

ANALYSIS OF THE IMPACT OF EDUCATION FOR PEACE ON PEACE BUILDING AND PEACE CULTURE AMONG EARLY CHILDHOOD EDUCATION TEACHERS IN ONITSHA EDUCATION ZONE, ANAMBRA STATE NIGERIA.

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Abstract

This study examined the Impact of Education for Peace on Peace Building and Peace Culture Among Early Childhood Education Teachers in Onitsha Education Zone, Anambra State Nigeria. The paper analyzed the impact of Education for peace on peace building and peace culture in Nigeria. This was prompted by the inherent incompatibility between the objectives of individuals, ethnic/social groups in the study location. Specifically, this study analyzed the extent in which education for peace can be used to promote peace building and Peace culture among early childhood education teachers in Onitsha Education Zone. The study adopted purposive random sampling to sample 70 Public and Private 50 junior secondary school teachers from Onitsha Education Zone, Anambra State making a total of 120 sample size. Internal consistency and reliability of the survey instrument (questionnaire) items were tested using the Cronbach alpha method with a coefficient of 0.82. T-test and descriptive statistics were employed to analyze the data collected from the field. To a greater extent, the study found significant relationship between Education for Peace, peace building and peace culture in the study location. Based on the findings from the survey, the study concluded that education for peace has significant impact on peace building and peace culture in the study location. Hence, the study recommends that Education for Peace, golden rule and other ethical codes of conduct should be infused into the curriculum of the junior secondary schools in Onitsha Education Zone and that Government should advocate for cross cultural education if education for peace is to gain a lasting grip in Onitsha Education Zone Anambra State Nigeria.

Keywords: Education for Peace, Peace Building, Peace Culture, Normative issues, Ethical issues, Cultural harmony, Curriculum of Junior Secondary School,

Introduction

Education plays a central role in promoting relations and reconciliations, in society with a history of ethno-conflict, have been acknowledged frequently in the academic literature and increasingly in national and international policies (Adegbite, Adeyanju & Popoola, 2019; Taminu, Abdullahi & Chuba, 2018). Peace education has thus been incorporated explicitly and implicitly in curriculum of post conflict societies around the world and is particularly pertinent in subjects like history and citizenship education. Its importance in the curriculum of school education is widely felt and especially in conflict prone regions. In conflict prone

or post conflict regions where collective memories of the past conflict and collective hopes of the future are contested, understanding the views and collective hopes of the 'other' becomes imperative. In this context, this paper will explore the concept of 'Education for Peace', its approaches and prerequisites and locate the contesting spaces, structure, content, images, processes in school education by reviewing empirical and theoretical studies on 'Education for Peace'. Critical peace education, peace oriented learning has also been mentioned because of its similar meaning and purpose.

Early learning contexts such as preschools and

kindergartens represent the earliest social settings, outside of family. Schools often reflect the attitudes and behaviors of societies and communities and most often these institutions fail to promote mutual respect, tolerance and critical thinking. Instead these institutions instill disrespect, intolerance, and prejudice, which pushes societies towards extremes (Education for All, Global Monitoring Report, 2016). Whether victims, perpetrators, or bystanders, children often feel and demonstrate that violence is the only way to get whatever they want, and being peaceful shows they are weak.

Education for peace initiative has always been considered a major state intervention for peace building and violence free society. The concept of 'Education for Peace' evolves from the Charter of the United Nations that was signed on June 26, 1945 in San Francisco to prevent any global conflict further. It reaffirms faith in the fundamental human rights leading us to practice tolerance and live together in peace with one another as good neighbours. It is also important for critical peace education because it recognizes the existence of tension and conflict among various groups for power. Galtung and Vincent, (2016); Evans, (2018) and Felliti, (2020) conceptualize Education for Peace in two ways. Firstly, as a “process of education meant to make people more peaceful. Such education has to be reformative. There is another process of designing education for men at peace. This would mean bringing up children in a positive frame of mind in social unity and creative activity” (Ademokoya & Olukayode, 2019). The Nigerian Education Curriculum Framework (NECF, 2018) concentrates on construction of knowledge which encourages student's participation as well as inclusion of student's ideas, beliefs and experience in the classroom discussion. One of its core concerns is 'Education for Peace' because of its immediate relevance in the society. It says 'Education for Peace' is a precondition for national development in view of growing tendency towards intolerance and violence (Federal Ministry of Education [FME], 2021). On similar lines the Federal Ministry of Justice (2018) on the Amendments to Criminal and Rape Law, drafted against Rape, Murder, terrorism and banditry cases in Nigeria, which happened across the six geo-political zones in the country suggests remedies to counter gender based violence and other criminal activities such as terrorism, ethno-religious crisis among others in the country. One of the many suggestions of the very well drafted and well-intentioned report was that “schools

especially guidance and counselors have to act as counter-socializers to tackle gender-based violence, banditry and terrorism in Nigeria” (Kumar, 2019 & Verma et al., 2018). The report further talks about the larger role of the school in addressing concerns of masculinity, femininity, kidnapping, banditry and terrorism being experienced in the North West, North-East and North Central geo-political zones in Nigeria. The wider aim was to build a culture of tolerance and equality to counter the ever-burgeoning violence in everyday life across the six geo-political zones in Nigeria.

Children growing up in many regions of the world are exposed to unstable and adverse living conditions creating uncertainty and insecurity for them and their families. Children are frequently exposed to aggression and violence in homes, schools, neighborhoods and media (Huesmann & Eron, 2017). Conflicts are generally considered detrimental, however, it is only the unattended or inappropriately attended conflicts, which become violent and may cause huge damages. On the other hand, conflicts are important ingredients for social change contributing substantially towards higher order thinking and development (Simmel & Akinyemi, 2016; Eckhardt & Gabriel, 2018). Violence is never desirable in any society, culture or religion; the dilemma is majority of people lack the ability to handle conflicts in a skillful manner. United States Scholarship on early childhood development (ECD, 2021) provides compelling evidence for vulnerability during early years due to several environmental stressors. Early childhood is the time when children, even at the age of 3 and 4 begin to internalize dispositions of their own ethnic groups. They also develop certain prejudice and stereotypes based on social class, ethnic backgrounds and other major differences among the population (Connolly & Williams 2017). War, violent conflicts and other forms of interpersonal and grouped violence have negative impacts on growth and development of young children.

Statement of the Problem

Exposure to violence increases the risk that children will engage in future violence and other antisocial acts. These effects are not limited to mortality, disease, Injury, malnutrition and disability, it also damages the emotional wellbeing of children to a greater extent causing lasting impacts (McFarlane et al., 2017; Pereznieta, 2016; Anda, 2018; Evans, 2018; Felliti, 2020; WHO, 2021). The good thing is, there is compelling evidence which indicates that

children during early years are capable of engaging in non-violent conflict resolution if properly they are properly enlightened about the peace building and peace culture through Education for Peace. It is against this backdrop that this study was construed to examine the extent in which Education for Peace can be used to promote peace building and peace culture among early childhood education teachers in Onitsha Education Zone Anambra State Nigeria.

Research Question

This study seeks to provide answer to the research question below:

To what extent can Education for Peace be used to promote peace building and peace culture among early childhood education teachers in Onitsha Education Zone Anambra State Nigeria?

The Concept of Education for Peace

Education for Peace does not have a very long history and compared to many discipline is of recent origin. Its origin could be traced back to post World War II in 1945. However, various definitions have been given by many educational psychologists as well as guidance and counsellors practitioners during the course of time. Perhaps peace is like happiness, justice, health and other human ideals something every person and culture claim to desire and venerate but which few of any achieve at an enduring basis. Peace is a linchpin of social harmony and economic equity and political justice. Nevertheless, peace is also completely ruptured by wars and other forms of violent conflict. Like love, peace remains so close yet like enduring love so far. However, scholars like Webel and Galtung (2015); Galtung and Vincent, (2016) argued about positive and negative peace. Positive peace refers to a holistic approach towards peace where there is absence of both direct and structural violence. Negative peace refers to the immediate stopping of violence where the visible violence is given more importance. Galtung and Vincent (2016) go on to analyze building a culture of peace as an indicator of positive peace in the society. Apple and Bean (2018) have given conditions, which fulfil the foundations of a violence free and democratic way of life to counter subverted democracy.

- i. The flow of ideas, regardless of their popularity, that enables people to be as fully informed as possible.
- ii. Faith in the individual and the collective capacity of people to create possibilities for resolving problems.

- iii. The use of critical reflection and analysis to evaluate ideas, problems and policies.

The Concept of Peace Culture

In the early years of peace studies, it was assumed that peace is the opposite of war; Peace was defined as the absence of war, partially because the early peace studies was strongly motivated by the reflection on the tragedies of the Second World War and by a sense of crisis of human survival caused by the danger of a total nuclear war between the two superpowers (Eckhardt, & Gabriel 2018; Harry & Johnson, 2019). The concept of peace terms, According to United Nations Declaration on Peace culture or Culture of Peace and Non-Violence, it has been defined by the Programme of Action on a Culture of Peace adopted in 2018; and the 2017 UN resolution on the culture of peace as “an integral approach to preventing violence and violent conflicts, and an alternative to the culture of war and violence based on education for peace, the promotion of sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information and disarmament.” In abstract terms, a culture of peace is a set of values, attitudes, traditions and modes of behaviour and ways of life based on:

- i) Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation; ii). Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law; iii). Full respect for and promotion of all human rights and fundamental freedoms; iv). Commitment to peaceful settlement of conflicts; v). Efforts to meet the developmental and environmental needs of present and future generations; vi). Respect for and promotion of the right to development;

Methodology

This paper employed a descriptive survey design with a population sample consisting of 120 early childhood education teachers selected from 150 Public and Private Junior Secondary Schools (30% of junior secondary schools) in Onitsha Education Zone Anambra State, based on the number of questionnaire retrieved using a purposive random sampling technique. The instrument developed for

data collection was a 20 items questionnaire designed to capture the opinions of the respondents using a four-point scale of Strongly Agree (SA)/High Extent, Agree (A)/Average Extent, Disagree (D)/Low Extent, and Strongly Disagree (SD)/No Extent was employed. The Experts in Measurement and Evaluation and Educational Psychology face validated the tool. A coefficient of 0.82 was obtained using the Cronbach alpha to test for the internal consistency of the questionnaire items, while t-test statistics was adopted to analyze the research question. An arbitrary, but logical neutral point of 2.5 forming the average was calculated for each item, signifying that all variables below 2.5 are negative (Disagree) and all variables above 2.5 mean mark are considered positive (Agree). The null hypothesis of no relationship was accepted for any items whose calculated value was

greater than the t-critical value and rejected if reverse is the case.

Result

This section analyzes the extent in which education for peace be used to promote peace building and peace culture among early childhood education teachers in Onitsha Education Zone, Anambra State Nigeria.

Research Question:

To what extent can Education for Peace be used to promote peace building and peace culture among early childhood education teachers in Onitsha Education Zone?

Using the following mean range: 0.00-1.49 (No Extent), 1.50-2.49 (Low Extent), 2.50-3.49 (Average Extent), 3.50-4.00 (High Extent)

Table 1: Respondent's Mean rating on the extent at which education for peace will promote peace building and Peace culture in Onitsha Education Zone.

S/N	Item	N	High extent	Average extent	Low extent	No extent	Mean	Remarks
1	Reduce violence/hostility amongst rivaling communities	120	28	33	21	7	2.9	Average extent
2	Consolidates democracy through dialogue	120	26	29	18	16	2.67	Average extent
3	Reduction of chaos and peacelessness amongst Nigerian youths	120	23	31	14	21	2.63	Average extent
4	Increases psychological tranquility among youths in Nigeria	120	32	25	17	15	2.83	Average extent
5	Increases societal stability and consonance	120	26	29	12	22	2.66	Average extent
6	Improves the understanding of individual and collective self-identities while promoting fundamental human rights	120	21	37	22	9	2.79	Average extent
							2.75	Average Extent

Table 1 revealed the result of all items scored within the range of 2.50-3.49 indicating that to an average extent the above were areas at which Education for Peace will promote peace building and Peace culture in the study location. This was further confirmed by the cluster mean of 2.75, which also falls within the mean range of 2.50-3.49, also indicating that Reduce violence/hostility amongst rivaling communities, Consolidating democracy through dialogue, Reduction of chaos and peacelessness

amongst early years, youths, increase in psychological tranquility among youths in the study location, Increase in societal stability and consonance, and Improving the understanding of individual and collective self-identities while promoting fundamental human rights were to an Average Extent issues of Peace Education that will promote peace building and Peace culture in Nigeria. This result is in line with the study conducted by Adegbite, Adeyanju and Popoola

(2019) who reported a positive relationship between peace education and tranquility among Nigerian youths. This finding also corroborates the result of Ademokoya and Olukayode, (2019)

who established a direct relationship between education for peace and peace culture among early years' children.

Table 2: T-test for the study hypothesis

There is no significant relationship between Education for peace and peace building in Onitsha Education Zone

Item	N	Mean	SD	Df	t-calc	t-critical	Remark
1. Education for Peace		2.82	0.95				
2. Peace building and culture in terms of the predominant culture of the society	120	2.77		88	0.238	1.984	Rejected

$P < 0.05$

As shown in the table 2 the calculated t value of 0.238 is less than the critical t value of 1.984. Hence, the null hypothesis is rejected while the alternative is accepted. This shows that there is a significant relationship between Education for Peace, building and peace culture in terms of the predominant culture in the study location. This result is also in line with study conducted by McFarlane, Emmanuel, and Luke (2017) who found positive relationship between education for peace, culture and societal values

Conclusion

In the course of analyzing the relationship between Education for peace, peace building and peace culture, this study found a positive relationship between Education for Peace, peace building and peace culture in the study location. Hence, peace is a social concept that depicts the absence of violence, hostility, or war. It is absence of conflict which in general terms regarded as the fundamental basis for social stability and the development of human societies. Peace building is the logical intervention to prevent the generation of conflict by creating sustainable peace. Education for Peace, however is not the same peace building. The first refers to the people's development of positive minds, while the second integrates aspects of economic and social justice. Both concepts however are related as they both attempt to improve the situation of human rights (Apple and Bean, 2018).

Recommendations

Following the analysis of the Impact of Education for Peace on Peace Building and Peace Culture Among Early Childhood Education Teachers in

Onitsha Education Zone, Anambra State Nigeriathis research recommends that:

Researchers, Government and Non-governmental organizations alike need to imbibe a peace culture, a constant deliberate act of mediation and conflict prevention and resolution. It is only by such means that Peace Education can actually be used as a Strategic Tool for Peace Building and Peace Culture in Nigeria.

Government through the Ministry of Education should urgently introduce Education for Peace concept in the curriculum of the early childhood years, primary education as well as higher institutions in order to transform violence and enforce peace building across the six geo-political zones in Nigeria.

Government should embark on sensitization programmes focusing education for peace through school, home and communities as well as compelling the need to create peace awareness among grown-ups so that it can trickle down to the children.

The government, key stakeholders in the private sector and non-governmental organizations should organize training workshops for all teachers on education for peace concept so that they can have good command of knowledge and skills to impart the knowledge of education for peace into the early childhood children.

Teachers should be a role model to the early year children, as their behavior and attitude has major impact on children by creating a calm, cooperative and collaborative environment in the classrooms as well as teaching them about tolerance and humanity in an objective and logical way for dealing with their prejudice without being swayed away by emotions in order to avoid violence in the society.

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