

EDUCATION AS A TOOL FOR PEACEBUILDING IN CONFLICT-AFFECTED SOCIETIES

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ABSTRACT

Education can foster reconciliation, social cohesion, and sustainable development in conflict-affected cultures, according to this study. The qualitative research uses secondary data from scholarly publications, governmental papers, and institutional documents. The study uses Social Learning Theory and Conflict Transformation Theory to examine how education might promote peace through value reorientation, skill acquisition, and civic involvement. In post-conflict settings, education prevents and transforms. It fosters tolerance, reconnects separated communities, and teaches nonviolent conflict resolution. Peace principles must be integrated into formal and informal learning systems through peace-oriented curricula, inclusive education policies, and teacher training. However, limited finance, political interference, bad infrastructure, and a lack of competent instructors sometimes hinder education's peace-promoting effects. When inclusive, context-sensitive, and aligned with national peacebuilding objectives, education drives sustainable peace, according to the study. It advises governments, legislators, and international organizations to improve peace education curricula, teacher training, equal access to quality education, and school psychosocial support. The data shows that investing in education is essential to conflict avoidance, country stability, and global peacebuilding.

Keywords: Education, Peacebuilding, Conflict, Social Cohesion, Reconciliation.

Introduction

Education is widely recognized as a fundamental catalyst for peace, stability, and sustainable development, especially in nations transitioning from conflict. In areas ravaged by war, ethnic violence, and political instability, education serves not merely as a conduit for knowledge acquisition but also as a vehicle for healing, reconciliation, and societal rebuilding (UNESCO, 2015). Violent conflicts frequently result in the devastation of infrastructure, the displacement of populations, and the erosion of social trust, rendering communities susceptible and disjointed. In these situations, education can help reconstruct social networks, restore dignity, and encourage people to live together peacefully (Novelli & Smith, 2011).

The connection between education and peacebuilding is based on the idea that education can change things and stop bad things from happening. Education fosters the development of

peaceful attitudes and behaviors by imparting ideals such as tolerance, mutual respect, human rights, and democratic involvement (Davies, 2004). Education can help reduce the core causes of conflict, like inequality, marginalization, and ignorance, by fostering social justice and economic empowerment when it is given to everyone fairly and equally. On the other hand, a lack of good education or biased and exclusive educational institutions can make divisions worse, keep prejudice going, and cause cycles of violence (Bush & Saltarelli, 2000). In many countries plagued by conflict, schools and colleges become places where things are destroyed and changed. For instance, education was seen as an important part of healing and bringing the country back together following the Rwandan genocide in 1994. After the genocide, Rwanda's reforms focused on peace education, civic learning, and history classes that encourage national identification and unity instead of ethnic differences (Dupuy, 2008). In Sierra Leone, at the end of its brutal civil war in 2002, the government and foreign organizations included education in programs to help child soldiers and young people affected by the war get back on their feet (UNICEF, 2013). These programs show how important education is for building resilience and helping people rejoin society after a war.

But education doesn't always lead to peacebuilding. The rules, content, and delivery methods that make up the education system have a big impact on it. Bush and Saltarelli (2000) say that education may be both a "tool for peace" and a "weapon of war." When curriculum perpetuate stereotypes, language policies marginalize minority groups, or access to education is inequitable, education can reinforce social structures and justify oppression. Peacebuilding education necessitates a purposeful, inclusive, and contextually aware methodology that recognizes local histories, cultures, and power relations (Smith, 2010).

Peace education, as a distinct methodology, emphasizes the development of learners' competencies in conflict resolution, critical analysis, empathy, and intercultural communication. Peace education fosters interactive learning environments, facilitating students' comprehension of the significance of collaboration and nonviolence in resolving conflicts (Harris & Morrison, 2013). In addition, adding peace education to both official and informal institutions helps turn schools into safe places where kids can learn social skills and build mental strength. These skills are important for both personal growth and the creation of peaceful, harmonious communities.

The global policy framework also makes it clear how important education is for fostering peace. The United Nations' Sustainable Development Goal 4 (SDG 4) calls for everyone to have access to high-quality, fair education and lifelong learning opportunities. This is because education is key to reaching other development objectives. SDG 16 also calls for robust institutions, access to justice, and peaceful, welcoming societies. The connection between these two goals shows how important education is for promoting peace and stopping future conflicts (UNDP, 2016). As a result, international groups like UNESCO, UNICEF, and the World Bank have made education a top priority in their initiatives for creating peace and rebuilding after conflict.

Education also helps promote peace by dealing with the economic and mental aspects of healing after a conflict. Getting an education makes it easier to find a job, lowers poverty, and encourages people to get involved in their communities. All of these things together make it less likely that people will go back to war (World Bank, 2018). In terms of mental health,

schools give kids and teens who have been traumatized by violence a sense of normalcy, safety, and hope. Education can thus function as both a preventive and rehabilitative instrument, facilitating the shift of society from fragility to stability.

In nutshell, education is an important part of building peace in cultures that have been damaged by violence because it gives people power, brings people together, and encourages development that includes everyone. For education to realize its revolutionary potential, it must be deliberately structured to be egalitarian, contextually pertinent, and culturally attuned. A conflict-sensitive education system ought to incorporate principles of peace education, guarantee accessibility for marginalized groups, and engage communities in the construction of the curriculum. This study aims to investigate the effective utilization of education as a mechanism for peacebuilding in conflict-affected countries, emphasizing its transformative potential, the problems encountered, and its long-term ramifications for sustainable peace and development.

Statement of the Problem

Wars and civil unrest continue to damage communities, especially in developing nations, leaving severe social, economic, and psychological scars. These conflicts disrupt education, ruin school infrastructure, displace teachers and students, and promote fear and mistrust (UNESCO, 2015). As a result, millions of conflict-affected children and youth are denied schooling and subjected to violence, trauma, and hopelessness. Beyond restoring schools, post-conflict civilizations must rebuild morality and society. Thus, education is increasingly seen as a peacebuilding and social transformation instrument as well as a development tool (Novelli & Smith, 2011).

Education can foster peace, but many conflict-affected education systems are unprepared to do so. Educational curricula are often politically prejudiced, racially divided, or historically skewed, promoting prejudice and animosity (Bush & Saltarelli, 2000). Inequality in education based on gender, race, religion, or socioeconomic class fuels social conflicts and marginalization. Education can cause war in South Sudan, Afghanistan, and Nigeria due to these inequities (Smith, 2010). Education's form and delivery can either reduce or intensify violence, highlighting the complex relationship between education and conflict.

Peace education and conflict-sensitive approaches are not integrated into formal and non-formal education systems, another major issue. Peace education programmes are often absent, poorly administered, or short-term interventions rather than long-term societal reforms in post-conflict cultures (Harris & Morrison, 2013). Lack of institutional structures inhibits peace education's impact and sustainability. Teachers, who teach peacebuilding values, are often unprepared to handle pain, reconciliation, and diversity (Dupuy, 2008). Therefore, schools fail to become safe and inclusive healing and conversation environments.

Education policy and peacebuilding initiatives are often unrelated. Post-conflict reconstruction often prioritizes physical restoration above learners' psychosocial needs, ignoring education's role in forming attitudes, identities, and social relations (Davies, 2004). International organizations and national governments have invested much in educational infrastructure, but peacebuilding ideas are not fully integrated into educational curriculum

and practice. Education must address cultural, historical, and political conflict to achieve long-term peace and social cohesion (UNDP, 2016).

This study addresses the lack of awareness and systematic use of education for peacebuilding in conflict-affected cultures. Education may promote tolerance, inclusivity, and mutual respect, but many post-conflict educational institutions fail to do so. Restructuring education to promote reconciliation, civic engagement, and sustainable peace is urgent. This study examines the role, challenges, and opportunities of education for peacebuilding in post-conflict nations.

Theoretical Foundations: Linking Education and Peacebuilding

The conceptual link between education and peacebuilding is significantly informed by peace studies, conflict transformation, and critical pedagogy. Academics such as Johan Galtung (1990) differentiate between negative peace, characterized by the absence of direct violence, and positive peace, defined by the existence of social justice, equality, and harmonious connections. Education fosters constructive peace by cultivating attitudes, beliefs, and social frameworks that encourage collaboration and reciprocal comprehension. In civilizations impacted by conflict, education is regarded as a social tool capable of moving individuals and entire communities towards lasting peace (Davies, 2004).

John Paul Lederach's (1997) theory of conflict transformation also offers a pertinent perspective. He contends that peacebuilding beyond the mere cessation of conflict; it involves the transformation of the relationships and social structures that perpetuate it. So, education is a long-term process of making people more human by teaching them to be more understanding, tolerant, and able to talk to each other in a positive way across lines of antagonism. Education cultivates the social capital essential for reconciliation by imparting collective civic values and promoting participatory learning (Smith, 2010).

The human capital and human development theories also say that education promotes peace by lowering poverty and unemployment, which are two of the main causes of conflict (World Bank, 2018). People are less likely to join violent or extremist groups when they learn new skills, read and write, and can find work. Paulo Freire's (1970) critical pedagogy introduces an additional aspect, asserting that education must empower the marginalized to engage in critical reflection on their social conditions and confront injustice via conversation and action. This transformative learning gives people the tools they need to fight against structural violence and inequality, which helps bring about peace via social justice.

The Dual Nature of Education: Tool for Peace or Source of Conflict

Education can foster peace; nevertheless, literature continually cautions that it may also exacerbate conflict. Bush and Saltarelli (2000) famously call this dilemma "the two faces of education." When used to push ideological indoctrination, ethnic superiority, or exclusion, education can become a weapon of war. For instance, in Rwanda before the genocide in 1994, school curricula focused on ethnic differences that made the divide between Hutus and Tutsis even worse, which led to more violence and discrimination (Dupuy, 2008). In Nigeria, colonial and postwar education practices have sometimes made regional and religious inequities worse, making the North-South divide even more tense (Nwosu, 2015).

Conversely, accessible and equal education can function as an instrument for peace. Education fosters social cohesiveness and equal opportunity by granting access to all groups, irrespective of ethnicity, gender, or religion. When the curriculum focuses on shared national identity, civic duty, and human rights, it promotes peaceful coexistence (Davies, 2004). Consequently, the design, objectives, and execution of educational institutions are pivotal factors in determining whether education alleviates or exacerbates conflict.

Peace Education: A Conceptual Overview

Peace education is a key part of the larger goal of educating people to achieve peace. Harris and Morrison (2013) characterize it as the process of fostering the knowledge, skills, attitudes, and values essential for conflict prevention and the establishment of a culture of peace. It aims to foster empathy, tolerance, respect for diversity, and critical thinking. Peace education usually includes activities that require people to work together, like mediation exercises, telling stories, and doing community service.

UNESCO (2015) says that peace education can happen in both formal settings, like schools and colleges, and informal settings, including community workshops, youth forums, and media campaigns. Formal peace education includes things like human rights, being a global citizen, and how to solve conflicts in the classroom. Non-formal methods help fill in the gaps left by formal institutions by reaching out to refugees, underprivileged groups, and youth who are not in school.

Peace education has been included in national policies and school curriculums in places like Rwanda, Sierra Leone, and South Sudan that have been touched by war. For instance, UNICEF (2013) helped peace groups and community learning centers in Sierra Leone that helped young people who had been touched by war get along with each other. Rwanda's civic education curriculum also encourages solidarity, forgiveness, and a sense of national identity. These programs show how education can help people trust each other again after a quarrel.

Education for Reconciliation and Social Cohesion

Social cohesiveness, which is the level of solidarity and connection between groups in society, is important for developing peace (Novelli & Smith, 2011). Education is a key part of building social cohesiveness because it encourages stories that include everyone and equitable involvement. In nations emerging from violence, curriculum reform serves as a vital instrument for transforming historical memory and promoting reconciliation.

Davies (2004) stresses that inclusive education should not only teach tolerance but also deal with systemic imbalances that cause anger. Consequently, curriculum reform should prioritize equitable historical narratives, civic principles, and democratic participation. In South Africa, post-apartheid education reform incorporated life orientation and human rights education to combat racial segregation and foster unity (Johnson, 2012).

Training teachers is also important for bringing people back together. Teachers are typically role models and leaders in their communities, yet many are not ready to talk about delicate topics like identity, trauma, or injustice (Dupuy, 2008). So, it's important for teachers to have programs that help them grow their skills so that classrooms can be safe places for conversation and respect.

Empirical Studies and Global Experiences

Empirical data substantiates the assertion that education facilitates peacebuilding, however it simultaneously uncovers intricate difficulties. Peace education in Sierra Leone enhanced young knowledge of human rights and civic responsibilities, however measuring long-term behavioral change proved challenging (UNICEF, 2013). Education initiatives for former child soldiers in Northern Uganda enhanced their psychosocial well-being and diminished stigmatization (Ager et al., 2011).

Girls' education programs in Afghanistan and Pakistan have been connected to less radicalization and violence against women (UNDP, 2016). In Colombia, education initiatives that focus on civic engagement have also helped ex-combatants reintegrate and brought people together in communities that have been through decades of armed violence (World Bank, 2018).

The Boko Haram insurgency in Nigeria, on the other hand, shows how bad it can be when you don't pay attention to education. The group's name, which means "Western education is forbidden," shows how deeply people don't trust formal education institutions that they see as foreign and unfair (Agbibo, 2015). This shows how education that is unfair or not useful can cause problems instead of peace. So, education that is sensitive to conflict and appropriate to the situation is still very important.

Challenges in Using Education for Peacebuilding

Even if education has the power to change things, employing it to generate peace is not without its problems. First, political interference with curricula typically changes the goals of education. Governments may advocate for nationalist ideas that exclude minority perspectives, thereby impeding reconciliation (Bush & Saltarelli, 2000). Second, unequal access to school still keeps girls and ethnic minorities, who are already on the outside, from getting an education. Third, a lack of resources, especially in nations that have just come out of war, makes it hard to train teachers, repair infrastructure, and change the curriculum.

Moreover, short-term donor-driven initiatives often prevail in post-conflict settings, lacking sustainability after the cessation of international assistance (Harris & Morrison, 2013). Another obstacle is the complexity of assessment; although numerous research record immediate improvements in knowledge and attitudes, few offer longitudinal data demonstrating enduring behavioral change or less aggression (Novelli & Smith, 2011). Lastly, schools often don't deal with the psychological trauma of fighting, which makes it harder to study and get along with others. Education cannot fully help to healing without psychosocial assistance.

Theoretical Framework

The theoretical framework provides the intellectual foundation upon which this study on education as a tool for peacebuilding in conflict-affected societies is anchored. It identifies the relevant theories that explain the role of education in shaping human behavior, transforming conflict dynamics, and fostering sustainable peace. This study draws upon three key theoretical perspectives: Social Learning Theory, and Conflict Transformation Theory. Together, these theories provide a multidimensional understanding of how education can serve as both a preventive and transformative instrument in societies recovering from conflict.

Social Learning Theory

Albert Bandura's Social Learning Theory (1977) gives us a behavioral and psychological basis for understanding how education might help establish peace. The theory posits that individuals acquire knowledge through the observation of others and the emulation of their behaviors, attitudes, and emotional responses. In civilizations impacted by conflict, where cycles of violence are frequently transmitted over generations, education can function as a corrective mechanism by creating circumstances in which learners can observe and assimilate peaceful and cooperative behaviors.

Salomon and Nevo (2002) assert that schools can function as microcosms of harmonious societies, wherein students from various ethnic, religious, or political backgrounds engage with one another under common principles of tolerance and respect. Structured peace education can teach kids and teens how to resolve conflicts, have empathy, and respect human rights. In this context, teachers are very important as social learning agents because they show students how to get along with others and how to handle disagreement peacefully (Harris & Morrison, 2013).

Social Learning Theory is particularly pertinent as numerous disputes are socially acquired behaviors, originating from prejudice, stereotyping, and cultural assumptions of superiority. Education offers an alternative narrative by presenting students with inclusive material, many viewpoints, and collaborative learning frameworks. Moreover, peer learning and collaborative activities in educational environments strengthen collective experiences that surpass ethnic or ideological boundaries. Consequently, when educational institutions intentionally foster good social learning, they aid in disrupting the intergenerational perpetuation of violence and establishing a basis for a culture of peace (Davies, 2004).

Conflict Transformation Theory

John Paul Lederach's Conflict Transformation Theory (1995, 1997) broadens the conversation from only resolving conflict to changing the social, structural, and relational patterns that keep it going. Lederach contends that peacebuilding necessitates more than the mere resolution of present conflicts; it involves the confrontation of the fundamental roots of injustice, exclusion, and inequality that sustain violence. Within this theoretical framework, education is perceived as a transformative agent that reconfigures relationships, mindsets, and societal institutions to promote enduring peace.

Education can be a key part of changing conflicts by encouraging critical thinking, conversation, and understanding between groups that were once at odds with each other because of war or discrimination. Lederach (1997) posits that education focusing on civic duty, intercultural comprehension, and participatory learning might enable individuals to serve as peacebuilders within their communities. When schools teach things like human rights, social justice, and reconciliation together, they help "build the moral imagination," which is the ability to see and make relationships that go beyond violence.

Moreover, conflict transformation theory corresponds with the tenets of peace education, which promotes curriculum that encompass the emotional, ethical, and social aspects of conflict (Harris & Morrison, 2013). In this sense, education is not just a way to learn things; it is also a way to make people who can empathize, negotiate, and participate in a positive way.

Education helps societies go from negative peace (no violence) to positive peace (justice and equality) by teaching young people these ideals.

Methodology

This research employed a qualitative design, utilizing secondary data collection and analysis methods. The qualitative approach is suitable as it offers a comprehensive understanding of the intricate social, political, and educational aspects of peacebuilding in societies affected by conflict. Creswell (2014) elucidates that qualitative research is valuable for examining human experiences, perceptions, and the meanings associated with phenomena that resist straightforward quantification. The secondary method enables the researcher to analyze existing scholarly works, institutional reports, and documented case studies to gain insights into the role of education in promoting peace and reconciliation.

The research utilizes solely secondary data, defined as information previously gathered, published, or documented by other researchers, organizations, and institutions. Johnston (2017) identifies secondary data sources as encompassing academic journal articles, books, policy documents, reports from international organizations such as UNESCO, UNICEF, and UNDP, as well as publications from governmental and non-governmental entities. This research utilized materials from credible, peer-reviewed sources that concentrate on education, peacebuilding, post-conflict reconstruction, and development studies.

The selection of secondary data was influenced by its accessibility and reliability. Secondary data offer a comprehensive and comparative analysis of the utilization of education as a peacebuilding instrument in diverse conflict-affected contexts, including Nigeria, South Sudan, Afghanistan, and Rwanda. These data sources provide longitudinal insights that primary data may not readily capture, facilitating a more profound comprehension of patterns and the evolution of policy over time.

Data were systematically collected via a desk-based review of pertinent literature. Scholarly materials were located using academic databases including Google Scholar, JSTOR, ResearchGate, and ScienceDirect. The search terms comprised “education and peacebuilding,” “post-conflict reconstruction,” “peace education,” “conflict transformation through education,” and “education policy in conflict zones.” The inclusion criteria emphasized studies published from 2000 to 2025, thereby ensuring relevance to the post-Cold War and 21st-century peacebuilding context.

Documents and reports from international organizations, including UNESCO (2015), UNDP (2016), and UNICEF (2017), were reviewed due to their recognized authority and engagement in educational reconstruction and peace promotion efforts. Documents were evaluated for relevance, authenticity, and accuracy to ensure the validity of the research findings.

Discussion of Findings

This study found through a comprehensive literature and report review that education is crucial and multifaceted to peacebuilding in conflict-affected societies. The analysis shows that education transforms society and promotes reconciliation, inclusion, and sustainable development. The data analysis revealed important themes that guide the findings discussion.

Education is essential for social cohesion and healing in post-conflict nations, according to the study. Bush and Saltarelli (2000) say education can deepen divides or foster unity depending on its framework. Education systems that promote shared values and identity can bridge ethnic, religious, and cultural divisions when designed well. Post-genocide Rwandan educational reforms emphasised national unity, mutual respect, and human rights in peace education and civic studies (King, 2014).

Smith (2010) claims that inclusive education fosters communication and understanding amongst previously divided groups. Schools are microcosms of society where diverse students interact and acquire tolerance. Peace-oriented curricula change attitudes, decrease prejudice, and foster healing. Conflict-sensitive education helps repair damaged societies and avoid bloodshed.

The study indicated that peace education in formal and non-formal curricula greatly aids peacebuilding. Peace education teaches conflict resolution, negotiation, empathy, and human rights (Harris & Morrison, 2013). The research also found that peace education is marginalized or inconsistent in many conflict-affected countries. Davies (2004) emphasizes that education systems generally concentrate national tests and academic success over social learning and value development, limiting its transformative potential.

However, successful models exist. Post-war schooling in Northern Uganda included trauma healing and psychosocial support to help children cope with conflict (McCandless, 2011). Ex-child soldiers in Sierra Leone have reintegrated into society through UNICEF-supported civic and peace education initiatives (UNICEF, 2017). These examples show how peacebuilding curriculum reform may make schools safe for learning, reconciliation, and social reconstruction.

Another finding is that teachers are crucial to peacebuilding through education. Teachers are moral guides and role models for students, especially in post-violence society. Davies (2010) states that conflict-sensitive pedagogy and inclusive classroom practices can minimize school prejudice and discrimination. The literature demonstrates that war-affected teachers generally lack training to address trauma, ethnic conflict, and reconciliation (Dupuy, 2008).

The study also indicated that UNESCO and UNDP-supported teacher capacity-building programs improved classroom management and non-violent communication. When instructors are empowered to teach tolerance, discourse, and diversity, they prevent hate narratives and encourage student respect and cohabitation. Thus, teacher education is essential to education systems' peacebuilding potential.

Education is strongly linked to economic stability, which is crucial for peacebuilding. According to Becker (1964) and Schultz (1961) in Human Capital Theory, education increases employability and productivity, lowering poverty and inequality, two main causes of conflict. Education has helped reestablish livelihoods and provide alternatives for youngsters who might otherwise turn to violence in many post-conflict circumstances.

UNDP (2016) says that vocational and technical education programs in Afghanistan and South Sudan have enabled ex-combatants find sustainable work. In unstable states, adolescent

employment initiatives linked to education reduced violence, according to Barakat et al. (2013). Thus, education promotes societal ideals and economic opportunities that sustain stability, encouraging peacebuilding.

Despite its potential, the study discovered significant barriers to education for peacebuilding. Funding, politicization, access, and long-term policy commitment are issues. Bush and Saltarelli (2000) warn that education can be a “double-edged sword” when it fosters ethnic differences, marginalizes communities, or promotes biased historical narratives.

In many conflict-affected societies, education is underfunded due to infrastructural damage, teacher shortages, and insufficient learning materials (UNESCO, 2015). Girls face larger educational challenges in precarious circumstances. Education's peacebuilding function is limited and uneven without addressing these fundamental issues.

The findings conclude that education transforms conflict, not merely resolves it. Education changes violence-sustaining relationships, attitudes, and structures, according to Lederach (1997). Education promotes empathy, social fairness, and democratic involvement, empowering community peacebuilders. Schools in Bosnia and Herzegovina have promoted discussion and multicultural understanding to assist communities get past historical grievances (Lederach, 1997).

Conclusion

This study studied how education may promote peace in conflict-torn communities. The research found that education can promote peace, reconciliation, and sustainable development using secondary data from scholarly articles, institutional reports, and case studies. When correctly constructed, education fosters tolerance, empathy, discourse, and social cohesion beyond academic learning.

Education helps foster peace in many ways. First, it addresses conflict's psychological and emotional wounds to enable social restoration. Education restores trust in divided communities through inclusive and equitable access. Second, peace-oriented curricula and teacher training programs encourage nonviolent problem-solving and shared humanity. Third, education empowers the economy, reducing unemployment and poverty—two structural causes of conflict. Finally, education helps cultures progress from violence to peace and justice.

The study also found substantial barriers to education's peacebuilding potential. Poor funding, policy execution, partisanship, teacher preparation, and unequal access to excellent education, especially for underprivileged groups and girls, are among these. Education in peacebuilding succeeds when it is inclusive, context-specific, and integrated into national peace and development objectives, according to study.

Conflict-affected societies benefit from education's prevention and transformation. Education with human rights and social justice values rebuilds peace's moral and social foundations as well as physical infrastructure. Thus, post-conflict rehabilitation and peacebuilding should prioritize education.

Recommendations

Based on the findings and conclusions of this study, the following recommendations are proposed for policymakers, educators, international organizations, and community stakeholders:

1. Governments in cultures afflicted by war should make peace education a part of all levels of learning. This means adding topics like tolerance, human rights, discourse, empathy, and conflict resolution to the national curriculum. Ministries of education ought to partner with peacebuilding specialists to create culturally pertinent educational resources that accurately represent local settings and histories while avoiding the reinforcement of divisions.
2. Teachers are the main people who can help promote peace through education. Consequently, pre-service and in-service teacher training programs must integrate conflict-sensitive pedagogy, classroom management, and trauma-informed instructional strategies. Teachers should also have the tools they need to talk about peace, diversity, and reconciliation in a way that is open and safe for everyone.
3. Everyone should have access to a good education, and it shouldn't be based on race or gender. Governments and development partners should put those who are on the fringes, such as displaced people, orphans, ex-combatants, and girls, at the top of their list when making strategies to help students get back on track. Lessening educational inequality helps stop anger and social exclusion, which are two of the main causes of repeated conflict.
4. Education should not be the only way to achieve peace. Community involvement ensures that education reflects the beliefs and ambitions of local people. Setting up peace committees in schools and communities can help bring together teachers, parents, and local leaders, and it can also encourage everyone to take part in peace education programs.
5. Vocational and technical education programs should be broadened to equip children with marketable skills and enduring employment prospects. By connecting education to economic empowerment, nations may deal with the root causes of violence, like poverty, unemployment, and inequality. Governments and NGOs ought to work together to create skill-based training that meets the needs of the local job market.

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