peace. In the interests of reaching a settlement, alleged perpetrators of human rights abuses have been included in the negotiations (Betram, 1995).

As outlined by Lederach, socioeconomic justice is also critical to peace. He identifies what he calls the "justice gap" in peacebuilding: "we have not adequately developed a peace-building framework that reduces direct violence and produces social and economic justice" (Lederach, 1999). As a result, he advocates a broadening of our understanding of peacebuilding to include conflict transformation, restorative justice and socioeconomic development. Mani similarly advocates three categories of justice which are necessary for reconciliation and peacebuilding: legal justice, rectifying justice and social justice (Mani, 1998). When people have been wronged they express a desire for justice, which can be interpreted as a human need to feel a sense of justice. But what type of justice is necessary varies with individual circumstances and predispositions, the type of wrong and the local context. To state the obvious, different people have different priorities and needs in relation to justice. Similarly, people have different priorities in relation to reconciliation. For some people an apology is a critical first step, while for others forgiveness and even reconciliation may be possible without such acknowledgement of the harm perpetrated. Whether or not justice is required for reconciliation is a matter of some debate, and different people will regard different types of justice as more relevant for reconciliation. An undertaking to avoid the harmful acts of the past and build a new relationship built on trust and respect is another step which is normally seen as essential to the reconciliation process. Table 2 identifies some of the components of reconciliation (Boris, 1997).

Cooperation: As a quality of the relationship among parties, peace is not a static state—rather it is a dynamic process that increases or decreases with the actions of each involved party. The long-term maintenance of peace requires that members of the disputing groups interact with each other, get to know each other, work together to achieve mutual goals, and develop a joint identity. In doing so, conflicts will arise that need to be managed constructively. As the relationship lengthens, the values and attitudes necessary to maintain and deepen the peace need to be inculcated into each new generation.

Substantive Justice

- **Legal Justice:** Retributive justice (or retribution), settlement of one's accounts involving punishment or revenge.
- **Restitutive Justice** (or restitution)- recovery of losses, reparations or compensation to rectify harms.
- **Restorative Justice**- emphasis on restoring or healing relationships between conflicting parties.
- **Procedural Justice**- fair treatment in making and implementing court decisions or other outcomes.
- **Socioeconomic or Distributive Justice** - fair distribution of conditions and goods that affect individual well-being.
- **Economic Justice**- gives parties their proper share and achieves a fair outcome.
- **Social Justice**- gives parties the means to achieve social equality.
- **Symbolic Justice:** provides parties with a sense of justice by acknowledging verbally or with symbolic actions that an injustice has occurred or has been experienced, or that a party has been wronged.
- **Truth:** acknowledgement of past injustices and wrongs committed, official accounting of the past public telling of suppressed stories, listening to the pain of the other,

validation of pain and suffering, apology or repentance for harm caused (mutually).

- **Mercy:** forgiveness and letting go, ending cycle of revenge, releasing the past with its pain
- identification with the pain of the other, rituals of healing and joint sorrow.
- **Identity:** policies of inclusiveness and unity, recognition of interdependence, rediscovering the humanity of the other, replacing enmity and animosity with mutual acceptance and respect accepting the other's identity and autonomy.
- **Recommitment:** commitment to risk and trust, genuine commitment to change behaviour assurance that hurtful actions will not be repeated: anticipation of mutual security.
- **Peace:** ending of violence and destructive conflict, security, sustainability, inner calm and tranquility
- **Reconciliation:** to be friends again after an estrangement, transformation of relationship restoration of broken relationships to create community again returning to peace, cooperation and harmony after a conflict, values the justice which restores community rather than justice which destroys it conflict resolution with more profound implications (Lamboume, 2004).

Mainstreaming Peace Education Programmes: A number of peace education programmes have been initiated, with mainstreaming as the goal, in ethnically/religiously linked post-conflict environments. Afghanistan, Angola, Burundi, Cambodia, the Democratic Republic of Congo, El Salvador, Ethiopia, Guatemala, Honduras, Lebanon, Liberia, Mozambique, Nepal, Nicaragua, Nigeria, Northern Ireland, Pakistan, Rwanda, Sierra Leone, Sri Lanka, Somalia, Sudan, and the former Yugoslavia are examples of these (Alan and Alan, 1996).

Peace Education and Post Conflict Peacebuilding: It is common, therefore, in countries that have been affected by conflict to point to a role for education in promoting longer-term reconciliation as a means of preventing recurrence of violent conflict. This underlines the fact that peace is often insecure, relapses are frequent and that the main purpose of education interventions at any stage in such cycles is to promote a peacebuilding trajectory (Cole, 2007). In conflict-affected situations, education is also about more than service delivery because it is a means of socialization and identity development through the transmission of knowledge, skills, values and attitudes across generations. Education may therefore be a driver of conflict (fuelling grievances, stereotypes, xenophobia and other antagonisms),² but can also be a way of contributing to 'conflict transformation' and 'peacebuilding'.

Challenges of Peace Education and Post Conflict Peacebuilding: Post-conflict peacebuilding is evidently not a simple process. There are significant limitations and complications that need to be addressed, including political and resource constraints, lack of political will, and lack of capacity to implement terms of the peace agreement (Betram, 1995). The most noticeable challenges in planning and managing peace education in Nigeria secondary schools include:

Inadequate knowledge: There is inadequate knowledge about the concept of peace education as well as its aims and

objectives by both the policy makers, members of the general public and government. In other words, there is limited expertise and capacity for peace education available in most parts of the country. Baldo and Fumiss (1998) support this. In their words, peace education is most effective when the skills and knowledge of peace and conflict resolution are learned and known by the planners as well as the implementers. This implies that the planners give a clear picture how the programme will be conducted and how it will be modeled by the school in which students are taught. Of course, school managers and teachers are the key actors in the implementation of these and so, they cannot give what they do not have.

Lack of acceptability of the peace education concept by the government: Adeleke (2010) opines that if Nigeria government will accept peace education as it is being talked of, the rate of insecurity would have been reduced to its barest minimum and that legal or pragmatic efforts would have been in place to enforce it.

Lack of political will: There is an evident lack of political will to adopt it as part of the education policy despite the increasing appreciation of its positive impact on the psycho social behaviour of children who have already benefited from the programme.

Inadequate funds: Especially funding dedicated to peace education is a major problem. Yepwi (2007) posits that: money is an absolute crucial input of any educational system. It provides the essential purchasing power with which education acquires its human and materials inputs. With too little money, education can be helpless. With an ample supply, its problems become more manageable even though they do not vanish.

Lack of appropriate and comprehensive peace education curriculum: There is no comprehensive curriculum that can be used to suit the need of the country. A number of countries have developed peace education curriculum for schools, usually consisting of activities such as communication, cooperation, and problem solving, etc without which the objectives of peace education would not be achieved. Bar-Tal and Rosen, (2009) state that in order to achieve the objectives of peace education, a school system has to be prepared for drastic changes including setting new educational objectives, preparing new curricula, (re) writing school textbooks, developing instructional materials, and training teachers to create a school climate that is conducive to peace education.

Reluctance of parents: Parents and guardians are often reluctant to support their children and wards to actively participate in peace education programme and activities. Socialization begins at home and nurtured by the school. Deutsch (1993) argued that besides the school the family is another most important institution that influences children's concepts of hate and love. He argued that a cooperative learning environment, conflict management initiative, the constructive use of controversy, and establishment of resolution dispute centers in the family and schools will enhance a constructive relationship which will ultimately help prepare children to live in a peaceful world.

Use of Wrong Methodologies in Schools: The methodologies currently used in formal learning in schools contrast with the peace education approach and tools which place more emphasis on learning, critical inquiry and discovery method

than competition learning approach. Abida, (2013) opined that it is the responsibility of every teacher to introduce experience-based learning, group work, and discussion methods in classroom lessons. Teachers should not dominate the teaching-learning situation, but rather promote an open atmosphere for discussion in which students feel free to participate. Student should learn to take up independent viewpoints and to make a contribution towards solving problems and resolving conflicts situations. Teachers thus take the role of facilitator of learning, rather than the transmitter of knowledge. These methods, if carefully followed, will foster peace education at the secondary school level.

Non Prioritization of Peace Education: The basic and primary needs of man in the society for survival today are food, water and shelter. It is said that a hungry man is an angry man. When these needs are not met peace education would suffer defeat. Salomon (2002) opined that to be able to live in a peaceful and non-violent life, an individual must first have his basic survival needs met. This implies that peace education is possible if the poverty level of Nigerian is alleviated. According to him, it is one of the first step to creating a culture of peace and non-violence. For this to be possible, collaborative effort of everyone is paramount to contribute a small amount of their time and resources to the cause of alleviating the poverty of others so that there would be a drastic change in the number of impoverished people in our society.

Recommendations: Peace education is the critical tool in maintenance of peace and stability in a society. Therefore Nigeria should make peace education a compulsory subject and course in institutions of learning across board. They should be a robust curriculum for the subject and course to fit in the various typology of institutions in Nigeria. Security of lives and property cannot be spurned as such, there should be workable legal and institutional framework for peace education in Nigeria. Nigeria government should make adequate budget backed by political will for appropriation for implementation of peace education across all cadre of schools in Nigeria.

Conclusion

Peacebuilding is reliant on peace education as it is the mechanism with enlightens the citizenry of the necessity for peaceful co-existence. Nigeria stands to reduce incidences of conflict and violence when peace education is prioritized. The implementation of peace education in Nigeria will bring positive relationship, culture of tolerance, non-violence and dialogue. It will ensure that conflict resolution procedures become internalized among children/students as an automatic habit.

REFERENCES

- Abida, B. 2013. The concept and perception of peace education. in Gilgit Batista Pakistan: A comparative case study. <http://www.review.upeace.org/index.cfm?opcion=0&>
- Adigun, A. & Isma'il A. 2006. *Introductory lectures on research methodology*.
- Alabeke, C.V.C. 2010 *Issues on historical foundations of Nigerian education system*. Owerri: Corporate impressions.
- Alan Smith and Alan Robinson, *Education for Mutual Understanding: The Initial Statutory Years* (Coleraine, Ireland: University of Ulster, 1996).
- Asika, N. 2009. Research Methodology in Behavioural Sciences. Lagos .Longman Nigeria LTD.
- Bar-Tal, D. & Rosen, Y. 2009. Peace education in societies involved in intractable conflicts: Direct and indirect models. *Review of Educational research*, 79(2), 557-575.
- Bar-Tal, D. (Ed.). 2011. *Intergroup Conflicts and Their Resolutions: A Social Psychological Perspective*. New York: Psychology Press.
- Bertram, E. 1995. "Reinventing Governments: The Promise and Perils of United Nations Peace Building", *Journal of Conflict Resolution*, 39:3 (September 1995), pp. 387-418.
- Bickmore, K. 2011. Location, Location, Location: Restorative (Educative) Practices in Classrooms. Paper presented at *ESRC 'Restorative Approaches to Conflict in Schools'*, Seminar #4 Moray House School of Education, University of Edinburgh, Scotland, UK
- Borris, E. 1997. "Forgiveness, Social Justice and Reconciliation", A paper presented at the Fifth International Symposium on the Contribution of Psychology to Peace, University of Melbourne (July 1997).
- Burton, W.J. 1990. "Human Needs Theory" in *Conflict: Resolution and Provention* (London: Macmillan, 1990), pp. 36-48.
- Cordell, K., and Wolff, S. 2009. *Ethnic Conflict*. Cambridge: Polity Press.
- Coser, L. (n.d.). *The functions of social conflict*. New York, Free Press.
- Dauda, S. 1999. Ethnic Minority, Conflict and Violence in Tafawa Balewa area of Bauchi State. Kongo-Zaria: Tamaza Publishing Co. Ltd.
- Deutsch, M. 1993. Education for peaceful world. *American Psychologist*, 48(5), 510-517.
- Deutsche Welle – Global Media Forum (2008) *Media in Peacebuilding and Conflict Prevention*. p.59-61
- Deutsche Welle – Global Media Forum (2009) *Conflict Prevention in the Multimedia Age*. p.69
ejemplar=24&entrada=127
- Ekong, E. E. 2003. *An introduction to rural sociology (2nd.)*. Uyo, Nigeria: Dove educational publishers.
- Evans, G. 1993. *Cooperating for Peace: The Global Agenda for the 1990s and Beyond*. (Sydney: Allen & Unwin, 1993), p. 39.
- Foucault, M. 1977. *Discipline and Punish*. London, UK: Tavistock.
- Galtung, J. 1969. "Violence, Peace and Peace Research", *Journal of Peace Research*, (1969), pp. 167-191.
- Gyong, J. 2007. *The structure of communication in peace and conflict resolution, Identity, crisis and development in Africa*. (B. A. Celestine, Ed.) Lagos. Malhouse Press.
- Hadiza, I.B 2008. Peace Education and Youth development in Nigeria. A paper presented at the Society for peace studies and Practice Annual conference held at the Ladi Kwali conference Hall, Sheraton Hotels, Abuja, June 16th-18th
- Harris, I. 2012. "The Conceptual Underpinnings of Peace Education," in *Peace Education: The concept, principles and practices in the world*, ed. Gabriel Salomon and Baruch Neve (Mahwah, NJ: Lawrence Erlbaum, 2012), 15-26.
- Harris, I. M. & Morrison, M. L. (Eds.) 2003. *Peace Education* (2nd ed.). Jefferson: McFarland & Company, Inc., Publishers.

- Harvey, R. 2010. *Children and Armed Conflict. A Guide to International Humanitarian and Human Rights Laws*. International Bureau for Children's Rights Annual Report. Retrieved from: <http://www.crin.org/en/library/publications/children-and-armed-conflict-guide-international-humanitarian-and-human-rights>
- Himelfarb, S. and Chabalowski, M. 2008. *Media, Conflict Prevention and Peacebuilding: Mapping the Edges*. United States Institute for Peace. URL: <http://www.usip.org/resources/media-conflict-prevention-and-peacebuilding-mapping-edges>
- John Paul Lederach, J. P. 1999. "The Challenge of the 21st Century: Justpeace" in *People Building Peace: 35 Inspiring Stories from Around the World* (Utrecht: European Centre for Conflict Prevention, 1999), p. 32.
- Johnson, D. W. and Johnson, R. T. 2006. Peace education for consensual peace: the essential role of conflict resolution.
- Koven, R. (2004). *An Antidote to Hate Speech: Journalism, Pure and Simple*.
- Lambourne, W. 2004. Post-Conflict Peacebuilding: Meeting Human Needs for Justice and Reconciliation. *Peace, Conflict and Development – Issue Four, April 2004* ISSN: 1742-0601.
- Lederach, J. P. 2000. "Journey from Resolution to Transformative Peacebuilding" in Cynthia Sampson & John Paul Lederach (eds), *From the Ground Up: Mennonite Contributions to International Peacebuilding* (Oxford/New York: Oxford University Press, 2000), pp. 45-55.
- Liklider, R. 1995. "The Consequences of Negotiated Settlements in Civil Wars, 1945-1993", *American Political Science Review*, 89:3 (September 1995), pp. 685-687.
- Mani, R. 1998. "Conflict Resolution, Justice and the Law: Rebuilding the Rule of Law in the Aftermath of Complex Political Emergencies", *International Peacekeeping*, 5:3 (Autumn 1998), pp. 5-8.;
- Mishra L. 2014. Pre-service teacher training in peace education, *Journal of Peace Development and Studies*. Retrieved from www.academicjournals.org/ijpds/pdf/Pdf2011 on 25 December 2012.
- Mitchell, C.R. 1981. *The Structure of International Conflict*, Macmillan Press.
- Okediji, H. 2015. *The Role of Education in Fostering Peace and Unity in Nigeria Between 1914 and 1938*, Ministry of Education, Secretariat, Ibadan, Oyo State, Nigeria, History Research, July-Sep., 2015, Vol. 5, No. 3, 156-168 doi: 10.17265/2159-550X/2015.03.003.
- Otite, O., & Albert, O. I. 1999. "On conflicts, Their resolution, transformation, and management." *Community conflicts in Nigeria: Management, Resolution and Transformation*. Eds. O. Otite and O. I. Albert. Ibadan, Spectrum Books Limited, 1999. print.
- Reardon, B., & Cabezudo, A. 2002. *Learning to Abolish War Model*.
- Rothstein, R. L. 1999. "Fragile Peace and its Aftermath" in *After the Peace: Resistance and Reconciliation* (Boulder, Colorado: Lynne Rienner, 1999), p. 224.
- Ryan, S. 1990. *Ethnic Conflict and International Relations* (Aldershot: Dartmouth, 1990), pp. 61-2.
- Salomon, G. 2002. The nature of peace education: Not all programs are created equal. In Salomon, G. & Nevo, B. (Eds.) *Peace education: The concept, principles and practices around the world*. Mahwah, N. J: Lawrence Erlbaum Associates, Inc.
- Spence, R. 2007. "Post-Conflict Peacebuilding", p. 145.
- UNESCO 1947. Constitution of the United Nations Education and Scientific Cultural Organization. *American Journal of International Law*, 41(1). 1-10.
- UNESCO 2005. "Peace Education: Framework for Teacher Education", India.
- United Nations Development Programme, UNDP 1994 Human Development Report. Available <http://www.unescobkk.org/rushap/programme-and-activities/human-security/culled>
- United Nations, 2004. *United Nations Development Programme: Human Development Report*. Oxford: Oxford University Press.
- United Nations Office for West Africa 2005. *UNOWA Workshop on Reporting for Peace*. p.3-5
- Vohn, M. E. 2015. *The Role of Education to Build Peace and Reconciliation in Post Conflict Setting*. George Mason University – Fairfax, Virginia June, 2015
- Wallenstein, P. 2007. *Understanding conflict resolution*. London: Sage; 2007.
- Wessells, M. 2005. Child Soldiers, Peace Education, and Postconflict Reconstruction for Peace. *Theory Into Practice* 44(4), 363-369
- Westphal, Florian 2004. *The Right Information at the Right Time*. URL: <http://unesdoc.unesco.org/images/0013/001389/138983e.pdf> page 27-29
- William, M.T. (n.d). *A paper published at the Bill Trochim's centre for social research method at the Cornell University*.