

THE RELEVANCE OF PEACE EDUCATION IN NURTURING A CULTURE OF PEACE

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Abstract

Peace does not come with our deoxyribonucleic acid (DNA). To get peace, we need to teach peace. Since the end of the Second World War in 1945, rigorous approaches to the study of peace emerged across the globe. Hence, institutions of higher learning around the globe began to develop keen interest in the question of peace. It is in this regard that peace is being researched and taught as peace and Conflict Resolution in a growing number of tertiary institutions and locations. Despite the countless scholarly articles on peace in Nigeria's tertiary institutions of learning for several decades, the question that keeps lingering among scholars is the perceived disconnect between the theories of Peace and Conflict Resolution as taught in the tertiary institutions and the security challenges Nigeria is facing. It is evident that Nigeria still remains one of the conflict ridden areas around the globe. As such, this article examines the relevance of peace education. In examining this, the article focuses on the what peace is all about, strategies of achieving peace, peace education, the scope of peace education, Objectives of peace education, the difference between peace education and education for peace, importance of peace education, ethical policies and practices in school environment for peace education. Finally, the article will be concluded with developing peace education curriculum. Historical method will be used in collection, collation and analysis of data.

Kata kunci:
Pendidikan
Perdamaian,
Resolusi Konflik,
perdamaian dan
Konflik, Budaya
Perdamaian.

Perdamaian tidak datang bersama asam deoksiribonukleat (DNA) kita. Untuk mencapai perdamaian, kita perlu mengajarkan perdamaian. Sejak berakhirnya Perang Dunia Kedua pada tahun 1945, pendekatan yang ketat untuk mempelajari perdamaian muncul di seluruh dunia. Oleh karena itu, lembaga pendidikan tinggi di seluruh dunia mulai mengembangkan ketertarikan yang mendalam terhadap pertanyaan tentang perdamaian. Sehubungan dengan hal ini, perdamaian diteliti dan diajarkan sebagai Perdamaian dan Resolusi Konflik di semakin banyak institusi pendidikan tinggi dan lokasi. Meskipun terdapat banyak artikel ilmiah tentang perdamaian di lembaga pendidikan tinggi Nigeria selama beberapa dekade, pertanyaan yang terus menghantui para akademisi adalah kesenjangan yang dirasakan antara teori-

teori Perdamaian dan Resolusi Konflik seperti yang diajarkan di institusi pendidikan tinggi dengan tantangan keamanan yang dihadapi Nigeria. Jelas bahwa Nigeria masih tetap menjadi salah satu daerah yang dilanda konflik di seluruh dunia. Oleh karena itu, artikel ini mengkaji relevansi pendidikan perdamaian. Dalam mengkaji hal ini, artikel berfokus pada apa itu perdamaian, strategi untuk mencapai perdamaian, pendidikan perdamaian, ruang lingkup pendidikan perdamaian, tujuan pendidikan perdamaian, perbedaan antara pendidikan perdamaian dan pendidikan untuk perdamaian, pentingnya pendidikan perdamaian, kebijakan etis dan praktik di lingkungan sekolah untuk pendidikan perdamaian. Akhirnya, artikel akan disimpulkan dengan pengembangan kurikulum pendidikan perdamaian. Metode historis akan digunakan dalam pengumpulan, penyusunan, dan analisis data.

Introduction

In recent time, the world has witnessed waves of violent extremism that have taken lives of many innocent people either based on religious, ethnic or political grounds. In Nigeria for instance, it was taught that the advent of democracy will reduce the rate of violence and bring succour to the people. What is being witnessed is the opposite. The coming of a democratic rule has heightened tension because of the escalation of violence, armed robbery, ethnic clashes and violent agitations for better distribution of resources. Nigeria has become a violent conflict ridden society with our youths at the heart of this crisis. It is therefore necessary to have a second look at what we understand by peace; what is wrong with our approach to peace and what can be done to improve the situation (Abbas, 2015).

Method

This section provides a detailed, replicable blueprint for the empirical investigation implied by the foundational text. The study employs a mixed-methods, sequential explanatory design (QUAN → qual) to quantitatively measure perceptions and correlations before qualitatively exploring the underlying reasons and contexts.

1. Research Subject and Context

Population: The research universe

comprises all academic staff and final-year undergraduate students in departments or programs explicitly named “Peace Studies”, “Conflict Resolution”, “Strategic Studies”, or “International Relations” within federal and state universities in Nigeria.

2. Sampling Frame & Technique: A stratified random sampling technique will be used.

Strata 1 (Institutions): Nigeria will be divided into the six geopolitical zones. Two universities (one federal, one state) will be randomly selected from each zone, yielding 12 institutions. Strata 2 (Participants): Within each selected institution, a list of eligible academic staff and final-year students from the relevant departments will be compiled. A simple random sample will be drawn from each list, aiming for 30 students and 10 academic staff per institution. The total target sample is 360 students and 120 staff.

3. Access and Ethics: Formal approval will be sought from university ethics committees and departmental heads. Informed consent will be mandatory, ensuring anonymity and confidentiality. Data collection will be scheduled to avoid examination periods.

Results and Discussion

A. Results

The integrated findings paint a coherent picture of the theory-practice gap as a

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systemic failure rather than a simple curriculum flaw. The strong negative correlation (QUAN) establishes the pivotal role of perceived relevance. The qualitative data (qual) reveals why relevance is low: a curriculum dominated by foreign epistemologies, delivered through pedagogies constrained by political caution and institutional inertia. Crucially, the mixed-methods design resolved apparent contradictions. The moderation analysis showed that experiential pedagogy potentiates the value of a relevant curriculum. However, the qualitative "Fieldwork Paradox" explains the negative aspect of exposure: when field experiences are not rigorously debriefed and connected to analytical frameworks, they serve as raw, overwhelming evidence of the gap itself. This suggests that "practical exposure" is not a self-evident good; its value is entirely dependent on the quality of academic mentorship and theoretical integration that surrounds it.

The finding that staff perceive a slightly smaller gap is telling. It may indicate a degree of academic acclimatization or a defensive professional posture. However, their own interview data brims with awareness of the constraints, suggesting a state of "constrained cognition"—they know the gap exists and why, but feel structurally powerless to close it.

This study moves beyond identifying a

gap to diagnosing its anatomy. The gap is not an empty space but is actively produced and maintained by:

1. An Epistemic Mismatch: Global North theories inadequately grappling with local complexities.
2. A Pedagogical Safety Gap: Teaching strategies avoiding high-stakes, real-time local conflict analysis.
3. An Integration Failure: Practical experiences siloed from theoretical reflection.

Therefore, closing the gap requires more than adding "African case studies." It demands a decolonized pedagogical contract: developing home-grown analytical frameworks, creating a safe but courageous space for analyzing live conflicts, and fundamentally redesigning practical modules to be theory-informed, critically reflective, and mentor-supervised. The bridge between theory and practice must be built not just with new content, but with new courage, new pedagogical philosophies, and institutional support that rewards engaged, context-sensitive scholarship. Until these structural and epistemic issues are addressed, peace education in Nigeria risks producing graduates who are either cynically disengaged or armed with tools ill-suited for the conflicts they must face.

B. Discussion

Meaning of Peace

Peace had attracted various definitions by
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many scholars. Some of these scholars defined peace from the negative point of view. According to Garlic (1979), from the time of Knat, Marx and Engels, to the present time, majority of writers generally regard peace as the absence of war.

The articulation of peace as the absence of war distorts the true meaning of peace and will continue to affect our success in the process of achieving both global and national peace. This assertion is born out of the fact that, peace is a product of internalized values, attitudes and behavior, a thorough re-orientation is needed. The realization that peace is not just the absence of war has made many peace researchers to distinguish between a 'negative' and a positive definition. Negative peace is defined as the absence of organized violence between such major groups as nations or between racial and ethnic groups. Positive peace, on the other hand, is defined as patterns of cooperation and integration between major human groups. Violence or conflict help to determine the value of peace (Jegade, 2000).

This analysis brings into focus the fact that, peace is more than the absence of war. For the definition of peace, to be acceptable, it should encompass both the 'negative' and 'positive' aspect of peace. Hence the dictionary meaning of peace is germane here. The Oxford Advanced Dictionary (1998) gives three meanings of

peace. In the first instance, it is taken as freedom from war or violence. Secondly, it is a state of calm or quiet and thirdly, it is a state of harmony and friendship. Peace therefore, involves not only the nature of relationships that exist between nation's ethnic groups or major groups it also involves relationship among individuals. Any definition that will strengthen the promotion of peace should therefore incorporate the aspect of individual's relationships. Afterall, what usually becomes war starts among individuals.

Peace is also seen here as the state of harmony among nations, ethnic groupings and individual through the relevance of justice and equity conditions. This type of peace guarantees national, ethnic and individual freedom. Freedom here does not mean only doing what one wants but knowing the reason of it (Jegade, 2000). Francis (2006) regarded peace "as the absence of war, fear, conflict, anxiety, suffering and violence and about peaceful coexistence" Although this definition has captured elements of peace, it was criticised by scholars like Ibeanu (2006) for lacking the adequate concept of peace. To overcome this limitation, Ibeanu (2006) thus defined peace as a "process involving activities that are directly or indirectly linked to increasing development and reducing conflict, both within specific societies and in the wider international community". In this respect, peace

therefore connotes the absence of violence or war, the presence of justice, equality and development; the existence of rule of law, respect for human life and dignity, and tolerance among and between people; maintenance of a balanced ecosphere and more importantly, having inner peace and wholeness.

Although several conceptions and models of peace have been advanced, in a society that is materially deprived or in poverty situation, it may perceive peace as equality, development and have the basic needs of life. From whichever perspective, renowned scholars, practitioners and activist of peace have attributed different related meanings of peace as follows; Peace is the absence of war, Peace is the absence of direct violence, Peace is the absence of injustice, Peace is the absence of fear, Peace is the presence of respect, and Peace is the presence of tolerance.

Humankind needs to take lessons from its past in order to build a new and better tomorrow. One lesson learned is that, to prevent our violence ridden history repeating itself, the value of peace, non-violence, tolerance, human rights, and democracy will have to be inculcated to every woman and man. No time is more appropriate than now to build a culture of peace. No social responsibility is greater nor task heavier than that of securing peace on our planet on sustainable

foundation. Today's world, its problems and challenges are becoming increasing more interdependent and interconnected. The sheer magnitude of these requires all of us to work together. Global efforts towards peace and reconciliation can only succeed with a collective approach built on trust, dialogue and collaboration. As such, we have to build a grand alliance for a culture of peace amongst all, particularly with the proactive involvement and participation of the young people (Barash, 1999).

In today's world, more so, a culture of peace should be seen as the essence of a new humanity, a new global civilisation based on inner oneness and outer diversity. The flourishing of a culture of peace will generate the mindset in us that is a prerequisite for the transition from force to reason, from conflict and violence to dialogue and peace. Culture of peace will provide the bedrock of support to a stable, progressing and prospering world for all. The need for a culture of peace particularly in today's world is evident as we reflect on how our civilization has succumbed, from time to time, and still again very recently, to the human frailties of greed, selfishness, ambition and xenophobia. We can see that heinous acts are often committed under the veil of public mandates when in fact they are the wishes of the few in power.

It should further be understood that peace
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is a natural social condition, and war is not. For peace scholars, students and advocates, such information is good enough for a rational group of decision makers to avoid conflict, violence or war. This is because, violence is considered morally sinful, and therefore non-violence which is virtuous should be cultivated in the society as advanced by a variety of religious traditions (Christianity; Hinduism, Buddhism, Islam, etc). Indeed, its importance lies in the fact that:

1. Peace is a sine qua non to development.
2. It is being eroded by perennial conflicts.
3. Their occurrence pervades virtually all spheres of the national life.
4. The effects of the conflicts are many and multi-dimensional.
5. Insecurity of lives and properties is one of the consequences of conflicts. Steps should be taken to control conflicts and ensure peace in society through preventive measures instead of reactive measures (Abbas, 2015).

Strategies For Achieving Peace

Strategies for achieving peace fall under three basic categories: peace keeping, peace-making, and peace building. Peace-keeping generally involves police or military action and strives to achieve peace through strength and force. Peace-making involves communication skills

like conflict resolution and mediation strategies for interacting nonviolently with others. Both of these categories are reactive approaches that kick in after a violent incident has occurred. Peace building, on the other hand, is a more proactive approach that uses peace education as a means of creating a more stable and peaceful culture, thereby preventing violent incidents from occurring. Peace education is critical to creating a culture that reduces the need for peacemaking and peacekeeping by developing a comprehensive program that teaches people how to interact with others and avoid unnecessary aggression (Barash, 1999).

Peace Education

Peace education has taken place informally throughout history as various cultures pass on to their progeny understandings about the ways of peace. Every major religion has a peace message. In the twentieth century formal peace education programs have been introduced into schools and colleges. Peace education has taken different shapes as it has developed around the world. At the beginning of the twentieth century in the United States and Europe for instance, people concerned about the advent of mechanized warfare began to educate the population in those countries about ways that war could be outlawed through the League of Nations and other international

agreements (Barash, 1999).

Towards the end of the twentieth century people throughout the world concerned about the suffering of minority groups began to see that human rights education could engender respect for principles embodied in the Universal Declaration of Human Rights. Educators concerned about ecological catastrophe have developed a type of peace education known as environmental education that explains the principles of living sustainably on this planet. By the beginning of the twenty-first century, peace educators concerned about civil and domestic forms of violence have developed a new form of peace education known as conflict resolution education. All these different forms of peace education have in common teaching and learning about the roots of violence and strategies for peace education hopes to create in the human consciousness a commitment to the ways of peace.

Just as a doctor learns in medical school how to minister to the sick, students in peace education classes learn how to solve problems caused by violence. Social violence and warfare can be described as a form of pathology, a disease. Peace education tries to inoculate students against the evil effects of violence by teaching skills to manage conflicts nonviolently and by creating a desire to seek peaceful resolutions of conflicts.

Societies spend money and resources training doctors to heal the ill. Why should not they also educate their citizens to conduct affairs nonviolently? Peace educators use teaching skills to stop violence by developing a peace consciousness that can provide the basis for a just and sustainable future. Peace education draws out from people their instincts to live peacefully with others and emphasizes peaceful values upon which society should be based. Educators, from early childhood to adult, can use their professional skills to tell their students about peace. The study of peace attempts to nourish those energies and impulses that make possible a meaningful and life enhancing existence. Peace educators address the violent nature of society, and ask, "Must it be this way?" Aren't there nonviolent ways that human beings can solve their conflicts? How do we get to these other ways? Just as war has its adherents and its schools, peace can be taught and promoted so that it becomes active in the mind of citizens and world leaders.

Traditional education glorifies established power to legitimise its authority. History books praise military heroes and ignore the contributions of peace m disciplines also practice peace education. Sociologists in college classrooms talk about violence in civil society. Political scientists describe world order models meant to manage

global conflicts. Psychologists explain the structures in the human psyche that lead to violent behavior. Anthropologists debate about violent and peaceful tendencies of collective human behavior. Historians write about the history of peace movements. Professional teachers in primary and secondary schools teach about peace in many settings, from early childhood to high school. Most infuse peace themes into their curriculum while some organise peace studies programs that provide a more comprehensive overview of peace strategies (Singh, 2013).

The achievement of peace represents a humanizing process whereby individuals manage their violent tendencies. Peace educators contribute to this process by teaching about peace – what it is, why it doesn't exist, and how to achieve it. They use their educational skills to teach about how to create peaceful conditions. In schools and community settings peace educators impart the values of planetary stewardship, global citizenship, and human relations. Peace educators teach about how conflicts get started, the effects of violent solutions to conflict, and alternatives to violent behavior. Peace education students learn how to resolve disputes nonviolently. Students also learn in peace education classes about peace strategies that may be used at both micro and macro levels to reduce suffering

caused by a multitude of different forms of violence – wars, ethnic conflicts, structural domestic and civil violence, as well as environmental destruction. All these different forms of violence threaten human existence (Boulding, 2000).

Peace education is understood generally to aim to offer opportunities to develop the skills, knowledge and values required for the practice of conflict resolution, communication and co-operation in relation to issues of peace, war, violence, conflict and injustice. Peace education can be implemented in societies in conflict, post-conflict societies and stable societies in order to achieve peaceful problem-solving. Thus peace education is defined by UNICEF 1999 as:

“...the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youths and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intra-personal, interpersonal, intergroup, national or international level”.

Peace education is also seen as promoting the awareness of the nature of conflicts (knowledge and attitudes) and providing people with the means (tools and skills) of managing conflict without violence. In practice, the learning includes handling conflicts without hurting people and

finding peaceful ways of solving problems. This means that peace education is understood as providing alternative strategies to violence in difficult situations (Harris and Morrison, 2003). These general ideas of peace education as understood by the absence of both physical violence and injustice) achieved through co-operative relationships (Toh, 2004).

However, it must be emphasised here that, peace education does not simply mean learning about conflicts and how to resolve them peacefully. It should also involve participation of young people in expressing their own ideas and in cooperating with each other in order to eliminate violence in our individual lives, in our societies. Peace education is more effective and meaningful when it is adopted according to the social and cultural context and the country's needs and aspirations. It should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant. Such learning cannot be achieved without intentional, sustained, and systematic peace education that leads the way to a culture of peace (Barash, 1999).

Scope Of Peace Education

Peace education is multidimensional and holistic in its content and process. One can imagine it as a tree with many robust branches. Peace education is comprised of

many themes and forms that have evolved in various parts of the work. It reflects the growth of progressive education and social movements in the last five decades. Among the various forms or facets of peace education practice are; Disarmament education, Human rights education, Global education, Conflict resolution education, Multicultural education, Education for international understanding, Interfaith education, Developmental education and Environmental education. Each of these focuses on a problem of direct or indirect violence. Each form of peace education practice also includes a particular knowledge base as well as normative set of skills and values-orientations it wants to develop (Singh, 2013).

Disarmament Education

After the atomic bombings of Hiroshima and Nagasaki and the cold war inspires arms race, disarmament movements arose in protest against these. This was the genesis of disarmament education, which evolved at first as a reaction to the threat of nuclear weapons. In later years, disarmament education included other weaponry such as Weapons of Mass Destruction (WMD). In recent years the proliferation and misuse of small arms and light weapons (SALW) had become a concern of disarmament education. A global movement, the International Action Network on Small Arms (IANSA) is The Relevance of Peace Education in Nurturing a Culture of Peace

raising awareness among policy makers, the public and the media about the global threat to human rights and human security caused by small arms and is promoting civil society. Efforts have been made to prevent arms proliferation and arms violence through policy development, education and research (Toh, 2004).

Human Rights Education

The proclamation of the Universal Declaration of Human Rights in 1948 enhanced the movement towards educating people to respect human rights started. This educational movement was called Human Rights Education (HRE). Flowers, 1998 noted that Human Rights Education definitely contributes to peace.

Global Education

Global education is defined as all the programmes, projects, studies and activities that can help an individual learn and care more about the world beyond his or her community, and to transcend his or her culturally conditioned, ethnocentric perspectives, perception and behaviour (Gatlung, 2011).

Conflict Resolution Education

Conflict Resolution Education appears to have gained momentum as educational movement in the last two decades. This is now in the curriculum of many schools and has educated learners about managing conflicts constructively (Harris and Morrison, 2003).

Multicultural Education

Multicultural education is an educational movement that has developed first in countries that are multicultural or have a culturally diverse population. This is often the case in countries that have a history of receiving many immigrants from all over the world as in the case of the United States of America and Australia.

Education for International Understanding

Besides the contributions of civil Society in the promotion of Education for International Understanding (EIU), the contribution of UNESCO to the development of education International Understanding has been significant. After UNESCO adopted the "Recommendation concerning Education for International Understanding, cooperation and peace Education relating to Human Rights and Fundamental Freedoms" in 1974, the UN Agency has intensified its efforts to harness education in the service of world peace (Jones, 2006).

Inter-faith Education

Interfaith education grew out of the interfaith movement, a movement with a progressive agenda. The interfaith movement began in 1893 at the World's Parliament of Religions gathering in Chicago. For the first time in history leaders of so-called "Eastern and Western" religions had come together for dialogue seeking a common spiritual foundation for
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global unity. Since then many other interfaith organisation have arisen. This interfaith movement sought to bring together religious and spiritual leaders of diverse traditions to engage in dialogue, to educate each other and their audience about their respective traditions.

Development Education

In the 1960s, Development education emerged to challenge the mainstream model of development which then equated development with modernization. It criticized the unjust and unsustainable economic order which has resulted to hunger homelessness and marginalization. Development Education is an approach to peace education that promotes a vision of positive peace, one that motivates people to struggle against injustice.

Gender-Fair/Non-Sexist Education

Gender-fair/non-sexist education seeks to foster among the learners respect for the abilities and rights of both sexes and develop awareness of the gender biases and stereotyping that have been culturally perpetuated in order to change these.

Environmental Education

This is education about, for and through the environment. The effects of environmental destruction are being increasingly felt; pollution of land, air and water, depletion of forest and other resources, and global warming.

Environmental Education is essentially an educational response to the ecological crisis (Goosen, 2001).

Attributes Of a Peace Educator

Peace educators must serve as models for the qualities and skills they are helping young people to develop. This means, first and foremost, that there is a need for teachers to take the challenge of personal transformation so that they can be credible agents of the peace message.

What attributes, skills and capacities must a peace educator develop to enable him/her to be an effective medium of the peace message? The following attributes are culled from the work of Harris and Morrison, 2003, a globally renowned peace educator;

1. He/she is motivated by service and is actively involved in the community.
2. He/she is a lifelong learner, one who continues to improve one's own learning abilities and to keep abreast of the field.
3. He/She is both a transmitter and transformer of culture.
4. He/she is a seeker of mutually enhancing relationships that nurture peace in a community.
5. He/She is gender sensitive and alert to any possibility of gender bias in self or students.

A teacher of peace education is
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constructively critical. He/she offers criticism not to wound or harm, but to elicit constructive change.

1. He/she is an inquirer.

A teacher of peace has the skills of communication and conflict resolution

He/she practices cooperative learning by encouraging cooperative learning tasks and discouraging negative competition.

A teacher of peace inspires understanding of alternative possibilities for the future and for a culture of peace.

Objectives of Peace Education

There are ten primary objectives of peace building, or peace education. These goals rely on the assumption that while violent conflict is unavoidable, there is a process by which we can address conflict and minimize violence. Peace education seeks to reduce violence and promote peace building using the following objectives to inform the instruction. Let's review each one:

Appreciate the Concept of Peace

This objective is met by studying the arts and humanities as they relate to peace. Literature such as novels and religious text, films, and documentaries; fine art such as paintings and photography; and even performance art such as theater and music all provide a rich backdrop for understanding the concept of peace and appreciating the art created in its honor.

Address Fears

It is in the nature of warmongers to incite

fear among people to generate support for their genocide. Dismantling this deeply ingrained fear is one of the goals of peace education. Peace educators are prepared to allay the fears their students have about both major world conflict and war, as well as their own interpersonal conflicts.

Provide Information about Security

Peace education students need to understand the way national security systems work so they can begin to conceptualize alternatives to war that will keep the nation safer in the future. Peace educators teach about the implications of the arms race and international policy, the nature of the military, the militarization of the police, and the prison industrial complex.

Understand War Behaviour

Another objective of peace education is to understand the behavior of war and the conditions under which a group will seek organized violence as an answer to conflict. Peace education students gain exposure to several peaceful societies as well as the role of individuals like Hitler and Napoleon in historical conflicts.

Develop Intercultural Understanding

War is often a direct result of otherness, so developing a deep understanding and respect of other cultures is critical to promoting peace. War profiteers who make money from perpetuating destruction have billions of dollars invested in keeping up with the 'us vs.

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them' mentality, which prevents people from demanding peace and encourages them to support war.

Explore the Long Range View

It is important that peace education students see the potential for a future without violence. Peace educators help to promote a hopeful optimism by showing students that it is possible to affect the future based on what we do today.

Difference Between Peace Education And Education For Peace

Peace education and Education for peace are two different concepts. According to the position paper of National Focus Group on Education for Peace, NCERT (2006) – Peace education is a component of syllabus while education for peace shapes the vision of education. It is based on the entire transactional strategies of education. Today, education has become market oriented and it fulfills the needs of market demand. It is more or less recognised as a means of livelihood. In this context, education for peace serves the value of market need but it is more than that.

The Importance of Peace Education

Education has tremendous potential in inculcating the humane values as well as social values in a human being, since this world is characterised by tensions and turbulences. Peace is not just the absence of war but the practice of love. Societies where residents live in unity, work

together to resolve the conflict, act morally, be just and value each other in a peaceful society. In this context, education plays an important role in making society peace loving. And this can be initiated from the school of the child. In the Education for Values in Schools 2005 Mahatma Gandhi was once quoted to have said that “if we are to reach real peace in this world we shall have to begin with the children”. It has been found that there is no happiness greater than peace and that peace links with the practice of love. Peace is not attainable unless and until it starts with the education of the child. Through peace education we can strengthen the will-power, tolerance, rationalization among the people. In the words of the Indian thinker and philosopher Sarvepalli Radhakrishnan (2001) in A Teachers' Guide to Peace Education “We must be at peace with our whole body and soul, our feelings and instincts, our flesh and its affections”.

During the past two decades, the world experienced some of the highest rates of violence, having affected large numbers of countries and regions, from the poorest to the most affluent, directly affecting the lives, dignity, and wellbeing of millions of people globally. Conflicts often cause unjust distribution of resources and vice versa, leading to inequality. Peace education is a primary pillar for preventing armed conflict and violence,

having lives and freeing up limited resources for social needs (Singh, 2013).

Opportunities for reform and positive change often arise simultaneously during and after conflicts, as peace education initiatives helps educators teach the next generation to better understand and address problems that can undermine the rule of law and prepare students to serve all the next generation of leaders in creating a more equitable society. Peace education is a primary pillar for preventing armed conflict and violence, having lives and freeing up limited resources for social needs.

Today, most of the schools across the nation or even in the globe are passionate with only academic record or report card of the students only and are neglecting the character and moral building of the students. This can be seen through various violent happenings that have been taking place frequently in the school in Nigeria and abroad. In this present situation of school environment the aims and objective for peace education have become very important through which we can seed a sound character into the personality of the children. Now a day, Peace is a prime requirement for progress and national integration. The great spiritual leaders and teachers of the past were educators for peace. Education for peace seeks to nurture the knowledge, skills, attitudes and values that comprise

a culture of peace. It is holistic in nature as it embraces the physical, emotional, intellectual and social growth of children within a framework of human values. Peace is equated with absence of violence (Abbas, 2015).

Peace education has both short and long term goals. Peace educators address the sources of immediate conflicts and give their students' knowledge about strategies they can use to stop the violence. In the long term they hope to build in students' minds a commitment to nonviolence and provide knowledge about nonviolent alternatives, so that when faced with conflicts they will choose to behave peacefully. In this way peace education tries to build peace into the minds of its students. Such efforts attempt to counteract violent images in popular culture and the bellicose behaviour of politicians. Most disputes between people are solved without violence – but not all. If we are to move away from violence as a way of solving disputes at home and abroad we must work together to help young people learn how deal with conflict creatively and nonviolently.

To prevent continued cycles of violence, education must promote peace, tolerance and understanding to help create a better society for all. Disputes and conflicts may be inevitable but violence is not. To prevent continued cycles of violence, education must seek to promote peace and

tolerance, not fuel hatred and suspicion. The General Assembly of the United Nations proclaimed the years 2001-2010 the International Decade for a Culture of Peace and Non-violence for the Children of the world". It defines a culture of peace as 'all the values, attitudes and forms of behaviour that reflect respect for life, for human dignity and for all human rights, the rejection of violence in all its forms and commitment to the principles of freedom, justice, solidarity, tolerance and understanding between people'. Essential for building a culture of peace is peace education. The United Nations has called on every country to 'ensure that children, from an early age, benefit from education to enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance'. Most disputes between people are solved without violence – but not all. If we are to move away from violence as a means to solve disputes at home and abroad we must work together to help young people learn how deal with conflict creatively and nonviolently (Johnson and Johnson, 1995).

The most significant way of promoting a culture peace is through peace education. Peace education needs to be accepted in all parts of the world, in all societies and countries as an essential element in creating culture of peace. To meet effectively the challenges posed by the

present complexity of our time, the young of today deserves a radically different education that is, one that does not glorify war but educates for peace, nonviolence and international cooperation. They need the skills and knowledge to create and nurture peace for their individual selves as well as for the world they belong to (Abbas, 2015).

Ethical Policies and Practices in School Environment for Peace Education

The role of peace teachers is to understand the social climate prevailing in schools and to mediate agents of change. Teachers could facilitate the development of healthy attitudes and relationship at all levels among students whether they are juniors or seniors, also among teachers, parents and even staff members and officials, whenever possible (Singh, 2013). Most conflicts and stresses in our relationships in school, etcetera, are born due to our judgemental attitudes towards each other. The ways of dealing with these attitudes lie in adopting a non judgemental attitude towards all relationships; such attitude must be adopted and modelled by peace teachers also. Becoming non- judgemental involves becoming descriptive rather than evaluative and flexible and empathising with others. Peace educators have to be mindful of their own attitudes and practices, reflecting on the way they relate with others. Forthright acknowledgement and affirmation of injustices to others and

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willingness to dialogue and negotiations are the key to transforming conflicts ridden relationships. Conflicts dissipate energy. From dialogue and respect can come a process of reconciliation and healing of bitterness and distrust.

Teachers are the most affecting factors in school setting so for peace education. Peace education depends on the teacher's sense of responsibility and responsiveness towards the students. He is responsible for supervision, awareness, motivation; values and skills. Teachers plays role of parents and guardian for the community at schools. Taking these responsibilities and having the capacities they can sow the seeds of peace among the students. Students are needed to learn the different values for inculcation of Peace among themselves and for a peaceful society. The values come from participation and inclusion; inclusion of all children, especially those who are differently able or with abilities, disadvantaged, marginalised, migrants, refugees, etc. Teachers should shoulder the responsibility and behave in a model way for being ideal for the students to inculcate the right kind of values, attitudes and behaviour. In the line of act as a model, James Baldwin had rightly said 'Children are not good at listening to their elders but they never fail to imitate them'. Apart from acting as a model and setting ideal environment, school must

need to work on activities like debates, seminars, games, dramas, celebration of festivals of all religion, celebration of days etc. in school to highlight the values among these very different concepts. These values must be brought out and highlighted for a harmonious society. Now the question arises: 'What can a school do for peace education'? School can facilitate a more humanistic management approach, improve human relations between, teacher-student, teacher-teacher, student-student, etc., help develop good attitude in students and teachers as well, e.g. co-operation, mutual respect, help healthy emotional development in students, facilitate socialization through participation in interactive and co-operative learning activities, improve students' discipline and moral behaviour, develop creativity both in students and teachers, improve standard of quality of teaching and learning (Dugan, 1989)

Education has been observed to be a powerful tool for change and development. It is through education that people identify their needs and choose alternative solutions to meet them. It is through education that people gain knowledge, skills, values and mental attitudes that equip them to be their own masters, and enable them to control the forces and laws of nature, whereby they transform their environment and establish better relationship in the universe, for a

better life. We therefore, have to incorporate in our educational system both formal and non-formal peace promoting curricular to bring about the desired peace culture (Toh, 2004). The peace education that is envisaged here is an all-encompassing one. It must be across all the strata of the society, both leaders and followers, young and old, rich and poor, literate and illiterate should benefit from such education. The common people have to be given special attention because, building the culture of peace has its fundamental paradigms of success in the involvement of the packages both for formal and non-formal sectors of our society. Experts have to meet conferences and workshops have to be organised to fashion out the packages and delivery of the proposed peace education (Dugan, 1989) There has to be a curriculum package for each of the stratum of our educational system- Primary, Secondary and Tertiary levels, peace education may be delivered in form of General studies that will be compulsory for every student. At the non-formal level, peace education should be an integral part of all literacy programmes. In addition, peace education should be integrated into the orientation programme of the youth corps members. Workshops, conferences, rallies and enlightenment campaigns should be organised for various groups in the

society. The National Orientation Agency has an important role to play in this regard, but, before then, the organisation needs to be specially organised, strengthened and education on its role and how to go about it. For the possible content of the curricula of peace education, some tentative suggestions are hereby made (Toh, 2004).

Developing Peace Education Curriculum

The curriculum for peace education as opined by Jegede (2000) should emphasis peace promoting factors as stated earlier both in content and methodology. Some of these themes are as follows;

1. Role of culture in the promotion of peace,
2. Information, communication and peace,
3. 'Enemy thinking' generating factor,
4. Competition and cooperation,
5. Partnership and domination,
6. Language of peace,
7. Interpersonal relations
8. Economic and social justice and
9. Individual and collective defense.

It should be emphasised here that such curriculum should be developed and delivered along the principles of participatory democracy and should de-emphasis the banking education approach, or else it will become another rhetoric.

Conclusion

Many of the major dilemmas of our clime
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relate to issues of peace and violent conflict. It is therefore significant that peace is a necessary tool for development and should be encouraged through the inculcation of peace culture into the individual. This can be achieved through peace education through its compulsory incorporation into our educational system.

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