EDUCATION AND SOCIAL RECONSTRUCTION: A MECHANISM FOR BUILDING A PEACEFUL SOCIETY IN NIGERIA.

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Abstract

The purpose of the paper is to highlight the pressing need for social reconstruction and education in Nigeria to create a peaceful society. The intensity of armed conflict in Nigeria has expedited the need for education and social reconstruction in order to create a peaceful society and likewise, foster national integration. Concepts like education, and social reconstruction were thoroughly and theoretically explained. The article concluded from the content analysis that Nigeria, a developing nation, has struggled to achieve a peaceful and harmonious society over the years. Self-centeredness, sectarian interest, a lack of moral integrity, prejudices based on ethnicity and religion, and pervasive corruption are a few factors contributing to this. The paper noted that as education provides people with substantial knowledge, skills, attitudes, values, and intellectual capabilities, it serves as portent instrument that can help Nigeria to effectively develop a harmonious and peaceful society. It was recommended, among other things, that the Nigerian education system through the school system be reviewed, re-

evaluated, redesigned, refurbished, and reformed to serve as an instrument of social reconstruction while also aiding in the development of a harmonious and peaceful society.
Keywords: Education, Social reconstruction, Peace, Society, Harmonious.

Introduction

Every country on the planet makes concerted efforts to bring about peace because a society marked by lawlessness and chaos cannot support genuine growth. In a particular society, peace fosters intercultural understanding and peaceful coexistence. As agents of socialization, the family, school, media, community, and faith-based groups must work to instil in all citizens a sense of the importance of peace since these institutions are essential to a stable and peaceful society. The ongoing activities of Boko Haram, cultism, bandits, armed pilfering, internet fraud (yahoo-yahoo) and ritual killings, kidnapping for ransom, herdsmen/farmers conflicts, ethnic and religious crises, political thuggery, employment racketeering, and vote-buying by politicians, intimidation, and suppression of voters are the results of moral decadence in modern Nigerian society. There is a fundamental premise that all civilizations want to find ways to foster an atmosphere where cooperation is preferred to violent conflict and that they are very motivated to work towards a long-lasting peace.

Nigeria has achieved success in a variety of fields, including sports, academia, and other fields. The fact that Boko Haram, a terrorist group based in Nigeria, is statistically and unquestionably regarded as the world's deadliest terrorist organization, raises concerns that this ethos of extraordinary achievement has been carried into the field of international terrorism (Elachi, 2018). According to the 2015 Global Terrorism Index, Boko Haram was directly to blame for 6,644 killings in 2014, compared to ISIL's 6,073 fatalities, according to Delman (2015). With such impressive numbers and the negative view of corruption, for which Nigeria is placed 154th by Transparency International on the corruption perception index, it is alarming to think that the nation is quickly heading for disaster. According to the United Nations (2016), the line between criminal and hostile groups and peace breakers, especially extremists using sophisticated tactics and global agendas, has become hazier and hazier.

According to Bartolotta (2011), many experts and academics have linked terrorism in Nigeria to a variety of causes, including corruption, extreme poverty, unemployment, religious extremism, illiteracy, and poor governance, the nature of the Nigerian state, which fosters a culture of impunity, economic marginalization, and so forth. The author added that while Boko Haram took advantage of Nigeria's widespread poverty, particularly in the Northern part of the country, it is important to remember that poverty is not the only societal issue that exists there. The ongoing insecurity in modern Nigerian society, which is accompanied by mass emigration and disorder, frequent violent clashes between Fulani herders and farmers, banditry in the north, the activities of unidentified gunmen in the south-east, and kidnappings in almost all parts of the country, has presented previously unheard-of challenges to the country's citizens' ability to live in harmony and peace.

One gets the impression that some government officials are funding the criminal operations of these elements because of the Nigerian government's casual attitude toward the country's insecurity. The elites in Nigeria have also been successful in redesigning the political economy of the nation in their favor. Illegal and dishonorable economic activity is on the rise both nationally and regionally, causing not only a decline in the labor force but also contributing to the promotion of mediocrity as opposed to meritocracy. The system that previously promised stability, governmental institutions, a strong economy, and social connectivity is now fragile, disconnected, and stressed. In order to reverse the unpleasant trend, urgent social reconstruction and peacebuilding strategies are required.

Political violence, which frequently sparks waves of criminal violence, is another important violent conflict in Nigeria. These outrageous actions by Nigerian politicians serve as evidence that those in power will stop at nothing to maintain their hold on power, even though they have nothing constructive to give to salvage the plight of the populace. Politics in Nigeria has evolved well beyond a call to serve the people and instead has become a call to acquire money through the theft of taxpayers' money intended to build infrastructure. Politicians now plunder public funds with a great deal of impunity, further pushing the downtrodden masses into poverty. The rule of law is completely ignored since the current administration believes that it is above the law.

After obtaining independence from her colonial masters in 1960, Nigeria had high hopes for a promising future, but due to its diverse ethnic population and religious beliefs, the country quickly fell apart. Religion and ethnicity are two important social concerns that are dividing and confusing Nigerians. No country can create a harmonious society in a fractured and hostile environment. The economy has been severely hampered by a high level of economic sabotage, including crude oil theft, gold mining and selling by a small number of people in the country's north, pipeline destruction, oil bunkering, subsidy money theft, yearly budget padding by NASS members, etc. The country's judicial system is dying, its infrastructure is decaying, its cost to maintain governance is exorbitant, the ruling elite disregards the rule of law, its fight against corruption is haphazard, and its education system is rapidly disintegrating. In the modern Nigerian culture, there are forms of structural violence that are frequently ignored but eventually destroy humanistic principles and diminish people's lives. These forms of violence include hunger, political repression, and emotional antagonism. Over time, the ruling class in Nigeria has impoverished the country's underprivileged masses because they view it as a political instrument they can exploit to their advantage in electoral contests. A country that is rife with social vices and division cannot create a society that is progressive, dynamic, harmonious, peaceful, and democratic. No nation can sustainably be built under a faulty foundation.

As a result, all citizens, regardless of caste, gender, political affiliation, ethnicity, religion, etc., must work together to create a society free from conflict, animosity, violent conflicts, banditry,

kidnappings, corruption, and extortion. All Nigerians must immediately abandon the concepts of caste, gender, political affiliation, ethnicity, and religion to intentionally work together to create a harmonious and peaceful society for the benefit of all. Only when we act with compassion and selflessness, while upholding the principles of tolerance, respect for the rule of law, and nonviolence, as well as appreciating the value of our diversity, only then will it be possible to achieve this. To foster goodwill and friendship and bring about peace, freedom, and happiness for all people, Khan (2014) observed that it is urgently necessary to teach people qualities such as empathy, cooperation, tolerance, adjustment, and love for one another's good and bad fortune rather than aggressive nationalism. Youth unemployment, poverty, corruption, poor governance, ethnic and religious intolerance, and other social evils in Nigeria have expedited the need for education and social reconstruction to create a peaceful society. These social issues have encouraged communal fragmentation. As a nation, we must put our efforts into empowering, educating, and instilling in young people a certain set of values and behaviors as well as the knowledge that cooperation and nonviolence can promote settings that mirror peace values.

Therefore, the purpose of this article was to investigate the potential role that social reconstruction and education reform could play in creating a peaceful society in Nigeria. In order to create a peaceful society, the functions of the family, school, and community have all been thoroughly explored.

Conceptual Explication

Education, and social reconstruction were extensively explained to serve as the paper's guiding principles.

Education

Education is defined as the process of learning new things and developing existing information, values, beliefs, attitudes, and abilities. In a similar vein, education is regarded by Bolarinwa (2006) as the process through which a person's behavior, attitude, and overall perspective on life are altered through the process of learning. Essien and Ohanyere (2023) defined education as the process of moulding an individual’s personality with the explicit goal of obtaining the skills required to lead out the innate and learned experiences needed to significantly contribute to the creation of more vibrant, humane, healthy, and democratic society. The authors concluded from the above definition that humans possess innate ideas but are unable to articulate them, requiring rigorous training and education programmes to unlock their full potentials. To change a learner's behavior and make them an active and productive person, education calls for the training, refining, and transformation of the mind. Education's goal is to transmit and instill a culture of peace in students, who will then make significant contributions to the creation of a vibrant, improved, and peaceful society. According to Okafor (2006), education "embraces all those experiences of the individual, through which information is learned, the mind is enlightened, and the will is reinforced," from a philosophical standpoint.

This suggests that the person receiving training or education gains information through learning experiences, broadening his or her intellectual ability and strengthening his or her will power to make wise decisions for the advancement of society. According to Otite and Ogionwo (2006), sociological education refers to the acquisition of the necessary knowledge and skills for adaptation to and exploitation of the social and physical environment during the developmental process. According to the definition given above, the learner's knowledge and abilities enable him to use the physical, social, cultural, economic, political, and technological contexts for the advancement and change of society.

Additionally, Umar (2014) cites UNESCO as having described education as "structured and continuous instruction meant to impart a combination of information, skills, and understanding valuable for all the activities of life." Education is also seen as a social and cultural process that initiates the socialization and transformation of a new-born into a contributing member of a particular culture. This is accomplished through the process of enculturation, in which a person progressively becomes familiar with the norms and traits of a society's culture. When we learn common knowledge, it becomes primarily cognitive; when we learn how to sew, throw a ball, write, or drive a car, it becomes psychomotor skill; but when an individual learner's attitude is formed and transformed, it becomes effective. This essentially implies that education is the source of one's knowledge of the world around him, his current abilities, and his interests, attitudes, perceptions, and values. To put it briefly, education generally aims to prepare a person to be mentally, ethically, culturally, socially, economically, politically, emotionally, and technologically sound, having the potential to give his fair share to the growth of his immediate surroundings and the society at large. To increase human welfare, Onwuka (2011:4) posited that "education is the process of not only teaching the culture (way of life) of the people, but also that of conserving and enhancing it. “Education is a process of socialization, of change and innovation, of preservation and propagation of societal values and of the whole development of an individual from birth to death” according to Aderemi Olutola as stated by Sristidhar (2018). Whether in its static or dynamic form, the educational system is one of the most potent social control mechanisms in every culture. It must be acknowledged that education is primarily concerned with passing down the social and cultural history to future generations, making it a conservative institution (Sristidhar, 2018).

Education cannot operate in a vacuum. We must study the society to identify its strengths and flaws and then design our educational initiatives to weed out the weaknesses if we want to have a better Nigeria society built on peace and tranquility. The concept of the society must be reflected in the Nigerian educational system, and it must also work with our multicultural culture. For it to operate effectively, it must be developed and created to satisfy the needs, requirements, and aspirations of Nigerian society. It must be related to family structure, cultural norms, rate of development, industrial and technological advances, political affiliation, ethnic and religious atmosphere, and stratification. The Nigerian educational system must serve not only the present needs of the students but also their long-term goals.

Education has a significant impact on social structure, way of life thought and behavior patterns, as well as personality features of an individual, it is clear to see why. In order to achieve this, Ekeh (2021) notes that education is a process of acquiring knowledge, skills, attitudes, values, and competencies both inside and outside of the formal school system, as well as their proper exercise (application) for better organizing and transforming the individual and society. The acquisition of useful knowledge, skills, and other prerequisites through education is therefore a way of giving an individual learner the power to contribute to the development and stability of society. A person can realistically be equipped and prepared by education to lead a happy, prosperous, and fruitful life after finishing school. The future education agenda for Nigeria must examine the best methods our educational system may operate in order to reduce the social evils plaguing the nation and to aid in the creation of a lasting and peaceful society.

Social reconstruction

An educational philosophy called social reconstruction aims to identify the social ills that are endangering society's ability to function peacefully and works to bring about social change that would eliminate terrorism, banditry, kidnapping, cultism, economic inequality, hunger, and violent conflicts between ethnic and religious groups. A national consciousness that rises above individual, sectarian, and communal differences and has the mechanisms and willpower to resolve differences amicably is recognized as a national consciousness that contributes to social cohesion and helps societies achieve peaceful coexistence and some degree of tolerance among its citizens. Schiro (2007) highlighted that social reconstruction starts with the premise that our society is in danger of dying out due to a variety of issues. The author emphasized a number of these issues, such as sexism, racism, and poverty, as well as other issues including crime, governmental corruption, population growth, energy scarcity, labor exploitation, pollution, and global warming. If the concerns listed above are not fixed, modern Nigerian society's survival could be in danger.

Social reconstruction in the words of Drew (2023) referred to as a socio-political movement with the aim of changing society through education. The main goal of social reconstruction is to rebuild society in ways that benefit all citizens, with a focus on aiding the less fortunate. According to LeoNora and Gelbrich, referenced in Akinjide (2011), social reconstruction is a philosophy that strongly emphasizes fixing social issues to improve society. Similarly, Akinjide (2011) emphasized that social reconstruction would entail first identifying the bad aspects of society and then making an attempt to combat such aspects as they affect the advancement of society. According to Sadker and Zittleman (2010), social reconstruction through education serves the following purposes:

> *"It is important for schools, teachers, and students to focus their studies and energies on alleviating pervasive social inequities and, as the name implies, reconstruct society into a new and more just social order" (p. 284).*

Many people have argued in favour of the philosophy of social reconstruction in education, including Dewey, who is cited in Drew (2023), who stated that it aimed to mould the experiences of the young so that better habits would be formed rather than reproducing current habits and that the future adult society would be an improvement on itself. The notion put forth by Kavanagh and Danielson (2020:100) that "perhaps the time has come for an approach to preparing teachers that is anchored in the practice of teaching and is oriented toward the goal of social transformation" was also made. Drew (2023) highlighted that many in the social reconstruction movement believe that helping kids develop into well-rounded individuals with strong moral beliefs is the key to building a better society. The phrase "character education" has been used to describe this. Character education refers to the teaching of moral thinking, manners, and responsibility to young people. Self-control, kindness, gratitude, courage, honesty, justice, and humility are additional traits that may be a part of it (Drew, 2023). It implies that to create a harmonious and peaceful society in Nigeria, teachers must work even harder to instil in their students the kind of positive character traits that will lead to the emergence of a democratic society free from hatred, fanaticism, nepotism, and or corruption.

The family as agent of social reconstruction

The social base of society is the family. The family is also a location where a person develops a personality with a high sense of self-worth, moral principles, and a hospitable and humane spirit capable of handling interactions with others. The smallest unit of society is the family, which can be either nuclear, polygamous, or extended in nature. The task of raising children to be patriotic, responsible, and upstanding citizens falls to the family as a social unit of the community. According to Edinyang (2012), family is a unit that is bound together by marriage, blood, and/or adoption in order to satiate demands for intimacy and/or to conceive and socialize children. According to Nwobi, in Edinyang (2012), the family consists of a married couple, their children, and immediate family members, such as the bridegroom's brothers and sisters, as well as their parents, relatives, in-laws, and any other dependents. Of course, this concept perfectly captures the structure of an extended family. The family is without a doubt the most effective socialization force in society. It is crucially the child's first point of contact following birth and the place where he is socialized in accordance with life before venturing outside. As a matter of importance, parents must try to mold, create, educate, and train their kids to understand and appreciate the dynamic, democratic ideals that the society was established on.

According to Effiom, Njok, and Akpama (2018), the family is the fundamental building block of the community and national life, acting as a checkpoint or training ground for what is and is not acceptable to the community and national life. Children from privileged circumstances are raised to feel, think, accept, and act with respect for both them and others. They grow a strong sense of self-interest while also being considerate of the requirements and sentiments of others. In addition to teaching morals, values, the benefits of honesty, and the crucial value of respect for societal norms and beliefs, the family has the noble and vital role of establishing discipline in its members (Effiom et al, 2018). The Bible advises us to "train up a child in the way he

should go and when he is old, he will not stray from it," according to Proverbs 22:6. It suggests that when parents fall short in their responsibility to raise their children properly, the consequences are felt not only in the immediate family but also extend to society as a whole.

The family is the ideal setting for instilling moral values in children and cannot be substituted. As a social institution, the family instils in the child a number of crucial virtues including self-worth, obedience, and respect for established authority, respect for elders, self-control, and respect for others' opinions, truthfulness, accountability, transparency, patriotism, contentment, hard work, honesty, and integrity, among others. The underlying idea is that the family, which is traditionally the primary socialization agent, has fallen short of its responsibility to instil in children the moral principles and values necessary for the growth of their personalities, thereby preparing them to contribute meaningfully to the peaceful coexistence of society.

Role of the family in building a peaceful society

It is impossible to overstate the importance of the family in a child's upbringing. The family plays a crucial role in ensuring that kids behave properly in society by instilling the proper values in them from an early age. Good qualities like love and care, excitement, empathy, harmonious family living, religious instruction, and excellent leadership are instilled in the child by a peaceful family. Children pick up manners, excellent eating habits, running errands, praying, looking after younger siblings, working in a team cooperatively, cooking, and doing household duties through imitation of their parents and other family members. Additionally, it is the responsibility of the family to show one another respect, affection, and friendship because an aggressive family prevents peace and harmony from prevailing both inside the family and throughout society. A better society is produced by excellent families.

Of course, if kids in Nigerian households are given the correct guidance, especially during their formative years, there's a strong chance they won't stray from morality as they get older. On the other hand, difficulties will inevitably arise as children age if they do not learn right values and behavior when they are very young. Truancy, dropping out of school, drug abuse/addition, teenage pregnancy, banditry, prostitution, armed robbery, kidnapping, political thuggery, and other violent crimes are just a few of the terrible outcomes that can result from these issues. Helping our kids develop desirable information, beliefs, abilities, and attitudes that could enable them to lead civilized and peaceful lives is the most essential thing we can do for them. They will then have the best chance of living fulfilling lives as both individuals and devoted members of their local communities and Nigeria as a whole.

School as agent of social reconstruction

The second most significant socialization agent is the school. The child receives an education at school that shapes his information, concepts, abilities, and attitudes to position him for a fulfilling life in the future. A youngster who receives a good education is frequently molded into becoming a decent citizen; yet a child who receives a poor education may become a

charlatan, criminal, or nuisance. A well-designed educational system can create socially adept individuals. Saldana (2013) asserts that the school is the institution in charge of educating groups of kids and teenagers about particular social norms and values. Therefore, the school has a responsibility to properly educate and prepare students for practical manpower development, jobs, and skills as well as to instill in them fundamental societal values such as patriotism, politeness, integrity, honesty, etc. The duty to encourage adherence to the norms, values, interests, and culture of the society has always fallen to the school as a social organization.

When movement and dynamism were needed, the educational system worked as a stimulant; when society needed to slow down, it served as a stabilizer. The educational system satisfies society's needs and desires for skilled workers, intelligent citizens, and well-educated citizens (Saldana, 2013). The primary function of education is the transmission of culture, which is the process by which a society's values and conventions are passed on to the next generation. Learning about one's culture through education also aids in acquiring knowledge, beliefs, values, and social standards. According to Snook, who was referenced by Edinyang and Osim in 2019, "schools in the democratic countries have always been required to reaffirm the basic and good values of these communities in order to introduce young people to traditions of critical thought." In addition, socialization, another significant function of school is the transmission of cultural norms, identities and values to the new generation of individuals. Schools help to shape a varied people into one society with a shared national identity and train the next generation for their citizenship roles, according to Ohanyere and Ohanyere (2022). In addition to socialization, schools play a crucial role in passing along cultural norms, identities, and values to the next generation.

The role of the school in building a peaceful society

The school functions as a social structure and performs several significant roles in the development and instruction of the kid. Among these jobs include, but are not limited to:

i. The school helps to free the child from the family by exposing them to life-changing experiences with other pupils there from other backgrounds.
ii. The curriculum of the school assists students in internalizing social ideals and standards to a greater extent than is achievable at home.
iii. A person's self-concept, interests, emotions, attitudes, and behavioral pattern can all be shaped and influenced by the social structure of their school.
iv. The school, as a social system, also helps people learn life skills like self-awareness, empathy, critical thinking, creative thinking, decision-making ability, effective communication, and interactive relationships, all of which are required to create and preserve a tranquil and beneficial society.
v. Instilling social virtues like honesty, tolerance, hard work, unity, and patriotism is what the education system aims to do through school.

In order to serve as a vehicle for social reconstruction while also building a prosperous, peaceful, and democratic society free from social ills and/or violent conflicts, the Nigerian education system needs to be reviewed, re-evaluated, reformed, and reconstructed through the school system. While engaging in the challenging activities of the education systems, the child learns the virtues of a peaceful society, such as accomplishment oriented, discipline, moderation, patriotism, and prudence.

Community as agent of social reconstruction

A crucial idea in peoples' social and political lives is community. The smallest geographic collection of people that can encompass all facets of social life is therefore referred to as a community. A community, according to Karl as cited in Parhi and Ashan (2016), is "any circle of individuals who live together and belong together in such a way that they do not share this or that one interest exclusively, but a full set of interests." According to Carmona-Medeiro and Cardeoso-Domingo (2021), the community is made up of a complicated web of social relationships, with each of the individuals that make up the community relying on the others in different ways. "The thinking of a child cannot be derived only from innate psychological factors or from the influence of the physical environment, but also be understood as a function of those relationships which are established between the child and the social environment that surrounds him/her," Brown, as cited in Sultana and Torill (2016), wrote. It means that an individual community member's personality qualities are influenced by the community and their social environment. Additionally, according to Parhi and Ashan (2016), the word "community" is derived from Latin, where the noun munia, munium implies "obligation" and the prefix "com" denotes "together." As a result, the community refers to doing chores collectively. It suggests that the "community" is an association of people put together for the aim of doing good deeds. A commonly used definition states that "a community is a local gathering in which individuals engage in a full range of life activities. According to MacQueen, McLellan, Metzger, Kegeles, Strauss, Scotti, Blanchard, and Trotter (2001), a community is typically described as a collection of individuals with various traits who are connected by social ties, hold similar viewpoints, and take part in cooperative activities in particular settings or locations. The type of community a person lives in tenaciously affects and influences the social life that person exhibits.

Characteristics of a community

According to Parhi and Ashan (2016), a community's social cohesion and desire to establish and work toward shared goals are important characteristics. The writers went on to explain that these qualities provide people with the motivation they need to work together, abide by community laws, and take into account the requirements of coming generations. According to the authors, this is dependent on a number of variables, including the historical, social, economic, and cultural considerations listed below:

i. **Historical aspects:** A community's entire activity is set against its historical context. A community's ability to function and its members' drive to achieve a common objective

are influenced by things like its population history and its history of conflict or lack thereof.

ii. **Social factors:** These may include ethnicity and language, caste, class and other social divisions, family structure and gender relations.

iii. **Economic factors:** These include differences or similarities in livelihood strategies, and the degree of economic stratification in the community.

iv. **Cultural factors:** Cultural factors such as religion, tradition and custom can determine the extent to which members of a community share common goals and cooperate with each other.

Community plays a remarkably key role in an individual's personality development, because the child grows connected to the locality and the people in it, friends, etc. Local customs and the way people communicate make up an integral part of any individual, especially a child – whose immediate environment is their entire world. This is why it is important that the child should grow up in a healthy environment, where the right values are appreciated. In many communities, religion is an important factor, and it is up to the parents and their attitude to determine the degree in which it will affect the child. High quality neighborhoods where the child can develop greatly influence later achievements in school, his relationship with others, and in professional life alike. A humane community we envision is where "young people arrive at adulthood with the skills, interests, assets, and healthy habits needed to live well, happy, and productive lives in caring relationships with others".

A reoriented education system and socially reconstructed Nigerian society

Nigeria as a country still struggles with wide-spread poverty, unemployment, corruption, slow economic growth, and alarming rate of brain drain in all spheres of human endeavour. Most of these problems are so complex and needs urgent action to stem the negative tide, but the government often tend to neglect the need to invest more in education. It is now pertinent to perpetually remind our government and policy makers that without placing education at the very top of the priority list, Nigeria will not be able to cope with the challenges of the 21st century, let alone build a peaceful society. Education is the basic need of every human person because the overall development of man and society largely depends on it. It is education that brings to the fore, the underlying qualities and potentials of man and also gives him the impetus to realize his self-worth and abilities. Education polishes an individuals' intellectual prowess, widens his vision, helps in the wholesome and balanced development of man, and above all, it leads to cultural, social, economic, political and technological advancement of a nation. Therefore, as an agent of social change, education stands as a substantial mechanism for the transformation and empowerment of both individual and the society. Thus, the impact of quality education in poverty alleviation is not only fundamental, but it must also go beyond literacy skills and school enrolment to empowering people towards taking charge of their lives, to become active participants in social and economic development process (Abdullahi, Abdullahi and Bello, 2012).

Nigeria as a country truly, needs a rebranded and reoriented education system for the building and promotion of a dynamic, enlightened, harmonious, peaceful, productive, integrated and united Nigerian society. As rightly hinted by Akinpelu (2005), that "the type of education that can revolutionize our society must be geared to the effecting of rapid change in all relevant aspects of the life of the society; it must be functional and scientifically oriented". For Nigeria to have this form of education, two related factors must be considered. First, school programmes must be relevant and comprehensive. This requires the proper incorporation of raw vocational education into the school system at all levels. The vocational education subjects like home economics, local crafts, agriculture, basic technology, fine and applied arts must be made compulsory subjects in our school curriculum rather than being domiciled as elective subjects. The Nigerian education system must be structured in manner that will make it become more interactive, inclusive and integrative, that is, giving room for equal access to education for all population groups devoid of any form of discrimination. Likewise, the design and development of the school curriculum must take cognizance of the social and cultural diversity of the Nigerian society.

The Nigerian education system ought to be entrepreneurially planned and oriented, i.e. training and equipping students to be more decisive, creative, opportunity oriented, proactive, and technologically innovative. To make students entrepreneurial oriented requires applying a learning-by-doing approach in our day-to-day teaching and learning in Nigerian schools. Sikkeman and Niyekawa in Olarenwaju (2009) noted that "if we are going to provide educational experience that results in holistic perception of the global village in which we live, we need to develop curricula that combines the cognitive with the affective". In a similar vein, Ejiofor cited in Uduigwomen and Ozumba (2004), proposed a 3H-strategy which could help Nigeria to evolve practical curricula needed to salvage education system from a nest of inefficiency and redundancy. The head, according to him, must be taught through massive qualitative and functional education - an education imbued with a high dose of philosophy; the heart must be sensitized to high moral principles and ethical practices; and the hand must be equipped with requisite tools and suitably rationalized material incentives for greater performance.

It is of necessity that the Nigerian education system be evaluated, reviewed and improved upon from time to time to integrate the anticipated changes in order to cope with the contemporary reforms in the 21st century society. Our education system should become more practical based rather than dwelling on unassertive theoretical knowledge as is the practice today. Based on this premise, Nigeria must advance at the same rate as industrialization, civilization, modernization, globalization, and technological advancement in order to create a dynamic, democratic, unifying, and peaceful society. This can only be done with an improved and effective education system that is rooted in social reconstruction. From the foregoing, one can pertinently infer that making education a top priority, functional, inclusive, interactive, collaborative, integrative, culture-centred, scientifically oriented, entrepreneurially, and

technologically innovative would usher in a socially reconstructed society, which is germane for building a harmonious and peaceful nation.

Contributing factors to building a peaceful society

Peace does not just happen accidently but there are things that triggers it – things like helping and caring for one another, appreciating multiculturalism, interacting clearly and working as a team to amicably resolve disputes. Be that as it may, the following as enumerated are the contributing factors that engineers the building of a peaceful society.

i. **Cooperation:** To address an urgent societal issue, a peaceful society brings together people of all castes, religions, ethnicities, languages, values, and interests. Nigerians would live in a dynamic, democratic, peaceful, harmonious society free from prejudice and/or violent conflicts if they developed a cooperative culture.

ii. **Appreciation for diversity:** Nigerians ought to try to accept one another and appreciate the difference in their language, culture, religion, and ethnicity. Differences between and between societies ought to be valued as a precious resource of humanity and recognized as a unifying element.

iii. **Nonviolent conflict resolution:** To avoid violent crises that generate animosity, mistrust, fear, religious and ethnic discrimination as well as disunity and disintegration, a culture of peace and conversation among all religions and ethnicities should be vigorously promoted at all costs during conflict resolution.

iv. **Tolerance and solidarity:** All Nigerians must learn to accept one another in love and realize and appreciate the reality that people are inherently diverse in their opinions, speech, values, and behavior and that they have the right to live in peace and harmony in order to create a harmonious society. In order to foster tolerance and unity, it means that no one should impose their opinions on another.

Benefits of achieving a peaceful Nigerian society

The most significant aspect of peace is that it restores, builds, strengthens, sustains, reforms, and transforms the broken pieces. Without tolerance and cohesion that enables peaceful coexistence, individuals and communities may resort to violence to address their grievances and resolve disputes. A society which makes peace its priority stand the chance of achieving a sustainable cultural, social, economic, political, and technological development, germane for improved standard of living of the people.

1. **National harmony:** A peaceful society fosters national cohesion, which leads to order and stability in society, which is essential for the survival and advancement of mankind. Without peace and harmony, a community will undoubtedly fall apart, resulting in struggle, perplexity, stress, and/or violent conflicts.
2. **Sustainable development:** Societies with relative peace perform better across a range of important variables, including economic growth, environmental performance, fewer civil resistance movements, fewer violent political tremors among youth, and better infrastructure to withstand the effects of natural disasters.

3. **National Unity:** People of many social groups, cultures, traditions, languages, political allegiances, religions, and ethnicities come together in a society that is harmonious and peaceful to pursue a shared goal. Mutual respect, cooperation, affection, and trust exist between people. They believe in their country, are unified, and are tolerant.
4. **National integration:** National integration results from a society that is firmly rooted in peace and fosters a sense of shared identity among its inhabitants. It demonstrates how all of the people, although coming from various castes, faiths, cultures, geographies, and linguistic groups, acknowledge their one humanity.
5. **Economic growth:** A tranquil society draws more foreign direct investment, which increases the accumulation of physical and human capital, accelerating economic growth. By boosting labour and capital productivity, promoting good governance, tourism, and institutional effectiveness, peace helps the economy flourish.

Conclusion

From the foregoing, it becomes pertinent to conclude that peace is very paramount in any given society which cannot be exaggerated. Nigeria as a pluralistic society needs peace to remain as one united and indivisible country. We need peace at home, in the school, in the church or mosque as well as the larger community to achieve rapid social, economic, cultural, political and technological transformation of the society. We need peace in all parts of the country so as to go about our daily businesses without any fear of being intimated, maltreated, kidnapped and or even killed. We need peace to develop as our nation, as there can never be any form of development without absolute peace. So, for Nigerian society to be peaceful, it must be socially reconstructed and restructured to meet the present as well as future demands in tune with citizens' expectations.

It is obvious that harmonious and peaceful society has over the years eroded Nigeria as a developing country. Some of the reasons for this include self-centeredness, sectarian interest, dearth of moral uprightness, religious and ethnic prejudices, as well as ubiquitous corruption. These obnoxious tendencies are traceable to inadequate education, which is evidence both in principle and practice. The unpleasant situation has made education and social reconstruction an ambitious hallucinations in the thoughts of few patriotic citizens. On this premise, the paper concluded by maintaining that, proper education and social reconstruction is indispensable for Nigeria to successful build a harmonious and peaceful society, since education equips people with significant knowledge, skills, attitudes, values and intellectual competences.

There will be relative peace in the Nigerian society if members of the family as well as the school and the community judiciously carry out their ascribed duties and responsibilities of inculcating the right values on individuals, which is germane for building a dynamic, strong, better and peaceful society.

Recommendations

1. The Nigerian education system through the school system must be revisited, re-evaluated, redesigned, revamped and reformed to serve as an instrument of social reconstruction, while at the same time help in building a harmonious and peaceful society.
2. The design and development of the school curriculum must take cognizance of the social and cultural diversity of the Nigerian society, as this will help to inculcate in the citizens love for one another, open-mindedness, forgiveness, tolerance, mutual trust, and empathy.
3. Quality education is impossible in the absence of adequate funding. Based on the UNESCO recommended minimum of 26%, the Nigeria government should as a matter of strategy increase the yearly budgetary allocation to education. This when done will enable the country meet up with surging global educational development, as well as making quality education available and affordable.

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