PEACE EDUCATION AS A CONFLICT TRANSFORMATION TOOL IN A MULTICULTURAL SOCIETY OF KABBA IN KOGI STATE, NIGERIA

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Keywords

Peace education, conflict, Conflict Transformation, Multicultural society, Culture

Abstract

Research Problem: *Conflict is inevitable in human life as well in multicultural societies while peace education acts as a tool for preventing the occurrence of conflicts in such a multicultural society. This study therefore examined peace education as a conflict transformation tool in a multicultural society of Kabba in Kogi State and the impact of peace education in such a conflicting society with different cultures.*
Methods/theory: *The study made use of both primary and secondary means of data collection. A total of 100 structured questionnaires were distributed amongst these multi ethnic groups who were randomly selected while the secondary source involved published textbooks, journal articles and internet materials.Four research questions were raised and answered with the use of descriptive statistics of frequency count, percentage and mean.The theory of cultural pluralism which permits individuals to live according to their differences in culture, religion, age etcetera was applied in the study.*
Results: *Findings revealed that peace education changes individuals' perspectives towards achieving peace in a multicultural society. It also promotes mutual understanding, respect and collaboration. Also, conflict transformation is achievable with the presence of peace education in a multicultural society. However, there are no existing programs for conflict transformation in Kabba.*
Conclusion: *People of different societies value peace a lot and in multicultural society.*
Key contribution to knowledge/recommendation: *Peace education should include exchange and dialogue about peace. Therefore, peace education should be added to the school curriculum and more peace education agencies aim at promoting peace should be established.*

Introduction

The communication which is involved in all forms of education creates an opportunity for promoting conflict transformation. However, culture is very important in the process of conflict transformation and this enhances peace development in the society. Michael (2002) quoted Mahatma Gandhi that 'peace' is itself a way and the focus should be the realization of peace and its sustainability. Gandhi's idea of peace no doubt is a realistic approach and the act of realizing peace does not end with itself. In essence, the focus should be on the act of achieving the peace and not the reason for it.

Progressively, an impetus for achieving or promoting this idea (peace) is the concept of education. Engelland (2017) stated that peace education plays a vital role in post-conflict peacebuilding as it delineates bottlenecks to the achievement of its goals through enlightenment. Obananya (2022) concurred that peace education acts as the human person's supporter in peacebuilding since peace is achieved through the instrumentality of nature with the aid of education. Hence, peace education assists people to avoid occurrence of war, manage conflict peacefully or create situations for peace. More so, peace education is seen in peace perfection and in the mind of individuals who have presented it to be more than being individualistic; though it could also involve political engagement. This prompted Obananya (2022) to point out that peace education consists of the intellectual, ethical, technical and spiritual aspects. Therefore, education intelligently orders society as it creates the head, forms the heart and molds the hand toward the interest of the general good (Akinwale, 2016). Peace education can also be administered to everyone through formal and informal means as there are various programmes which are organized for promoting peace at the local, national and international stages during peace, conflict and even post conflict. Besides, different segments of the society such as civil society groups, schools, community leaders, religious leaders, the media etcetera are often gathered together for peace education programmes. Nevertheless, as a result of the several areas involved in peace education, initiatives are mainly established by culture and context, and also by the scopes thereby making the aims of the projects such a multicultural one. From the above, it could be deduced that peace education is important for a peaceful society. Education for a culture of peace thus becomes an education of values and a polyptych of values to be bonded (Maweta, 2004 cited in Obanaya, 2022).

Multicultural understanding is an activity that is based on the ability of the individual's opinion, trying to understand others and things that are underlying; though it can be used as a tool to solve problems such as racism, discrimination and sexism. Multiculturalism has been condemned for attributing more importance to variety and cultural diversity at the detriment of inclusivism and shared characteristics. Neema (2025) claimed that multicultural identities are less constant and fundamental than national identities since they consist of human communication across different cultures, thus giving room for continuity and changes. More so, some unchangeable identities are needed for steadiness and persistency including social justice and cohesion. Neema (2025) went further to state that imagining and re-assessing cultural identity as a means will lessen hostility and encourage substantial social development. With an understanding of multiculturalism, someone will understand the culture of the nation. Amelia (2006) holds that the cultural approach is very useful as the foundation of conflict resolution. To this end, conflict transformation as an end product and a tool for peace education is an

inextricable link or element that engenders the principles, ethics and adherence to the spirit of multiculturalism.

Conflict transformation at both the intrapersonal and the interpersonal phase is an aspect of peacemaking and peace building. It creates a survey of a conflict transformation approach as it relates to counseling and case illustrations that exhibit its importance with culturally diverse society. Conflict transformation as noted by Berghof Foundation (2012) is a difficult means of effectively transforming situations in an environment pruned to conflict. The aim of conflict transformation therefore is to change negative situations into positive ones. With this, people will be able to resolve their problems amicably as the major causes of the conflict will be resolved.

Research Problem

It has been identified that there is no multicultural society void of conflict, but what is not considered is that it takes time to adequately examine the concepts of multiculturalism and peace studies in a society laden with complex conflict, which has created the knowledge gaps. The current study aimed to throw more light on how peace education could be used as a conflict transformation tool in a multicultural society. Thus, addressing the issue from the perspective of conflict resolution and using Kabba in Kogi State, North Central Nigeria, as a case study, the paper argued that sustained mutual dialogue involving multiculturalism and peace studies could intensify multiculturalism and peace education which may enhance a true culture of peace basically in the education sector.

Objectives

- Examine the importance of peace education as a conflict transformation tool in a multi-cultural society.
- Identify the schemes that create awareness to support the mobilization, empowerment and dialogue among multicultural groups which create values and virtue for conflict transformation.

Research Questions

- What is the importance of peace education as a tool of conflict transformation in a multicultural society?
- What are the schemes that can be used to support awareness, empowerment and dialogue between diverse cultures and which will create values and virtue for conflict transformation?

Literature Review

Peace education practice has been in existence from time immemorial. From the creation of human race, human beings have been seeking different means of preventing crisis, wars, violence and also educate one another; the need for peaceful co-existence and mutual living. This makes peace education to be regarded as a philosophical discipline and means which include skills such as listening, collaboration, cooperation and a way of resolving differences/conflict (Harris, 1996). According to Harris and Morrison (2003), the process of peace education entails granting people the necessary skills to make a better and peaceful world. The idea of peace education thus is to educate people on nonviolence, love, forgiveness and mutual respect. The primary purpose of peace education therefore is to confront indirectly, violence in societies by

educating people about its causes and making alternative knowledge available (Harris, 2002).

The beginning of every peace education work is the acquisition of educational skills which aims at achieving capacities, skills and knowledge which add to the introduction of a universal and sustainable practice of peace. It therefore involves the various phases of the human persons. This implies that human beings are capable of learning and can also co-exist peacefully. However, human beings are also promoter of violence and war; and they have the ability to prevent or end it. This concurred with the 1945 UNESCO Constitution that in as much as 'wars emanate from men's mind, peace should as well be construed in men's mind' (UNESCO, 1945).

Rosado (1997 cited in Sheriff *et al.,* 2014) defined multiculturalism as a body of beliefs system and attitude which accepts and respects all present and different groups of people in a given society. Multiculturalism according to him therefore recognizes and appreciates the peoples' socio-cultural diversity and promotes continuity in an all-compassing cultural context within that society. This implies that multiculturalism explains a society which have overcome racial, discriminatory and prejudices inclination. In other words, cultural plurality and multiculturalism is a condition which has surpassed trivial ethnic, religious, social, political and class differences as well as conflict. It implies a community which has passed the stage of ordinary primordial settings and now function in an environment of social integration.

Multiculturalism is however regarded to query the idea of national identity since it welcomes and accepts without faulting the presence of diverse cultural groups living together in a specific area. By implication, multiculturalism portrays integration of several cultures without anyone been regarded more than the others (Udebunu, 2011; Heywood, 2007). Garba (2011) clearly regards multiculturalism as an idea which tolerates, promotes numerous cultures and identities which are located within a particular society. This prompted Udebunu (2011) to conclude that multiculturalism is regarded as a plurality of cultures while Richeson and Nussbaum (2003) agreed that multiculturalism should be commemorated.

Conflict transformation is a new terminology in peace and conflict studies discipline. Thus, it is still undergoing definition process. However, in the 1990s, several scholars helped in affirming what Lederach (1998) regarded as a move towards conflict transformation in the practice of peace research and conflict resolution. In the early 1990s, the concept was not in frequent use amongst peace scholars and researchers. Nevertheless, it has amassed different meanings and dimensions such as individual transformation, relationship transformation and societal social transformation. More so, the main objective of conflict transformation is to realize substantive settlement of issues which occurred due to the needs and fears of the parties in conflict. This consists of first, a process orientation strategy which emphasizes the need to transform negative conflict attitudes and values amongst parties in a conflict to cooperation; secondly, an orientation which emphasizes the political importance in order to establish new amenities for the less privilege and the oppressed in the society for justice, equity and fairness.

Research Methodology

The research design for this study is descriptive. Both primary and secondary means of data collection were adopted for the study. The primary source involved the use of

structured questionnaire while the secondary source involved published textbooks, journal articles and internet materials. More so, the study adopted the exploratory research design to explore the situation, problem, programme and as well provided information aboutpeace education as a conflict transformation tool in a multicultural society such as Kabba in Kogi State, Nigeria. The 2026 general census projected the study population to be 145,446. The population of this research involves the residents of Okun, Ebira, Hausa/Fulani and Igala which are the major ethnic group found in Kabba. The survey sampling technique was used in selecting the respondents for a questionnaire. The sample size for the study is 100 and the structure questionnaires were distributed amongst. This consists of twenty five (25) people from the Okun ethnic group; twenty five (25) from the Ebira ethnic group; twenty five (25) from the Hausa/Fulani ethnic group and twenty five (25) from the Igala ethnic group. These ethnic groups were purposefully selected while stratified sampling was applied to ensure representation of the people. The study is dependable as it eliminates all sorts of doctrine since efficient data is gathered directly from those who live in the community and have experienced or witnessed one form of conflict or the other and have applied peace education in managing it. Due to this reason, the study depicts an important dimension from past studies which dwelt mainly on a review of existing sources without interrelating with stakeholders who have basic information which could be relied on. The data collected from respondents were analyzed using descriptive statistical software of Statistical Package for the Social Sciences (SPSS) and analyzed thematically.

Cultural Pluralism Theory

The cultural pluralism is adopted for this study. According to Bernstein (2015), cultural pluralism is present in any society which has more than one aspect of approach, cultural designs, information components and behavioural aspects approved in a society. Delanty (2006) defines the concept 'cultural pluralism' as social justice. It entails co-habitation in a mutual respect and encouragement within the same society; though of more cultures, but greatly different from one another in their respective beliefs, cultural practices, religion and languages. In essence, cultural pluralism should not be regarded as a means of assimilation since it negates its principle; rather a position which maintains more justifiable approach of being human without been sanctioned for any wrong deeds thereby enabling pluralism to strengthen the society.

The paper makes use of the theory differently from previous studies by arguing that cultural pluralism respect rights of different groups and cultural identities of minority ethnic groups. Furthermore, cultural pluralism enables individuals in the society to live according to their differences in culture, religion, age, sex and race. And since these societies operate an open system, members are at liberty to choose which tenets of the society to belong at the same time. This can only happen in a society which comprises of more than two functioning diverse cultures and where general values and justice are strictly practiced. This in essence, is the idea and realistic society since cultural pluralism cannot succeed in a society which isolates cultural differences.

4. Results and Findings

4.1. Demographic presentation of respondents

Demographic variables in this study examined the respondents' data which includes the sex, age, marital status, ethnic groups and religion. The data also showed the responses of the respondents regarding the study's topic.

Table 1. Sex of respondents

Sex	Frequency	Percentage
Male	63	63%
Female	37	37%
Total	100	100%

Source: authors field work, 2024

In the table above, sampling was constituted by 100 respondents representing 63% of male respondents and 37% of female respondents. This means majority of the respondents that were sampled were male. This is because most of the male respondent exhibits high responsiveness to the data collection.

Table 2. Age categorization of respondents

Age	Frequency	Percentage
21-30	38	38%
31-40	21	21%
41-50	23	23%
51-60	13	13%
60 and above	5	5%
Total	100	100%

Source: authors field work, 2024

The table above shows the data of the age categorization of respondents sampled. In this study, 100 respondents equivalent to 38% belonging to 21-30 age category; 21% were aged between 31-40; 23% were in age category of 41-50; 13% ranges from 51- 60 and the other 5% were age 61 and above. This means most of the respondents are youths and adults with a low number of old respondents to the impact of peace education as conflict transformation tool.

Table 3. Marital status of respondents

Marital status	Frequency	Percentage
Single	42	42%
Married	36	36%
Divorced	7	7%
Widowed	15	15%
Total	100	100%

Source: authors field work, 2024

Table 3 presents data on the respondents' marital status. The table shows majority of the respondents are single with 42%, the married with 36% of the data, 7% represents the divorced while 15% are widowed.

Table 4. The ethnic groups of the respondents

Ethnic group	Frequency	Percentage
Okun	40	40%
Ebira	26	26%
Igala	23	23%
Others	11	11%
Total	100	100%

Source: authors field work, 2024

The table above presents data on ethnic group respondents. It shows that the highest number 40% comes from the Okun ethnic group while Ebira is represented with 26%, the Igala ethnic groups is represented with a data of 23% while 11% comes from the other groups.

Table 5. Religion of the respondents

Religion	Frequency	Percentage
Christianity	62	62%
Islam	35	35%
African tradition	3	3%
Total	100	100%

Source: authors field work, 2024

In the table above, Christianity is represented with 62%, Islam with 35% while the African tradition has the lowest percentage of 3%.

4.2. Data Presentation and Analyses According to Research Questions

Table 6. Peace education reshaping respondent's perspective in a multicultural society

Response	Frequency	Percentage
Strongly agreed	46	46%
Agreed	30	30%
Undecided	6	6%
Disagreed	12	12%
Strongly disagreed	6	6%
Total	100	100%

Source: authors field work, 2024

In Table 6, in response to the statement that peace education reshapes individual's perspective in a multicultural society, 46% strongly agreed while 30% agreed; 6% went for undecided, 12% disagreed with the statement and 6% strongly disagreed. This shows that peace education can actually change a high number of individuals' perspectives towards achieving peace in a multicultural society. This concurs with the works of summers (2004) who agreed that education can change anyone's perspectives ranging from cross cultural dialogues to school based education.

Table 7. Respondents' view on peace education encouraging mutual understanding, respect and collaboration

Response	Frequency	Percentage
Strongly agreed	42	42%
Agreed	45	45%
Undecided	4	4%
Disagreed	6	6%
Strongly disagreed	3	3%
Total	100	100%

Source: authors field work, 2024

The above table illustrates that 42% strongly agreed, and 45% agreed while 4% represents undecided, 6% disagreed and 3% strongly disagreed. It explains that most individuals believe that peace education promotes alternate of the conflict to encourage mutual understanding, respect and collaboration in a multicultural society. Ajala (2003) in his definition identified all the contributions peace education encourages.

Table 8. Respondents' view on presence of peace education making conflict transformation achievable

Response	Frequency	Percentage
Strongly agreed	46	46%
Agreed	43	43%
Undecided	3	3%
Disagreed	5	5%
Strongly disagreed	3	3%
Total	100	100%

Source: authors field work, 2024

Table 8 presents the frequency of 46% and 43% strongly agreed and agreed respectively while 11% went for a different view on the subject matter, break down into 3% undecided, 5% disagreed and 3% strongly disagreed. High population believes conflict transformation is achievable with the presence of peace education in a multicultural society. This corresponds with Mwanzia (2015) opinion on the essence of peace education in transforming conflict.

Table 9. Respondents' views on multicultural society needing peace education for conflict transformation

Response	Frequency	Percentage
Strongly agreed	50	50%
Agreed	36	36%
Undecided	5	5%
Disagreed	6	6%
Strongly disagreed	3	3%
Total	100	100%

Source: authors field work, 2024

In the table above, 50% strongly believe that peace education is a necessity in conflict transformation processes while 36% agreed, 5% went for undecided and 6% and 3% disagreed and strongly disagreed respectively.

Table 10. Respondents' view on peace education elucidating sources of inequality in a diverse society

Response	Frequency	Percentage
Strongly agreed	52	52%
Agreed	37	37%
Undecided	2	2%
Disagreed	5	5%
Strongly disagreed	4	4%
Total	100	100%

Source: authors field work, 2024

In table 10 above, respondents of 52% and 37% strongly agreed and agreed respectively that peace education makes clear the causes or sources of inequality in a diverse society while 2% went for undecided and 5% disagreed and 4% strongly disagreed as they have different on the statement above, which is supported by Burde *et al.,* (2015) view on education not having all ethics to solving conflict due to its dynamic nature.

Table 11. Respondents' view on peace education programs being a good scheme in transforming conflict in multicultural society

Response	Frequency	Percentage
Strongly agreed	60	60%
Agreed	36	36%
Undecided	2	2%
Disagreed	3	3%
Strongly disagreed	2	2%
Total	100	100%

Source: authors field work, 2024

In the above table, high percentage of respondents view peace education programs as good scheme in conflict transformation in a multicultural society; 60% strongly agreed, 36% agreed, 2% undecided 3% disagreed and 2% strongly agreed.

Table 12. Respondents' view on the awareness of peace being capable for conflict transformation in multicultural society

Response	Frequency	Percentage
Strongly agreed	54	54%
Agreed	33	33%
Undecided	3	3%
Disagreed	6	6%
Strongly disagreed	4	4%
Total	100	100%

Source: authors field work, 2024

Table 12 contains the percentages of respondents' views on awareness of peace being capable for conflict transformation in a multicultural society. 54% strongly agreed to the statement that awareness of peace can make conflict easy; 33% agreed while 3% undecided, 6% disagreed while 4% strongly disagreed.

Table 13. Respondents' views on empowerment as a breed for peace in multicultural society

Response	Frequency	Percentage
Strongly agreed	63	63%
Agreed	30	30%
Undecided	2	2%
Disagreed	3	3%
Strongly disagreed	2	2%
Total	100	100%

Source: authors field work, 2024

Table 13 shows the respondents' views on how empowerment breeds peace in a multicultural society; 63% of the respondents strongly agreed while 30% agreed; undecided with a low percentage of 2%; 3% disagreed while 2% strongly disagreed. In essence, this is in collaboration with United Nation (2011) confirmation that empowerment can be agent of change towards peace.

Table 14. Respondents' view on positive dialogue as a means of peace promotion in diverse society

Response	Frequency	Percentage
Strongly agreed	43	43%
Agreed	42	42%
Undecided	5	5%
Disagreed	6	6%
Strongly disagreed	4	4%
Total	100	100%

Source: authors field work, 2024

The above table shows the tabular presentation of the respondents' views on how positive dialogue promotes peace in a multicultural society; 43% strongly agreed with the statement, 42% agreed, 5% undecided, 6% disagreed and 4% strongly disagreed. The high positive responses collaborate Hoffman (2014) opinion that positive dialogue is a step towards achieving peace in a field of human activity that deserves more systematic attention.

Table 15. Respondents' view on integrative peace programs support unity in diverse society

Response	Frequency	Percentage
Strongly agreed	67	67%
Agreed	25	25%
Undecided	2	2%
Disagreed	4	4%
Strongly disagreed	2	2%
Total	100%	100%

Source: authors field work, 2024

Table 15 shows high percentage of respondents who perceived integrative peace programs supports unity in diverse society with 67% strongly agreed, 25% agreed, 2% undecided,4% disagreed and 2% strongly disagreed. This shows the importance of integrative peace programs in a diverse society.

Table 16. Respondent views on existing peace programs in Kabba Kogi State

Response	Frequency	Percentage
Strongly agreed	4	4%
Agreed	15	15%
Undecided	25	25%
Disagreed	50	50%
Strongly disagreed	6	6%
Total	100	100%

Source: authors field work, 2024

In Table 16 above, respondents gave their views on existing peace programs in Kabba society. 50% disagreed with the statement, 25% undecided, 15% agreed, 6% strongly disagreed and lastly 4%s strongly agreed. This shows that with the high number of disagreed statements, there are few or no existing peace programs in Kabba community.

Table 17. Respondents' view on the constant peace programs in Kabba Kogi State

Response	Frequency	Percentage
Strongly agreed	6	6%
Agreed	10	10%
Undecided	22	22%
Disagreed	54	54%
Strongly disagreed	8	8%
Total	100	100%

Source: authors field work, 2024

The table above represents the respondents' views on constant peace programs in Kabba society. 54% disagreed which means there have not been constant programs conducted in Kabba, 22% undecided, 10% agreed, 8% strongly

disagreed also opposing the statement and 6% agreed.

Table 18. Respondents' view on the effectiveness of the existing programs in transforming conflict

Response	Frequency	Percentage
Strongly agreed	6	6%
Agreed	5	5%
Undecided	43	43%
Disagreed	35	35%
Strongly disagreed	11	11%
Total	100	100%

Source: authors field work, 2024

Table 18 shows the respondents' views on how existing peace education programs have been effective in transforming conflict. 43% of the respondents were undecided; 35% disagreed, 11% strongly disagreed while 6% strongly agreed that there are existing peace education programs which have been effective with conflict transformation 5% of respondents also agreed with this statement. The high response of undecided depicts that there are no existing programs for transforming conflict in Kabba society.

Table 19. Respondents' view on the challenges of peace education programs during conflict transformation

Response	Frequency	Percentage
Strongly agreed	11	11%
Agreed	25	25%
Undecided	56	56%
Disagreed	3	3%
Strongly disagreed	5	5%
Total	100	100%

Source: authors field work, 2024

The table above shows respondents' views on peace education programs having challenges during conflict transformation; 56% went for undecided (they cannot comprehend since they

have not witnessed peace programs); 25% agreed and 11% strongly agreed that peace education peace programs have challenges during conflict transformation while 5% strongly disagreed and 3% disagreed with the statement.

Table 20. Respondents' view on the wider spread of existing peace education programs in Kogi State

Response	Frequency	Percentage
Strongly agreed	2	2%
Agreed	4	4%
Undecided	26	26%
Disagreed	59	59%
Strongly disagreed	9	9%
Total	100	100%

Source: authors field work, 2024

Table 20 above shows respondents' opinions on if these existing peace programs cut across the wider part of Kabba in particular and Kogi State in general. 59% disagreed with the statement, 26% went for undecided, 9% strongly disagreed while 4% agreed and 2% strongly agreed.

Table 21. Respondents' view on the establishment of peace fora, seminars that can enhance conflict transformation

Response	Frequency	Percentage
Strongly agreed	75	75%
Agreed	15	15%
Undecided	3	3%
Disagreed	4	4%
Strongly disagreed	3	3%
Total	100	100%

Source: authors field work, 2024

Table 21 shows respondents' views whereby 75% strongly agreed to the establishment of peace fora, conferences, seminars to enhance conflict transformation; 15% agreed; 3% undecided while 4% disagreed and 3% strongly agreed.

Table 22. Respondents' view on campaigns providing a wider scope of peace education in Kabba, Kogi State

Response	Frequency	Percentage
Strongly agreed	77	77%
Agreed	15	15%
Undecided	2	2%
Disagreed	3	3%
Strongly disagreed	3	3%
Total	100	100%

Source: authors field work, 2024

The table above shows respondents views on campaigns towards providing wider scope of peace education in a multicultural society. 77% strongly agreed to the statement; 15% agreed, 2% undecided, 3% agreed and 3% strongly disagreed.

Table 23. Respondents' view on peace education being included in school curriculum of the entire Kogi State

Response	Frequency	Percentage
Strongly agreed	83	83%
Agreed	9	9%
Undecided	3	3%
Disagreed	3	3%
Strongly disagreed	2	2%
Total	100	100%

Source: authors field work, 2024

In table 25 above, 83% strongly agreed to the idea that peace education should be added to the state school curriculum; 9% agreed; 3% went for undecided; 3% disagreed and 2% strongly disagreed. With the high respondents who want peace education added to the school curriculum, it shows the strength of schools in shaping individuals' perspective and also the enhancement of conflict transformation. This confirms the research of Adesina (2009) and Agbegbedia (2014) on peace education and the school curriculum.

Discussion of Findings

This section explains in detail the findings and results discovered from different research questions answered.

Objective one: Importance of peace education in a multicultural society

Table 6 clearly explains the importance of education in a multicultural society in reshaping individual views towards peace achievement. This finding correlates with Hick (2004) on types of education to be given to a multicultural society for achieving peace.

In Table 10, large number of respondents who confirmed peace education as elucidating sources of inequality in a diverse society show the awareness to the causes of conflict, but with the low respondents who disagreed, this brought new discovery that peace education alone cannot achieve peace and conflict transformation which aligned with Burde *et al.,* (2015) who focused on the destructive parts of history as a reason for occurrence of conflict. According to him, it goes beyond education nurturing peace and bringing conflict transformation; the focus should be on stakeholders of the multicultural society who need to work together to achieve peace and conflict transformation.

Prior to the subject which is peace education as a conflict transformation tool, respondents appreciate the idea of peace education in their locality; it shows the importance of peace education in multicultural society. The findings emphasized the need for peace education schemes and programs and awareness. The respondents showed positive energy as they embrace the view of peace education to transforming the existing conflict in the society. The research shows what the society of Kabba in Kogi State lacks which is an existing peace programs and agencies to making a public awareness for peace.

Objective two: The schemes that create awareness to support the mobilization, empowerment and dialogue among multicultural groups and also which create values and virtues for conflict transformation.

Table 11 sees peace education as a good starting point and scheme to achieving conflict transformation linking with the ideas of Aspeslagh (1996) who wants peace education to be global, so that minority groups can benefit from its enlightenment and can bring about intercultural closeness and understanding. Table 13 focuses on the issue that empowerment is also a good way of helping peace education to nurture peace and transforming conflict. This collaborates Aung (1994) position on the power for a practice of peace and development. This also gave an insight on Burde *et al.,* (2015) assertion that it takes more than education to achieving peace and conflict transformation.

Findings from Table 16 to Table 20 show the deficiency in a multicultural society like Kabba, Kogi State. It gave more insight on why there are constant multicultural clashes and conflict in the society and this occur due to the of lack of existing programs on peace education that address differences, impact knowledge, create values and virtues (impacts beyond education alone) for conflict transformation. This confirms the statement of Katja Anger (2017) that "peace cannot exist without peace education and reform".

Furthermore, possible solutions were agreed by the respondents as way forward to achieving conflict transformation in a multicultural society. Responses ranging from Table 21 to Table 23 suggest that peace education should be introduced into school curriculum. This is in

collaboration with Adesina (2009) and Agbegbedia (2014) respective submissions that constant seminars, campaigns for peace awareness and virtues beyond education alone like religious collaboration, empowerment, social collaboration by stakeholders can promote events for peace sustainability.

Conclusion

The study was conducted in order to know how peace education could be used in managing conflict in a multicultural society using Kabba in Kogi State, Nigeria as an instance. The study therefore showed thatpeace education changes individuals' perspectives towards achieving peace in a multicultural society. It also promotes mutual understanding, respect and collaboration. Also, conflict transformation is achievable with the presence of peace education in a multicultural society. However, there are no existing programs for conflict transformation in Kabba. Peace education should include exchange and dialogue about peace. Therefore, the study recommends that peace education should be included in the state educational curriculum system from the grass root so that young minds will be acquainted with peace early and live their new perspective of peace towards achieving a cordial relationship in their multicultural society.

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