

PEACE AND CONFLICT EDUCATION AS PANACEA FOR NATIONAL INTEGRATION: AN EMPIRICAL INVESTIGATION FROM ONITSHA EDUCATION ZONE, ANAMBARA STATE NIGERIA

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ABSTRACT

This study empirically examined the impact of peace and conflict education as panacea for national integration in Nigeria. Specifically, the study analyze the impact of Peace and conflict Education in the primary school curriculum on teacher's pupils behaviour performance in Onitsha Education Zone, impact of teaching Peace and conflict Education as a means of teaching values and traditions of different cultures Onitsha Education Zone and the impact of the inclusion of peace and conflict education as a means of enhancing reduction in violence, crime and give way for respect of human right in Onitsha Education Zone. The study used a qualitative research method with the target population of primary school teachers with a sample size of 350 teachers randomly selected from the study population, the study also used stratified random sampling technique to randomly select the target population, and structured questionnaire was used to elicit information from the respondents. In addition, the study used descriptive statistics to analyze the data collected from the field. The study found significant impact between peace and conflict education and teachers' pupils' behaviour and performance in the study areas, it also found positive relationships between the teaching of peace and conflict education and the teaching of values and traditions of different cultures in Onitsha Education Zone, the study also found a significant negative association between the inclusion of peace and conflict education and reduction in violence, crime rate and respect for human rights in Onitsha Education Zone. Therefore, the study recommended that Training and retraining of teacher should be intensified to enable the teachers acquire the skills to enable them use the appropriate techniques and methods to effectively teach Peace and Conflict Education in Primary Schools. It also recommends that in an attempt to integrate the contents that are relevant to Peace and Conflict Education, the use of thematic approach in restructuring the Social Studies curriculum content is inevitable. This will go along way to reduce over loading the Social Studies curriculum content.

Keywords: Peace and conflict, education, integration, culture of peace and curriculum.

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 Air force, the descent into international terrorism is a relatively contemporary phenomenon (Aminu & Garba, 2018 & Aborishade, 2017).

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 146th on the corruption perception index by Transparency International, is worrying (Global Corruption Index, 2019). This position is comparable to that of Zimbabwe, Togo, and Azerbaijan, other notable enclaves of bad governance (Bartolotta, 2019).

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).

The concept of peace education yielded positive outcomes when applied in Sri Lanka (Cardozo, 2018). Working with a team, Cardozo (2017) 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 co-curricular 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.

Statement of the Research Problem

The world today faces terrorism on a scale that has become a global phenomenon affecting millions of lives in virtually every country (Nacos, 2017). 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 and foster national integration. 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 for the enforcement of national integration.

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 education as a means of foster national integration as opposed to the practice of using military might solely to solve the problem of insurgency, conflict, and terrorism in Nigeria Abdullahi & Sufitanu,(2018).

Peace Education programmes must take a holistic approach to addressing the not cause of violence, and to this end, the implementation and practice of Peace Education needs to be properly and continuously evaluated to ensure effectiveness (Kester, 2008). Research has shown that Peace Education needs embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values, Kiz-zovu (2006) revealed that Peace Education philosophy teachers love, compassion, trust, fairness, cooperation and reverence for the human family and all life on this planet. Despite this, available research disclosed that Peace Education is not fully in operation in our educational system especially in South East geo-political zone Ikumelu (2010), Aighangbe (2000) and Olu-Orungbemi & Olowo (2011). In Nigeria, presently, there are cases of conflict, inter-tribal clashes and ethno-religious violence. Therefore, it is against this backdrop that this study seeks to provide answers to the following research questions:

Research Questions

- I. What is impact of Peace and conflict Education in the primary school curriculum on teacher's pupils' behaviour and performance in Onitsha Education Zone?
- II. Does the teaching of Peace and conflict Education serve as a means of teaching values and traditions of different cultures Onitsha Education Zone?
- III. Will the inclusion of Peace and conflict Education in the primary school curriculum enhance reduction in violence, crime and give way for respect of human right in Onitsha Education Zone?

Research Hypotheses

- I. H^1_0 : Peace and conflict Education does not have a significant impact on the primary school curriculum on teacher's pupils' behaviour and performance in Onitsha Education Zone.
- II. H^2_0 :The teaching of Peace and conflict Education cannot significantly improve the teaching of values and traditions of different cultures in Onitsha Education Zone.
- III. H^3_0 :the inculcation of Peace and conflict Education in the primary school curriculum cannot enhance reduction in violence, crime and give way for respect of human right in Onitsha Education Zone

CONCEPTUAL ANALYSIS

National Integration

National integration is central to fostering cohesive security consciousness among citizens to guarantee territorial integrity, while strategies employed for amicable reconciliation of contending interests within a social system is germane to attaining interests for national ideas Olamijulo and Adegbite (2019).

According to Otitoju (2017), Agbajeola (2018) and Alakija (2019) to achieve national integration, the nation must pool human resource like cultural, religions, scientific, national educational sectors together with citizens from all spheres of life. With proper orientation and inculcation of peace and conflict education, the citizens can enjoy fruits of prosperity, happiness and success, living in harmony irrespective of the greed, language and cultural learning professed by such individual.

National integration is the awareness of common identity amongst the citizens of a country. It means that though we belong to different castes, religions, regions and speak different languages. We recognize the fact that we are all one. The integration of multicultural groups into larger pan-local identities is at the heart of the idea of national integration (Ademiluyi & Okonkwo, 2018; Ariwodola & Abdulsalam, 2017).

However, Adeyemi and Olawore (2018) opined that unfolding development in Nigeria today is associated with the too numerous contemporary issues have generated debates within political, academic and legal parlance about the future of Nigeria as a federation. Most importantly, the proliferating regime of violence, crimes, religious and ethnic tension.

In the studies of Alamu et al. (2019) and Abegunde (2018) national integration thesis is anchored on the foundation of nation building as a political concept with a wide range of usage as a political phenomenon. This kind of integration is very important in the building of a strong and prosperous nation which can only be achieved through proper awareness of peace and conflict education. A brief definition of a nation is important for an understanding of national integration Aminu and Garba (2018) and Aborishade (2017).

A nation is a large social group integrated by a combination of objective relationship (economic, political, cultural, religious, geographic, historical and their reflection subject in collective consciousness) Abdullahi & Sufitanu, (2018). Unfolding development in Nigeria today associated with the two numerous contemporary issues have generated within political, academic and legal parlance about the future of Nigeria as a federation. Most importantly the proliferating regime of violence, crimes, religious and ethnic tension Aborishade & Adeolu, (2017).

Economic and social activities have been in comatose, consequently in most commercial activities thereby justifying the basis of the debate that the state of our union is in near jeopardy. Security challenges have dominated every national discourse. This insurgency, militancy and terrorism questions have been so much exaggerated and mystified that phobia and mutual coexistence have been threatened Alemeru (2018) and Babatope, 2019. Adebile, O.P (2015) also highlighted some of the problems of Nigeria national integration as follows: Insurgency and terrorism, Language multiplicity, Structural imbalance, Revenue allocation, Religious fanatic, Youth restiveness, Nepotism, Corruption, Political wrangles, Ethnic Diversity among others.

Education is the key to development and sustainability of any great nation, it's very important for any country's socio economic, cultural and political development. Education is a "development of the mind through initiation into public traditions which incorporates impersonal standard and which, if mastered gives a distinctive quality to life (Asiedu, 1984:55.) Education also includes equipping human index with the rightful skills, understanding, qualities and competences that will enable them participate effectively in the development of their environment and nation as a whole for improved sustainability In effort to bring peace, good leadership, good attitudes, development and progress, economic growth and able citizens, it is very necessary that peace and conflict education is taught and practiced to enhance national integration. Values of the society, their rights and obligations and understanding of various cultures as well as tolerance grows the success of every nation.

To integrate the people and maintain a conducive environment, Nigeria educational system had attempted to keep her citizens abreast with the need for societal peace and to produce self-control, orderliness, obedience and capacity for co-operation and most importantly the control of one's urges and appetites in accordance with the interest of others and the society at large. (Etumudor, 2003.3). Also, peace and conflict education brings to the society various codes of conduct which scrutinizes individual and sets straight various acceptable mode of participation in the society to accommodate various diverse cultures and ethnic groups we have in Nigeria. To maintain a long lasting culture of peace and less conflict among citizens for environment sustainability, there is need to provide commensurate peace and conflict education that will target at inculcating into individuals Olamijulo and Adegbite(2019) Oshinowo (2019).

The rightful spirit, acceptance, oneness, this must fully be integrated at the early stages of life (that is i.e at basic education level) to enable both children and youth imbibe the culture of peace and conflict management for protection of their environment and its sustainability Alemeru (2018).

In Mahatma Ghandi's word "if we are to reach real peace in this world we shall have to begin with the children." Lasting peace may depend on educating the future generations into the competencies, attitudes, values and behavioral patterns that will enable them to build and maintain peace. To understand how to make peace and conflict resolution effective and sustainable for national integration, it is first necessary to define the nature of peace and conflict education.

Peace and Conflict Education

The term peace does not merely imply the absence of overt violence, it also encompasses the presence of socio, economic and political justice. Peace is a dynamic process, a relationship variable that exist among individuals, groups and nations. Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills and behaviors to live in harmony with oneself with others and with the nation Alemeru (2018) and Babatope, (2019). Peace is a way we strive to counteract the dehumanization triggered off by conflicts informs of poverty, prejudice, discrimination, rape, violence and wars which threatens national integration. Conflict refers to a situation in which people, groups or countries are involved in a serious disagreement or argument. Conflict resolution is conceptualized as the methods and processes involved in facilitating the peaceful ending of conflict and retribution Adewale et al. (2017) and Ajagbe(2016).

Nwafor (2007) explains that peace education develops reflective, critical thinking, erasing in the mind of human's militarism, culture of prejudice and all forms of evil tendencies which

births conflicts while inculcating in them the culture of peace necessary for harmonious living and peaceful co-existence. He also maintain that peace and conflict education opposes all forms of oppression and conformity.

The study of peace and conflict education provides us with the solution of all problems that stem mostly from political corruption, stereotyping, nepotism, tribalism, militancy and terrorism. Therefore, the need for peace and conflict education has arguably never been greater than it is today, peace and conflict education often includes an appreciation for diversity within a broad context of non-violence analysis and resolution Adewale et al. (2017) and Ajagbe (2016)

The National Council of Educational Research and Training (2006) highlighted that education for a long lasting culture of peace is education for life. According to the programme of action on a culture of peace, the United Nations defined a culture of peace as a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by talking their root causes to solve problems through dialogue and negotiation among individuals, group and nations (UNESCO, 2010).

Van Slyck, stern and Elbedour (1999) emphasized that this type of approaches will alter beliefs, attitudes and behaviors from negative to positive attitude towards conflicts as a basis for preventing violence. Since the early decades of the 20th century, “peace and conflict education programme in the world have represented a spectrum of focal themes inducing anti-nuclearism, international understanding, environmental responsibility, communication skills, non-violence, conflict resolution techniques, democracy, human rights awareness, tolerance of diversity, co-existence and gender equality among others Adewale et al. (2017) and Ajagbe (2016)

Brabeek, (2001) in his contribution addressed some spiritual dimensions of inner harmony or synthesize a number of the forgoing issues into programmes on world citizenship. While the academic discourse on the subject has increasingly recognized the need for a broader, more holistic approach to peace education, a review of field-based projects reveals that three variations of peace education are most common. These are: conflict resolution training, democracy education and human rights.

There has been a lot of questions about the benefits of peace education in the school system. When looking at the functions of peace education programme, it is integrated into comprehensive education focusing on life skills covering human rights, democracy international understanding, tolerance, non-violence, multiculturalism, and all other values conveyed through the school curriculum. The program is also for life and an immediate relevance, empowering individual to achieve a just society in which all human of all persons a valued and respected Otitoju (2017), Agbajeola (2018) and Alakija (2019).

Peace and conflict education is the all-round education of each individual which should be extended to every learner. Because of the importance of this programme, the emphasis is now the training of teachers, educated workers and all education stake holders including staff from ministries of education. Educators promote the development of the whole persons, so as to enable everyone contribute to society in a caring and responsible manner Adeyemi and Olawore, (2018).

Smith (2004), Adeyemi and Olawore, (2018) also emphasized that teaching peace and conflict education in schools is most essential which starts with honest willing to engage educators in the learning process, which is essential and powerful way to transform their selves individually and collectively. The pupils and students need the skills to create and maintain peace. The methodology of peace and conflict education therefore encourages critical thinking and preparing them to act on their convictions. Hence, there is no magical approach to peace and conflict education. It will evolve and grow only through practice. According to Smith (2004), Adeyemi and Olawore, (2018)the peace and conflict education can be imparted by considering the following methodologies;

- Creating a supportive classroom
- Investing conflict, violence and peace
- Visioning peaceful futures

Creating a supportive classroom environment: Peace education makes special demands of teachers to make that their own classroom practice promotes peace. According to the principles of peace pedagogy, pupils can learn how to bring peace to the world not only by studying issues of war and dispositions from classroom climate. Which is established by the teacher structure his or her lessons all sphere of life. With proper orientation and inculcation of peace and conflict education, the citizens can enjoy fruits of property, happiness and success, jiving in harmony irrespective of the creed, language and cultural leanings professed by each as individual.

Suspicion determines every aspect of public relationships. The capacity of the federal governments or state to contend with these challenges obviously is below citizens expectations. This is where proper inculcation of peace and conflict education for national integration becomes even more necessary that it is introduced into the curriculum from basic primary education to higher colleges or institutions of learning. The focus of peace and conflict education programme is that information about the values, customs and practices of the members of the different cultures contributes to better understanding of others, thereby reducing prejudices, negative stereotypes and tension among people of different cultures Oshinowo (2019), Olamijulo and Adegbite(2019).

Methodology

This study was a qualitative survey conducted in Onitsha Education Zone in Anambara State of Nigeria. Following the studies of Otitoju (2017), Agbajeola (2018) and Alakija (2019), the study used qualitative research method such as Focus Group Discussions, Key-informant interview and questionnaires to address the research problems across the entire Onitsha Education Zone. In addition, the researcher also used questionnaires to elicit information from 350primary school teachers across the study areas. The study used a sample size of five primary school teachers, the researcher also adopted a stratified sampling technique to randomly select the sample size from the study population.

However, the scoring to guide the scale was a 4points scale where 4=Strongly Agree, 3= Agree, 2=Strongly Disagree and 1=Disagree. Data collected was analyzed using descriptive statistical tools such as the mean and percentages to determine the influence of Peace and conflict Education for national integration in the primary school curriculum. Therefore, based on the nature of the study, the threshold for the study hypotheses to be accepted or otherwise is depicted as follows: when the mean scores of the variables of interest lies above 2.50, then the alternative hypothesis is to be accepted as being valid or otherwise when the mean score lies below 2.50.

Analysis of Results and Discussions of Findings

This section is set out to analyze the data collected from the field in order to address the research questions as well as test the validity of the hypotheses raised in the first section of this study. Therefore, this section begins with the analysis of the research questions raised in this study.

Research question 1: What is the impact of Peace and conflict Education in the primary school curriculum on teacher's pupils' behaviour and performance in Onitsha Education Zone?

Table 1: Analysis of the impact of Peace and conflict Education in the primary school curriculum on teacher's pupils in Onitsha Education Zone.

S/N	Research Variables	D	SD	A	SA	\bar{X}	SD	DEC
1	Peace and Conflict Education should be inculcated to the primary school curriculum in Nigeria for national integration school curriculum in Nigeria	1 1.0 %	11 .11.0%	30 30.0%	58 58.0%	3.43	5.84	Accepted
2	The starting point for designing Peace and Conflict Education curriculum should be teachers and pupils	5 5.0 %	6 6.0%	40 40.0%	49 49.0%	3.28	3.77	Accepted
3	Peace and conflict Education will reduce the level of violence, terrorism and inter-tribal crisis	3 3.0 %	11 11.0%	49 49.0%	37 37.0%	3.18	2.78	Accepted

On the issue of integrating Peace Education in the school curriculum, majority of the responded agreed. Looking at the table 1 above, items 1, 2 & 3 are correlated and significant. For example, the mean score of (3.43) was ranked highest and was followed in succession by the starting point of designing Peace and conflict Education curriculum should be teachers and pupils (mean 3.28).

Further, table 1 also reveals that Peace and conflict Education will reduce the level of violence, terrorism and inter-tribal crisis as indicated by the mean score of (3.18) respectively.

Finally, the mean scores of the three variables that address the first research question in table 1 is above is 2.50, which fall within the threshold of acceptance region. Therefore, the study thereby accept the alternative hypothesis to be valid and reject the null hypothesis. Based on our empirical findings so far, the need for culture of peace in Nigeria necessitate the emergence of Peace and conflict Education concepts in to be inculcated into the primary school curriculum as stipulated in the studies conducted by Olamijulo and Adegbite (2019), Oshinowo (2019), Adeyemi & Olawore (2018). Peace and conflict Education will therefore serve as an avenue of catching the youths to minimize the spirit of tolerance and engenders conflicts in Onitsha Education Zone and for national integration at large (Ademiluyi & Okonkwo, 2018; Ariwodola & Abdulsalam, 2017).

Research question 2: Does the teaching of Peace and conflict Education serve as a means of teaching values and traditions of different cultures in Onitsha Education Zone?

Table 2: Analysis of the teaching of Peace and conflict Education as a means of teaching values and traditions of different cultures in Onitsha Education Zone.

Table 2 depicts analysis of the teaching of Peace and conflict Education as a means of teaching

S/N	Research Variables of Interest	D	SD	A	SA	\bar{X}	S.A.	DEC
4	Peace and conflict Education will be relevant for teaching the values and traditions of different culture in Nigeria	5 5.0%	8 8.0%	34 34.0%	54 54.0%	3.36	4.88	Accepted
5	Peace and conflict Education could be taught through games, song and puppet play among primary school pupils etc.	10 10.0 %	14 14.0 %	38 38.0%	38 37.0%	3.15	2.98	Accepted
6	Separate teaching manual should be developed for Peace and conflict Education curriculum in Nigeria	13 13.0 %	7 7.0%	47 47.0%	33 33.0%	3.10	3.96	Accepted

values and traditions of different cultures in Onitsha Education Zone, majority of the respondents as reflected in items 4, 5, & 6 in the above table strongly supported that the teaching of Peace and conflict Education as means of teaching values for national unity. The mean scores of the three variables of interest 3.36, 3.15 & 3.10 are above the threshold of 2.50 which serve as the basis for accepting the alternative hypothesis to be valid. This empirical findings actually corroborate with the studies conducted by Aderinola & Adeyanju, (2017), Ayedogbon & Okikiola,(2018), Alamu et al. (2019), Abegunde (2018) that the Igbo of Eastern Nigeria particularly Onitsha Education Zone norms meant for social cohesion and smooth-running to their report adopts proverbs to teach the virtues of forgiveness, harmony and peaceful co-existence. In addition, Aduragbemi & Alaso-Adura, (2019) in their finding revealed that traditional proverbs, folk stories and songs were frequently used to teach values that build positive relations which can foster national integration. They however disclosed that during this ancient time, the nomenclature of Peace and conflict Education was not well stated despite its existence in the Nigerian in digenous Education system.

Research question 3: Will the inculcation of Peace and conflict Education in the primary school curriculum enhance reduction in violence, crime and give way for respect of human right in Onitsha Education Zone?

Table 3:Analysis of the inculcation of Peace and conflict Education in the primary school curriculum to enhance reduction in violence, crime and give way for respect of human rights in Onitsha Education Zone.

S/N	Variables of Interest	D	SD	A	SA	\bar{X}	S.A.	DEC
7	The inclusion of peace and conflict education in Nigerian primary school curriculum will pave way for respect of human right and children's rights	3 3.0%	4 4.0%	29 29.0%	64 64.0%	3.52	5.75	Accepted
8	The teaching of peace and conflict education at the primary school level will reduce crime in Nigeria	2 2.0%	8 8.0%	30 30.0%	60 60.0%	3.45	4.75	Accepted
9	Differences in language, culture and government Policy curriculum	15 15.0%	26 26.0 %	35 35.0%	24 24.0%	2.84	1.03	Accepted

On whether the inculcation of Peace and conflict Education in school curriculum enhances

reduction in violence, crime and give way for respect of human rights, (Researchquestion3)items(7, 8 &9) have the mean values of 3.52, 3.45 and 2.84 which are above 2.50 threshold of the mean value. By implications these variables are statistically significant. Therefore, the study accept the alternative hypothesis to be valid and reject the null hypothesis to be invalid as set out in the first section of this study. The findings of Aminu and Garba (2018) and Aborishade (2017) actually support our arguments in the table above.

However, majority of the respondents supported the argument: that the inculcation of Peace and conflict Education in Nigeria primary school curriculum will reduce crime, violence and gave way for the respect of human rights. The above finding indicated that majority of the primary school teachers are not familiar with Peace and conflict Education and what it entails. But with Peace and conflict Education and challenges the nation (Nigeria) is passing through couple with social views among the youths and adult is enough factor testimony that Nigeria need Peace and conflict Education which has to start from primary school, home and the entire society. Our empirical results and findings is in line with findings of Abdullahi & Sufitanu, (2018), Aborishade & Adeolu, (2017), Ayanwale et al. (2018), Alabi et al. (2017) and Ariwodola, (2019).

Further, the empirical findings in this study generally reveal that national integration has been threatened by proliferating regime of violence, crimes, religions and ethnic tension, ethnic diversity, language multiplicity and structural imbalance, this is in line with the studies conducted by Akeredolu et al. (2016), Agbamu et al. (2017), Alemeru (2018), Babatope, (2019) and Adewale et al. (2017).

SUMMARY AND CONCLUSION

The study examined the need for integrating peace and conflict education for national integration, to grow from a condition of awareness of the oneness of humanity to the creation of political conditions in which this insight becomes actualized.

Considering the series of events in Nigeria and the world at large, Peace and Conflict Education is inevitable. There is a wide gaps between the rich and the poor, ethnic marginalization and religious conflicts, degradation of environment, gender in equalities and the likes provide enough evidence that the present generation of ours need a change in all ramifications. That is, a change attitudes, behaviors and the knowledge and skills from culture of war to a culture of Peace. To end violence in our society as Ajagbe (2016) right put it, Peace and Conflict Education programmers must take a holistic approach to addressing the foot causes of violence. To this end, the integrating, implementation and practice of Peace and Conflict Education need to be properly and continuously evaluated to ensure effectiveness should also be inculcated into the primary school curriculum in Nigeria especially in Onitsha Education Zone.

RECOMMENDATIONS

Following the results from our empirical findings in this study so far, this study recommended that:

- I. School administrators and teachers should be trained for effective implementation of the subject of Peace and Conflict Education at all level beginning from Primary Schools.

- II. The teaching of peace should start very early in life so that the learners should be exposed to culture of peace.
- III. Effective methodologies should be applied in the teaching of Peace and Conflict Education.
- IV. Federal government should fund Peace and Conflict Education in the Nigeria educational system in order to imbibe the culture to all the citizens.
- V. Pupils should be given orientation about peace and conflict education to motivate them take responsibilities of their own behaviours and make good choices in their everyday environments that adds to a peaceful coexistence.
- VI. Training and retraining of teachers should be intensified to enable the teachers acquire the skills and knowledge to use appropriate techniques and methods to effectively teach Peace and Conflict Education.
- VII. In attempt to integrate the contents that are relevant to Peace and Conflict Education, the use of thematic approach in restructuring the Social Studies curriculum content is inevitable. This will go along way to reduce over loading the Social Studies curriculum content.

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