

PEACE EDUCATION AND CURRICULUM DEVELOPMENT OF SECONDARY SCHOOLS IN RIVERS STATE: THE WAY FORWARD

Dr. Beatrice Dute Iwowari
Department of Arts Education, Niger Delta University,
Wilberforce Island, Bayelsa state, Nigeria

E-mail iwowaribeatrice@gmail.com

ABSTRACT

The study: investigated Peace Education and Curriculum Development in secondary schools in Rivers state: the way forward. The study aims at determining the relationship between peace education variables of conflict resolution and human rights education and curriculum, development among secondary schools in Rivers state. two research questions and two null hypotheses guided the study, Ex-post facto design was adopted for the study, the population of the study comprised of 5,875 teachers from senior secondary schools in Rivers State. A sample of 375 respondents were selected from 75 senior secondary schools in Rivers State using Krijeic and Morgan (1970) statistical formula for determining sample size: The instrument for data collection was a self-designed questionnaire titled Peace Education and Curriculum Development Questionnaire (PECDQ). The instrument was rated in accordance to the Likert scale of strongly agree, Agree, Disagree and Strongly Disagree respectively. The validity of the instrument was ascertained by experts from the Department of Guidance and Counseling, while the reliability index of 0.81 was determined using test- retest method. The data collected were analyzed using mean and standard deviation for the research questions while Pearson product moment correlation was used to test the hypothesis at 0.05 level of significance. The major findings of the study revealed that, conflict resolutions and human rights education, significantly relates with curriculum development in secondary schools in Rivers State. it was however, recommended that, peace education should be embedded in the curriculum as a subject in secondary schools in Rivers State.

INTRODUCTION

It is correctly stated the Peaceful minds make a peaceful world. In this Glocal (Global + Local) world we have reached the at most technological advancement yet with this we are tackling with mental stress, depression, aversion, inequality, overwork and social family pressure. As a result, people are dwelling in negative emotions, when any one generates negativity, anger, hatred, evil, it affects the peace of mind and its reflecting with their mood swings, aggression violence, disharmony and so on.

Peace as a word carries so many synonyms as truth, beauty, love, friendship, pacification, and so on. What is peace? The term "Peace" is used in a wide sphere. It seems that peace has a variety of meanings that are different in accordance with the context of usage.

Literally, the word "peace" is derived from the original Latin word "Pax", which means a pact, a control or an agreement to end war or any dispute and conflict between two people, two nations or two antagonistic groups of people. The eminent philosophers define the concept of peace. There are some well-known definitions which have been mentioned below:

"We can never obtain peace in the outer world until we make peace with ourselves."

"Peace cannot be kept by force; it can only be achieved by understanding."

Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of soul. Peace is not merely the absence of war. It is also a state of mind. Lasting peace can come only to peaceful people.

Longman Dictionary of Contemporary English defines peace as follows:

1. No war: a situation in which there is no war or fighting.
2. No noise/interruptions: a very quiet and pleasant situation in which you are not interrupted.
3. Calm/Not worried: a feeling of being calm, happy, and not worried.

Peace derives its meaning and qualities within a theory or framework, Christian, Hindu, or Buddhist will see peace differently, as will pacifist or internationalist. On the basis of diversity of meanings, peace is no different from such concepts as justice, freedom, equality, power, conflict, class, and, indeed, any other concept.

Through a perspective peace is endowed with meaning by being linked to other concepts within a particular perception of reality; and by its relationship to ideas or assumptions about violence, history, divine grace, justice. Peace is thereby locked into as love, compassion, sympathy, mindfulness, harmony, silence and so on.

Need and Significance of Peace

1. **Peace is answer to all situation:** The disturbed mind can disturb the world and that is why one needs peace to concentrate on his/her work. Ultimately, this peace provides answers to all situations. All of us are important in this epic endeavor and the future generations need every hand they can get to receive a more equal, peaceful, and beautiful world.

2. **Peace spreads positivity:** One needs peace to be calm and quiet and have the complete attention to the senses in what the person is doing consciously and unconsciously. If the person is sound and peaceful he or she generates the positivity around.

3. **Peace is a virtue:** As people love and become fond of material luxury, purification of the mind is also needed for mental health and that is why in a modern world its now acknowledge that the person who attain peace have the balance behavior its nothing but the quality that person attained because the Peace is a virtue.

4. **Sustainable change through Education:** Education without peace is meaningless. If a person fails to tackle disharmony, disgrace, aversion, hatred, with settled mind, coping with academic task becomes difficult. So one needs peace to make education meaningful. It helps to fill the difference and attain equality.

One needs peace in life because it benefits the person in so many ways like calmness, quietness, balanced behavior, balanced personality, it boosts the attention, it helps to work best with justice, freedom, equality, power, conflict, class, and, indeed, any other. Peace is the way out to reach a brighter future. Peace matters and so does your contribution; let's make this world a better place starting today.

Statement of the Problem

The issue of conflict resolution has been an age long problem. There is always a clash between people as result of difference in age, status, interest, understanding, thought processes, religious inclinations, marriage etc. There is no doubt that this problem is common in all spheres of life including the academic sector. This may be as a result of perceptions of people in different areas. However, if this is not curbed, it will become a menace to the academic sector in the area of curriculum development. This is why the researcher intends to find out if variables of peace such as internal and external peace education can help in improving curriculum development of secondary schools in Rivers State.

Purpose of the Study

The main purpose of this study was to find out the relationship peace education and curriculum development of secondary schools in Rivers State: the way forward. Specifically, the study investigated the following:

1. The relationship between democratic education and curriculum development.
2. The relationship between human rights education and curriculum development.

Research Questions

The following research questions were used to guide the study

- i. What is the relationship between democratic education and curriculum development?

- ii. What is the relationship between human rights education and curriculum development?

Hypotheses

The following null hypotheses were tested in the study:

1. There is no significant relationship between democratic education and curriculum development.
2. There is no significant relationship between human rights education and curriculum development.

Literature Review

Concept of Peace Education

Peace education is the process of acquiring values, knowledge, attitudes, skills, and behaviors to live in Conformity, harmony with oneself, others, and even with nature. Peace education activities promote the knowledge, skills and attitudes that will help people either to prevent the occurrence of conflict, resolve conflicts peacefully, or create social conditions conducive to peace.

The term education in this context refers to any process whether in schools or in informal or non-formal educational contexts which developed the attitudes and values among children and adults by behavioral change.

Peace education means to learn about and learn for peace. Learning about peace refers to have knowledge and understanding what benefits and affects the peace. What is my role in both of ways to benefit or harm the peace?

Learning for peace refers to learning the skills, attitudes and values that one needs in order to achieve and remain with peace in real sense. This means to have the balance to deal with conflicts a without the violence, disgrace or any wrong means.

Peace has been defined in a variety of ways. It has been defined as:

- 1) Freedom from, or cessation of, world of hostilities; that condition of a nation or community in which it is not at war with another.
- 2) A ratification or treaty of peace between two powers previously at war.
- 3) Freedom from civil commotion and disorder; public order and security.
- 4) Freedom from disturbance or perturbation.

Peace education is more effective and meaningful when it is imparted taking into account the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values and with the universal human values. It should also be globally relevant. Peace education, hence, can be defined in many ways. There is no universally. accepted definition as such. Here are a few pertinent definitions from the peace literature.

"Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures".

Nature of Peace Education:

1. **Peace education is holistic:** Over the past many years, peace workers have increasingly challenged this conventional view of peace and have declared that "peace is not simply a lack of war or nonviolence; peace means the eradication of all facets of injustice" (Cheng and Kurtz, 1998). There is a consensus that we need to have a comprehensive view of peace if we are to move toward a genuine peace culture.

2. **Peace education is skill Building:** Peace education is skill building. It empowers children to find creative and non-destructive ways. It provides the opportunity to learner to introspect and get the correct out of the odd options in behavioral term or in any ways.

3. **Peace education is remedial Measures:** This is the path creating to learner to follow the correct one and to provide the remedial measures for correcting the behavioral pattern or to change and modify the behavior in terms of peace.

Scope of Peace Education:

Individual Level Peace: Individual level peace is limited On an individual level; peace may start with having calmness within oneself. An individual peace, within the human person.

Community Level Peace: This peace is related with interrelation of a person in community. The development of a positive self-concept is the foundation for the development of sympathy for others and building trust, as well as the foundation for developing awareness of interconnectedness with others.

National Level Peace: Wide range of peace on next level from home to society and society to national level peace is expected in this level.

Global Level Peace: This is related with the foundation for developing awareness of interconnectedness with internationally, with the world.

Types of Peace Education:

The peace education theory has been mostly content-oriented, focusing on divergent understandings about the problems of violence leading to different theories and how to achieve peace (Harris, 2004). However, PE encompasses much more than a focus and consequences of violence and war.

I. Harris (2004) distinguish five separate types of PE which can, and have been, extended to the larger field of PE to categorize the various orientations that exist within it (Burns & Aspeslagh, 1983):

- (1) International Education
- (2) Human Rights Education
- (3) Development Education
- (4) Environmental Education
- (5) Conflict Resolution Education

Aims and Objectives of Peace Education

- 1) Preventing and resolving violent conflicts.
- 2) Promoting post-conflict stability and development.
- 3) Increasing peace building capacity, tools, and intellectual capital worldwide.
- 4) Proposing world peace and reduction of international tensions that result from tensions caused by nationalism, chauvinism and ethnic stereotyping.
- 5) To develop awareness, knowledge and sensitivity, towards peace education.
- 6) To help students to develop knowledge and understanding of peace education.
- 7) To help students to develop their ability to work together as a group and boost their various skills.

Education for Peace

Education for peace is comprehensive concept which give the base in true sense for Educated one. Education for peace is a broad notion that provides a solid foundation for the educated. Individual or self-development level, School or community level, National level, and Global level are all covered and discussed in education for peace. When a student has mastered handling himself on all of these levels with balanced behaviour, one may be confident that he has learned peace education, which will benefit both the student and the society by promoting harmony and wellbeing.

The essential notions underlying the above definitions are that peace education is a preventative measure to keep children from becoming involved in the ways of violence in society. It aims for the child's overall development and attempts to lead greater human and social values in the child's head. In essence, it seeks to cultivate a set of behavioral skills required for peaceful living and peace building, from which the entire society will benefit.

Causes of choosing path of peace:

There are several causes of choosing path of peace few are as follows:

1. To have the harmony
2. To overcome from the misery
3. To reach to the calmness
4. To have the mastery on balance persona
5. To have the patience to survive in this competitive world
6. To reach to the highest level of attention
7. To have the peace now a days equal to have the richness
8. To know oneself is the real education and peace helps to know oneself.
9. This is the aim of education to reach to level of mental, physical social peace.

Peacemaker

Peacemaker is the guide, philosopher, friend, mentor, facilitator, and so on who lighten up the path or peace by making aware about the reality, to have the courage to accept the reality without any aversion, craving or the fantasy for any situation by stating and purifying mind, heart, and reach to the tranquility.

Likewise, the peacemaker is the pacifier, mediator, intermediary, and intercessor. While some of these descriptions are appropriate, they are still quite limited in describing both the nature of peace and the role of the peacemaker. The peacemaker will help to learner as follow:

a) **Peace Education in ethical imperative:** Peacemaker will impart the knowledge of peace and experience of it in ethical way. Peacemakers will share their expertise and experiences with peace in an ethical manner. These ethical concepts include respect for human dignity, pacifism, fairness, and love as a social ethic. the concept that human life forms, including natural life forms and life as it exists in nature, embody the qualities connected with peace, love, justice, nonviolence, justice, and respect for human dignity.

b) **Peace Education is practical imperative:** The practical imperative is to regard humanity, whether yourself or another, as an end in itself and never as a means to an end. According to Kant, we should never treat others as a means to an end, but rather as an end in themselves. When one begins to walk down this path, peace education will assist the learner in treating oneself or others with harmony.

c) **Peace Education in Transformative Education:** Peace education is fundamentally transformational. It aids in the instillation of knowledge, skills, attitudes, and values in order to modify people's mindsets, attitudes, and behavior patterns and, most importantly, to put an end to conflicts over peace. Change is at the heart of peace education: transformation of the educator, the learner, and, ultimately, society. Because our current economic and social order is filled with physical and structural violence, major societal and economic and social order restructuring is required for peace. Creating a peaceful culture requires a fundamental transformation in knowledge, attitudes, behaviour, and worldview, allowing learners to take action toward a more peaceful world. Peace education aims to aid in this societal growth.

Refocusing Secondary Education: A Way Forward for Peace and National Security in Nigeria

The term peace is a great asset to the development of nations of the world. It connotes calmness, harmony and tranquility. Ikejiani-Clark and Ani (2009) described peace as one of humanities greatest value; where meaning is multilateral and multidisciplinary. Peace was defined "as a state of mind in concourse with serenity, a state of harmony, tranquility, concord, and balance of equilibrium of powers. They were of the view that peace has to do with the citizens' mindset and perception of how they see active measures by government in securing life, liberty and property. This implies that citizens' expectation is that government has the prerogative to secure lives, properties and liberate them from uncertainties of life for the emergence of a peaceful state.

Similarly, security encompasses the activities involved in protecting a country, building or person against attack and danger (Hornby, 2016). It is a state of freedom from perceived danger or threat to life. According to Agbonika and Agbonika (2013) security can be said to be a state of being or existence that is free from danger, fear, threat, anxiety and uncertainty. Security can also be defined as a state of being free from danger or threat (www.lexico.com). It can be dichotomized into internal and external security, especially when national security is involved. National security refers to when a nation is being free from danger, fear, violence and discordance. To Robinson, Obayori and Kingsley (2014), national security can be discussed in two forms namely; internal security and external security. In their opinion, internal security is the act of keeping peace within the territory of an independent nation by upholding the national law and defending internal security threats. On the contrary, external security is how a country's security is affected by a foreign policy and the nature of the geo-political circumstances surrounding it.

Peace and security are qualities that a country must possess to attain National development. National development is the ability of a country or countries to improve the social welfare of the people through the provision of quality education, potable water, transportation, infrastructure, medical care etcetera (www.slide.share.net...).

Nigeria is devoid of peace and national security as a result of security challenges emanating from terrorism, militancy, insurgency, banditry, armed robbery, cattle rustling, kidnapping, oil bunkering, illegal mining of solid minerals, vandalisation of pipelines and electric cables and most recently Fulani herdsmen attack. These social upheavals tend to escalate by the day, leaving citizens in fear and abject poverty which characterize gross underdevelopment, in a land full of bright opportunities for her citizenry; being endowed with natural resources and human capital. This unfortunate scenario leaves dire consequences upon the Federal Government as it is handicapped in providing the necessary social amenities for a teeming population; thus exacerbating hunger, poverty, diseases and unemployment.

Government's intervention to quell security challenges in order to restore peace has not yielded the expected results, thus the paper examined refocusing secondary education with an intent of having some lasting solutions to peace and security challenges through reviewing of the secondary school curriculum; adding peace and security formations to the school programme; creating avenues for National, State and Local Government sporting activities; organizing peace and security workshops; seminars and conferences among others. Governments Intervention in Curbing Security Challenges for National Development. Security can be referred to as social safety or public safety simply because it addresses the risk of harm occasioned by intentional criminal acts such as assault, vandalism or burglary. In clearer terms, Nzewi (2014) defined security as: The process or means, physical or human, of delaying, preventing and otherwise protecting against external or internal, defects, dangers, loss, criminals, and other individuals or actions that threaten, hinder or destroy an organisation's steady state and deprive it of its intended purpose for being. Ogoh (2008) categorized security into different forms viz human safety, national safety, economic safety and environmental safety. This infers that a country that is devoid of internal and external imminence of danger and fear of the unknown is said to have national security. National security can also be said to be a condition whereby a country is free from any form of fear or threat to its peace, stability and progress (Mohammed, 2007). Mohammed (2007) further reiterated that in the event of any threat or actual attack, such a country has the ability to absorb the shock, get over it and respond effectively to restore public confidence in the state and its institutions. This may be the reason why nations fortify their armories with sophisticated armaments to protect their countries from inevitable security challenges.

The Federal Government in her endeavour to forestall criminality in the country has had several military operations in conjunction with the Nigeria Police Force, the Regional Multinational Joint Task Force, the Civil Defence Corps, State Security Service and the Federal Road Safety Commission. Such collaborations include Operation Puff-Adder in Zamfara State (nigeriaobserver.com); Operation Lafiya Dole; Operation Gama Aiki; Operation Python Dance; Operation Crocodile Smile; Operation

Tsera Teku, Operation Awatse, Operation Sharan Daji/Operation Harbin Kunama, Operation Mesa; Operation Crackdown; Operation Safe Corridor; Operation Zenda; Operation Safe haven, Operation Delta Safe; Operation Ruwan Wuta etcetera. These joint operations were aimed at bringing to an end terrorism, Boko Haram insurgency, fleeing terrorists to neighbouring West African countries, kidnapping, crime wave of criminals at festive periods, vandalism of crude oil infrastructure/facilities, piracy in the Niger Delta, armed robbery, vandalisation of ships and oil and gas installations, pipeline vandalisation, armed banditry, cattle rustling and ethno-religious conflicts. From the afore it can be deduced that the Nigerian Government through her security agencies have taken some pragmatic steps to control insecurity challenges in the bid to secure lives and properties in the country.

However, some of the insecurity challenges were blamed on high rate of abject poverty epitomized by abysmal living conditions of most people in Nigeria. In spite of the above, young people and adults cannot take laws into their hands and continue to unleash mayhem to citizens of the country. The government must rise to these challenges based on the UNDP definition of human security which has two basic functions namely freedom from fear and freedom from want (humansecurity.course.info). The UNDP 1994 Report defined human security as safety from chronic threats such as hunger, disease and repression as well as protection from sudden and harmful disruptions in the patterns of daily life - whether in homes, jobs or communities. The latter part of this definition is what the paper seeks to address (hrd.undp.org). Thus, human security in the light of the paper is protection from unplanned, not envisioned disruptions that are injuries to individual's/groups daily life either at home, work or within communities. From 1999 till date Nigeria has been bedeviled with diverse forms of insecurity challenges. To a large extent these staggering challenges tend not to have effective lasting solution. Hence the need to adopt other options of solving this "hydra-headed monster" that has systematically crept in to devour both youths and the elderly; leaving people in fear and perpetual torment in their homes, at work, on the feeder roads, within towns and villages as well as the highways. Concept of Peace Education Peace education is a crucial part of education which Nigeria cannot afford to neglect. Its curriculum is not new as it is geared towards empowering students with knowledge, attitudes, values and behaviours to live in line with themselves, others and their environment (Harris & Morrison, 2013). Similarly, Opoto *et al* (2010) defined peace education as a process of moral inclusion. In the view of Page (2019) peace education should be thought as:

Encouraging a committeeman to peace, as a settled disposition and enhancing the confidence of the individual as an individual agent of peace; as informing the student on the value of peaceful and just social structures and working to uphold or develop such social structures, as encouraging the student to love the world and to imagine a peaceful future; and as caring for the student and encouraging the student to care for others (<https://www.youtube.com>).

Johnson and Johnson (2006) on a final note asserted that peace education teaches individuals the attitudes, values and behavioural competencies needed to resolve conflicts without violence and to build, maintain mutually beneficial attitude and harmonious relationships. In other words, peace education is directed towards good behavioural modifications which are apt for conflict resolution. Nigeria at this point of her history and nascent democracy is in dare demand for peace and security to chart a novel course for economic, social and political developments. Bodine and Crawford in Mbonu (2013) proposed four approaches for promoting peace education in high schools. These include curriculum approach, mediation programme, peaceable classroom approach and peaceable school approach. The curriculum approach entails designing a curriculum on the principles and skills of non-violence and teaching its contents as a separate course to be taken by students in addition to their existing courses. The mediation approach entails training a number of students within the school setting to provide neutral third party facilitation services to their peers. The process is found to have great results. Another approach is the peaceable classroom approach. It allows the infusion of conflict management principles and skills into different subject areas in their different departments. Lastly, the peaceable school approach creates room for the entire school to benefit

from the teaching of peace principles and skills. Refocusing Secondary Education for Peace and Security.

Refocusing entails reordering what is perceived not to have an expected result, a given situation for greater results. The Merriam-Webster's Dictionary defined it as, to change the emphasis or direction of something (www.merriam-webster.com...); while the Cambridge Dictionary defined it as, to put in more effort into particular activities in the belief that you will make a company more successful (dictionary.cambridge.org..). From the dictionary meaning, it can be deduced that refocusing secondary education entails synergizing not just the efforts of government through her security agencies, but in conjunction with the secondary school system.

Peace and security is needed for a country to have social, economic, and political growth which are key to national development. In relation to the afore national security seeks to control crime rate, advance genuine development, improve the welfare, wellbeing and life of every citizen (Oyeshola, 2005). One way of achieving national peace and security in Nigeria is by refocusing secondary education. This entails secondary schools having a synergy with the existing plans of security agencies to combat crime through the school curricular, West African Examination Council (WAEC) and National Examination Council (NECO) syllabi, the National Anthem and Pledge, Peace and Security Class Formations, School Debates, National Peace and Security School inter and Intra-Mural Sports, National Secondary School Sports Festival, Peace and Security Workshops, Seminars and Conferences and Formation of Peace and Security Clubs.

The School Curricular: The school curricular is expected to reflect the goals of basic education and senior secondary education as enshrined in the National Policy on Education (FRN, 2013) where emphasis was laid on peace and security of a nation. This can be deduced from the areas that include to: inculcate values and raise morally upright individuals capable of independent thinking, and who appreciate the dignity of labour; inspire national consciousness and harmonious co-existence irrespective of differences in endowment, religion, ethnic and socio-economic background and provide opportunities for the child to develop manipulative skills that will enable the child function effectively in the society within the limits of the child's capacity. The senior secondary education otherwise referred to as post basic education also had similar objectives to ensure peace and security. They include to: provide entrepreneurial, technical and vocational job specific skills for self-reliance, and for agricultural, industrial, commercial and economic development, foster patriotism, and national unity, with an emphasis on the common ties inspite of our diversity and raise morally upright and well-adjusted individuals who can think independently and rationally, respect the views and feelings of others and appreciate the dignity of labour. Social Studies, Christian Religious Studies, Islamic Studies and Civic Education at the Junior Secondary and Senior Secondary levels should include the afore stated values for national peace and security. Teachers of Christian Religious Studies and Islamic studies should emphasis godly traits to be imbibed by students. For instance, the Holy Bible enjoins Christians "to follow peace with all men and holiness without which no man shall see the Lord" (Hebrews 12:14). Again, Christians were warned against indolence thus, "If any would not work, neither should he eat (2 Thessalonians 3:10b). These values when learnt in school will enhance societal improvement in the areas of peace and security; as an idle mind is the devil's workshop. Similarly, as Islam is advocated as a religion of peace, it should exhibit peace in all ramifications.

Manipulative skills are entrepreneurial skills that should be acquired by students to enable them become job and wealth creators rather than job seekers. Subjects such as Basic Science, Agricultural Science, Introductory Technology, Physics, Chemistry, Biology, Food and Nutrition, Clothing and Textile, Home Management and Technical Drawing are viable subjects that could enhance students with the needed skills for their social and economic empowerment. Teachers handling these subjects should buttress the practical aspects of the subjects so that it affords students the needed competencies for the future. A student that has a skill and moral values to develop him socially and economically would not prefer to become a kidnapper, terrorist, armed robber nor an oil bunkerer.

Curriculum Development Framework for Peace Education

Okoro (2007) consider curriculum as an organized framework that sets out the content that children have to learn, the process through which children achieve goals which the curriculum set for them, what educators do to help children to achieve their goals and the context in which teaching and learning occur. In the same view, Ivowi (2008) opines that curriculum is a text designed for educating a person in other to change the orientation, behavior, actions and values of that person whose concern is not only to develop self but also the world around him. It is an instructional guide which is documented to be utilized for teaching and learning for the realization of desirable changes in the learner under the guidance and supervision of the school. A curriculum framework can be seen as a group of related subject or themes which fit together according to a predetermined set of criteria to appropriately cover an area of study. Curriculum frameworks has the inherent potential to provide a structure for designing subjects and a rational and policy context for subsequent curriculum development or subject areas. In the Nigeria educational system, there is no specific documentation in curriculum development process or framework for peace education been offered as a subject of its own, but there are salient topics in this area that have been added to social studies and civic education curriculum which are being offered to learners in the Universal Basic Education Scheme or Programme (UBE), but just the addition of a few topics to the content of such a curriculum development framework, according to Akudolu (2010) is not enough, thus proposing peace education as a trans-disciplinary education for learning in schools. She proposed a framework in the curriculum development process.

Democratic Education

The concept of Democratic Education emerges from the principles and practices of democracy and how it applies to classroom life. Basically, the aim is to inform the teaching and learning to create a diverse and equitable learning community in the classroom (Trafford, 2008). The educational community and society have differing views about the purpose and aim of education in a democracy society (Morcom & MacCallum, 2012). This research will provide some clarifications on the aim and role of Democratic Education and its effects of social skills development of students from the perspectives of male and female students. The practice of democracy in classroom differs from context to context. People have different beliefs and views about the democracy in education (Goldstein & Brooks, 2007). Some believe that democracy is associated with the notions of liberal freedom and liberty, while others equate democracy with equality of opportunity. Some argue that social change occurs through free market practices (Davis, 2010; Narvaez, 2010). Therefore, for understating the true meaning of democracy, it is essential to contextualize it. The concept of democracy is very broad and reaches beyond educational purpose (Peterson, 2012).

Concept of Democratic Education

The concept of Democratic Education environment lies in controversy. There are many definitions given by scholars (Achinstein & Barrett, 2004). However, scholars are unanimous on one definition that Democratic Education is a place where students can openly share their thoughts, ideas, and experiences with their classmates (Achinstein & Barrett, 2004). In view of some researchers, Democratic Education is a safe and cooperative classroom environment where students find better opportunity to make choices, to speak and feel encouraged to participate in the discussions and to contribute. Basically, such type of classroom is called an engaged classroom. It provides a rich ground for the development of self-confident, self-directed, and contributory students. These ideas basically emphasize on a caring and cooperative classroom atmosphere (Acker-Hocevar & Schoorman, 2006).

The concept of Democratic Education environment is rooted in the philosophical thoughts of twentieth century progressive educational reformer John Dewey. He was a staunch supporter of freedom and democracy in education. He says that the basic aim of education is to produce, active, participative and contributory citizen leaders for the society. For the achievement of this goal, he

advocated democracy in education (Louis, 2003). Today's writers also support the views of John Dewey that for producing active and responsible citizens, it is necessary to adopt supportive and encouraging environment where students may find good opportunities for sharing their ideas, interacting with peers and taking decisions independently. This will add to their confidence and sense of self-efficacy. They will develop the belief that they are able to contribute towards the good of others (Finkel & Smith, 2011).

Researchers have highlighted that students' socialization is associated with teachers' instructional beliefs and practices. In the social learning theory, it is mentioned that students learn on the basis of modelling. Social learning theory provides the theoretical foundation for the concept of Democratic Education environment and students' social skills development (Pasek, *et al*, 2008). Writers argue that for social skills development, students must be taught how to listen to others, wait for their turns to speak or to participate in a discussion. However, it has been found that students never practice such values in a typical traditional classroom, where the aim of learning is getting knowledge and information to become change agent for the society. For this, writers argue that students must be provided with opportunities to participate in various activities to apply the newly gained knowledge and to practice it (Collins, 2009; Schweisfurth, 2011). To achieve this aim, it is essential that teachers should adopt flexible and cooperative ways and means in their instructional methods. Some writers explain that conversely, in a non-Democratic Education environment, the main source of information for the students is only the textbook and the teacher. There are least interactive activities where the students could share their experiences through positive interaction (Watkins, 2005).

Writers have lamented that the process of teaching and learning in Pakistani school classrooms is traditional, bookish and boring. This leads to promotion of culture of silence in the class where students come and memorize the text. They do not find opportunities for vast and meaningful interactions (Putney & Broughton, 2011). Unfortunately, teachers do not create classroom environment where students are able to participate as active learners. In another study, it was found that in non-Democratic Educations, knowledge is transmitted to students through lectures and textbooks (Campbell & Sasnett, 2011). In Pakistani schools, textbook is considered as the main source of knowledge or instrument.

Teachers do not create an enabling classroom environment where students could freely interact, cooperate and share their own experiences, rather, students are expected to rote learn the text and reproduce it in examination (Kaufer, *et al*, 2011). This academic environment in the schools has contributed to the socialization of obedient and passive citizens who lack critical thinking, questioning, decision-making and problem-solving skills (Crisp & Turner, 2011).

Democracy: Four Dimensions to Take into Account

The first thing we must recognize is that we use the word democracy to describe a form of government in which the sovereignty of political power resides in the citizens and in which, consequently, structures of participation and free and informed decision making are established and organized. We call this dimension of democracy governance. However, a description of the forms of government is not sufficient to characterize democracy. It is necessary to delve into the conditions that enable the exercise of popular sovereignty and free and informed participation and decision making.

As we know, first-generation human rights were formulated at the end of the 18th century, in the Declaration of the Rights of Man and of the Citizen of 1789 and in the Bill of Rights of the United States of America in 1791. They focus mainly on governance, that is, on liberty and participation in political life and on the forms and limits of the exercise of power. However, it soon became evident that democratic governance alone was not sufficient for living together, that this required certain living conditions, and economic, social and cultural rights. We will call this second dimension of democracy inhabitance, since it deals with the conditions in which people inhabit. This second

generation of human rights, together with the first, was embodied in the Universal Declaration of Human Rights of 1948.

As of the 1980s, and despite the fact that first and second generation human rights had by no means been fully achieved, it in turn became evident that governance and inhabitation were insufficient for living together; that mutual recognition and fraternity with others, as well as respect for the planet were also necessary, whereupon rights began to be formulated including the rights to self-determination, difference and peace, and the right to a preserved, healthy and sustainable environment not only for contemporaries, but also for future generations, etc. For our purposes, we will call this dimension of democracy otherness, as it deals with recognition of the other and of the different, with all the complexity associated with this term.

In each of these three dimensions of democracy the ethos (character, way of being and of living in the world) of individuals and collectives surfaces. Without specific values, virtues and characters it is impossible to articulate governance, inhabitation and otherness. Without humanist values, virtues and characters governance turns into participatory or bureaucracy, inhabitation becomes complacency, and otherness is impossible. These dimensions are brought into play in approaching democracy as a form of associated life. "Democracy is the personal way in which an individual lives life and only becomes a reality when practiced in our day-to-day existence". Consequently, in this article, when speaking about democracy, we will take into consideration the four dimensions of any democratic project: governance, inhabitation, otherness and ethos.

Democracy as Governance

Democracy as governance refers to the structures and processes through which political decisions are made and the public sphere is managed, as well as to a method and rules of coexistence. In modernity, this sense of democracy is embodied in the liberal tradition, in the first generation of human rights and the rule of law. This dimension is what generates greater consensus among theorists of democracy. Thus, the minimum definition of democracy consists of "a set of procedural rules for collective decision making in which the broadest possible participation of stakeholders is envisaged and fostered". From this perspective, democracy is a form of social organization that attributes ownership of political power to individuals recognized as citizens who form a society. Generically, it is a form of social coexistence in which its members are free and equal and social relations are established according to contractual mechanisms. More particularly, it is a form of State organization in which collective decisions are adopted by the people (by those who are recognized as citizens) through different mechanisms of participation.

However, beyond the consensus generated around democracy as a particular form of government, discrepancies and questions arise when establishing the specific characteristics that democratic governance should have. For example, how should popular sovereignty be translated to making concrete decisions? Or, to what degree should the principles of democratic governance be extended?

Democracy as Inhabitation

The humanist and socialist tradition, and more recently new social movements, have considered that political freedoms alone were not sufficient, that democracy is not only governance but inhabitation as well, that political participation in conditions of freedom and equality is not only a procedural question, but also material. Hence, debate surrounding democracy showed concern for the conditions in which people live and propounded that governance requires basic conditions of quality of life and well-being for all people in order for it to be truly democratic. Without the attenuation or elimination of certain inequalities, any pretense of participation in political life on an equal basis is mere fantasy; for political life to be egalitarian, it must be based on economic, material and health conditions, and access to information, training and security. This is what we mean when we talk about inhabitation.

The opening of the concept of democracy towards issues that go beyond governance became evident in the second generation of human rights, which vindicated as fundamental the right to education, health, work, housing, culture and creativity, and began to materialize, albeit in a timid and limited way, in the so-called welfare state. Recently proposals have been made that attempt to specify human rights and identify what is required for a life worthy of human dignity. The "Capabilities Approach to Human Development" for example, moves in this direction. This approach is based on the consideration that personal and political governance (to choose and act) require capabilities. "I call these states of the person (not fixed, but fluid and dynamic) internal capabilities. They are to be distinguished from innate equipment: they are trained or developed traits and abilities, developed, in most cases, in interaction with the social, economic, familial, and political environment". One of the most interesting contributions of Amartya Sen in the development of economic and social indicators is the concept of the capabilities approach: people must have the capability to convert their rights into real events, such that a government should be judged on the specific capabilities it provides to its citizens, for example to be able to vote. These capabilities range from access to education, to citizens having a means of transportation that allows them to arrive at polling places. Only when these barriers are overcome can it be said that citizens can exercise their personal choice. Martha Nussbaum's work develops, explores in depth, and in some cases modifies this line began by Sen.

Different theorists of democracy also refer to the conditions of inhabitation as an essential prerequisite for us to be able to speak of democracy. One of them is Paolo Flores d'Arcais who states: A citizen, first and foremost, is a body, a bios. To exercise power, they have to be able to live. Even the most intolerant of metaphysicians would grant this 'materialism'. If there are no guarantees for the bios, there is no possibility of will or decision. The bios is the first chez soi, original and inalienable, of the individual citizen in relation to society: the beginning of political equality and, to start speaking meaningfully, physiological equality of the vital minimum. Flores d'Arcais considers that this vital minimum includes food, housing and health care and believes that these factors are the inalienable material foundation of abstract equality (for instance, of political equality) between citizens. To not guarantee this basic inhabitation causes some to live below the minimum while others live in the privilege of disproportionate wealth, and democracy suffers from this, because the sick, and perhaps even more than the hungry, are absolutely dependent: they cannot dissent, nor even decide.

As Flores d'Arcais points out, it is not about taking advantage of discussing democracy to interpolate social objectives; it is a question of recognizing that equality goes beyond the formal equality of "one person, one vote. Furthermore, he asserts that equality must reach aspects in which education plays a fundamental role, because in order to deliberate and decide we need to know. Therefore, he asserts that democratic decisions have to be oriented towards a more complete and thorough equalization of social conditions. On the one hand, the republican, which emphasizes participation in the political life of the community, advocates a virtuous and responsible citizenry able to take control of their destinies, and seeks to encourage participation, deliberation and the public good and to abolish any form of domination. On the other hand, there is the liberal tradition, which gives priority to individual freedom and the inviolability of private life. Undoubtedly, our proposal is closer to the republican conception than the liberal, or what Barber (2008) has defined as "strong democracy: a system where citizens actively participate and the government is not in the hands of the few, where there is the will to correct some of the undesirable consequences of inequality, discrimination and domination, and where mechanisms of social inclusion and deliberative processes appear as fundamental.

To the minimum conditions that enable participation, and which we can relate to certain ideas of social justice, another may be added: the quality of reception, coexistence and welfare of the contexts where participation develops (in the educational setting they have been called climate of the school or climate of coexistence). If, as we have stated, our option is based on a republican,

participatory and deliberative conception of democracy, we must consider that everything that favors or is predisposed to participation contributes to the quality of democratic processes.

However, in order to practice democracy, it is not enough to merely promote and ensure participation (first dimension), nor basic conditions of material and environmental well-being for all (second dimension). It is also necessary to recognize the other in their diversity and provide them with adequate answers, for which the policies of the first modernity are no longer sufficient, because in their universalist configuration they ignored singularity, which brings us to the third dimension of democracy, otherness.

Democracy as Otherness

Recently, the humanist tradition has insisted and advanced in the study of responsibility towards the other. This third opening of the word democracy is reflected in the third generation of human rights: protection of minority groups or those discriminated against, respect for cultural diversity and, in general, for the choices people make in the most diverse areas of their lives (sexuality, religion, diet, etc.) in an increasingly heterogeneous society. This dimension nullifies the democratic paradigm of numerical power through which the majority imposes their will on minorities, replacing it with the paradigm of reasonableness and respect for singularities. As authors of reference of these approaches, especially concerned about respect for minorities, practices and policies of recognition and protection of community rights; and Henry Giroux (2005) who applied some reflections on these issues to the field of education.

Within this perspective we can include all those actions, policies, programs and attitudes that enable the normalized, dignified and positive recognition of persons and non-hegemonic groups that because of this condition are easily rendered invisible or negatively represented (stigmatized). Otherness refers to the recognition of the other. There are those who, like Axel Honneth, refer to three-dimensional recognition: emotional (through relationships of love and friendship, which make self-confidence possible), legal (through equality and legal protection or rule of law, which allow an elemental self-respect) and social (through social consideration and assessment, which make self-esteem possible) Non-recognition, disparagement, humiliation, failure to respect dignity or exercising violence against the identity of a person or group, can cause, states Honneth, their "psychic death" or "social death", but also the reaction and struggle in their different forms of expression.

The principle of equality is the recognition that all people, regardless of their singularities, have the same rights. It is not, as some pretend, the nullification of singularities in order to make us all homogeneous. Linguistic, sexual, cultural or any other kind of diversity must be recognized and respected, provided they do not violate fundamental rights of others, and at the same time, it must be ensured that certain discourses based on diversity do not serve as a basis for establishing principles of inequality. All of this leads us to the need to clarify the values to promote in a society that seeks to be democratic.

Democratic Education and Social Skills

Social skills are highly important to prepare young people for their future roles as responsible adults within their families, workplaces and communities (Brint *et al*, 2001; Friedman, 2010). Writers have suggested for involving students in classroom as a community and guide them in their social lives along academic, personal and future professional responsibilities. Educators must know that learning is a social process (Inhelder & Piaget, 2013). Actually they may learn something individually, but ultimately the basis of sustainable learning and social development is interaction. This concept highlights the importance of democratic education for social development (Trafford, 2008).

There is a close relationship between Democratic Education and students' social skills development (Angell, 1991). Writers argue that in a caring and Democratic Education environment, students grow socially, intellectually and morally (Collins, 2009; Schweisfurth, 2011). For social development it is essential that teachers must understand the classroom management skills. It is thus, a major point

to discuss that how teachers can achieve this goal. For this purpose, writers argue that though training and development, teachers may be educated on how democracy can be infused into students' minds (Friedman, 2010). A research study on social study, students showed that engagement in a Democratic Education developed their social skills such as waiting for turn and listening to their peers, teachers and even parents at home (Colin & Heaney, 2001). Due to this, writers have urged on the educational institutions and especially teachers to set up such learning environment where students could learn how to interact, argue and work together. This is an important foundation for future citizenship (Kubow & Kinney, 2000).

The idea of Democratic Education existed since 19th century. Studies have shown that the socialization of young people is connected with the concept of social freedom and academic empowerment (Pasek, et al., 2008). Schools may provide the best practical ground for this purpose. There is a general belief that schools provide civic training to students where they find an opportunity for open discussion and participation in real educative activities (Pohan, 2003). An earlier study reported that when teachers encourage open discussion in the classroom, students learn many social skills such as respect, care, raising hands for permission to share views and even actively participate in all activities (McNeil, 1981).

Democratic Education interaction consists of active participation of students in their own learning, showing cooperation, respect and recognition of others contributions. Apart from providing active learning opportunities, Democratic Education also enhances civic knowledge and participation and citizenship (McLennan, 2009). The understanding of Dewey about the concept of democracy as a way of life in a classroom is essential to not only understands the role of Democratic Education but also of teachers in social skills development of students. Dewey further argues that teachers are social change agents. They can play a key role in shaping and reshaping the society on democratic grounds. Classroom can be seen as a microcosm of the wider society (Burk & Fry, 1997).

To achieve this goal, researchers highlighted the role of teacher to be very crucial in building a democratic class culture (Watson & Battistich, 2006). Students in Democratic Education become very much concerned for one another and help each other on various occasions (Parker, 2010). A Democratic Education culture is characterized by principles of democracy such as cooperation, tolerance and justice. This culture can be developed by active participation and engagement of students in real life activities during the class. If the students could keep open mind, they will positively respond to diversity and foster civic social engagement which is the foundation for socialization (Brint, et al., 2001).

Defining Human Rights Education

A notion brought about in the early nineties, and which found firmer grounds through a potent promotion by the United Nations Human Rights Council (UNHRC) at the start of the twenty first century, Human Rights Education represents the ultimate goal - and at once - the first step of a society toward social justice.

Human Rights aims to provide a transformational response to local struggles against oppression. However, after about 60 years since the adoption of the Universal Declaration of Human Rights by the United Nations General Assembly, human rights violations continue to affect millions across the world: With the destructive forces of the two world wars behind us, complemented by the demise (legally speaking) of the evils of slavery about 120 years earlier, and the new winds of decolonization sweeping many parts of the globe, all societies should presumably have been more informed about the need for a stable and just world.

Shultz addresses the urgency to act while millions of people are still being persecuted, tortured and killed, and whose fundamental citizens' rights have been taken away. These sites of struggle lead us to understand the need for a universal approach to human rights. Where some people argue that human rights are particular, necessarily differing according to group and context, we take as a key position that, at many sites, efforts to universalize rights have been the outcome of oppression and

the struggle for liberation. ... The potential for human rights as a common vision of human dignity to be the catalyst for change is significant.

To achieve significant change in expanding social inclusion, fighting discrimination, and acting upon injustice, human rights values have to be implemented in the minds, cultures and actions of people. Education plays a crucial role in this, and it should not be underestimated as it represents a milestone toward a common vision of human dignity. While education is in itself a human right, Human Rights Education is about the provision and development of awareness about fundamental rights, freedoms and responsibilities. The preamble to the UDHR states that every individual and every organ of society, keeping this Declaration in mind, shall strive by teaching and education to promote respect for these rights and freedoms.

United Nation, Education, Scientific and Cultural Organisation (UNESCO) has a longstanding commitment to promoting Human Rights Education (HRE) and broadly defines it as learning and practice of human rights. The United Nation Commission on Human Rights (UNCHR) defines HRE as: A long-term and lifelong process by which all people at all levels of development and in all strata of society learn respect for the dignity of others and the means and methods of ensuring that respect in all societies (...) it significantly contributes to promoting equality and sustainable development, preventing conflict and human rights violations and enhancing participation and democratic processes, with a view to developing societies in which all human rights are valued and respected.

As such, the UNCHR highlights the crucial relation between Human Rights Education and equality, sustainable development and prevention of conflict. In results, the key role played by education in the development of societies is here coupled with core human rights values and global citizenship ethic. This understanding of HRE is further developed by Amnesty International's definition of HRE not only as a mechanism for "the development of respect for human rights", but also as a tool which aims to "empower students to defend and claim their rights, which has more of an activist element to it." This brings to the fore even more evidently the element of active citizenship and its connection to HRE:

Human Right Education

Human rights education (HRE) is an emergent field of educational theory and practice gaining increased attention and significance across the globe. The international human rights movement, spurred by the efforts of non-governmental organizations, the United Nations and other regional human rights bodies, has broadened its focus since the late 1970s by seeking to integrate human rights concepts, norms and values within the mainstream educational systems of world states. This effort, which has gained momentum since the early 1990s has spawned a growing body of educational theory, practice and research that often intersects with activities in other fields of educational study, such as citizenship education, peace education, anti-racism education, Holocaust/genocide education, education for sustainable development and education for intercultural understanding.

The recognition of the importance of human rights education for the implementation and for the respect of human rights has grown in the last years. It is expected to be reinforced even further by the UN Declaration on Human Rights Education and Training, which will be prepared for the Human Rights Council in 2010. Research in the field of HRE encompasses studies carried out in academic settings as well as those that take place in the context of program and impact evaluations. In addition, there are primary resources available in relation to the practice of HRE, such as teaching resources, syllabi, curricular policies as well as secondary resources such as conference proceedings.

As HRE has expanded in practice, the demand for an evidence base to show the "value added" of practice, and to guide and improve programming, is stronger than ever. The purpose of this article is to provide an overview of some of the research that has been carried out to date, some preliminary findings, and some promising areas for future research. We are presenting these studies in categories that we think practitioners may also find useful for future reference.

METHODOLOGY

Research design

The study adopted Ex-post facto design which seek to undertake an opinion survey to determine the relationship between the independent and dependent variables.

Population

The study population comprised of 5,875 teachers in 275 Senior secondary schools in Rivers state. Sample and sampling technique: A sample of 375 respondents was selected using Krijic and Morgan (1970) statistical formula for determining sample size. However, the sample selection was based on the three senatorial districts in Rivers State, namely: Rivers East = 145, Rivers South East – 125 and Rivers west – 105 respectively, in the same vein, the respondents were randomly selected from a sample of 75 schools out of 275 schools in Rivers state.

Instrument for data collection

An instrument titled, Peace Education and Curriculum Development Questionnaire (PECD) was self-designed by the researcher and used for data collection. The instrument was made up of two parts, the first part dealt with demography of respondents while the second part addressed the questionnaire items: The questionnaire items were rated based on the Likert Scale of, Strongly, agree, Agree, Disagree and Strongly disagree.

Validity of the instrument

he instrument was validated by experts, from the Department of Guidance and Counseling, Ignatius Ajuru University of Education, Rivers State to ensure adequate coverage of the research questions.

Reliability of the instrument

A reliability index of 0.81 was obtained using test-retest method. Administration of the instrument: the instrument was administered with the help of three research assistants who were carefully detailed on how to administer the research instruments.

Method of data analysis

The data collected were analyzed using mean and standard deviation for the research questions, while the null hypotheses were tested using Pearson product moment correlation coefficient at 0.05 alpha level.

Results

Research Question 1: What is the relationship between conflict resolution and curriculum development?

Table 1.1: Mean and Standard deviation scores on the relationship between conflict resolution and curriculum development.

| S/N | ITEM STATEMENT | SUM | \bar{X} | SD | REMARKS |
|-----|--|------|-----------|-------|---------|
| 1 | Inclusion of conflict resolution in the curriculum creates social conditions necessary for learning. | 1015 | 2.706 | 1.643 | Agreed |
| 2. | Including conflict resolution issues in the curriculum helps | 1055 | 3.936 | 1.981 | Agreed |

| | | | | | |
|----|---|------|-------|-------|--------|
| | prevent the occurrence of conflict in the school. | | | | |
| 3. | Students are able to resolve conflicts as a result of the knowledge acquired in conflict resolution. | 1033 | 2.955 | 1.703 | Agreed |
| 4. | Curriculum has the potential to provide a structure for designing subjects dealing with policy conflicts. | 1023 | 2.728 | 1.649 | Agreed |

Table 1.1: data analysis revealed that items 1 – 4, had all the mean scores above the criterion mean of 2.5, indicating that respondents agreed that conflict resolution relates with curriculum development, hence inclusion of conflict resolutions in the curriculum creates social conditions necessary for learning, and the curriculum has the potential to provide a structure for designing subjects dealing with policy conflicts.

Research question 2: what is the relationship between human rights education and curriculum development?

Table 1.2: mean and standard deviation scores on the relationship between human rights education and curriculum development.

| S/N | ITEM STATEMENT | SUM | \bar{x} | SD | REMARKS |
|-----|--|------|-----------|-------|---------|
| 5. | Integrating human rights in the curriculum is key to ensuring that students understands their sights and respect for others sights and respect for other | 1048 | 2.795 | 1.673 | Agreed |
| 6. | Including human rights is the curriculum promotes sustainable development and basic lifestyles among the students. | 1000 | 2.667 | 1.631 | Agreed |
| 7. | Adopting human rights educations enables students gain appropriate knowledge values, and attitude | 1063 | 2.834 | 1.682 | Agreed |
| 8. | Provisions of human rights in the curriculum helps the teacher adopt an inclusive transformative approach to leading | 1027 | 2.728 | 1.652 | Agreed |

Table 1.2 data analysis showed that items 5 – 8 had all the mean scores above the criterion mean of 2.5, indicating that human rights education relates with curriculum development; hence, integrating human rights is the curriculum is the key to ensuring that students understand their rights and respect for others and it promotes sustainable development and basic life styles among students.

Test of Hypotheses:

Hypothesis I: There is no significant relationship between conflict resolution and curriculum development

Table 1.3: Pearson Correlation between Conflict resolution and Curriculum development

| | | | |
|---------------------|---|------------------------------|---------------------------------|
| Conflict resolution | Pearson, correlation | Conflict resolution 1.000 | Curriculum development 0.852 |
| | Sig, 2 tailed N | 375 | .000 375 |
| Curriculum | Pearson correlation sig, 2 tailed N | 0.852 .000 375 | 1.000 375 |

Source: Field Survey, 2023

Table 1.3 revealed that the Pearson correlation value is 0.852 indicating a strong relationship existing between conflict resolution and curriculum development, hence, it can be deduced that, there is a strong and significant relationship between conflict resolution and curriculum development.

Hypothesis 2: There is no significant relationship between human right education and curriculum development.

Table 1.4: Pearson correlation between human rights education and curriculum development.

| | | | |
|------------------------|---|---------------------------------|---------------------------------|
| Human right education | Pearson correlation | Human rights education 1.000 | Curriculum development 0.758 |
| | Sig, 2 tailed N | 375 | .000 375 |
| Curriculum Development | Pearson correlation sig, 2 tailed N | 0.758 .000 375 | 1.000 375 |

Source: field survey, 2023.

Data Analysis on table 1.4 shows that Pearson product moment correlation, coefficient value is 0.758, meaning a strong relationship exists between human rights education and curriculum development. Hence, it can be deduced that, there is a significant relationship between human rights education and curriculum development.

Discussion of Findings:

The findings of research question one and hypothesis, one reveals that, there is a significant relationship between conflict relationship between conflict resolution and curriculum development, this shows that inclusion of conflict resolution in the school curriculum creates social conditions necessary for learning and help the prevention of conflict in the school. This finding is in agreement

with Johnson (2008) who affirms that Peace education teaches individual basic attitudes, values and behavioral competences needed to resolve conflicts without violence.

Research question two and hypothesis two findings indicate a strong significant relationship between human rights education and curriculum development; hence, integrating is key to ensuring that student understand their rights and respect for others. This finding is supported by Truancy and English (2008) who inferred that peaceful culture requires a fundamental transformation of knowledge, attitudes and behavior and that, it is council to include human rights education in the curriculum to enhance sustainable development.

CONCLUSION

The ability to live harmoniously with others cannot be overemphasized, as peace education is a tool to promote knowledge, skills and attitudes necessary to prevent conflict in the society. The study therefore, concludes that peace education variables such as conflict resolution and human rights education significantly relates with curriculum development. This implies that integration of Peace education in the curriculum will foster the acquisition of appropriate skills, attitudes and behavior necessary to live in harmony among each other.

RECOMMENDATIONS:

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

- (1) Peace education should be embedded in the curriculum as a subject to be taught in schools.
- (2) The Rivers state government should develop a policy framework to integrate human rights education into the school curricula.
- (3) Teachers should be adequately equipped with basic knowledge of peace education in order to inculcate right type of attitudes and values to students.
- (4) Teachers should be encouraged to attend seminars or workshops to enhance their knowledge on peace education.

REFERENCES

- Achinstein, B., & Barrett, A. (2004). Framing classroom contexts: How new teachers and mentors view diverse learners and challenges of practice. *The Teachers College Record*, 106(4), 716-746.
- Acker-Hocevar, M., & Schoorman, D. (2006). Building democratic faculty governance as critical decision making: The politics of listening and voice. Paper presented at the Annual Meeting of the University Council for Educational Administration, San Antonio, TX.
- Agbonika, J. M. & Agbonika, J. A. (2013). The Nigerian security challenges: The B. K. Haram and human rights perspective, *Rivers State University Journal of Public Law*, 4, 165-194.
- Akudolu, L.R (2010): *The Formal, Non Formal Continuum in Peace Education Curriculum Key Note*. Paper Presented at the 8th Biennial Conference on Developing Peace education Curriculum for Nigeria, WCCF, Nigeria Chapter.
- Angell, A. V. (1991). Democratic climates in elementary classrooms: A review of theory and research. *Theory & Research in Social Education*, 19(3), 241-263.
- Asaba, Nigeria. Ogoh, A. P. (2008). The place of social studies in enhancing national security in Nigeria. *Journal of Social Studies*, 11(1), 28-37.

- Brint, S., Contreras, M. F., & Matthews, M. T. (2001). Socialization messages in primary schools: An organizational analysis. *Sociology of Education*, 74(July), 157-180.
- Burk, D. I., & Fry, P. G. (1997). Autonomy for democracy in a primary classroom: A first year teacher's struggle. *Teaching and Teacher Education*, 13(6), 645-658.
- Campbell, R. J., & Sasnett, B. (2011). Using service learning to teach teamwork and peer learning skills to health services and information management students. *Journal of Health Administration Education*, 28(2), 95-113.
- Colin, S. A. J., & Heaney, T. W. (2001). Negotiating the democratic classroom. *New Directions for Adult and Continuing Education*, 2001(91), 29-37.
- Collins, J. (2009). Social reproduction in classrooms and schools. *Annual Review of Anthropology*, 38, 33-48.
- Crisp, R. J., & Turner, R. N. (2011). Cognitive adaptation to the experience of social and cultural diversity. *Psychological Bulletin*, 137(2), 242-266.
- Davis, M. H. (2010). Practicing Democracy in the NCLB Elementary Classroom. Master's Thesis. Dominican University of California.
- Finkel, S. E., & Smith, A. E. (2011). Civic education, political discussion, and the social transmission of democratic knowledge and values in a new democracy. *American Journal of Political Science*, 55(2), 417-435.
- Friedman, D. A. (2010). Becoming national: Classroom language socialization and political identities in the age of globalization. *Annual Review of Applied Linguistics*, 30(1), 193-210.
- Goldstein, S., & Brooks, R. B. (2007). Understanding and managing children's classroom behavior: Creating sustainable, resilient classrooms (2nd ed.). New Jersey, NJ: John Wiley & Sons.
- Harris, H. A. S. (2009). Digital students in the democratic classroom: Using technology to enhance critical pedagogy in first-year composition. PhD Dissertation, Ball State University.
- Harris, I. M. & Morrison, M. L. (2013). *Peace and education*. (3rd ed.). Jefferson, NC: McFarland.
- Harris, I. & Synott J. (2002) *Peace education for a new century social alternatives* 21(1) 3-6.
- Hornby, A. S. (2016). *Oxford dictionary of current english* (8th ed.). Oxford: Oxford University Press.
- Ikejiani-Clark, M. & Ani, C. (2009). *The concept of peace*. In M. Ikejiani-Clark (Eds.) *peace studies and conflict resolution in Nigeria; a reader* (1-14), Ibadan: Spectrum Books Limited.
- Inhelder, B., & Piaget, J. (2013). The growth of logical thinking from childhood to adolescence: An essay on the construction of formal operational structures. Abingdon: Routledge.
- Ivowi, U.M.O (2008): *Curriculum and the total person*. Paper presented at 21st Annual Conference of Curriculum organization of Nigeria, Abuja September 17-20

- Johnson, D. W., & Johnson, R. T. (2006). Peace education for consensual peace. The essential role of conflict resolution. *Journal of Peace Education*, 3(2), 147-174.
- Kaufer, D., Gunawardena, A., Tan, A., & Cheek, A. (2011). Bringing social media to the writing classroom: Classroom salon. *Journal of Business and Technical Communication*, 25(3), 299-321.
- Kubow, P. K., & Kinney, M. B. (2000). Fostering democracy in middle school classrooms: Insights from a democratic institute in Hungary. *The Social Studies*, 91(6), 265-271.
- Louis, K. S. (2003). Democratic values, democratic schools. Refelctions in an international context. in J. M. L. Moos (eds), *Democratic learning: The challenge to school effectiveness*, 74-94.
- Mbonu, O. A. (2013). Peace education as a means of conflicts management in Nigeria tertiary institutions. Retrieved from www.fcetumunze.edu.ng/files/pdf.
- McLennan, D. M. P. (2009). Ten ways to create a more democratic classroom. *Young Children*, 64(4), 100-101.
- McNeil, L. M. (1981). Negotiating classroom knowledge: Beyond achievement and socialization. *Journal of Curriculum Studies*, 13(4), 313-328.
- Mohammed, A. I. (2007). The police and the challenges of national security in Nigeria: Problems and prospects, *Journal of Social Studies*, 10(1), 101-109.
- Morcom, V. E., & MacCallum, J. A. (2012). Getting personal about values: Scaffolding student participation towards an inclusive classroom community. *International Journal of Inclusive Education*, 16(12), 1323-1334.
- Narvaez, D. (2010). Building a sustaining classroom climate for purposeful ethical citizenship. In T. Lovat & R. Toomey (Eds.), *International research handbook of values education and student wellbeing*, 659-674.
- Nzewi, U. M. (2014). *Safety and security in schools. (STAN memorial lecture)*, Federal College of Education (Technical).
- Okoro, I.F (2007): *Effective Curriculum Content Implementation*. A Case study of AICE staff primary school, Owerri Nigerian Journal of Curriculum Studies 14 (2), 91-100
- Oyeshola, D. O. P. (2005). *Conflict and context of conflict resolution*. Ile-Ife: O A U Press Ltd.
- Page, J. (2019). Peace education. Retrieved form <https://www.youtube.com/channel/uc68.Uu>. Peace education. Retrieved from en.cm.wikipedia.org/wiki/peace_education.
- Parker, W. C. (2010). Listening to strangers: Classroom discussion in democratic education. *Teachers College Record*, 112(11), 2815- 2832.
- Pasek, J., Feldman, L., Romer, D., & Jamieson, K. H. (2008). Schools as incubators of democratic participation: Building long-term political efficacy with civic education. *Applied Development Science*, 12(1), 26-37.

- Peterson, V. (2012). Democratic education principles in the one-room schoolhouse and a title I fifth grade classroom. Project Paper, Master of Arts. California State University San Marcos
- Pohan, C. A. (2003). Creating caring and democratic communities in our classrooms and schools. *Childhood Education, 79*(6), 369-373.
- Putney, L. G., & Broughton, S. H. (2011). Developing collective classroom efficacy: The teacher's role as community organizer. *Journal of Teacher Education, 62*(1), 93-105.
- Robinson, M. O., Obayori, J. B. & Kingsley, O. A. (2014). Nigerian security challenges; the Boko Haram perspective. *Journal of Environment and Security, 12*(1, 2), 1-10.
- Schweisfurth, M. (2011). Learner-centred education in developing country contexts: From solution to problem? *International Journal of Educational Development, 31*(5), 425-432.
- Torney-Purta, J., Barber, C.H., Wilkenfeld, B. (2008). "How Adolescents in TwentySeven Countries Understand, Support and Practice Human Rights." *Journal of Social Issues*.
- Trafford, B. (2008). Democratic schools: Towards a definition. in J. Arthur, I. Davies & C. Hahn (eds). *The sage handbook of education for citizenship and democracy*, 410-423.
- Watkins, C. (2005). Classrooms as learning communities: A review of research. *London Review of Education, 3*(1), 47-64.
- Watson, M., & Battistich, V. (2006). Building and sustaining caring communities. In C. M. Evertson & C. S. Weinstein (Eds.), *Handbook of classroom management: Research, practice, and contemporary issues*, 253-279.