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Exploring Peace Education for Consensual Peace Building in Nigeria

Agada John Elachi
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Walden University

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Agada Elachi

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Abstract

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by

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LLM, Nasarawa State University, Keffi, 2015

MA, Peace and Conflict Studies, University of Ibadan, 2007

BL, Nigerian Law School, Bwari, 1999

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Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

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Public Policy and Administration

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March 2018

Abstract

Violence, insurgency, and terrorism have been a recurring problem in Nigeria. Efforts to address these challenges through the use of force have proved ineffective. The purpose of this study was to explore the application of peace education in the educational curriculum with a view to promoting consensual peace building in Kafanchan Town, Jema'a Local Government Area of Kaduna State, Nigeria. Although peace education has been applied in some countries, this approach has not been applied to these challenges plaguing Nigeria. This study adopts the survey research method and utilizes the tripod theoretical framework of ethnic conflict theory, enemy system theory, and the integrative theory of peace. Ethnic conflict theory stipulates that the internecine conflict between ethnic groups results from denial of their biological and psychological needs. Enemy system theory postulates that humans have a predisposition to discriminate. Integrative theory of peace projects peace as the interface between all aspects of human life, psychological, spiritual, ethical, or sociopolitical. A purposeful sampling technique was used to select 25 participants who were interviewed, and their responses analyzed first by synthesizing and isolating main themes and then by using the Nvivo statistical software. The emergent themes resulting from the data include: changing the mindset of individuals; lack of peace education; mainstreaming of peace education; holistic curriculum content; and a dynamic, participatory as well as integrated approach to peace education. Positive social change results from rejection and abhorrence of violence on a permanent basis and embracing a more peaceful approach to resolving contentious issues that may arise in the course of daily human interaction. This change will lead to peaceful coexistence at the individual, family, organizational, and societal level.

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Dedication

I dedicate this dissertation to all persons who have suffered on account of violence, terrorism, and insurgency in Nigeria.

I also dedicate it to the following persons who have been with me through this journey, making great sacrifices to ensure that this journey is complete, and productive:

My lovely wife Rosemary and our wonderful children Oyine, Oche, Agada, and Ene, who supported me at all times, showing understanding for the many hours, days, months, and years that this journey has taken.

My parents, Edward and Victoria Elachi who continue to teach me the value of education and always encouraged me to pursue my dreams.

Musa Abdulhameed Ujah (deceased). He was a man of peace and mentor to many. He was a great inspiration throughout this journey. May his gentle soul rest in peace, Amen.

Above all I dedicate this work to Almighty God, who against all odds, notwithstanding the many challenges, saw me through this journey to a doctoral degree. You are an awesome God.

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Chapter 1: Introduction to the Study

Introduction

Nigeria was once a relatively peaceful nation. Nigerian territory was not known as rife with international terrorist activities nor was it known for insurgency or violent conflict. Similarly, Nigerian citizens were not known to exhibit a proclivity for international terrorism. Although there were isolated acts of religious fundamentalism, ethnic conflicts, and armed robbery by bandits, even a civil war, these were primarily internal security matters. Although violent situations of state terrorism can be ascribed to the Nigerian state against its citizens, especially by the Nigerian Police Force and other coercive security paraphernalia such as the Army, Navy, and Airforce, the descent into international terrorism is a relatively contemporary phenomenon.

A notable act of state terrorism is the attempted kidnapping of Alhaji Umaru Dikko (Igbaekemen & Umar, 2014), the former transport minister of Nigeria (1979-1983). The kidnap was by purported paid agents (three Israeli and one serving major in the Nigerian Army) by the Nigerian government on 5th July 1984 in London, United Kingdom. This act was, however, attributed to state-sanctioned terrorism perpetrated by the military government of General Muhammadu Buhari. Despite this line of thought, innocent Nigerian citizens were to suffer for the actions of their military government as Britain promptly imposed visa restrictions on Nigerian travelers as a result of that incident (Igbaekemen & Umar, 2014). Dikko was found at Stanstead Airport in London drugged and in a crate that was marked Diplomatic Pouch so as to secure customs exemption for clearance as diplomatic baggage bound for Lagos. On the prompting of a young customs officer named Charles David

Morrow, the British security forces foiled this attempted kidnapping. (Igbaekemen & Umar, 2014).

Nigeria as a country has excelled in the world of sports, academia, and many other endeavors. It is worrisome, however, that this spirit of exceptional performance has been extended into the domain of international terrorism to the extent that a terrorist organization domiciled in Nigeria known as Boko Haram is statistically and devoid of controversy considered the world's deadliest terrorist organization. The 2015 Global Terrorism Index recorded that Boko Haram was directly responsible for 6,644 deaths in 2014 as against 6,073 deaths caused by ISIL (Delman, 2015). Such statistics in addition to the negative image of corruption, for which Nigeria is ranked 134th on the corruption perception index by Transparency International, is worrying. This position is comparable to that of Zimbabwe, Togo, and Azerbaijan, other notable enclaves of bad governance (Bartolotta, 2011).

Several analysts and scholars have attributed terrorism in Nigeria to a myriad of factors: corruption, poverty, unemployment, religious extremism, illiteracy, bad governance, the character of the Nigerian state, which encourages a culture of impunity, economic marginalization, and so forth. Although Boko Haram capitalized on the widespread poverty in Nigeria, especially the Northern region, it should be borne in mind that the lack of economic opportunities is by no means the only social ill prevalent in the country (Bartolotta, 2011).

Despite the abundance of literature on the subject, there is no consensus on the factors responsible for the emergence of terrorism. Nacos (2011) informed that modern terrorism dates back to the days of the class struggles and oppressive regimes and revolutions in Europe and environs. This era had state actors being key

participants and drivers of terrorism. Different scholars have presented different perspectives to the factors responsible for the emergence of such conflicts. Botha (2008) placed the blame at the doorsteps of the wars and internal conflicts in Africa, stating political, socioeconomic and communal factors. Cohen (2008) blamed the crisis on the U.S. government's foreign policy on Africa. Moore and Schrank (2003), and Cohen (2008) blame American foreign policy for terrorism.

Gunaratna (2005) considered the causal factors of terrorism from an ideological perspective, suggesting that an understanding of the ideology of the terrorist will provide an understanding of the factors responsible for its emergence and the factors underpinning it. Gries, Krieger, and Meierrieks (2011), and Meierrieks and Gries, (2012) all considered the problem of the rise of terrorism from the angle of economic factors and how these factors created circumstances that gave rise to the emergence of acts of terror. This line of thought suggests that the state of economic development has a bearing on terrorism. It is, however, not certain of the extent of such bearing (Gries et al., 2011). In a study conducted in India, Piazza (2009) concluded that economic factors (poverty) are not the causal factors for terrorism and violence. He argued that it is more unresolved and mismanaged political conflicts that lead to terrorism. Botha (2008) and Omitola (2012) corroborate this line of thought and argue in the main that the management of the structures of state and the sociopolitical climate has significant impact on the emergence of terrorism.

In these studies, one factor seems to be prevalent: there is no consensus on what causes terrorism and insurgency. This study is however not focused on the causal factors of terrorism and violence. The background is given to demonstrate the complexity of the problem and the need for a paradigm shift in addressing it. This

study will shed light on a way or a road map for commencing the design and reformation of policy towards finding lasting solutions to this problem. Accordingly, the focus of this study shall be an exploration of the application of peace education as a potential catalyst for consensual peace building in Nigeria; as has been demonstrated elsewhere (Cardozo, 2008, Najjuma, 2011). The study is important, as it will explore how the application of peace education may set the stage for finding lasting solutions to the cycle of violence, insurgency, and terrorism in Nigeria.

The concept of peace education yielded positive outcomes when applied in Sri Lanka (Cardozo, 2008). Working with a team, Cardozo (2008) helped to incorporate peace education into the curriculum of schools in that country. The application has to a great extent reversed the trend of the classroom being part of the problem in the aspect of promoting the differences among the people to being the vehicle and training ground for generations who will embrace peaceful coexistence.

The potential social implication of this study is that it will help to develop and enrich the curriculum of peace education in Nigeria by providing a viable and concrete checklist of ideas and minimum cocurricular resource requirements to policy makers. This resource will ultimately engender a much more organized and methodological approach to program and policy formulation and implementation about peace education in Nigeria.

Following this brief introduction and background, in the rest of the chapter I examine the problem statement, the purpose of the study, research questions, theoretical framework, nature of the study, assumptions, scope, limitations and delimitations, significance, and the organization of the research. The chapter concludes with a summary.

Problem Statement

The world today faces terrorism on a scale that has become a global phenomenon affecting millions of lives in virtually every country (Nacos, 2011). Nigeria is no exception, as the emergence of terrorists and insurgents have contributed to the ubiquity of violence in the country (Omitola, 2012, Lloyd, 2013). Further complicating the situation is the fact that Nigeria is very diverse in its composition, divided structurally along sharp ethnic and religious lines with historical underpinnings for conflict. Several efforts, initiatives, and policies including the use of military might and attempts at diplomacy and amnesty have failed to address this problem (Omitola, 2012, Kingsley, 2013).

Agbor (2015), Kingsley (2013), and Najjuma, (2011) agreed that education has advantages in reducing the intensity of conflicts and setting the stage for lasting peace. Other studies have also demonstrated the efficacy of peace education in helping to address situations of conflict. Bar-Tal and Rosen (2009) advocated peace education as a positive step towards reconciliation that can bring about lasting peace. Scholars such as Kingsley (2013), Najjuma, (2011), and Rosen and Salomon, (2011) have also canvassed this position.

Cardozo (2008) proposed peace education as a means to address the problems of protracted conflicts because of terrorism, violence, and insurgency. Cardozo's proposal is for holistic change to the curriculum, approach, and strategy for teaching on issues related to conflict resolution and peacemaking (as opposed to peacekeeping), which will bring about attitudinal changes. Others have advocated similar positions (Kingsley 2013, Najjuma, 2011). In the Nigerian context, there has been neither research into nor attempts by policymakers to incorporate the concept of

peace education in addressing the violent conflicts plaguing various communities. This lack of investigation is, of course, a meaningful gap in the current research literature that this study aims to address. It is worthy of note that this approach emphasizes peace building as opposed to the practice of using military might solely to solve the problem of insurgency, conflict, and terrorism in Nigeria.

Incorporating peace education into the curriculum of schools to target early child education may bring about the dynamic that may break the cycle of conflict and reverse the current trend. I researched the existing education system and explored the viability of introduction and application of peace education into the system of teaching in schools and the impact it may have on the future of conflict relations.

Purpose of the Study

In this study I sought to explore the concept of peace education in the Nigerian context to address the problem of terrorism, violence, and insurgency in the long term. The research paradigm for this study was the exploratory research design. The exploratory study design is appropriate for qualitative studies that entail the review of documents, interviews, and observation. The concept or phenomenon of interest in this study was peace education.

Research Questions

The research questions for this study divided into two parts as follows: A central research question (RQ1) and other research questions. The research questions for this study were as follows:

RQ1: How does peace education address the problem of violence, insurgency, and terrorism in Nigeria?

RQ2: What are the barriers to peace education in Nigeria?

RQ3: What strategies should be considered for adoption to enhance peace education in Nigeria?

RQ4: What should constitute the curriculum content and approach to peace education in Nigeria?

The subquestions were:

SQ1: What sociocultural and religious undertones create the breeding ground for communal clashes and flash points?

SQ2: What factors promote sociocultural harmony in communities with people of diverse backgrounds and orientation?

Theoretical and Conceptual Framework for the Study

Theoretical Foundation

The conceptual framework for this study consisted of three theories: ethnic conflict theory, enemy system theory, and integrative theory of peace. These three frameworks shed light on the phenomenon under investigation when applied to an analysis of the Nigerian situation. The ethnic conflict theory consists of various strands. The particular strand that I adopted and implemented in this study is the human needs theory. Burton (1979, 1997) put forward a theory on conflict that not only explains the dynamics of conflict but also serves as a conflict resolution and management tool. The human needs theory as propounded by Burton (1979, 1997) stipulates that the internecine conflict or fight between ethnic groups results not only from denial of their biological needs but also their psychological needs which link to growth and development of their immediate societies.

On the other hand, the enemy system theory as a behavioral theory combines elements of international relations theory and developmental psychology. The enemy

system approach provides a link to classical theory via a combination of various methods. The sophisticated nature of the enemy system approach facilitates the understanding and explanation of such seemingly intractable problems as terrorism and ethnic conflict, particularly in regard to their depth. The primary argument of the enemy system theory is that humans by their very nature have a predisposition to discriminate, which precipitates the establishment of enemies and allies. This occurrence takes place both at the individual and group levels.

Danesh (2006) also puts forward the integrative theory of peace, which I adopted as the theoretical foundation for this study. The integrative theory as espoused by Danesh (2006) takes a comprehensive or holistic view of peace. Danesh (2006) maintained that peace, as in all other human states of nature; results from three basic inferences: cognitive (knowing), emotive (loving), and conative (choosing) abilities. These ultimately influence the nature of the worldview of an individual. The integrative theory of peace projects peace as encapsulating the interface between all aspects of human life, whether from the psychological, spiritual, ethical, or the sociopolitical paradigm (Danesh, 2006).

The foundation of the integrative theory of peace is comprises three core concepts: unity, worldview, and human individual and collective development. The integrative theory of peace as proposed by Danesh (2006) recognizes unity as the primary law underpinning all human relationships with conflict denoting the absence of unity. A more detailed exposition of these theories appears in Chapter 2.

Conceptual Framework

Peace. There is a long-established notion that portrays peace as the absence of war or violence. Notwithstanding, a clear-cut definition of peace is problematic or

contentious. What is common knowledge, however, is that peace has two dimensions. Positive peace refers to a situation where individuals or groups can live in a manner that facilitates the development of their full potentials in agreement with their needs and wishes. In this state of positive peace, social institutions do not promote economic exploitation, poverty, and political repression. On the other hand, negative peace connotes the absence of war or other associated forms of direct violence such as physical harm. Structural violence does not exist in a state of positive peace.

Peace education. Various authors have advanced their definition of peace education. However, I adopted the definition set forth by Fountain (1999, p. 6). Fountain defined peace education as a process of promoting the knowledge, skills, attitudes, and values needed to bring about behavior changes that will enable children, youth, and adults to prevent conflict and violence. This change could be overt and structural, to resolve conflict peacefully and to create the conditions conducive to peace whether at an intrapersonal, interpersonal, intergroup, national, or international level.

Peace building. The concept of peacebuilding in conflict and peace management is a viable means of preventing the possible outbreak of armed conflict or a way of guarding against its reoccurrence, continuation, and other emergencies in political, humanitarian, and human rights developments (Okoro, 2012, Karame, 2004). The above definition, therefore, implies that the process of peacebuilding involves both preconflict and postconflict stages. The main aim of peacebuilding is to lay a sustainable foundation for peace in a society that has experienced conflict. The focus of peacebuilding is the economic, social, and psychological universe of the ordinary people (Karame, 2004).

The integrative theory of peace projects peace as encapsulating of the interface between all aspects of human life, whether from the psychological, spiritual, ethical, or the sociopolitical paradigm (Danesh, 2006). This perspective tallies with the conclusions of Harris (2004) that peace education consists of different aspects, which are compatible and complimentary to each other. These elements ultimately include but are not limited to human rights education, development education, and conflict resolution education.

What is paramount is that for peace education to be effective, it must be the basis of way of life. This approach is in synch with the concept of peace education espoused by Cardozo (2008, p. 21). It derives from the fact that deliberate policies and efforts to incorporate the principles of peace education into the curriculum of schools, particularly at an early stage, will bring about a difference in the way people learn to live together. It will also promote tolerance of each other, acknowledging yet respecting the differences that exists between them and embracing a worldview of unity.

The approach of this study was to explore qualitatively the efficacy of peace education to address the problem of insurgency, violence, and terrorism. This method agrees with the methodology of peace education and the tenets of the integrative theory as propounded by Danesh (2006, pp. 55, 63) especially in its emphasis on unity. To engage in the peacebuilding that Nigeria needs, peace and unity are required. Thus, the study approach includes the introduction of peace education into the curriculum of schools from primary, secondary, and university level. This action will help to inculcate the ideals of peace into the citizenry at an early stage so that it

becomes a way of life. The inevitable result is that the citizens will no longer view violence as a quick and viable option to resolve differences in future.

Nature of the Study

This study used the qualitative case study design (Creswell, 2013). The study was an explorative study to examine the role of peace education in the dynamics of terrorism, insurgency, and violence within a particular context or subset.

The choice of the design/tradition tallies with the research problem, through which I sought to explore the role of peace education in bringing about a lasting solution to the problem of terrorism and related conflicts. Peace education is still at a rudimentary or infant stage in Nigeria, and the only reference to it is made at the tertiary level with a few General Studies courses taught in some universities on peace and conflict studies. This current state is obviously not sufficient to address the current problems plaguing the Nigerian nation. To this end, a single instrumental case study method of research was employed to explore the efficacy of peace education in addressing the identified problems. The rationale was that there is no existing data set with which to attempt a quantitative evaluation or analysis.

The outcome of the study will inform policymakers on a way to address the problem that may result in lasting peace and harmony. The area of the survey was Kafanchan Town in Jema'a Local Government Area of Kaduna State, Nigeria, where the people have experienced continued violence for decades with the recent addition of terrorism and insurgency. For any meaningful change to happen in Kafanchan, which is a mirror of other areas in Kaduna State, there must be a paradigm shift from the current approaches to the problem.

The selected participants for this qualitative case study included (a) commissioner of police, Kaduna State; (b) director of state security service, Kaduna State; (c) community heads; (d) education secretary of Kafanchan Local Government Area; (e) Kaduna State commissioner of education; (f) permanent secretary, Ministry of Education; (g) heads of primary and secondary schools in Kafanchan Town in Jema'a Local Government Area; and (h) selected undergraduate students between 20 and 25 years of age who had undertaken a General Studies unit course on peace and conflict studies in a higher institution of learning (College of Education, University, or Polytechnic) located in Kaduna State.

Method of Data Collection

It is of note that a distinctive feature of qualitative inquiry or research lies in the strength of the researcher as the primary instrument for data collection. While proceeding to the field to collect data, I was armed with a developed set of open-ended interview questions that guided me during the interview sessions with the selected participants. I was also armed with audio-visual recording kit with which to record the responses of selected participants. In this study, I sought out the curriculum content of the peace and conflict studies courses offered at the tertiary level in higher education institutions located in Kaduna State. This activity formed part of the document review or examination. Kafanchan town being an environment that is prone to conflict/terror attacks, I was at all times observant of happenings within my immediate surroundings, not only to ensure my personal safety but also to observe the prevailing mood, values, orientation, and disposition of the participants during the interview sessions. In sum, the data collection strategies involved a mix of observation, interview, and document review (Starks & Trinidad, 2007).

Method of Data Analysis

To analyze data generated from the fieldwork, I commenced by organizing the notes derived from the interview sessions on an ongoing basis. Thus the analytic method for this study made use of the “iterative, inductive process of decontextualization and recontextualization” (Starks & Trinidad, 2007, p.1375). Accordingly, I separated the data generated in the course of my fieldwork from its original form or context hinged on individual cases. The next course of action was to assign codes to meaningful units. The next important step is to recontextualize by examining the codes for observable or emergent patterns. With this task accomplished successfully, I reintegrated and organized the data to reduce data obtained around central themes (Starks & Trinidad, 2007). Where appropriate, I used pictorial diagrams such as pie charts to depict information neatly and concisely to the reader.

Definitions

Democracy: A political system in which the supreme power rests in and is exercised by the people, either directly or by their elected representatives under a free electoral system. It is a set of ideas and principles about freedom and self-government, but it also consists of a set of practices and procedures.

Democratic culture: A process of involving citizens’ active and freewill participation in the public life of their community.

Ethnonationalism: The identity of an individual in their ethnic or national group.

Ethnic victimization: The state of mind when violence and aggression shatter the security of the ethnic group.

Egoism of victimization: The incapacity of an ethnonational group to empathize with the suffering of another group as a consequence of its historical traumas.

Mourning: The reaction to real or threatened loss or change. Mourning could be uncomplicated or complicated.

Demonization: The process of projecting negative images onto those perceived as enemies, especially leaders.

Dehumanization: Going beyond demonization to regarding the enemy as something subhuman. Both demonization and dehumanization associate with the concept of pseudo-speciation.

Pseudo-speciation: Entails or implies regarding the enemy as a different species.

Assumptions

Four basic assumptions were taken into cognizance in the course of this study. In the first instance, I assumed that for peace education to act or play the role of an elixir or tonic for consensual peace building in Nigeria, the education system or school system must make positive contributions. Thus, the education or school system should not be conceived as a part of the problem. Rather, it should make positive contributions to the peace building process. Accordingly, the education or school system should be a solution to the problem by first deconstructing and debunking old stereotypes.

Secondly, for peace education to be adjudged as an elixir or tonic in the peace building process, it follows therefore that products of the peace education program must necessarily embrace dialogue or peaceful means of conflict resolution as against

violent alternatives. And this should occur to the peace education ambassadors naturally as a first condition. Peaceful means of conflict resolution should occur to peace education ambassadors as a natural and preferred first option or choice.

Thirdly, peace education must engender a general re-orientation of the value system for these products of the various peace education programs. These peace ambassadors should, in turn, promote the peace process at every single opportunity and as they interact with others.

Again, I assumed that the sample for this study provided honest responses to the questions posed as regards the role of peace education in the consensual peace building process.

Scope and Delimitations

The extent of this study was to explore the efficacy of peace education in addressing the problems of insurgency, conflict, and terrorism in Nigeria. The choice of this particular focus was because peace education has never been suggested, considered or adopted by policy makers and the government of Nigeria as a viable tool, option, vehicle or mechanism for resolving or addressing the protracted cases of violence, conflict, insurgency and terrorism plaguing the nation. The current approach applied by the Nigerian government is to engage the services of the police and the armed forces to fight insurgents and terrorists without results. It, therefore, follows that there is no existing data to aid the quantitative evaluation or measurement of previous successes with this approach hence the policy of peace education has not been adopted to address the problem of conflict and terrorism in Nigeria.

The scope of this study is delimited to Kafanchan Town, Jema'a Local Government Area of Kaduna State, Nigeria. The selected participants for this qualitative case study included:

- commissioner of police, Kaduna State;
- director of state security service, Kaduna State;
- community heads;
- education secretary of Kafanchan Town, Jema'a Local Government Area,
- commissioner for education, Kaduna State;
- permanent secretary, Ministry of Education;
- Heads of Primary and Secondary Schools in Kafanchan Town, Jema'a Local Government Area; and
- selected undergraduate students between 20 and 25 years of age who had undertaken a General Studies unit course on peace and conflict studies in a higher institution of learning (College of Education, University, or Polytechnic) located in Kaduna State.

The study population excluded the other local government areas in Kaduna State, Nigeria.

The theoretical framework that is intimately or closely related to the study this research did not investigate is the Rational Choice Theory (Browning, et al. 2000).

The conceptual framework of Critical Pedagogy was also not investigated (Akinyoade, 2012).

On the question of potential transferability of the results/ findings of this study, there was no potential or perceived threats or issues that may hinder or inhibit the transferability (i.e. external validity) of this study. Accordingly, the

results/findings coupled with the recommendations of this study could be applied to other sections of the Nigerian society with intuitively similar and commendable results.

Limitations

An obvious limitation of this study, which is related, to design or methodology was the chosen technique for data collection. The interview method for generating data for analytical purposes has the inherent weakness of subjectivity. The response from the selected participants determines the outcome of the research endeavor. In a situation where participants offer sincere responses devoid of bias, this has the effect of minimizing subjectivity and hence errors of bias.

The possible areas of a qualitative inquiry such as this where biases could arise include instances where the researcher maintains or upholds any professional relationship whatsoever with the selected participants for the study. Another possible area that could generate bias is where the researcher has a supervisory or instructor relationship with the participants. This sort of relationship naturally enables the researcher exercise power over some /or all of the participants. Incidentally, this was not the case in this study given that I did not maintain any form of relationship with the potential/ prospective participants for this study.

The technique for data collection was identified earlier as a possible design/ methodological weakness in the course of this study. To mitigate this limitation, I employed the purposeful sampling technique in selecting participants for this study. This sampling method helped to reduce or minimize bias to the lowest possible level. Purposeful sampling also enhanced the representativeness of the sample in such a way as to approximate the true population parameter.

Furthermore, I observed the mannerisms of the participants closely during the interview sessions to detect inclinations towards bias in responses in order to clarify such with the participants immediately. I also endeavored to clarify ambiguous responses to questions posed to minimize confusion, cancellation or rejection during data analysis. This approach acted as a check on data mining. The areas of limitation mentioned did not in any way interfere with the validity of the results of this study on account of the measures adopted to mitigate them.

Significance of the Study

The importance of this research lies in the fact that though several steps have been undertaken by the government to address the problem of violence, insurgency, and terrorism in Nigeria; all such methods have been unsuccessful thus far. I have proposed a paradigm shift from such well-worn approaches that have been applied to the problem, to one, which seeks to go to the root of the matter.

This paradigm shift takes into cognizance the orientation and indoctrination of the people, particularly at an early age to address the differences that exist along the lines of ethnicity and religion in ways that will promote harmony and tolerance. The significance of this study for the government and the people of Nigeria lie in the collection and analysis of data that can help those in leadership positions develop policies and design templates/systems for the resolution of these problems.

Summary

The intractable nature of conflict, insurgency, violence and more recently terrorism demonstrates the ubiquity of earlier approaches towards finding a lasting solution to these challenges in Nigeria. The situation is made more complicated by the fact that there is the lack of unanimity on the exact cause of such conflicts. Some

writers attribute conflict generally to the wars and internal conflicts in Africa, stating political, socio-economic and communal factors. Others identified ideology, the state of economic development, unresolved and mismanaged political conflicts, structures of state and their management, poverty as well as the policy of the United States Government towards third world countries. There is, however, no consensus. Given the acknowledged failure of previous approaches to curb or eradicate the menace posed by intractable conflict to the society, this study to explored the efficacy of a new approach to resolving this problem. The identified new approach is that of peace education, as the elixir for consensual peace building in Nigeria. The scope of this study was delimited to Kafanchan Town, Jema'a Local Government Area of Kaduna state in Nigeria.

Chapter 2: Literature Review

Introduction

The world today faces terrorism on a scale that has become a global phenomenon affecting millions of lives in virtually every country (Nacos, 2011). Nigeria is no exception as the emergence of terrorists, and insurgents have contributed to the ubiquity of violence in the country (Omitola, 2012, Lloyd, 2013). Further complicating the situation is the fact that Nigeria is very diverse in its composition, divided structurally along sharp ethnic and religious lines. Several efforts, initiatives, and policies including the use of military might and attempts at diplomacy and amnesty have failed to address this problem (Omitola, 2012, Kingsley, 2013).

Agbor (2015), Kingsley, (2013), and Najjuma (2011) agreed that education has advantages in reducing the intensity of conflicts and setting the stage for lasting peace. Other studies have also demonstrated the efficacy of peace education in helping to address situations of conflict. Bar-Tal and Rosen (2009) advocated peace education as a positive step towards reconciliation that can bring about lasting peace. Scholars such as Kingsley (2013), Najjuma (2011), and Rosen and Salomon, (2011) have also canvassed this position.

Cardozo (2008) proposed peace education as a means to address the problems of protracted conflicts on account of terrorism, violence, and insurgency. The proposal is for holistic change to the curriculum, approach, and strategy for teaching on issues related to conflict resolution, and peacemaking (as opposed to peacekeeping), which will bring about attitudinal changes. Others have advocated similar positions (Kingsley 2013; Najjuma, 2011). In the Nigerian context, there has

been neither research into nor attempts by policymakers to incorporate the concept of peace education in addressing the violent conflicts plaguing various communities.

Incorporating peace education into the curriculum of schools aimed at targeting early childhood education may be the dynamic that may break the cycle of conflict and reverse the current trend. I researched the existing education system and explored the viability of introduction and application of peace education into the system of teaching in schools and the impact it may have on the future of conflict relations. My focus was to explore the concept of peace education in the Nigerian context to address the problem of terrorism, violence, and insurgency in the long term.

Its relevance lies in the fact that both national and international trends indicate that for meaningful development to take place, peace is indispensable (Ezeoba, 2012). The concept of peace receiving prioritization was demonstrated by the United Nations Resolution 53\25 (1998) setting aside the period 2001-2010 as a Decade for a Culture of Peace and Non-Violence for the Children of the World. Again, the key position peace occupies in both national and international development was also reiterated by United Nations Resolution 53\243 (1999) in consequence of which a program of action and a global declaration on a culture of peace for the new millennium came into effect.

Furthermore, the rising wave of terrorism, violence, and insurgency reinforce the global relevance and nature of any attempt at finding a solution to these problems. In the present study, peace education is identified as that solution. The 1999 Constitution of the Federal Republic of Nigeria, in the preamble, prioritizes the issue

of peace, and also in the National Policy on Education, which also highlighted the imperative to live in unity and harmony (Ezeoba, 2012).

In this chapter I review contemporary literature on peace education, violence, and insurgency as well as terrorism. These constitute the key constructs/variables underlying this study. I also restate the problem and purpose of this study as well as discuss the literature search strategy, and identify and delineate the theoretical framework and assumptions pertinent to the application of the theory. The summary and conclusions of the chapter will follow in tandem.

Literature Search Strategy

The accessed library databases include pro quest, Sage database, academic research premier, etc. On the other hand, the following search engines were used, Bing .com and Google scholar. The search key terms utilized in the course of this study revolve mainly on the identified key constructs and variables germane to the study. They were: *peace education, violence, insurgency, terrorism, United Nations Convention on eight action areas of peace education, global peace index, the educational sector in Nigeria, history of peace education in Nigeria, history of Nigeria, sampling theory and the integrative theory of peace*. The iterative search process involved the use of the primary search phrases such as *peace education, violence, insurgency, and terrorism* in various databases such as ProQuest, Academic Research Premier, Sage, and others. I also used Bing.com and Google Scholar. Furthermore, this study has benefitted from the ready availability of materials on peace education, violence, insurgency, and terrorism on a global scale. There were also available dissertations on the research area of interest and conference proceedings by the United Nations through its subsidiary the United Nations

Educational, Scientific and Cultural Organization (UNESCO). This study is an exploratory one albeit in the Nigerian context. As such, internationally acclaimed peer-reviewed materials strictly localized to the Nigerian scenario concerning peace education are limited.

Theoretical Foundation

I employed three theories to illuminate or gain an understanding of the phenomenon under investigation. These were (a) ethnic conflict theory, (b) enemy system theory, and (c) integrative theory of peace. While the first two theories provided useful insights into the recurring spate of violence, terrorism, ethnic tension, and animosity bedeviling the Nigerian nation, the third supplied a solid foundation upon which to base the establishment of peace Nigeria. An exposition of the theories follows.

Ethnic Conflict Theory

Ethnic conflict theory is subdivided into various strands or schools of thought as conceived by political scientists and sociologists. They include the Primordialist school, Instrumentalist school, and the Constructivist school. Burton (1979) and Burton (1997) put forward a famous theory on conflict that not only explains the dynamics of conflict but also serves as a conflict resolution and management tool. The human needs theory as propounded by Burton (1979) and Burton (1997) stipulates that the internecine conflict or fight between ethnic groups results not only from denial of their biological needs but also has links to their psychological needs for growth and development of their immediate societies. Burton identified these needs to include but not be limited to identity, recognition, security, participation, and autonomy. The validity of this theory is that it advances a cogent explanation of

ethnic conflicts in third world. This is applicable in countries in Africa with undemocratic or semidemocratic/pseudodemocratic regimes excellent at denying their citizens the fulfillment of such needs.

That society is divided or pluralistic is not adequate reason to be embroiled in perpetual conflict. The initial idea by some theorists that the innately aggressive nature of human beings was a primary cause of conflict is put to challenge with the introduction of the human needs theory (Burton, 1990). The significance of the human needs theory is that it goes beyond theories that attribute constant conflicts in Africa or other third world countries to their primordial origins or pasts. The human needs theory suggests that the largely ineffective institutions of the State lack accountability and transparency in resolving the centrifugal pressures of diversity in most African and other third world countries and are incapable of satisfying the basic human needs of their citizenry (Irobi, 2005).

Indisputably, the inability of the state to meet these nonnegotiable needs makes conflict inevitable in such societies. Relating the arguments of the human needs theory to the Nigerian case, it is of note that in the 1960s and even as of the present, the Igbo ethnic group grievances have been largely fueled by the perception of a conscious attempt by the powers that be in Nigeria to deny them of their basic human needs that revolve around equality, a full definition of citizenship, freedom, and autonomy.

Another troublesome aspect is that religious and ethnic conflicts occur in conjunction with competition for power and control of oil resources, which compound the situation. The Yoruba ethnic group boycott of the 1994 constitutional conference spearheaded by the Afenifere (Yoruba socio, a cultural cum political group) and the

militant Oduduwa Peoples Congress organized by the General Sani Abacha regime, did compound the intensity or degree of ethnic conflicts in Nigeria. Threats of secession and intensification of violent protests across the country were the order of the day at the time (Reed & Mberu, 2015). The presidential elections of June 12, 1993, presumably won by Chief M.K.O Abiola from the south –west of Nigeria and annulled by then military president General Ibrahim Babangida, a northerner is a reference point. The southerners perceived this action as a ploy by the North to hold on to political power indefinitely. The ensuing conflict for the restoration of Chief Abiola’s mandate demonstrated the postulation of the core human needs theory concerning security, recognition, identity, participation, freedom and consequently autonomy.

Similarly, the introduction of sharia law (sharia courts) sparked simultaneous religious riots in Kano, Jos, Kaduna, and Zamfara in particular (the first introduction of the practice in Nigeria by the State Governor Alhaji Ahmed Yerima). In the circumstance of the times, the south put forward demands for autonomy (Reed & Mberu, 2015).

The human needs theory originated from the ideas expressed by the eminent psychologist, Abraham Maslow, who first articulated the foundations of basic human needs. In his formulation, Maslow considered needs as hierarchical in nature. This hierarchical nature implies a ranking of the human needs in order of preferences. At the top of the Maslow pyramid is the need for food, water, and shelter (McLeod, 2007). But to the conflict scholar, Burton (1997), human needs go beyond food, water, and shelter to incorporate the physical and nonphysical elements that we require for human growth and development. Added to these are the other essential

things that humans innately strive to attain or achieve. Thus far, Burton (1997) and other needs theorists who have applied Maslow's ideas to the formulation of conflict theory see needs from different angles composing primarily of an on-going agglomeration of development essentials to humans. Burton (1997) and his co-travellers argued that needs do not necessarily have a hierarchical order or structure, but on the contrary, needs are pursued simultaneously, intensively, and relentlessly.

Enemy System Theory

In the late 1980s, a group of international relations practitioners and psychologists developed the enemy systems theory ostensibly to explain the complex nature of group behavior, especially concerning the antagonisms manifested in-group relations (Akinyoade, 2012). The enemy system theory is a behavioral theory that combines elements of international relations theory and developmental psychology (Akinyoade, 2012). The enemy system theory provides a link to classical theory via a combination of various approaches.

The sophisticated nature of the enemy system theory facilitates the understanding and explanation of such seemingly intractable problems such as terrorism and ethnic conflict. The primary argument of the enemy system theory is that humans by their very nature have a predisposition to discriminate, which precipitates the establishment of enemies and allies. This occurrence takes place both at the individual and group levels. This preference is more pronounced in the life of groups, hence the unconscious needs provide nutrition to sustain conscious relationships. This state of affairs is vital in the crystallization of the identities and behavior of ethnic or national groups (Akinyoade, 2012).

The enemy system theory has its base on certain ideas or concepts which include identity (a distinction between enemies and allies), ethnonationalism, demonization and dehumanization (linked to pseudospeciation), ethnic victimization, inability to mourn (complicated and uncomplicated mourning), conversion experience, chosen trauma and egoism of victimization. Operationalizing these concepts concerning the Nigerian environment drives home the point.

It is the suggestion that according to the concept of identity the various ethnic groups that make up Nigeria will have no choice but to identify with particular groups. This preference could arise from the circumstances of birth (ethnicity) or a product of association. Later on in life and with further socialization, such identities take on an expanded form to incorporate families, communities, ethnic and national groups (Akinyoade, 2012). The tendency of humans to ascribe good and excellent qualities to their groups and dangerous and undesirable characteristics to other groups leads them to develop a dichotomous sense of “us and them”. This mentality, in turn, signals the onset of prejudice and ethnonationalism.

The insight provided by this concept of identity is that the animosity, which exists between ethnic groups in Nigeria, is the source of conflict among them. This enmity is heightened in times of stress occasioned by economic, ecological, political or military events. During this period most ethnic groups turn malicious to protect perceived ethnonational interests threatened by unfavorable or cataclysmic events as well as unjustified violence leading to a gross violation of the particular ethnic groups fundamental human rights and the fear of genocide or outright annihilation. The experience overwhelms ethnic groups and makes them feel that their continued survival is at stake.

Most ethnic groups in Nigeria have had such experience at one time or the other. The minority and majority ethnic groups have passed through this experience of victimization at various points in the history of Nigeria. The periods cover the run up to independence, right after independence, in the time of the civil war. The Igbo ethnic group after the pogroms in the North harbored a real fear of annihilation leading to secessionists' bids for the independent Republic of Biafra and in the conflicts involving the diverse ethnonational groups in the country (Akinyoade, 2012).

The concept of egoism of victimization helps us to understand the activities of insurgents, militants and terrorists alike. The usual practice is that once such groups feel that others have wronged them, they harbor no qualms or compunction towards committing violence against other groups, whom they believe refuse to identify with their pains (lack of empathy). Similarly, they refuse to take responsibility for the distress created by their actions on account of their traumatic experiences.

The concept of inability to mourn has two critical dimensions- uncomplicated and complicated mourning. Uncomplicated mourning appears rather simple to handle hence the group comes to terms with its loss and forges ahead by coping with its sorrow and grief. But the other counterpart, complicated mourning as the name suggests is much harder to handle hence the group when under stress finds it difficult to forget its losses (Akinyoade, 2012). Any group that suffers from complicated mourning often strives to regain its losses.

The loss could be lives and properties or even territorial. Without controversy, it could be said that some groups in Nigeria exhibit signs that point to the fact of their continued sufferings from complicated mourning. The case of the Igbo ethnic

nationality is exemplary and instructive in this regard. The Igbos suffered a monumental loss of lives and property during the Nigeria-Biafra war. Thus, they have found it tough to come to terms with these losses. The concept of complicated mourning can dovetail into egoism of victimization.

On the other hand, the dual concepts of demonization and dehumanization provide useful lessons on the experience of the Nigerian nation as regards violent conflicts and terrorism. When negative images ascribe to those considered as enemies (demonization), and when there is a regarding of the enemy as sub-human (dehumanization) it makes it impossible or difficult to recognize and show empathy for the pains and sufferings of the other groups. Hence the perpetrators attack, maim and kill other group members who they consider as demons or animals. The concept of demonization and dehumanization is linked to the idea of pseudospeciation, which entails viewing enemies as people of other species (Akinyoade, 2012).

The above concepts have featured prominently in earlier conflicts in Nigeria. For example, the label, militant, terrorist, religious bigot or religious fundamentalist has a way of demonizing such groups. Such labeling provides ample justification for killing them thereby energizing the cycle of violence. These acts of aggression find justification in wider society hence government is considered to be acting on their behalf. The same argument applies to terrorists who demonize and dehumanize other groups and kill them without empathy. The discourse in this section has shown that Nigeria faces a recurring cycle of conflict, violence, and terrorism.

Integrative Theory of Peace

In this study, I applied the integrative theory of peace (Danesh, 2006) as the lens through which the concept of peace education was espoused and explained. The

integrative theory of peace as espoused by (Danesh, 2006) adopts a comprehensive or holistic view of peace. Suffice it to mention that Danesh is professor emeritus of psychiatry and conflict resolution. Danesh also founded and is presently director of the international education for peace institute located in Switzerland. In his formulation, Danesh maintained that peace as in all other human states of nature; result from three basic inferences, cognition (knowing, emotive (loving) and conative (choosing) abilities.

These ultimately influence the nature of the worldview of an individual. The integrative theory of peace projects peace as, encapsulating of the interface between all aspects of human life, whether from the psychological, spiritual, ethical or the socio-political paradigm (Danesh, 2006). This perspective tallies with the conclusions of Harris (2004) that peace education consists of different aspects, which are compatible and complimentary to each other. These points ultimately include but are not limited to human rights education, development education, and conflict resolution education.

What is paramount is that for peace education to be effective, it must be the basis and a way of life. This line of thought is in synch with the concept of peace education as espoused by Cardozo (2008). It derives from the fact that deliberate policies and efforts to incorporate the principles of peace education into the curriculum of schools, particularly at an early stage, will bring about a difference in the way people learn to live together. Such a policy will promote tolerance of each other, acknowledging yet respecting the difference that exists between them and embracing a worldview of unity.

The integrative theory of peace (Danesh, 2006) consists of 4 subtheories, which in the main seek to emphasize the role of peace, what it can achieve, and the realizable outcome, which subsumes singularity for the collective. It advocates education, which affects all aspects of life and orientates the recipient to see self as part of a greater whole. Currently, the curriculum of most schools and the formal education they offer are skewed in ways that emphasize the history of conflict, dominance, and disintegration (Davies, 2010). According to (Ben-Nun, 2013) peace education curriculum and its presentation can sometimes lead to a strengthening of in-group ties which may be counter-productive and result in the entrenchment of previously held views, traditions or stereotypes.

In support of this warning (Davies, 2010), Cardozo (2008) referred to the notion of positive and negative consequences of peace education. They state that even though education ordinarily is the best way to teach peace and harmonious coexistence, the structures that were in place before the introduction of peace education into the sector in Sri Lanka emphasized concepts of religion and ethnicity, which created divisions. This approach refers to the two faces of peace education (Davies, 2010).

In a study on the role that education may play in addressing conflict situations in Africa, Agbor (2015) concluded that the role of education in helping to address the propensity of people to violence and insurgency is imperative and needs no overstating. He states further that such training should be carried out at all tiers of the educational ladder i.e. at the primary, secondary and tertiary level. Cardozo (2008), Kingsley (2013), Najjuma (2011) identified with and endorsed this proposition however from a different perspective. Agbor's (2015) study, however, has the

limitation in the sense that it did not identify the nature or approach that such education should take or how it may be applied but spoke to the benefit of such teaching.

The integrative theory of peace represents a new and challenging perspective on peace and conflict. Consequently, the integrative theory of peace is a radical departure from the undue prominence accorded to conflict in peace denominated theories and action programs. This realization of the adverse impact of conflict has prompted other researchers and practitioners to propose other conflict resolution approaches to mitigate the perceived negative consequences of conflict in previous formulations. A glossary reveals - Principled Negotiation (Fisher, Ury, & Paton, 1991), Cooperative Conflict Resolution (Deutsch 1974, Johnson, Johnson & Ijosyold, 2000). Others are Stable Peace (Boulding, 1977; 1978; 1991; Galtung, 1996), Super-ordinate Goals (Deutsch, 1973; Galtung & Jacobsen, 2000; Worchel, 1986), Conflict Transformation, (Lederach, 1995; Bush & Opp, 2001).

The building block or foundation of the integrative theory of peace is anchored solidly on three core concepts: unity, worldview, and human individual and collective development. The integrative theory of peace as proposed by Danesh (2006) recognizes unity as the primary law underpinning all human relationships with conflict denoting the absence of unity. The following fundamental propositions facilitate the applicability of these theories in the context of this study:

- a functional educational system;
- curriculum overview, change/adaptation;
- a natural predisposition or desire for peace by a given society;

- genuine attempt or program of action to forge real unity in any given society;
- the universality of peace;
- the existence of strong democratic institutions and culture;
- equality, justice, and security; and
- ethnoreligious tolerance.

The rationale for the choice of the theories discussed above is that they are robust, efficacious, relevant, and exhibit a rather stable analytical power in explaining or illuminating the subject matter of interest in this study. Thus, the integrative theory of peace is considered a valid and reliable roadmap to peace in Nigeria. The other two theories provide useful insight into the endemic group violence synonymous with the Nigerian state.

Economic History of Nigeria

The economic history of Nigeria reveals interesting episodes in its development. In the preindependence period, the Nigerian economy was mainly agrarian in nature. The colonial economy of Nigeria relied on the export of agricultural produce like hides and skin, pepper, palm oil, groundnut, cocoa, sesame seeds, etc. The trans-Saharan trade route provided export opportunities for the Northern protectorate of colonial Nigeria. Access to the sea provided shipping venues for agricultural produce from the southern territory of then colonial Nigeria (Ekpo & Umoh, 2015).

To facilitate the evacuation of produce from the hinterland for export overseas, the British Colonial Government of Nigeria embarked on railway development. The mapping of the tracks was in such a way as to link the centers of

agricultural cash crop production. The Royal Niger Company, which later became the United Africa Company, had the exclusive trading rights in that period. In the period leading to independence in 1960, the discovery of petroleum crude oil in commercial quantity at Oloibiri, in the present day Bayelsa state of Nigeria was made (Ojiabo & Anofi, 2014).

This singular event has shaped and reshaped Nigeria's economic history till date. An overview of subsequent developments in the Nigerian economy after independence shows a high level of truncation (Ekpo & Umoh, 2015). Following the "truncated history" of the Nigerian economy, the following periods are discernible. The period before the oil boom (1960-1970); The oil boom era (1971- 1977); the era of stabilization and structural adjustment (1986-1993) and the period of guided deregulation (1994-1998) (Ekpo & Umoh, 2015).

The period before oil boom (1960-1970) represents a continuation of the inherited agriculture based colonial economy. The initial export of 5,000 barrels of crude oil changed the course and direction of the Nigerian economy within this period. The unfortunate civil war of 1967-1970 affected agricultural production especially in the eastern part of the country. The operation of the marketing boards was a significant aspect of export operations within this period. The marketing boards were a huge source of revenue to the four regional governments- Northern, Western, Eastern and Midwestern region (Iweze, 2014).

The period of oil boom (1971-1977) fits the description of the glorious years of the Nigerian economy. The flow of petrol dollars into the nation's coffers made possible extensive infrastructural development, network in roads, electricity, industry, schools, telecommunications, etc. Unfortunately, the availability of petrodollars

discouraged agricultural production in the rural areas, leading to massive rural-urban migration. The neglect of the agricultural sector subsequently resulted in a shortfall in agricultural food production. The search for and the lure of white collar jobs in the urban areas further compounded the increasingly precarious situation in the urban areas (Jahan, 2012).

The result was overcrowding and the emergence of shantytowns in the urban areas. The agricultural sector, which contributed about 63 percent to the Gross Domestic Product in 1960, declined to about 34 percent in 1988. Interestingly, this decrease was due to the neglect of the agricultural sector. Little wonder then that by 1975, Nigeria had become a net importer of food items (Ekpo & Umoh, 2015). Another significant development within the Nigerian economy during this period was the indigenization policy during the General Yakubu Gowon administration in 1973.

The 1986-1993 period of stabilization and structural adjustment under the General Ibrahim Babangida regime signified severe belt-tightening measures on the part of the Nigerian economy. Measures to stabilize the economy met with stringent International Monetary Fund (IMF) regulations or conditions. The economy within this period implemented steps to encourage exports and discourage imports. Without local production of essential commodities, an inflationary situation persisted coupled with the devaluation of the exchange rate of the nation's currency to the dollar.

The controversy and hardship attendant upon the implementation of the structural adjustment program (SAP) led to widespread civil unrest in the SAP riots of 1989. In this period systemic bank failures occurred. Although SAP encouraged a back to land policy, agricultural production within this period concentrated on cash crop production especially cocoa, sesame seeds, cotton, etc. This strategy by farmers

was to take advantage of the complete dissolution of marketing boards in 1986 by the government and private marketing channels started to evolve (Dike & Duru, 1998). Under the present scenario, individual farmers were free to export their agricultural produce directly to their overseas customers and earn hard currency in return. Dike & Duru (1998) relying on insights provided by Coleman et al (1993) reported, “cocoa farmers were receiving a negative export tax (subsidy) as private traders competed strongly for cocoa to export and convert the foreign exchange so earned in the parallel foreign exchange market” (p.195).

The period of guided deregulation (1993-1998) corresponds with the regime of late General Sani Abacha. Owing to the upheavals earlier witnessed during the SAP days of total deregulation of the economy under Babangida, the new regime of General Sani Abacha adopted to implement a guided deregulation policy to administer the economy. The major target of this guided deregulation policy was the attainment of exchange rate stability, low inflation rate, and full employment, amongst other strategies as the thrust of macroeconomic management.

For the first time in several years, the nation witnessed a positive balance of payments position in two consecutive years of 1995 and 1996 (CBN, 1995, 1996). Oil remained the mainstay of the Nigerian economy. Arbache & Page (2007) reiterated the statement by the World Bank that the Nigerian economy has remained stagnant for thirty years adding that nothing positive has happened thus far. Even the per capita income, which rose to a peak in the early 1980s, has dwindled to its lowest peak in recent years. The Dutch Disease phenomenon is still prevalent as far as the Nigerian economy is concerned.

Political History of Nigeria

The history of Nigeria began with the amalgamation of the Northern and Southern protectorates of Nigeria by then colonial governor Lord Frederick Lugard in 1914. The territory later known as Nigeria comprised of various ethnic groups scattered in the southern dense rain and mangrove forest and the Northern dry, and arid desert and the semi-desert environment. Suffice it to state that there was no Nigeria, as it is presently known.

The various nations comprised of Igbos, Ijaws, Idomas, Tivs, Biroms, Katafs, Angas, Hausa, Fulani, Yoruba, Efik, Ibibio, Anang, Urhobo, Itsekiri, Jukuns, Nupe, Bachama, just to mention a few. The various nations existed as independent nation states before the British conquest of the vast territories that make up present day Nigeria (Fafowora, 2013, p. 4). There were separate kingdoms of Benin, Opobo, Bonny, Oyo, Kanem- Bornu, and Sokoto.

These diverse nation-states became a British territory between 1885 and 1914. European contact with the locals was purely for trade and commercial activities with no latent political undertones. The amalgamation of Nigeria meant that the southern and northern protectorates would henceforth be administered as one single entity with a central administration headed by a colonial governor general (Osuala & Muoh, 2015).

The name Nigeria draws inspiration from the river Niger that flows northwards from the south. Before the amalgamation, the British colonial masters surreptitiously obtained treaties with the local chiefs granting them exclusive trading rights over vast territories stretching from the sea into the interior hinterland areas. The Royal Niger Company was chartered in 1886 and given full or broad

concessionary powers in areas within the Niger basin under British colonial rule (Metz, 1991).

The British government was not delighted with the separate existence of the various ethnic entities that made up Nigeria and therefore decided that for administrative purposes coupled with cost considerations, it was in its best interest to amalgamate the Northern and Southern protectorates into one nation. It is not common knowledge that a certain Sir Ralph Moor first suggested the idea of amalgamation and the 1898 Selborne Committee formally investigated the need to amalgamate the various entities. The climax of this process was the 1914 amalgamation by Sir Frederick Lugard (Soboyejo, 2014, p. 1). In Nigeria, it is common knowledge that Sir Frederick John Dealtry Lugard is the architect of the merger. At the time and even as of the present the predominant religion in the North is Islam while Christianity dominates in the south (Soboyejo, 2014).

In the works of Lugard as documented and reproduced in Soboyejo (2014) Lugard predicted that the new country 'Nigeria' had a lifespan of 100 years, which would expire in 2014 (Soboyejo, 2014). It is worthy of note that the centenary celebrations for Nigeria has come and gone and the country still remains one entity.

Again, to further buttress the depth of British culpability in the chaos and tragedy that is Nigeria's in particular, I elect to reproduce verbatim the words of a prominent British hatchet man, colonial administrator and co-conspirator named Harold Smith as reported in Soboyejo (2014). Harold Smith APOLOGIZED to Nigerians with a landmark CONFESSION: "Our agenda was to completely exploit Africa. Nigeria was my duty post. When we assessed Nigeria, this was what we found in the Southern region: strength, intelligence, determination to succeed, well-

established history, complex but focused lifestyle, great hope, and aspirations; the East is good in business and technology, the West is good in administration and commerce, law and medicine, but it was a pity we planned our agenda to give power 'at all cost' to the Northerner. They seemed to be submissive and silly of a kind. Our mission was accomplished by destroying the opposition on all fronts." Soboyejo, (2014, p. 2)

A revisit or review of British government's unconditional support to falsehood in the face of the contemporary social reality of the Nigerian polity is necessary. It will do a lot to correct the mistakes of the past and set Nigeria on the path of freedom, justice, security, economic growth, protection of human rights, environmental rejuvenation and ultimately consensual peace in the long term. It is not late in the day for the British in collaboration with the comprador bourgeoisie in Nigeria to catalyze this process of actual peace building.

The amalgamation of Nigeria spurred a series of constitutional developments beginning with the Sir Frederick Lugard amalgamation report of 1914. The history of our constitutional development is as follows: Clifford constitution (1922), Richard's constitution (1946), Macpherson constitution (1951), and Littleton's constitution (1954). Others are the Independence constitution (1960), the Republican constitution (1963) and the 1979 constitution (1979) (Aghalino, 2006). The draft constitution prepared during the regime of former President Ibrahim Babangida in 1989 could not be tried until the 1994-1995 constitutional conference under General Sani Abacha. This conference laid the foundations for the 1999 constitution.

The Clifford constitution of 1922 replaced the Legislative Council of 1862. Under the constitution, a Legislative Council was for the first time established for the

whole of Nigeria, styled as, ‘The Legislative Council of Nigeria. Its jurisdiction was limited to the southern Provinces, including the colony of Lagos, whose Legislative Council was subsequently abolished’’. The Legislative council as constituted had limited powers as the Northern Provinces, came under its authority only where it related to issues of expenditure (Aghalino, 2006). The Clifford constitution introduced the elective principle thereby stimulating political activities and the formation of political parties in Lagos and other parts of the country.

The Richard’s constitution, which replaced the Clifford constitution, provided for one single legislature for the whole of Nigeria. It also made provisions for three provinces – North, East and West and three regional assemblies. The constitution was criticized on the grounds of lack of consultation, as it did not give, Nigerian’s the opportunity to shape their future (Aghalino, 2006)

The MacPherson Constitution, which replaced the Richard constitution, contained features of both federal and unitary government. There were African majorities in central and regional assemblies, the creation of a public service commission, etc. The regional assemblies orchestrated the emergence of strong ethnic-based political parties like National Council of Nigeria and the Cameroons (NCNC), Action Group (AG) and Northern People’s Congress (NPC).

The Littleton constitution laid the foundation for a classical federal structure in Nigeria. The subsequent 1960 independence constitution replaced the Oliver Littleton constitution. Under the 1960 constitution Nigeria had an elected government headed by a ceremonial president and a prime minister. The 1960 constitution was later replaced by the 1963 republican constitution, which disengaged Nigeria from all

colonial appendages to Great Britain and the monarchy as the Queen ceased to be the titular head of government of Nigeria (Soboyejo, 2014).

The series of constitutional development stopped albeit temporarily with the military coup of 1966 that brought to an end the government of Sir Abubakar Tafawa Balewa, then Prime Minister and Nnamdi Azikiwe then ceremonial president. The action of the five (5) Army Majors in the coup bid led to the death of several persons both military and civilian of mainly non-Igbo origin including the Prime Minister. The five Army Majors that led the coup were mainly of Igbo extraction with only one Major Adewale Ademoyega a Yoruba.

When it appeared the coup was about to fail one of the principal leaders Major Ifeajuna fled to Ghana and Major Chukwuma Kaduna Nzeogwu the ring leader surrendered to the head of the Army Major General Johnson Thomas Ummunnakwe Aguiyi-Ironsi after negotiations and guarantee of safety by Colonel Conrad Nwawo another Igbo officer. The Senate president and acting head of state Dr. Nwafor Orizu after due consultation with other key political office holders and on Ironsi's prompting handed over power to the head of the army (Ironsi) with the mandate to restore order (Alabi-Isama, 2013).

The Ironsi government introduced a series of measures to calm the tense situation in the country. The introduction of Decree No. 31 christened Unification Decree meant to abolish federalism angered the Northern elite. This coupled with Ironsi government's failure to put to trial his supposed kinsmen and rebellious coup plotters, set the stage for a retaliatory military coup led by soldiers of mainly Northern extraction. The coup succeeded with the assassination of the then head of the federal military government (Ironsi). Lt. Col. Yakubu Gowon emerged the new head of state

but did little to stem the tide of the selective massacre of Igbos both military and civilian (Alabi-Isama, 2013).

This pogrom led to the relocation of Igbos to the Eastern region. The failure by the head of state Lt. Col. Yakubu Gowon to implement negotiations between the Federal side and the Eastern military government agreed to at Aburi in Ghana became a point of contention. In the same year 1967, General Yakubu Gowon decreed and thereby created 12 states out of the four regions comprising the country. The Military Governor East Lt. Col. Chukwuemeka Odumegwu Ojukwu subsequently declared an independent state of Biafra on 30th May 1967. This declaration led to a 30-month civil war that ended on January 15, 1970. Diplomatic recognition of the breakaway state of Biafra came from the following countries: Cote d'Ivoire, Tanzania, Gabon, Zambia, and Haiti (Soboyejo, 2014).

The end of the war established a dire need to reunite the Eastern region with other parts of the country. The federal military government instituted a policy of reconstruction, rehabilitation, and reconciliation. This policy was known as the three R's. In 1973, the federal military government introduced and established the National Youth Service Corp scheme. Under this arrangement, fresh graduates from the universities, colleges of education and polytechnics were to undergo a compulsory one year of national service in states other than their states of origin. This purpose was to unite various sections of the country and augment the shortfall in manpower requirements in different sectors of the economy, especially education.

In 1972 Gowon lifted partially the ban on political activities that was in place since the first coup of 1966. In 1974 the head of the federal military government Gen. Yakubu Gowon announced that the 1976 target date for a return to civil rule was

unrealistic, as politicians had learned nothing from the events of the previous years. This statement did not meet with the approval of Nigerians especially the elite and politicians alike.

With this opposition and allegations of corruption against the government came the announcement of another military coup that toppled the Gowon government while he (Gowon) was attending an Organization of African Unity extra-ordinary meeting in Kampala, Uganda. Gowon subsequently made a Shakespearean exile in London, enrolling and later obtaining a doctoral degree from Warwick University in England. And with this exile, the two principal characters in the Nigerian civil war were now firmly in limbo and exile (Soboyejo, 2014).

The new head of state Brigadier Murtala Ramat Mohammed (later promoted General) in his maiden speech as head of state decried the high level of indiscipline, corruption and wanton abuse of office associated with the Gowon government and vowed to put an end to them. Within a space of six (6) months, Nigerians were considerably mobilized for nation building and attitudinal change towards the performance of official duties.

The civil service perceived as the bastion of corruption and indiscipline went through a purging with the mass dismissal of over ten (10) thousand workers. This action destroyed the principle of permanence, job security, and neutrality traditionally associated with the civil service. Gen. Mohammed also pledged a return to civilian rule in the year 1979 (Soboyejo, 2014). To this end, a constituent assembly was inaugurated to discuss the issue of a new constitution for the country. The problem of the unsuitability of Lagos as a federal capital came under discussion, and a decision arrived at to relocate the new capital to Abuja.

On Friday, February 13th, 1976 as Murtala Mohammed's car "sat in a traffic jam" (Forsyth, 1978; p.285) in Lagos, dissident troops led by LT. Col. Bukar Suka Dimka walked calmly up to it and "emptied two magazines of sub-machine carbine ammunition into it. Mohammed died instantly"(Forsyth, 1978; p.285). All sections of the country expressed deep sadness over the loss of a true patriot and national leader.

The death of General Mohammed paved the way for the emergence of Lt. General Olusegun Obasanjo as the new head of state. In his maiden broadcast to the nation, General Obasanjo pledged to continue faithfully in the steps of his predecessor. With this posture of no change in policy, the direction meant strict adherence to the timetable for a return to civil rule in 1979. The Obasanjo government kept faith with these promises and successfully steered the country towards a return to civilian rule on 1st October 1979 (Soboyejo, 2014).

With this objective in focus, the ban on political activities was lifted and activities of political parties revived. The Federal Electoral Commission (FEDECO) registered the following parties: Nigeria Peoples Party (NPP), National Party of Nigeria (NPN), Great Nigeria Peoples Party (GNPP), Unity Party of Nigeria (UPN), and the Peoples Redemption Party (PRP). Alhaji Shehu Usman Aliyu Shagari candidate of the National Party of Nigeria (NPN) defeated the other candidates to emerge the winner of the elections (Soboyejo, 2014).

The Shagari led government took office with effect on October 1, 1979, thereby bringing to an end thirteen years (13) years of military rule, which began, with the botched coup d'état of January 15, 1966. Under the new civilian dispensation as in the military era, Africa remained the centerpiece of Nigeria's foreign policy. The 1979 constitution under which the Shagari government operated had such notable

features as the federal character principle, adoption of a presidential system of government, and the additional provision that political parties should not be ethnically based. This situation was a radical departure from what happened in the first republic when political parties were primarily ethnically based. The parties were Action Group for the Southwest, National Council of Nigerian Citizens in the southeast and the Northern People's Congress for the North (Alabi-Isama, 2013, Nnoli, 1980).

Unfortunately, by a military coup, the President Shagari led government on 31st December 1983 overthrown. Brigadier Sani Abacha made the announcement and a new head of state appointed by a military junta on 1st January 1984. Major General Muhammadu Buhari (presently civilian president) emerged head of state. The Buhari military junta immediately began the task of clearing the Augean stable on the assumption of office. The regime earned public support with its war against corruption. To this end, special military tribunals established for that purpose tried corrupt politicians. Again, the Buhari regime considerably trimmed the federal budget and launched a war against indiscipline in 1984 (Soboyejo, 2014).

There was the wanton abuse of human rights under Major General Muhammadu Buhari as military head of state at the time. The government had no patience for dissent, especially from the media. On August 27, 1985, the military government of Major General Buhari was overthrown in a palace coup announced by Brigadier Joshua Nimyel Dogonyaro and led by then chief of army staff Major General Ibrahim Badamasi Babangida (Soboyejo, 2014).

The Babangida led government on the assumption of office introduced a lot of economic and political reforms in the country. The political transition program resulted in the emergence of two (2) political parties: National Republican

Convention (NRC) and Social Democratic Party (SDP). There was the introduction of a military diarchy whereby state governors, state houses of assembly, national assembly, vice-president and some appointed members of the federal executive council were civilians. The military still retained sensitive positions in that government.

Attempts to fashion out a new constitution for the country led to the promulgation of the 1989 constitution via decree no. 12. This constitution was similar to that of 1979. The process leading up to the enactment of the 1989 constitution showed adequate representation and what appeared to be some measure of widespread participation (Aghalino, 2006). The 1989 constitution was not implemented fully before the end of the Babangida regime on account of the truncation of the transition program. The climax of the political transition program came with the presidential election slated for June 12, 1993. In that election, the candidate of the SDP Chief Moshood Kashimawo Olawale Abiola presumably defeated the candidate of the rival NRC Alhaji Bashir Tofa.

The announcement of the results of the election was still ongoing when the military government of General Ibrahim Babangida intervened to put a stop to the further announcement of the results. A few days later Nigerians were shocked to know via a radio report that the election, which presumably Chief M.K.O Abiola, a Yoruba, and a southerner had won had been annulled (Aghalino, 2006). Not unexpectedly, Nigerians rose in unison to protest the brazen act of injustice embedded in the annulment of the election results. Once more Nigeria stood on the edge of a precipice. With war drums beating to a crescendo, Chief Abiola unilaterally declared himself President at the famous Epetedo declaration in Lagos state.

The military government of General Babangida ordered the arrest of Chief Abiola. Before this could be effected, Chief Abiola escaped overseas. He returned several months later. However at this time the Interim National Government headed by Chief Ernest Adegunle Shonekan, a former Chairman, United Africa Company (UAC), had been overthrown by General Sani Abacha (Soboyejo, 2014). Due to pressure from Nigerians, General Babangida handed over the reins of government to Chief Ernest Shonekan, as the new head of the Interim National Government on August 26, 1993. (Isaac, 2005).

The Shonekan led interim national government did not meet with the approval of Nigerians thus there was serious opposition to the government. The law courts declared the government illegal. As usual, the stage was also now set for another military intervention in the governance of the country. On the 17th of November 1993 a terse announcement from the most senior minister and Chairman joint chief of staff, General Sani Abacha stated that the head of the interim national government had resigned. With the purported resignation of Chief Shonekan, General Abacha assumed the mantle of leadership as head of state (Soboyejo, 2014).

Prominent political activist including Chief Abiola (the presumed winner of the June 12, 1993, election) endorsed Abacha's ascension to political power and openly called for military intervention to dismantle the interim national government led by Shonekan. This endorsement was however qualified given that these activists including Chief Abiola hinged their hopes on Abacha taking over the mantle of leadership from Shonekan and with the hope that the power will be handed over to Chief Abiola.

Unfortunately, this optimism was apparently misplaced as Abacha (the king maker who had participated in every coup since the overthrow of the democratically elected government of President Shehu Shagari in 1979) was obviously tired of playing second fiddle and wanted power this time around (Soboyejo, 2014). The resulting altercation between Abacha, Abiola and political activists like Chief Anthony Enahoro, Pa Abraham Adesanya, Ayo Adebajo, and Professor Wole Soyinka heat up of the polity.

Other activists are Alani Akinrinade, Ndubuisi Kanu, Ebitu Ukiwe, Bola Ahmed Tinubu (presently national leader of the All Progressives Congress, the ruling party in Nigeria) who styled themselves as National Democratic Coalition (NADECO) and Movement for National Reformation. Bomb blasts in various parts of the country especially Lagos, political assassinations, recourse to self-exile by prominent political activists through the famous NADECO route (a euphemism for illegal border crossing), etc., became the order of the day (Isaac, 2005).

To provide a leeway for his self-succession bid, Abacha inaugurated a national conference in 1994 in the “wake of the turmoil that greeted the annulment of June 12, 1993, election” to discuss the problems of the country and makes adequate recommendations for a new constitution. Immediately after the report of the conference was submitted, the Abacha regime presented it to the constitution review committee (CRC) made up of 40 persons who in turn reviewed and submitted its report in 1997 (Aghalino, 2006).

The report of the CRC was reviewed by cronies of General Abacha, and they followed the script for the self-succession bid of General Abacha. Five political parties were formed and they all gave support to General Abacha as their presidential

candidate (Aghalino, 2006). By this action, Nigeria incurred the wrath of the international community. The Commonwealth head of government meeting holding in Auckland New Zealand promptly expelled Nigeria from the Commonwealth. With this Nigeria became a pariah nation. As a consequence, the Abacha government built ties and associated with the likes of North Korea, Libya, and other not so popular regimes.

General Abacha's self-succession bid failed as he died suddenly in the month of June 1998. The death of Abacha paved the way for the ascension to power of Major-General Abdulsalami Abubakar as head of state. On the assumption of office, the Abubakar regime committed to handing over power to a democratically elected civilian government. The Abacha government's 1995 draft constitution was revisited with a view to adoption. This move did not go down well with Nigerian's who preferred the 1979 constitution with further amendments. The Abubakar regime set up a committee to organize a debate on the draft constitution.

This committee was known as the Constitution Debate Coordinating Committee. The committee eventually submitted its report in December 1998. Shortly before the handover of power to a democratically elected government on May 29, 1999, the draft constitution was signed into law on the 5th of May 1999 (Aghalino, 2006). This handover set the stage for another political regime in the country.

Meanwhile, Abiola the presumed winner of June 12, 1993, presidential election was still in detention. Sadly, Abiola died mysteriously in July 1998, barely a month after General Abacha died. Abiola's death in the presence of the visiting American team among whom was Ambassador Thomas Pickering and Susan Rice, who it was alleged served Abiola poisoned tea to drink from a supposed

multidimensional flask, further complicated matters for the Abubakar government (Didymus, 2013).

Nevertheless, the Abubakar government forged ahead with the political transition program with the registration of political parties prominent among which was the Alliance for Democracy (AD), Peoples Democratic Party (PDP), All Nigeria Peoples Party (ANPP) and a host of other smaller political parties that did not enjoy a national following. A significant innovation in the transition program was the agreement by the political elite to allow only persons from southwestern Nigeria to contest the Presidential election. The intention was to assuage the feelings of Abiola's kinsmen (the Yorubas) (Sanusi, 2015).

This innovative zoning method helped a lot to douse political tension in the country. This initiative doused the agitations for the actualization of the June 12th mandate and also agitations over the death of Abiola in detention. The transfer of political power on May 29th, 1999 to a democratically elected civilian government headed by Obasanjo brought to an end another period of military interregnum in the body polity of Nigeria (Soboyejo, 2014). Obasanjo served for two terms, amounting to 8 years and was succeeded by Alhaji Umaru Musa Yar'Adua. He instituted an amnesty program for Niger Delta militants to assuage their feeling of marginalization but died in May, 2010 and was succeeded by his deputy Goodluck Jonathan from the minority Ijaw nation of the south-south region of Nigeria (Soboyejo, 2014).

Boko Haram, which had reared its ugly head right from the days of the Obasanjo government, though, in a subtle form and on a reduced scale, intensified its activities under the Presidents Yar'Adua and Goodluck Jonathan governments. The high point of the insurgency and terrorism was the bombing of the United Nations

building in Abuja (Bartolotta, 2011), the intensification of suicide bombing activities and the kidnapping of over 200 female students from a secondary school in Chibok town in April 2014.

In an unusual and unprecedented twist to the Nigerian political history, Muhammadu Buhari a candidate of the coalition party All Progressives Congress (APC) defeated the incumbent President, Goodluck Jonathan of the People's Democratic Party (PDP). The widespread view is that if the election had gone the other way (the incumbent winning) it would have spelled doom for Nigeria. President Jonathan demonstrated great political maturity when he voluntarily conceded defeat before the announcement of the final results by Professor Attahiru Jega the head of the Independent National Electoral Commission (INEC). On May 29, 2015, Muhammadu Buhari took over leadership of the country from Goodluck Jonathan.

Time will reveal what history shall record for the Buhari government. Under his watch, the fight against insurgents and other such groups has been given a new zest. However, the insurgents remain resolute in their activities. The elaborate presentation of the political history of Nigeria is meant to provide a deeper insight into the underlying currents that has led to the present situation of violence, insurgency, ethnoreligious perturbations and eventually terrorism.

Literature Review Related to Key Variables/Concepts

This section examines the literature as it relates to the key variables /concepts identified in the mutual understanding or agreement that enables course of this study. These include peace, peace education, terrorism, violence and insurgency. As a starting point, the section begins with a conceptual definition of peace education, its meaning, nature and purpose.

Peace

There is a long-established notion that portrays peace as the absence of war or violence. Notwithstanding, a clear-cut definition of peace is problematic or contentious. What is discernible however is that peace has two dimensions. One of the dimensions entails violence or war at one end of the spectrum and mutual agreements that enable the cessation or aversion of hostilities at another end of the spectrum. The second dimension is denominated by hostility geared towards achieving non-uniform benefit, social injustice and dominance and a harmonious and symbiotic relationship directed towards attaining mutual goals and social justice at another end of the spectrum (Johnson & Johnson, 2006).

Peace has the essential quality of being dynamic as such increases or decreases by the actions of the involved parties. To maintain peace in the long term parties have to interact with a view to knowing each other better, working together to establish a joint identity. It is common knowledge that in the course of human interaction conflict is bound to arise. With a deepening of the relationship, the necessary values and attitudes that will facilitate peace is inculcated and passed onto the younger generation (Johnson & Johnson, 2006).

Positive peace refers to a situation where individuals or groups can live in a manner that facilitates the development of their full potentials per their needs and wishes. In this state of positive peace, social institutions do not promote economic exploitation, poverty, and political repression. On the other hand, Negative peace connotes the absence of war or other associated forms of directly organized violence such as physical harm. Structural violence does not exist in a state of positive peace.

Structural violence amounts to the institutionalization of mechanisms of inequality of opportunity directed against a particular group and its actual implementation.

In situations where structural and direct violence coexist cultural violence often supports them. As the term connotes, cultural violence is a product of flawed assumptions and norms, which tend to rationalize what groups and under what conditions violence is excusable and should be carried out without repercussions or accountability. The forms mentioned above of violence (structural, direct and cultural) ideally should be non-existent in a situation of sustainable peace (Feuchte, 2010).

Peace may be either imposed or consensual (Johnson & Johnson, 2006). Peace is considered to be consensual when an agreement is reached that ends hostilities or violence and when as a consequence a new relationship based on mutual trust, harmonious interaction, and positive interdependence is achieved. Parties attain their goals when other parties reach their goals too. Victorious parties may impose peace to a conflict or by third parties that are very powerful for example the UN, or other regional forces or international alliances like North Atlantic Treaty Organization or like it happened in Liberia by the Economic Community of West African States through its multinational force Economic Community of West African States Monitoring Group.

The defining variable in this case, is the use of economic or military power to put an end to hostilities. Although peace is imposed whatever grievances the warring parties may harbor is not resolved. The result is that the conflict becomes institutionalized. There is no positive relationship among the belligerents in the long term and negative interdependence prevails hence one party achieves its goals when

other parties fail to meet theirs. Peacemaking and peace building are forms of consensual peace. A good avenue to institutionalize consensual peace is through peace education (Johnson & Johnson, 2006).

Peace Education: Meaning, Nature, and Purpose

Peace education as defined by Braham (2006) represents a process through which individuals acquire the requisite knowledge, values, to (or “intending to”) developing the attitudes, skills, and behaviors that promote harmonious living with oneself, others and ultimately the natural environment. This definition demonstrates that peace education involves various steps or stages that need to be undertaken to achieve the ultimate goal of transforming the individual and society into a peaceful one devoid of violence, conflict, insurgency, and terrorism.

Nonetheless, there are as yet other definitions of peace education such as the one put forward by Harris (2003) in Okoro (2013), which is an adaptation from the works of M.S Schmidt, the founder of peace work in Miami, Florida. Harris (2003) in Okoro (2013) noted that peace education is primarily concerned with empowering people with knowledge, attitudes, and skills with the ultimate aim of building, maintaining and restoring relationships at all facets of human interaction.

Similarly, peace education is also concerned with developing approaches that facilitate dealing with conflict from personal to the international level; building a safe and sustainable environment. It, therefore, follows that peace education promotes the notion of nonviolence, cooperation, and compassion, real fairness, love and sanctity of human as well as all life on the planet (Okoro, 2012).

Similarly, Gumut, (2009) posits that peace education is a conscious effort to educate adults and children on conflict dynamics and the promotion of skills geared

towards peacemaking at home, in schools and communities all over the globe, employing all the available channels and instruments of socialization. This further implies that peace education aims to provide education on a worldwide basis and a worldview in focus (Okoro; 2012).

According to Fountain (1999), peace education entails promoting knowledge, skills, values and attitudes that bring about changes in behavior. This creates the altitude for resolving conflicts peacefully whether they are intrapersonal, interpersonal, intergroup, intragroup, national or international. Others have categorized peace education as “transformation of the educational content, structure, and pedagogy to address both direct and structural forms of violence at all levels” (Bajaj, 2008, p. 135).

According to Jackson and Fujiwara (2007) Peace education is increasingly being associated with citizenship education and studied together. The international recognition that citizenship education and peace education are getting are demonstrable in the support that the Council of Europe's five dimensional approach (Duerr, Spajic-Vrskascaron, & Martins, 2000).

The global campaign for peace education (GCPE; 2004) established a definition on the concept of peace education as a

“holistic, participatory process that includes teaching for and about human rights, non-violent responses to conflict, social and economic justice, gender equity, environmental sustainability, disarmament, and human security. The methodology of peace education encourages reflection, critical thinking, cooperation, and responsible action. It promotes multiculturalism, and is based

on values of dignity, equality and respect. Peace education is intended to prepare students for democratic participation not only in schools and society”.

This is a rather broad definition that demonstrates that peace education is a very broad concept, which can assume varied forms. Undoubtedly, a recurring decimal with all forms of peace education initiatives is the objective of making the world a better, more humane and conducive place for all citizens of the world (Van Kesteren, 2011). What emerges from the examination of most conceptual definitions of peace education as outlined above is the undue focus on violence and the associated search for alternatives to violence (Harris and Mische, 2005, 2006).

The above definitions of peace education also indicate a conceptual problem. As Danesh (2006) noted the “conceptual dilemma of peace education is most consequential”. This conceptual dilemma arose out of the over dependence of many theories of peace on the conflict desideratum. The emphasis on conflict as a point of departure and the abrupt end to violence as a major objective suggests that the discipline of peace studies has somewhat or unknowingly neglected or even abandoned to a large extent its primary focus. This helps to unravel the nature of peace and address the dynamics of peacebuilding (Danesh, 2006).

The Nature of Peace Education

Peace education by its very nature recommends itself to a vast interdisciplinary field. Peace education is a values-based dimension of the educational curriculum and educational life. In essence, peace education is to be seen more from this perspective than a “discrete form of knowledge” or “realm of meaning” (Jackson and Fujiwara, 2007, p. 2). Although the idea of education for peace has been central to the educational philosophy of earlier thinkers such as Maria Montessori, its latter-

day variant known, as peace education is primarily a post-world War II phenomenon emanating from the United Nations through its various disarmament programs aimed at reducing the risk of global extinction through nuclear proliferation.

This view is still dominant in Japan's peace education until this day.

Overtime, the discipline of peace education has broadened its objective to include the establishment of a culture of peace. A document emanating from The Council of Europe as discussed by Duerr et al (2000) notes this. It states, "The culture of peace is considered to resist violence through the promotion of human freedom and dignity, equality and respect for life and by introducing the learner to non-violent strategies, dialogue, mediation and non-prejudiced perception of others" (p. 40).

In advancing a culture of peace, some educators emphasize a combination of personal skills, attention to key issues and self-awareness. The diverse facets of peace education are reflected in the needs, goals, characteristics and socio-political context of society (Vered, 2013). For example, peace education in a community that has experienced protracted conflict will aim principally at peacebuilding to prepare the people to embrace reconciliation and peace by inculcating a brand new worldview to the youthful generation. In this formulation, peace education supports a process of social change. Hence it involves changing current thinking patterns, obliterating the socio-psychological infrastructure that perpetuates certain beliefs, collective narratives, ideas and deep-rooted emotions that lend credence to and counteract the fundamental basis of peace building (Vered, 2013).

Peace education cannot take place in a vacuum. The idea of changing "current thinking patterns" and providing a new social ethos, attitudes, and values, etc. that are consistent with a culture of peace requires a medium of execution. Presently, the

educational system may play a central role in achieving and executing the objectives of peace education in any given society. Vered (2013) noted the key place of the educational system in promoting peace- building by serving as a mechanism for conveying contents, messages, and values that encourage putting an end to the raging conflict and effect reconciliation.

Countries that have experienced protracted and internecine conflict that embarked on peace education programs at various times include Northern Ireland, Bosnia and Herzegovina, El Salvador, Sri-Lanka, Rwanda, etc. The successes recorded by these countries in their peace-building efforts have led to the adoption of peace education programs by other countries caught in the throes of conflict and war.

In emphasizing the “Negative faces” of education, some authors have argued that “peace education may be futile” on account of the school structure itself which hinges on hierarchical, authoritarian-prone violent relationships within its boundaries. This state of affairs invariably renders the educational system mostly in conducive to peace education efforts. Another school of thought posits that attempts to learn about conflict, in whatever form including peace education, could in reality lead to the aggravation of stereotypes and hence conjure negative attitude towards the other party, consequently deepening and perpetuating conflict (Levy, 2013).

Mische (2008), reiterated the ten goals of peace education to include adequate appreciation of the inherent richness of the peace concept, understanding the causes of violent behavior, address fears from all quarters, and make readily available information about security systems. Others are to enhance inter-cultural understanding, inculcate a future orientation, and propagate the teaching of peace as a process, to emphasize that the concept of peace should be.

Approaches to Peace Education

Peace education is a new concept aimed at creating a culture of peace around the world. In so doing, programs on peace education employ varied approaches, principles, and goals. While some of these peace education programs seek to bring violence and hostilities taking place in schools and communities to a halt, others focus on the cultivation of values and behaviors that promote peace, foreign policy, social transformation, gender equity and international understanding (Kester, 2012). Peace education programs in some cases have been established within high schools, integrated into undergraduate curricula and teacher training institutes. Other avenues through which peace education programs have been advanced include mainstreaming the concepts and practices into the works of governments, community groups, civil society programs and none- governmental organizations.

Peace theory provides insights into the different approaches to peace, which includes preventive diplomacy, peacemaking, peacekeeping, and peacebuilding. I now turn to an examination of the strategies above.

Preventive Diplomacy

The United Nations defined preventive diplomacy as “action to prevent disputes from arising between parties, to prevent existing disputes from escalating into conflicts and to limit the spread of the latter when they occur.” This is geared towards neutralizing accumulated tensions before they result in conflict.

Alternatively, if conflict becomes inevitable and does happen, to act quickly to contain it and address its fundamental causes (Boutros-Ghali, 1992). Measures to promote preventive diplomacy include confidence building, which, involve

arrangements for the free flow of information, exchanges of military missions, monitoring of arms agreements.

Other measures include information gathering and formal and informal fact-finding; early warning systems for example, with concerning environmental threats, natural disasters, nuclear accidents, the threat of famine, mass movements of populations, and the spread of disease. Additional measures include demilitarized zones to separate potential belligerents. Preventive diplomacy is applicable in everyday life, in a family, community, workplace, and other associated scenarios.

Peace Making

The United Nations defines peacemaking as “action aimed at bringing together hostile parties to a conflict” (Mische, 2008). Peacemaking is primarily concerned with ensuring the cessation of hostilities and the actual implementation of peace accords. The resumption in the short term of everyday life is an indication of successful peacemaking. Negotiation, mediation, arbitration, the use of United Nations courts and regional courts are recognized means of peacemaking. Peacemaking is based on internationally agreed standards of “fairness, justice, and accepted authorities.” Durable peace results when parties to a conflict feel that their concerns or sensitive issues are adequately addressed in a fair and equitable way (Mische, 2008).

The methodology of peacemaking closely resembles that of preventive diplomacy. Peacemaking aims to bring together opponents in a conflict at a time when there is a break or when hostilities attain a crisis point. For peacemaking to succeed, it must begin with a commitment to discuss present tensions. Peacemaking relies on the tools of creative problem solving such as “genuine communication,

effective listening, step-by step problem solving and shared decisions about actions”

(Mische, 2008). Individuals and the wider society also employ peacemaking.

Peace Keeping

Peace keeping involves the deployment of armed forces to ensure that there is a cessation of hostilities among the warring factions. The United Nations or other regional bodies such as ECOWAS or the African Union could champion this sort of deployment. In a situation where peacekeepers are to be deployed, they are usually implemented with the full consent of the warring parties involved in the conflict.

The principal duty of peacekeepers is to act as a buffer zone between warring parties so as to prevent the resumption of armed combat and actually guarantee that efforts aimed at peace making, peace building and preventive diplomacy can proceed as envisaged. Peacekeepers are usually mandated to maintain neutrality and to use armed force to stave off direct attacks. The United Nations has had occasion to deploy peacekeepers to stop one country from attacking the other or for humanitarian reasons such as preventing genocide or to protect food convoys meant for refugees of such conflict.

Peace Building

The United Nations maintains that peacebuilding should encompass economic, political, social, human rights and security efforts. The United Nations defines peacebuilding in the following terms:

Peacebuilding involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development. Peacebuilding strategies must be coherent and

tailored to the specific needs of the country concerned, based on national ownership, and should comprise a carefully prioritized, sequenced, and therefore relatively narrow set of activities aimed at achieving the above objectives (UNPSO Peacebuilding Orientation, 2010, p. 5).

The above definition lays emphasis on the prevention of Negative peace, which entails increasing violence and armed conflict, and the promotion of positive peace dynamics through the provision of the diverse range of human needs.

The concept of peacebuilding in conflict and peace management is a viable means of preventing the possible outbreak of armed conflict. It is also a way of guarding against its reoccurrence, continuation and other emergencies in political development, humanitarian and human rights mechanism (Okoro, 2012, Karame, 2004). The above definition, therefore, implies that the process of peacebuilding involves both pre-conflict and post-conflict stages.

The main aim of peacebuilding is to lay a sustainable foundation for peace in a society that has experienced conflict. The focus of peacebuilding is the economic, social, and psychological universe of the ordinary people (Karame, 2004). Against this backdrop, the peacebuilding process recruits actors from all levels of society. The domain of peacebuilding is “quite complex and diverse” and has generated controversies based on methodology.

Formal and informal methods have been distinguished in the peacebuilding process. In 1978 John Gultang provided the first known distinction between peace making and peacebuilding. In the same year the test run was carried out by the United Nations in Namibia with quite excellent results (Erim, 2007) in Okoro, (2013).

Peacebuilding represents a commitment to laying down in clear terms the conditions for a largely peaceful society and obliterating such programs and policies that gave rise to the war initially (Bretherton, Weston, Zbar et al., 2005). The process of peacebuilding commences when violent hostilities have ceased. The peacebuilding process may involve action to “disarm previously warring parties or factions, repatriating refugees, monitoring of slated elections, human rights advancement, strengthening government institutions, encouraging civil society” etc. (Mische, 2008, p. 6).

The process of peacebuilding is connected to the notion of negative and positive peace in so far as it aims to ensure that physical violence and warfare do not reoccur. And this is done in a way that examines and addresses the causative factors that promote structural violence and cases of social injustice that gives rise to conflict.

For peacebuilding to produce the required results, peace educators emphasize strategies that discourage norms and institutions that perpetuate conflict and violence. Rather they choose to promote norms, values, beliefs, attitudes, laws, institutions and policies that foster social justice and sustainable peace. The ultimate aim is to enhance political discourse and also set new standards of social justice that ensure the promotion of human rights as envisaged by the United Nations. Peacebuilding makes a radical departure from the old dictum that recommends that if you want peace, prepare for war to the new notion that says if you want peace to prepare for peace (Mische, 2008).

What is common knowledge is that various authors have advanced biological, political, philosophical, sociological, anthropological and traditional approaches to the development of a curriculum for peace education. Incidentally, these approaches

above have not yielded the desired results. As Okoro (2012, p. 87) noted these methods lay undue emphasis on “partial and disaggregated aspects of human reality.”

The result has been a failure to address the nucleus of existence that is shared by all. In these approaches, peace education is anchored on aspects of peacemaking, peacekeeping, peace enforcing, peace arbitration, etc. The inevitable consequence has been a failure to produce the desired dividends. With all these shortcomings in view, Okoro (2012) put forward a new paradigm for peace education that anchors firmly on peace building. A common factor shared by all is life.

This paradigm shift focuses on life, which represents the “nucleus of all existence”. The idea behind the new approach emanates from the Japanese ontology of Inochi meaning “life and its equivalence.” The African Inochi as with its Japanese counterpart, proposed by Okoro (2012, p. 87) views life as sacred and not just a material possession. Against this backdrop, the author recommends the adoption of the Inochi paradigm as a constitutive core element of the curriculum of peace education to achieve the “new world order of our dreams.”

Various models of peacebuilding exist in the literature. Some of these models are quite familiar with the United Nations on account of their ability to address a combination of issues ranging from education, peacebuilding and evaluation. They include the UN peacebuilding model, the Oliver Ramsbotham peacebuilding model, Tom Woodhouse and Hugh Miall’s transformative cosmopolitan peace building model.

This model pointedly recommends the application of peace education as a formative strategy for peacebuilding. Others include the John Lederach’s reflective, integrative peacebuilding model. Peace consolidation according to the United Nations

is the ultimate purpose of peacebuilding and defined as “a process leading towards a self-sustaining peace.” (United Nations 2010:23).

Literature Review Related to Research Questions

The first research question for this study seeks to explore how peace education can address the problem of violence, insurgency and terrorism in Nigeria. Let me reiterate that my focus is on what I consider appropriate for the Nigerian nation. As a nation, Nigeria has had to contend with insurgency and terrorism. Therefore whatever will turn a positive tide in the long run is what I have restricted myself to in this study.

In this connection peacebuilding through a process of peace education appears a laudable objective to be pursued by the authorities in Nigeria. Okoro (2012) posits that in the area of peace studies, peace education lays a concrete foundation upon which sustainable peace could be established primarily in societies torn apart by conflict. Hence if peace education can accomplish the objective of acting as a foundation or bedrock for lasting peace, which is, what Nigeria needs then it provides a viable medium through which to address the problem of violence, insurgency, and terrorism.

What is required in Nigeria is to nip tendencies towards violence in the bud and peace building through peace education can do just that. There is no gain allowing violence to erupt before embarking on peacemaking, peace arbitration, peacekeeping, etc. What will indoctrinate the youths to embrace readily the option of peace is what Nigeria needs. The beauty of this approach is that it will involve the combined effort of all strata of society.

A conscious effort by the government to adopt a program of peace education can adequately address the problem of violence, insurgency, and terrorism in Nigeria.

As Harris, Lan and Mary Lee Morrison (2003) noted, organizing peace education programs to revolve around the resolution of conflict, with emphasis on identifying symptoms of conflict is very key. Such organization must also address social behavior norms and teaching individuals to adopt appropriate methods of negotiation and mediation with peer groups as a way of resolving interpersonal disputes; it inculcates in them ways to manage anger and the virtues of fighting in a fair manner.

Other benefits include improving the ability to communicate in ways such as talking in turns, listening to one another, pinpointing needs and the proclivity of first separating hard facts from ones of emotions. This approach has the benefit of altering of popularly held attitudes, belief system and behavioral tendencies from the negative past form to a more positive attitude towards conflict as a way to prevent the occurrence of violence. Braham (2006) reiterated peace education as a form of teaching that focuses coexistence and employs tools of teaching fashioned towards the emergence of society considered more peaceful.

This approach brings us to the question of democracy education, a concept that is treated together with peace education. The focus of democracy education is in the processes of politics that engender conflict in such states that when democratic participation increases the probability of a reduction in violence and war increases (Corkalo, 2002). This assertion bases on the notion that most democratic societies require and indeed enjoy citizen's commitment to accept that conflict are inevitable, and that peace is necessary. Thus a peace education program engenders a mostly conflict-positive orientation in society through teaching students to see conflict as a pedestal for growth and creativity.

The important attributes of peace education were amply discussed in the section on literature review related to concepts and therefore do not bear repeating here. But let me also add that peace education ought to lend its support to multiparty democracy (Okoro, 2012). Peace education in addition to the idea of it as democracy education also contains elements of human rights education. By teaching important aspects of international human rights and United Nations Conventions on international human rights law, participants imbibe a long-term vision of achieving structural peace and the likely fall out of breaching the universal declaration of human rights (Okoro, 2012).

In this regard, it is my contention in this study that, wanton violations of the universal declaration of human rights have taken place repeatedly in Nigeria where security agents routinely terrorize innocent citizens with the full knowledge of government officials. Perhaps the recourse to the international criminal court (ICC) may, after, all, be the magic wand to stem this ugly tide. With a philosophy embedded in love, nonviolence, compassion, truth, fairness, cooperative attitude and the sanctity of human life, peace education should adequately address the problem of violence, insurgency, and terrorism in Nigeria.

The second research question for this study examines the likely barriers to peace education in Nigeria. These barriers do not diverge markedly from the observed barriers to peace education in other regions of conflict and tension. Accordingly, as laudable as peace education efforts may appear, it is not without obstacles or challenges in the interim. The formal educational system in every country is designed to convey the national or in multi- faceted societies the tribal culture in such a way as to prepare the younger generation of the country for their perceived roles in the future

in the current or projected form. A significant aspect of this national culture to be transmitted relates to what has been identified as the consensually held common or collective narrative (Rosen and Salomon, 2010).

In conflict-prone and tension soaked societies, adherence to the identified collective narrative is of utmost importance. Hence it provides the needed rationale for the conflict, the sacrifices demanded, and provide a view of the conflict as well as order in a situation where chaos is the order of the day (Rosen and Salomon, 2010). The question is what, do this shared collective narrative entail?

They comprise the whole gamut of ‘shared historical memories’ (Rosen and Salomon, 2010, p. 136) encapsulated in a body of beliefs normally about the conflict put forward by the particular system such as (they are the aggressors or perpetrators; we are the apparent victims) directly engendering a sense of communal identity. This seems to be particularly the case with the Igbos after the Nigerian–Biafra war where the leader General Odumegwu- Ojukwu (deceased) maintained for years that Nigeria attacked Biafra. Therefore in his view, Nigeria should be seen as aggressors who in essence perpetrated structural violence against the Igbo nation state (Forsyth, 1978). The calls for a state of Biafra by a group who refer to themselves as MASSOB, Biafra Zionist Movement (BZM), Indigenous People of Biafra (IPOB) etc. is reflective of this line of thinking.

This case demonstrates to an important extent the role of the school system in helping to forge a collective narrative and to galvanize adherence to it by the younger generation. Worthy of note is that the strident call for Biafra is coming from the younger generation of Igbos. Could it be a case of unlearning what was learned during the Nigerian–Biafra war period as a way out of this fixation with the Biafra revival

project? Certainly, there is a need for a change of the socio-psychological repertoire among the younger generation of Igbos and society members in general.

A large part of the challenge facing peace education emanates from the fact that it does not teach younger generations to adhere strictly to the kind of collective narrative described above. This is clearly not the mission of peace education. Rather peace education proceeds from a rational and objective standpoint by teaching the younger generation to acknowledge wrongdoing, to legitimize the opponent collective narratives, to show empathy, to strive to develop a positive attitude to the opposing side and towards non-violence. And in so doing, peace education to a very large extent contradicts the mission of the conventional schools.

Peace education faces other barriers, which emanate from its form as a societal tool for effecting reconciliation in societies caught in the web of intricate and lasting conflict. Peace education is confronted with contrasting historical memories. Opposing symmetrical belief systems and identities that are mutually exclusive (Rosen and Salomon, 2010).

Peace education also faces serious asymmetries oscillating between majority and minority, conqueror and conquered and modern and traditional. Above all, peace education is confronted with a “belligerent social environment” that opposes all forms of reconciliatory moves with the opponent. Given the above, it may be tempting to infer hastily that peace education programs do not stand an adequate chance of being truly effective under the present circumstances.

The same inference may also impute to other programs of a value-oriented nature conducted in a social environment deemed unsupportive to the messages the program intends to convey. This implies a clear contradiction. These obvious

contradictions prompted Rosen and Salomon (2010) to surmise that it is either the barriers are strictly speaking not barriers or the findings not findings in the real sense of the word.

On the contrary, recent empirical findings negate the above conclusion notwithstanding that it may base on a fair and logical analysis of the challenges facing peace education. With the benefit of hindsight provided by the research work conducted by Rosen and Salomon (2010), the distinction between convictions and regular attitudes and beliefs can be highly relevant for resolving the contradiction faced here. It is Possible that the barriers confronting peace education may relate to other factors, which do not have a strong foundational base.

Specifically, Rosen and Salomon (2010) investigated the probable differences that may exist in more or less centrally held beliefs between Israeli and Palestinian youths that participated in a school-based peace education program of a one-year duration. The sample of 956 adolescents was divided into control and no-program controls. This is to facilitate the examination of the durability of the effects of the program on the adolescents. The result shows that peace education program stands the chance of influencing the most peripheral beliefs of adolescents to the exclusion of the core beliefs, which occupy a central position in the collective narrative of the group.

Notwithstanding, the peripheral beliefs can change back in response to adverse political and social conditions. Rosen and Salomon (2010) thus demonstrated that peace education programs could indeed be effective, leading to a more enhanced acceptance of members of the other collective, coupled with positive emotions,

eagerness to establish contact with opponents and a higher level of legitimization of the collective narrative.

The success of peace education is itself mediated by the role of education. By this, I mean that education can only play an effective role in situations of conflict and peace depending on the nature of the conflict and the possibility of continuing from the past into the present. Thus, its protracted form, which in turn has much effect on the method employed and the probability of a successful education for peaceful coexistence adds to the success (Levy, 2010). The conflictual nature of education leading to differential learning outcomes poses another barrier to peace education.

Similarly, in as much as there seems to be explicit value to peace education in conditions of protracted conflict, it is imperative that a peace process is in motion as this is considered critical for the successful outcome of a peace education program. For example, it is futile to deploy troops on a so-called peacekeeping mission when there is, in, essence, no agreement between the warring partners and when there is no peace to keep in the first place.

To buttress this point further, I emphasize that teaching about peace or its opposite conflict, which appears though more of a corollary based on extant pedagogy, is deeply embedded in a specific context. Therefore it is a known fact that the environment is patently not conducive to the promotion of mutual understanding and peaceful co-existence. The schools, however, cannot by any stretch of imagination be expected to be an isolated oasis wherein there is a promotion of education for peace, and in the process assisting to change an otherwise non-peaceful reality (Levy, 2010).

Again the schools themselves operate by certain cultural codes. I recall that not until recently Muslim girls in western style schools, that is the conventional schools in the Osun State of Nigeria (Southern West Region) were not permitted to wear the usual Muslim Hijab (head gear) to school. When the governor of the state His Excellency Ogbeni Rauf Aregbesola (a Muslim adherent) lifted the ban on it thus permitting Muslim female pupils to wear the hijab to school (Olarinoye, 2013), there were palpable concerns raised in some quarters about the new trend. In essence, the cultural codes by which schools in a particular environment operate can, in, reality, constitute a barrier to the implementation of a successful peace education program.

The third research question for this study explores viable strategies to enhance peace education in Nigeria. A viable strategy to enhance peace education in Nigeria must take into cognizance that peace education can assume different forms though with the aim of achieving the same objectives as discussed earlier. I adopt the position in this study that for peace education to create the desired impact, a strategy of formal and non-formal education should be implemented.

Owing to the dismal performance of the formal education system in Nigeria (Moja, 2000), complete reliance on this mode of education will not augur well. A mixture of both formal and informal education has the advantage of involving a greater percentage of the population in the proposed peace education program. Peace education is not only multifaceted it is also a very broad concept that spans both formal and informal initiatives of education (Kesteren, 2011).

Another viable strategy to advance the objective of peace education in Nigeria is to adopt a participatory approach. An important aspect of development work and peace education is to recognize children and youngsters as an integral component.

Child participation quite apart from mobilizing and encouraging youngsters also keeps them actively informed about issues about them. An added advantage is that their input through participation will aid them to exert considerable influence on the world around them (Kesteren, 2011). Specifically, the use of theater and other art forms are employed in this participatory approach given their easy accessibility and the entertaining potential for youngsters. This participatory approach has been applied in Bogota, Colombia with much effect (Kesteren, 2011).

Ezeoba (2012), Nwaubani and Okafor (2015) advocated a host of strategies for integrating peace education into curriculum content of social studies in the junior secondary school program. The strategies include the use of teaching methods such as inquiry, role plays, project, computer assisted instruction, entertainment education, games and simulation, futures wheel, inter-state excursions and field trips, and organizing inter-state social studies competition on peace education concepts. Others are the formation of cultural associations and annual inter-state essay competitions for social studies students, and design of methods by educational planners to make peace education an integral component of subjects offered at schools.

Other strategies advocated are, placing a premium value on peace education for the rehabilitation and reconstruction of the society, and implementing peace education through the social studies curriculum of basic (7-9). The strategies also include that policy makers should put forth proposals to effect a review of the curriculum to include peace education into the curriculum of primary and secondary schools in Nigeria. There should also be a textbook review, adopting a thematic approach to curriculum content structuring, innovative pedagogy, and conducting an impact assessment of the effect of peace education on students and trainers. Others

are organizing training workshops, evaluating the program modules used by trainers, community building modules, and compulsory attendance in the public education system, etc.

The above-stated strategies cover co-curricular and methodological issues. An efficient method to enhance peace education in Nigeria is to equip learners educationally with the necessary and relevant knowledge and to equip the trainers or teachers with enough motivation to perform and usher in the much-needed reforms. The follow-up strategy will then be to conduct the impact assessment to determine if the projected effects were achieved.

Kester (2012) using a qualitative case study approach enumerated on the Unesco-Apceiu impact assessment of the ‘peace education training of trainers program for teacher educators from the Asia-Pacific member states’. The objective of the program was to keep track of the medium-term impact of the program to understand its wider implications. The findings show that the impact has been largely positive given that 23 of the trainers that participated in the program have gone further to establish or contribute to program and policies on peace education in their respective countries.

Another viable strategy to consider is the introduction of a pilot program on peace education, which will be followed up with rigorous research and evaluation to determine its effectiveness in achieving the stated objectives. The present strategy of implementing peace and conflict studies education in Nigerian tertiary institutions without any form of pilot study or adequate plans for periodic evaluation devalues the program to just one more course offered at the departmental level to satisfy the

requirements for graduation. A better strategy would have been to introduce peace education into the curriculum at all levels of education.

The fourth research question for this study seeks to unravel what should constitute the curriculum content and approach to peace education in Nigeria. It is common knowledge that in Nigeria, peace and conflict studies was only recently introduced into the curriculum of tertiary institutions by the National Universities Commission of Nigeria (NUC) through the Benchmark Minimum Academic Standards (BMAS).

Thus, peace education in Nigeria has not been extended to primary and secondary schools in Nigeria. This situation is obviously limiting. A comprehensive or better approach to peace education should embrace primary and secondary school students at this formative stage of their life. This effort will enable them to imbibe a culture of peace from the early stages of childhood through adolescence so as to comprehend the nature of peace.

It is the expectation that the peace option will become a way of life for them. Danesh (2006) reports the experience of Sarajevo, Bosnia and Herzegovina in implementing a peace education program for primary and secondary schools after the protracted, violent and bitter civil war of 1992-1995. In response to the conflict-free conflict resolution (CFCR) workshop of September 1999, government officials from Bosnia and Herzegovina invited the organizers of the CFRC workshop-the international education for peace institute to extend the program to primary and secondary schools in Bosnia and Herzegovina.

Upon the acceptance of this invitation, the education for peace institute, initially introduced the pilot program in six schools, comprising three primary and

three secondary schools in Bosnia and Herzegovina. The successes recorded in these schools led to the extension of the program to an impressive figure of one hundred and twenty schools in Bosnia and Herzegovina. In all, about 5,000 teachers were engaged for this project. The schools have about 80,000 students and also provided a convenient avenue for thousands of parents from the three ethnic populations who were involved in that calamitous civil war to participate in the education for peace program. The result is the peace witnessed in that area today.

Nigeria can borrow from this experience by either choosing to invite peace educators to do the same or train existing teachers to implement a program of peace education in its primary and secondary schools. Currently, there exists only one peace institute in Nigeria. This is the Institute for Peace and Conflict Resolution (ICPR) based in Abuja, which was relatively active during the General Ibrahim Babangida years in power (1985-1993). Perhaps in response to this state of affairs, Ezeoba (2012) conducted a study to determine how peace education could be integrated into the social studies curriculum of junior secondary schools in Nigeria. The findings revealed the need to include some peace education concepts into the social studies curriculum of junior basic (7-9).

Therefore, standing on the authority of Ezeoba (2012), a proper and adequate curriculum of peace education in Nigeria, should embrace the following concepts: Nigeria and the global challenges facing her, the issue of human rights in Nigeria, and similarity of cultures among Nigeria's ethnic groups. Other issues are hostage or kidnapping issues as obstacles/ threats to peace, the inherent qualities of various communal institutions to promote peace, the value systems of Nigeria, and the link between evolving democracies to peace. Others include Nigerian legacies and

monuments, inter-tribal marriages as instruments of peace, Nigerian local languages as a viable tool for promoting peace, natural resource availability and problems as well as issues of religion.

The above concepts and issues have orientation in peace education. These issues are also specific to Nigeria as such represent the dominant matters that are sensitive to maintaining the equilibrium of peace in Nigeria. It is imperative, therefore, that students get acquainted with these issues through their inclusion in the peace education curriculum.

Peace education has overtime addressed both practical and philosophical issues, which focus on health, income and power disparities concerning men and women. The obviously disadvantaged position of women as it relates to men can only be understood within the context of the tradition and structures of the particular society. The emphasis of peace education revolves around such issues as non-violence and empowerment. Peace education entails helping to build a society that is democratic, teaching about co-operation, moral sensitivity, self-esteem and galvanizing critical thinking (Okoro, 2013, p. 92).

Peace education is not a onsize fits-all-phenomenon that does not incorporate local contexts and perceptions (Kesteren, 2011) as peace education has various streams with different dynamics and autonomy of their own regarding to theory and practice. The goals, challenges, and method of peace education differ markedly between the regions of prolonged conflict, ethnic rivalry and regions of relative peace. It appears that what is needed is a holistic and integrated theory of peace that can provide useful explanations of the various dimensions of peace (intergroup, interpersonal and international) and its central prerequisites and principles. With these

shortcomings in mind Okoro (2013) decided to fill this void by proposing the African concept of “Inochi” which is based on the mystic or cosmic form of human origin.

This new concept of Inochi is radically different from the usual contents of peace education: gender, economic, socio-political and other aspects of human needs. The new concept of Inochi is dependent on the nucleus of human origin that binds life to the same source. In oriental thought, this is conceptualized as the Brahman. The African Inochi embodies a cosmic content and adopts the position that one of the illusions of the modern era is the whole idea of individuality. In consonance with the new paradigm of African Inochi, what is needed is a cosmic unity that binds all life to a source and fate that is common. This cosmic unity should constitute the core of the curriculum of modern peace education in so far as society desires to experience lasting peace.

In the same vein, some authors advocate the inclusion of religious education into the curriculum of peace education (Jackson and Fujiwara, 2007, p. 4). Education for peaceful purposes has always been a major preoccupation of religious bodies and faith-based organizations. It is the belief that the peace educators only need to draw from the ethical teachings of the various students’ individual religious traditions as a resource. This line of thought will provide better understanding and tolerance of other faiths. The literature on tolerance has been given prominence in recent times. This prominence provides illumination via key questions that seek to decipher if fundamentally, tolerance is negative or positive. The import is a request to those that find themselves in a strong position to tolerate the weaker ones.

Some of such questions are, do the concepts weak and strong have a uniform meaning? Are there different varieties of thick and thin? From what source does the

idea of tolerance originate? Lastly, is it possible to determine the limits of tolerance? These are some of the questions that Jackson and Fujiwara (2007) investigated. However, there is a clear and present danger in the pedagogy of religious education in schools as it might become politically loaded thereby creating more problems. Despite this imminent danger, I am of the view and thus lend support to the school of thought that advocate that students should ideally enjoy the benefit of education to obtain knowledge of religions other than their own even if as a mere benefit of public education.

Moran (2006b) aptly asserts that shortly religious education should assume an inter-religious and international scope, so as to deliver the benefit of ordinary experience. The suggestion that political leaders will need basic training in religious education to perform their assigned duties in office is the point at which I disagree with Moran. First, in as much as I advocate for the inclusion of religious education into the curriculum of peace education, it does not take religious education for political leaders to perform or excel in their duties.

Secondly, performance is dependent on a host of variables, which may or may not include religious education. Thirdly, with the benefit of hindsight provided by the Nigerian experience, I am aware that political leaders both present and past confess to one faith or the other. The proliferation of churches and mosques is daily progressing at a geometric rate yet brazen corruption; ethnic politics, ethnoreligious violence, insurgency, terrorism and other acts of chicanery remain the order of the day. After all, it has been asserted by (Boulding, 1986 in Alger, 2007) that most religions harbor two opposed cultures which manifest in the form of a “holy war and the peaceable kingdom” (Alger, 2007, p. 108).

The first research subquestion explores the socio-cultural and religious undertones that create the breeding ground for communal clashes and flash points. On the other hand, the second research sub-question seeks to determine what factors promote socio-cultural harmony in communities with people of diverse backgrounds and orientation. No doubt a society desirous of enjoying peaceful coexistence must first and foremost treat its citizens fairly. There are no gains in creating a first class and second-class citizens in a country and yet expect peace to prevail.

While the goal of creating an egalitarian society might seem impossible, it is an ideal, which every society should strive to achieve. When the fundamental human rights of citizens are upheld, justice dispensed without being sold to the highest bidder, and the benefits of economic growth are equitably distributed, true democracy will be enthroned. This will result in the absence of domination of one ethnic group by another as the norm in a multicultural society, and the government adoption of genuine measures to promote peace in the society will lead to the likelihood of developing a peaceful society.

It might sound mundane, yet experience and hard facts emanating from societies that have witnessed intractable conflict have shown that revisionist history handed down to the younger generation at breakfast, lunch and dinner table stoked the embers of violence ad infinitum. For example in Bosnia and Herzegovina, Danesh (2008) reports that one of the principal reasons for the protracted conflict in that society is the way the three ethnic groups Bosniak (Muslim), Croat (Catholic) and Serb (Orthodox Christianity) engaged in selective interpretation of history.

Accordingly to achieve the main task of the Education for Peace Program, the coordinators were advised first to concentrate their efforts on changing the worldview

and mindset of all parties. This was in line with the tenets of peace before “engaging them in the review of the historical, political, religious and cultural specificities of Bosnia and Herzegovina” (Danesh 2008, p. 166).

The role of the media in promoting peaceful and harmonious co-existence has long been acknowledged. Both the electronic and print media have through various means either stoked the embers of conflict or succeeded in dousing growing tension in the polity. Through the familiar Agenda Setting capability of the media, both present and future discourse can trigger palpable tension within the populace. Therefore for the media to contribute significantly to peaceful coexistence it has to abide by the tenets of responsible journalism and investigative reporting. There is no use turning the mass media into a propaganda tool of government.

Such propaganda is most noticeable during electioneering campaigns. An example of such report is that about a 13year old Jewish boy who had been stabbed to death by a Palestinian and reported in the main newscast in Israel as documented in Neiger (2013). Thus quite apart from increasing the terror profile, it also left the citizenry terrified, anxious and vulnerable. Within the same period of the broadcast (April 3, 2009 just two days after the inauguration of the new government) only 2 Israelis got killed in terror attacks until the end of the year 2009, in effect a much more significant reduction in casualties compared to other years (Neiger, 2013).

Furthermore, despite interaction between various components of the society, the political leadership more often than not shapes political discourse. This role of the political class has been the case with the intractable Israeli-Palestinian conflict as analyzed by Ajrami (2013). The same holds true in most communities in Nigeria where the elite and elders are known not only to shape political discourse but also to

galvanize the populace to action for mostly disruptive purposes. This appears to be the case in Northern Nigeria with an army of *Alma Jiri* (child beggars) who is easily influenced and mobilized to commit acts of violence at the slightest excuse. However, presently, the social media is now increasingly shaping political discourse. The present worldwide protest for an independent state of Biafra has been influenced largely by the impact of the social media in shaping political discourse in this new age of information technology.

Poverty is another perceived cause of tension, conflict, violence and terrorism in the Nigerian society. Nigeria's poverty profile indicates that 112.47 million Nigerians (about 70%) live below \$1.00 per day, in consequence, could barely afford to meet the minimal requirements of food, shelter, clothing and healthcare (The Newswriter, 2015). Again, 20.3 million Nigerians are reputedly jobless. This includes a figure of 5.3 million unemployed youths and 1.8 million graduates that add to the labor market on an annual basis (The Newswriter, 2015).

The Northeast and Northwest recorded the highest poverty rates in 2010 with 76.3% and 77.7% respectively (NBS, 2014, p. 24). This state of affairs predisposes youths from this region as ready recruiting tools for Boko Haram. Corruption is considered a primary cause of mass poverty in Nigeria. Nigeria is ranked 134th on the corruption perception index by Transparency International. This unenviable position is shared with Zimbabwe, Togo, and Azerbaijan (Bartolotta, 2011).

With that noted, I hasten to add that the issue of poverty and its link to intractable conflict, violence, and terrorism proved contentious in the course of the literature review. Piazza (2009) in a study conducted in India concluded economic factors (poverty) do not cause terrorism and violence. Although poverty may not be a

principal cause of violence, conflict, and terrorism in Nigeria, it is only fair to admit that poverty has a tangential and substantial bearing on the dynamics of conflict, violence, and terrorism in Nigeria.

The struggle for the control of resources of state has for a long time been a leading cause of conflict in the third world, especially multicultural ones. Through various mechanisms, the ethnic majority groups dominate political power to the detriment of the ethnic minority groups. This domination is in turn used to appropriate resources of the state and development projects are situated in preferred areas dictated by these ethnic champions to the detriment of the ethnic minority groups.

This situation breeds envy among the populace as in the course of daily interaction where presumably palpable tension already exists among people of various ethnic groups. The Niger Delta crisis that characterized by militancy on the part of youths from that region is a reflection of this. The youths used this as a means of ventilating their frustration with the rapacious rape and exploitation of their oil resources by a mostly dominant Northern cabal. This state of affairs has been on since oil was first discovered in commercial quantity at Oloibiri in the present day, Bayelsa State of Nigeria is a case in point (Tamuno & Felix, 2006).

Ethnoreligious differences create tension and conflict in the society. Most of the riots in the Northern part of Nigeria stem from ethnoreligious differences among the population. This section of the country has recorded the highest number of ethnoreligious riots dating back to the 1960s. The riots in some cases are a product of mere gossip on the part of the populace. The case of Gideon Akaluka, who was beheaded in the Kano state of Nigeria on rumor of having desecrated the Holy Koran,

is instructive (Azgaku, 2015). Similarly, the siting of religious places of worship close to one another could spark off tension and snowball into conflict later on.

In some cases, it could be the sign of the cross facing a mosque that might be the source of conflict. Again the rapid growth of Christianity within a mainly Muslim dominated environment could ignite terrorist activities like Boko Haram has been visiting on churches situated in the Northern part of Nigeria. Another manifestation of ethnic tension is the native son of the soil syndrome in most parts of Nigeria. By this, I mean the case of indigenes of a particular area or locality impressing it on visitors or the settler population that they have no rights there or that the rights they enjoy are at their benevolence. This more often than not breeds tension in the Nigerian society on a daily basis.

Sheer ignorance and lack of proper understanding of government policy can trigger tension between the various ethnic groups in Nigeria. Recall that in the section on the political history of Nigeria I mentioned that when General Aguiyi Ironsi (an Igbo army officer and head of state, Jan.1966-July1966) introduced the Unification Decree No. 31 of 1966. the elite in Northern Nigeria rose up in arms and opposition to this supposedly well-intended policy to the extent of organizing a counter military coup, which claimed his life.

The irony of history is that the same Northern establishment having secured political power has administered the country in line with the tenets of this same decree (unification decree no. 31, 1966) albeit more stringently. Could it be that the Northern elite and their military hatchet men led by Lt. Col. Yakubu Gowon did not understand the import of Ironsi's action as a military ruler? For as Sokolowski (1997 in Schwandt, 1999, p. 461) suggested, while examining ways in which a dialogue can

fail, “understanding entails the risk of misunderstanding when one partner in the dialogue or conversation is too immature or mentally incapable of engaging in a conversation”.

Another source of communal clashes in recent times in Nigeria is the menace of Fulani nomads and their cattle in most parts of Nigeria especially the Middle Belt and Southern regions. The quarrel is usually over grazing land for livestock. The encroachment over farmlands and the attendant destruction of food and cash crops by these animals (cattle) owned by the Fulani has triggered conflict repeatedly (Odufowokan, 2014). Added to this is the purported issue of rape, murder and violation of the womenfolk in various parts of the country by these itinerant and recalcitrant Fulani cattle rustlers (Odufowokan, 2014). As much as these cattle breeders perform a functional and specialized role dating to the beginning of time to their eternal glory or credit, the adoption of a more peaceful disposition rather than their usual warlike one will promote peace within the polity.

Fulani herdsmen operate freely in Nigeria and parts of Central African Republic. Statistics obtained from the Global Terrorism Index showed that in 2013, the Fulani herdsmen killed about 80 people. This figure rose to 1,229 by 2014 and 847 deaths in 2015 (Buchanan, 2015). This figure increased considerably in 2016 and 2017, owing to the incessant attacks on communities in Enugu State of Nigeria in addition to the traditional middle belt region in Benue and Taraba States where Fulani herdsmen have continued to unleash havoc on innocent villagers. The Global Terrorism Index categorized Fulani herdsmen as the Fourth deadliest terror group in the world (Buchanan, 2015). It follows therefore, that only Boko Haram, ISIS and al-

shabab were considered deadlier than the little known group from West Africa (Buchanan, 2015).

Quite recently, the Ekiti State House of Assembly passed the Anti-grazing bill into law. The law captioned the prohibition of cattle and other ruminants grazing in Ekiti bill 2016 was subsequently signed into law by Governor Ayodele Fayose. The law prevented free grazing of cattle, carrying of firearms by members and restricted grazing to between 7.00am and 6.00pm. The law also stipulated that any herdsman found with firearms during grazing would be charged with terrorism and is liable to a jail term of six months without an option of fine. This will no doubt serve as a deterrent to impunity on the part of these Fulani cattle rustlers at least in Ekiti State, thereby ensuring peace. Other states comprising the Nigerian federation may do well to adopt similar measures as in Ekiti State. Benue State and Taraba State have also passed their own versions of the anti-grazing Laws.

Furthermore, as mundane, pedestrian or rudimentary as it might sound or appear; the continued use of derogatory names by one ethnic group to refer to another is another source of tension and conflict in Nigeria. It is like engaging in daily psychological warfare with the other ethnic group members on each passing day. It is akin to the effect of the “Nigger” terminology to refer to black Americans. For example, the following ethnic groups (Yoruba, Hausa, Ikwerre, Efik and Ibibio in that order) refer to Igbos as Oloshi, Yamiri, Nwoiyisoma, and Unegeh.

Igbos, on the other hand refer to Yoruba, Hausa, Ikwerre, Efik, and Ibibio variously as Ndiofe- nmanu, Ndiajor- ugu and Ndi- ugor; Aturu- hausa, Aboki, Mallam and Gwodogwodo; Nwoye- ihorogha, Mmoghor, Ndi- iminkita. Similarly, the Ogoni’s of Niger Delta fame are referred to as Ogoni pior- pior. Urhobo’s are

called Usobo- Wayo. In order to operationalize the above concept, I hasten to provide a suitable example. The word “Aboki” means Friend, yet when an Igbo calls an Hausa fellow “Aboki” it is erroneously translated to mean that the Igbo implies that the Hausa fellow is brainless or senseless. Several of such examples abound and go to demonstrate how essentializing notions of ethnic identities appear quite visible in the Nigerian case.

In a study by Van Klinken (2007), while analyzing the conflict in Central Kalimantan district of Indonesia, which provided fresh insights on the identity shift experienced by people on account of inspirations by an unnamed persona (actor) who instigated the conflict. The issue of name calling by each side involved in the conflict and its capacity to promote division among the various ethnic groups came to the fore glaringly. With the prospect of the establishment of regional autonomy on account of the imminent collapse of the new order, each side began to challenge the existing local establishment principally through ethnic campaigns that oddly resulted in conflict.

Davidson (2008) elaborated on how two diametrically different concepts war making and peacemaking shaped images of local identity politics, especially among the Dayak ethnic nationality during the Dutch colonial period. As Van Klinken (2007, p. 64) noted ‘‘identity is one thing, mobilization that leads to actions another’’. A suitable example of the essentializing notion of ethnic identity was articulated by Harold Smith in his description of the various ethnic nationalities in Nigeria as reported in Soboyejo, (2014). He stated “the East is good in business and technology, the West is good in administration and commerce, law and medicine, but it was a pity

we planned our agenda to give power at all cost to the Northerner. They seemed to be submissive and silly of a kind” Soboyejo, (2014, p. 2).

Although it may be argued that such essentializing notions of ethnic identity provide inadequate basis or foundation for conflict resolution (Van Klinken, 2007) either presently or in future, yet it does form or constitute a fertile channel for the perpetuation of ethnic tension both at the individual or group level.

Similarly, in the Moluccas region of Indonesia, Muslims received news that Christian extremists had set fire to a grand mosque in the capital city of Ambon. This unconfirmed news inspired and motivated Muslims to burn down one Christian village killing all the inhabitants on account of being Christians (Van Klinken, 2007). Incidentally, while it is true that not all areas in the archipelago witnessed an explosion of violence, increasing societal activities provided a leeway for elites to promote their parochial interests mostly along ethnic or religious lines using the so-called civil society organizations (Van Klinken, 2007).

Democratic Education

Democracy is a system of government albeit political in which supreme power rests with the people and is exercised by the people, either in a direct manner as in its original form in the Greek states of old or through their elected representatives (representative democracy) within the ambit of a free electoral system. Democracy is conceptualized as a collection of principles and ideas, which pertain to freedom and self-government, embodied in a set of acceptable procedures and practices (Akinyoade, 2012).

The supporting framework or strength upon which democracy thrives include sovereignty of the people, majority rule, the government established through the

consent of the citizens, minority rights, free and fair elections, safeguarding of fundamental human rights, equality, and justice before the law, constitutional limits on the tenure of the government, due process of the law, political economic and social pluralism, compromise, cooperation, pragmatism, values of tolerance, etc.

(Akinyoade, 2012).

Democracy bases on the assumption that the people can enact free and fair self-government in conformity with some basic precepts or tenets. Similarly, democracy also assumes that society is made up of different people whose interests, and views should be respected and accommodated.

However, democracy presents enormous challenges ranging from associated cost both human and material, the commitment of the citizenry to the norms of democracy given that the people or citizenry ultimately bear the successes and failures/ burden of democracy. In the social fabric that democracy thrives, government, political parties, diverse institutions, organizations as well as associations exist side by side. Democracy requires maintenance to guarantee its continued existence.

Thus, it is a civic responsibility to participate in the democratic process. Democracy has no ethnicity. The ideals of democracy are to deliver the benefits of economic growth, social inclusion, income redistribution, the lives and property of the citizens secured, adequate healthcare, infrastructural provision and ensuring the general well-being of the citizens of the society in which democracy berths. Authoritarian regimes are an anathema to democracies. In the same regard authoritarian regimes are antithetical to the democratic process as such pose enormous challenges.

Democracy has to be learned, and the only way is through a conscious process of democratic education of the citizenry. Through this ordinary citizens of a particular society learn the practices, procedures and necessary ingredients of democracy. This will ensure that democracy receives adequate nutrition to exist and be maintained over time. Against the backdrop that authoritarian regimes manipulate the citizenry into complacency and passive acceptance, democracy actively strives to imbue in the citizenry a mind of open inquiry, critical thinking through the dialectical process of thesis, antithesis, and synthesis of a particular argument, compromise, etc.

The methods and contents of education in this regard are the concern of democratic education. In effect, the practices, procedures, and values of democracy are not only consciously taught in the classroom, they mostly constitute the methodology and culture of teaching, entire teacher-student relationship, and classroom management practices. Through this, students learn the value in tolerating people with different views and the virtues of compromise as at when due to arrive at an acceptable agreement.

When citizens decline to participate in the democratic process democracy emasculates and is appropriated by a few individuals, select groups and organizations in the society. In Nigeria, democratic education has the potential to instill a democratic culture in the citizenry thereby assisting them to overcome divisions on account of ethnicity, religion, and other socio-political perturbations. This will ultimately engender a culture of peace hence democratic education is in essence an ideal ingredient of peace education (Akinyoade, 2012).

The Culture of Peace

The United Nations Educational Social and Cultural Organization defined a culture of peace as an embodiment or a collection of values, attitudes, traditions, modes of behavior and ways of life that project and encourage obedience to life, respect for human beings and their rights. The culture of peace also includes attachment to the principles and precepts of democracy, freedom, tolerance, solidarity, justice, pluralism, rejection of violence in all its forms, recognition of equal rights for men and women. It also covers recognition of right to freedom of expression, opinion, and information, acceptance, and understanding of the differences among nations, individuals, and ethnic nationalities. Nurturing a caring society that protects vulnerable citizens in the long term through programs of action that is human-centered so as to provide support to their developmental needs.

The culture of peace was formally articulated in United Nations Resolutions: A/RES/52/13: Culture of Peace and A/RES/53/243: Declaration and Program of Action on a Culture of Peace. These resolutions define a culture of peace as a set of values, modes of behavior, attitudes, and ways of life that reject or denounce violence and prevent the occurrence of conflicts by tackling their root causes. The adoption of this culture is to solve problems via dialogue and negotiation among individuals, groups and nations (United Nations, 1999a; United Nations 1999b).

The imperative to foster a culture of peace was further re-emphasized in subsequent UN resolutions A/RES/52/15 proclaiming the year 2000 the international year for the culture of peace and A/RES/53/25, which declared the period 2001-2010 as the “International Decade for a Culture of Peace and Non-violence for the children of the world.” The formal definition of peace education as put forward by the

UNICEF was succinctly captured in the works of Fountain (1999, p.1) and has been presented in an earlier section as such does not bear repeating here.

Peace education is composed of various elements or themes which include: critical peace education, education for peace, human rights education, disarmament education, conflict resolution education, futures education, multicultural education, global citizenship education, environmental education, gender and peace education. Peace education is an excellent medium for not only learning about peace but also enthrone a culture of peace in the society.

Terrorism

Terrorism is not an entirely new concept or phenomenon. Terrorism has been in existence even before the modern age. Etymology reveals that the term terrorism was derived from the Latin word *Terrere* which implies to frighten. Terrorism is the French equivalent, which exemplifies the reign of terror witnessed in France within 1793 and 1794. The systematic application of terror as a policy initially appeared in the English Dictionaries in 1798 as a definition of terrorism (Harper, 2010)

In contemporary times, terrorism is linked to the Israeli-Palestinian conflict, especially the resounding success recorded by the Israelis over the Arabs in the six-day war that took place in June 1967. This defeat prompted the Arabs to opt for terrorism as the only viable strategy of warfare with Israel (Iwok, 2011). The other contributory factors which propelled the rise of terrorism include the fusion of the various students' radical groups in Europe and America into terrorist groups with the objective of promoting human rights, Marxism, etc.

However, the point of departure was the assumption of power in 1969 by the late Libyan leader Muammar El-Ghaddafi coupled with his sponsorship of terrorist

groups. The most prominent of Ghaddafi's terror sponsorship was the Pan AM 103 bombing over Lockerbie, Scotland (Joscelyn, 2011). This sponsorship acted as a catalyst for the growth of international terrorism (Iwok, 2011).

Terrorism, which had a modest beginning, has presently metamorphosed into "a very complex phenomenon" (Iwok, 2011, p. 73) owing to the diversity of individuals, groups and states engaged directly or indirectly through various mechanisms which include – logistic support, launching bases, training facilities, international finance, etc. It would be recalled that when the Popular Front for the Liberation of Palestine hijacked a Paris-bound French airliner in the 1970s, Libya was the first port of call mainly to refuel and after that proceeded to Entebbe Airport in Uganda where the PFLP hijackers were received by the late Ugandan President, Field Marshall Idi Amin. This reception goes to demonstrate the extent of brazen sponsorship of international terrorism by some notorious heads of government with the late Ghadaffi as a doyen (Joscelyn, 2011)

The upsurge in international terrorism has recorded the formation of the Palestinian Liberation Organization (PLO), The Popular Front for The Liberation of Palestine (PFLP), and The Al- Aqsa (Martyr's) Brigade of the late PLO leader Yasser Arafat under the direct control of the late Palestinian leader Yasser Arafat. Other international terrorist organizations include Al Qaeda-led by the late Osama Bin Laden the mastermind of the September 11, 2001, bombing of the World Trade Center (WTC) in New York that led to the loss of approximately 4,000 lives. Upon the death of Osama Bin Laden, the leadership of Al-Qaeda fell on his trusted protégé Ayman al-Zawahiri the Egyptian.

With the debut of Al Qaeda, international terrorism assumed a new dynamic with the establishment of terrorist cells in different regions of the world under regional commands. Affiliations and declarations of allegiance to Al-Qaeda became popular with the lesser-known terrorist groups. In Africa, the Al-Qaeda parent body established the Al-Qaida in the Islamic Maghreb (AQIM), through which it has succeeded in providing support to other smaller terrorist organizations like Al-Shabab in Somalia. Al-Qaida has since spread its tentacles to Sub-Saharan Africa in a benign manner (Forest, 2011).

The most contemporary of these international terrorist organizations is ISIL (Islamic State of Iraq and the Levante) or ISIS, which is devoted to the establishment of an Islamic state in Syria and Iraq. The ISIL leader Abu Bakr al-Baghdadi rejected Al-Qaeda's authority and went ahead to declare a caliphate. This action ignited a split in the Jihadist movement. In fact, ISIL has succeeded in annexing swathes of land and proclaimed an Islamic state over such territories.

The brutality of ISIL is unrivaled in the history of international terrorism. ISIL is guilty of crimes against humanity, genocide, sex slavery (The case of the Yazidi women stand out), torture, kidnappings, bombings that include Airlines, the beheading of mostly Christians, civilian murders, etc. Again Al-Qaeda appears more consistent and pre-occupied with attacking American interests worldwide while ISIL has an undue fixation with the establishment of an Islamic state (Forest, 2011, Byman, 2015).

Quite recently ISIL claimed responsibility for the bombing of a Russian Airliner over Egyptian airspace carrying mostly Russian tourists en route St. Petersburg in Russia, which resulted in the loss of about 224 lives (Delman, 2015).

ISIL also carried out terrorist activities in Turkey, which led to the death of 100 persons (CCTV, 2015). In France, simultaneous bombings in four different locations by ISIL resulted in the death of about 126 persons. The city of Paris in France was subsequently placed under a state of emergency (CCTV, 2015).

In Nigeria, terrorist activities on a domestic scale had been perpetrated by the Nigerian state against its citizens through the coercive machinery of state—Army, Navy, Airforce, Police, etc. As noted in Azgaku (2015) the police mobile force (MOPOL) is the main culprit in this regard over the years. In this respect, the Nigerian state has been quite arrogant, brutish, manipulative, unapologetic and conspiratorial to the extreme. The murder of the late News Watch Editor Dele Giwa by parcel bomb purportedly delivered by an agent of the state later to be described as a handsome dispatch rider is a case in point (Basorun, 2013).

In the early '80s Nigeria witnessed a well planned and executed religious uprising in the Northern parts led by a certain Mohammed Marwa or Maitatsine- “the one who damns”(Adesoji, 2011, p. 110). The scale of execution of this religious riot which took place simultaneously in different parts of northern Nigerian exhibited all the trappings of a terrorist movement. More religious uprisings were recorded in the early 1990s. In March, 1987 there was a serious religious confrontation in Kafanchan, between Muslims and Christians, which led to loss of lives and destruction of properties. As usual the rumour mills had it that Christians and the native Kajes had destroyed mosques in the Southern Kaduna Town of Kafanchan (Azgaku, 2015). It should be borne in mind that in an earlier section of this review I highlighted a similar incident that occurred in the Moluccas region of Indonesia between Muslims and Christians standing once more on the authority of (Van Klinken, 2007) to wit.

Several killings by the Nigerian Police of innocent citizens at the least provocation qualify as state terrorism. One of such extra-judicial killings in July, 2009 of Mohammad Yusuff (Kendhammer, 2013), a Muslim cleric of the Jamatul ahlus sunnar lid'dawati wal jihad, propelled the group into full-blown terrorism. Yusuff, who was captured in the battle between security forces and his group, was handed over by the Army commander to the police for detention and eventual prosecution. Rather than do this, the Nigerian police opted for their usual quick fix solution of wasting the accused. Yusuff's dead body was found on the streets, in handcuffs and his body riddled with bullet wounds. This scenario placed a lot of doubt as to the escape story by the Nigerian Police Force (Bartolotta, 2011).

Adesoji (2011, p. 102-108) noted that "while it is common knowledge that Boko Haram was formed in 2002 by Mohammed Yusuf, some analysts argue that Boko Haram has been in existence before 2002, operating under such names as the Nigerian Taliban and Yusuffiya". Boko Haram activities closely resemble the Maitatsine riots of 1980-1985 (Johnson, 2011, Waldek & Jayasekara, 2011) judging by its ascerbic criticisms and antagonisms on the Nigerian state (especially the military and police) and "perceived moderate ambivalent muslim clerics and level of damage" (Waldek & Jayasekara, 2011, p. 105).

The envisaged end of Boko Haram (people committed to the propagation of the prophets teachings and jihad) activities by the Nigerian Police by killing of Yusuf has so far failed to materialize. Rather it has turned to their greatest propaganda tool for recruiting adherents to their cause. Members of the Boko Haram sect include jobless youths, illiterates, dropped out students, former university lecturers and former top government functionaries in Borno state, Chadian and Nigerian nationals

(Azgaku, 2015). The death of Yusuff meant a change of leadership within the ranks of Boko Haram. The mantle of leadership eventually fell on Abubakar Shekau, a brutal psychopath. Boko Haram has internationalized its activities since then with the first suicide bombing of the police force headquarters (Louis Edet House) in Abuja.

Boko Haram also bombed the United Nations building in Abuja on August 26, 2011, which resulted in the killing of over 20 people (Kendhammer, 2013). Boko Haram recently declared its affiliation to ISIL. And in line with the ideology of ISIL has intensified the scale of its brutality and modus operandi. In line with the ideology of ISIL, it routed Nigerian security forces in Gwoza town in Borno State, sacked the mobile police force training barracks in that City, hoisted its flag and proclaimed an Islamic state over the area (Delman, 2015).

Boko Haram's goal is to proclaim Sharia law over 12 Northern states of Nigeria (Bartolotta, 2011). In April 2014, over 200 female students of Government Secondary School, Chibok, in North-East, Nigeria were kidnapped (Delman, 2015) and their whereabouts unknown till date. On 17th November 2015, suicide bombings in Yola, Adamawa state left over three dozen dead and scores of people wounded (Delman, 2015). There were also two other suicide attacks by female bombers in Kano barely 24 hours of the Yola bombings.

In 2004, the Boko Haram sect moved to Kanamma in Yobe State, close to the border with Niger. Boko Haram has strongholds in in four states in Nigeria- Yobe, Kano, Bauchi and Borno (Azgaku, 2015). Boko Haram's main stronghold located in the Sambisa forest is believed to be its operational headquarters. From this base, it carries out raids into Neighboring Cameroon, Niger, and Chad (Delman, 2015). Quite unlike America, the American Government has fervently refused to sell arms to the

Nigerian Government to fight Boko Haram. Rather the American Government has deployed 300 troops to Cameroun to assist that country in the fight against Boko Haram (Delman, 2015).

The present Government has given the Nigerian Security forces a period of 3 months to flush out Boko Haram and bring to an end its terrorist activities. The deadline expired in December 2015. Boko Haram meaning western education is sinful (Haram) is has lost large swathes of territory formerly under its control due to intensified military attacks by the Nigerian security forces.

There is no end in sight for the terrorist activities of Boko Haram as they continue to strike even though on a limited scale. “Boko Haram rejects legitimacy of the Nigerian state and its democratic institutions”(Kendhammer, 2013; p.307). Sometime in 2015, the organization was elevated to the despicable position of the world’s deadliest terrorist organization far and above ISIL (Delman, 2015). The 2015 Global Terrorism Index recorded that Boko Haram was directly responsible for 6,644 deaths as against 6,073 deaths caused by ISIL (Delman, 2015).

To buttress the futility of the military option in ensuring lasting peace, the Nigerian President Muhammadu Buhari, at a bilateral meeting with President Jacob Zuma of South Africa in New York on the sidelines of the 71st session of the United Nations General Assembly (UNGA) maintained that Boko Haram degradation was beyond force of arms. The Nigerian President at the 71st United Nations General Assembly (UNGA) meeting also seized the opportunity to invite the world body (United Nations) to act as mediators in efforts to secure the release of the kidnapped Chibok school girls from the Boko Haram Islamist sect.

This appears to support the implicit assumptions of this study that for lasting and enduring and sustainable peace to prevail, consensual peacebuilding is indispensable and inevitable. It has become obvious that the traditional approaches of use of force and related approaches can only bring about temporary solutions. It is through such peace initiatives and efforts that Nigeria can regain that character of peace, which it has always been known for.

Disappointed at the inability of the government to secure the release of the kidnapped Chibok schoolgirls during the tenure of former President Goodluck Jonathan, a coalition of civil society groups formed the Bring Back Our Girls (BBOG) group ostensibly to pressurize government to act speedily to secure the release of the Chibok schoolgirls. This group is led by a former World Bank vice-president, Oby Ezekwesili. From little beginnings the BBOG gradually assumed a worldwide frenzy.

It has been reported recently that the Boko Haram sect is embroiled in fierce leadership tussle after the Islamic State (ISIL) group announced Abu Musab al-Barnawi, the son of Boko Haram's founder Mohammed Yusuf as the sect's new leader to replace Abubakar Shekau. The latter insists that he remains the leader of the Islamist group whose insurgency had reportedly killed at least 20,000 people since 2009 and displaced about 2.6 million people. The Barnawi fighters revealed that they were fighting the Shekau group because they had derailed from the true jihad and were killing innocent people, looting their property and burning their homes. Such acts they maintained contravene the teachings of Islam and the jihad. Thus far, the Barnawi camp appears to prevail in the ensuing power tussle. It appears also that this power tussle is responsible for the recent lull in activities on the part of the Boko

Haram sect rather than the purported routing and decimation of the sect as claimed by the Nigerian military authorities. Recently, the Boko Haram sect released 21 out of the 276 Chibok schoolgirls that were kidnapped in April 2014.

Several analysts and scholars have attributed terrorism in Nigeria to a myriad of factors: corruption, poverty, unemployment, religious extremism, illiteracy, bad governance, the character of the Nigerian state which encourages a culture of impunity, economic marginalization, etc. Although Boko Haram capitalized on the widespread poverty in Nigeria, especially the Northern region, it should be borne in mind also that the lack of economic opportunities is by no means the only social ill prevalent in the country (Bartolotta, 2011).

Similarly, Achar (2010) noted that Boko Haram's religious explanation of its violent activities has been likewise challenged as having no basis in Islam especially its intolerance of people of other religions. The uncertainty of the group motives has made it difficult to counter the terror that it poses. Alozieuwa (2012) provided a theoretical compass that could explain the motivation for Boko Haram activities: human needs\socio-economic, Islamic theocratic state, conspiracy theories, political feud and relational vengeance theory perspectives. Anyadike (2013) is also instructive in this regard. Recall that Human Needs theory is one of the supporting stands of the tripod theoretical framework of this study.

Adesoji (2011, pp. 102-108) asserted that "there is no significant difference between the socio-economic conditions that aided the emergence of Maitatsine in the '80s and Boko Haram in 2002". From the foregoing, it is safe to make the assumption that it would appear that no meaningful socio-economic development took place in this part of Nigeria or that the little that took place apparently did not trickle down to

the masses, owing largely to corruption or policy implementation failures or both. Another assumption that can be made is that this region of Nigeria appears impervious to change due to its peculiar socio-cultural setting and religious factors. Kendhammer (2013, p. 307) also noted “the Northern states of Nigeria lag behind southern Nigerian states on nearly all development indicators despite receiving significant federal budgetary allocation over the years”. Interestingly it is also worthy of note that the Northerners have had a near monopoly of political power in Nigeria, yet this has not transformed into meaningful development for that region.

Human rights watch reported that the prevalence of corruption in Nigeria has resulted in police abuse, human rights violations, lack of functional healthcare facilities, political violence, etc. (Bartolotta, 2011). Amnesty International report of 2009 as documented by Bartolotta (2011) accused the Nigerian police force of consistently engaging in hundreds of extrajudicial disappearances and killings each year, none of which the Police investigated or concluded. This typology of failed development additionally creates a climate of desperation, which is especially potent in a Northern Nigeria that refused to embrace western education early enough during the formative years of Nigerian nationhood. The result is that few people trust state institutions in Nigeria, thus erecting the perfect admixture for extremism in Nigeria.

A widely publicized security report captioned “Nigerian Unity in the Balance” (McLaughlin & Bouchat, 2013) authored for the strategic studies institute of the United States Army War College, has pointedly warned Nigerian leaders to beware of another civil war or an outright break-up. Nigeria is increasingly exhibiting the attributes of a failed state. However, the United States Government preferred to distance itself from the doomsday prediction of a possible break-up in 2015. The

discussion in this section clearly shows that Nigeria is in the firm grips of international terrorism what with the world's deadliest terrorist organization-Boko Haram (Delman, 2015; p.3) and the fourth in the list of international terror groups-Fulani herdsmen (Buchanan, 2015; p.1) domiciled and operating freely in/from Nigeria. This unpleasant scenario is further compounded by the perennial militancy in the oil rich Niger Delta located in the south-south sub-region, in addition to incessant cases of kidnappings in the southern region generally. It follows logically that, the case for the adoption of peace education, as a catalyst in the consensual peace building process appears rather cogent and urgent.

Azgaku (2015; p. 18) posited that "Boko Haram is not only a Northern Nigeria phenomenon, but points to Nigeria's national question and the governments insincerity and failure since the inception of democracy in Nigeria. Boko Haram is not only religious in nature, but has socio-political undertones". At this juncture, I present below a cursory examination of the education sector in Nigeria. Such review is indispensable because peace education will most certainly take place within the established medium of education in the country.

The Education Sector in Nigeria

Nigeria's education system is a carryover from the British colonial era. At independence in 1960 responsibility for the continued management of the education sector as in all other areas fell entirely on the shoulders of Nigerian's. Thus, in 1977 the new national policy on education was published. It was subsequently revised in 1981 and 1990 (Moja, 2000). Nigeria's education system witnessed rapid growth in the late seventies and middle eighties. This massive increase in size was not matched by a commensurate increase in quality. This is due mainly to the challenges faced in

the process of implementing relevant education policies to improve the system and galvanize the economic and social development of the country.

The rapid and unplanned growth of the education sector has been blamed on limited financial resources, inadequate information system, lack of capacity for management and planning as well as inadequate monitoring system (Moja, 2000). Apparently, greater attention had been allocated to rapid growth and expansion of the system than to any reasonable improvement in the quality of education provided within the period. Plans to expand the education sector were not equated with equal funding that will ensure the maintenance of the quality of education. The management and organization of education at all levels have been impacted negatively owing to insufficient funds. Therefore there is an urgent need to engage in massive infrastructural provision and reconstruction to promote quality teaching and learning.

The education system in Nigeria is beset by large-scale fraud in admission practices, the organization of secret examinations centers, secret cult activities, strikes by both students and staff, etc. (Moja, 2000). The admission malpractices range from bribery and corruption to outright nepotism. The result has been the introduction of mediocrity to favor less qualified students through the quota system of admission designed to provide a soft landing in admission matters to so-called educationally disadvantaged areas. The southern region of Nigeria had on various occasions criticized this mode of admission insisting that it is meant to slow down their educational advancement. More so when as the southern regional leaders contended, that the Northern region deliberately vacillated in embracing Western education during the colonial period rather preferring eastern Islamic education.

This may be explanatory of the current disdain for western style education by the dreaded group Boko Haram based in the Northern part of Nigeria, who advocate strict Islamic education for the Northern region. Obviously, politics has been allowed to interfere in some areas of the educational system to the detriment of educational standards. Examples of the role of interference of politics in staff and administration appointments, revision of admission policies, discarding merit as the sole admission criterion, allowing discretion by administrators in admission matters, etc. Examinations into higher levels of education, examinations organized by the West African Examinations Board for secondary schools, even university examinations are fraught with various forms of malpractices.

It is not uncommon to find a published list of undergraduate students in the national dailies that have been expelled from different universities on account of examination malpractices. From primary, secondary and on to the university level the story is the same. The military regimes that governed Nigeria at various times in sheer exasperation at this state of affairs in the education sector established special military tribunals to try offenders. This, however, did not serve as adequate deterrent to students as this practice has not only become deeply embedded in the system (Moja, 2000) it is part and parcel of it. Even the prescription of a (21) year jail term for offenders has not stemmed the tide of examination malpractices in Nigeria.

Between 1991 and 1992 government introduced initiatives aimed at reforming the education system in Nigeria. These efforts commenced with the revision of the provisions of the National Policy on education coupled with two studies of the Nigerian education sector. In cooperation with the United Nations Children's Fund (UNICEF) the Nigerian government conducted the first survey tagged –A situation

Analysis Policy Study to determine the causative factors inhibiting access to education and to unravel reasons for the persistently low level of education. In 1997 the second study was conducted to assess primary school children at level four concerning their learning achievements. The survey revealed primary four students did not have basic literacy and numeracy skills of a competent nature.

Another initiative to reform the education sector was undertaken during the exit days of the General Ibrahim Babangida government in 1992 with the introduction of a nine-year free and compulsory schooling program. The program was designed to facilitate a stress-free transition from primary to junior secondary school level within which time it was expected that students continue in school long enough to imbibe basic and life skills (Moja, 2000).

The 6-3-3-4 system of education as enunciated in the national policy on education is still operational in the country. The system envisages a six-year duration for primary schooling, another six years of secondary school though divided evenly into three years of junior and three years of senior secondary education. The remaining four years is allotted to higher learning (university, polytechnic and colleges of education). Moja (2000) estimated that about eighty percent of the primary schools in Nigeria are situated in the rural areas. The recorded average completion rate for primary education for girls is 62 per cent and 59 per cent for boys. It also estimates that there is a transition rate of 50.3 per cent from primary to secondary school.

On account of the problems noted above, communities subsidize these schools through funding channeled to the parents-teachers associations (PTA) for infrastructural maintenance and provision as well as the supply of basic equipment

such as blackboards and school chalk used by teachers. Owing to inadequate classroom space classes are routinely undertaken in the open under trees and are circumscribed within the ambit of the elements of the weather prompting the cancellation of courses and reducing the quality of education. Another way to mitigate this state of affairs is the adoption of the platoon system involving class rotation as per morning and evening session.

Alternatively, the class combination is commonplace involving as much as squeezing four classes into one. The adoption of continuous assessment to replace the long-standing primary certificate examination is another reform that was introduced for the primary education sub-sector. Primary school teacher's exhibit general dissatisfaction with the conditions of their employment, the result has been low quality of education and low esteem accorded to teachers at this level of education. Ibidapo-Obe (2007) noted that a yawning problem concerning school infrastructure is the deficiency in the quality of teachers.

The scenario painted above on the primary level education holds through for the secondary level education too. Demand for high school education increased greatly owing to the introduction of the universal basic education scheme. There is a noticeable gender disparity pattern on a regional basis for male and female teachers with the North having 73 percent male and the south a modest 37 per cent. National averages for male teachers stand at 54.1 per cent and 45.9 per cent for female (Moja, 2000). The same gender disparity holds through for both boys and girls in enrollment patterns.

The new phenomenon of recent is the involvement of secondary school students in cultism and other cultism related activities. Cultism was traditionally

associated with university students, but not anymore, as high school students have actively joined in this deviant behavior. Although cult activities have been banned in the various institutions of higher learning in the country yet cultism still thrives due to the difficulty on the part of the university administration to successfully convict students engaged in these activities owing to loopholes in the law. Cultism had its roots in the society and was initially restricted there, but has now found its way into virtually all higher institutions in the country (Moja, 2000). The issue of cultism requires serious attention due to its mostly negative impact on the quality of education in the country (Kalagbor and Agabi, 2013).

In the preceding paragraphs, I have tried to present a picture of the state of affairs in the education sector in Nigeria. This is of utmost importance as the envisaged peace education curriculum when and if eventually be implemented will use the contemporary pedagogy and available infrastructure in this sector. Can the school sector in Nigeria adequately shoulder the responsibility of applying the projected peace education curriculum? This is another area worthy of research. For now, I will concentrate on the task of exploring this newfound elixir for peace building in Nigeria.

Summary and Conclusion

A clearcut definition of peace is contentious or problematic. Suffice it to mention that peace has two dimensions-negative and positive. Peace is as well dynamic in response to the actions of the parties involved. Peace may be consensual or imposed. A good avenue to institutionalize consensual peace is through peace education. Peace education is a new concept aimed at creating a culture of peace around the globe.

Programs of peace education seek to achieve the following: to bring violence and hostilities to an end, the cultivation of values and behaviors that promote peace, foreign policy, social transformation, gender equity, and international understanding. Approaches to Peace education include preventive diplomacy, peacekeeping, peacemaking, and peace building. Democracy is an essential ingredient of peace education.

The major themes that emerged in the course of the literature review include the following: peace, peace education, conflict, violence, insurgency, terrorism, democracy, democratic education, and education sector. Others are United Nations resolution on a culture of peace, curriculum content review, and strategies for implementing peace education, ethnicity, religion, and ethno religious divides, enemy system theory (human needs theory), ethnic conflict theory and integrative theory of peace education.

Insights obtained from the above themes indicate that there is a consensus about the problem of violence, conflict, and terrorism, which appears rather widespread than hitherto. In fact, it has assumed intractable dimensions. However, there was no consensus on the causative factors of this dilemma bedeviling the Nigerian society.

There were also suggestions that the root of the fundamental problems of violence, conflict and terrorism plaguing the Nigerian nation can be situated firmly on the faulty foundational structures bequeathed by the exploitative British colonial administration. The foundational issues are ethnic differences, religious bigotry, greed and avarice on the part of both military and civilian politicians alike, leadership failure, manipulation of the ethnic and religious factor by the elite and politicians

alike to accentuate divides within the Nigerian society. There was no agreement on the question of poverty as a causative agent.

A deliberate and systematic inquiry to establish the efficacy of peace education as an elixir to tackle the seemingly intractable problems of violence, conflict, and terrorism in Nigeria, as against obsolete and moribund methods hinging on the use of armed force and amnesty, is yet to be undertaken.

This study, therefore, serves as a pioneering effort in this direction. Thus, policymakers will be in an excellent position to obtain ready reference material to guide or aid the implementation of policy geared towards peace education regarding curriculum content, strategies, methodology, pedagogy and the training of trainers. In the following chapter, the methodology for carrying out this task will be examined and analyzed to provide a deeper understanding of the qualitative method applied in this study.

Chapter 3: Research Method

Introduction

The purpose of this study was to explore the concept of peace education in the Nigerian context to address in the long term the problem of terrorism, violence, and insurgency. This chapter provides a more detailed explanation of the chosen qualitative research method for conducting the study. The components of interest in this section include the following: research design and rationale, the role of the researcher, participant selection logic, instrumentation, data analysis plan, issues of trustworthiness (credibility, transferability, dependability, confirmability) ethical procedures, and summary.

Research Design and Rationale

A research design means the structuring of investigation with the purpose of identifying variables and their relationship to one another (Asika, 1991). The chosen research design for this study enabled me to obtain data to answer the stated research questions for this study. Thus, the research design hinged on the interview method, observation, and the perusal and analysis of any relevant archival documents that I encountered in the course of the study.

To rationalize the choice of the research design, it should be noted that sampling theory and the case study approach provide adequate theoretical justification. First, sampling theory is well noted for its randomization principle, which fortunately is also inherent in the purposeful sampling technique. The effect is to reduce to the lowest level incidences of error or bias, thus accounting for related issues of credibility, transferability, dependability and conformability (Creswell, 2013).

The research questions were:

RQ1. How does peace education address problems of violence, insurgency, and terrorism in Nigeria?

RQ2. What are the barriers to peace education in Nigeria?

RQ3. What strategies should be adopted to enhance peace education in Nigeria?

RQ4. What should constitute the curriculum content and approach to peace education in Nigeria?

The subquestions were:

SQ1: What sociocultural and religious undertones create the breeding ground for communal clashes and flash points?

SQ2: What factors promote sociocultural harmony in communities with people of diverse backgrounds and orientation?

There is a long-established notion that portrays peace as the absence of war or violence. Notwithstanding, a clear-cut definition of peace is problematic or contentious. Researchers are commonly agreed, however, that the concept peace has two dimensions. Positive peace refers to a situation where individuals or groups can live in a manner that facilitates the development of their full potentials by their needs and wishes (Johnson & Johnson, 2006). In this state of positive peace, social institutions do not promote “economic exploitation, poverty, and political repression” (p.148). On the other hand, Negative peace connotes the absence of war or other associated forms of directly organized violence such as physical harm (Johnson & Johnson, 2006). Structural violence does not exist in a state of positive peace.

Various authors have advanced their definition of peace education. However, in this section, I adopt the definition set forth by Fountain (1999), who defined peace education as a process of promoting the knowledge, skills, attitudes, and values needed to bring about behavior changes. These behavioral changes will enable children, youth, and adults to prevent conflict and violence, both overt and structural. Fountain further defines peace education as to learning to resolve conflict peacefully and to create the conditions conducive to peace whether at an intrapersonal, interpersonal, intergroup, national, or international level.

Peacebuilding in conflict and peace management are viable means of preventing the possible outbreak of armed conflict or ways of guarding against its reoccurrence, continuation, and other emergencies in political, humanitarian, and human rights developments (Okoro, 2012, Karame 2004). The above definition, therefore, implies that the process of peace building involves both preconflict and postconflict stages. The main aim of peacebuilding is to lay a sustainable foundation for peace in a society that has experienced conflict. The focus of peacebuilding is the economic, social, and psychological universe of the ordinary people (Karame, 2004).

In this study I sought to explore how peace education may be applied in stemming the tide of the social problems of violence, insurgency, and terrorism in the Nigeria. As a qualitative inquiry, the process involved developing appropriate procedures and formulating relevant questions; data collection which was done in the participants' natural settings; inductive analysis of data; and theme building from particular cases (Kafanchan Town, Jama'a Local Government Area of Kaduna State) to general themes (Nigeria).

The idea of applying peace education to resolving the social problem of insurgency, violence, and terrorism is something that has never before been implemented as a policy in Nigeria. Accordingly, there are no quantitative benchmarks with which to measure or evaluate performance. Data paucity implies that I needed to resort to primary and unstructured data to harness the descriptive potentials inherent in this type of exploratory research study.

In the quantitative method, the researcher is the primary research instrument for data collection, analysis, interpretation, and reporting. The qualitative research design applied in this study was indeed the most appropriate. Quantitative research design aims to test scientific theories via the examination of the relationships that exist among research variables. In this study, deductive testing of theories was not the focus; hence, the study is not amenable to such.

Role of the Researcher

As researcher, I adopted the role of an observer in this case. As the primary research instrument (Starks & Trinidad, 2007), I was prepared with a reflective journal in which to record the views expressed by the participants during the interview sessions.

In qualitative research, the researcher does not in any way form or maintain professional relationships with the participants. In this study, I never met with the participants in any forum nor did I relate to them in anyway. It follows therefore that I does not exercise any instructor or supervisory relationship involving power over the participants. I am Idoma by tribe and hail from Benue State, which is entirely different from Kaduna State where Kafanchan Town, Jema'a Local Government Area is situated.

From the outset I provided adequate assurances to the participants concerning the utmost confidentiality of the views expressed in the course of the interview. This attended to privacy concerns. Following that, I clarified the central theme of the research so as to familiarize the participants with the issues at stake.

I avoided excessive familiarity that had the potential to sway the views of the participants. In this regard, objectivity remained the watchword throughout the course of the study. I collated the interview results and reported verbatim devoid of bias. The final results of the survey were uploaded and made available on the Internet for future researchers or other interested users to access freely.

Researcher Bias

Creswell (2013) posits that bias arises because qualitative data initially goes through the mind of the researcher, as the researcher is the primary instrument for data collection and analysis before results are documented on paper. This fact made me mindful of any form of bias so as not to affect the reliability and validity of the findings and the conclusions drawn in this study.

I adopted a proactive approach by having an open mind in the process of designing and moderating the questions, during the interview sessions, while coding and analysing the data, and when reporting the findings of this study. Again, Creswell (2009) provided insights on the possibility of a researcher's personal knowledge and experience being a source of bias. I was also mindful of this as a Northerner, though from the middle belt area. Accordingly, from the outset, I did not make known any expectations to the selected participants.

Methodology

The field of qualitative research design comprises of different classifications and typologies in aid of exploratory inquiries. Phenomenology is one such typologies of direct application in this study (Creswell, 2013). Phenomenology is defined as the interpretive study of human experience with the aim to examine and clarify human situations, events, meanings, and experiences as they spontaneously occur in the course of daily life (Seamon, 2014).

Tashakkori and Teddlie (2009) noted that the methodology applied depends on a host of considerations that include the research questions and the accompanying hypothesis, sampling, and sequencing strategies adopted. Emphasizing that the general intention of a study propels the expected outcome. Thus, the personal experiences of the researcher and the audience addressed in this study provide good grounds for the research design (Creswell, 2009).

A study design using a phenomenological approach should be able to collect descriptions while at the same time preserving the spontaneity of the experiences of the subjects (Priest, 2002). Accordingly, I adopted the exploratory case study design to explore the potential of peace education as a solution for consensual peace building in Nigeria (Creswell, 2013).

Sources of Data

In collecting data for a phenomenological research inquiry that is of a limited nature, the unit of interest is usually on people who have at one time or the other lived the reality of the subject matter of interest in the investigation. The reason for this is that these people “provide the only legitimate source of data through which the researcher can access this reality” (Priest, 2002, p. 55). The most useful data source is

verbatim transcripts of audiotaped interviews, although other sources are sometimes used. Such other sources include written accounts, group discussions, or diaries (Priest, 2002). In the following section, I provide a glimpse into the chosen unit of analysis.

Participant Selection Logic

The population of the study was from Kafanchan Town, Jema'a Local Government Area of Kaduna state, Nigeria. The chosen sampling strategy was the purposeful sampling method (Guarte & Barrios, 2006). This sampling method was used to select the interview participants for this study. This sampling method was justified because it ensured that the participants were narrowed down to the exact knowledgeable few. It also had the advantage of timesaving in identifying and selecting participants for the study.

The criterion on which participant selection was based was the purposeful sampling strategy. This involved the selection of cases considered rich in information to facilitate in-depth study. This had the advantage of enabling me to understand everything about the identified cases within the boundaries (Wackerman, 2010), which in this case is Kafanchan Town, Jema'a Local Government Area, Kaduna State.

I believed that people within Kafanchan locality would provide more information pertaining to the research than those residing outside the area. The selected participants from Kafanchan had in the past experienced a series of violent uprisings, most prominent of which was the religious conflict that occurred in 1987 between Muslims and Christian native Kajes (Azgaku, 2015); it was, therefore, a vibrant hotbed of insurgency and terrorist activities. The participants from the Kaduna

State Ministry of Education were interviewed to elicit information in the area of government policy towards peace education curriculum.

The sample for this study comprised 25 participants. They included (a) commissioner of police, Kaduna State; (b) director of state security service, Kaduna State; (c) community heads; (d) education secretary of Kafanchan Local Government Area; (e) Kaduna State commissioner of education; (f) permanent secretary, Ministry of Education; (g) heads of primary and secondary schools in Kafanchan Town, Jema'a Local Government Area; and (h) selected undergraduate students between 20 and 25 years of age who had undertaken a General Studies unit course on peace and conflict studies in a higher institution of learning (College of Education, University, or Polytechnic) located in Kaduna State.

This selection was based on the fact that participants 1-3 would provide adequate information concerning violence, insurgency, and terrorism, while participants 4-7 will provide information concerning education policy (peace education). On the other hand, participants in no. 8 would give information on the present experience with peace education and conflict studies if any, the existing curriculum or course content and the impact on their values, attitudes, orientation and general approach towards conflict resolution.

The participants in 1-7 above were easier to identify owing to their designation. Visiting the schools and isolating students who had undertaken courses in peace and conflict studies determined the participants in 8 above. This was after necessary permission has been sought and obtained from the Walden University Institutional Review Board (IRB). Letters were sent out to the identified participants via hand delivery with the purpose of explaining the specific objectives and focus of

the study. Privacy and confidentiality concerns were addressed by providing adequate assurances to that effect.

Saturation in a qualitative study such as the present one serves as a “marker for sampling adequacy”. In cases of qualitative research, there is no specific means or way to determine sample size. Similarly, there is also not a “right answer” akin to the way a power calculation may yield or result in a sample size in quantitative research. Accordingly, saturation is a product of many factors which include: the nature of the topic, the qualitative method, the study design used, and the scope of the survey. Others are the quality of the data, the use of shadowed data, the number of interviews per participant and the amount of useful information obtained from each participant.

Instrumentation

The data collection instrument was the interview method using an open-ended checklist of questions and follow-up questions to clarify and probe further valuable leads provided by participants during the interview sessions. The use of Audio-Visual recording equipment was also be engaged in the process during the interview sessions.

The primary data for this study was collected by the method of observation and questioning as earlier mentioned. The interview sessions were recorded with the aid of audiotapes (Creswell, 2013). In situations where I made contact with students who had undertaken courses in peace and conflict studies, I reproduced verbatim the course content for such courses and sought to confirm if the course content was in conformity with the curriculum approved by the NUC (2007).

In such a situation the document will be considered reputable. Hence the curriculum emanated from a reputable body such as the NUC. Otherwise, all other

sources of data are necessarily primary data obtained through observation and the interview method, which was recorded and videotaped. The use of all these data collection instruments established sufficiency and relevance to answer the stated research questions.

I proposed to rely on published secondary data, such as the curriculum for peace and conflict studies for tertiary institutions (Colleges of Education, Polytechnics, and Universities) in Nigeria. Such an instrument I considered would be appropriate for use in this study since it is culturally specific having been developed solely for the Nigerian case. However, I did not come across any such published data.

The context and culture specific issues to the population of Kafanchan are that of the Christian and Muslim religion, as well as people of other ethnic nationalities residing there. The Hausa language is commonly spoken in Kafanchan as earlier mentioned. Kafanchan has a sizeable Christian population and given the activities of the dreaded terrorist group, Boko Haram with its disdain for Western education, which it considers as a sin (haram), the interviewing female participants was done with caution. Even in the process of interviewing the male participants, I exercised extreme caution. Nevertheless, I maintained objectivity at all times. I used unstructured and open-ended questions to elicit more thoughts and generate discussions on the subject matter under investigation.

Owing to security concerns occasioned by indiscriminate and incessant bomb blasts in this part of the country, which are adequately reported by the CNN, AL JAZEERA, BBC, and other international news media, I was forced to shelve plans for a pilot study because I considered it too risky. I considered it possible that informants may inform on my presence to Boko Haram and its affiliates.

The debriefing procedures commenced immediately after each interview session by reminding participants about the objectives of the study and a recap of their responses. The participants were then thanked for participating in the study. At all times I assured the participants of the protection of all sources of information. I also restated the offer to make available the results of the study to participants or to direct the participant to the sources for obtaining the final report on the Internet. It was not necessary; to make a repeat visit to participants or follow-up as all interviews were concluded.

Data Analysis Plan

The interview process, observation, and perusal of relevant documents relating to the research topic provide evidence in a qualitative study. In my data analysis, I organized the notes on an on-going basis. This procedure provided the tripartite advantages of enabling me to have control over the direction that the research work was going, in addition to confirmation and clarifications (if any) provided by the selected participants through phone calls.

Next, I organized the primary data generated from the interview sessions by topic. A careful perusal enabled me to isolate the main themes. This stage of organizing, abstracting, synthesizing and integrating was made possible with the application of the Nvivo computer data analysis package. Subsequently, in my data analysis plan, I took cognizance of the theoretical foundations of the study. This I considered imperative so as to confront the theories with the raw data obtained in the course of the interviews.

The interview sessions and observations made in the course of my interactions with the commissioner of police, director state security service, undergraduate

students and community heads in Kafanchan provided information to answer RQ1 and SQ1 and SQ2:

RQ1: How does peace education address problems of violence, insurgency, and terrorism in Nigeria?

SQ1: What socio-cultural and religious undertones create the breeding ground for communal clashes and flash points?

SQ2: What factors promote socio-cultural harmony in communities with people of diverse backgrounds and orientation?

Similarly, the interview sessions with the education secretary; commissioner for education; permanent secretary, ministry of education; and heads of primary and secondary schools provided empirical evidence to answer the following research questions:

RQ2: What are the barriers to peace education in Nigeria?

RQ3: What strategies should be adopted to enhance peace education in Nigeria?

RQ4: What should constitute the curriculum content and approach to peace education in Nigeria?

Additional review of the NUC website elicited information to shed more light on RQ4 given that the Nigerian government had mandated all approved/accredited Nigerian Universities to offer compulsory courses on peace studies and conflict resolution as a General Studies unit (GST/GSU/GNS) course. Apparently, the benchmark for academic programs of the NUC provides the course description to that effect.

Procedure for Coding

Consistent with research practice, I endeavored to organize the new field notes, documents, interview transcripts collected during the interactive sessions on an on-going basis. Subsequently, the resulting data generated in the course of my fieldwork was arranged or organized by topic. The next stage was to peruse the data closely in order to isolate the main themes. This step was indispensable as I considered it imperative because it represents the initial stage of organizing, abstracting, synthesizing and integrating the data while utilizing Nvivo computer package for data analysis.

Data Analysis Software

I employed the Nvivo computer package for data analysis. This facilitated efforts at coding, analyzing, and trending the ensuing results of this study. It provided the needed technical support for the researcher in the process.

Discrepant Cases

In this kind of research, discrepant cases may arise in the course of the research endeavor, situations or work. A way to guarantee internal validity or credibility is the introduction of negative case analysis involving the purposeful or deliberate search for facts that might disconfirm or pose a challenge to the research expectations or emergent findings. I adopted this as a deliberate strategy. However, in the course of this study there were no discrepant cases.

Issues of Trustworthiness

Credibility

Internal validity in qualitative research refers to the approximate validity with which the researcher can make inferences regarding the causal relationship between

two variables. To this end, I applied the following strategies to achieve this in this study. About recorded data, this was done through the use of tape recorders. In the case of member checks, the researcher interacted informally with the participants so as to confirm accuracy of data collected hence this study also included elements of participant observation (Starks & Trinidad, 2007, p. 1376).

On the issue of discrepant data, I was committed to identify, record, analyze and report all instances of discrepant data manifesting exceptions to patterns or modifications to patterns shown in the data. Participants review also ensured that each participant considered my synthesis of all the interviews to confirm the accuracy of representation of the views of the participant.

Transferability

External validity refers to the approximate validity with which a researcher can infer that the presumed causal relationship observed in the study can be generalized to and across other parts of the environment of the study, which in this case is Nigeria. To achieve this, I adopted and applied the following strategies: record exact or precise almost literal and detailed descriptions of peoples and situations.

Dependability

To achieve dependability in this study, I maintained adequate field logs that contained dates, time, place, persons, and activities and each data set collected or obtained in the course of this study.

Confirmability

The appropriate strategies included member checking and participant reviews. Both issues have been discussed in sufficient detail earlier on in a proximate section above and do not bear repeating here.

Ethical Procedures

The established and standard protocol is that the researcher commences data collection activities after obtaining necessary approvals usually of the dissertation committee and from the IRB of the University. Another standard requirement is that researcher must state in writing due compliance with APA ethical standards concerning the treatment of their sample, human or animal or to describe in greater detail the nature of the treatment.

Accompanying documents in the IRB application included: informed consent to research, commitment to avoid deception, during the data collection stage and the subsequent analysis and reporting. Commitment to share and utilize data only for the purpose of the study, minimization of invasiveness, adopting measures considered reasonable to honor all commitments made by the researcher to the participants and to provide freely to the participant's information relating to the study.

Further ethical measures that I adopted included giving prior information to research participants about materials and processes such as the use of recording equipment – audiotape before the commencement of data collection. Thus, informed consent was obtained from participants before the actual exercise of recording began. Creswell (2013) noted that “ethical issues in the qualitative inquiry are multi-phased and exist in the works before carrying out the study, at the beginning of the research, during data collection, during data analysis, in reporting, and in publishing the results of the study”.

The ethical concerns, which will no doubt be perturbing to the researcher, include a situation of participants developing apathy and thereby refusing at any stage to participate fully in the interview. Secondly, a situation where research participants

do not provide accurate information about the issues discussed in the course of the interview. Thirdly, a situation where research participants deliberately mislead the researcher during the interview sessions will also be a primary ethical concern.

To address the above issues I made appropriate clarifications to the research participants about the central theme of the research. I gave them assurances that their views will be treated with utmost confidence and privacy. The tendency to over familiarize with research participants was avoided strictly notwithstanding the fact that the researcher speaks passable Hausa language, which is commonly spoken in the Northern region of Nigeria.

Objectivity remained my watchword and constant companion throughout the duration of the research. The results emanating from the interview sessions have been reported devoid of bias. Openness is another by-word; hence the final results have been made available on the Internet to be freely assessed by interested parties.

I endeavored to correct any wrong notions harbored by the research participants. The archival data that was encountered in this study is the benchmark for academic programs of the NUC (2007, p. 19) which provides the course description on the recommended General Studies Unit (GST/GSU/GNS) peace education and conflict program GST 222. The treatment of such archival data was in line with APA standard recommendations.

Summary

In this chapter, I have endeavored to provide a detailed description of the various components of the qualitative research design that was applied in this study. As an exploratory case study, the interview technique, observation, and document review was employed as data collection instruments. The interview participants were

chosen through a purposeful sampling procedure, which fell within the Non-probability-sampling method. The list of participants from the police, state security service, Kaduna state ministry of education, heads of primary and secondary schools and selected undergraduates from universities, polytechnics and colleges of education who have undertaken a general studies unit course on peace and conflict studies and are aged between 20 - 25 years.

With this selection procedure, I sincerely believed that issues of sample bias would be reduced to the barest minimum while promoting well-known research qualities such as credibility, confirmability, transferability and dependability of the research findings emanating from this study. In the following chapter (4) the results of the data analysis are presented in agreement with the methodology specified in this chapter.

Chapter 4: Results

Introduction

The focus of this study was to explore the viability of peace education as a potential solution for consensual peace building in Nigeria, using Kafanchan Township as a unit of analysis. Relevant, sincere, and freewill contributions emanating from heads of primary and secondary schools, senior teachers, security operatives, community leaders, and undergraduates of the College of Education, Gidan Waya, during interviews largely shaped the final outcome of this study. The participants provided insightful knowledge, ideas, and viewpoints that unraveled the true state of internecine crisis in Kafanchan as well as shed light on the prospective applicability of peace education as a potential solution for consensual peace building in Kafanchan.

The organizational format in this chapter is as follows: a brief background of the setting, presentation of participant demographics, data collection, data analysis, evidence of trustworthiness, discussion of results, and summary. However, I had to abandon the idea of a pilot study given that my unit of analysis, Kafanchan Township in Jema'a Local Government Area, Kaduna state, Nigeria, was under curfew.

The Federal Government of Nigeria imposed the curfew after Boko Haram, a foremost terrorist group, attacked the township in September 2016. When the curfew was lifted after several months' life seemed normal. The normalcy was short lived as another violent clash, this time between the natives and a marauding armed gang of Fulani herdsmen, another terrorist group, erupted to shatter the fragile peace, leading to the imposition of another curfew. The curfew foreclosed any thoughts of conducting a pilot study in this intractably and intensely warlike environment.

Setting

Following the approval obtained from the IRB of Walden University, reference no. 07-19-17-0336585, I immediately commenced preparations to contact the study participants through the instrumentality of hand-delivered mail. I contacted the participants by telephone in order to obtain and fix interview dates convenient for the various participants. The security personnel arranged the location for the interviews, thereby taking care of any security concerns.

Interviews with the respondents involved with policy formulation (education secretary, commissioner of education and permanent secretary, ministry of education) took place in their respective offices. These groups of respondents felt the privacy of their offices provided adequate safe haven for the interview. Similarly, interviews with the respondents involved with policy implementation (heads of primary and secondary schools) were conducted in their respective offices and on school days. This arrangement provided ample opportunity, as I was able to observe the interaction of the students of diverse ethnic nationalities and religions both in the classroom and during recess periods.

The authorities of the tertiary institution in the area the College of Education at Gidan Waya provided me guidance and facilitated the contact of about 15 undergraduate students, aged between 20-25 years, who had undertaken a course of study in peace and conflict management. For the community leaders in various chiefdoms within the study area Kafanchan, I sought and obtained firm assurances of their willingness to participate in this study. However, citing security concerns, these groups of respondents insisted that the interview could only be held in an inner chamber within their expansive abode. I conducted field study at eight communities

within Kafanchan Town including Kasit, Kafanchan Township, Aduwan, Garaje, Zipak, Ungwan Masara, Takau, and Ungwan Fari.

Demographics

The respondents for this study belonged to nine distinct categories as shown in Table 1 below.

Table 1

Participants Groups

Participants	Frequency
State security service operatives	1
Commissioner of police	1
Heads of primary schools	5
Heads of secondary schools	5
Community leaders	5
Education secretary (Local Government)	1
Commissioner, Ministry of Education	1
Permanent secretary, Ministry of Education	1
Undergraduate students (aged 20 - 25yrs)	5
Total	25

Table 1 shows that security operatives served as respondents in this study.

Another group of respondents were made up of selected community leaders of the various chiefdoms within the study area (Kafanchan). The next groups of respondents were those civil servants primarily concerned with policy formulation (education secretary, commissioner of education, and permanent secretary, ministry

of education, Kaduna state). The other set of respondents were the heads of primary and secondary schools within the study jurisdiction or area. These were chiefly concerned with policy implementation. The undergraduate students of the tertiary institution located at Gidan Waya (also within the study area) completed the list of participants.

Data Collection

This section presents the procedure for data collection from the study participants. Consequent upon the mandatory procedural approval granted by the IRB of Walden University for commencement of field work for this study, I proceeded to contact the various participants for this study by hand delivered mail. In the process I attached the letters of invitation and consent forms approved earlier by the IRB of Walden University.

I delivered the mails by hand to avoid undue delays or nondelivery to any of the study participants. This decision also provided the opportunity for me to obtain the telephone numbers of all the study participants, given the availability of Global System for Mobile Communication lines in Kafanchan. The Federal Government of Nigeria as a strategy to combat the terrorist activities of Boko Haram previously disconnected some states in the Northern region of Nigeria from the mobile network. Kaduna state was not included in this mass disconnection of Global System for Mobile Communication services. Mutually agreed dates for interview sessions with the participants were chosen.

A schedule of the interviews with various participants emerged. For the security personnel, interviews were scheduled to take place on off-duty periods, yet in a quiet corner within the office premises. This arrangement was occasioned by the

need to avoid eavesdroppers and to guarantee extreme secrecy of the nature of the discussion with the participants. I noted the off-duty periods of the various security personnel in my reflective journal.

The community leaders, though very busy with internal traditional affairs in their respective domains, were generous enough to maintain an open schedule for interviewing. The proviso, however, was that I was to make contact by telephone to confirm convenient time of the interview before proceeding to their domains. On the other hand, the civil servants affirmed their willingness to grant the interviews in their respective offices. This set of participants being relatively senior officers in the establishment promised to adjust their work schedule to grant interviews. However, I was to make contact by telephone to confirm their availability on any given workday of my choice.

The interviews with the undergraduate students took place in a quiet, secluded botanical garden within the campus. This arrangement was to ensure minimal distractions from other students. An additional consideration was the safety of the participants given that the premier religious crisis in Kafanchan had roots in a religious workshop organized in this campus. There was a palpable atmosphere of mutual suspicion even within the academic environment.

I observed undergraduates during lectures on conflict management that had no depth and had only a passing reference to the notion of peace. I had expected to observe peace education taught at school. It is worthy of note that the enthusiasm demonstrated by the students in the classroom was indicative of the possibility that an expanded curriculum on peace education would be well received.

For the heads of primary and secondary schools, the interviews took place in their respective offices on school days and at official hours. Additionally, this set of participants willingly consented to my request to discreetly observe the students both at play during periods of recess and in the classroom with minimal distraction to both teachers and students.

Having identified the participants for this study, I contacted them before the scheduled dates of the interviews to reconfirm their availability. With this done, I proceeded on the trip from my base in Abuja (Federal Capital City of Nigeria) to Kafanchan, a distance of 130 kilometers or 80.8 miles.

I purposefully selected the participants for this study, convinced of their prior experiences and knowledge of the issues under investigation. It emerged that most of the participants were actually born and bred in and around Kafanchan. Others grew up in the surrounding environments within Northern Nigeria, though resident in Kafanchan Town at the time of the interviews. I interviewed 25 participants in the course of this study. Mason (2010) posited that with regard to a qualitative inquiry a sample size of 15 should be considered adequate, thus providing the necessary justification for the sample size for this study. It is imperative to reiterate that the participants for this study comprised selected security personnel, community heads/leaders, undergraduates (aged 20-25 years), an education secretary, a commissioner of education, a permanent secretary ministry of education, and heads of primary and secondary schools in Kafanchan.

In order to ensure smooth recording of the interview sessions, I checked to ensure the functionality of the tape recorder. I also made adequate provision for a back-up battery. This was to ensure accurate and complete recording for subsequent

transcription. In this connection I was mindful of the admonition by McLellan, MacQueen, and Niedig (2003) that all transcriptions in a qualitative inquiry based on the interview method should be done verbatim using standardized protocols. Interviewing was in English, the common language of communication by all the participants as I neither speak nor understand the languages of the Fantswan, the Aegworok, Kagoro, the Bajju, or the Kaninkon or Hausa.

The interview questions were open-ended and semistructured with a list of already prepared questions. In the course of the interviews, it became necessary to pose some probing follow-up questions to clarify some issues, illuminate grey areas, and in the process generate further responses. Undoubtedly, the responses to various interview questions proved quite illuminating. Furthermore, there appeared to be more convergent responses than otherwise. Divergent responses were negligible. Suffice it to mention that there were no proestablishment inclinations or views by the civil servants who, from my observation, spoke their minds freely.

Similarly, there were no variations in the process of data collection as envisaged in Chapter 3. However, what could be described as an unusual circumstance encountered in the process of data collection was the preference by most of the participants for a private interview session in a secluded area. In one instance at the tertiary institution located at Gidan Waya Town, one of the respondents, on noticing undue attention from a colleague in the adjacent office, promptly suggested an immediate change in the venue of the interview. The interview eventually continued inside my vehicle at the parking lot, a safe distance from the office. As a parting remark, the participant confided in me “if they hear what we were discussing, you may not leave here alive.” But regarding who the “they” were, the participant

volunteered no opinion. It occurred to me to exercise extra precaution with my choice of venue for subsequent interviews. Earlier, on my way from my base in Abuja to Kafanchan, I had noticed some heavily armed soldiers in an organized, orderly withdrawal from Kasit (a suburb of Kafanchan Town) back to their base in Keffi town. Military hardware of different assortments was being conveyed out of Kafanchan with military dispatch. These soldiers, I learned from some participants, were detailed to enforce the 24-hour curfew the government imposed following the last crisis in Kafanchan Town.

Troops of the antiriot mobile unit (Mopol) of the Nigeria Police fortified all the approaches into Kafanchan town with checkpoints approximately every kilometer within Kafanchan Township. For as long as the curfew lasted, residents could not be found on the streets, as one respondent later recalled to me. The result according to him was that quite a few of the residents died from lack of adequate medical care. Within Kafanchan Town, there was palpable fear and apprehension in the air as most residents I came in contact with upon arrival talked in hushed tones and regarded me with suspicion.

Kafanchan town where data collection took place is divided into areas namely: (a) Kasit, which is dominated by Bajju people who are mostly Christians; this was a no-go area during crisis to the Hausa/Fulani tribe who are mainly Moslems; (b) Kafanchan Township, mostly occupied by the Hausa/Fulani (Moslems) and a no-go area to non-Moslems during crisis; (c) Aduwan, a Bajju settlement with an admixture of other tribes and a Christian dominated area; it was also a no-go area to the Hausa/Fulani in troubled times; (d) Garaje, a settlement of the Fantswan people (Christians), the indigenous/ original inhabitants of Kafanchan, which was also a no-

go area to the Hausa/Fulani in moments of crisis; (e) Zipak, a settlement of the same Fantswan people noted above as well as other tribes, a Christian dominated area and out of bounds to the Hausa/Fulani (Moslems) in troubled times; and (f) Ungwan Masara, an agglomeration of different tribes and a Christian dominated area In which the Moslem Hausa/Fulani are not to be found in times of crisis; (g) Takau, which is made up of different tribes and which although it houses the Emirs palace (Moslem) yet it is a Christian dominated area and a dangerous trend of some sort knowing what contradiction this entails and portends for continued peaceful co-existence in Kafanchan, a southern Kaduna town; and (h) Ungwan Fari, a settlement occupied by the Kaninkon people, a Christian dominated settlement not receptive to the Hausa/Fulani during crisis.

The influence of the Anglican, Catholic and Evangelical Church of West Africa (ECWA) in fostering early childhood education in this study environment is evident from the number of schools run by them in the area. Although life had gradually begun to return to normal in Kafanchan town, yet the grave personal risk to the author of this work in the process of data collection should not in any way be lost to the reader and posterity at large.

Data Analysis

This section presents relevant information from the excerpts of the interview with the various respondents for this study. Additional information on coding, analysis and interpretation of data is also presented. The procedure for analyzing data emanating from the interview sessions were in conformity with the works of Carol Burg reproduced by Janesick (2011, pp. 265-278) without modifications. The meaning units obtained from the transcripts after thorough examination were

fed/inputted into the Nvivo statistical software using the relevant codes. Janesick (2011) suggested the idea of inputting emergent codes into the Nvivo software so as to discover underlying meanings or ideas. Intermittently, I made reference to the observations that I recorded earlier in my research reflective journal.

For ease of identification and to maintain participant anonymity, I assigned a code for each of the participants ranging from R1 (Respondent 1) to R25 (Respondent 25) as Yin (2009) suggested. In addition, Bazeley (2013) emphasized the need to avoid the criticism of nondisclosure of methods used so as to confer legitimacy to the study results. The process of coding themes that appeared for consideration was facilitated by comparing sundry ideas obtained from interview transcripts of individual participants. Table 2 shows the product of the first cycle of the coding process and the resultant codes derived from data analysis.

Table 2.

Codes

Codes	Frequency
Shortage of teachers	20
Unqualified teachers	17
Specialization	16
Absence of trainers	15
Lack of manpower	15

The method of coding was applied to all the responses to the interview questions obtained from all the 25 respondents. In the process, I was able to identify codes based on the words and meanings the participants projected. The result was a large number of codes (see appendix F). Given this scenario, the next cycle of data analysis categorized and identical responses into a common themes (see appendix G). The result represents the emergent themes emanating from the process described above for R1-R25. The same set of questions, with variations in follow-up questions, was posed to all the respondents.

However, there were some questions that were better suited to the circumstances of particular set of respondents. An example is the question on peace education posed to university undergraduates and heads of primary and secondary schools. The interview questions were structured to cover all areas of the research

questions. Table 3 shows the frequency of the themes and the research questions to which they relate.

Table 3

Themes

Themes	Frequency	Research Questions
Shortage of teachers	20	RQ1
Unqualified teachers	17	RQ2
Specialization	16	RQ3
Absence of trainers	15	RQ4
Lack of manpower	15	RQ3

The research questions were meant to unravel the following:

- How peace education addresses the problem of violence, insurgency, and terrorism in Nigeria
- The barriers to peace education in Nigeria
- The viable strategies to enhance peace education in Nigeria
- The curriculum content and approach to peace education in Nigeria

The next step in the process of data analysis was to juxtapose the research questions with the empirical data resulting from emerging themes and relevant observations earlier noted in my reflective journal. The findings of the exploration of peace education as a potential restorative solution for consensual peace building in

Nigeria emerged from the recurrent themes. As a follow-up step, I examined the recurring themes in order to comprehend their significance for this study.

Emergent Themes

The five emergent themes that relate to the study research questions include the following:

- Changing the mindset of individuals
- Lack of peace education
- Mainstreaming of peace education
- Holistic curriculum content
- Dynamic participatory and integrated approach

Ancillary Themes

In the course of coding and analyzing data emanating from the excerpts of the interview transcripts it was possible to draw the following ancillary themes. It should be understood that these themes do not directly address the research questions guiding this study. However they hold important implications for this study. The ten ancillary themes are as stated below:

- Lack of equity and justice
- Lack of unity
- Fear of domination
- External intervention or influence
- Religious bigotry
- Lack of manpower
- Positive role of classroom environment
- Lack of employment opportunities

- Lack of a proactive strategy
- Bureaucracy

The above-mentioned themes can be conveniently grouped into two categories based on functionality. On the one hand, there are themes that convey positive exultations of peace education as a potential solution for consensual peace building in Kafanchan. Of the five emergent themes earlier noted, four are within this category. On the other hand, only one theme, positive role of classroom environment, out of ten ancillary themes, fell within this category. In sum, five themes were isolated. They include:

- Changing the mindset of individuals (CMI)
- Mainstreaming of peace education (MPE)
- Holistic curriculum content (HCC)
- Dynamic, participatory and integrated approach (DPI)
- Positive role of classroom environment (PRCE)

The combination of these themes promotes, and communicates the potentials of peace education as a remedy for consensual peace building in Kafanchan town.

The second category of themes, provide ample explanation regarding the ubiquity, resilience, and prevalence of violence, insurgency, and terrorism in Kafanchan town. The implication is that these themes either act as catalysts for the continued internecine conflict in Kafanchan town or expose the futility, deficiency, or inappropriateness of earlier approaches at curbing or eradicating violent insurgency and terrorism in Kafanchan. Thus, the opportunity exists to provide adequate reason for the urgent adoption of a more sustainable value-changing measure, such as peace

education, to stem the tide of violence that has engulfed Kafanchan town over several years. In this second category are the other nine ancillary themes, including:

- Lack of equity and justice (LEJ)
- Lack of unity (LU)
- Fear of domination (FD)
- External intervention or influence (EII)
- Religious bigotry (RB)
- Lack of manpower (LM)
- Lack of employment opportunities (LEO)
- Lack of a proactive strategy (LPS)
- Bureaucracy (BUR)
- Lack of peace education (LPE)

While acting in concert with one another, these themes actually serve as reinforcement of the tripod theoretical framework for this study: integrative theory of peace, enemy system theory and the ethnic conflict theory. For instance the theme on lack of employment opportunities particularly reinforces the validity of the human needs theory, which is the strand of ethnic conflict theory adopted for this study. The human needs theory as propounded by Burton (1979) stipulates that the internecine conflict or fight between ethnic groups results not only from denial of their biological needs but also has links to their psychological needs for growth and development of their immediate societies.

Burton identified these needs to include but not limited to identity, recognition, security, participation and autonomy. This is further reinforced by another theme fear of domination. Instances abound in the interview excerpts where

participants referred to genuine cases of a lack of autonomy, attempts at the imposition of non –natives as traditional rulers (emir), and political domination.

The people of Kafanchan actually seek to maintain their identity, autonomy, security, and seek continued recognition as a wholly distinct people under their own traditional ruler Angwan Fantswam and not a Muslim non-native emir imposed on them as is the case in Jema'a referred to in the interview excerpts by some of the participants. The above theme also reinforces the enemy system theory, just as the lack of unity, lack of peace education, mainstreaming of peace education, in similar fashion reinforce the validity of the integrative theory of peace (Danesh, 2006) as a prominent part of the theoretical foundation of this study.

Evidence of Trustworthiness

In chapter three of this study emphasis was placed on the need to provide adequate evidence of trustworthiness in the course of a qualitative inquiry. The issue of trustworthiness in a qualitative inquiry rests against the backdrop of credibility, transferability, dependability and confirmability. To ensure credibility of recorded data in the course of this study, I made use of audiotape recorder.

Another step I took was that I provided a synthesis/ summary of all the discussions during the interview session and made them available to all the participants to confirm accuracy of the views expressed. To guarantee transferability of the results of this study, I made precise and accurate recording of all the responses to each interview question by the various participants. These participants were selected purposefully based on their knowledge of the issues under investigation.

Dependability was achieved by maintaining adequate field log with the use of my reflective journal to record time, places, dates, persons and activities. I alone had

access to informants/participants and the set of data obtained during the fieldwork for the entire period of this study. Similarly, I engaged in member checking by way of informal interaction with the participants to obtain confirmation that data collected during the interview sessions were accurate.

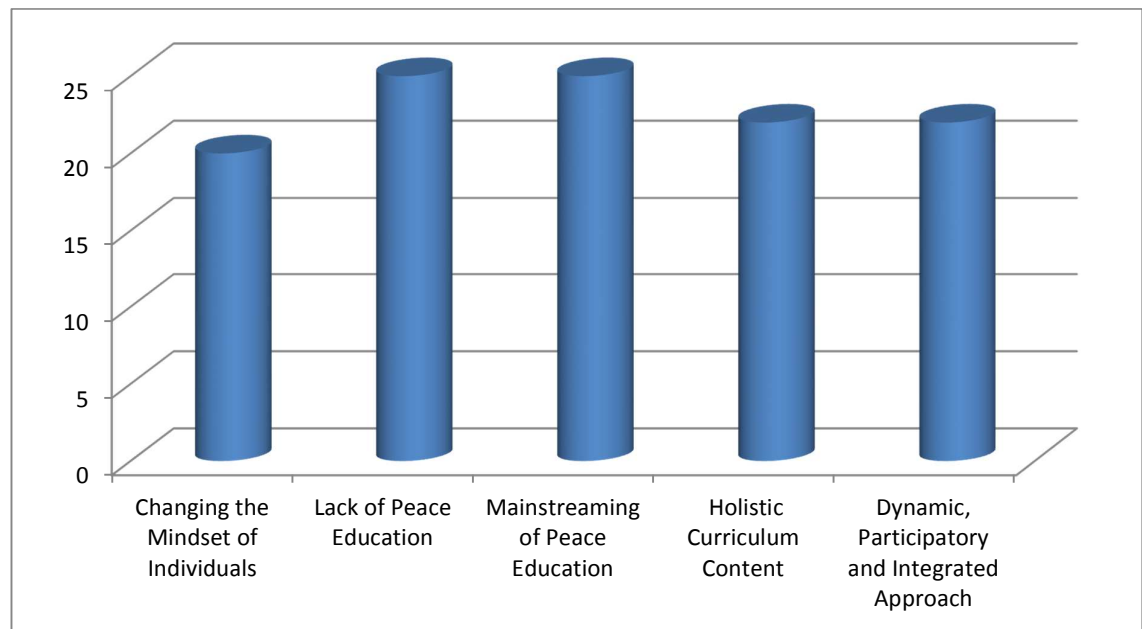
Results

Table 4 and Figure 1 show the responses of the participants with regard to the research questions for this study. The themes on changing the mindset of individuals, mainstreaming of peace education, holistic curriculum content, dynamic, participatory and integrated approach to peace education demonstrate the inherent potentials of peace education as well as the viable ways to enhance the teaching of peace education in Kafanchan town. This represents a positive development. On the other hand, the theme on lack of peace education as shown in the table above represents the major barrier to peace education in Kafanchan town as identified in this study. This is a negative development especially when the intervening variables are exogenous to the education authorities in Kafanchan town.

Table 4

Participant's Response to the Research Questions

Emergent themes	Frequency
Changing the mindset of individuals	20
Lack of peace education	25
Mainstreaming of peace education	25
Holistic curriculum content	22
Dynamic, participatory, and integrated approach	22
Total	25

*Figure 1.* Participants' views of key research questions.

Emergent Themes Drawn From Interview Excerpts

Changing the mindset of individuals. The results show that 20 (80%) of the 25 participants attested to the fact that peace education actually changes the mindset of individuals, and is a sustainable value changing measure. This represents the *raison d'être* of peace education, in pre/post conflict situations. The pie chart below is pictorial representation of the premier emergent theme for this study.



Figure 2. Changing the mind-sets of individual.

The response from Respondent 8 in the course of the interview sessions supports the above inference. Accordingly R 8 submitted that, “I think the best way is to organize regular town hall meetings whereby the people will be encouraged to embrace peaceful co-existence.”

Other participants also alluded to the same inherent potential of peace education to change the mindset of the individual and ensure a more peaceful society. For example R13 stated:

I believe sir that in order to achieve this, there should be a way to establish constant communication with the people. If it is possible for government or for

example the authorities of this institution to organize a forum where discussions, talk shows can be held regularly it will change the mindset of both the students and the people outside. With time you will see a noticeable improvement in the way people relate to one another.

During the interview sessions with the participants I observed reluctance on the part of some of the participants to reconcile themselves with the notion that peace can actually return to Kafanchan through the application of peace education. Perhaps owing to the intractable nature of the crisis in Kafanchan, the fixation with the use of force, government complicity, and the warped idea of born to rule, these set of participants surmised that it would be a difficult exercise. Respondent 13 embodied this view in the following submission:

It is not going to be easy though because it is not easy to change beliefs that people have had for a long time . . . The major way I feel is to keep talking to them to shun violence. Nobody likes violence but sometimes when people want to trample on your rights you just have to react especially if the offender is persistent in his/her actions.

Similarly, Respondent 16 expressed a concurrent view to the effect that:

In this type of environment it will not be easy to do so . . . Here we have different tribes, different religions, different cultural beliefs and so many other things that separate us . . . So it is not easy to change the mindset of the people overnight . . . Like in this southern Kaduna as a whole, which includes Kafanchan here, we believe that the Muslims and the Fulani people are against us . . . That they want to enslave us from time. They want to rule us. How do you think we can forget all this easily? The Fulani herdsmen are busy killing

our people. The state governors have always been people of their kind, except for the brief period that Late Patrick Yakowa ruled as Governor. You know he died in the helicopter crash in far away Bayelsa state. When he died they were jubilating that power has returned back to them. So you see it is not easy. Even in this school here we use to notice certain things with them especially the Muslims . . . They like to regard us like pagans, like unbelievers.

The response from R 22 alludes to government complicity in the internecine conflict in Kafanchan and the associated difficulty it poses for changing the mindset of the individuals in Kafanchan:

The type of thing we witness here from time to time is terrible . . . The crisis here has historical roots in that some people think they can enslave others. Can you imagine that these Fulani people will bring their cattle to graze they will not control their cattle . . . The cattle will enter our farmlands and destroy our crops and when we complain they attack us. When we try to defend our land the police will step in. The governor and other high ranking government officials will not arrest them and punish them, so they feel they can do and undo. So my brother the only way to change the mindset of the people here is for government to convince us that we are all equal before the law. They should use some of these Fulani herdsmen to set example then maybe our thinking will change and then we can sheathe our sword Period

The born to rule syndrome attributable to the Hausa-Fulani political cum military class in Nigeria was the culprit and the cog in the wheel of changing the mindset of the individuals through peace education in Kafanchan going by the views expressed by R23:

To change the mindset of people we have to change the way we normally do things before. It can no longer be business as usual . . . This idea of somebody in Sokoto saying his grandfather carried out jihad, therefore other people are their slaves it is very funny . . . We in the whole of southern Kaduna we normally dig it out with them, anytime we are ready for them. They know it. The first is to change the mindset of those who feel that they are born to rule.

Lack of peace education. Another emergent theme from the interview sessions is the lack of peace education at the primary and secondary school level in Kafanchan town. This result is really not surprising because peace education has not been introduced as a course of study in the education curriculum both at the primary and secondary school level in Nigeria. This was attested to by 25(100%) of the participants for this study. For peace education to be taught at these levels, it should first and foremost be formally included in the education curriculum by the Federal Ministry of Education. Thus, it is beyond the education authorities in Kafanchan town to unilaterally introduce it. The result is shown in Figure 3 below.

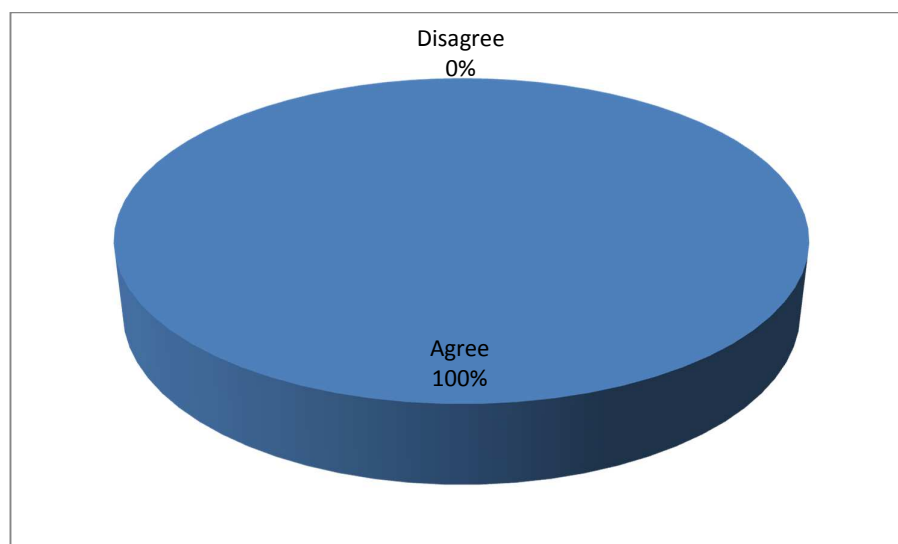


Figure 3. Lack of peace education.

The lack of peace education, which is the second theme to emerge in the course of the interview, is the greatest barrier to peace education in Kafanchan town. Respondent 1 who confirmed that the closest to peace education that is offered at the primary school level is civic education aptly captures this dismal state of affairs.

Eeehh (exclamation) there is civic education and this civic education must treat the issue of peace. Eeehh (exclaiming again) the only thing that would have been added again is the issue of conflict. Like in my former school we had it 1-6, but the books are not enough . . . It is inadequate, not sufficient. There is a lot more to be added. And most of them are not enough. And you cannot see any teacher that has been trained exactly for civic education on the issue of peace. You can go to the A-level and a teacher will be teaching on peace and conflict management.

Similarly, Respondent 3 was even more direct with the response that peace education is not on the curriculum of primary schools in Kafanchan town. “We don’t have any subject called peace education at this primary level. It is only civic education.”

Respondent 18, while confirming that schools in Kafanchan cannot unilaterally embark on a peace education programme, noted:

That is a good idea and that is what I just told you that we are already thinking of doing that. But you know that we cannot on our own implement such a thing on our own. It is something that has to be approved by the Federal Ministry of Education for all primary and secondary schools in Nigeria. It is not within the powers of the local government to decide on such matters.

Mainstreaming of peace education. The third emergent theme from the coding process of the interview transcripts is mainstreaming of peace education into the works of government, non-governmental organizations, communities, work place environment, civil society groups etc. Efforts at finding lasting solution to the internecine conflict in Kafanchan, requires the inclusion or mainstreaming of peace education into the whole gamut of activities at these various levels of society. This is a viable strategy to enhance peace education in Kafanchan town. In this regard, 25 (100%) of the participants affirmed that mainstreaming of peace education should be adopted as a viable strategy to enhance peace education in Kafanchan town. The pictorial representation of this result is as shown in Figure 4

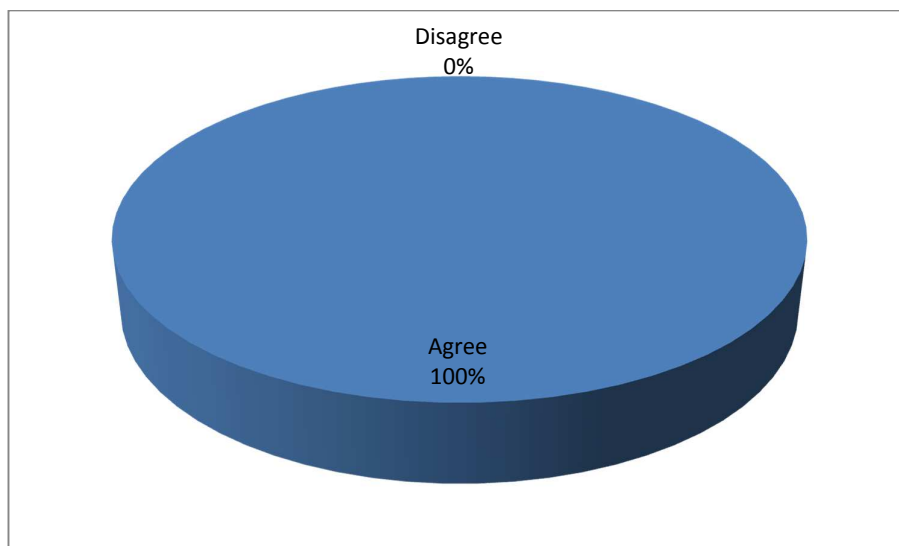


Figure 4. Mainstreaming of peace education.

In order to demonstrate this position Respondent 9 is of the view that community leaders need to be mainstreamed into the peace process to enhance its efficacy. Respondent 9 stated inter alia:

You see the first thing is for government to give attention to the local community. Also the traditional institution should be used as part of the

instrument to conscientise (sic) the people to brief them on how to live peacefully with one another.

Respondent 10 noted that the mainstreaming of peace education, at the societal level, to engender peaceful co-existence was necessary. He stated that, “People need to be educated and enlightenment campaign should be carried out all the time. So that people will know the importance of peace, living together as one family since we are one Nigeria.”

Respondent 13 in the course of the interview emphasized the mainstreaming of community leaders into any peace efforts by the government. Respondent 13 enthused:

Like the example I gave earlier, if the authorities can establish a quick line of communication to respond promptly to issues raised by students then there will be no problem. The same goes for the outside world. If government is responsive to the needs of the people then there won't be any problem again. Apart from the local or state government officials, government can also work through the community leaders to bring about peace in their various domains.

Respondent 18 spoke to the incessant crisis in Kafanchan and the need to mainstream peace education and extend it to the general populace instead of limiting it to the classroom. This participant was emphatically positive about the prospects of some form of peace education taking root in a not too distant future, and posited that:

For me personally being in the local government education section, I believe puts me in a vantage position to answer your question . . . I can confirm to you that this issue came up in our last meeting with the authorities in the education ministry in Kaduna. Kafanchan is one of the towns that was mentioned

repeatedly on account of the incessant crisis in this area . . . I assure you that with time some form of peace education will begin to take place here in one way or the other, we in the local government are thinking of extending it to the general populace in Kafanchan town, not just to those in schools alone . . . Peace is for everybody.

Holistic curriculum content. Another emergent theme that arose in the course of coding of the data for this study is the issue of holistic curriculum content, for the envisaged peace education programme in Kafanchan town. From the responses obtained thus far, it was possible to construct a somewhat accurate picture of what is expected of the curriculum content for peace education in the environment of this study. In addition to the standard curricula, which we derived from the literature review, renewed emphasis, was placed by the participants on the teaching of the history of past conflicts in Nigeria. This is presently lacking and has been so for many years now, precisely since the end of the Nigeria-Biafra war.

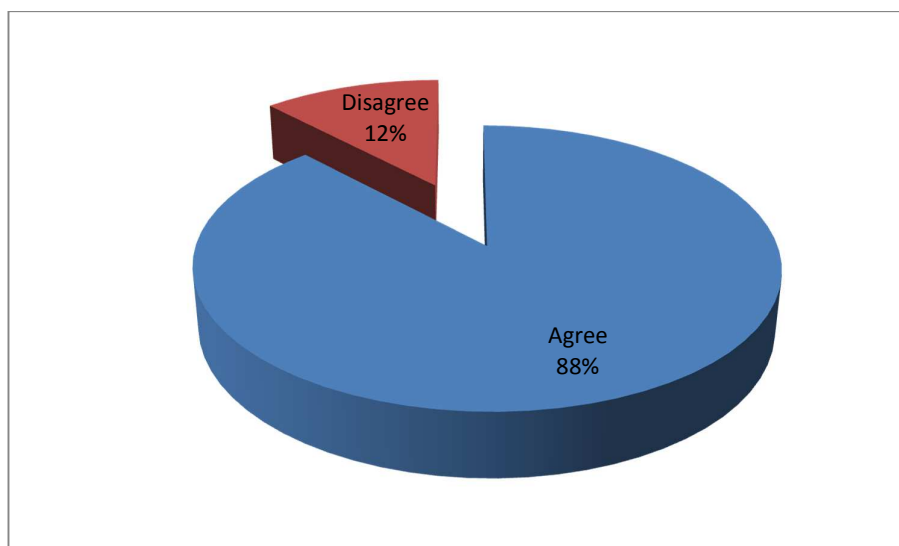


Figure 5. Holistic curriculum content

In this connection Respondent 8 was of the view that:

This type of programme as I myself understand it, the classroom is not the best place to teach it. The classroom limits teachers on what to teach and say to students. Like I know that there are certain aspects of history that the teachers are not allowed to teach to students. Take for example the history of the Nigerian civil war has never been taught in any school in Nigeria because it is banned.

Respondent 1 provided corroborative evidence of this during the interview session. Lamenting in resignation at this state of affairs participant 1 submitted that:

You see like I said earlier, the curriculum is clear on the issue of civics. Yes, presently history is not being taught. Yes, if I bring in history it is not allowed so it brings a barrier to my method of teaching the pupils.

In the same vein, Respondent 4 noted that:

History will not be denied. So you can't run away from the truth. So you tell the person about the consequences for example like the Kano riot you can't run away from telling the student about the past so they know the consequence.

The motive behind the exclusion of the teaching of the history of past conflicts in Nigeria is rather unclear. But on the strength of the knowledge of the political history of Nigeria in the section on literature review of this study, it is safe to hazard a guess that somebody is afraid of the truth. This fact cannot be discountenanced so easily; hence the major dramatis personae on the Nigerian side of the conflict with Biafra are still living and still in power or still control the reins of power even after 50 years since the war.

But as Respondent 4 posited above “History will not be denied”. The position adopted in this study is that no matter how long, the history of what actually transpired in Nigeria in the ‘60s will be freely and widely taught in the various schools in Nigeria. Then and only then, will genuine peace and unity, which has for so long eluded this great African nation return in its full glory, to propel this slumbering giant of the black race to rapid socio-economic growth and development.

Respondent 19 emphasized the need to teach the younger generation the history of what took place before in the following statement:

If I am allowed to suggest to the education authorities then what I would say is that they should teach the younger generation what has happened in this country before. That is they should teach them the history and implications of their actions on the whole society.

In advocating a holistic curriculum content for the peace education programme in Kafanchan town, Respondent 19 broached the issue of a comprehensive religious education. This issue is particularly important hence religious crisis is common within the environment of Kafanchan.

You see my brother once you have knowledge nobody can deceive you again.

If students are taught both Christian and Islamic religious knowledge at the same time, then it will be difficult for any preacher from either of the two religions to come and deceive the youths.

During the interview sessions I observed that members of the two major religions (Christian and Moslem) did not want to hear anything about the other religion. This is in my view, patently wrong, because ignorance of both religions is at the root of the manipulation by radical preachers, who poison the minds of their

followers against the other religion. The issue of religion has to be handled properly for lasting peace to return to Kafanchan town. Respondent 18 alluded to the point by noting that:

That is for the education ministry to decide whenever they finally agree to start peace education. But like I told you before, the issue of religion has to be included and well handled in the curriculum of peace education here.

Dynamic, participatory, and integrated approach. The last of the emergent themes for this study is the issue of a dynamic, participatory and integrated approach to peace education in Kafanchan town. Another viable strategy to advance the objective of peace education in Kafanchan is to adopt a participatory approach. An important aspect of development work and peace education is to recognize children and youngsters as an integral component.

Child participation quite apart from mobilizing and encouraging youngsters also keeps them actively informed about issues about them. An added advantage is that their input through participation will aid them to exert considerable influence on the world around them (Kesteren, 2011). Specifically, the use of theater and other art forms are employed in this participatory approach given their easy accessibility and the entertaining potential for youngsters. This participatory approach has been applied in Bogota, Colombia with much effect (Kesteren, 2011).

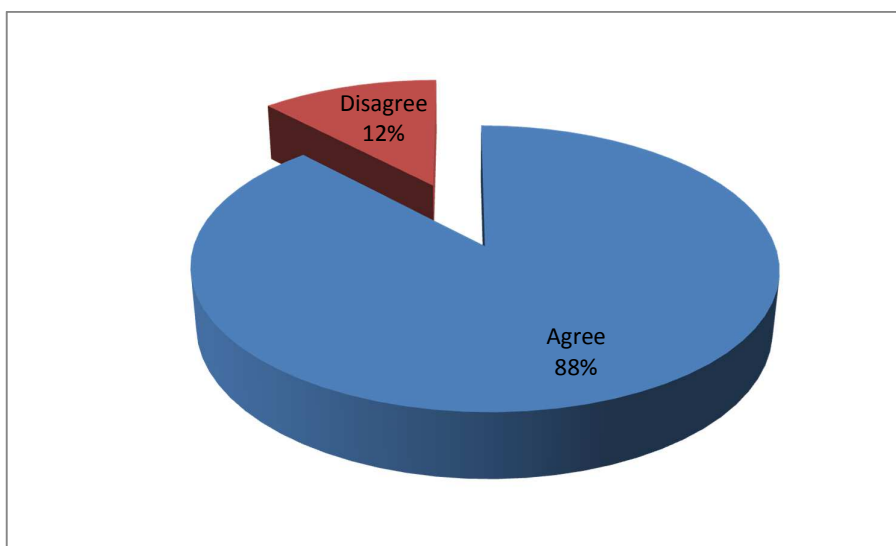


Figure 6. Dynamic, Participatory, and Integrated Approach

Accordingly, Respondent 3 confirms this position by reiterating that, “This school is dominated by Hausa students or people so we use Hausa culture through drama to promote peace.” Respondent 4 echoed the same sentiment with regard to integrating the students for peaceful purposes. “The highest thing to do is giving the student’s teamwork or group work. As far as they are from different communities this will help to integrate them.”

In the literature review Ezeoba (2012), Nwaubani & Okafor (2015) also advocated role-plays and other art forms as essential integrative approaches to peace education. Respondent 8 while advocating a dynamic approach had this to say:

By the very nature of peace education a traditional approach will not help to achieve the aim of the programme. A dynamic approach will certainly be better hence it will take into account recent developments. Again it will be more amenable to the ideals of peace education.

When I probed further to determine what this Respondent 8 implied by a dynamic approach, the result was the following:

I believe the best approach or strategy will be to take into account also the peculiar experiences or circumstances of the particular environment in teaching the subject of peace education. I guess that by non-formal you mean something that is not necessarily the classroom school system . . . Yes, I agree that this will be a better approach as it has the potential to capture a wider segment of the population. This will include both the young and the old. Similarly, it will also include those who are not in school (yawns).

It should be understood that research question four is in two parts i.e. the issue of curriculum content and approach to peace education. Thus, 22 (88%) of the participants expressed the views presented above with regard to both emergent themes.

Ancillary Themes Drawn From Interview Excerpts

The previous section of this study dwelt extensively on the emergent themes, which were drawn from the excerpts of the interview sessions with the various participants. These emergent themes addressed the research questions for this study directly. Additional information, observations and a careful perusal of the researcher's reflective journal as well as the interview transcripts gave rise to the following ancillary themes. Although these themes do not address the research questions directly, yet they address other important issues inherent in this study. They include the following:

Lack of equity and justice. The notion of a lack of equity and justice in the running of administrative affairs by the state government in Kafanchan town was

repeatedly mentioned in the course of the interview with the participants. In the words of R20:

The government should stop creating the impression that it is supporting some people in the society to cause mayhem. And when others fight back that is when they now send the police to block them from retaliating . . . It gives the impression that some people are second-class citizens. Government should be neutral, impartial and treat everybody equally.

Respondent 22 maintained that:

There is no measure in place to manage the type of conflict here that will be more effective than what I have said earlier on. Government should by their action convince us that we are all equal before the law. Not after giving the impression that you are supporting some people then you turn around to talk about managing conflict. What are you managing when there is no fair play?

Respondent 7 enthused:

That is even number one for peaceful co-existence, equal right and justice. Given an enabling environment for everybody to achieve what he can. Giving things based on merit without any recourse to ethnic or religious sentiment. If the government distribute social infrastructure equally there won't be problem . . . Removing that word quota and replacing it with merit (silence). You know we are talking about Nigerian government and the need to correct some structural imbalances in the society.

Lack of unity. The above-mentioned theme was another notion that emanated during discussions with the participants for this study. For peace to reign in Kafanchan town there must be unity among the inhabitants of Kafanchan town. A

prominent building block of the integrative theory of peace (Danesh, 2006) is the concept of Unity, without which there can be no peace. Thus, if this is lacking in Kafanchan town, it should not be a thing of surprise that Kafanchan town is incessantly embroiled in one crisis or the other.

Respondent 8, while responding to how jaundiced perception of the other ethnic members lead to crisis in Kafanchan town, captured this state of affairs in the following words:

Of course it does in a way. The Fulani herdsmen who come here with their animals to destroy farm crops with reckless abandon are doing so because they are not from here. And they are of a different religion and culture. When the farmers complain and challenge them they shoot the farmers with their AK-47 rifles . . . When the villagers decide to fight back their fellow Muslims in government will send the mobile anti-riot policemen to protect these Fulani herdsmen from reprisal attacks by the host community. They are doing that because they feel biased against the host community. Assuming they consider themselves as one with the host community they will not do that. They consider them as kaffir (pagan) who can be killed anytime and anyhow. These Fulani herdsmen can't do that to their own people.

The above statement gives vent to the enemy system theory and the ethnic conflict theory, both theories being part of the theoretical framework of this study.

Fear of domination. This is also one of the ancillary themes that arose in the course of the interview sessions with the participants for this study. This fear of domination appears real and deeply ingrained in the psyche of the inhabitants of Kafanchan. Perhaps due to historical antecedents or government action/inaction or

both, the indigenes paint a gory picture of domination. To buttress this point further, Respondent 16 lamented that:

Government should do the right thing. They should address the genuine concerns of the people of southern Kaduna and all these problems will end. They should stop Fulani herdsmen from attacking our people and destroying farm crops when they bring cattle to graze in our villages. They should stop imposing leaders on us. They tried it here but we resisted it. Like in Kafanchan here we don't have emir. We have our own ruler called Agwan Fantswam that is the paramount ruler of Kafanchan. The one they call their emir is at Jema'a.

Respondent 22 in similar fashion expressed this same view:

Government knows the right thing to do but they don't want to do it. Some people feel that they are born to rule . . . They went to Jema'a and appointed one emir there but they came here to try the same thing but we resisted it. If you go to that central area of Kafanchan you will see one building after the primary school were they wrote emir's palace but we don't recognize him. We have our own traditional ruler of the entire Kafanchan.

Respondent 6 also noted that:

Before the British granted Nigeria independence in 1960 we in Kafanchan were on our own. But after Independence the Hausa–Fulani ruling clique now placed us under Zaria. We now pay tribute and homage to Zaria as if we are a vassal state as we used to read in the history of the empires of western Sudan. But mark you we have never been conquered or defeated in battle.

External intervention or influence. The issue of external intervention or influence is also one of the ancillary themes that manifested from the interview excerpts. This theme is one of the contributory factors fuelling the crisis in Kafanchan town. Respondent 9 posited that:

We cannot completely eliminate that; in certain area there should be abuna (exclamation) political undertone to it . . . Politics there is, there is. Certainly, some groups are bringing political (sic) into it to achieve their goals not all but some outsiders manipulated the people. Even after the crises we still live together . . . After, they come to bring in one thing again to fuel the crisis.

Similarly, Respondent 4 maintained that:

Government people are involved in the crises in Kafanchan. I don't blame the indigenes. Some of them are Muslims and there are nonindigenes that are Muslims. Some of them want to have a share. This is because we have been staying together for a long time.

Religious bigotry. The issue of religious bigotry, extremism and fundamentalism is another ancillary theme emanating from the excerpts of the interview transcripts. From available information, religious fundamentalism in Kafanchan dates back to 1987, in the infamous Kafanchan religious riots during the General Ibrahim Babangida military regime, as was discussed in the section on literature review. The issue of religious bigotry was attested to by some of the participants in the course of the interview for this study.

For example Respondent 6 affirmed that:

Wao, aahh (exclamation) etymologically speaking Kafanchan is the bedrock of religious and ethnic crisis in Nigeria. This particular institution in 1987

something happened. There was a religious crusade here on campus organized by the chapel. A Muslim convert to Christianity was preaching and exposing certain things. I think the preacher was bringing out Islam negatively. One particular name, Aisha heard of it and reported to other Muslims that there is blasphemy. That was how that Kafanchan riot of 1987 happened. Note that Kafanchan was the Northern headquarters of Railway.

Respondent 8 further justified this theme by noting that:

What religious leaders teach their adherents matters a lot . . . We have heard of radical preachers who encourage extremism on the part of their adherents all in the name of protecting their religion. If religious leaders preach peace to their members the result will be a more peaceful society.

Lack of manpower. Lack of manpower to sustain a peace education programme in Kafanchan is another ancillary theme derived from the interview sessions with the participants. Without a pool of trained manpower it will be very difficult if not impossible to sustain a peace education programme in Kafanchan.

Respondent 8 captured this deficiency by noting that:

Like I said previously, manpower I think would be the most serious problem to any future peace education programme here in Kafanchan. You have seen the place, does it appear to you that the manpower for such a programme is readily available here. Does it seem to you that we have enough teachers to teach the students? Even in a situation where we have teachers obviously to my mind, they are not really qualified. Being qualified is not enough credential to teach peace education. This is because it is a new and specialized area of study to us here in Kafanchan. I don't think most of the teachers here

in Kafanchan are trained in the area of peace education as to handle such a programme. We don't even have trainers that will train the teachers on the curriculum of peace education so as to understand how to run a peace education programme here in Kafanchan.

Positive role of classroom environment. There is a school of thought that posits that attempts to learn about conflict, in whatever form including peace education, could in reality lead to the aggravation of stereotypes and hence conjure negative attitude towards the other party, consequently deepening and perpetuating conflict (Levy, 2013). The question is has that been the case with schools in Kafanchan? In the words of Respondent 1:

In time of lecture in the classroom, if you are of the same religion or tribe we would not allow you to sit together. We mix you either you are Muslim, Christian, Ibo, Yoruba, Hausa, or Chawai (Barkin Kogi), so that the relationship will be strong. They should consider each other as brothers and sisters, we are one.

Respondent 2 also stated that:

In the class we have a combination of different religion so we tell them and emphasize on the importance of peace. Here the Muslims and Christians mingle together. You can hardly differentiate between them because of the way they interact. They interact peacefully.

Respondent 4 takes it further by adding that, "Students here are not of the same religion. Before this time some students like seating in the classroom along religious lines. But now they don't do that again. So when they go home they affect their

communities.” It follows therefore that the initial fears of the classroom acting as a cog in the wheel of progress has been laid to rest at least in the case of Kafanchan.

Lack of employment opportunities. The lack of meaningful and profitable employment opportunities in Kafanchan town emerged as an ancillary theme in the course of the interview with the participants for this study. During the field trip to Kafanchan and from subsequent information from the participants I was made to understand that Kafanchan is a largely agrarian community. Farming and petty trading is the stock in trade in this semiurban community. This fact predisposes the teeming youths to a life of violence, insurgency and terrorism as the antecedents of this community shows –incessant herdsmen-farmers clash, religious riot etc. Respondent 12 bemoaning this despicable state of affairs admonished government in the following words:

Government should liaise closely with us the community leaders in this matter. We know the people. We are even closer to the people than those in government. This constant communication will enable us rob minds and decide what is to be done to prevent crisis. Government should seriously engage the youths by way of meaningful employment. That way they will be busy instead of idling about.

Respondent 17 also suggested that, “The government and security people should not be treating the Fulani as sacred cows. Everybody should be treated equally. Another thing is to engage the youths in meaningful employment or jobs.”

Lack of a proactive strategy. The lack of a proactive strategy to nip the incessant spate of violence in Kafanchan in the bud is an ancillary theme that manifested based on the interview with the participants for this study. The continued

reliance on well-worn approaches to address the violence in Kafanchan has not produced the desired results so far. This was aptly corroborated by some of the Participants for this study. Respondent 9 stated that:

Yes, the issue of security too, the government should be proactive. This is because you see that if there is a problem in the community government does not react fast to address the situation before abuna (exclamation) it gets out of hand . . . Yes I think after the community has been conscientised, they should bring the Muslims and Christians together and others who are not participating, they should bring them together . . . For example if Master A is hearing Master B they should bring them together in a roundtable to discuss. I think they know how to live together.

Undue reliance on the use of force was referred to by Respondent 17 in the following words:

The existing measures rely principally on the police to maintain peace and order. But the police themselves are corrupt. They take bribes and they are not truthful. They cannot honestly claim not to know the root cause of the problems here in Kafanchan or in southern Kaduna as a whole. In this crisis here the police are partial.

Conversely, Respondent 16 ridiculed governments' shoddy efforts at maintaining peace in Kafanchan. More specifically, Respondent 16 stated, "The government is not doing the right thing at all . . . It is only when there is trouble that you see them visiting the community to assess the extent of damage, after that no more." In the words of Respondent 24, "The main thing is for them to address old issues causing

problem like I said before. Without that the problem will continue to occur again. Once that is done then there will be peace.”

Bureaucracy. Bureaucracy emanating from government inaction /delay in expanding or reviewing the curricula for primary and secondary schools to include peace education, is yet another ancillary theme albeit the last that was drawn in the course of this study. From my observation during the interview sessions, there appeared to be genuine concern especially on the part of the primary and secondary school teachers on the subject matter of peace education. Perhaps this is due to the little exposure on account of the civic education curriculum, which treats the issue of peace education at a peripheral level.

Nonetheless, these set of teachers are handicapped by the non-inclusion of peace education in the curriculum. Recall that I did mention in an earlier section that the responsibility for the inclusion of peace education into the curriculum rests squarely with the Federal Ministry of Education hence Nigeria is a federal state and that aspect belongs to the exclusive legislative list. Some of the participants actually made reference to the non-inclusion of peace education into the curriculum as a barrier. Respondent 5 sums it all up in this guise:

The only provision is by teaching peace in the civic education subject. But as for peace education we have not started to teach that as a subject at the primary level because it has not been introduced in the curriculum.

Again, Respondent 3, confirming this position, noted, “It is our wish if government can include peace education . . . Sorry to say this place we found ourselves it is a terrible place. If we catch them young especially the present generation it will be good.”

Nvivo Statistical Software Data Analysis

This section presents analyses of the data informing the main theme and sub theme with supporting extracts derived from the interview excerpts. The responses from the interview were analyzed individually and then presented as themes across the respondents. Slotnick (cited in Janesick, 2011, p. 180) suggested the idea of imputing emergent codes into the Nvivo software so as to ‘ascertain if anything will come out of it’ (p.180). Again, the resulting output from the Nvivo software was re-examined to extract useful meanings if any as earlier stated.

The following themes emerged from the responses: (a) Adequacy of peace education, sub themes are classroom practices and curriculum harmonization (b) Prevention of crises sub theme are resident, government policy, and sustainability (c) Promoting peace sub theme community leader, security, religion, others, and (d) Barrier to peace education sub theme religion, ethnic and others. The themes are discussed in relation to the literature review above and supported with appropriate quotations from the interview excerpts.

Presentation and Interpretation of the Themes

Adequacy of peace education. A cursory look at the responses revealed that many of the respondents agreed that the current system of education is not adequate for peace education in the school system. Also, respondents agreed that the present education system is only concerned with civic education where peace education is mentioned. The following are the extracts from the responses obtained from Respondents 1, 3, 4, 5, 13, 17, 18 and 19:

- There is civic education and this civic education must treat the issue of peace. Eeehh (exclaiming again) the only thing that would have been

added again is the issue of conflict. Like in my former school we had it 1-6 but the books are not enough. It is inadequate, not sufficient. There is a lot more to be added. (R 1)

- We don't teach any course in this school directly or solely dealing on peace education but we have a course on civic education, which touches on peace to promote human relations and respect. (R 4)
- I have no experience with peace education. The only course that we take that mentioned about peace is one management course that talks about conflict management. (R13)
- We don't take peace education as a course here. It is only in the course titled conflict management that the issue of peace is mentioned. (R 14).
- Peace education as a full course is not part of the subjects that we take. But in the conflict management course we are told about peace and the need to maintain peace in all that we do. (R 17)
- I never took any formal education on peace education. It is only as local government officials that we began to take interest in the idea of peace education because of the regular crisis in Kafanchan town. (R 18)
- I have no experience with peace education. I never did peace education. (R19)
- We don't have any subject called peace education at this primary level. It is only civic education. It is under social studies that we have a little bit of peace studies. (R 3)
- In civics we don't go in depth into peace education. The treatment of peace education is peripheral. That is why I said it is not adequate. (R 5)

Evidence from the responses revealed that peace education is not taught as course in the present educational system in Nigeria but rather taught as in civic education, social science and conflict management. Thus, the treatment of peace education is not adequate. Similarly, Figure 7 and Figure 8 present the major words repeatedly used by the respondents to describe adequacy of peace education.

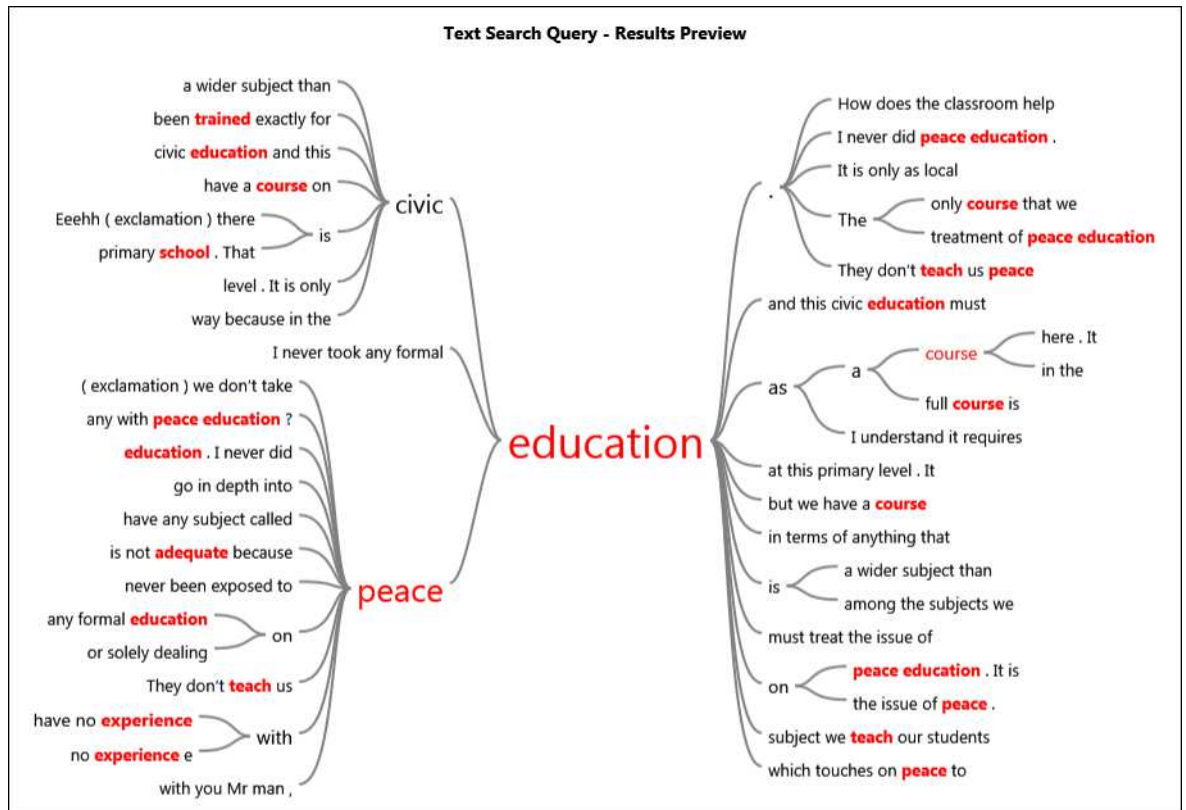


Figure 7. Key words used to describe adequacy of peace education



Figure 8. Common words used to describe adequacy of peace education.

Classroom practices. The respondents were asked to describe how the classroom practices have helped in promoting a notion of peace in the community. The responses provide varieties of experience of peace education practices in the classroom setting and the efforts to promote learning in the school. Accordingly, Respondents 2, 4, and 6 commented that:

- The classroom conveys all the objectives and aims that are demanded of the subject of peace education. (R 2)
- Students here are not of the same religion. Before some students like seating in the classroom along religious lines. But now they don't do that again. The teachers encouraged them to mix up with students of other religion in their sitting arrangement. (R 4)
- The teaching of both subjects under the so-called religion and national values is good. (R 6)

It can be observed from the responses by most of the respondents that they agreed that the school and the teachers encourage and engage in appropriate classroom practices to promote peace education by making sure that, students of the different religious background sit together to discourage segregation and foster unity among the students. It is expected that such classroom practice would promote peace in the community, as the students would see themselves as one. The common words used by the respondents to describe classroom practices are presented in Figure 9 and Figure 10.

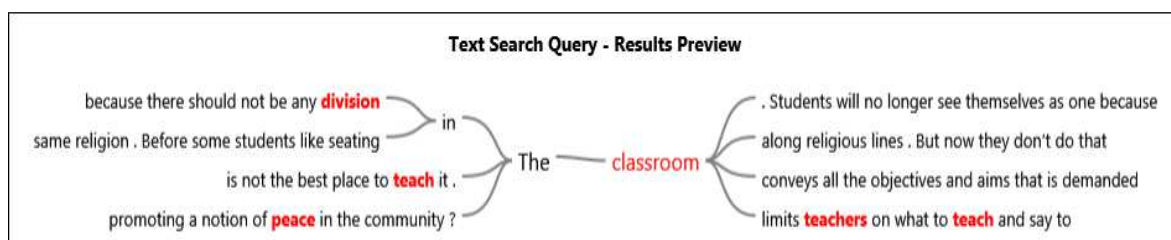


Figure 9. Key words used to describe classroom practices.



Figure 10. Common words used to describe classroom practices

On the contrary, Respondent 8 disagreed that the classroom setting may not be the appropriate place for teaching certain aspect of Nigeria history like the issue of civil war. Respondent 8 maintained that:

The classroom is not the best place to teach it. The classroom limits teachers on what to teach and say to students. Like I know that there are certain aspects of history that the teachers are not allowed to teach to students. Take for example the history of the Nigerian civil war has never been taught in any school in Nigeria because it is banned.

On a different note, Respondent 6 expressed concern and provided evidence where certain governmental issue could affect classroom practice in promoting peace education.

When the state government now permitted the female Muslims to start wearing hijab to the classroom it caused a lot of uproar. This is because there should not be any division in the classroom. Students will no longer see themselves as one because division has already been programmed into their minds even at that young age.

Curriculum harmonization. The respondents were asked how the curriculum assists in teachings on the notion of peace and harmonious living. The responses to question revealed that most of the respondents have adequate and diverse knowledge of the existing curriculum relating to peace education and how it can be improved. A cursory look at responses revealed that many of the respondents agreed that the present curriculum does not specifically accommodate peace education as a course but it is included in the civic education course. The following are some of the extracts from the responses obtained from Respondents 1, 2, and 3:

- What we teach the students is mostly on civic education. (R 1)
- There is no provision other than what is taught in civic education. (R 2)
- We don't teach peace education at the primary level. (R 3)

However, Respondent 2 and 5 agreed that there is the need for the curriculum to be expanded and harmonised to accommodate peace education. Respondent 2 suggested that the curriculum be expanded. Respondent 5 noted that somehow the curriculum is trying but it needs to go beyond what the civic education curriculum dictates. Though the Respondents agreed that the present curriculum needs to be improved upon but this can only be achievable through the government. To buttress this point Respondent 18 noted, "It is the federal ministry of education that can decide on that".

In addition, most of the respondents want peace education to be taught from primary to tertiary education level. The respondents also advocated the inclusion of such areas as human rights education, democracy education among others. The following are some of the extracts from the responses obtained from Respondents 2, 6, 18 and 19:

- Most aspects of the core peace education curriculum is absent and needs to be included such as Human Rights education, Democracy Education, etc. (R 2)
- There is nothing that stops peace education from being taught from primary level to the university level. (R 6)
- The issue of religion has to be included and well handled in the curriculum of peace education here. (R 18)

- The most effective way to enhance peace education in Kafanchan is to first and foremost have it introduced into the curriculum of schools in Nigeria as a whole. When you begin to teach the students peace education from primary to university level then it will form the bedrock of their behavior. (R 19)

Figure 11 presents common words and phrases used to describe curriculum harmonization of peace education as perceived by the respondents:

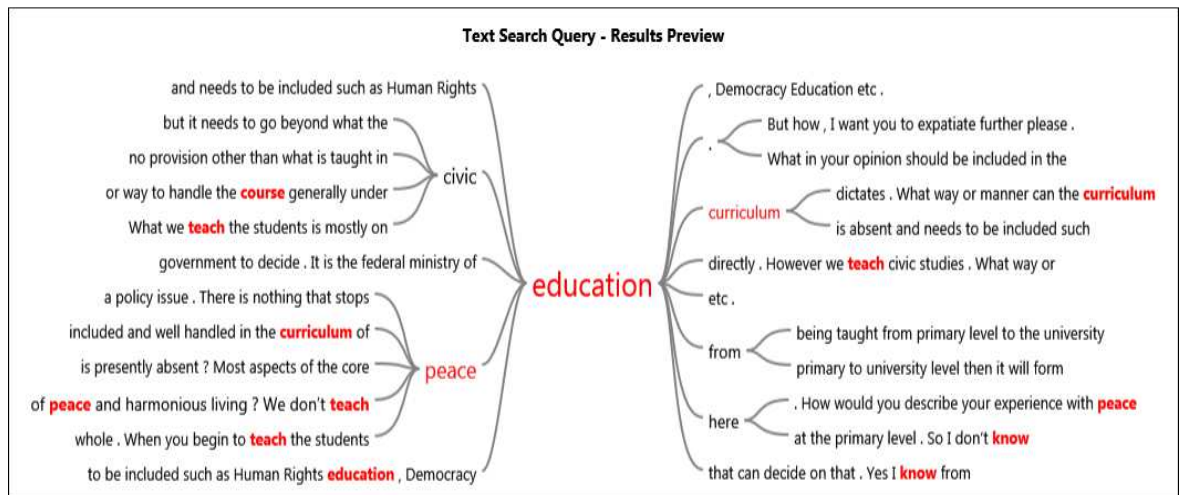


Figure 11. Key words used to describe curriculum harmonization.

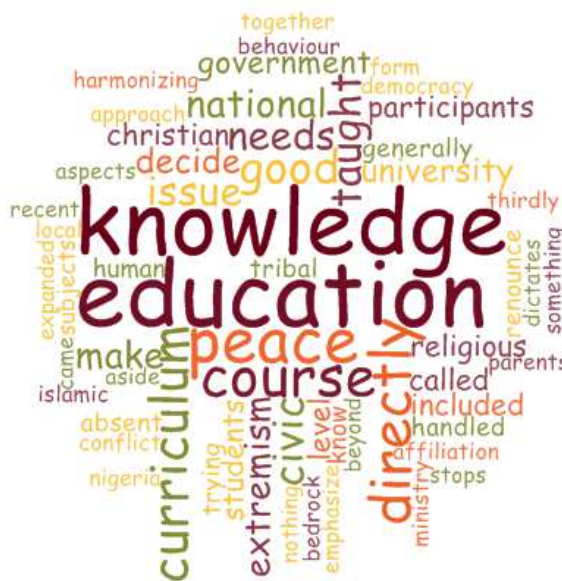


Figure 12. Common words used to describe curriculum harmonization

Prevention of Crisis Subthemes

This section present themes relating to prevention of crises with sub themes as community effort, government policy and sustainability.

Community effort. As commented by Respondent 15 who noted that the community has in place neighborhood security corps to foster peace among them, maintaining that the community has established a civilian vigilante group to complement the efforts of the police and the Army. Those found guilty are sent to jail. This serves as a deterrent to others.

Respondents 11, 18 and 20 commented that the community should encourage freedom of worship and that there should be religious tolerance:

- Christians to be tolerant, patient and avoid acts that will bring about war.
(R 11)
- The Muslims and Christians should have a forum to discuss concerning peace. We should avoid tribalism, ethnicity etc. If that should be put in

place, I think peace will reign . . . We should also respect each other's religion because it is a big problem here. (R 11)

- The students and the people should be told the truth about the various religions by their pastors and imams. Every religion is for peace and not violence. (R18)

Also, to avoid reoccurrence of what led to the previous crises, it is necessary for the religious bodies to obtain permits before holding any religious programme while it is necessary to keep on monitoring what preachers say to the people during religious programmes as pointed out by Respondent 20. In addition, Respondents 11 and 12 pointed out the issue of land and ethnicity:

- The traditional leaders of the community should avoid selling land of the Southern Kaduna people to outsiders or strangers. Because after so many years they begin to dominate and start causing trouble that this is their land. (R 11)
- The people of Kafanchan should embrace peace and report any infractions to the appropriate authorities before it snowballs into violence. (R12)

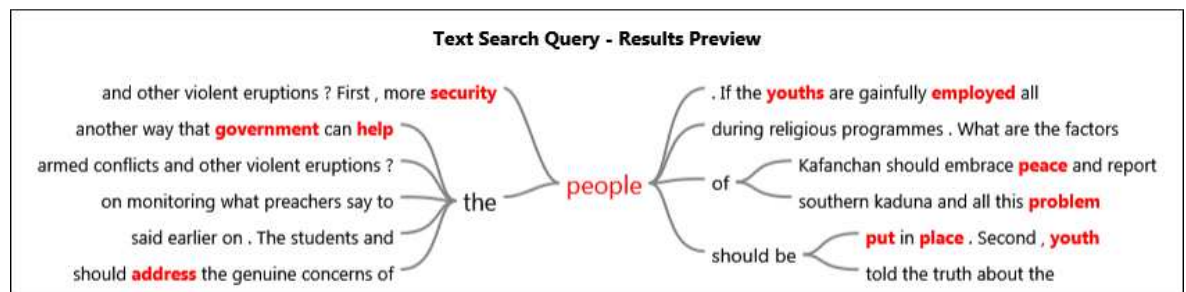


Figure 13. Common words or phrases used to describe community effort for prevention of crises

Government efforts. The respondents required the government to address the main cause of the problem. This includes youth unemployment. As noted by

Respondents 10, 12, and 14:

- Youth employment, when they are engaged they will not have time to go out and cause trouble. (R10)
- Employment is another way that government can help the people. If the youths are gainfully employed all this problem will reduce drastically. (R14)
- Government should seriously engage the youths by way of meaningful employment. (R12)

Another factor pointed out that required government effort is provision of basic infrastructure support for the community. The following are some of the responses from Respondents 13 and 14 that support this:

- If government can provide basic amenities for the people it will reduce frustration and people will be less hostile to one another. (R14)
- If Government is responsive to the needs of the people then there won't be any problem again. (R13)

In addition, Respondents 12 and 13 suggested that

- Government should work through the community leaders to bring about peace in their various domains. (R12)
- In the same vein, government should establish a quick line of communication to respond promptly to issues. (R13)

Addressing leadership issue is another factor stressed by the respondents to prevent future crises. There is need for government to encourage appropriate and

decentralized leadership across the different ethnic groups. Respondent 10 stressed the issue of decentralization of chieftaincy and the creation of more autonomous communities in Southern Kaduna. Respondent 16 stated, “They should stop imposing leaders on us.” Respondent 9 added, “Every community have their own chiefdom. And that actually helped in reducing all traditional/communal clashes.”

In sum, the government need to provide basic infrastructure like water, electricity, good roads etc., provide youth employment scheme to engage them because they are the most vulnerable group and decentralize the chieftaincy and leadership issues in the study location in order to prevent future crises.

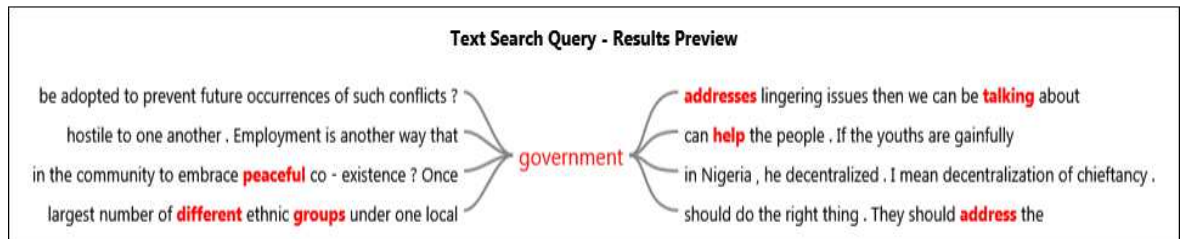


Figure 14. Common words or phrases used to describe government effort for prevention of crises



Figure 15. Common words used for prevention of crises (government and community effort)

Sustainability. The respondents were asked to explain measures presently in place by the government to strengthen existing capacities for conflict management. The respondents however provided further suggestions on how to improve various government efforts and policy in place to sustain peaceful coexistence among the community. Some of the respondents would like the government to implement the agreement and recommendation suggested by the previous panel on conflict management after the crises. In this connection Respondent 12 surmised, “The government should go back to the basics by implementing all the earlier recommendations of the previous probe panels that were instituted to look into the crisis in Kafanchan.” Also, government should watch out for early conflict signal and quickly see how to resolve it before it results into a bigger problem. As Respondent

12 commented, “The next step is to devise an early warning system. It is no use waiting for the crisis to erupt before government intervenes by sending police and army to cordon off the roads and impose curfew.”

Similarly, there is need for the local or state government officials to work through the community leaders to bring about peace in their various domains and the community leaders to brief them on the true state of affairs and advise them to go and talk to their people to maintain peace in their community as suggested by some of the respondents, adequate provision of infrastructure such as electricity, pipe borne water among others is necessary for sustaining peaceful co-existence among the community. Thus, respondent 14 suggested, “If the government can provide basic amenities for the people . . . it will reduce frustration and people will be less hostile to . . . one another.” Respondent 15 noted tribal and ethnic factor: “Another way is to address age-old grievances by the various . . . tribes in the country and government need to carry out . . . enlightenment campaign regularly and sensitize community . . . members on the need for maintaining peace.”

The following are other comments by Respondents 8, 10, 11 and 23 that can foster peaceful co-existence among the community:

- Security people are routinely posted to some areas to checkmate the people. (R 10)
- Have in place a forum for religious leaders to meet and discuss differences and resolve them before it snowballs into violence . . . In terms of religion we should not segregate one another, we should also learn to tolerate each others view or opinion irrespective of religion, or background, or family or tribe. (R 11)

- To change the mindset of people we have to change the way we normally do things before... change the mindset of those who feel that they are born to rule. (R 23)
- The government should not discriminate against anybody instead government should organize regular town hall meetings whereby the people will be encouraged to embrace peaceful co-existence . . . Appoint people to liaise closely with the police to monitor and report strange movements around Kafanchan town. (R 8)

In sum, Figure16 presents the common words suggested by the respondents on how to sustain peaceful co-existence among the study community.

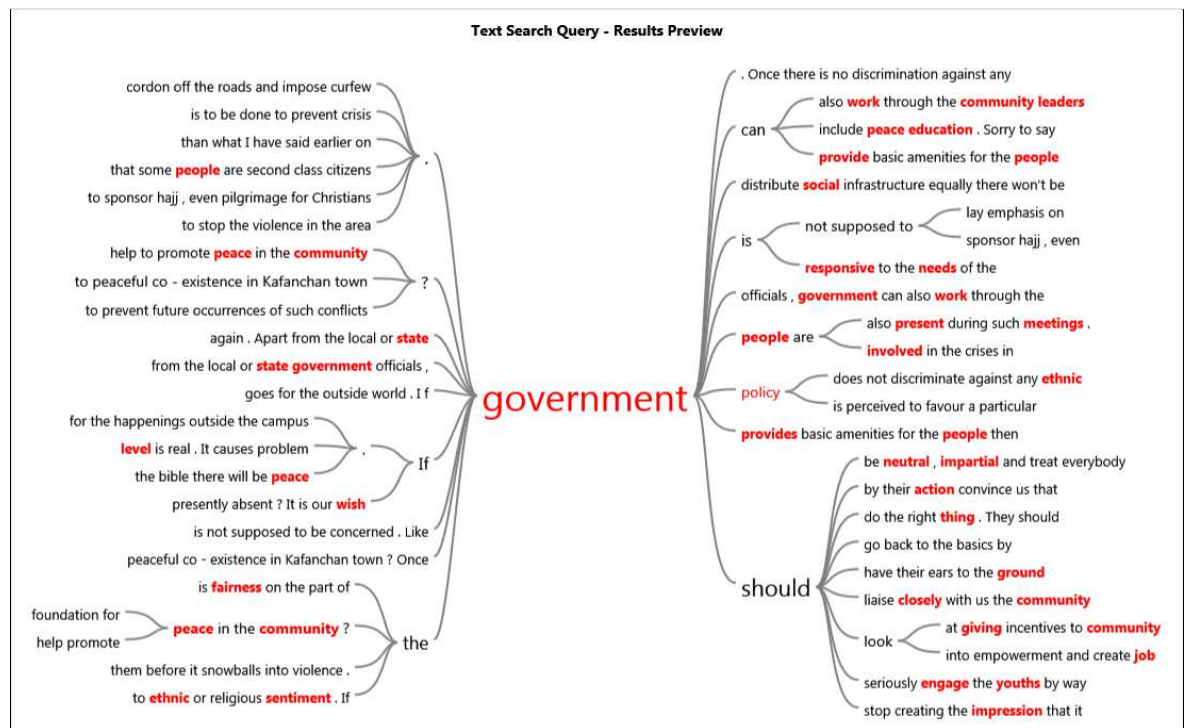


Figure 16. Common words or phrases used to suggest how government can sustain peace in the study location

Promoting Peace Subthemes

The respondents were asked to suggest on the factors that can help to promote peace in the study location. The responses were further grouped under the sub-themes (factor) relating to community leader, security, religious and other factors.

Community leader. It can be deduced from the responses that community leaders played an important role in ensuring and promoting peaceful co-existence in the study area. Collaborative efforts between community and traditional leaders and government officials would promote peace. The following are the extracts from the comments made by Respondents 8, 9, 10, 12, and 17:

- Community leaders were invited by the government people and admonished to allow peace to reign. (R 8)
- The issue of traditional rulers should be looked into. Some of the tribes should be given their own traditional rulers that, is by way of creating more autonomous communities. (R 10)
- Traditional institution should be used as part of the instrument to conscientise the people to brief them on how to live peacefully with one another. (R 9)
- Government should liaise closely with us the community leaders in this matter. (R 12)
- The easiest way is for our leaders to lead by example. (R 17)

Security. Security plays a significant role in sustaining peace in an environment. The following are some of the extracts of the comments of the respondents on how security personnel can and the efforts that should be put in place in order to promote peace in the study location as suggested by Respondents 6 and 23.

- The issue of security too, the government should be proactive. The police also need to mount regular patrols. They have to bring in the army too. The indigenes have had to adopt local security measure as a form of deterrence by way of civilian Joint Task Force. (R 6)
- The only measure they rely on is to post a trusted high-ranking police officer like DPO, the divisional police officer. (R 23)

Religion. Religious factor is a sensitive issue. The crises in the study area have also originated from religious conflict. Most of the respondents commented on how religion can be managed and controlled in order for it, not to result into crises. The following are some of the comments by Respondents 2, 6, 7, 9, 14 and 17:

- If the issue of religious sentiment is addressed it will calm down the crisis happening over the area. (R 17)
- Muslims and Christians mingle together. You can hardly differentiate between them because of the way they interact. They interact peacefully. (R 2)
- We should de-emphasize ethnicity and religion when relating to one another. (R 14)
- Dialogue and compromise between the various tribes and religion can help to douse tension thereby promoting peace in Kafanchan town. (R 6)
- It is not the religion but how the people understand it and also what their leaders preach to them. (R 6)
- Religious leaders should always preach peace and harmony to their people instead of hate campaign. (R 7)

Respondent 9 admonished the two religious leaders to know the type of preaching they are doing to their own subjects. “They should be able to tell the truth and they should bring the Muslims and Christians together and others who are not participating.”

Other factors. The following are other measures suggested by Respondents 4, 6, 7, 8, 11, 12, 15, 17, 20, 21 and 24 that could help in promoting peace in the study area.

- The only way is to embark on campaign of enlightenment through workshops, conferences. (R20)
- Peace education has to be formally introduced, teachers, schools, appropriate curriculum has to be adequately provided for in order to enhance it (R8).
- They should rotate political positions in the state. (R24)
- Peace education starts from the primary school level to the university level. (R8)
- For government to give attention to the local community . . . Government should seriously engage the youths by way of meaningful employment. (R12)
- To work through the family unit is the best approach. (R21)
- There should be justice and fair play. (R11)
- Everybody should be treated equally. (R17)
- Government provides basic amenities for the people then they will be satisfied. (R15)

- Giving the students teamwork or group work. As far as they are from different communities this will help to integrate them. (R4)
- The orientation of the teachers and their training should be geared towards objectivity in handling the students with different backgrounds. (R6)
- But in all government should pay less attention and emphasis to religion and make religion a personal thing and not a national issue as the case may be. (R7)

In sum, Figure 17 and Figure 18 present the common words used repeatedly by the respondents that could help in promoting peace in the study area.

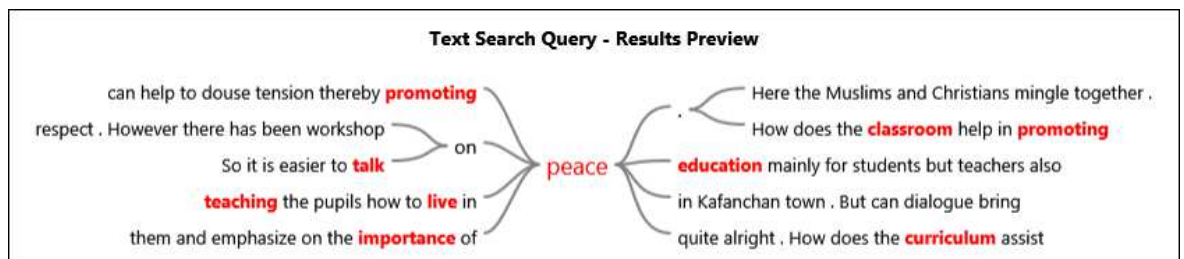


Figure 17. Key words used to describe how to promote peace.



Figure18. Common words used to describe how to promote peace in the study area.

Barriers to Peace Education Subthemes

The barrier to peace education identified by the respondents is grouped under religion, ethnic and other barriers. However, prominent among the barriers is the religious and ethnic barriers both widely commented upon by the respondents as the most serious impediment to peace in the study community. Other barriers are lack of respect for community culture by the settlers, impartiality of the government officials, land-related issues, and political influence among others. The following are the extracts of the major comments of the respondents according to the sub-themes.

Religious barrier. Respondents 2, 6, 7, and 8 commented on the issue of religious barriers to peace.

- A particular ethnic group cannot come out to tell you that this is their religion or this is the direction they want to go. (R6)
- But people want to take religion to say (pause) the point of fanaticism. (R7)
- Religion is a sensitive issue. So in order to allow peace to reign we now allow them to wear the hijab. (R2)
- Muslim belief is different from what the Christians believe. (R8)

Ethnic barrier. Respondents 3, 7, 8, 9, and 14 commented on the issue of ethnic barriers to peace.

- This school is dominated by Hausa students or people so we use Hausa culture through drama to promote peace. (R3)
- Government wants to surround himself with people of his own ethnic group and religion. This is unfair. This creates dichotomy between the people. (R14)
- You would recall the Zango-Kataf crises. It was based on ethnic animosity and tension. (R8)
- Ethnic discrimination can lead to communal crisis because when there is discrimination there is deprivation. (R7)
- After Independence the Hausa –Fulani ruling clique now placed us under Zaria. We now pay tribute and homage to Zaria as if we are a vassal state. (R6)

- Similarly, the only non-natives that cause problem here are the Fulani herdsmen who allow their cattle to destroy farm crops belonging to members of our community (R 9).

Other barriers. Respondent 8 maintained that the original owners of the land that is the indigenes are resisting every attempt by the settlers here to take control of their land and that some government people are trying to impose people of their own religion and give them juicy political appointments to the detriment of people of other religions. Respondents 7, 8, 9, and 17 also commented on other barriers to peace.

- It is like a lack of respect for the culture of the host community . . . the migrants forget that the host community have some cultures that they hold dear to themselves. (R7)
- The existing measures rely principally on the police to maintain peace and order. But the police themselves are corrupt. They take bribes and they are not truthful. In this crisis here the police are partial. (R17)
- The major barrier I can think of--- (coughing) is lack of manpower. Again, the money needed to finance such a programme can the government afford it? (R8)
- Politics there is, there is. Certainly, some groups are bringing political into it to achieve their goals not all but some outsiders manipulated the people. There is political undertone to it. (R9)

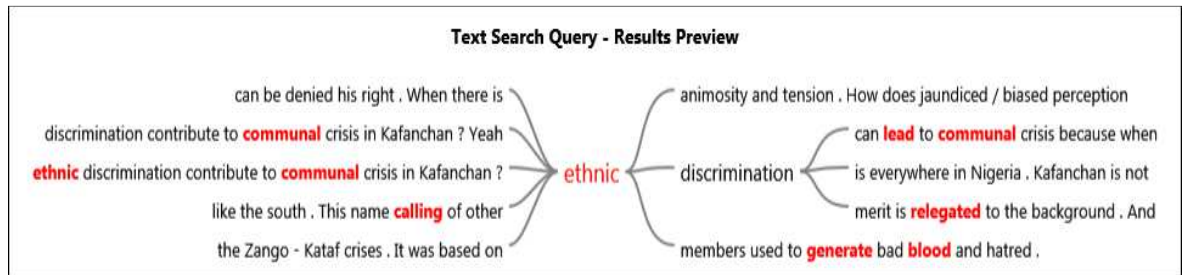


Figure19. Key words used to describe ethnic barrier



Figure 20. Common words used to describe ethnic barrier

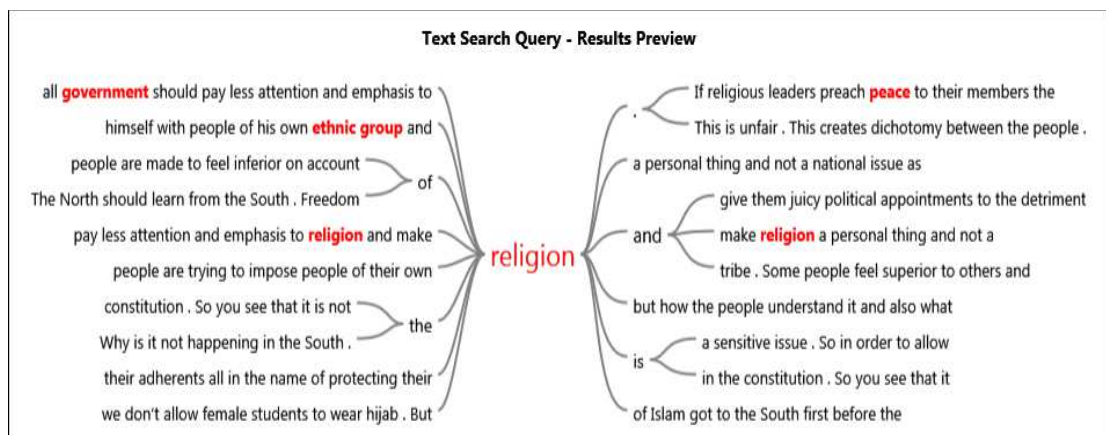


Figure 21. Key words used to describe religion as barrier to peace education

Comparative Analysis of Results

The results emanating from both data analytical methods show that nothing differentially significant came out of the exercise in Nvivo statistical software analysis. In fact the emergent and sub-themes are essentially the same in terms of context and meaning units. The only difference if it could be so described is in nomenclature. Otherwise I can state categorically following Janesick (2011) that nothing else came out of the exercise in data analysis using the Nvivo statistical software.

Document review. In Chapter 3 of this study I referenced the NUC BMAS for undergraduate programmes in Nigerian Universities. This document is an amalgam of the revised minimum academic standard and the benchmark style statements document. This document lays minimum standards for all programmes taught in Nigerian universities. The legal basis of this document is to be found in former Decree now (Act) no.16 of 1985.

This was further amended to former Decree now (Act) 48 of 1988. Accordingly the NUC in conjunction with the entire universities in Nigeria with the able assistance of the academic staff unanimously developed minimum academic standards for all the programmes offered in Nigerian universities. The document was finally approved in 1989. In 2001, after a decade of relying on this document, the NUC started arrangements to revise the document.

Several reasons account for this decision to review the existing curriculum at the time. First, advancements in the frontier of knowledge necessitated by new research findings, second, the impact of ICT on learning and teaching, third, globalization and the attendant competitiveness, fourth, the compelling need to update

the relevance and standard of tertiary education in Nigeria, fifth, the need to integrate studies in entrepreneurship into the curriculum and sixth, the need to integrate peace and conflict studies into the curriculum of undergraduate programmes in all Nigerian universities. All these were done for the purposes of accreditation of courses at the undergraduate level.

The outcome of the review by the education authorities, the NUC and the staff of the various universities in Nigeria is the present document known as the BMAS for undergraduate programmes in Nigerian universities. With this review in focus I hasten to add that the document mandates all approved/accredited universities in Nigeria to offer compulsory courses in peace studies and conflict resolution as a General Studies Unit (GST/GSU/GNS) course.

The peace studies and conflict resolution course tagged GST: 222 is a 2 unit compulsory course for all undergraduate programmes in Nigerian Universities. The details of the course outline cover the following areas: (a) basic concepts in peace studies and conflict resolution; (b) peace as a vehicle of unity and development; (c) conflict issues; (d) types of conflicts; for example, ethnic, religious, political, economic conflicts; (e) root causes of conflicts and violence in Africa; (f) indigene/settlers phenomenon; (g) peace-building; (h) management of conflict and security; (i) developing a culture of peace; (j) peace mediation and peace keeping; (k) alternative dispute resolution; (l) dialogue/arbitration in conflict resolution; and (m) role of international organizations in conflict resolution, for example, Ecowas, African Union, and United Nations. (NUC, ABUJA, BMAS, April 2007, p. 18)

While it can be reasonably asserted that the BMAS document as it relates to peace studies and conflict resolution stipulates the learning outcomes, skills and

competences derivable from this course of study, yet, it does not really satisfy its purpose as an archival document for an advanced/in depth review of this nature. Despite pretensions of being an outcome-based document, I truly consider it as a prescription or a mere guideline without an in depth or detailed information as this review shows.

Nonetheless, I hasten to add that a thorough examination of this document reveals glaring inadequacies with regard to peace studies. First, there is too much emphasis on conflict thereby, abandoning its primary purpose which is peace. Thus, it appears that the curriculum content of the course is still couched or draws conceptual validation from the old slogan “if you want peace, prepare for war” (Mische, 2008) instead of the new dictum “if you want peace, prepare for peace” (Mische, 2008).

Secondly, the course content conveniently avoids the following core issues of peace education such as: religious education, democracy education, human rights education, citizenship education, social and economic justice, gender equity, environmental sustainability, disarmament and human security, multi-culturalism etc. (GCPE, 2004, Jackson and Fujiwara, 2007, Duerr et al., 2000).

Thirdly, it is indeed surprising that this all-important document given contemporary social reality was both in conception, design and application limited to only tertiary institutions (universities, polytechnics, colleges of education) etc. to the total exclusion of primary and secondary education in Nigeria. In reality, peace education ought to target early childhood education if it is to achieve the onerous task of changing the attitudes, values and current thinking patterns that is consistent with a culture of peace.

Fourth, the document does not make provision for teaching the history of past conflicts in Nigeria. Rather it makes reference to the teaching of the root causes of conflicts and violence in Africa, as if Nigeria is not a part of Africa. This is rather far too distant and general, given the outcome of the interviews wherein teachers complained about the lack of teaching of history especially at the primary school level.

In sum, the document though a fair attempt at regulating the standard of undergraduate education programmes in Nigerian universities, falls short as it relates to its prescriptive model for peace education. It falls below the standard expectation of a full course of study in peace studies and conflict resolution. In consequence, I propose in this exploratory study, the inclusion of the aforementioned areas identified as lacking into the curriculum of peace education via GST: 222 for all undergraduate programmes in Nigerian tertiary institutions.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The purpose of this study was to explore the concept of peace education and its potential as a consensual peace building mechanism within a particular context (Kafanchan Town, Jema'a Local Government Area in Kaduna State, Nigeria) to address the problem of terrorism, violence, and insurgency in the long term. The research paradigm for this study was the exploratory research design. The exploratory study design is appropriate for qualitative studies that entail the "review of documents, interviews, and observation" (Creswell, 2013, p. 97).

The choice of the qualitative study design tallies with the research problem, which seeks to explore the role of peace education in bringing about a lasting solution to the problem of terrorism and related conflicts. Peace education is still at a rudimentary or infant stage in Nigeria, and the only reference to it is made at the tertiary educational level with a few taught General Studies courses on peace and conflict in some universities. This current state is obviously not adequate to address the current problems of violence, insurgency, and terrorism plaguing the Nigerian nation.

To this end, a qualitative research method was employed to explore the efficacy of peace education in addressing the identified problems using as the unit of analysis Kafanchan Town in Jema'a Local Government Area of Kaduna State, Nigeria, where the people have experienced continued violence for decades with the recent incorporation of terrorism and insurgency. The rationale is that there is no existing data set with which to attempt a quantitative evaluation or analysis.

For any meaningful change to happen in Kafanchan, which is a mirror of other areas in Kaduna State, there must be a paradigm shift from the current approaches to the problem. Accordingly, the following research questions facilitated the inquiry:

RQ1: How does peace education address the problem of violence, insurgency, and terrorism in Nigeria?

RQ2: What are the barriers to peace education in Nigeria?

RQ3: What strategies should be considered for adoption to enhance peace education in Nigeria?

RQ4: What should constitute the curriculum content and approach to peace education in Nigeria?

A total of 25 participants were interviewed in the course of this study. The selected participants for this qualitative case study included (a) the commissioner of police, Kaduna State; (b) the director of state security service, Kaduna State; (c) community heads; (d) the education secretary of Jema'a Local Government Area; (e) the commissioner of education, Kaduna State; (f) the permanent secretary, Ministry of Education; (g) heads of primary and secondary schools in Kafanchan town; and (h) undergraduate students aged 20-25 years who had undertaken a general studies unit course on peace and conflict studies in a higher institution of learning located in Kaduna State. Thus, I relied principally on interviews with participants, observations, and my reflective journal and field notes in the process of data collection and analysis.

On average, the interview sessions lasted for about 50 minutes with only one exception, Respondent 8, which lasted for 1 hour, 15 minutes. The interview sessions took place in a convivial atmosphere as most participants accorded maximum cooperation during the interview sessions. In appropriate cases some follow-up

questions were posed to elicit further information from the participants. The observational notes proved quite resourceful in the process of data analysis.

The theoretical framework of this study was anchored on the ethnic conflict theory, the enemy system theory, and the integrative theory of peace. The participants provided useful insights based on their knowledge and experience of the phenomenon under investigation. This study represents a clear and significant contribution to knowledge on peace education, the education sector, public policy formulation, the dimension of violent insurgency, and terrorism in Kafanchan Town, Jema'a Local Government Area, Kaduna State in particular and Nigeria in general. This study also has intrinsic potential to stimulate further research in the study of peace and conflict resolution. The key findings emanating from this study included:

- peace education has the inherent potential to change the mindset of individuals in Kafanchan Town,
- there is a lack of peace education in primary and secondary schools in Kafanchan Town,
- mainstreaming of peace education is a viable strategy to enhance peace education in Kafanchan Town,
- the adoption of a holistic curriculum content is an adequate measure to fulfill the curriculum requirements of peace education in Kafanchan Town, and
- the application of a dynamic, participatory, and integrated approach will serve as a better teaching method of peace education in Kafanchan Town.

In the following section, I present the results and the interpretation of the findings for this study in the context of the research questions.

Discussion and Interpretation of Findings

RQ1: How does peace education address the problem of violence, insurgency, and terrorism in Nigeria?

The result of this study shows that peace education has the inherent potential to change the mindset of individuals in Kafanchan town. Thus, the participants, as evidenced by the excerpts of the interview transcripts, affirmed that peace education has the potential to change the attitudes, values, and mindset of the individuals in Kafanchan Town. This finding provided adequate explanation as to how peace education can address the problem of violence, insurgency, and terrorism in Kafanchan. Danesh (2006) submitted in the integrative theory of peace that when individuals embrace peace, dialogue, patience, empathy, and talking in turns as ways of life, the inevitable result is that violence is eliminated or relegated to the background.

RQ2: What are the barriers to peace education in Nigeria?

Another prominent finding of this study is that there is a glaring lack of peace education in the curriculum of primary and secondary schools in Kafanchan Town. This is an expected finding since peace education has yet to be included in the curriculum of primary and secondary school in Kafanchan Town and Nigeria in general. Nigeria's Federal Legislature has apportioned this responsibility to the exclusive list upon which the state and local governments cannot legislate. The closest to peace education in Kafanchan Town in the curriculum of primary and secondary school is civic education. This course is not an adequate substitute for peace education as there cannot really be any meaningful alternative under the present circumstances. This finding represents the major barrier to peace education in

Kafanchan Town. Perhaps when peace education is fully and finally introduced it might be possible to locate and localize other barriers to its application in Kafanchan Town.

RQ3: What strategies should be considered for adoption to enhance peace education in Nigeria?

From the study, I found that a viable strategy to enhance peace education in Kafanchan is the mainstreaming of peace education into the works of government, NGOs, civil society groups, businesses, organizations, educational institutions, and so forth. This will facilitate its adoption as a social ethos in the study environment (Kafanchan Town). There is no gain in limiting peace education to a classroom affair. This is due to the fact that the level of violence, insurgency, and terrorism witnessed periodically in Kafanchan Town is so widespread and high that it requires equally widespread, genuine, and concerted efforts to find a lasting solution. Hence, peace and its ideals are beneficial to everyone. It follows therefore that the mainstreaming of peace education in the way and manner suggested above has the potential to capture a wider segment of the society for peaceful purposes. In the literature review, Jackson and Fujiwara (2007, p. 3) and Kester (2012) advocated the same measure as a viable strategy to enhance peace education.

RQ4: What should constitute the curriculum content and approach to peace education in Nigeria?

This question is in two parts; as such the findings are reported separately in the following paragraphs.

From the study, I discovered that the adoption of a holistic curriculum content would actually enrich and enhance the curriculum of peace education in Kafanchan

Town. This implies that there should be no limitations, or no-go areas, in the curriculum of peace education at both the primary and secondary level in Kafanchan. Accordingly, such educational areas as the history of past conflicts in Nigeria, comprehensive religious education, democracy education, gender equality, and so forth should be included in the curriculum of peace education in order to enhance its potency or efficacy as a potential solution for consensual peace building in Kafanchan.

The second part of RQ4 investigated the approach best suited to the teaching of peace education in Kafanchan. From the study, I found that a dynamic, participatory and integrated approach should be applied in Kafanchan. The various forms that this may assume were adequately explained in the section on results in Chapter 4 and as such do not require extensive repetition here. These approaches were also advocated in the peer-reviewed literature (Duerr et al., 2000; GCPE, 2004).

The participants equally referred to drama, dances, class participation by students, group assignment, workshops, peace club, and other art forms as further components of peace education as is currently the practice in other conflict areas (Ezeoba, 2012; Kesteren, 2011; Nwaubani & Okafor, 2015).

Observation

It is pertinent to note that in keeping with the requirement of triangulation, I observed a lecture of some undergraduate students of a tertiary institution located at Gidan Waya, Kafanchan. From my observation, the curriculum for the General Studies unit course did not incorporate a full course of study in peace education and conflict studies. Rather, what was on offer was a course on conflict management where the issue of peace education was only a mere appendage.

Suggestions for Further Research

This study is an exploratory effort at understanding the potentials of peace education as a solution for consensual peace building. Peace education is a rather broad area or discipline of study. This study has potential to serve as a compass for easy navigation to future researchers in this field. First, future researchers in Nigeria can follow in the footsteps of this exploratory study and replicate it in other local governments or towns in any other parts of Nigeria. Such researchers are quite free to use the same or another research design or method of study. The same applies to researchers from other parts of the African continent and other continents of the world. This could encourage the compilation of an encyclopedia on the potentials of peace education as a consensual peace-building tool in various parts of the world. It is in this regard that this study is transferable.

Second, future researchers can descend further the microcosmic ladder of research and examine an aspect of peace education, for example, how environmental sustainability and human rights education facilitate or impede the process of consensual peace building in a particular locality.

Delimitations of the Study

In this study I did not propose to explore the applicability of peace education for any purpose or dimension in other regions of the world. On the contrary, I was primarily concerned with exploring peace education as a potential solution for consensual peace building in Nigeria, using Kafanchan town as the unit of analysis. The scope of this study was limited to 25 participants drawn from the security services, government ministries in Kaduna state, education agencies and bodies (state

and local government), undergraduates (aged between 20-25yrs), community leaders and schools in Kafanchan town.

Limitations of the Study

In chapter 1 of this study, the technique for data collection was identified as a possible methodological weakness. The interview method of data collection and the subjective nature of responses obtained from the participants stand out clearly in this regard. The other limitation of the study is the subjective interpretation of the meanings the participants expressed considering the tensed atmosphere that had become their normal existence.

Upon receipt of the notification of the IRB approval to commence fieldwork, I made adequate arrangements to proceed to the field or study location. This IRB approval mitigated the pent up anxiety prior to the approval. The interview sessions were no doubt a rigorous exercise; nevertheless, they yielded a rich array of varied yet genuine responses with firm commitment and adequate compliance to the demands of the fieldwork. In the course of the interview it became apparent to me, through careful observation that the participants displayed genuine interest and sincerity in their responses to the interview questions posed to them. It is also imperative to state that I did not have any supervisory, professional, or instructor relationship with any of the 25 participants for this study.

Thus, the resultant findings of this study are a genuine and true reflection of the views of the 25 participants for this study. Accordingly these views I consider trustworthy in every material particular. To ensure credibility of recorded data in the course of this study, I made use of audiotape recorder. To satisfy the requirement of member checking, I provided a synthesis of all the discussions during the interview

session and made them available to all the participants to confirm accuracy of the views expressed. To guarantee transferability of the results of this study, the analysis of data generated from the fieldwork relied on the “iterative, inductive process of decontextualization and recontextualization” (Starks & Trinidad, 2007).

Accordingly, I separated the data generated in the course of my fieldwork from its original form or context hinged on individual cases. The next course of action was to assign codes to meaningful units. The next important step was to recontextualize by examining the codes for observable or emergent patterns. With this task accomplished successfully, I reintegrated, arranged or organized the data to reduce data obtained around central themes (Starks & Trinidad, 2007).

I also took adequate cognizance of the central assumptions of this study that were aptly stated in chapter 1 of this study and therefore does not bear repeating here. Dependability was achieved by maintaining adequate field log with the use of my reflective journal to record time, places, dates, persons and activities. I alone had access to participants and the set of data obtained during the fieldwork for the entire period of this study.

To ensure confirmability, I searched for negative instances that could contradict earlier observations and found none existed. For example in the course of this study, I observed a lecture on conflict management and inferred afterwards that although no course of peace education existed within the study environment (Kafanchan), yet the subsequent introduction of a course of peace education will be well received by the students in the only tertiary institution within the study area.

Similarly, I conducted a data audit of the data collection and analysis procedures and came to the conclusion that the purposeful sampling technique (non-

probability sampling) utilized in the course of data collection actually enhanced the quality of data obtained hence the selected participants proved knowledgeable and their views quite sincere and reliable judging from their responses. Thus, there were no inaccuracies, bias or distortion in the data set. Given the above scenario, it is safe to infer that this study can be repeated or replicated in other sections or regions of Nigeria with a commensurate degree of accuracy leading to the subsequent corroboration of the findings of this study.

Recommendations

The following recommendations draw inspiration from the insights obtained from the results of this study. Accordingly, there is an urgent need to introduce peace education into the curriculum of primary and secondary schools in Kafanchan town nay Nigeria. Nigeria is a federal state and the responsibility to ensure this happens falls on the federal ministry of education. Thus, it should be borne in mind that the education authorities in Kafanchan cannot unilaterally alter the curriculum of primary and secondary schools. This is a policy issue beyond the powers of the education authorities in Kafanchan town.

Thus, with this study, I propose the introduction of peace education into the curriculum of primary and secondary schools. It is not beneficial to limit the teaching of peace education exclusively to the tertiary level. If the aim of changing the mindset of the average Nigerian citizen in Kafanchan is to be speedily achieved in the long run, it follows, therefore that the introduction of peace education at the aforementioned levels is indispensable. This measure will help to address the current deficiency in the education curriculum and also serve as a proactive strategy in addressing the incessant crisis in Kafanchan. The deficiency in the education

curriculum is one of the emergent themes in this study. On the other hand, lack of a proactive strategy to address the internecine crisis in Kafanchan town is one of the ancillary themes that emanated from this study.

From the study, it is imperative to curtail the impunity synonymous with Fulani herdsmen in Kafanchan town if lasting peace is to be attained. The previous strategy of relying on the security agencies, including the military, to intervene and to separate warring factions through the instrumentality of brute force should be reexamined. Thus, there is a need on the part of the education authorities in Kafanchan to reinvigorate the existing nomadic education system for Fulani herdsmen.

An innovative idea is for the education authorities to include peace education into the curriculum of nomadic education for Fulani herdsmen, in order to alter the disposition and mindset of these itinerant herdsmen. The assumption is, educated herdsmen would embrace a more benign and peaceful approach to resolving contentious issues in the various communities through which they traverse in the quest for fodder for their cattle. Peace education as a sustainable, value-changing measure capable of changing the mindset of individuals, and it is one of the emergent themes in this study.

Mainstreaming of peace education concepts and practices by turning it into a culture in the workplace environment and other public spaces and adopting it as a national social ethos will go a long way towards changing the values and orientation of residents of Kafanchan, nay Nigeria, to embrace peace both as a *modus operandi* and a *modus vivendi*.

There is a conscious need to build human resources in the field of peace education, which is lacking in Kafanchan. Injecting human management skills will help build the executive capacity that will sustain a corps of peace educators in Kafanchan, nay Nigeria, especially at the primary and secondary school level. Efforts to find a lasting solution to the internecine crisis in Kafanchan should involve the community leaders. These community leaders enjoy and embody the confidence of their people more government officials who are perceived as corrupt and distant from rural settlers.

The inclusion of a comprehensive religious education course into the curriculum content of any peace education programme in Kafanchan and Nigeria in general is an important outcome of this study. There is the necessity to demystify Islam, Christianity, and other orthodox and unorthodox religions. Attempts to radicalize youths in Kafanchan town will have less chances of success if the youths have the benefit of a comprehensive religious education that promotes tolerance and empathy.

Implications for Positive Social Change

The purpose of this study was to explore the concept of peace education as a potential solution for consensual peace building in Nigeria, using Kafanchan as the unit of analysis. The results of this study have revealed the ineffectiveness of the prevailing practice of exclusive reliance on the use of force to address the internecine crisis in Kafanchan. The use of force to address conflict situations, as has been shown in the literature review, can only produce short-term results. The use of force as a palliative measure without lasting solution is transient and circumstantial and it falls within the purview of peace keeping.

This exploratory study is about peace building which, is a positive conceptual development adjudged broader in scope and a more sustainable or enduring effort / process than peacekeeping (Okoro, 2012; Karame, 2004; Mische, 2008; United Nations 2010; Hatto, 2013). Thus, the results of this study have implications at the individual, family, organizational and societal level. There is no benefit engaging in continuous conflict at any of these levels mentioned above.

Conflict can only result in losses, sorrow, and misery at the individual, family, organizational, and societal levels. Lives are lost and survivors cannot achieve their full potentials in conflict situations. At the organizational level, businesses cannot function or thrive in conflict situations. At the societal level, wanton destruction of scarce and precious infrastructure is the dividend resulting from conflict situations.

Insights from this study have shown that requisite priority has not been accorded peace education in the sole tertiary institution in Kafanchan Township. Thus, an urgent review to address this situation is required. The introduction of peace education into the curriculum of schools in this crisis prone environment holds a potent and veritable dynamic to break the cycle of violence in Kafanchan.

This represents a long-term approach to solving the problem of violence, insurgency and terrorism in Kafanchan. This has potential implications for positive social change in Kafanchan for the projected enthronement of peace, families are safe, organizations can thrive and the wider society can function normally once more, while social infrastructure is devoid of destruction.

For the society at large, the results of this study contributes to the perception of cogent actions in confronting and thus nipping in the bud, the problem of violence,

insurgency and terrorism in anticipation of the introduction of peace education into the curriculum of primary and secondary schools in Kafanchan town.

Conclusion

This exploratory study investigated the potentials of peace education as a catalyst for consensual peace building in Nigeria using Kafanchan Town in Jema'a Local Government Area of Kaduna state as the unit of analysis. The ubiquity of violence, insurgency and terrorism is not a totally new phenomenon in Kafanchan town.

The government could not find a lasting solution through the use of force to the internecine crisis in the area. Efforts to address the conflict situation in Kafanchan through military intervention had failed over time. Thus, prompting the search for a viable, potent, and sustainable value changing measure to eradicate, or ameliorate the menace. It is my firm conclusion that the value changing measure needed is the enthronement of peace education in all facets of the community.

In this exploratory case study, I propose the adoption and application of peace education as a remedy to address the intractable level of violence, insurgency and terrorism in Kafanchan. As the results of this study showed, peace education holds the veritable dynamic to breaking the cycle of unrest that appears *sui generis* to Kafanchan town.

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Appendix A: Study Population Criteria

Criteria	Considerations	Examples
Inclusive criteria	Civil Servants or officials of government Community heads Heads of primary and secondary schools Undergraduate students	Secretary for Education, Kafanchan Town
Target population	Local experience	Individuals resident in the community
Accessible population	Civil servants Community heads Heads of primary and secondary schools Undergraduate students Adults only	Employees of government Leaders of various groups Male or female aged over 18
Criteria for exclusion	Ethical concern	Inability to speak/read/write English Unavailability for at least One day Expectation of reward Quid pro quo Persons who are below 18 years

Appendix B: Individual Interview Protocol for Civil Servants

Date of Interview:

Title:

Responsibilities:

Purpose of interview As you are aware, the Kaduna State and in particular Kafanchan Town has been plagued by incessant violence. This state of violence has over the years led to loss of lives, destruction of properties and displacement of persons. There have been attacks, counter-attacks and reprisal attacks. All efforts by governments at various levels through different strategies including the deployment of security forces have failed to address the issue. There is a need to explore alternative, better and more effective measures to provide a long lasting solution to this hydra-headed problem.

The information you give will provide critical feedback, which hopefully will have the potential to influence how government and other stakeholders can develop policies that can provide sustainable and lasting solution to the problems of violence, insurgency, and terrorism.

This interview should last no more than 30 minutes and it will centre on your personal knowledge of the interplay of socio-cultural, socio-political, policy and security issues in the community and related matters.

INTERVIEW QUESTIONS FOR CIVIL SERVANTS/GOVERNMENT OFFICIALS

1. What historical factors can you identify as responsible for the incessant crises in the community?
2. What are the specific factors or occurrences that have continuously ignited crises in the community?
3. Why has the conflict persisted despite the commitment and dedication of the security forces to address the situation?
4. What are the social and environment issues that can constitute a barrier to peace education?
5. How can these barriers be overcome or scaled down in terms of their potency to allow for an implementation of a peace education policy?
6. What would be the impact of adopting a one size –fit –all strategy to peace education?
7. How would a pilot programme of peace education enhance its efficacy?
8. How would a non-formal educational approach enhance peace education?

Appendix C: Individual Interview Protocol for Community Leaders

Date of Interview:

Title:

Responsibilities:

Purpose of interview As you are aware, the Kaduna State and in particular Kafanchan Town has been plagued by incessant violence. This state of violence has over the years led to loss of lives, destruction of properties and displacement of persons. There have been attacks, counter-attacks and reprisal attacks. All efforts by governments at various levels through different strategies including the deployment of security forces have failed to address the issue. There is a need to explore alternative, better and more effective measures to provide a long lasting solution to this hydra-headed problem.

The information you give will provide critical feedback, which hopefully will have the potential to influence how government and other stakeholders can develop policies that can provide sustainable and lasting solution to the problems of violence, insurgency, and terrorism.

This interview should last no more than 30 minutes and it will centre on your personal knowledge of the historical, socio-cultural and socio-political factors in the community and your role as a leader of thought and shaper of public opinion.

INTERVIEW QUESTIONS FOR COMMUNITY LEADERS

1. What strategies or measures should be instituted to lay a sustainable foundation for peace in the community?
2. What other steps should be taken to address the conflict situation?
3. In what ways should the community prevent future outbreak of armed conflicts and other violent eruptions?
4. What specific steps or strategies should be adopted to prevent future occurrences of such conflicts?
5. What are the factors that can help promote peace in the community?

Appendix D: Individual Interview Protocol for Heads of Primary and Secondary
Schools

Date of Interview:

Title:

Responsibilities:

Purpose of interview As you are aware, the Kaduna State and in particular Kafanchan Town has been plagued by incessant violence. This state of violence has over the years led to loss of lives, destruction of properties and displacement of persons. There have been attacks, counter-attacks and reprisal attacks. All efforts by governments at various levels through different strategies including the deployment of security forces have failed to address the issue. There is a need to explore alternative, better and more effective measures to provide a long lasting solution to this hydra-headed problem.

The information you give will provide critical feedback, which hopefully will have the potential to influence how government and other stakeholders can develop policies that can provide sustainable and lasting solution to the problems of violence, insurgency, and terrorism.

This interview should last no more than 30 minutes and it will centre on your personal knowledge of the historical, socio-cultural and socio-political factors in the community and your leadership role as head of a school and related matters.

INTERVIEW QUESTIONS FOR HEADS OF PRIMARY AND SECONDARY SCHOOLS

1. How does the existing education systems incorporate peace studies and are they adequate to support a programme of peace Education in community?
2. How does the classroom help in promoting a notion of peace in the community?
3. How does the curriculum assist teachings on the notion of peace and harmonious living?
4. What way or manner can the curriculum constitute a barrier to teachings on peace?
5. How does the cultural code by which schools operate constitute a barrier to peace education?
6. How can a participatory approach to teaching as against the traditional approach enrich the curriculum of peace education?
7. What has been your experience if any with peace education?
8. What provisions do the current curriculum make any for teaching the notion of peace or peace education?
9. What in your opinion should be included in the peace education curriculum that is presently absent?

Appendix E: Individual Interview Protocol for Undergraduate Students

Date of Interview:

Title:

Responsibilities:

Purpose of interview As you are aware, the Kaduna State and in particular Kafanchan Town has been plagued by incessant violence. This state of violence has over the years led to loss of lives, destruction of properties and displacement of persons. There have been attacks, counter-attacks and reprisal attacks. All efforts by governments at various levels through different strategies including the deployment of security forces have failed to address the issue. There is a need to explore alternative, better and more effective measures to provide a long lasting solution to this hydra-headed problem.

The information you give will provide critical feedback, which hopefully will have the potential to influence how government and other stakeholders can develop policies that can provide sustainable and lasting solution to the problems of violence, insurgency, and terrorism.

This interview should last no more than 30 minutes and it will centre on your personal knowledge of the historical, socio-cultural and socio-political factors in the community and your classroom experience of any studies on peace and related matters.

INTERVIEW QUESTIONS FOR UNDERGRADUATE STUDENTS

1. What modalities should be adopted to change the worldview and mindset of individuals in the community to embrace peaceful co-existence?
2. What are those measures presently in place to strengthen existing capacities for conflict management?
3. What specific steps or strategies should be adopted to prevent future occurrences of such conflicts?
4. What are the factors that can help promote peace in the community?
5. What has been your experience if any with peace education?

Appendix F: Observational Protocol for Observation of Lectures for Undergraduate

Date of Observation:

Name of Institution:

Level of Study:

Purpose of observation	<p>It is a given fact that Kaduna State and in particular Kafanchan Town has been plagued by incessant violence. This state of violence has over the years led to loss of lives, destruction of properties and displacement of persons. There have been attacks, counter-attacks and reprisal attacks. Efforts by governments at various levels through different strategies including the deployment of security forces have failed to address the issue.</p> <p>As part of this study, an understanding of the current curriculum in schools especially tertiary institutions is important in the context of seeking for alternative ways of addressing the conflict situation. The study seeks to investigate what, if any, lessons or lectures are currently being taught to promote peace or conflict as the case may be.</p> <p>The information gathered from observing these lectures will hopefully have the potential to influence how government and other stakeholders can develop policies in the education sector that can provide sustainable and lasting solution to the problems of violence, insurgency, and terrorism.</p> <p>Each observation will be for a maximum period of One (1) hour and will provide insight into the classroom experience of any studies on peace, conflict, and related matters.</p>
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Appendix G: Document Review Protocol

Step 1:

Make a list of documents and likely information required from the documents. Consider sourcing documents from other sources for example, state institutions, for inclusion.

Step 2:

Develop a list of relevant attributes in existing record such as date, time, source, authors and authorizations.

Step 3:

For each item of required information that could potentially be found in an existing document, determine alternative sources of same information and the location of these other sources. Consider accessing the alternatives source.

Step 4:

Develop a document review checklist that can be systematically used by any other reviewer to ensure consistency of information to be collected analysed, and coded. Include document titles, files reference, storage location, and custodian.

Step 5:

Complete the protocol checklist to verify that all useful information has been extracted and documented.

Step 6:

Document the findings of the reviews noting contradictory information, and inconsistent information from that collected from the interviews.

Note where documents indicate the existence of other documents that might be relevant or corroborative.

Step 7:

Collect the review documents and notes for data analysis.

Appendix H: Coding Protocol

Step 1:

Transcribe recorded interview, field notes, and public documents.

Step 2:

Format data for coding in Microsoft word.

Step 3:

Copy formatted data to Nvivo

Step 4:

Level 1 coding: Initial coding and open coding begin with key words or phrases from literature, theoretic framework, and conceptual framework.

Level 2 coding: Review codes in level 1 and develop categories

Level 3 coding: Study codes categorization from level 2 and refine codes categorization to develop themes.

Level 4 coding: Develop theoretical concepts emerging from categories and themes and organize possible answers to research