




Let Peace Reign: Introducing Peace Education for Nigerian National Transformation

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ABSTRACT

The increasing quest for peace in the globe is directly connected to the place of conflict, disaster and crisis in undermining the peace and good life of the masses. The impact of conflict in undermining national peace in the Nigerian state has remained problematic. This study thus focuses on the place of peace education in the quest for Nigerian national transformation. It used secondary data from literature to analyze the nature of peace education. Consequently, the study separated the nature of formal and informal peace education as well as the necessary topics that would be taught both in the formal and informal learning settings. It recommends the multiple paths to the transformation of the Nigerian peace research institutes as a way of promoting national peace, security and development. This study will contribute to the body of knowledge in the area of peace education and peacebuilding in Nigeria.

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INTRODUCTION

Holistically, peace education acknowledges its purpose as education meant to facilitate the achievement of peace and related sets of social values, largely through learning to recognise, confront... multiple forms of violence... These dehumanising ills which are caused by man and woman's inhumanity to humankind among others include discrimination on the basis of sex, race, religion, poverty, prejudices, violence, war, etc, but peace education will create a culture of peace based upon scientific and ethical principles.¹

Peace education is the systemic attempt to train the young and the old on the negative impact of conflict and the need for dynamic approaches to control them and produce a state of peace within their society. It could be seen as a rational awakening of the citizenry towards ethical and normative issues that would promote sustainable peace in the length and breadth of their societies, districts and provinces. This is because every epoch in the history of a nation depends on sustainable peace for there to be progressive national transformation. For post-conflict societies, peace education is therefore a healing balm to the wounds of war or conflict. It is a major form of learning that aims at guaranteeing human and material security of the national resources that are under the threat of post-war crisis, disaster, conflicts and other forms of insecurity.

¹ V. Gumut, "Peace Education and Peer Mediation," in *Introduction to Peace and Conflict Studies in West Africa*, ed. S. G. Best (Ibadan: Spectrum, 2006), 166.

Peace education is the facilitation of human faculty towards putting in place and upholding the collective societal structures that promote peace. It is the act of indoctrinating the mind of the citizenry to believe that peace is the ultimate need of the society. Peace education is aimed at mobilizing the citizenry towards the social power of peaceful relations. It is a kind of re-orientation of the citizenry who initially cherished or lived in a conflict environment towards the realization of the fact that the life of man is collectively under the threat of destruction by conflict unless there is peace. The idea of sustainable societal peacebuilding emanates from the fact that man is tied in a mutual network of destiny in which any violent attack on a person within a human society will create a good environment for an indirect attack on another person.

Peace education is therefore of psycho-spiritual character as it appeals to man's soul force or willpower to live in peace with others. Peace education is a kind of intellectual formation that increases the citizen's appetite for love, justice, good governance, development, etc and strengthens their vision as agents of peace in their villages, communities, districts, provinces and the global village at large. It is a form of learning that is aimed towards a non-violent orientation. Peace education is dependent upon the development of inter-relationship between members of social systems at various levels from basic primary groups to global networks. Odoh perceived peace education as a deliberate effort aimed at arresting the minds of the people and equipping parties in a conflict with new cultural skills, values, objectives, and inclinations other than the objectives that promote conflict.² Gumut sees it as the deliberate attempt to educate children and adults in the dynamics of conflict reduction and peace promotion skills at home, school, and communities throughout the world using all the channels and instruments of socialization.³

Peace education is the promotion of positive peace content as against negative peace.⁴ It is the transformation of a conflict scenario that promotes conflict resolution and management strategies. At the informal level, peace education moves from a more informed person to a less informed person. Oshita wrote that peace education includes conflict resolution, human rights education, environmental education, development education (including gender mainstreaming), multi-cultural education, anger management, quasi-political processes, learning to live together peacefully and international education for global citizenship. More still, peace education could be formal or informal.⁵ It is formal when it is centered on structural pedagogic formation, while it is informal when there is no systemic process of learning and mental transformation. While formal peace education produces certified and skilled peace educators, informal peace education produces uncertified and unskilled peace advocates.

Informal peace education takes place in every society at different times. The environment for peace could be at home, on the road, in the marketplace, at the farm, in the church/mosque, etc. The facilitators of informal peace education are the peer groups, parents, religious leaders, village heads, etc. Oshita further argued that "formal peace education seeks to realise the objectives of this form of education through pedagogy; teaching and learning, consistent with publicly endorsed and people-driven peace curricula. The flip side of informal peace education contains those peace-enhancing attitudes that are often learned outside the school setting, on the streets, market places and in convivial gatherings. It is a form of peace education that is driven by the traditional rulers and the traditional institutions.⁶ It should be noted that this flip side of formal peace education is different from informal peace education because the structure for facilitating the peace studies in formal education settings is often characterised by the presence of peace tutors, guest speakers or lecturers, etc with certain teaching

² S. Odoh, "Strategies of Conflict Management," in *Peace and Conflict Studies in Africa*, ed. S. Odoh and J. Onuoha (Enugu: Jones Communication Publishers, 2006), 115.

³ Gumut, "Peace Education and Peer Mediation," 166.

⁴ J. Galtung, *Peace by Peaceful Means* (London: Sage, 1996).

⁵ Oshita O Oshita, "(Formal) Peace Education in Nigeria: Partnerships and Prospects," *The Journals of the Society for Peace Studies and Practice* 1, no. 1 (2006), 103.

⁶ Oshita, "(Formal) Peace Education in Nigeria: Partnerships and Prospects"; Samuel O. Onyia, "The Role of Nigerian Traditional Rulers in Peace Building Activities" (National Open University of Nigeria, Abakaliki Study Centre, 2017); Kelechi Johnmary Ani, "Oral History and Conflicts in Abakaliki, Nigeria: The Role of Traditional Institutions in Achara Unuhu Izzih and Ezza Nwogharu Crisis," *E-Journal of Religious and Theological Studies* 10, no. 6 (June 6, 2024): 89–97, <https://doi.org/10.38159/erats.20241069>.

and learning aids like power points, boards, maps, flip chart, books, etc that are not available in informal peace education.

This quest for peace has become very pressing and highly needed in the Nigerian state considering the existence of multiple forms of insecurity in Nigeria. The forms of insecurity that is running down the country include but are not limited to terrorism, kidnapping, resource wars, inter-communal conflict, religious crisis, climate change disasters etc. Consequently, this study argues that a radical transformation of formal and informal peace education is fundamental in moving Nigeria away from the valley of national insecurity. The study uses qualitative research and developed its content from secondary literature that is properly referenced in the bibliography.

PEACE EDUCATION

Peace-building is associated with efforts aimed at conflict prevention, reconciliation, transitional justice, education for development, bridging the reality gap, and communication of peace.⁷ The trust of peace education is to change perceptions and put an end to war, particularly the threat of bombs, gunshots, rape, manslaughter, etc. Peace education promotes anti-war campaigns and pro-peace initiatives. However, pro-peace activities or pro-peace mobilization at the end of a conflict would be perceived more as “uneasy peace” or what is popularly called negative peace. Peace education as a peace-building tool is meant to promote sustainable peace. Mahatma Gandhi argues that “there is no way to peace. Peace is the way (unto itself)”. Gandhi’s viewpoint calls for deep introspection and self-assessment by every peace worker. The United Nations Educational, Scientific and Cultural Organisation (UNESCO) constitution neatly captures this need for looking inward in the quest for peace in the community:- “Since wars begin in the minds of men, it is in the minds of men that the defense of peace must be constructed.”⁸

United Nations Educational, Scientific and Cultural Organisation (UNESCO) called for a new peace culture. This new peace approach was launched at the International Congress on Peace in the Minds of Men, held at Yamoussoukro, Cote d’Ivoire in 1989. The Yamoussoukro Declaration called on humanity to “construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights, and equality between men and women.”⁹ Odoh stated that “the content of peace education programme must be problem-solving and related to the economic, political, cultural or social conditions that constituted the conflicting issues.”¹⁰ Peace education as a peace-building tool makes peace a means to national transformation and an end or societal status. This is because peace-building in a post-conflict environment is enlarged to move from a goal (pursued in the time of conflict) to a process (that could transform and maintain social order) in every society.

Accordingly, the aim of peace education becomes not just educating for peace but educating for ‘increased peace capacity.’ A capacity for peace enables people to constantly analyse the causes of violent conflicts and create enabling conditions for individual and social peacefulness. This implies the recognition of peace education as an inclusive and multivariate intervention mechanism for creating and sustaining peace in the society. Peacebuilding involves individual and collective action towards building socio-economic and political conditions that would support peaceful coexistence. To create some of these conditions would require a fundamental restructuring of institutions of society with the aim to alter the inter-group dynamics that protect free-riders and make consistent losers of other groups.¹¹

⁷ D. Wilson, “Traditional Communication and Peace-Building in the Niger Delta,” in *Communication Approaches to Peace-Building in Nigeria*, ed. D. Wilson (Eket: BSM Resources Nig Ltd, 2009), 3; Vincent Okwudiba Anyika and Kelechi Johnmary Ani, “Track Five Diplomacy: The Role of Peace Education in Peacebuilding in Ebonyi State, Nigeria,” *African Journal of Peace and Conflict Studies* 12, no. 3 (2023): 183 - 200.

⁸ Oshita, “(Formal) Peace Education in Nigeria: Partnerships and Prospects,” 104.

⁹ Gumut, “Peace Education and Peer Mediation,” 178.

¹⁰ Odoh, “Strategies of Conflict Management,” 115.

¹¹ Oshita, “(Formal) Peace Education in Nigeria: Partnerships and Prospects,” 105.

DISCUSSION

There are two forms of peace education as earlier stated. The first is the formal peace education. This is a form of standardized training in an official educational setting with the aim of producing peace educators. It is an official form of education done or carried out in accordance with established or prescribed rules of pedagogy with the aim of producing peace experts. It is a conventionally systemic form of peace education that is organised in accordance with conventional teaching and learning strategies. It is a methodical or organised educational training for peace. This is a peace undertaking or training for peace that is acquired in a school or college. It is ordered in a systemic way, in which one scheme of work or curriculum on topical issues of peace, necessarily leads to another topic on peace studies. Formal peace education is a form of peace learning that relates to the essence of peace rather than the general perception of the absence of war. An attempt will be made below to reveal how the curriculum could be used to promote peace education from the basic levels of teaching and learning.

- i. **Early Child Care/Primary Education:** At the stage of early child care, the little being would be given an extraordinary level of care from the parents and the nannies that take care of them at the Day Care Centres. Through this outpouring of love, the child grows to be sensitive to the influence of love on man. At the primary school level where numeracy and literary skills acquisition starts; the child would be occasionally drilled on social topics like love, peace, joy, and forgiveness. The aforementioned topics are strong drivers of peace at the inter-personal and inter-group level of human relations. Lessons on good moral behaviour that emanates from religious knowledge would equally teach children numerous parables that promote the idea of peace.
- ii. **Secondary Education:** At this level of education, the child's curiosity and capacity to learn have broadened to a relative extent. Hence, the expansion of the scheme of work, curriculum and contents of subjects taught. Peace education is often introduced as a compulsory subject for senior secondary students. It could be discussed in topics within government studies, religious studies, history, economics, etc. This is because their mental capacity has broadened and their perception of war and peace is defined.

However, in the junior secondary classes, peace education should be integrated into subjects like history, religious knowledge, social studies and home economics, civic education etc. The senior secondary subjects that would comfortably accommodate topics and issues on peace education include Geography, Economics, Commerce, Agriculture, Home Management, Biology and Literature in English. Here, the student would be able to learn at a young age, the dangerous impact of conflict and war on human society and the path to sustainable peace in a post-conflict environment.

- iii. **Tertiary Education:** At this level of studies, peace education is meant to be a compulsory course both in the first year of one's study and in other years, especially for war-torn African countries. This is because students in a post-conflict environment continually face the challenges of coping with the post-conflict neurosis or impact of war. The undergraduate students in courses within the Humanities, Social Science and Management should have peace studies as compulsory courses that cut across their departments and faculties. Emphasis would be laid through workshops, class discussions and seminars on conflict management and peace-building strategies. This is very vital, especially for those who would be certified at graduation as peace educators or conflict managers.

The second form of peace education is the informal peace education. This is the type of peace education that takes place in informal settings. It is a form of relaxed and casual peace education that is devoid of ceremonious and complex pedagogical contents. Hence, it is unofficial or not officially prepared for. It is suitable for everyday teaching of peace. They can take place everywhere and at any time. This is a form of peace education in everywhere an ambassador of peace goes. This form of informal peace education can be practiced in many ways. It could be entrenched in the learner through the following existential topics or subjects.

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- a. **Respect for Life:** The idea; ‘do unto others what you would want others to do unto you’ is the basis of this subject. This is because; every healthy and sound human being necessarily loves his or her life except suicide bombers. So would people be taught that others value their lives, the way they do value theirs and the life of human beings should be respected. A society in which the individual person has traditionally learnt to respect the sanctity of life and has learnt how to be their brother’s keeper would necessarily promote a culture of peace.
- b. **Liberty:** Many years ago, J. J. Rousseau stated that man is born free but everywhere in chains. The implication becomes that right from childhood, man is taught how to conquer and overcome the dehumanizing chains of bondage around his life, family and neighbours. When people are taught to collectively protect the freedom of the innocent man, the weak man and the man who is disempowered; then the sense of collective security is enthroned. The implication becomes that any case of violence or conflict would always be noticed through the ‘early warning system’ that leads to peaceful intervention.
- c. **Ethics:** This is a subject that is centred on teaching people about right and wrong behaviour. The people would become the custodians of modest and sound behaviour when they are conscious that society is going to hold them responsible for their unethical behaviour. Mohammad and Amin wrote that “parents should encourage their children to make a habit of doing the right thing.”¹²
- d. This form of ethical behavior of doing the right thing will place human society on the path of development. A society that has a high sense of ethics promotes peace because the masses would easily frown at violent behavior as well as other characters that will create disharmony and undermine their peace, including every behaviour which they perceive as a threat to collective peace and security. Universal ethics has it that violence anywhere is a threat to peace everywhere. Thus, promoting a non-violent lifestyle in the people.
- e. **Integrity:** Agyeman defined integrity as the state of uprightness of character and honesty only with reference to the existence of a code of moral values of a given society.¹³ Jesse, et al, quoted in Mohammad and Amin perceived integrity as the quality of being honest and firm in one’s moral principles and in what one does.¹⁴ This is the quality of possessing and steadfastly adhering to high moral principles that promote peace. It is a form of peace education that intends to re-orientate man towards a sound behavioural pattern. This is because; it is generally believed that when humanity collectively put integrity factor as a determinant of their behaviour, there would be no room for conflict to escalate.
- f. **Justice:** Justice is fundamental for peace to reign. A society characterized by injustice and miscarriage of justice will produce individuals who have no respect for the rule of law and that would create an anarchical, violent and even a mafia society that might matter. Injustice is the biggest threat to peace and the fuel to violence. For there to be peace in a society, there must be individual and social justice. Social justice here is a kind of justice that appeals to the general acceptance of the masses by upholding their ethical norms and values. It is different from legal justice which may be a denial of a right but, is won because due legal process or technicalities of the law were followed.

¹² Baturem Muhammad and Ibrahim Amin, “Eighteen Die in Farmer/Nomad Clashes,” *Nomadic Education News*, June 2001.

¹³ D.K. Agyeman, “ Strengthening the Education System and National Development,” in *A Paper Presented at a Training Seminar Organized by the Les Aspin Centre for Good Governance and Corruption* (Accra, 2006).

¹⁴ Muhammad and Amin, “Eighteen Die in Farmer/Nomad Clashes.”

Justice here tries as much as possible to heal old wounds that arise from the era of conflict. This is not achieved through revenge, retribution, penalties, and an eye for an eye. It is a form of justice rooted in forgiveness, reconciliation, amnesty, and love for peace. This form of justice, therefore, promotes sustainable peace. People will then be careful in all they do, as they will always remember that ‘their right to fling their arm ends where other people’s right to defend their nose started’. Through amnesty, forgiveness and reconciliation, justice can never be delayed and there would not be a miscarriage of justice or draconian justice which leaves the pains of capital punishment behind.

- a. Human Rights: Nsude stated that “the term human rights means the conditions of life which people have right to expect by virtue of being humans.”¹⁵ Eso wrote that “human right is a right which stands above the ordinary laws of the land and which in fact is antecedent to the political society itself. It is a primary condition towards building a civilized existence.”¹⁶

Upholding the fundamental rights of man is the easiest way to promote peaceful human social relations. Human rights remain the universal reason and assertion of common humanity that needs to be upheld in order to promote peace. This idea brings to the peoples’ mind, the fact that they should protect the life of the next man because humanity is tied by a mutual network of destiny, in which what affects one man directly affects the other indirectly. Upholding the right of a man is to uphold the dignity and the rights of the whole humanity. When the fundamental human rights of the masses are protected strongly using the instrument of the state, then the life of man will change for the better. This is because the Nigerian state in its nature is the biggest force that undermines the fundamental human rights of its citizenry due to the path that the state follows by neglecting good governance.

The quest to sustain the activities of peace education at the formal and informal levels demands that the Nigerian state will need active peace research networks and institutions at both the formal and the informal levels. The next part of the discussion will present peace research as a fundamental driver of national transformations. Peace research is the attempt to dig into and explain the dynamics of conflict and therefore recommend some approaches to sustainable peace. Peace research studies how the socio-cultural, economic, technological, political, and psychological factors of man’s environment have influenced the nature of peace in a given environment. Evans and Newnham wrote that peace research is the branch of human inquiry that seeks to improve the prospects in the present and in the future for the establishment of peace.¹⁷ Peace research is vital because man is living in a violent unjust society that is filled with man’s inhumanity to man, which is characterised by unremitting crises. It allows for the revelation of opportunities, constraints and procedures for sustainable peace in a post-conflict situation. The ultimate destination of peace research is a war-to-peace transition that allows for the demobilization and a sound reintegration of ex-combatants.¹⁸ It equally leads to revival, re-orientation, transformation, reconstruction and re-enthronement of all human and material resources that sustain societal peace before they break down into conflict situations.

Peace research provides an analysis of the socio-political problems caused by conflict while producing research data in line with the people’s way of life that would lead to the post-conflict transformation of the war-torn country. Peace research allows for an in-depth study of the peace agreement, the remote and the near causes of a conflict and how to implement a post-conflict reconstruction programme in order to produce the best result. There is a need to promote “a scientific basis for the formulation of policies.”¹⁹ The kind of peace policy advocated here would emanate from the unique peculiar nature of the society. It would be critical peace research in which there would be

¹⁵ I. Nsude, “Human Rights Abuses in the Niger Delta: What Can the Media Do?,” in *Communication Approaches to Peace Building in Nigeria*, ed. D. Wilson (Eket: BSM Resources Nigeria, 2009), 300.

¹⁶ K. Eso, “Human Rights in a Changing World,” in *The African Charter on Human Rights and Peoples Rights*, ed. O. Umezurike (London: Martirus Nijhoff Publisher, 1997), 5.

¹⁷ G. Evans and J. Newnham, *Dictionary of International Relations* (Swansea: Penguin, 1997), 424.

¹⁸ Nat J Colletta, Markus Kostner, and Ingo Wiederhofer, *The Transition from War to Peace in Sub-Saharan Africa*, vol. 68 (World Bank Publications, 1996).

¹⁹ P. V. Young, *Scientific Social Surveys and Research* (New Delhi : Prentice-Hall of India Ltd, 2000).

an integration of domestic and foreign-oriented peace approaches. ‘Critical Peace Research’, which began in the late 1960s and the early 1970s began to conceptualise peace as more than the mere absence of war, “peace is regarded as something which has to be created and constantly recreated through individual and collective action.”²⁰

Nevertheless, peace research is an expensive programme that is often neck-breaking for a post-conflict government that is carrying the heavy burden of national reconstruction and re-engineering of statecraft. Best wrote that researchers who engage in conflict analysis could engage in their research through case studies, fact-finding, and analysis meetings.²¹ Hence, peace research needs collaborative effort between Peace Research Institutions and other peace-building partners. It is through such collaboration that local-based peace research data could be discovered. This is a factor to bear in mind because a peace research action that started in a relatively small milieu could have an influence that extends much further to other conflict environments.

The quest for the transformation of the Nigerian state into a society where peace research and advocacy reign in the quest to manage the multiple crises rooking the country requires a lot of initiatives and efforts. These initiatives must be driven by the Nigerian state. They include robust media communication at the grassroots, especially when the message is taken to the town hall meetings that the current government desires working peace. It will communicate the intent of the government more than mere news and bulk phone messages, which the masses tend to neglect, considering the long years of bad governance in the country.

Consequently, there should be ways of empowering the spread of the peace research institute into the villages and areas where conflicts have ravaged the lives of the people. The government should create a strong ministry of national peace across states. This ministry is needed in all African states that are recovering from conflict. Then the Ministry of Peace would directly communicate with the research institutes through a strong research institute government linkage.

This will create an approach to peace research that records the alliance between the research institute and the government. Here, the government sends grants and aid that are required for peace research in every hot spot in the country. The research institute is given aid, and grants and as well as allowed the necessary independence that is devoid of government censorship. The implication is that it will create a robust culture of peace investigations from the grassroots that will unearth the invisibility of many drivers of conflict and insecurity in Nigeria.

There should also be a strong link between the peace research institute and the civil society groups, the private sector and the legal aid unit of the Nigerian government. This will create a type of peace research initiative that involves the research institute and civil societies. Today, there are numerous Non-Governmental Organizations in all nooks and crannies of our Nigerian society, hence, a proper partnership with them would promote the rise of an NGO-based peace research network that would cut across the country. This will be a win-win game for both the government and all the civil society groups in conflict-torn areas as the conflict tends to reduce their operational dynamics. The Peace Institute's linkage with private-sector businessmen and women is necessary for strengthening national economies. This is because companies cannot flourish without peace in their productive environment. This is a form of linkage that would be championed by the integral effort of the research institutes and private establishments. Here, companies, individuals and foundations would ally themselves with the research institute, through funding and the provision of the necessary logistics that would promote peace research that is beneficial to their corporate goals in the business sector. The research institute-legal aid linkage will give fresh breath to the poor who are victims of bad governance and other socio-environmental forces that have kept them poor and helpless. This is a special kind of peace research initiative that is targeted at exposing information concerning a neglected group of poor people who have become victims of violent attacks and suffering without the necessary resources to

²⁰ S. Duczek, “Peace Education: Insight from Peace Research and Experiences from Practise,” in *Peace Education Perspective II* (University of Exeter School of Education, 1983), 8.

²¹ S. G. Best, “Conflict Analysis,” in *Introduction to Peace and Conflict Studies in West Africa*, ed. S. G. Best (Ibadan: Spectrum, 2006), 63.

approach the courts of the land. They could be a given class of people, a minority group in a society. It is a form of peace research that specifically targets the voiceless and the neglected group who are suffering in the valley of negligence and helplessness.

However, considering the strong grip of religion on the Nigerian state, there is a strong need for a robust research link between the peace institutes and the religious institutions in Nigeria considering the heavy acts of religious attacks from individuals and groups to other persons at one time or another. Consequently, the peace research must have a collection of liberal scholars that would be ready to promote inter-faith socialization and national peace, while diligently enhancing the tenets or doctrines of each religion. In this type of linkage, the research establishment forms an alliance with the Christian and Muslim as well as African Traditional Religious institutions in the country with the aim to unfold the hidden data that are buried in faith-based conflicts. This type of alliance gives room for the proper interpretation of doctrinal issues that cause conflict. An alliance that has the presence of different religious representations is often more acceptable as it offers a multi-religious approach to the analysis of data collected in the course of peace research. The peace research institute also needs to very strongly extend its linkage with the traditional intuitions across the country. This will avail them the needed advantage of receiving progressive and updated communications on the different natures of threats to peace in the country. This is a form of peace research that evolves from the integral alliance between traditional rulers, the custodians of the people's culture, and the research institute. In this type of peace research link, the custodians of the people's civilization are necessary for the interpretation of the limits of the people's norms and traditions in the face of conflict. Most importantly, the traditional institutions give early warning information to the research institutes and government through their communications on a looming conflict or crisis.

The promotion of peace education is fundamental for the continuous development of any society. Consequently, there is a need for a multi-track approach towards increased societal peace education. The promotion of our traditional values of love, peace and equity as well as integrity at the family, kindred and communal gatherings remains fundamental. Secondly, the teachers in Nigerian higher institutions, especially those teaching courses that are related to peace education must show a keen interest in the development of peace education curricula at different levels of academic scholarship. This is because the scope of peace education has continued to expand towards interdisciplinary dimensions that involve peace studies in the science disciplines. The emerging idea of space peace education as a strategy for managing space crisis has continued to grow and needs increased interrogation from experts in space physics, aeronautics, etc. The role of the Nigerian government in funding peace education remains vital in the quest to develop a sustainable national peace culture. It is only when individuals, groups and government institutions begin to pursue the path of peace that societies could attain progressive sustainable peacebuilding in the Nigerian state.

RECOMMENDATIONS

The study therefore recommends the transformation and expansion of peace research institutes in Nigeria as a sustainable path to Nigerian national development. This multi-dimensional link between the peace research institutes and other stakeholders or ambassadors of peace in the Nigerian state has become necessary due to the heavy negative effects of insecurity on the Nigerian nation-building process. This will allow for the presence and support of any stakeholder that could contribute to the peace process. Its constitution and consultation are multi-lateral in form, and resources would be multi-sector contributed while the findings would be multi-laterally interpreted.

CONCLUSION

The quest for peace remains a challenging project that every state should pursue. This is highly needed in the African continent which has become a theatre of conflict with the Middle East countries. This quest for peace has become very pressing and highly needed in the Nigerian state considering the existence of multiple forms of insecurity in Nigeria. The forms of insecurity that is running down the country include but are not limited to terrorism, kidnapping, resource wars, inter-communal conflict,

religious crisis, climate change disasters, etc. Consequently, this study has argued that a radical transformation of formal and informal peace education is fundamental in moving Nigeria away from the valley of national insecurity. A multi-dimensional approach to peace research emanates from the fact that the perceptions of the researchers often bear on their findings. It is believed by the researcher that it is only a conscious and state-driven peace effort that will deliver the Nigerian state from the current burden of multi-dimensional insecurity that is ravaging the country.

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