The Peace-Education Curriculum Desirable for Pre-Primary and Primary Schools in Nigeria: A Religious Perspective

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Abstract

This paper focuses on re-appraising the peace-education curriculum already in use in primary schools in Nigeria. It also aims at re-wording the peace education curriculum suitable and relevant for pluralistic religious society and cultural diversity like the Nigerian nation. The research opines that peace-education is the process of acquiring values and knowledge and developing the right attitude, skills, and behaviours to live in harmony with one self, with others, and with the Nigerian multi-ethnicity compositions. The research dwells on the Content Analysis as a methodology for a systematic replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding peace-education techniques desirable for a multi-cultural society like Nigeria. This methodology enables researchers to sift through large volumes of data with relative ease in a systematic fashion. It allows researchers to discover and describe the focus of individuals, groups, government institutions, and agencies or societal involvements in the formulation of peace-education desirable for Pre-primary and Primary education in Nigeria. The researchers also adopted the Critical Discourse Analysis (CDA) that stems from a critical theory of language which sees the use of language as a form of social practice. This will give rise to social practices that are tied to specific societal contexts which are considered as part of the existing social relations that could promote peace in the Nigerian society. The research recommends that right from the pre-primary and primary school levels of education, Nigerian children should be exposed to the spirit of oneness, unity in diversity, and social and religious values that promote peace and harmony. Also, a change of the present curriculum should be effected to reflect a pragmatic peace-education technique that is devoid of religious fanaticism, sectional polarization, cultural distortion, and ethnic

parochialism. Its efficiency could only be determined if it is holistic in nature and garnished with sincere religious ingredients.

Keywords: Curriculum, Peace-Education, Religion, Stability

Introduction

This research acknowledges the numerous United Nations declarations on the importance of peace-education. Ian Harris and John Smyth (2002) have described peace education as a series of teaching encounters that is drawn from people's religion, society, and cultural heritages. This definition infers that peace education is built on people's socio-cultural lives that bear on their desire for peace in our society through proverbial sayings, family life, and cultural endowment that are supposedly imbibed from cradle to grave in the life of a Nigerian child. It also involves the non-violent teachings of all religions in Nigerian multi-religious culture, and religious teaching on the management and maintenance of peace and conflict. This research is aimed at providing the skills for critical analysis of structural arrangements that produce and legitimize injustice and inequality in Nigerian nation. As observed by these researchers, Nigerian nation needs the peace education that will encourage a commitment to peace as a settled disposition. Thus, this would enhance the confidence of the individual as an agent of peace, by informing students and pupils on the consequences of war and social injustice. It would also result to the promotion of the values of peace and just social structures in the country.

This research observed that the theory or philosophy of peace education has been assumed and is not properly articulated by the stakeholders in Nigeria nation. This is why this project aims at encouraging pupils and students to love the world and to imagine a peaceful future, and caring for the pupils and students as an example of how to care for others.

Therefore, this is why this paper particularly focuses on how religious-cultural diversity of the Nigerian nation could be drafted to center on conflict resolution. This is typically focused on the social behavioural systems of conflict and training individuals to resolve interpersonal disputes through religious tolerance and good social and cultural awareness that peace education curriculum advocates for. This research therefore centers on the peace education powered by religious principles and practices outlined in series of teachings and moral instructions associated with conflict and peace. This research postulates that with an increase in religious teachings in all tertiary institutions in Nigeria, there will be the likelihood of decreasing or resolving conflicts, tribal wars, and violence in the country. This is why the researchers have considered the preparation of a curriculum for peace education in Nigeria as a worthwhile academic enterprise at this time of

national development. The Country has suffered from various forms of devastating situations that have seriously hampered trust, confidence, and peaceful co-existence. The menace of militants from the Niger Delta Region, the ethnic violence and volatility cum herdsmen and farmers rancor from the Benue, and the almost unending Boko Haram defilement of the country's security arrangements of the Nigerian nation are part of the evidences on the table of the researchers for the consideration of a formulation of the curriculum that gives this research more relevance at this time.

Research Methodology

To achieve the primary aim and the broad objectives of this research, the Content Analysis methodology has been considered fit as a verifiable research tool to unveil the salient meanings of many coded religious and cultural expressions found in the various religious inclinations and multicultural heritages, which Nigerian Children are unavoidably vulnerable to from birth. Since the research basically involves the necessity for the re-drawing of a desirable curriculum for teaching and learning of peace-education at the pre-primary and primary levels, this methodology provides a more holistic approach in the formulation of the curriculum contents required (Foster, 1996). The method also provides an empirical basis for monitoring techniques as it is the nature of an effective educational curriculum (Stember, 2001).

Also, the Critical Discourse Analysis helps the researchers to consider the implications of people's behavior in the society where these pupils grow up. It assesses the consequences of actions that are considered inimical and jeopardy to the peaceful co-existence of Nigerian people which are wrongly passed on to children of the ages of pre-primary and primary school levels in society and their religious gatherings in the country. As observed by Berelson (1952), Krippendorff (1980) and Weber (1990), the Content Analysis as a methodology is defined as any technique for making inferences by objectively and systematically identifying specified characteristics of messages. It looks at where critical analysis is focused on, how languages are used carelessly, and how wrong doctrines are imbibed by religious leaders. This could be verbal and visual teachings that portray or signal terrorism and religious fanaticism which are inimical to our common existence as a nation. As noted by Janks (1997), Fairelough's approach to CDA is so useful in curriculum studies because it provides multiple points of analytic entries.

Further to all of these research tools is the exegetical method. The word "exegesis" originates from the Greek word *exegeisthai*, which is a combination of *ex –* 'out of' and *hegeisthai* 'to guide, lead'. The core meaning of the term is to guide or lead out of a text its meaning or simply to interpret. Since the research is based on the interpretation of text to unveil the religious

moral lessons needed to shape the Nigerian children at all levels, the exegetical approach is considered as a verifiable research tool.

This research also adopts historical method as an approach to understand Nigeria's socio-political development, religious clashes, and violence. This helps the researchers to trace the beginning of the noticeable break down of peaceful co-existence in human relationships in Nigerian experience. The paper acknowledges that there were times in Nigeria when religious affiliation was not a criterion for employment, civil service appointments, and for enjoying magnanimity of individuals or for political appointments. The historical method therefore helps to trace and punctuate the point at which relationship and trust broke down or was distorted amongst Nigerians of various backgrounds. Historical method helps to assess where we started, where we are, and how far we have gone in either building peace or distorting peaceful structures in Nigeria.

The research adopts survey and questionnaire method to collect information about population of interest in the process of analyzing figures and percentages. It affords the researchers a predefined series of questions and answers from individuals. This method leads the researchers to sampling technique because not every Nigerian citizen are qualified and accessible to answer the predefined questions. In the sampling technique, subgroup of the population is selected to answer the survey questions. The information collected can be generalized to the entire population of interest based on the relevance of the peace education curriculum needed for Nigerian nation. The respondents are given a list of their answers which led to the provision of scales and frequencies. All these methods are necessary because of the drawing and re-drawing of peace-education curriculum that will be reflective of religious perspective.

The Relevance of Religion to Peace-Education in Nigeria

Nigeria is more than just a subject of casual intellectual interest. For one thing, Nigeria is of importance to the United States and other global communities. One of the reasons is that it is the ancestral home of many African-Americans, and the U.S market and ethnic and religious diversity are factors threatening the unity of the country since its independence. Nigeria is a country profoundly divided into rival groups based on region, the most basic division being the north versus the south.

Religion is an important factor of concern in all human endeavours, particularly in Nigeria. Roughly half of Nigeria's population is Muslim, with large Christian minority numbering about 40 percent. This research considers all of these lines of fragmentation, ethnicity, region and religion as cross cutting factors that should be considered in drafting a peace education

curriculum that is powered by religion for peaceful co-existence in a country like this.

The importance of peace education for the sustainability of the Nigerian nation has become germane. A reflection on the current and incessant ethnic clashes in Kaduna South, Niger Delta militant, Boko Haram and Fulani Herdsmen terrorism, and political brutality are indices that this research aims at given considerations. Hooliganism, rapes, and kidnapping have all called for a re-appraisal of the viability of peace-education curriculum and a re-drawing or a general over-hauling of the peace-education curriculum for teaching and learning processes in primary, secondary, and tertiary institutions in Nigeria. Although curriculum depends on the perception of the person giving the definition, it must include all the experiences the learners have under the guidance of the school (Oloruntegbe, 2003).

The peace education curriculum which is the task of this research should not be limited to what is obtainable in the classroom environment alone, but should also involve all other activities taking place outside the school environment under the guidance of parents and other members of a particular society. Tyler (1949) observed earlier that curriculum is planned and directed by the school to attain its educational goals. Tyler's (1962) definition gives the four basic elements of curriculum that is considered relevant to this research. The phrase "all of the learning of the students" can be considered to represent both contents and learning experiences that the students are exposed to the school environment. However, Tyler Kerr (1962) opined that these two components of curriculum are obviously means through which students learn. This is why they both see the phrase "planned and directed by the school" as clearly indicating that the elements of learning experiences provided by and implemented in the school are carefully planned and considered germane to successful implementation of the peace education curriculum that this research aims at. This research focuses on such a peace education curriculum that is carefully planned and directed towards the enhancement of peaceful co-existence in a multi-ethnic and religious diversity like Nigeria.

This paper is mindful of the importance of accumulated learning experiences that the individuals are exposed to in Nigeria because of cultural diversity which can heavily influence or determine directly or indirectly the societal peace. Thus, those experiences learnt through the informal education are seen as complementary to those gained from the official curriculum. All these are considered important to the total development of a Nigerian child and the society.

Peace-Education Curriculum for Primary School in Nigeria
This section carefully examines the peace-education vis-à-vis Religious Studies curricula that are in use in Primary Schools in Ondo State

as a specimen of the one in use by many states in Nigeria. The researchers observed that the Religious Studies curriculum is well set out as a means of fostering teaching and learning of religious thoughts and instructions. The absence of peace education in the curriculum is glaring and therefore has become the main focus of this research.

This has made a cogent reason for this section to look at the ways of applying the teachings and learning of religious thoughts and instructions to promote the teachings and learning procedures for the enhancement of peaceful co-existence in a multicultural and religious diversity like Nigeria. This section, therefore, considers the step by step setting out of the teaching and learning of the right application of religious thoughts for harmonious living among families, individuals and different components units of Nigerian citizens, as a worthwhile research.

A DRAFT OF THE CURRICULUM: WEEK ONE

Topic	Performance Objectives	Activities		Teaching and Learning Resources	Evaluation Guide
		Teacher	**Pupils**		
The meaning of peace in Old and New Testaments. Note: Shalom occurs more than 250 times in the Old Testament and it appears in 213 separate verses. It is an important concept and word in the bible. God purposed all creatures to enjoy peace. Peace is an essential characteristics of God. Isaiah 9:6, Isaiah 53:5, John 16:33, I Cor. 14:33.	Pupils should be able to: Give a brief definition of peace according to the bible concept. Should know the origin of peace. Should be able to pronounce words such as "*shalom*" and *"arenei"* which connote peace in the Old and New Testaments.	Define peace in biblical concept to the pupils. Trace the origin of peace in the bible. Convey a wide range of alternative words for peace such as: soundness, fulfillment, completion, wholeness, harmony, tranquility, security, wellbeing, welfare, friendship, success and prosperity. Guide students to pronounce the words and tell them their meanings.	Listen to the teacher's explanation of the meaning of peace in Biblical concept. Pronounce the listed alternative words for peace.	A cardboard showing two friends enjoying peaceful co-existence. A cardboard showing two people fighting as the opposite of peace. Flash cards.	Pupils to: Pronounce the alternative words for peace correctly. Identify each of the words and their meanings in relation to peace concept. Pupils should be able to express what the bible says about peace e.g. (a) something necessary for everyone, yet few get it, (b) as a desired status in the world, (c) that God's intention is that all should be agent of peace and enjoy peace in the world, (d) peace has to do with the actions and attitudes of individuals. It is a gift from God to the world. Isaiah 45:7, Lev. 26: 6, John 14:27.

WEEK TWO

Topic	Performance Objectives	Activities		Teaching and Learning Resources	Evaluation Guide
		Teacher	**Pupils**		
Peace in the family. Husband and wife. Parents and children. Siblings. In-laws. Note: Lk 6:38, Col. 3:13, Col. 3:8, Prov. 25:15, Titus 3:1-2, Phil 2:3,4	Pupils should be able to: Define family. Identify members of the nuclear and extended families. Know who is a husband and a wife according to Biblical concept. Know who your siblings are in a family tree. Know who in-laws are in a family.	For peace to reign in the family, the teacher should mention these factors to be observed by all family members. Family members must listen to each-others attentively with an open mind. Learn how to be patient and mild/humble. Avoid verbal or physical abuse. Learn how to forgive and settle differences quickly. Learn selfless giving and sharing. Learn how to seek peaceful living.	Listen to the teachers' explanations. Recite the teachers' definition of family. Copy brief notes written on the chalkboard.	A copy of cardboard showing the different members of a family.	Pupils to: Read the notes on the chalkboard. Attempt the definition of family. Mention the importance of family in a society. Mention why peace is important in the family.

WEEK THREE

Topic	Performance Objectives	Content	Activities		Teaching and Learning Resources	Evaluation Guide
			Teacher	Pupils		
Peace in the community and among our neighbors (Part I). (a) The meaning of community and neighbor. (b) Why do we need peace in our community? (c) Why do we need our neighbor? Isaiah 54:12-13, II Sam. 13:1-22, Lk. 2:14, Lev. 19:18	• Explain the meaning of a community. • Define with practical examples who our neighbors are. • Explain the importance of peace in our community. • The advantages of having peace in our community. • Explain the reason for maintaining peace with our nieghbours. • Explain what we need to do to enjoy peace in our community. • Explain what danger we are exposed to if there is no peace in our community and among our neighbours.	1. What is community? – a group of people living in the same place or having a particular characteristic in common. - A people showing the same attitudes or interests in common. - A people having the same norms, value and identity in a given area. E.g. A village, ton, streets or estate. • Who is my neighbour? – a person living next to or very near to you. - Someone whose house is situated next to or very near your own. - Someone whose house is next door to yours. • God desire that all should enjoy peace in the community.	1. Explain to the pupils that man must embrace the importance of community life. 2. A man is not an Island. 3. It is a divine design to be part of a community. 4. You need a neighbor. 5. You cannot do it alone in life. 6. There is a necessary link between God, peace and righteousness. 7.You cannot claim to know God when you don't maintain peace among the community you live. 8. You cannot	• Should listen to the teachers' explanations. • Should write down some brief notes on the subject matter. • Should sing some songs that best explain the meaning of the importance and benefits of maintaining peace in our community and with our neighbours e.g. Agbajo wo lafi soya, Ajeji owo kan ko gbe eru dori, etc.	8) Holy bible 9) Pictures of a community ceremony such as manage etc. 10) C.D player showing a community ceremony. 4.Pictures of good and wonderful neighbours.	• Students should be able to explain the meaning of a community. • Define who a neighbour is. • Give reasons why peace is important in our community. • Give reasons why we should maintain peace with our neighbours • Explain the dangers of lack of peace in our community and among our neighbours.

| | | Is. 54: 12&13 | know God | | | |
| | | • To serve God truly means to maintain peace with your neighbour and community member. Is. 32:15-17 • To know God is to embrace peace. Psalm 85:10 | without maintaining peace with your neighbours. 9. Peace means absence of violence in the community and among your neighbours. | | | |

WEEK FOUR

Topic	Performance Objectives	Activities		Teaching and Learning Resources	Evaluation Guide
		Teacher	Pupils		
Peace among friends and people of other religions. Religious Tolerance Texts: Micah 4:3-5, Mark 9:38-40, Lk. 9:52-56, John 4:7-27, Acts 17:10-13 Acts. 28:30-31 Romans 14:1-23 I Corinth 10:31&32	Pupils should be able to: 1. Explain in a statement who a friend is 2. Understand and mention the importance of friendship. 3. Explain the meaning of religious tolerance. 4. Discuss why peace among people of other faiths is necessary in Nigeria. 5. Explain why peace is an essential factor for unity in Nigeria. 6. Consider the example of David and Jonathan.	The teacher should: • Read and explain the bible passage. • Discuss some good thing to be achieved if there is peace among friends. • Discuss the reason why people of other faiths should maintain peace among each other. • Discuss the danger of violence against people of other faith in Nigeria.	Pupils should: 1. Listen and ask questions on the subject matter. 2. Write down notes. 3. List the importance of peace among friends. 4. Mention the advantages of peace of other faiths in Nigeria.	1. Pictures of two friends who enjoy peace in their relationship. 2. Songs of peace among friends and people of different faith formations.	Pupils to: 1. Explain who a friend is. 2. Explain the steps to maintain peace among friends. 3. Explain ways of maintaining peace between Christians and Muslims.

WEEK FIVE

Topic	Performance Objectives	Activities		Teaching and Learning Resources	Evaluation Guide
		Teacher	**Pupils**		
Peace among co-workers. Peace in schools and higher institutions of learning. References Dan. 5&6 Mark 12:26-31 Matt. 7:1-5 Phil 4:2-3	1. Pupils should practicalize peace and love by playing together irrespective of the economic, religious and political status of their parents. 2. Pupils should share together. 3. Work together not minding their religious differences. 4. Identify the benefits of working together and sharing things with one another.	1. Teacher should read and explain the bible passages. 6. Discuss the importance of working together in love and in peace. 7. Explain the advantages of sharing together in love and peace. 8. Narrate the stories of maintaining peace at working places and showing together.	1.Pupils should share things together practically. 2. Carry out group work together to show a practical example of working together in peace. 3. Carry out group project together like sweeping, home economics works and farm works.	1. Picture of working together in peace. 2. Pictures of people sharing together. 3. Pictures of a community work done in peace. 4. Pictures of students of different faith background working together in the school.	Pupils to: 5. Ask questions from the teacher 6. Teacher asks the students questions to test how well they understood the subject matter. 7. Play games together under teachers' watch. 8. Teacher assesses the level of cooperation among each other.

WEEK SIX

Topic	Performance Objectives	Activities		Teaching and Learning Resources	Evaluation Guide
		Teacher	**Pupils**		
Peace in schools, colleges and universities. Important texts: Proverbs 22:6 Isaiah 41:10 Psalm 32:8 Jeremiah 29:11 Philippians 4:6-7 Romans 8:28 Titus 2:3-5	The pupils should be able to: 1. Explain the reason why peace is important in an academic environment. 2. Identify those factors that could encourage peaceful co-existence in schools. 3. Identify those activities that may result into lack of peace in schools.	Teacher should: 1. Lead the pupils in enumerating those factors that could tamper with peace in schools and colleges. 2. Explain to the pupils the importance of peace to academic development and fulfillment. 3. Lead the students to examine those activities that could jeopardize peace in a school environment. 4. Explain the implications of riot, cultism, fighting and violence to the enhancement of peace in school environment.	Pupils should: ▪ Find out the reason why involvement in some unholy activities and behavior could affect peace in a school environment. ▪ Discover why they should seek peace in a school environment. ▪ Listen to the explanation of the teacher. ▪ Live a peaceful life. ▪ Run away from anything that could tamper with peace in a school environment.	• There should be a display of a cult member arrested by police. • The picture of a student who embraces peace in a school environment. • Photographs, cartoons, video, CDs, RMS etc. to show approved behavioural activities and disapproved behavioural activities. • Photos that show the danger of cult and cultism in a school environment.	Pupils to: 1. Explain the meaning of peace in a school environment. 2. Explain why it is good to have peace in a school environment. 3. Explain those factors that could affect peace. 4. Discuss those things parents, teachers, students, community, state and federal governments should do to enhance peace in a school environment.

WEEK SEVEN

Topic	Performance Objectives	Activities		Teaching and Learning Resources	Evaluation Guide
		Teacher	**Pupils**		
Peace co-existence among various cultures and Religions in Nigeria. Text: Quran 4:1 Quran 49:13 Quran 42:13 Quran 2:136 Quran 5:82-83 Heb. 9:28 Rom. 12:18 II Tim 4:1-2 Eph. 4:2 Rev. 2:2	Pupils should be able to: 1. Explain the meaning of cultures. 2. Identify some cultures in Nigeria. 3.Explain the importance of Nigeria cultural diversity. 4. Explain and identify different religious faiths in Nigeria. 5. Explain Islam as a religion of peace.	Teacher should: 1. Explain the meaning of cultures to the pupils with some familiar examples. 2. Discuss the importance of cultures to Nigerian unity and peaceful co-existence. 3. Explain why all religion should teach peace and embrace peace. 4. Lead the pupils to outline the importance of peaceful co-existence among people of all religions in Nigeria. 5. Discuss religious tolerance in Nigeria.	Pupils should: 1. Listen to the teacher. 2. List the danger of lack of peace among people of different religion in Nigeria. 3.Outline and write down the benefits and danger of peace among people of different faith in Nigeria. 4.The danger of religious violence to Nigerian youth.	1. Pictures of exhibition of good cultures. 2. Pictures of religions wars and violence. 3. Pictures of religious harmony in Nigeria.	Pupils to: 1. State the meaning of culture. 2. Explain types of culture. 3. Mention types of major religious groups in Nigeria. 4. Mention why it is important to have peace among religious group in Nigeria. 5. Explain the dangers of not enjoying peace among groups in Nigeria.

Research Outcome/Results

The study advocates effective teaching and learning of peace education from cradle to grave as a vital ingredient for the development and growth of Nigerian nation.

The researchers also exposed the relevance of religion in the maintenance of peace in Nigeria. The paper shows that religion is a factor for consideration of peace-education, and the moral teachings from the various religious groups should not be underestimated for Nigerian unity. It lays emphasis on the curriculum needed for a heterogeneous society like Nigeria. The research clearly suggests ways to determine the optimal implementation, supervision, and result measurement of the peace-education curriculum at all levels of Nigerian educational structures.

Therefore, the curriculum for peace education, which is major in the contemporary challenges of national integration and national security, is adequately addressed by this research.

The research provides a training manual for the development of societal values and the promotion of good citizenship among Nigerians from primary to university levels and from cradle to grave. The peace-education curriculum which becomes the citizenship education engineered by religion is considered germane to the achievement and the promotion of a better society and God-fearing citizenry that is characterized with good moral standard, love, peace, and harmony. Peace awareness is hereby created and inculcated into every fabric of the country's national life. By this assertion, religion provides answers to all the security, economic, societal, and political challenges that our country is battling with in recent times through the peace education that is powered by religious thoughts.

Conclusion and Recommendations

The paper makes substantial contributions to the academic and spiritual knowledge of Nigerian culture and religion. It contributes to the relevance of religion and the enhancement of peace and crises resolution and management in Nigeria. This paper exposes not only the academic and spiritual relevance of religion as a viable human agent for peaceful co-existence in Nigeria, but it also exposes the suitability of religious teaching and instructions in the development and restoration of strained relationships among groups, rival communities, and religious fundamentalists during violence and wars. The paper offers some levels of relevance and viability of religious teachings on peace-education in Nigeria to foster growth and development.

Furthermore, this paper focuses on re-drawing or formulating the peace education curriculum suitable for pre-primary, primary, secondary, and tertiary institutions in Nigeria that is powered by religion. It also draws or

formulates peace education curriculum which enumerates the obligations of all stakeholders involved in the implementation and enhancement of peace agenda in Nigeria.

The curriculum has itemized government's contributions, teachers and pupils/students obligations, and community awareness on the importance of peaceful co-existence for the growth and development of Nigerian nation.

To achieve this, the researchers had collected data from relevant existing books and journals. Also, the researchers had examined the modules used in the three main regions of the country to have a fair understanding of their peace cultures and heritages. During the collection of data for proper analysis, the researchers predefined questions and answers to gather information on the importance of religion to the management of peace in Nigeria. These data collected are critically analyzed through a scientific method found viable for the expressions of facts and figures in scales and frequencies.

Nigerian government and education stakeholders should authorize and assess this curriculum for implementation in all secondary schools in the country. Children should be recoupled and de-oriented from the violent home videos, religious bigotry, and fanaticism by adopting this peace-education curriculum. Many Nigerian youths are vulnerable to a life of violence in recent times because of many violent happenings around them ranging from ethnic violence and brutality, religious terrorism, and home violence. All these are bound to create a wrong perception of what the world actually meant to them. Many see the world as a place for the smartest and a place that is perfused of violence and horrors. This research would put these youth in the right pathway in understanding the reality of what our world is, and also prepare them to take up their fulfilling place in it as agents of peace in their environment and communities.

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