Enhancing the Culture of Peace in Our Educational Institutions

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Abstract
The history of education in Nigeria is bedeviled with series of students unrest, riots, cultism, vandalization of school’s properties in reaction to inadequacies in the smooth running of educational programs. This paper examines the concept of peace, the culture of peace vis-à-vis the emerging culture of violence worldwide and in Nigeria in particular and proposes the role of education in enhancing peace culture in our educational institutions. Having pointed out a few perceived challenges, it suggests the way forward and draws a conclusion.

Introduction
It is generally agreed that education is an instrument of change and development for an individual and the society, socially, economically, politically and technologically. Since culture embraces all of them, we can therefore encapsulate it and say education is an instrument of culture development. It is also a popularly held opinion that development is greatly aided in an atmosphere of peace. Peace is described as freedom from war or violence or conflict or disorder. It also means quite or tranquility. Conflict could be physical, verbal or psychological. Peace of mind is also well sort after. Peace thus embraces freedom from violence or conflicts and fear or anxiety. In humans society this appear Utopian. Human history is dotted by wars, conflicts and anxiety. It is not different in the contemporary world. Nigeria is having her own share of them.

It is common knowledge that most deviant behaviour as associated with or youths in institutions of learning are a social problem and best viewed as a form of rebellion against society’s acceptable standard. It suffices however to note that such deviant behaviours could be in the form struggles and even rebellion against injustice and dehumanizing conditions of our educational system. In the search for solutions and the enhancement and entrenchment of peace, education presents herself as a veritable tool though with its own share of violence and conflicts. How then can peace be enhanced in our educational institutions and from there to society in general. This is the thrust of this paper.
The Concept of Peace
Peace is a term commonly used to describe a state of being calm and quiet (Hornby, 2006); a state tranquility, free from argument, conflict, violence and disturbances, free from argument, conflict, violence and disturbances.

It is an avenue permeated with attitudes that allow people of all ages and all levels to co-habit in harmony. It is also considered as the development of behaviour that can prevent the occurrence of conflict, (Ekueme, Odonuga, and Ogunrinade, 2013). Peace is a quality describing a society or a relationship that is operating harmoniously, this is commonly understood as the absence of hostility, or existence of a healthy or newly healed, safety in matters of social or economic welfare, the acknowledgement of equally and fairness in political relationships and in world matters. It is a state of being absent of any war or conflict. Reflection on the nature of peace is also bound up with considerations of the causes for its absence or loss, a reflection of non-violent life style, which also describes a relationship between any people characterized by an absence of disturbance or agitation: Peace can make the world feel like a home. Peace is a state in human relationship that a sense of community, support of each other and enable freedom of expression of thought. Peace needs functioning channels for communication among people, which can express all emotions and also aggression by not using violence. This would lead to far less division of humanity and its natural environment. Culture includes the way a society reacts to situations they find themselves. It is not static but it persists.

The Culture of Peace
Peace building activities are now a very common facet of societal life. Various governments have undertaken solid peace initiatives and initiated curriculum changes to entrench the culture of peace. In 1992, a document of declaration on the culture of peace was proposed by UNESCO as a contribution to the peace building activities of the United Nations System. It was described as comprehensive efforts to identify and support structures which tend to consolidate peace and advance a sense of confidence and well-being among people. Since then the concept has been used for prevention of violent, conflict in situations where such a potential exists. Quoting from Article 1 of the UNESCO declaration which adopted gender exploitation, environmental damage is said to be integral to all schools curricular. Peace education involves activities that promote knowledge, skills and social conditions that are conducive to peace. According to Mazer (2002) Peace education is still a fairly controversial term because some feel that education in general should automatically imply ‘Peace Education’. According to Mazer (2002) Peace education is still a fairly controversial term because some feel that education in general should automatically imply ‘Peace Education’. According to Mazer (2002) Peace education is still a fairly controversial term because some feel that education in general should automatically imply ‘Peace Education’. However, whatever the focus taken, peace education is needed to educate the populace to embrace a culture of peace such that the youthful energy can be redirected to improve the condition of the human society using peaceful initiatives. According to Olugbuyi (2006) “Peace loving human beings haunt for peace and are generally inclined to living in peace”. The UNESCO document of declaration on a culture of peace (UNESCO 1999) Says, “Since wars being in the minds of men that the defenses
of peace must be constructed.” “The heart of education is education of the heart”, so goes a popular adage. In September 1999, a culture of peace is described as “a set of values, attitudes, traditions and modes of behaviour and ways of life based on ideas like respect for life, ending of violence and promotion and practice of non-violence though education, dialogue and cooperation and adherent to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations” (UNESCO, 1999). UNESCO continues to work in accordance with the principles adopted in its 1974 recommendation on education for international understanding, cooperation and peace. These principles include among others, understanding and respect for all people, their cultures, civilization, values and ways of life, including domestic ethnic cultures of other nationals. All of the fields of competence of UNESCO, that is, education, science, culture and communication have been engaged in the organizations’ trans-disciplinary approach to the culture of peace.

To achieve and enhance this culture of peace, Weis (Ekueme, et al, 2003) recommends peace education which is a participatory process that develops critical capacities for solutions to the challenge of war, terrorism, economic and racial violence.

The emerging culture of violence
Culure as a social factor has been viewed by Akinwale (2004) as the totality of the way of life evolved by a people in their attempts to meet the challenges of living in their environment which gives order and meaning to their social, political aesthetic and religious norms and modes of organisation, thus distinguishing a people from their neighbours. Ijaiya (2005) discussing the emerging culture of violence say that. Though the world has fought several wars: first and second world war, Vietnam War and the Gulf War etc, what we are witnessing in this century presents a new dimension - that of worldwide general insecurity between and within countries. Today, the world carries many heavy burdens prominent among which are economic depression, growing population of have-nots, widening gap between the haves and the have-nots, debt burden, rapid population growth, unemployment, war, civil strife, terrorism, violent crimes, widespread illiteracy, high mother and child mortality, economic and political fraud and diseases. In the midst of staggering inequality, the world is being propelled to globalize. Summing up the concerns of the globalizing world, Mayor (Joof, 2003) has this to say

We cannot fail to observe the increase in ‘soul sickness’ at the very heart of the most prosperous Societies and the social categories which seem best protected from misfortune. The heart itself seems prey to a curious void, indifference and passivity grow, there is an ethical desert, passions and emotions are blunted, eyes are empty and solidarity evaporates. Grey areas expand, mafias work their way into the heart of states and of financial markets, and the law of the jungle prevail. Amnesia wins - the future seems unreadable. We witness the divorce between forecast and plan; long-term vision is discredited; obsession with the short-term, with precariousness and with their tyranny of emergency situations has us in its grip and the twentieth century seems to be ending in a state of stress as we zap perpetually from crises the next. (p. 18).

As the world is globalizing economically, socially and politically, it appears inevitable
that violence cannot be left behind. Violence and fear of it now influence politics and foreign policies in the contemporary world. Fear of terrorism was said to be a strong factor in the recently held Presidential election in the U.S.A. according to some analysts. Violence and its twin sister, fear, how reign in the world, from America and Iraq, to Darfur in Sudan, Nigeria, Russia and Cheychen, Britain and the IRA, Israel and Palestine, Pakistan and India, Ivory Coast, Philippines, etc. These are notable ones. There is hardly any country free of opposition or conflict, mostly violent in contemporary history. Where there is none, the fear of it is in the air. Ironically, the prominent prescription for solution to violence is now violence. In other words, in the search for peace, man is enthroning violence above all other conflict resolution approaches and so violence is growing rather than abating, even at the interpersonal level. This is a case of ‘curing madness with madness’ as the Yoruba would say (e.g. the American-Iraqi case, Darfur, Odi in Nigeria). Although an old adage says ‘in order to have peace, prepare for war’, but how much blood is the world prepared to carry on its conscience? There has been too much bloodshed already on daily basis and many innocent lives of men, women and children. In spite of its achievements technologically, the world wears a sad face, crying for deliverance from its ambitious leaders and from human greed and selfishness. The 20th century has left a legacy of tension, dangerous trends and threats such that the 21st century is characterized by strains and stresses caused by several factors among which are “social, economic injustice, mistrust, frustration and disillusionment between nations, ethnic groups and communities that build up into overt and often violent conflicts and hostilities” (Joof, 2003, pp. 18-19).

Nigeria is part of this globalizing world and therefore cannot but be affected by all the strains and stresses referred to above apart from its own internally generated tension. Nigeria cannot be said to be at war, yet we cannot say we have peace. So the absence of war is not tantamount to peace. The absence of peace in Nigeria can be viewed from two dimensions namely physical and psychological. The former is inform of violent protests as in the case of the Niger Delta, violent crimes (e.g. armed robbery, hired killers, cultism), and violent rivalry among others. Psychologically too, Nigerians cannot be said to have peace of mind. Apart from the physical threat to life for the reasons enumerated above and more, there is also the psychological feeling of hopelessness, despondency, disillusionment and general apathy among the poor masses of this country. From private and public discussions, it appears Nigerians are very unhappy with the progress of the nation politically and economically as well as with the general insecurity. The so-called Government reforms have become nightmares for most Nigerians due to the accompanying high inflationary trend, unemployment and poverty. For most Nigerians, especially the youth, the future looks bleak. The two dimensions put together have created a situation of insecurity and the need for peace culture is very apparent more than ever before.

Ijaiya (2005) further noted then factors responsible for violent conflicts in Nigeria to include the following:

**Political factors**

Since independence, Nigeria has had its fair share of conflicts and war. There had been political conflicts among political parties notably “operation wet e” in the South West, inter ethnic conflicts in the northern part of the county which eventually culminated into the civil war from 1967-1970. Since the end of the war, Nigeria has never been completely free of politically motivated tension. There had been several coups: Gen. Murtala’s, Orkar’s, Gen. Buhari’s, Gen, Babangida’s, and Gen. Abacha’s.
During the intermittent democratic trials, peace remained elusive. The body polity is usually unnecessarily heated up by the politicians due to either personality clashes or inter-party rivalry especially for second term bid. Notable ones include the rumpus that followed the 1993 annulment of an election considered the most credible in the history of elections in Nigeria, (popularly known as June 12), the violent conflicts between rival political parties and rival groups within each party in different parts of the country. In the present democratic dispensation, new dimensions have been added to the political problems making the political terrain more dangerous and fearsome than ever before, that is the danger posed by ‘political godfatherism’ and assassination. The popular ones are Kwara, Rivers, Anambra and Oyo States where anarchy had been let loose in the process of claiming rights by ‘god fathers’ and ‘god sons’. Lives were lost and with wanton destruction of public and private property, the most recent being Awka. Unsolved murders are also on the increase: Dele Giwa, Kudirat Abiola, Pa Rewane, Chief Bole Ige, and several others.

**Ethnic and ethno-religious factors**

In the midst of all these are the ever volatile ethnic and ethno-religious conflicts in the northern part of the country (e.g. Kano, Kaduna, and Jos) but which often spread to other parts (e.g. Lagos, Enugu, Ibadan). In fact, these are better referred to as wars going by the extensive loss of life and property and the free use of dangerous weapons plus the attendant suffering in refugee camps of those who manage to survive. Examples include: (e.g. Kano, Kaduna, Jos, Ile-Modakeke, Aguileri-Umuleri, Warri). The worst aspect of this rivalry is the fear of terror it has created among the populace as they have acquired the capability of erupting anytime and anywhere. Nigerians now move from one part of the country to another for business or social visit with fear and lots of prayer. The activities of the ethnic militia in different parts of the country have contributed to the tension in no small way namely: Odua Peoples Congress (OPC), Arewa People’s Congress (APC), the Movement for the Actualisation of the Sovereign state of Biafra (MASSOB), The Bakassi Boys etc. All of them lay claim to patriotism but to their ethnic groups, not to Nigeria as a nation. It is like each ethnic group from is looking out for itself with the nation left out in the cold. Okechukwu (2003) presented a table which shows that between May 31st 1999 and May 2nd 20.03, there were 52 violent ethnic clashes in 21 States out of 36. More cases had been recorded since then in Plateau and the Niger Delta. Social violence perhaps as a fall out of the tension in the polity and possibly as a demonstration of the people’s loss of faith in the Nigerian Police and the judiciary, Nigerians also take laws in their hands. Suspected criminals, even innocent ones who are accident victims, are given instant violent punishment, sometimes burnt alive instead of reporting to the Police.

Individuals and unions settle scores the ‘motor park’ way. Any little commotion in one part of a market even in this gathering, Nigerians would take to their heels, fearing the worst. Peaceful protests often turn unexpectedly violent. These are signs that Nigerians are jittery which does not do our image any good.

The economic situation in the country is also an added dimension to the saga of fear in the country. The rising figure of poverty with the eradication of the middle class, the unfettered inflationary trend especially the petroleum pricing is creating fear and anxiety among the poor masses. All these put together make peace a scarce commodity in Nigeria.

Certain factors internal and external, remote and immediate have combined to
create this emergent culture of violence and fear and thus the urgent need for peace culture in Nigeria. Some of these factors will be highlighted here:

Internal factors:
Ethnicity - most of the conflicts in Nigeria have their roots in ethnicity. Though most of them predate the colonial era, the amalgamation of not just the northern and southern part of Nigeria but also of the various ethnic nationalities whose values and orientations are as diverse as their number, by the colonial masters had in no small measure contributed to the cycle of mistrust, misunderstanding and in some cases hatred for one another (e.g. the major tribes, Igbos, Hausa and Yorubas; Ife and Modakeke). Forty four years after independence, this sadly persists. Even today as it was before and during the colonial period, boundary disputes remain a major source of violent conflicts in many part of Nigeria. The various policies of the British colonial administration (e.g. the blind re-arrangement of the populace for the purpose of easy taxation, conscription and prevention of rebellion; northernisation of the civil service) ensured that Nigerians would face problems of identity after independence (Boer, 2001). Peter Ekeh (Boer, 2001) once wrote, Colonialism is to Africa what feudalism is to Europe. They form the historical background from which Africa and Europe advance to modernity. As such, they have determined the peculiar characteristics of modernity in each of these areas (p. 18).

Instead of ‘one nation, one destiny’, we now hear ‘one people’ or ‘one zone, one destiny’. The so called leaders fight for their tribe or zone or State or village instead of one Nigeria. It is near impossible to find a detribalized Nigerian. Most Nigerians would dissipate more energy into fighting for their tribe than for the nation. Leaders too are divided along tribal or religious lines.

Ethno-economic factor
In some of the conflicts, the combatants, though fighting for economic reasons, are divided along ethnic lines. Examples are the Lagos State Abatoir clash of 16th and 17th October 2000 which involved Hausa-Fulani who are the majority among cattle dealers and the Yorubas, the majority among cattle butchers. The clash was said to be a follow-up of ethnic clashes between the two tribes in Mile 12 market, Ketu, Sagamu and Kano (Oyedele & Akinteye, 2001). There were also similar cases in other places like the Yoruba farmers versus Fulani herdsmen in Oke-Osun, Ovo State (Ogunsanya & Popoola, 2001). Environmental degradation and the failure of the Federal Government to deal effectively with the issues at stake are the factors responsible for the volatile nature of the conflicts in the Niger Delta.

Ethno-religious factor
Nigeria is a multi-ethnic and multi-religious country. Because of accident of history, the ethnic groups happen to be divided mostly along religious lines with the Hausas predominantly Muslims due to Uthman Dan Fodio’s jihad from North Africa’ and the Igbos, mostly Christian, due to the incursion of the European Christian missions from Europe. The Yorubas are a mix of the two religions. When conflicts occur, they are easily interpreted as ethno-religious for this reason. Ethnic and religious suspicions are common grounds of conflicts in most parts of the country. The planned introduction of Sharia was the immediate cause of the Kaduna crisis.

Politics as a factor
This had been a very hot spot of conflicts in Nigeria after independence (e.g. Action Group predominant among Yorubas, the
Nigerian People's Congress among the Hausa-Fulani, the NCNC among the Igbos). Their political crises eventually led to the Nzeewu's coup in 1966. In spite of our various democratic experiments, Nigeria has not been able to put up a truly national party. Efforts to build one as opined by President Obasanjo, has always been thwarted by "political hiccups of our society" which includes political opportunism, corruption, lack of discipline and philosophical bankruptcy" (Odeniyi, 2004, p.1).

The Nigerian elites as a factor
This class of Nigerians have played significant role in the live of this country since the colonial period. The contributions of Chief Obafemi Awolowo, Sir Ahmadu Bello, Chief Nnamdi Azikiwe to name a few to education and socio-political development of this nation cannot be over emphasised. Since western education became popular here, it has produces millions for the elite class who are still contributing to the development of the nation.

Unfortunately, in spite of their achievements, the Nigerian elites, both military and civilian, cannot be absolved from blame on the present worrisome state of the nation. As noted by Albert (2001),

Nigeria transited from military dictatorship to multi-party democracy on 29 May, 1999. The country has been bedevilled by various forms of violent social conflicts since then. Thousands of people lost their lives, were maimed or displaced.... While some of the conflicts had their roots in the past historical circumstances of the communities; some others were "manufactured" by the elites, seeking to stretch the liberty inherent in the new democratic process (p. 1).

The Nigerian elites have presented themselves as a selfish, greedy and corrupt set. As leaders, they have failed to justify the trust the masses reposed in them. Many cannot see beyond their pockets.

That is why they went into politics. They openly display their ill-gotten wealth to the masses. Behind almost all violent crises, there are elites who have contributed in cash or kind or both in the name of defending their tribe or religion or for their selfish political survival. The various ethnic militias are led by elites who work their way to leadership of such organisations. Crises leaders abound in Nigeria.

Electoral frauds are either sponsored or perpetrated by them to secure undeserved victory. An example was the 2003 presidential and governorship election (Umoren, 2004). Politically, the Nigerian elites are cheaters. They use Nigerian voters for securing political power and dump them immediately after the election until another one. The elites have created leadership problem for the country. There is dearth of credible leaders and same old ones are being re-cycled and refurbished at a costly expense. With corruption everywhere, good people are not allowed to get to the top. Both past and present leaders have committed the country to perpetual slavery through the multi-nationals and debt servicing. They have left what they should do to liberate the country undone. Instead, they concentrate on the spoil of office while the masses wallow in poverty.

In addition to the refinery problem, another very significant project that could take this country from its poverty status to a prosperous nation is permanent electricity supply. Again, the leadership has so far failed to ensure that. It has serious implications for the economic development and in fact, overall development of the nation. Any Government who is able to solve these two problems permanently will be the...
'messiah' of this nation that will take her out of serfdom to the super powers.

Campus unionism
These include the activities of the student unions in various campuses and those of their lecturers' unions. From Polytechnics to Universities and Colleges of Education and sometimes secondary schools, violent conflicts have contributed to the state of anarchy associated now with our learning environment.

Cultism in particular is causing sorrow and embarrassment to concerned Nigerians. Previous lives have been lost to cultism. Sophisticated and crude weapons are used openly by students. They can attack any time and any where while other people take to their heels to avoid cross-fire.

External factors
The multi nationals as a factor
The history of this country will be incomplete without mentioning the role of the multi nationals, the IMF, the World Bank and other international companies to which the nation have become slaves to.

Some people say they rule Nigeria. Despite persistent cautions about the danger of relying on the prescriptions and doing business with these bodies, Nigeria has hardly shown any serious sign that it intends to wrestle for its integrity and independence. The Niger Delta and the role of the oil companies remains the biggest challenge to Nigeria's integrity. Nigeria, an oil-producing nation groans under debt-servicing.

The role of education in promoting peace culture in Nigeria
In this section, I intend to look at what we are doing and where we ought to do as far as education and national unity are concerned. As earlier mentioned, one of the long-term measures taken by the Federal Government to surmount the problem of ethnicity and disunity is education, both formal and informal. The latter had been through programmes like MAMSER, WAI, conferences, workshops, youth camps etc.

The formal is rooted in the national policy on education which came into being in 1977 and later revised. The overall philosophy of Nigeria as stated in the National Policy on Education (NPE)

(Federal Government, 2003) shows that Nigerian Government is fully aware of the need to foster unity and peaceful co-existence among the multi ethnic and multi-religious groups bound together as a country. It reads: to live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom, equality and justice;

Promote inter-African solidarity and world peace through understanding, (p.5).

Her philosophy of education is also based on

(a) The development of the individual into a sound and effective citizen;
(b) The full integration of the individual into the community;
(c) The provision of equal opportunities for all citizens of the country at the primary, secondary and tertiary levels both inside and outside the formal school system (NPE, 2003, p.6).

Based on this philosophy, the national goals of education include, among others, "the inculcation of national consciousness and national unity" and "the inculcation of the right type of values and attitudes for the survival of the "'individual and the Nigerian society;" (NPE, 2003, p.6).

Towards these ends, the Federal Government had since introduced many Education policies which are specially aimed at forging unity among Nigerians.
The prominent ones include:

- The establishment of two unity secondary schools in each State - to ensure that children from all States of the Federation lives and study together for a period of six years in order to promote friendship and understanding of each other.
- Quota admission system not only in Unity schools but also in the public Universities - ensures that admission is spread through all States of the Federation;
- Educationally disadvantaged states policy - is aimed at equalizing educational opportunities and fairness among all segments of the society;
- Language policy in schools - the NPE (2003) lays emphasis on local languages and encourages each child to learn a second one among the three major languages (p. 8).
- Introduction of Citizenship education in at all levels of the education system; and
- The establishment of agencies like Centre for Peace and Religious Studies in Universities.

These are sweet words on paper but what is on ground does no justice to these dreams. Today, Nigeria has failed to tap the full potentials of education to achieve peace. How then can Nigeria use education to promote peace culture? War begins in the mind and ends when the mind is willing. So the focus should be on how to transform Nigerians' perception through education.

Education has been used for positive and clandestine ends, but what should it be? This is the ultimate question.

The Challenges
Among many other challenges, the following readily present themselves.

1. Under Funding
Under funding has created a lot of tension and fuelled many crises in the system, resulting to student unrest and strikes by teachers at all levels. This has also affected teacher supply and development which has led to failing standards.

2. Lack of adequate Citizenship Education
The current system of education is focused on science and technology but weak in citizenship education, yet the objective is not achieved. History as a subject was moved to the senior secondary school level. Only few students offer it. The effect is that not many young Nigerians know their country's history. How can they identify with it? How will they know that Nigeria had been subjected to European slavery before and so should fight any neo-colonialism attempt? A study of Nigeria's history is part of citizenship education and should be a compulsory subject in our schools. Social Studies cannot quite capture everything we need to know. Students hardly take it serious.

3. Religious ethnic base for Schools
The Federal Government is also encouraging more private participation in
education in order to improve access to education. However, the encouragement of schools and universities along religious lines may not do the country any good as far as national unity is concerned. We may not even solve the problem of morality. Loyalty may now be to the church or religion instead of the state as the institutions produce Muslims, Anglicans, Baptists, and Catholics etc instead of Nigerians. There is therefore a need to strengthen the teaching of citizenship education in theory and practice along with the other subjects. It is necessary for the development of our nascent democracy. When Nigerians are made to feel proud of Nigeria, every other thing will fall into place.

4. Inadequate Information Communication Technology (ICT) base
In addition, unless something dramatic happens, the picture now is that the challenge of the 21st century will be mainly on knowledge economy (Okebukola, 2004) and a nation's class may be judged by the level of its ICT development. Right now Nigeria is not where Ghana or India is; she is just starting in spite of her resources. The school curriculum at all levels should be given all the necessary teeth to make ICT a priority as a big field for job creation.

5. General Mis-management
The greatest problem of the educational system is mismanagement of funds, teacher supply, admission, examination, facilities, leadership, time etc. Accountability is poor among teachers, students, school managers. Government, examination bodies and parents (Ijaiya, 2003). In fact, morality is low in the system. Automatic promotion, special admission, commercialization of education, corruption, etc are killing the system assuming there is one because Nigerians are good at flaunting rules and regulations.

There is ample evidence that there are too many fake JAMB results around and wrong students are getting into the tertiary institutions. Teachers are becoming poor exemplars to their students. For education to work forlasting peace, sanity must be restored to the system so that people can have confidence in the products and their certificates. Accountability must be clearly worked into the educational system and enforced.

The way forward
Education of the populace by way of deliberate policies to enhance the culture of peace in educational institutions comes top of the table as one of thinks of a way forward. The present 6-3-3-4 or rather 6-6-4 system of education though good or paper has been poorly implemented. As a policy it is overdue for evaluation and review vis-à-vis its objectives. There is therefore need for another national curriculum conference that will take a holistic appraisal of the system and recommend a more manageable system for the country which would include the tenets of peace education.

Appointment of heads of institution is based on experience and merit rather than ethnicity, political affiliations and right connection. The welfare of both staffs and students should not be neglected as it often spells doom for educational institutions.

Efforts be made communication network among staff and students and voluntary organs in school organizations as a way of enhancing peace in order to achieve a culture of peace.

Conclusion
In this paper we have discussed the concept of peace, the culture of peace and the emerging culture of violence and tried to evaluate the role of education in enhancing peace, peace culture in our educational institutions pointing out the
challenges and tried to draw a conclusion. The society needs to be transformed in order to develop peace culture and proper education is ultimately needed. The present education system need total overhauling tilted towards the promotion of peace culture in the country.

References


