

AN EXAMINATION OF THE KNOWLEDGE,
ATTITUDE, AND PERCEPTION OF OBAFEMI
AWOLOWO UNIVERSITY UNDERGRADUATES
ON PEACE, PEACE EDUCATION AND CULTURE
OF PEACE

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Abstract

The paper assessed the knowledge of Obafemi Awolowo University undergraduates on peace, peace education and the culture of peace. It examined their attitude towards peace, learning of peace education and culture of peace and determined the students' perception of the relevance of the peace education and culture of peace to university education. The study's population included all 23, 861 undergraduates enrolled across the thirteen faculties in the in the university. A sample of 361 (137 female and 224 male), was selected using multi-staged cluster sampling. A standardized questionnaire – Peace, Peace Education, and Culture of Peace Assessment Questionnaire (PECPAQ) – was used in data collection. Data were analyzed using descriptive statistical tools. Results show that 92.2% (94.4 % female and 91.5% male) of the participants have heard of peace, 23.6% (8% female and 33% male) and 17.5%

(11.7% female and 20.9% male) have knowledge of Peace Education and Culture of Peace respectively. Participants reported a positive attitude to peace with an arithmetic mean of 4.3 on a scale ranging from -6 to + 6. . Participants reported 43% and 51.2% desire to learn themes of Peace Education and culture of peace respectively. Human Rights Education/Human Rights is the most popular theme participants reported to learn. Participants agree that Peace Education is relevant to University Education, reporting 3.2 score on a relevance perception scale ranging from -6 to + 6. Male participants reported 52%, while female reported 45% perception of relevance.

Keywords: peace, peace education, culture of peace

Introduction

Peace is multidimensional, elusive, and has always been and continues to be a desired goal for individuals, groups, cultures and societies (Danesh, 2006; Akinyoade, 2010). Danesh (2006), in the Integrative Theory of Peace (ITP) submits that ‘...peace is, at once, a psychological, social, political, ethical and spiritual state with its expressions in intrapersonal, interpersonal, intergroup, international, and global areas of human life.’ Peace is multidimensional because it exists on the intrapersonal, interpersonal, intergroup and international levels. Peace has thus been described relative to these dimensions and other terms. It is not uncommon to hear people describe intrapersonal peace, interpersonal peace, intergroup peace, societal peace, international peace, environmental peace, positive peace, and negative peace (Akinyoade, 2010). Defining peace at the intrapersonal level, it is a state of harmony or the absence of hostility, a non-violent way of life, state of quiet or tranquillity – an absence of agitation or disturbance. Peace within, inner peace, is ‘a state of mind, body and mostly soul, a peace within ourselves’. Peace within is described by Sevi Regis (n.d) as a: “state or condition of restfulness, harmony, balance, equilibrium, longevity, justice, resolution, timelessness, contentment, freedom, and fulfilment, either individually or

simultaneously present, in such a way that it overcomes, demolishes, banisters, and/or replaces everything that opposes it” (cited in Michael, 2009, p 130). This peace is non-dependent on any external object or situation—time, place or people. It is a peace that could be experienced even at war front. It is important that an individual knows how to attain this level of peace in her bid to be empowered for a culture of peace.

Peace has also been conceptualized as a relationship between two or more individuals or groups, any people, a relationship characterized by respect, justice and goodwill. A relationship characterized by mutual awareness, recognition, understanding and appreciation of others’ (individuals, people’s or parties’) needs, rights, and aspirations; coupled with a willingness to shift ground and make compromises to accommodate the fulfilment of these needs and aspirations and the exercise of these rights, without ultimately jeopardizing one’s own peace. (Akinyoade, in press) This peace emanates from a relationship that recognizes and makes adequate room for others in the pursuit of their happiness, satisfaction and fulfilment in life. It characterizes a mutually-reinforcing, mutually-trusting, mutually-improving and mutually enhancing relationship between and/or among individuals or groups. As a state of affairs in and/or after violence, peace is a mutual effort by all parties (previously involved in a conflict or violence and those interested in ending the conflicts and building peace among them) at creating an environment where hostility and further violence could no longer flourish. It includes conscious and concerted effort by all members of the society, especially those directly involved in and affected by the conflict and others (government, Non-Government Organisations, Community Based Organisations, the international community) at ensuring that structures and processes supporting violence are deconstructed and structures and processes supporting peace are constructed in the minds of people and the society. This is to ensure that violence does not arise again.

Peace education, like peace, is an elusive concept (Danesh, 2006). Scholars have underscored the aim and importance of peace education. for instance, Betty Reardon, a notable peace education scholar, says, “The ultimate goal of peace education is the formation

of responsible, committed, and caring citizens who have integrated the values into everyday life and acquired the skills to advocate for them” and Coleman McCarthy also says “Unless we teach children peace, someone else will teach them violence” Fountain (1999) submits that

Peace education in UNICEF refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level (p. 1).

The main themes or elements of peace education are: Education for peace (E4P), Critical peace education (CPE), Disarmament education (DE) Human rights education (HRE), Global citizenship education, (GCE) Multicultural education (ME), Gender and peace education (GPE), Environmental education (EE), Conflict resolution education (CRE), and Futures education (FE). Peace Education has been recognized as a vehicle for learning about peace and achieving a culture of peace.

The UNESCO while previously defining a culture of peace in the draft submitted to the UN General Assembly, put it as consisting of the set of values, attitudes, traditions, modes of behaviour and ways of life that reflect [active] and inspire [proactive]: respect for life, for human beings and their rights; rejection of violence in all its forms; recognition of the equal rights and opportunities of women and men; recognition of the right of everyone to freedom of expression, opinion and information; attachment to principles of democracy, freedom, justice, tolerance, solidarity, pluralism, acceptance of differences and understanding between nations, between ethnic groups, and between individuals; commitment to a caring society which protects the rights of those who are weak through sustained, long-term action for human-centred, mutually supportive development (Akinyoade, in press). The Culture of Peace,

as defined by the United Nations, is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations (UN Resolutions A/RES/52/13: Culture of Peace and A/RES/53/243, Declaration and Programme of Action on a Culture of Peace) (Akinyoadé, in press) Themes or elements of culture of peace are Education for a culture of peace (E4CP), Understanding, tolerance and solidarity (UTS), Democratic participation (DP), Free flow of information (FFI), Disarmament (D) Human rights (HR), Sustainable development (SD), Equality of women and men (EWM) Supporting participatory communication and the free flow of information and knowledge (SPCFFI) Living with justice and compassion (LWJC), Cultivating inner peace (CIP), and Living in harmony with the earth (LHWE).

Peace and unity are two of the core values of the Nigerian nation expressed in its national anthem and pledge. As a divided and plural society, it is not surprising that Nigeria calls for these values. The Integrative Theory of Peace (ITP) '...holds that all human states of being, including peace, are the outcome of the main human cognitive (knowing), emotive (loving) and conative (choosing) capacities (Danesh, 1997; Huitt, 1999a, b) which, together, determine the nature of our worldview.' (Cited in Danesh, 2006) This underscores the critical linkage between peace education and cultivating a culture of peace. The ultimate goal of peace education, therefore, is to build students' capacity for peace and a culture of peace. In realization of this fact, the Nigerian Government, in 2004, mandated all Nigerian Universities to include Peace Education as a compulsory course for all Nigerian undergraduates. This informed the inclusion of Peace and Conflict Resolution in the National Universities Commission's Benchmark Minimum Academic Standards for Undergraduate Programmes in Nigerian Universities.

By building the capacity of its citizenry for a culture of peace, Nigeria will be better able to manage the inherent tensions its pluralism—ethnic, religious, linguistic, political, social, and economic in a nonviolent way. Thus peace education in university education curricular is intended to inform a paradigm shift from the mutual

suspicious and adversarial relationships characterizing intergroup relations in Nigeria. Through peace education, therefore, Nigerian universities will produce graduates with capacities for a culture of peace and for building a peaceful society in the face of inherent contradictions. This initiative, therefore, will reposition the Nigerian university education for greater relevance for the Nigerian society.

In spite of the government's initiative on peace education, many government universities, including Obafemi Awolowo University is yet to comply with this directive. The reasons for non-compliance are yet to be investigated. In fact, empirical studies and extant literature on peace education in the Nigerian higher institutions are very scanty. Most of the few available works have been based on conjectures and opinions of the authors. There is therefore the need to start to empirically map the territories of peace education in higher education in Nigeria. Hence this pioneering work covers the knowledge, perception and attitude of the undergraduates for peace, peace education and culture of peace. This is the gap we hope to fill with our study. This study was limited to undergraduates in Obafemi Awolowo University.

Research Objectives

The overarching objective of the study is to assess the knowledge, attitude and perception of the study population on peace, peace education and culture of peace. Its specific objectives include to:

1. determine the knowledge of OAU undergraduates on peace, peace education and culture of peace;
2. determine the level of familiarity of OAU undergraduates with the subjects of peace education and culture of peace;
3. examine the attitude of OAU undergraduates towards peace, and learning of peace education and culture of peace;
4. determine undergraduates' perception on the relevance of peace education to university education; and
5. compare gender preferences in knowledge and attitude towards peace, peace education, culture of peace and on perception of the relevance of peace education and culture of peace to university education.

Research Questions

1. What is the knowledge of OAU undergraduates on peace, peace education and culture of peace?
2. What is the level of familiarity of OAU undergraduates with the subjects of peace education and culture of peace?
3. What is the attitude of OAU undergraduates towards peace, and learning peace education and culture of peace?
4. What is the perception of OAU undergraduates on the relevance of peace education to university education? and
5. What are the differences in gender preferences in knowledge and attitude towards peace, peace education, culture of peace and on perception of the relevance of peace education and culture of peace to university education?

Method

The study adopted descriptive survey design. The population for this study comprised all undergraduates registered across the thirteen faculties in Obafemi Awolowo University in 2010/2011 academic session. The students' population was 23, 861 (Obafemi Awolowo University, 2011). From this population, a sample size of 393 participants was determined using Bourley's formula for determining the representative sample of a known population size. Participants were selected using multi-staged cluster sampling. Participants were disaggregated on faculty, gender, and age group. Females constituted 36% of the population and hence of the sample, while males constitute 64%. The study's participants were limited to 300, 400, 500 or 600 Level students depending on number of years of programme. The rationale for choosing these groups is that they are well integrated into the University system to be able to provide useful data for this study. The sample size was further disaggregated along faculties. Twenty departments were randomly selected from the 59 departments across the thirteen faculties using the 'Name-in-Hat' simple random technique, in which names of department rolled up in pieces of paper were picked. One department was selected from faculties with maximum of four departments and two departments from faculties with more than four

departments. An instrument titled “Peace, Peace Education and Culture of Peace Assessment Questionnaire” (PECPAQ) was developed for this study. The structured instrument included nominal scale, 5-Point Likert Scale, and an ordinal level rating scale used to measure knowledge, perception, and attitude. Both open and close ended items were included in the instrument. The instrument was pretested and a pilot test was carried out using thirteen undergraduates selected from each of the faculties in the University.

Results

Research Question 1: What is the knowledge of OAU undergraduates on peace, peace education and culture of peace?

In order to answer this question, information collected from the students on their knowledge of peace, peace education, and culture of peace was analysed using percentages. The results are presented in Table 1.

OAU Undergraduates’ Knowledge on Peace

Table 1: OAU Undergraduates’ Knowledge on Peace

| S/N | | Frequency count/Percentage | | | | | |
|-----|-----------------|----------------------------|-------|----|------|---|------|
| | | Yes | % | No | % | Ø | % |
| | Gender Section | | | | | | |
| | Gender | | | | | | |
| 1 | Female | 128 | 93.43 | 8 | 5.84 | 1 | 0.73 |
| 2 | Male | 205 | 91.25 | 17 | 7.59 | 2 | 0.89 |
| | Total = 361 | 333 | 92.24 | 25 | 6.93 | 3 | 0.83 |
| | Faculty Section | | | | | | |
| | Faculties | | | | | | |
| 1 | Administration | 34 | 94.4 | 1 | 2.7 | 1 | 2.7 |
| 2 | Agric. | 23 | 88.4 | 3 | 11.5 | 0 | 11.5 |
| 3 | Arts | 40 | 95.2 | 0 | 0 | 2 | 4.7 |
| 4 | BMS | 9 | 64.2 | 4 | 28.5 | 1 | 7.1 |

| | | | | | | | |
|----|----------------|-----|------|----|------|----|-----|
| 5 | Clinical | 20 | 95.2 | 0 | 0 | 1 | 4.7 |
| 6 | Dentistry | 5 | 100 | 0 | 0 | 0 | 0 |
| 7 | Education | 20 | 76.9 | 6 | 23.1 | 0 | 0 |
| 8 | EDM | 26 | 96.2 | 1 | 3.7 | 0 | 0 |
| 9 | Law | 19 | 86.3 | 1 | 4.5 | 2 | 9.1 |
| 10 | Pharmacy | 10 | 90.9 | 1 | 9.1 | 0 | 0 |
| 11 | Science | 47 | 87 | 4 | 7.4 | 3 | 5.5 |
| 12 | Social Science | 30 | 91 | 3 | 9 | 0 | 0 |
| 13 | Technology | 39 | 89 | 5 | 11 | 0 | 0 |
| | Total = 361 | 322 | 89.2 | 29 | 8 | 10 | 2.8 |

Table 1 above presents disaggregated results on faculty and gender basis. From the gender section of the table, 92.24% of the participants have heard about the term ‘peace’. The 6.93% who reported to not have heard about the term might have done so to avoid supplying the required information on the follow-up item on the questionnaire. Significant majority of the undergraduates have heard about the term ‘peace’. From the faculty section of the table all participants from Dentistry reported to have heard about peace. Dentistry thus recorded the highest percentage while BMS has the lowest percentage of students who reported to have heard about peace.

OAU Undergraduates’ Knowledge on Peace Education

Table 2: OAU Undergraduates’ Knowledge on Peace Education

| S/N | | Frequency count/Percentage | | | | | |
|-----|----------------|----------------------------|------|-----|------|---|-----|
| | | Yes | % | No | % | Ø | % |
| | Gender Section | | | | | | |
| | Gender | | | | | | |
| 1 | Female | 11 | 8 | 122 | 89.1 | 4 | 2.9 |
| 2 | Male | 74 | 33 | 150 | 67 | 0 | 0 |
| | Total = 361 | 85 | 23.5 | 272 | 75.4 | 4 | 1.1 |

| | Faculty Section Faculties | | | | | | |
|----|------------------------------|----|----|-----|-----|----|---|
| 1 | Administration | 4 | 11 | 31 | 86 | 1 | 3 |
| 2 | Agric. | 4 | 15 | 22 | 85 | 0 | 0 |
| 3 | Arts | 11 | 26 | 29 | 69 | 2 | 5 |
| 4 | BMS | 1 | 7 | 12 | 86 | 1 | 7 |
| 5 | Clinical | 3 | 14 | 17 | 81 | 1 | 5 |
| 6 | Dentistry | 0 | 0 | 5 | 100 | 0 | 0 |
| 7 | Education | 4 | 15 | 21 | 81 | 1 | 4 |
| 8 | EDM | 9 | 33 | 18 | 67 | 0 | 0 |
| 9 | Law | 6 | 27 | 14 | 64 | 2 | 9 |
| 10 | Pharmacy | 3 | 27 | 8 | 73 | 0 | 0 |
| 11 | Science | 7 | 13 | 44 | 81 | 3 | 6 |
| 12 | Social Science | 5 | 15 | 28 | 85 | 0 | 0 |
| 13 | Technology | 16 | 36 | 28 | 64 | 0 | 0 |
| | Total = 361 | 73 | | 277 | | 11 | |

Table 2 above presents the results of students' knowledge on peace education. From the gender section, it shows that 23.5% of the students have heard about peace education, while 75.4% reportedly have not heard about the term peace education. This means that majority of OAU students have not heard about the term "peace education". The gendered analysis of the responses shows that 8% of the female and 33% of the male participants have heard about the term peace education. 89.1% and 67% of female and male participants respectively have not heard about peace education. The results suggest that majority of OAU undergraduates have not heard about the term peace education; and that male undergraduates have heard of peace education more than their female counterparts. This study could not account for this high discrepancy. Participants' knowledge of peace education is further disaggregated on faculty basis as shown in the table. From the faculty section of the table, 36% of the students of the faculty of technology, 33% of EDM, 27% of law and pharmacy, and 26% of arts have heard about the term peace education. Less than 20% of the students of the remaining

faculties have heard about the term peace education. 15% of students in the faculties of education, social sciences and agric. have heard the term. No student in dentistry has heard about the term.

OAU Undergraduates' Knowledge of Culture of Peace

Table 3: OAU Undergraduates Knowledge of Culture of Peace

| S/N | Frequency count/Percentage | Percentage | | | | | |
|-----|------------------------------|------------|------|-----|------|----|------|
| | | Yes | % | No | % | Ø | % |
| | Gender Section Gender | | | | | | |
| 1 | Female | 16 | 11.7 | 115 | 83.9 | 6 | 4.4 |
| 2 | Male | 47 | 20.9 | 143 | 63.8 | 34 | 15.2 |
| | Total | 63 | 17.5 | 258 | 71.5 | 40 | 11 |
| | Faculty Section Faculties | | | | | | |
| 1 | Administration | 7 | 19 | 28 | 78 | 1 | 2 |
| 2 | Agric. | 4 | 15 | 22 | 85 | 0 | 0 |
| 3 | Arts | 7 | 17 | 33 | 78 | 2 | 5 |
| 4 | BMS | 1 | 7 | 12 | 86 | 1 | 7 |
| 5 | Clinical | 3 | 14 | 17 | 81 | 1 | 5 |
| 6 | Dentistry | 2 | 40 | 3 | 60 | 0 | 0 |
| 7 | Education | 4 | 15 | 21 | 81 | 1 | 4 |
| 8 | EDM | 9 | 33 | 18 | 67 | 0 | 0 |
| 9 | Law | 7 | 31 | 13 | 59 | 2 | 10 |
| 10 | Pharmacy | 0 | 0 | 11 | 100 | 0 | 0 |
| 11 | Science | 8 | 15 | 43 | 80 | 3 | 5 |
| 12 | Social Science | 5 | 15 | 28 | 85 | 0 | 0 |
| 13 | Technology | 9 | 20 | 35 | 80 | 0 | 0 |
| | Total 350 | 66 | | 284 | | 11 | 3.16 |

Table 3 above presents the knowledge of participants on culture of peace. It shows that 17.5% of OAU students have heard about culture

of peace, while 71.5%, constituting significant majority have not heard about the term. The table also presents gendered responses on the knowledge of culture of peace. 11.7% of female and 20.9% of male participants have heard about the term, while 83.9% and 63.8% of female and male respondents have not heard about the term. This suggests that male undergraduates in OAU have heard about culture of peace more than their female counterparts. The table above also presents participants' knowledge of 'culture of peace' on faculty basis. It shows that 40%, 33% and 31% of students from Dentistry, EDM and Law respectively have heard about the term. One-fifth of students from the Faculty of Technology have heard about it. Less than 20% of students from the remaining faculties have heard about culture of peace. No students of Pharmacy and 7% of students of BMS have heard the term.

Table 4: Comparison of OAU Undergraduates' Knowledge on Peace, Peace Education, and Culture of Peace

| S/N | | Peace Frequency;% | Peace Education Frequency;% | Culture of Peace Frequency% |
|-----|--------------------------|----------------------|-----------------------------------|-----------------------------------|
| | Gender Section Gender | | | |
| 1 | Female | 128;94.4 | 11;8 | 16;11.7 |
| 2 | Male | 205;91.5 | 74;33 | 47;20.9 |
| | Total | 333;92.2 | 85;23.6 | 63;17.5 |
| | Faculty Section | | | |
| | Faculties | Peace % | Peace Education % | Culture of Peace% |
| 1 | Administration | 94.4 | 11 | 19 |
| 2 | Agric. | 88.4 | 15 | 15 |
| 3 | Arts | 95.2 | 26 | 17 |
| 4 | BMS | 64.2 | 7 | 7 |
| 5 | Clinical | 95.2 | 14 | 14 |
| 6 | Dentistry | 100 | 0 | 40 |

| | | | | |
|----|----------------|------|----|----|
| 7 | Education | 76.9 | 15 | 15 |
| 8 | EDM | 96.2 | 33 | 33 |
| 9 | Law | 86.3 | 27 | 31 |
| 10 | Pharmacy | 90.9 | 27 | 0 |
| 11 | Science | 87 | 13 | 15 |
| 12 | Social Science | 91 | 15 | 15 |
| 13 | Technology | 89 | 36 | 20 |
| | Total 361 | | | |

From Table 4 above, peace, with 92.2% of undergraduates reportedly knowing it, is the most known of the three concepts among OAU undergraduates and culture of peace is the least known. While female undergraduates score slightly higher than their male counterparts in their knowledge of peace, their level of familiarity with peace education and culture of peace (8% and 11.7% respectively) is significantly lower than the knowledge of their male counterparts (33%). What is responsible for this disparity cannot be ascertained within the scope of this study.

Research Question 2: What is the level of familiarity of OAU undergraduates with the subjects of peace education and culture of peace?

Participants’ Familiarity with Peace Education and Culture of Peace

Table 5: Undergraduates’ Familiarity with the Subject Matter of Peace Education and Culture of Peace

| S/N | | Familiarity Raw Score | No of Participants | Mean | Class |
|-----|----------------|-----------------------|--------------------|------|----------|
| | Gender Section | | | | |
| | Gender | | | | |
| 1 | Female | 947 | 157 | 6.03 | Very Low |
| 2 | Male | 1618 | 206 | 7.85 | Very Low |

| | Faculty Section Faculties | | | | |
|----|------------------------------|------|-----|-----|----------|
| 1 | Administration | 240 | 35 | 6.9 | Very Low |
| 2 | Agric. | 138 | 26 | 5.3 | Very Low |
| 3 | Arts | 304 | 40 | 7.6 | Very Low |
| 4 | BMS | 121 | 14 | 8.6 | Very Low |
| 5 | Clinical | 118 | 21 | 5.6 | Very Low |
| 6 | Dentistry | 29 | 5 | 5.8 | Very Low |
| 7 | Education | 168 | 26 | 6.5 | Very Low |
| 8 | EDM | 239 | 27 | 8.9 | Very Low |
| 9 | Law | 171 | 21 | 8.1 | Very Low |
| 10 | Pharmacy | 72 | 10 | 7.2 | Very Low |
| 11 | Science | 321 | 53 | 6.1 | Very Low |
| 12 | Social Sciences | 246 | 33 | 7.5 | Very Low |
| 13 | Technology | 398 | 42 | 9.5 | Low |
| | Aggregate | 2565 | 353 | 7.3 | Very Low |

A section of the instrument (a 10-item rating scale) was designed to further measure undergraduates' level of familiarity with the subject matter of peace education and culture of peace. Ten cross-cutting topics or themes in peace education and culture of peace were listed and participants were asked to rate their familiarity with each topic or theme. The five available options include 'Never heard of', 'Heard of', 'Taught', 'Personally Studied', and 'Promote' and rated from 0-4. Thus, the lowest level of familiarity will be 0 and the highest level will be 40. The rating scale is presented below. Participants' scores were cumulated and their arithmetic mean determined. The results and analyses are presented at the level of the university, faculty, and gender.

Subject Familiarity Rating Scale

1. 36-40 = Excellent
2. 30-35 = Very High
3. 25-29 = High
4. 19-24 = Average

- 5. 10-18 = Low
- 6. 0-9 = very low

Table 5 above presents the disaggregated score of participants on gender and faculty bases. The aggregated subject familiarity score of the OAU undergraduates is the aggregate score divided by the number of participants who rated their familiarity with the provided scale, that is, $2565/353 = 7.3$. This score falls within the very low subject familiarity group. This suggests that OAU undergraduates are not very familiar with the subject matter of peace education and culture of peace. The result is further disaggregated on gender and faculty bases. From Table 15 above, both female and male undergraduates have very low familiarity with the subject matter of peace education and culture of peace. However, male undergraduates have slightly higher familiarity with the subject matter of peace education and culture of peace. Also from the table, there are variations in the level of familiarity reported by students across various faculties. Only the students in the Faculty of Technology reported low level of familiarity, with the highest score of 9.5. Students of the remaining faculties scored very low, with those in Agric. Scoring lowest at 5.3. Law, BMS and EDM students scored 8.1 and above. Pharmacy, Social Sciences, and Arts students scored between 7.2 and 7.6. Science, Education and Administration students scored 6.1 to 6.9. Agric., Dentistry, and Clinical students scored between 5.3 and 5.8. The variations may be as a result of curriculum of these departments. This is suggested by the findings of a research evaluating the Peace (Education) Contents of the curriculum of faculties in Obafemi Awolowo University.

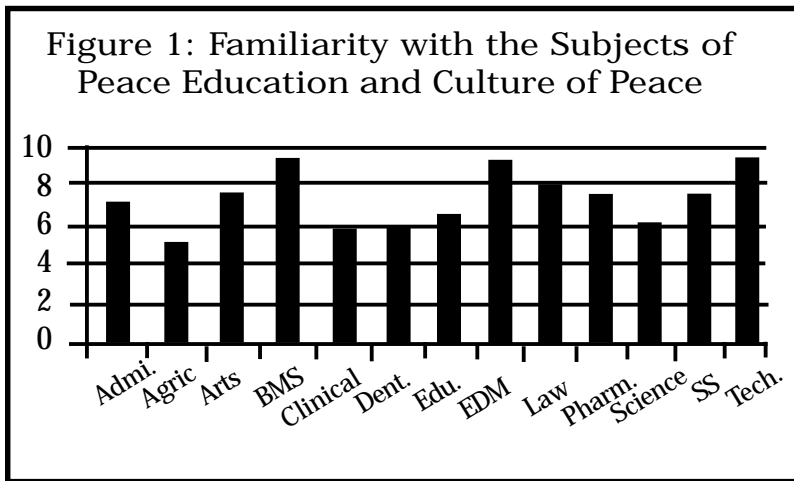


Table 6: Comparing Knowledge and/or Familiarity with/subject of Peace, Peace Education and Culture of Peace

| S/N | Faculties | Peace | Peace/3 | Peace Education | Culture of Peace | Subject Familiarity Mean (SFM) | SFM *2 |
|-----|----------------|-------|---------|-----------------|------------------|--------------------------------|--------|
| 1 | Administration | 94.4 | 31.5 | 11 | 19 | 6.9 | 13.8 |
| 2 | Agric. | 88.4 | 29.5 | 15 | 15 | 5.3 | 10.6 |
| 3 | Arts | 95.2 | 31.7 | 26 | 17 | 7.6 | 15.2 |
| 4 | BMS | 64.2 | 21.4 | 7 | 7 | 8.6 | 17.2 |
| 5 | Clinical | 95.2 | 31.7 | 14 | 14 | 5.6 | 11.2 |
| 6 | Dentistry | 100 | 33.4 | 0 | 40 | 5.8 | 11.6 |
| 7 | Education | 76.9 | 25.6 | 15 | 15 | 6.5 | 13 |
| 8 | EDM | 96.2 | 32.1 | 33 | 33 | 8.9 | 17.8 |
| 9 | Law | 86.3 | 28.7 | 27 | 31 | 8.1 | 16.2 |
| 10 | Pharmacy | 90.9 | 30.3 | 27 | 0 | 7.2 | 14.4 |
| 11 | Science | 87 | 29 | 13 | 15 | 6.1 | 12.2 |
| 12 | Social Science | 91 | 30.3 | 15 | 15 | 7.5 | 15 |
| 13 | Technology | 89 | 29.7 | 36 | 20 | 9.5 | 19 |

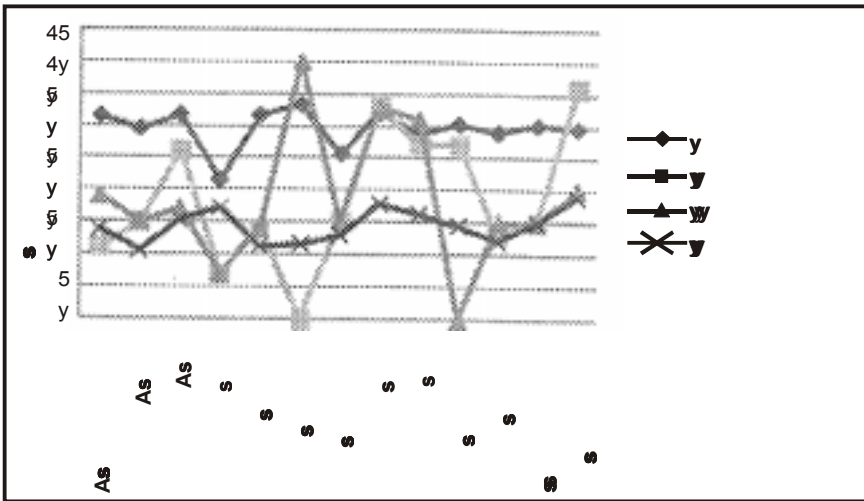


Figure 2: Relationship of Knowledge and Familiarity with Peace, Peace Education and Culture of Peace
 From figure 3 above suggests some sort of relationship between hearing about the term ‘peace’ and ‘culture of peace’. The relationship appears to be direct, that is, the higher the one, the higher the other. This trend is only broken at the Pharmacy score on the knowledge of the ‘Culture of Peace’.

Research Question 3: What is the attitude of OAU undergraduates towards peace, and learning peace education and culture of peace?

Attitude of OAU Undergraduate to ‘Peace’
 In determining participants’ attitude to peace, their responses on the Peace Attitude Rater (PAR), a 3-item rating scale, were analysed. The three items are positive statements that participants were asked to indicate their level of agreement. Five options were provided, including, Strongly Disagree, Disagree, Undecided, Agree and Strongly Agree with values -2, -1, 0, 1, 2 respectively. Attitude rating thus ranges from -6 to +6. In other words, the most negative attitude to peace will be -6 while the most positive attitude will be +6. The result and analyses were done at the university level and further disaggregated on faculty and gender basis.

Peace Attitude Rater (PAR)

| | | | | | | | | | | | |
|-----------------|----|----|----|----|----|-----------------|---|---|---|---|---|
| -6 | -5 | -4 | -3 | -2 | -1 | 1 | 2 | 3 | 4 | 5 | 6 |
| Negative to PAR | | | | | | Positive to PAR | | | | | |

Undergraduates' Average Score on the PAR

The total score of participants were added and the arithmetic mean determined. 355 participants responded to the items and the sum of their scores (both negative and positive) was 1515, hence the arithmetic mean is $1515/355 = 4.27$. Hence participants scored + 4.5 out of the maximum of 6 points on the Peace Attitude Rater. This shows that OAU students have positive attitude towards peace, that is, average of 4.5, that is, 75% of the maximum possible score.

Table 7: PAR Scores on Gender and Faculty Bases

| S/N | Faculties | Raw Score | No of Participants | PAR | Remarks |
|-----|-----------------|-----------|--------------------|-----|-------------------|
| | Gender Section | | | | |
| | Gender | | | | |
| 1 | Female | 585 | 131 | 4.5 | Positive to peace |
| 2 | Male | 908 | 221 | 4.1 | Positive to peace |
| 3 | Void | 30 | | | |
| | Faculty Section | | | | |
| | Faculties | | | | |
| 1 | Administration | 155 | 36 | 4.3 | Positive to Peace |
| 2 | Agric. | 104 | 26 | 4.0 | Positive to Peace |
| 3 | Arts | 167 | 41 | 4.1 | Positive to Peace |
| 4 | BMS | 63 | 14 | 4.5 | Positive to Peace |
| 5 | Clinical | 106 | 21 | 5.0 | Positive to Peace |
| 6 | Dentistry | 20 | 5 | 4.0 | Positive to Peace |
| 7 | Education | 125 | 26 | 4.8 | Positive to Peace |
| 8 | EDM | 98 | 27 | 3.6 | Positive to Peace |
| 9 | Law | 80 | 19 | 4.2 | Positive to Peace |
| 10 | Pharmacy | 62 | 11 | 5.6 | Positive to Peace |
| 11 | Science | 232 | 52 | 4.4 | Positive to Peace |
| 12 | Social Sciences | 120 | 33 | 3.6 | Positive to Peace |
| 13 | Technology | 183 | 44 | 4.2 | Positive to Peace |
| 14 | Void | 6 | | 6 | — |

From Table 7 both female and male recorded positive attitude to peace. Both of them got above 4.0, that is, 67%. Female scored higher than male scoring 75% of the maximum score, male scored 68%. The table above also presents the PAR on faculty basis. The table shows that students from all the faculties have positive attitude to peace, with scores ranging from 3.6 to 5.6. Pharmacy, with 5.6, has the highest PAR equivalent of 93% of the highest score possible. Faculty of Clinical Science becomes second highest with 5.0, equivalent of 83%. Faculty of Education carries third position with 4.8, equivalent of 80%. Faculties of BMS and Science are in the fourth position because scoring 4.5 (75%) each. Other faculties scored between 3.6 and 4.3 which means they got between 60%-72%.

OAU Undergraduates' Attitude to Learning the Themes of Peace Education

Ten main themes in Peace Education were provided on a section of the instrument. Participants were asked to indicate the one(s) they would like to learn as part of their education as undergraduate. 352 participants indicated some of the themes. Each of the themes is scored 1 mark when ticked by a participant. The score of each participant is then added up. The scores of all participants were aggregated and the arithmetic mean determined to give the attitude of the participants. This is presented in Table 18 below.

Table 8: OAU Undergraduates' Desire to Learn Themes of Peace Education

| S/N | No of items | No of participants | Max. Aggregate Score Possible | Participants' Aggregate Score | Mean Score | Remark |
|-----|-------------|--------------------|-------------------------------|-------------------------------|---------------|---------------|
| 1 | 10 | 352 | 3520 | 1518 | 1518/352= 4.3 | Below average |

Participants scored 43% in their attitude to learning the themes of peace education. This indicates an appreciable level of interest in wanting to learn peace education in spite of their low knowledge of the term. Table 19 presents the disaggregated rating of each of the 10 themes of peace education.

Table 9: OAU Undergraduates' Attitude to Learning the Themes of Peace Education

| S/N | Themes | Frequency | % | % of Participants interested |
|-----|-------------------------------------|-----------|-------|------------------------------|
| 1 | Education for peace (E4P) | 188 | 12.38 | 53.4 |
| 2 | Critical peace education (CPE) | 83 | 5.47 | 23.6 |
| 3 | Disarmament education (DE) | 48 | 3.16 | 13.6 |
| 4 | Human rights education (HRE) | 271 | 17.85 | 76.9 |
| 5 | Global citizenship education (GCE) | 141 | 9.29 | 40 |
| 6 | Multicultural education (ME) | 122 | 9.05 | 34.7 |
| 7 | Gender and peace education (GPE) | 190 | 12.52 | 54 |
| 8 | Environmental education (EE) | 142 | 9.35 | 40.3 |
| 9 | Conflict resolution education (CRE) | 189 | 12.45 | 53.7 |
| 10 | Futures education (FE) | 144 | 9.49 | 40.9 |
| | Total | 1518 | 100 | |

From Table 9 HRE is clearly the most desired theme, with 76.9% of the participants indicating interest in it and earning 17.85% of the total score. Previous familiarity with the Human Rights may explain this high score. Other themes with minimum of 50% participants showing interest in them are Gender and Peace Education, Conflict Resolution Education, and Education for Peace. These four are the

most desired themes of Peace Education by OAU undergraduates. This suggests that if the University Authorities were to implement the federal government directive that all Nigerian higher institutions are to offer Peace and Conflict Resolution as a compulsory course, OAU undergraduates are likely to receive the course well.

OAU Undergraduates’ Attitude to Learning Themes of Culture of Peace

This was measured using a similar approach used in measuring the relevance of peace education to university education in the preceding section. The result is presented in Table 22 below.

Table 10: OAU Undergraduates’ Attitude to Themes of Culture of Peace

| S/N | No of items | No of participants | Max. Aggregate Score Possible | Participants’ Aggregate Score | Mean Score | % | Remark |
|-----|-------------|--------------------|-------------------------------|-------------------------------|------------------------|-----------------------------|---------|
| 1 | 12 | 354 | 4248 | 2176 | 2176/ 3542= 6.15 | 2176/ 4248* 100= 51.2 | Average |

The table above shows the arithmetic mean of participants’ attitude to themes/elements of culture of peace. The arithmetic mean of the aggregated score is 6.15 from a maximum of 12, which is about 51.2%. This indicates an average desire to learn themes of culture of peace as relevant to university education. The rating of participants’ desire to learn each element of culture of peace is presented in table 23 below.

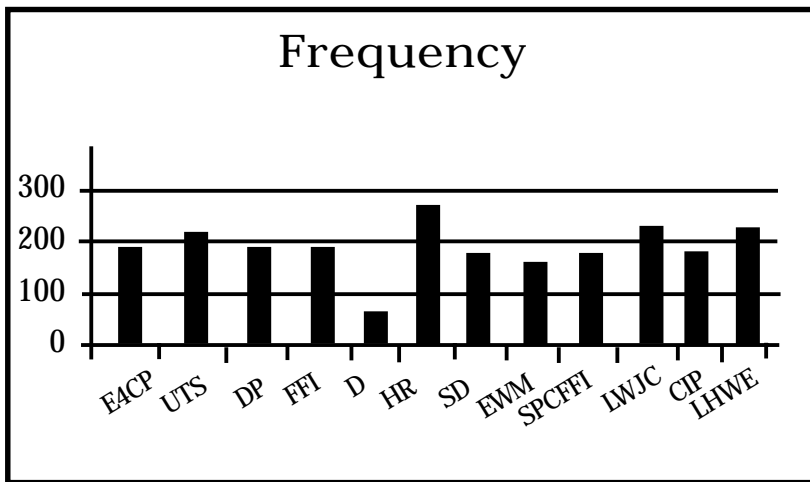
Table 11: Desire to Learn the Themes of Culture of Peace

| S/N | Elements of Culture of Peace | Frequency | % of total score | % of Participant |
|-----|--|-----------|------------------|------------------|
| 1 | Education for a culture of peace (E4CP) | 169 | 7.9 | 47.7 |
| 2 | Understanding, tolerance and solidarity (UTS) | 209 | 9.78 | 59 |
| 3 | Democratic participation (DP) | 168 | 7.86 | 47.5 |
| 4 | Free flow of information (FFI) | 163 | 7.62 | 46 |
| 5 | Disarmament (D) | 58 | 2.71 | 16.4 |
| 6 | Human rights (HR) | 258 | 12.07 | 72.9 |
| 7 | Sustainable development (SD) | 172 | 9.04 | 48.6 |
| 8 | Equality of women and men (EWM) | 157 | 7.34 | 44.4 |
| 9 | Supporting participatory communication and the free flow of information and knowledge (SPCFFI) | 177 | 9.28 | 50 |
| 10 | Living with justice and compassion (LWJC) | 229 | 10.71 | 64.7 |
| 11 | Cultivating inner peace (CIP) | 162 | 7.58 | 45.6 |
| 12 | Living in harmony with the earth (LHWE) | 216 | 10.10 | 61 |
| | Total | 2138 | 100 | |

From the table, HR is clearly the most popular theme, having 258 responses from 72.9% of the participants. LWJC, LHWE, UTS, and

SPCFFI, have 64.7%, 61%, 59% and 50% respectively. About 51% of participants (with aggregate 51.94% of the total percentage score) indicated interest in five themes of the Culture of Peace, it suggests that teaching culture of peace as part of university education may be well received.

Figure 3: Frequency of Each Theme of the Culture of Peace



Research Question 4: What is the perception of OAU undergraduates on the relevance of peace education to university education?

In determining respondents' attitude to relevance of peace education to university education, responses to a 3-item rating—Relevance of Peace Education to University Education (RPEUE)—scale were analysed. Possible responses include Strongly Disagree, Disagree, Undecided, Agree and Strongly Agree with values -2, -1, 0, 1, 2 respectively. Attitude rating thus ranges from -6 to +6. In other words, the most negative attitude to peace will be -6 while the best positive attitude will be +6. Results and analyses were presented on university, faculty, and gender basis. For each level of analyses (i.e. university, faculty, gender), the total score of respondents were aggregated and the arithmetic mean determined. The corresponding response of the mean score is then determined as follows -6 to -4 is

Strongly Disagree; -3 to -1 is Disagree; 0 to 0.9 is Undecided; 1 to 3 is Agree; and 4 to 6 is Strongly Agree.

The arithmetic mean for the university is thus determined as the aggregate score of the University, 1147 divided by the number of participants, 353 to give a score of 3.2. The value 3.2 on the rating scale falls within Agree. Hence OAU undergraduates agree that Peace Education is relevant to university education. The result is presented on faculty basis below.

Table 12: Relevance of Peace Education to University Education on the Gender and Faculty Bases

| S/N | | RPEUE Score | Remarks |
|-----|------------------------------|----------------|----------------|
| | Gender Section Gender | | |
| 1 | Female | $376/140= 2.7$ | Agree |
| 2 | Male | $688/220= 3.1$ | Agree |
| | Faculty Section Faculties | | |
| 1 | Administration | $161/36= 4.5$ | Strongly Agree |
| 2 | Agric. | $99/26= 3.8$ | Agree |
| 3 | Arts | $122/41= 2.9$ | Agree |
| 4 | BMS | $30/13= 2.3$ | Agree |
| 5 | Clinical | $64/21= 3.0$ | Agree |
| 6 | Dentistry | $14/5= 2.8$ | Agree |
| 7 | Education | $85/26= 3.3$ | Agree |
| 8 | EDM | $85/27= 3.1$ | Agree |
| 9 | Law | $54/20= 2.7$ | Agree |
| 10 | Pharmacy | $32/10= 3.2$ | Agree |
| 11 | Science | $165/53= 3.1$ | Agree |
| 12 | Social science | $96/31= 3.1$ | Agree |
| 13 | Technology | $140/44= 3.2$ | Agree |

From Table 12, both female and male undergraduates agree that Peace Education is relevant to University Education. Nevertheless,

the male participants reported a higher score (52% of the maximum) than their female counterparts with 45% of the maximum. Also from the table, participants from the Faculty of Administration strongly agreed that peace education is relevant to university education. All other faculties agreed. This is in spite of the participants' low score on their knowledge of the term 'peace education' and on the subject matter and of peace education. Their slightly below average score of 43% on attitude to learning peace education themes supports the fact that they consider Peace Education as relevant to University Education.

Discussion of Findings

Significant majority of OAU undergraduates have heard about peace. However, less than a quarter have heard about peace education and less than one-fifth has heard about culture of peace. This suggests that being familiar with the term peace does not necessarily lead to familiarity with peace education and culture of peace, at least as far as OAU undergraduates are concerned. Maybe promoting peace education and culture of peace, therefore, may require conscious efforts. The popularity of peace is in consonance with one of the theoretical assumptions of the Integrative Theory of Peace Education (Danesh, 2006) that "peace is, at once, a psychological, social, political, ethical and spiritual state with its expressions in intrapersonal, interpersonal, intergroup, international, and global areas of human life." In addition, the level of familiarity of OAU undergraduates with the subject matter of peace education and culture of peace is very low. This suggests that peace education (and its inherent focus on culture of peace) has subject matter that may be unfamiliar to individuals who have not been taken through the curriculum. OAU undergraduates have very positive attitude to peace and they show appreciable level of desire to learn subject matter of peace education and culture of peace. This is a healthy curiosity suggesting that peace education may be well accepted if introduced as a course in the university as mandated by the federal government. Finally, in agreement with the National University Commission and the federal government, the OAU undergraduates agree that peace education is relevant to university

education. The descriptive statistical tools shows no significant differences in female and male undergraduates except in their knowledge of peace education and culture of peace where male undergraduates reported significantly higher knowledge than their female counterparts.

Conclusion

There are unexpected and conspicuous variations across the university in knowledge, attitude and perception of undergraduates about peace, peace education and culture of peace. There are frequent surprises where some participants from some faculties such as education and arts, which, ordinarily, one would have expected to demonstrate relatively higher knowledge and familiarity with the concepts, scored lower than faculties such as technology and dentistry. This suggests that, it is probably by bringing all the undergraduates together in a peace education class that they may attain relative uniformity of knowledge and perception of these concepts. While majority of the undergraduates have heard about the term peace, this did not translate to knowledge of peace education or culture of peace. Hence though the term peace is ubiquitous, this does not translate to cognition of concepts, attitude or perception about peace education and culture of peace. OAU undergraduates have positive attitude to peace as measured on Peace Attitude Rater. Despite scoring low on the knowledge of the term peace education and below average in their attitude to learning themes in peace education, OAU undergraduates agreed that peace education is relevant to university education. Since undergraduates showed relatively high interest in learning themes of culture of peace as they consider it relevant to university education, they may therefore receive it well if introduced into the university curriculum. Human rights education and living with justice and compassion are the two most popular themes in culture of peace amongst undergraduates. There appears to be a correlation between demonstrated understanding of the term peace and familiarity with the culture of peace.

Recommendations

Based on the findings of the study, the following recommendations are made:

1. Obafemi Awolowo University (and other defecting higher institutions) should introduce peace education as a compulsory general studies course as recommended by the Federal Government and provided in the Nigerian University Commission (NUC) Benchmark.
2. The Federal Government and the NUC should set up a framework to monitor the implementation of the initiative in the Nigerian higher institutions.
3. Further study is needed to determine the relationship between peace, peace education and culture of peace.
4. Moreover, there is need for a comparative study of undergraduates of universities offering peace education as recommended and undergraduates of those not offering it. This will help us understand more the likelihood of peace education as a strategy to cultivating culture of peace.

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