

**CLIMATE CHANGE, FOOD SECURITY, NATIONAL SECURITY and  
ENVIRONMENTAL RESOURCES**

**GLOBAL ISSUES & LOCAL PERSPECTIVES**

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## **Preface**

This book adopts an exegetical approach as well as a pedagogic model, making it attractive agriculture and environmental economics teachers, professional practitioners and scholars. It is eschews pedantry and lays bars the issues in such clarity that conduces to learning. The book elaborates on contemporaneous climate change, food security, national security and environmental resources issues of global significance and at the same time, is mindful of local or national perspectives making it appealing both to international and national interests. The book explores the ways in which climate change, food security, national security and environmental resources issues are and should be presented to increase the public's stock of knowledge, increase awareness about burning issues and empower the scholars and public to engage in the participatory dialogue climate change, food security, national security and environmental resources necessary in policy making process that will stimulate increase in food production and environmental sustainability.

*Climate Change, Food Security, National Security and Environmental resources: Global issues and Local Perspectives* is organized in four parts. Part One deals with Climate Change with Six Chapters, Part Two is concerned with Food Security with Nine chapters, Part Three deals with National Security with Five Chapters, while Part Four pertains Environmental Resources, has Five Chapters.

**Ahmed Makarfi / Eteyen Nyong**

**April 2024**

## **Chapter 19**

### **Peace Education and Critical Peace Education: Eradicating Violence and Promoting Peace in Nigerian Schools**

Abdulganiy Aremu SULYMAN and Duze Daniel ALI

#### **Abstract**

This paper focuses on the importance of peace education and critical peace education as a tool for eradicating violence and sustaining peace in Nigerian schools for the peace of the wider society. Drawing on integrative review method, Galtung's theory of violence and peace, Buber's philosophy of dialogue, Taylor's multiculturalism, Page's ethical philosophy of peace education, Enoh's CALDIS (criticism, analysis, logic, dialectic, integration and speculation) and Freirean theory of critical pedagogy feature in this work. Relevant sources of literature and documents (secondary data) are employed in this work. The literature sheds light on violence, violence in schools, Nigerian schools, violence in Nigerian schools, peace and peace studies, peace education and critical peace education. Violence has been explored by many scholars from different points of view. It is classified as direct, structural and cultural. Studies have demonstrated that the three classes of violence are present in schools in general, and Nigerian schools in particular. As a result, there is need to promote peace (in schools) by fostering social justice, equal educational opportunity, quality and free healthcare services, critical thinking, critical pedagogy, multicultural understanding, positive interpersonal communication, compassion, contentment, inner peace, intellectual freedom, democracy, protection of human rights, tolerance, cosmopolitan kindness, to name but a few. All these which constitute peace may be attained through critical/peace education. Therefore, it is suggested that critical/peace education be promoted in Nigeria at the policy, curriculum, research and implementation levels with collective efforts of government, policy makers, curriculum planners, teachers, learners, parents, counsellors and researchers.

**Keywords:** violence, peace, peace education, critical peace education, Nigerian schools

## **Introduction**

The significance of this work is founded on its focus on promoting peace and eradicating violence in Nigerian schools for peaceful society. Violence is direct, structural and cultural. Direct violence involves physical and psychological attacks on individuals and groups; structural violence is concerned with injustice built into the political and economic structure of the society; while cultural violence is about traditional notions that aid direct and structural violence (Galtung, 1969). All these forms of violence occur within the school system (Smith, 2003; Harber, 2004). In order to eradicate violence in schools, peace education and the constructive criticisms that strengthen this field become necessary. This work uses integrative review method (Torraco, 2016). Integrative review method synthesizes different ideas and findings in a particular area of study in a bid to bring out new knowledge (Hajir & Kester, 2020). In this work, various views are brought into conversation and later applied for possible solutions to the problems of violence in Nigerian schools.

This work examines violence, violence in schools, Nigerian schools, and violence in Nigerian schools. Violence in Nigerian schools involves shooting, bullying, sexual harassment, kidnapping (Ogba & Igu, 2019), feelings of ethnic hostility (Harber, 1982) and little access to free education (Eliasu, 2017). Furthermore, the paper explores peace from different points of view. Peace is classified into negative and positive peace. Negative peace comes from peacekeeping, while positive peace is a product of peacemaking and peacebuilding (Galtung, 1969). Peace education, critical peace education and Nigerian schools are also discussed. Based on various theories and relevant literature, peace education and critical peace education are considered possible tools for eradicating violence and promoting peace in Nigerian schools.

Previous researchers have carried out researches on peace, peace education, critical peace education, and violence in various contexts. For instance, Naboth (2013) works on *Peace Education and National Development: A critical Appraisal*; Dupuy (2001) researches on *Education for peace: building peace and transforming armed conflict through education systems*; Cremin and Guilherme (2016) research into *Violence in Schools: Perspectives (and hope) from Galtung and Buber*. In addition, Akpan (2009) has researched on *Curbing the Global Culture of Violence in Nigerian Secondary Schools*; Harber (1982) on *Schooling and Ethnic Attitudes in*

Nigeria; Hajir and Kester (2020) wrote on *Towards a Decolonial Praxis in Critical Peace Education: Postcolonial Insights and Pedagogic Possibilities*; and Olujuwon (2007) on *The Schools Violence and Learning*. However, this study focuses on *Peace Education and Critical Peace Education: Eradicating Violence and Promoting Peace in Nigerian Schools*, employing integrative review method with particular theories, philosophies, literature and data. And none of the previous studies to the best of the researcher's knowledge has examined peace education and critical peace education using the same method, in relation to school violence in Nigeria. This is part of the gap this study intends to fill.

**Objectives of the Study:** The main purpose of this study is to analyse peace education and critical peace education as tools for overcoming violence and ensuring peace in Nigerian schools, using Integrative Review Method. While the specific objectives are as follows: to analyse violence and violence in schools; to examine Nigerian schools based on Nigeria's National Policy on Education; to explore different types of violence in Nigerian schools from the past to the recent times; to analyse peace and peace studies; to discuss peace education; to analyse critical peace education; to discuss peace education and critical peace education as efforts towards peaceful schools; and to briefly discuss how peaceful schools can promote peaceful society.

**Integrative Review Method:** Integrative review method is a method used in this study. It is a method that features synthesis of knowledge and application of results of the significant studies to practice. The steps in this methodology include: preparing the guiding questions; searching or sampling the literature; data collection, critical analysis of the studies included, discussion of results and presentation of the integrative review (Souza et al, 2010). This method is applicable to this study because the study synthesizes and applies various sources of literature (e.g. Galtung, 1969; Taylor, 1994; Page, 2004; Freire, 1970; Enoch, 2012; Buber, 2004; Zembylas & Beckerman, 2013; Torraco, 2016) and empirical studies (such as National Population Commission, 2014; Ogba, & Igu, 2019; Omisore, Afolabi, Adelekan & Arije, 2013; Eliasu, 2017). The guiding questions in this study include: Is there school violence in Nigeria? How can critical/peace education eradicate school violence in Nigeria? The data from documents such as *General assembly, UN documents* (UN, 1999), *World Directory of Peace Research and Training Institutions* (UNESCO, 2001), *Peace education in formal schools of West Africa: An*

*implementation guide* by West Africa Network for Peacebuilding (WANEP) (2012) and National Policy on Education (Federal Republic of Nigeria, 2013) were used. Based on various sources of literature, studies and data are integrated and discussed, recommendations made (under the subheading ‘peace education, critical peace education and Nigerian schools’) and conclusion drawn.

**Violence and Violence in Schools:** Galtung notes, ‘Violence is present when human beings are being influenced so that their somatic and mental realizations are below their potential realisations’ (1969, p.68). Violence is described as ‘the cause of difference between the actual and the potential, between what could have been and what is’ (p.168). Galtung argues that the level of potential realizations is the level of existence of insights and resources (Somayeh, 2018). Galtung then furthers that there is difference between direct violence and indirect violence. Direct violence can be described as physical or psychological aggression committed against an individual or group, while indirect violence comprises structural and cultural violence. Structural violence involves social injustice and inequitable treatment that harm the welfare of the people (examples of structural violence include lack of access to infrastructural facilities to those who cannot pay for the facilities). Cultural violence can be described as ideas and beliefs that aid structural and direct violence (examples cited by Cremin & Bevington, 2017 include indifference to domestic violence, or the belief that black men are more aggressive than the white men). Cultural violence goes beyond direct and structural violence as it makes them legitimate and reproduces them through generations (Galtung, 1969). Cultural and structural violence depend on each other, as social structures provide tools for cultural violence to be put into actions, and culture facilitates the persistence of structural violence. Bordreau (2011) opines, ‘violent human conflict is one of the most, if not the most, complex social phenomenon that human beings experience. In violent human conflicts especially those involving ethnic groups or entire nations, participants often possess deep convictions that frequently have bloody consequences in organized actions concerning contested geographies, historical narratives, moral grievances, religious values, or sometimes even competing cosmologies and gods’ (p.20). Brock-Utne (1989) argues that another form of violence which exists is termed ‘organised violence’. According to her, organized violence is violence caused by government or known to government but the government fails to resolve it. In addition,

Kester and Cremin (2017) identify post-structural violence, which they describe as a form of violence that well-intentioned actors in the field are complicit in sustaining and growing the violence they seek to reduce. In a bid to resolve this violence, they advocate ‘second order reflexivity’, which means reflective thinking about the field as operationalised through empirical studies and theoretical investigation in order to look into how violence is reproduced and perpetuated in the field.

Francis and Mill (2012) argue that the word violence is too strong to employ in the school context, and prefer to use the word damage as it is probably less emotive and less exaggerating. However, in this educational and peace research, word violence has been chosen as it is used in the peace studies for clarification of the term, investigation of violence in schools and to suggest possible solutions to this problem. Moreover, the word ‘Violence’ may be too strong in Francis and Mill’s culture, but not in the authors’ culture (Yoruba and Ebira – two ethnic tribes in Nigeria). Naboth (2013), a Nigerian philosopher of education, observes that Nigeria has been striving in the web of conflicts in various forms since the 1966 military coup d’état, followed by Nigerian Civil War. On the part of Dupuy (2001), after the World War II, most conflicts are intra-state and have denied about 36 million children access to primary education. Other cases of violence in the country include herdsman-farmers battles, banditry, political hooliganism aided by political leaders, drug abuse related violence, and so on. Cineas (2021) has reported that the incidence of violence that took place in Washington, DC, USA in rejection of Presidential election results which favours Joe Biden is a shocking event to the democratic world. This violence involves death, vandalism and injury

Researches reveal that violence takes place in schools. For example, Smith (2003) reported increase in student-student and student-teacher violence in schools in Europe. Portugal witnessed 14% increase between 1995 and 1998. Studies revealed that 12% students admitted to bullying in Austria, while a nationwide random survey revealed that 22% students had been sexually harassed by boys and 43% were victims of intentional damage in the Netherlands. Harber (2004) asserts that direct violence against children which includes corporal punishment is still legitimate in schools and regularly used in between one-third and one-half of all countries. Sexual abuse persists in schools in sub-Saharan Africa, Ireland, Britain and Japan. Applying Galtung’s idea to direct and

indirect violence in schools, Cremin and Guilherme (2016) define and give examples of these types of violence in schools as presented in the table below.

Different scholarly works on violence and school violence presented in this section reveal that violence exists in varying forms in the society in general and in school in particular. Thus, for peace to reign in the school and the larger society, there is need for serious interventions from teachers, learners, parents, counsellors, school administrators, government personnel, etc. One of the possibly best interventions is peace education which this paper will address in detail later.

Table 1.1. Direct, structural and cultural violence in schools

Type of Violence	Direct violence	Indirect violence	
		Structural violence	Cultural violence
Definition	Physical, psychological or verbal aggression or attack.	Violence that systematically harms or otherwise disadvantages certain individuals and groups in society.	Violence that is built into the discourses around certain groups of people, their entitlements, capabilities and relative importance.
Examples in Schools	Humiliation-based discipline practices. Bullying. Harassment. Verbal abuse. Physical abuse. Sexual abuse of children. Corporal punishment.	Social and disciplinary exclusion of students who do not conform to the normative standards of dominant social groups. Poor infrastructure and provision, lack of access to toilets, clean water, etc. Students becoming ill with stress, excessive homework and testing. Teachers becoming ill with stress and excessive workload.	Students from certain cultural groups not doing as well in school as others. Girls and some boys not having as much space to play as popular boys playing ball games. People not learning about other faiths and cultures, or the achievements of women, indigenous and black people. People not being taught things that will prolong their lives, such as appropriate sex and



Rote learning and lack of dialogue and engagement in lessons.	relationships education. Ideology and colonialism dictating an impoverished and outdated curriculum.
The reproduction of inequality in and through education.	

Source: Cremin and Guilherme (2016)

**Nigerian Schools:** Nigerian Schools are classified into Basic, Post-basic and Tertiary levels. Nigerian school education is founded on the overall philosophy of the nation. Federal Republic of Nigeria (FRN) (2013) states that overall philosophy of Nigeria is to:

- (a) live in harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom, equality and justice; and
- (b) promote inter-African solidarity, and world peace through understanding (p.1).

FRN (2013) states philosophy of education for Nigerian Schools as follows:

- a. Education is an instrument for national development and social change;
- b. education is vital for the promotion of a progressive and united Nigeria;
- c. education maximizes the creative potentials and skills of the individual and self - fulfillment and general development of the society;
- d. education is compulsory and a right of every Nigerian irrespective of gender, social status, religion, ethnic background and any peculiar individual challenges; and
- e. education is to be qualitative, comprehensive, functional and relevant to the needs of the society (p.1).

**Basic Education in Nigerian Schools:** Basic Education is the education given to children aged 0 - 15 years. It includes the Early Childhood Education (0 - 4) and 10 years of formal schooling. Early Childhood Education however is divided into ages 0 - 4 years, situated in daycare or creches, fully in the hands of private sector and social development services, whilst ages 5-6 are within the formal education sector. Basic Education which comprises 1 year of Kindergarten, 6 years of

Primary and 3 years of Junior Secondary Education is provided by government (FRN, 2013). However, it should be noted that learners at basic schools in Nigeria still pay charges such as Parent Teachers Association levy, buy books, feed themselves, etc (Eliasu, 2017). Goals of basic schooling in Nigeria include providing the child with diverse basic knowledge and skills for entrepreneurship, wealth generation and educational advancement; developing the child with patriotism, moral uprightness with ability for independent thinking, and development of manipulative skills. The curriculum for basic education comprises subjects like English Studies, Mathematics, Nigerian language, Basic Science and Technology, Religious Studies, Civic Education, Security Education, Home Economics, Agriculture, Cultural and Creative Arts, Arabic, Information Technology, Physical and Health education, French language and Social studies. The subjects are taught to realize the goals to facilitate national and individual development (FRN, 2013).

**Post-Basic Education and Career Development in Nigerian Schools:** Post-Basic Education and Career Development (PBECD) is the education children receive after a successful completion of ten years of Basic Education and passing the Basic Education Certificate Examination (BECE) and Junior Arabic and Islamic Studies Certificate Examination (JAISCE). It includes: a. Senior Secondary Education b. Higher School c. Continuing Education given in Vocational Enterprise Institutions (VEIs) to either Basic Education graduates who are not proceeding to senior secondary schools, or senior secondary graduates that are not proceeding to the tertiary level, as a means of preparing them for the world of work, wealth creation and entrepreneurship.

Among the goals or objectives of Post-Basic Education are the following:

- a. To provide holders of the Basic Education Certificate and Junior Arabic and Islamic Studies Certificate with opportunity for education of a higher level, irrespective of gender, social status, religious or ethnic background;
- b. to provide trained manpower in the applied science and technology and commerce at sub-professional grades; and
- c. to provide entrepreneurial, technical and vocational job specific skills for self-reliance, and for agricultural, industrial, commercial and economic development.

Senior Secondary Education Curriculum consists of fields of studies of Science and Mathematics, Technology, Humanities and Business Studies. Each field of study consists of various subjects. Technical and Vocational Education and Training (TVET) covers Technical Colleges, Vocational Enterprise Institutions (VEIs) and National Vocational Qualifications Framework (NVQF) with various subjects and objectives under each area. In specific, the curriculum includes subjects like English language, General Mathematics, Trade/Entrepreneurship Subject, Civic Education, Biology, Chemistry, Physics, Further Mathematics, Health Education, Agriculture, Physical Education, Computer Studies, Technical Drawing, Basic Electricity, Religious Studies, Visual Art, Accounting, and so forth (FRN, 2013).

**Tertiary Education in Nigeria:** Tertiary education is the education that takes place after post-basic education in institutions such as Universities and Inter-University centres such as the Nigerian French Language Village, Nigerian Arabic Language Village, National Institute of Nigerian Languages, and Colleges of Education, Polytechnics, Monotechnics, and other specialized institutions such as Colleges of Agriculture, Schools of Health and Technology and the National Teachers' Institute (NTI). The goals of Tertiary Education shall be to:

- a. contribute to National development through high level manpower training;
- b. provide accessible and affordable quality learning opportunities in formal and informal education in response to the needs and interests of all Nigerians;
- c. provide high quality career counselling and lifelong learning programmes that prepare students with the knowledge and skills for self-reliance and the world of work;
- d. reduce skills shortages through the production of skilled manpower relevant to the needs of the labour market;
- e. promote and encourage scholarship, entrepreneurship and community service;
- f. forge and cement national unity; and
- g. promote national and international understanding and interaction.

Tertiary education comprises University Education, Teacher Education, Technology Education and Innovation Enterprise Institutions. In the Tertiary institutions, various courses are offered. Philosophy, Medicine, Mechanical Engineering, Biochemistry, Peace and Conflict

Resolution, Guidance and Counselling in Education, and so forth. In Nigerian schools, other programmes with their goals and procedures for carrying out the activities to actualise the goals include Mass and Nomadic Education, Open and Distance Education, Special Needs Education and so forth (FRN, 2013). **Violence in Nigerian School:** Nigeria's Federal Ministry of Education (2007) in collaboration with the UNICEF establishes that the types of violence that exist in Nigeria's basic schools include physical (85%), psychological (50%), sexual (5%), gender (4%) and health-based (1%) violence. The same study examines the prevalence of violence in the northern and southern parts (both rural and urban) of Nigeria. For instance, physical violence was higher in the rural area (90%) than the urban (80%). In addition, the south records more prevalent violence than in the north; physical violence in the south (90%) while north has 79%. Psychological violence in the north is more prevalent (61%) while north records 38.7%. But sexual violence is higher in the north (4.7%) than in the north (3.2%). This violence at the societal level causes absenteeism from schools. In another

research, Ajuwon et al (2011) find that the most experienced violence is physical violence (94.4%),

**Table1.2. Violence in Nigeria. Source: Olujuwon (2007)**

followed by psychological (77.6%) and sexual violence (34.9%). Slaps (84.5%), unwanted touch of breast and buttocks (22.7%) and belittling (63.2%) are among acts of violence that take place in schools. In the research conducted by Owoaje and Ndubusi (2010), they reveal that physical

1983	Maitasine religious sect in Kano	Religious	Loss of lives and properties
1985	University of Ibadan Muslims students	Muslim students protested the location of the Christian cross, which comes directly into focus when one worship in the mosque	
1987	Students of College of Education, Kafanchan	Religious	
1988	Ahmadu Bello University Students	Religious	More than 200 students wounded and one killed.
1986	Adeniran Ogunsanaya College of Education students	Demonstrated against college management actions	Closure of school for months
1995	University of Calabar Students	A female students abducted in Obufa-esuk-Orok on her way to the campus	Students burned down houses in this village and police killed three students.
1994	Yaba College of Technology	Students' organized Students Union election "against" a purported directive from management not to do so.	School closure and students ejected from their hostels.
2002. feb.18th	Lagos State University	Cult clashes	Death of Tunde Salau, a final year student
2002. June 26th	University of Ado-Ekiti	Cult clashes	Many students injured
2002. June 14th	University of Nigeria	Cult Clashes	Five students died, the School Chief Security Officer also killed, his family assaulted, School closure
2002	Federal University of Tech, Akure	Protest against hike in school fees	Banning of students union, school closure
2002	Federal Polytechnic, Idah	Protest against incessant power failure	Banning of students union
2002	Teachers in Kogi State	Protest over non-payment of April and May salaries.	
2002	Secondary School students in Anambra State	Protest against the re-introduction of school fees	Elected officials reneged on electoral promises of free education

fight and bullying are common among students, and these behaviours are associated with adverse health outcomes.

Several years later, Ogburn and Igu (2019) report that hardly does a day pass without cases of violence in Nigerian schools, and these include bullying, shooting, sexual harassment, kidnapping, among others. Akpan (2009) finds that globalization brings violence, violence is one of the major causes of adolescent deaths and violence impairs teaching and learning processes in schools. Olujuwon (2007) reports that the effects of violence in Nigerian schools include inability to achieve personal and educational goals, disrupted academic programmes, fearful school environment, and many more. He suggests that eradicating violence in Nigerian schools should be collective efforts. Guidance and counselling services, security of lives and properties, parental care and supervision, researches into the roots of violence and the perpetrators' perspectives, etc are suggested as means of eradicating violence in Nigerian schools. In addition, Omisore, et al (2013) submits that respondents from public schools assault other students and staff more than their colleagues in private schools in Nigeria (24.7% and 9.7% against 12.9% and 6.5% respectively). The commonest violence prevention strategy in both schools is punishment for violence. National Population Commission (2019) reports school related gender based violence (SRGBV) against Nigerian children through violence against children survey (VACS). Mejuini and Obilade (2012) find that 23 percent of university students have experienced SRGBV while Iliyasu et. al. report a higher prevalence (58.8%). In their research, Smiley et al (2021) find that physical, sexual and emotional violence on children causes reduced learning, dropping out of school and feeling of insecurity in their movement to and from school. They stress that sexual violence can make children to marry early and have little interest in attending schools. Momodu (2013) notes that the growing culture of violence in Nigerian secondary schools has increasing negative consequences on the teaching and learning processes. The consequences include poor academic performance, low staff productivity, tensions, broken social relationship, and high prevalence of students and staff's turnover. In 2024, United Nations Children's Fund (UNICEF) reported that the recent violent attacks have destabilized Nigerian education to the extent that more than 1.3 million children have their learning disrupted. The UNICEF also reported that only 6000 schools attain 43% of the minimum safety standard in Nigeria.

In addition, it is well known that education in Nigeria is free to a very little extent (Eliasu, 2017), and this has resulted in lack of access to education especially tertiary education. Eliasu also establishes that Nigerian education promotes academic freedom (through which critical reasoning may be enhanced), moral development (whose subset is peace development), and problem-solving though to a little extent. In addition, most primary and secondary schools in Nigeria do not have good healthcare, experience violent cultism which leads to murder and injury, poor pension and gratuity to the retired teachers, lack of peace education or peace studies as a separate subject in basic and post-basic schools, porous security in schools, and the use of non-experts for teaching various subjects which may affect the quality of teaching and learning. More, research thesis supervision involves unnecessary delay, verbal attacks, inadequate guidance by the supervisor, illegitimate monetary request from supervisor, etc in Nigerian institutions. These are observable instances of structural violence in Nigeria.

In 1982, Harber carries out a study in a Nigerian school and finds out the learners have strong preferences for their ethnic heroes and areas, and feelings of ethnic hostility still exist while schooling seems to have helped the learners only to a little extent in resolving this ethnic problematic relationship. One may ask if there has been a positive change in the relationships between different members of ethnic groups in Nigerian schools, since Harber researched into this more than three decades ago. To the best of the writer's knowledge in this paper, much research has not been conducted in this area. However, it can be argued that various ethnic conflicts disrupting peace of Nigerian society can result in the learners' hostile behavior towards other learners who are not of their tribe since they are all aware of this conflict at the societal level. There is need for future researchers to delve into the cultural and ethnic violence in Nigerian schools since there is dearth of data in the area.

**Peace and Peace Studies:** Peace has many meanings to different people (Harris, 2004; UNESCO, 2001). Harris (2004) asserts that peace can be understood as peace treaty, ceasefire or a balance of power at international levels. Sociologists assert that intercultural peace involves interfaith dialogue, multicultural communication, and so forth. Peace within civic society has to do with full employment, affordable housing, ready access to healthcare, quality education and legal justice. Psychologists concern themselves with interpersonal conflict, so they study and encourage positive

interpersonal communication skills for resolving differences. Environmentalists focus on sustainable practices of native cultures which have been existing for thousands of years.

Galtung (1969) analyses positive peace and negative peace in relation to violence. Negative peace is attained by stopping direct violence or war, but without overcoming cultural and structural violence which may be the roots of direct violence. Positive peace involves absence of direct violence and presence of positive conditions in which factors responsible for violence (physical, cultural and structural) are eliminated, and this requires application of efficient democratic relationships and structures that have potential to resolve the violence in a just and constructive manner (Cremin, et al, 2012). These positive conditions include social justice, harmony (Cremin & Bevington, 2017), happiness, health, content and good economy, freedom for expression, creativity, and support for personal growth (UNESCO, 2001). UNESCO further classifies peace into three as follows:

Inner Peace: ‘includes harmony and peace with oneself, good health, absence of inner conflict, joy, sense of freedom, insight, spiritual peace, feelings of kindness, compassion, content and appreciation of art’.

Social Peace: ‘looks at peace between human beings, harmony arising at human relationships at all levels, conflict reconciliation and resolution, love, friendship, unity, mutual understanding, acceptance, cooperation, brotherhood, tolerance of differences, democracy, community building, human rights and morality’.

Peace with Nature: ‘entails harmony with natural environment and mother earth’.

Many philosophers understand peace as natural, original and divine state of the human world where humans lived a simple, clean, peaceful, austere, free and content life. That is, peace is a state of perfection, God’s kingdom on earth. St. Augustine, in Sabine and Thorson (2003), Zwitter and Hoelzl (2014) explain two cities. First, the city of God established on complete heavenly peace and spiritual salvation; second, earthly city of man built on the greedy impulses, which is corrupt. Rousseau cited in Sabine and Thorson (2003), asserts that a peaceful original man’s world was the one in which the humans had no or few desires, lived as free and gentle beings, and are void of greed. However, this pure, simple and peaceful state of man later turned



corrupted by his greed, and as a result, he waged war on the fellow human beings to possess their properties. It can be argued that this is applicable to Europeans who visited Africa, enslaved the latter, controlled their lands, exploited the Africans' resources.

Contrary to the standpoint of Rousseau and St. Augustine, Thomas Hobbes in Sabine and Thorson (2003), thinks that the state of nature was originally filled with violence, conflict and wars, in which murder, short lifespan, misery featured. For peaceful coexistence, humans agreed to establish a social contract in which a Leviathan, a powerful force then ruled for a more peaceful and orderly life. In the social domain, Plato argues that justice is the basis for peaceful social life (harmony). He opines that justice is allowing individual members of the society to serve the state in the areas of their expertise and natural talent. He adds that three functions are necessary to achieve harmony. These functions or areas of service are production, security and governance (Wogu, et al., 2016).

In addition, Galtung (1969) explains the meaning of three concepts derived from the concept of peace. These concepts are *peacekeeping*, *peacemaking* and *peacebuilding*. Peacekeeping is aversion of direct violence, without dealing with its roots. This means peacekeeping is connected to negative peace. Peacemaking involves resolving conflicts between the parties involved, by providing the needed conditions for dialogue. While peacebuilding involves resolution of cultural and structural violence for sustainable peace. Bickmore (2011) described peacebuilding as a process of democratisation, inclusion of management of social conflict and human needs. Both peacemaking and peacebuilding are related to positive peace. UN (2016) recommends that peacekeeping, peacemaking and peacebuilding are used together in order to address conflict and prevent it from recurring. Bickmore (2011) shows that schools tend to encourage peacekeeping through security measures such as CCTV, security operatives and metal detectors at the expense of peacemaking approaches such as peer mediation, and peace building by engaging students in dialogue in the controversial issues. Absence of teacher training, fear of diversity and the need to succeed brilliantly in high stakes testing have undermined peacemaking and peacebuilding initiatives. Gur-Ze'ev (2011) argues that in the absence of peacemaking and peacebuilding, peacekeeping becomes violent since it does not address the roots of direct violence which are cultural and structural. Dietrich (2012) has refuted the Western dominant moral and

modern concept of peace as not thorough, potentially violent, and because it claims that there is only one peace, one justice and one truth in the world, and disregards the notions of peace of non-Western traditions, and ways of knowing. Dietrich identifies five peaces. They are energetic peace; moral peace; modern peace; postmodern peace; and trans-rational peace. Moral, modern and postmodern peaces can be found in the Western world where peace is interpreted as absence of war and this is in line with warrior ethics, fear and insecurity; while energetic peace is found in the ancient traditions of Tao and Tantra in the global East and South. Cremin (2016) clarifies:

Tao and Tantra aim to free the mind from the games of the intellect, and the illusion and disconnections that undermine peace. They use a human being's physical, psychic, intellectual and spiritual capacities to experience connection between the inner and the outer world of the body and the cosmos. Tantric metaphysics, whether in the Hindu or Buddhist traditions unite all dualities or polarities. It is assumed that the universe is formed by the polarity of active and passive, female and male, Shakti and Shiva. The energy that flows between them is life.

Murithi (2012) posits that African tradition such as Ubuntu, meaning group solidarity, preserves harmony, promotes peace and fosters humanity in the society. This tradition can be found among Bantu languages of East, Central and Southern Africa.

Buber's (2004) philosophy of dialogue, in *I and Thou*, explains kinds of human relations. Buber argues that human beings:

- a. are relational beings;
- b. relate with other humans, world or God;
- c. possess dual attitude towards other humans, world or God, and the attitude is captured in the basic words, I-Thou (*Ich-Du*) and I-It (*Ich-Es*).

I-Thou relation involves seeing the Other as a worthwhile person who needs to be treated well with peace and love; while I-It relation means treating the Other as an object, a means to an end. Cremin and Guilherme (2016) explain that there is need for 'epistemological shift', that is, ability to change from I-It to I-Thou in relating with people in the society. This will enhance peacemaking and peacebuilding (by addressing indirect violence) rather than peacekeeping in which I-It relation

exists in form of application of force to avert direct violence. This can be promoted in schools in general and Nigerian schools in particular.

**Peace Education:** The origin of peace education has been traced to Johan Galtung, the Norwegian scholar and one of the founding members of International Peace Research Association. Other scholars have traced it to Comenius (1642/1969), the Czech educationist, who opined that peace could be attained through knowledge shared universally; and to Immanuel Kant (1795/1970) who argues in his essay *Perpetual Peace* that violence could be controlled by checks and balances of law through courts, trials and jails, thus advocating peace through justice. Buddha, Baha'ulla and Jesus Christ have been seen as origin of peace education (Harris, 2002 cited in Cremin & Guilherme, 2016). Beyond these figures seen as origins of peace education, peace education and all peace activities have history in every traditional society since the members of each society devise various means to foster sustainable peace in their various families, communities and the larger societies. Their peace culture is transmitted from one generation to another, and this could be regarded as peace education in each traditional society. For example, Yoruba, ethnic tribe in Southwestern Nigeria and other parts of West Africa employ communitarian democratic dialogue in keeping, making and building peace among family members, cities and villages, with traditional rulers, elders as the leaders of peace meeting. Adeyemi and Salawudeen (2014) argue that Yoruba people have indigenous proverbs that have a place in peace education as these proverbs are applicable to solving societal problems such as youth restiveness, ethno-religious crises, urban decay and high rate of crimes that disrupt peace. One of these proverbs is 'Aki gbo lu u lenu agba', meaning "We must not hear 'beat him' in the mouths of the elders". This means that the elders must always promote peace through their teachings and actions.

Peace education focuses on facilitating the construction of a just, equitable and peaceful world (Bajaj & Hanzopoulos, 2016). It also focuses on increasing tolerance, decreasing prejudice, and alter the view of self and the other (Bar-Tal, 2002). Galtung (1969) advocates that peace education should be responsible for eradicating direct, structural and cultural violence. Other scholars of peace education that support this view include Bajaj (2008); Harris and Morrison (2013) and Reardon (2001). Also, Page (2008) is of the opinion that definitions of peace education should not be based on the meaning of peace as only absence of direct violence because such

definitions exclude structural violence which hinders students or others from reaching their maximal potential. UNICEF (cited in Fountain, 1999, 1) describes peace education as:

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

UNESCO (2000) states, ‘Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed’. The idea of a ‘culture of peace’ has been outlined in the United Nations General Assembly Resolution 53/243 of September, 1999, under the title ‘Declaration and Programme of Action on a Culture of Peace’. Since building a culture of peace requires positive change in the attitude and behaviours of people, United Nations identifies education as a tool for actualizing this important aspiration (United Nations, 1999). Former Director, UNESCO, Mayr (1999) comments on the United Nations initiative for a culture of peace, that, the initiative is to prevent violence through education for nonviolence which is lifelong and involves mass media and traditional institutions. In addition, Reardon (2012) stresses that political efficacy should be promoted through peace education in order to attain a responsible global citizenship and realization of human rights.

There is diversity in the concept of peace education. For instance, Harris (2004) indicates that peace education is referred to as ‘development education’ in a country where poverty is the cause of violence. Through this development education, learners learn about strategies to address structural violence. In Japan, ‘A-bomb education’ is a campaign for peace education to address inhumane effects of atomic bomb attacks on Hiroshima and Nagasaki. Harris (2004) highlights five types of peace education as including international education, human rights education, development education, environmental education and conflict resolution education. Each branch or type of peace education has different theories of violence, strategies to address it and different goals it hopes to achieve.

Former Under-Secretary-General and High Representative of the United Nations, Chowdhury asserts:

The most significant way of promoting a culture of 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 a culture of peace. To meet effectively with the challenges posed by the complexity of our time, the young of today deserves a radically different education – one that does not glorify wars 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 the world they belong to (Somayeh, 2018).

Braham (2006) discloses that peace education has such themes as anti-nuclearism, international understanding, environmental responsibility, communication skills, non-violence, conflict resolution techniques, democracy, human right awareness, tolerance of diversity, co-existence, and gender equality. In addition, Murithi (2012) discusses African philosophy of Ubuntu as the ideal purposes of peace education. He describes Ubuntu peace education as a process of promoting unity of humanity, and resolving human common problems through empathy, sharing and cooperation. Both African and non-African scholars here on peace education promote peace.

West Africa Network for Peacebuilding (WANEP) (2012) states:

The West Africa sub-region continues to grapple with situations of violence that renders hostage entire communities and impedes growth and development across the sub region. While the causes of these acts of violence vary, it is evident that erosion of core social values within communities and a general lack of credible and responsible leaders to both prevent and effectively address these issues have contributed to the culture of violence that pertains... Peace education seeks to provide young people with the knowledge and skills required to ensure the promotion of positive social life skills and attitudes that will help lead to a culture of non-violence and foster social cohesion. It is an empowering process that seeks to effect change through the development of personal non-violence capacities. It adopts a multicultural approach to changing both people and their communities (p.5).

Page (2004) explores philosophical foundations of peace education. In his exploration, peace education is examined in relation to virtue ethics, consequentialist ethics, aesthetic ethics, conservative political ethics and the ethics of care. He argues that peace education is related to virtue ethics because virtue ethics is concerned with character development and this involves promoting harmonious and cooperative relationships. In other words, peace education focuses on the development of peace using nonviolent means, and peace development is subset of character development which is focus of virtue ethics. Consequentialist ethics is based on assumption that the worth of action should be judged by its result; that is, if the result is good then the action is good, and vice versa. This ethical philosophy serves as a basis for peace education since peace education focuses on certain ethical consequences such as eradication of social injustice, promoting nuclear disarmament, encouraging positive peace, and so forth. More, aesthetic ethics is concerned with the actions based on the judgment of beauty and worth. The relationship between aesthetic ethics and peace education is that peace is considered beautiful and worthwhile by many people, and the education that focuses on peace can be regarded as aesthetic education or aesthetic peace education. In addition, conservative political theory is about political activities that are meant to facilitate gradual, orderly and peaceful social change. This is definitely consistent with peaceful social transformation through peace education. Ethics of care is about caring for self and others. Promoting peace is also a form of caring. More, it is through caring in education by teachers that learners learn peace.

Evaluating the effectiveness of peace education is important as policy makers, educational research community and larger peace community are eager to find out if peace education activities actually reduce violence in the society. The effectiveness of peace education programme can be seen in the students' thought patterns, attitudes, behaviours, values and knowledge (Harris, 2003). In their comprehensive review of 79 studies on peace education effectiveness (1981-2000), Baruch and Iris (2002) in Harris (2003) find that peace education is 80-90% effective. However these authors identify the following weaknesses of these studies:

- (A) "Not enough attention is given to behaviour."
- (B) "The majority of PE programmes appeal to rationality."

(C) "Delayed posttest is important; nevertheless, it is very rare in PE research."

(D) "generalizability of the programme onto related individuals was hardly studied." (p. 274, 275).

Harris (2003) notes, 'there have been very few rigorous quantitative or qualitative evaluations of peace education programmes. Most of those that have occurred have been school based, demonstrating that as a result of lessons on peace students have different attitudes and/or understandings. These studies are not longitudinal and fail to demonstrate whether or not individuals exposed to new ways of thinking about peace strive to address the many complex sources of violence in their lives'. These scholars show that peace education programmes are yet to be proven sufficiently that they reduce violence to a great degree. A successful and effective peace education programme will feature a lot of transformation in the formal and informal learners, transformation of fear to tranquility, conflict to harmony, division to unity, bias to fair treatment of others, injustice to justice, intolerance to tolerance, and violation to protection of human rights. A successful peace education programme features and surpasses thinking and talking, but encompasses acting and experiencing of peace-filled life.

Traditional peace education is praised for its philosophies of love, compassion and nonviolence, but criticized for not addressing gender equity, human dignity and political division (Diaz-Soto, 2005). 'It has been argued that a simplistic application of peace education ideas and practices could perpetuate the social ills that they are attempting to address' (Hajir & Kester, 2020 p. 517; Gur-Ze'ev, 2001; Wessells, 2012). As a result, it is necessary to problematise theory and praxis in the field of traditional peace education and to introduce Critical Peace Education (CPE) which addresses power relations, empowers individuals, avails people freedom to speak their minds, and increase the participation and agency of the marginalized (Hajir & Kester, 2020; Bajaj, 2008; Brantmeier, 2011; Diaz-Soto, 2005; Hantzopolous, 2011; Reardon & Snauwaert, 2015; Trifonas & Wright, 2013). Therefore, the next section of this paper is on CPE.

**Critical Peace Education (CPE):** For peace education to be a tool for enhancing critical thinking about reality of life in order to build capacity to transform global order, eradicate violence and injustice in the world (Reardon, 2009, 2012; Snauwaert, 2011; Reardon & Snauwaert, 2015), peace scholars have applied ideas and practices of critical pedagogy (Giroux, 2003; McLaren, 2003) and



philosophies of social transformation (Hajir & Kester, 2020) to build a theoretical basis for CPE (Bajaj, 2008; Bajaj & Brantmeier, 2011; Trifonas & Wright, 2013; Zembylas & Beckerman, 2013). Primarily, CPE is an attempt to remove asymmetrical or uneven power relationships and analyse their political, economic, social and historical foundations (Bajaj, 2015). CPE fortifies individuals with deeper insights into the factors that affect their lives, and ability to respond critically at both micro and macro levels (Bajaj, 2008).

Other scholars assert that CPE can only be genuine when it is cosmopolitan and mindful of the other (Wright, 2013; Hajir & Kester, 2020), so there is emphasis on interconnectedness of all life, international and intercultural understanding to tackle inequalities in the world (Brantmeier, 2013; Lum, 2013). In line with this, Taylor (1994) stresses that multicultural education allows learners to learn about different cultures and accept the multiplicity in the country. This acceptance can promote peaceful coexistence in the nation. Another strength of multiculturalism is acknowledging the past wrongs for overcoming mutual hostilities.

A good sense of responsibility and pluralism is a vital tool for realizing an equitable, peaceful and viable global society. CPE criticizes universalist position of Western-centric ideas (Bajaj, 2015; Bajaj & Brantmeier, 2011; Kester, et al., 2019a, b) and ‘emphasises the importance of local meaning-making, different personal experiences, comparative dialogue, transformative agencies and participatory citizenship’ (Hajir & Kester, 2020). Although they are among the most referenced sources (Hajir & Kester, 2020), Freirean theory (Freire, 1970) and critical pedagogy (Giroux, 2003; McLaren, 2003) have been criticized for working within Eurocentric modernism (Eurocentric cosmopolitanism which favours European powers) , Connel 2007; Kester, 2017) (Bartlett, 2005; Hantzopoulos, 2015; Zembylas, 2013) while Ellsworth (1989) and Gore (1992) challenge Freirean assumptions because the assumptions advocate reason and rational dialogue as a means of transformation and emancipation while ignoring unequal power relationships in the background, like subjugating non-rational ways of knowing or being. Choules (2007) and McConarghy (2000) complain that uncritical use of Freirean pedagogy could create a learning environment that worsens injustice through repressive ideologies and oppressive relations. Finally, Hajir and Kester (2020) opine that CPE should be offered to the oppressors and the privileged so that they may understand and cease from oppression and violence.



**Peace Education, Critical Peace Education and Nigerian Schools:** The previous studies have shown that peace education programmes are effective to a large extent (Baruch & Iris, 2002 in Harris, 2003). It is therefore suggested that in order to eradicate violence and promote peace in Nigerian schools, the concepts and ideas of peace studies, peace education and critical peace education discussed above should be applied continuously in both policy and practice in Nigerian education. Although the contents and aims of peace education are spread in the Nigeria's policy on education (for instance, social and economic transformation p. v; freedom, equality, unity, harmony, peace, democracy, justice, effective citizenship, p. 1) (Federal Republic of Nigeria, 2013) and in different subjects (e.g. Social Studies, Civic Education, Political Science, Economics, and so on; Ogundele et al 2015) continuity, review and transformative practices are needed to eradicate violence which still persists in Nigerian schools. This requires collective efforts of teachers, counsellors, parents, administrators, government, policy makers, security personnel, religious leaders, and so forth. Application of these concepts and ideas is to ensure total wellbeing and all-round development of learners. In line with this, school education in Nigeria should aim at removing gap between 'actual and potential realizations' (Galtung, 1969) of the learners in order to equip them with ability to promote peace and eradicate violence of direct and indirect types. Both aims, curriculum of peace education programme and teaching activities should focus on the constituents of peace such as 'multicultural understanding, justice, peace with nature, decolonized and impartial cosmopolitan kindness, global citizenship, critical and transformative reasoning, happiness, health, economic development, freedom, human rights, love, compassion, creativity, harmonious relationship with others, rest of mind, unity, tolerance, community building, democracy and morality' (UNESCO, 2001; Cremin & Bevington, 2017; Taylor, 1994). 'Peacekeeping, peacemaking and peacebuilding' (Galtung, 1969) strategies should be taught and practicalised in order to promote positive peace in schools. Following Buber's (2004) ideas of I-Thou and I-It, peace education should focus on equipping the learners and other educational stakeholders with sense of equal worth so that they can treat every individual with honour and compassion. It is the collective responsibility of all the educational stakeholders to fight against drug abuse which could result in violence because of psychological effects of drug abuse as noted by Bolu-Steve and Adeboye (2016). Additionally, peace education should include different personal experiences, comparative dialogue, transformative agency and participatory citizenship

(Hajir and Kester, 2020). Peace education should exist as a separate subject and should also continue to be embedded in other subjects. Its existence as a separate subject at all levels of education in Nigeria for all students no matter their specializations, may make the learners more peace-conscious, peace-loving and peace proactive.

Peace ideas in education and critical education should also be directed towards the school teachers, administrators, counsellors, parents, researchers and other stakeholders to eradicate ‘post-structural violence’ (Kester & Cremin, 2017) and toward government to avoid ‘organized violence’ (Brock-Utne, 1989). Government should make education free, health facilities accessible, free feeding and adequate learning facilities to eradicate structural violence and maintain smooth running of educational system for both the poor and the rich. Government should also desist from using the youths as political hooligans. School administrators should coordinate teachers, students, counsellors, parents for the success of peace education programme. They should also be the link between the school and government in gaining the needed materials, support and human resources for peace education. More, government should hire experts in peace education to train the would-be teachers and practising teachers in peace education and critical peace education. Government should operate strictly on the ideals of peace in schools and the society as it promotes justice, employment, security, and protection of other human rights.

In line with the above, Ogundele, et.al. (2015) stress the need for peace education in the curriculum of Nigerian schools to avoid perpetration of social violence and associated crises by inculcating peace values such as love, humanity and tolerance. Peace education will reform the youth so that they will cease to be agents of political violence and election rigging. They add that the challenges facing implementation of peace education in Nigeria include newness of the peace education subject which raises many questions on the content, methodology, etc. to feature in peace education. Ogundele et al stress that peace education contents should continue to be part of curricula of subjects such as Social Studies, Civic Education, Political Science, Economics, and so on. Moreover, Ogundele and James (2014) for the successful implementation of peace education programme, recommend establishment of peace support groups in schools, public campaign for peace education, adequate funding, learners’ support services (such as counselling, welfarism, etc),

formation of World Peace Education initiative forum and teaching of peace education through social media.

Researchers should continue to expand and critique the fields of peace and peace education for intellectual and social development of individuals and the society. It is suggested here that the peace researchers could employ 'patterns of research in philosophy of education which include critical analysis of the individual scholars, schools of thought, concepts, policies, practices as well as comparison of ideas' (Enoh, 2012) and tools of philosophising could similarly be employed. The tools of philosophising involve what Enoh (2012), a Nigerian Professor of Philosophy of Education, calls CALDIS. This acronym represents criticism, analysis, logic, dialectic, integration and speculation. All these tools are interrelated. Criticism is deconstruction of ideas with superior ideas; analysis is unpacking of concepts and statements for clearer perspectives and it is also called conceptual or linguistic analysis; logic is concerned with justification of good and bad reasoning and has to do with establishing coherence between premises and conclusion. Dialectic involves construction, deconstruction and reconstruction of ideas; integration has to do with synthesis of various ideas to form a unified whole; and finally speculation is seeing beyond here and now. These tools could also be learnt by teachers and taught to learners of peace education programme. In addition, ethics (Page, 2004), epistemology which involves rational and other ways of knowing (Ellsworth, 1989 ; Gore, 1992) and metaphysics of peace education should be explored in order to enhance philosophical thinking of the learners. These areas could be handled by the teachers who have knowledge of philosophy.

**Peaceful Schools for Peaceful Society in Nigeria:** Students constitute considerable part of Nigerian society, and if they are peaceful definitely the society will be peaceful to a large extent. Students are mainly youths and many of them have been used for political hooliganism, serve as cultists, abuse drugs and disrupt peace. It is therefore argued that learners who are built into the culture of peace through peace education and critical peace education may be the agents that promote peace and eradicate violence in the wider society. Other stakeholders in education who also participate in the school-based peace education programme and have good understanding of peace education concepts, theories and praxes, may also be agents of peace in the wider society.

**Conclusion:** Drawing on integrative review method, various sources of literature, studies and data are integrated and discussed, recommendations made and conclusion drawn. In this paper, violence; violence in schools; Nigerian schools; violence in Nigerian schools; peace; peace education; and critical peace education have been discussed. All these peace ideas have also been applied to eradicating violence and promoting peace in Nigerian schools. Violence covers and goes beyond physical attacks called direct violence, and includes cultural violence and structural violence (Galtung, 1969). Violence is absence of peace which involves harmony, justice, freedom of expression, free education, development, employment, healthcare services (UNESCO, 2001), critical thinking and pedagogy, cosmopolitan kindness (Hajir & Kester, 2020) which truly focuses on the whole world, and so forth. In order to avoid absence of peace and promote its presence in schools and the society, peace education programme may be a solution. In order to carry out this all-important task out successfully, there is need for collective efforts of all the educational stakeholders; and philosophical patterns of research, tools and branches of philosophizing are necessary. The effectiveness of peace education programmes has been evaluated in studies and the programme are found to be effective to a large extent though there are shortcomings in these studies as pointed out by Baruch and Iris (2002) in Harris (2003). With the recorded successes of previous peace education programmes, there is hope that application of the recommendations of this paper will be successful as it brings positive transformation in the school and the society.

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