Peace Education Curriculum Implementation and the Culture of Peace in Yala, Cross River State, Nigeria

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ABSTRACT

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| The purpose of the study was to investigate the relationship between the implementation of peace education curriculum and the culture of peace in Yala Local Government Area of Cross River State, Nigeria. To achieve the objectives of the study, two null hypotheses were formulated to direct the study. Literature was reviewed based on the hypotheses directing the study. Survey research design was adopted for the study. A census of 112 social studies and civic education teachers was used for the study. Structured Likert scale type questionnaires were distributed as the main instrument for data collection. Only 100 copies were found fit for use. Pearson product moment correlation analysis was employed to test the hypotheses. The hypotheses were subjected to testing at 0.05 level of significance. The result of the analyses indicated that the implementation of peace education contents of co-operation does not significantly relate with the culture of peace in Yala. Secondly, there is a significantly weak relationship between the implementation of the contents of empathy and culture of peace in Yala. These results were blamed on inadequate implementation of peace education curriculum in Yala. It was therefore recommended that social studies and civic education teachers be more practical by emphasizing affective learning and testing students’ emotions, engaging them in team work that leads to achieving a particular goal related to peace-building. |

*Keywords: Cooperation, Curriculum implementation, Culture of peace, Empathy, Peace education*

INTRODUCTION

The dwindling culture of peace in Yala Local Government Area of Cross River State, is loudly calling for investigation and precautionary actions to stem the tide of violence, crime, drug abuse, communal conflicts and other crises confronting the prevalence of peace in the locality. People no longer see the need to be understanding and empathetic; they just want to fight back at the slightest provocation, so that they will not be perceived to be weaklings or incapacitated. The recurrence of communal conflicts and growing threat of gang violence are noted in the context of diverse interrelated and often overlapping conflict risk factors (Odey, 2019). Specifically, these risk factors take the form of disputes over land ownership and access, long-standing communal enmity, cultural attachment to land, drug abuse, poverty/unemployment of youths, arms proliferation, youth gangs and cultism. Zero tolerance for one another and conflict management skills have taken over the culture of the people, thereby distorting the peaceful co-existence and development in Yala communities. Bisong and Eremi (2018, p. 75) noted that communal conflict is a major feature of Local Government Areas in Cross River State, that have the greatest impact on the social and physical development of the state especially the warring communities. According to the authors:

Ethnic or communal conflicts have become a consistent experience across different local government areas of Cross River State. Traditionally, Cross River State has witnessed communal conflicts of diverse proportions and fatalities in recent years, these conflicts have grown in occurrence and assumed more dangerous and sophisticated dimensions. For example, the Ebom Versus Ebijiakara conflict of 2005 and 2006 left one of the communities (Ebijiakara) without a place called home, the Adadama and Ikwo conflict has left many dead and properties worth millions of naira destroyed, the Wanikade and Wanihem conflict in Yala Local Government Area was a humanitarian disaster. The Boje and Nsadop conflict in Boki Local Government Area is teetering on the brink of humanitarian emergency while the Onyadama versus Nko and Oderegha versus Inyima conflict in Obubra and Yakurr Local Government Areas have been perpetuated. The list of ethnic or communal conflicts in Cross River State is endless, painfully, these conflicts have left most, if not all the affected communities underdeveloped and impoverished.

Yala is the third largest in land mass but most populous Local Government Area in Cross River with numerous communities. Certain communities have been recurrently involved in conflicts. Some of the communities that have been involved in notable conflicts include those presented in Table 1.

 TABLE 1: Details of conflicts in Yala

|  |  |  |  |
| --- | --- | --- | --- |
| S/N | Communities involved  | Year  | Root cause of conflict |
| 1. | Wanikade and Wanihem | 2017 | This intra-ethnic conflict between two Ukelle communities in Yala LGA escalated in 2017, leading to a humanitarian crisis with hundreds of deaths and thousands displaced. The root of the conflict was primarily land disputes. |
| 2.  | Itega Okpame and Oba-Okpoma | 2021 | The primary driver of the conflict was a dispute over swamp land suitable for rice cultivation. |
| 3. | Ugaga and Igbekurikor | 2023 | Both communities may claim historical or ancestral rights to certain lands, leading to tensions over who has the legitimate right to cultivate or inhabit these areas. |
| 4. | Yache and Tiv | 2023 | The primary cause of the clash was a dispute over the payment of royalties by Tiv farmers (of Benue State) to the Yache community (of Cross River State) for farming on their land. Also, disagreements over land ownership and usage rights have been a recurring source of tension. |
| 5. | Yabu and Ogoho-Ijegu | 2022 | The conflict, besides land dispute, is mainly fuelled by historical grievances between the two groups, perceived injustices, and unresolved disputes, which have created a cycle of hostility and mistrust, which often ignites into violence. |
| 6. | Ukelle and Izzi  | Perennial/ intermittent | The primary cause of the conflict between the Ukelle (of Cross River State) and Izzi (of Ebonyi State) communities is land ownership and boundary disputes. Both communities claim ancestral rights to fertile lands along their borders, leading to ongoing disputes over who has legitimate control. |
| 7. | Benekaba and Ujama (Ukelle) | 2023 | The primary cause of the conflict is often related to disputes over land ownership and resource control. |

*Source: Authors’ compilation (2024).*

According to Ewepu (2022), the major character of communal conflicts in Yala is that they are often recurrent, with tensions flaring up periodically; there result in loss of lives, injuries, and destruction of property; displacement of residents by forcing them to flee their homes due to the violence; posing of significant security challenges for the state government; and the fact that the violence hinders development efforts in the area. Many of the conflicts in Yala LGA stem from land ownership and boundary issues between different communities or clans. These disputes often involve farmland, which is a crucial resource in the predominantly agrarian society. These disputes have accounted for the declining culture of peace in the area.

It is expedient to define culture peace at this point. We adopt the conceptualization of the term by Adams (2009) in Adebayo (2016, p. 3) as follows:

A culture of peace consists of values, attitudes, behaviours and ways of life based on nonviolence, respect for human rights, intercultural understanding, tolerance and solidarity, sharing and free flow of information and the full participation of women; a culture of peace is a process, rather than an end point, and a vision of moving all aspects of society towards peacefulness. It is not static, but rather dynamic, always changing based on how a community changes.

The concept of a “culture of peace” began to be formulated in 1989, around the
time of two pivotal events: the fall of the Berlin Wall and the subsequent end of
the Cold War. That same year, the UN ratified the Convention on the Rights of the
Child, which proclaims that children should be, “brought up in the...spirit of peace,
dignity, tolerance, freedom, equality and solidarity” (Preamble, United Nations,
1989), implying that children must be educated to live in a peaceful world. Despite
the terrible events of the 1990s such as the war in the Balkans and genocide in
Rwanda, the approach of the new millennium brought about the prospect of change in education (Salomon, 2006; Aloni & Weintrob, 2017, p. 283). Peace education, or an education that promotes a culture of peace, is essentially transformative. It cultivates the knowledge base, skills, attitudes and values that seek to transform people’s mindsets (Galtung, 2008; Indrani, 2016).

Cultivating a culture of peace in Yala entails building non-violent communities. There cannot be peace amid tension, violence and war. Akam and Ojen (2020) recounted that while some areas have seen a reduction in hostilities, tensions remain high in others, with the potential for renewed conflict if underlying issues are not addressed. They therefore observed that there is a growing consensus that long-term solutions, such as clear demarcation of boundaries, economic empowerment, and sustained peacebuilding efforts, are necessary to prevent future conflicts. In line with this, several efforts have been made to ameliorate the problem of fast eroding culture of peace in Yala Local Government Area of Cross River State, Nigeria. The Cross River State government has taken steps to address the problem, including: imposing curfews, deploying security forces, initiating peacebuilding efforts and seeking to resolve land disputes through mediation. Besides these, traditional leaders, local NGOs, and religious bodies have also been involved in peacebuilding efforts, though these have met with varying degrees of success. There are also vigilantes, which are placed at strategic positions in the communities to ensure safety and peace during the day and at night.

However, not much has been done to explore the link between peace education implementation and the declining state of peace culture in the Yala. Therefore, there is a need to examine the level of implementation of peace education curriculum to ascertain how the contents of co-operation and empathy are cooperated in the teaching of social studies being taught in schools. Social studies teachers were considered to be in the best position to give this information. Therefore, what is the relationship between implementation of peace education curriculum and the culture of peace in Yala Local Government Area in Cross River State, Nigeria? This research tends to draw the reader’s attention to the fact that teachers influence the beliefs, attitudes, or behaviours of their students in the teaching process. This is because teachers are at the implementation stage of curriculum development process (Esu et al, 2019; Enu & Odey, 2017a; Enu & Odey, 2017b). To embrace love and truth is to overcome conflict in our society and achieve a culture of peace, a practice of unity, understanding, co-operation, understanding, order and tranquillity. This study is in furtherance of the value orientation for peaceful coexistence Obot et al (2020) tried to address. This study was therefore undertaken to interrogate the implementation of peace education curriculum from social studies and civic education and its link with the prevalence of the culture of peace in Yala Local Government Area, Cross River State, Nigeria. How has the implementation of social studies curriculum on peace contents of empathy and cooperation impacted the culture of peace in Yala Local Government Area of Cross River State, Nigeria?

**OBJECTIVES OF THE STUDY**

1. To determine the relationship between the implementation of contents on co-operation and the culture of peace in Yala Local Government Area.
2. To examine the relationship between the implementation of contents of empathy and the culture of peace in Yala Local Government Area.

**HYPOTHESES**

1. The implementation of the contents of co-operation does not significantly relate to the culture of peace in Yala local government area.
2. The implementation of contents of empathy does not significantly relate to the culture of peace in Yala local government area.

**LITERATURE REVIEW**

On the 27th of July, 2023, the Nigerian Tribune, reported that the Cross River lawmaker, Mr. Brian Wonah Odey representing Yala 1 State Constituency in the Cross River State House of Assembly sought security agents’ deployment to protect Ochongo community. This was as a result of a communal clash between the Ochongo community in the Yache ward, Yala local government area and campers from Benue state, over farmlands. In August, Benekaba and Ijama communities in south Ukelle Yala local government area, were reported to be involved in a clash over land dispute (Ojoye, 2019). Also, in September reports from Cross River Watch.com have it that Ugaga and Igbekurekor communities in Yala local government area were also involved in a clash over land boundary disputes, which led to sporadic gunshots exchange between both communities, its dwellers fleeing for their lives. Where the governor of the state in the person of His Excellency Prince Edet Bassey Otu had to intervene, in a bid to reduce the tension and Crisis by imposing a dusk to dawn curfew on all the communities. On the 9th of June 2020, it was reported that residents of Yabu and Ijegu communities deserted their villages over renewed communal clash. The conflict was over a parcel of land between the two communities, which had been in disputes before the date, which now escalated into an exchange of gunshots and machete cuts (Edem, 2020).

It must be noted that peace is a derivative of the social order in a particular social system. This is the situation in Yala where sundry social issues have denied the area of the hitherto peaceful status. The fast-dwindling culture of peace is attributed to the prevalence of drug abuse, cultism and other social vices. Amadi, Nye and Amadi (2024) stressed that over the years the aftermath of drug abuse has wreaked havoc and deterred the state of peace in many societies all over the world. Its effects have ranged from assault, rape, stealing, and physical violence with one another. The impact of these activities has, in turn, decreased the state of peace in the lives of the people in the community. For instance, a person who is assaulted or raped by a drug abuser after taking a particular route, will not take that path again and will lack inner peace whenever he/she recalls the event. And for some ugly cases like rape, the person may attempt suicide because his/ her dignity self-respect has been stolen or denigrated, thereby leading persons to harbour fear and uneasiness which shouldn’t be and as well disturbing having a peaceful life and culture.

Similarly, cultism/ cult clashes have been reported in some parts of Yala in action. Bassot and Nogaj (2019) noted that this clandestine group is engaged in by young energetic boys and girls, who are supposed to serve as peace agents, law enforcers, and vigilantes to ensure a state of peace in the community and world at large. Unfortunately, the contrary is the case, for cultism and cult clashes have become a norm, where on the event of a cult clash, human lives and properties are destroyed, the state of peace relinquished, threatened and the culture of peace abandoned. In some cases, hoodlums and other unsuspecting public members not involved in the clash, utilise this opportunity to commit crimes, such as stealing from market traders, government offices, and vandalizing of public and private properties, knowing that the crimes will be attributed to be the fault of the cult groups engaged in the clash. More often be there are cases of cult groups breaking into people’s homes to cart away with their properties and rape girls. All these activities of cultism hinder peace in the lives of the affected individuals and the community involved.

The escalation in violence that has dominated the country’s scene has made peace education an indispensable initiative to pursue. In support of this line of thought, Alesina (2019) noted that the new wave of threat to national stability in Nigeria has taken a new dimension, making it necessary for stakeholders in the Nigerian project to give adequate attention to peace education. Alesina (2019) and Effiom and Ukam (2019) observed that institutionalization of peace education in schools is a response to increased militarism and mass violence in contemporary societies.

Three perspectives of peace according to Albert Einstein, John Lennon, and UNESCO are crucial in the study of peace culture. Albert Einstein noted that peace cannot be kept by force, it can only be achieved by understanding. John Lennon admonished to “Give peace a chance.” Finally, the UNESCO constitution (United Nations Educational Scientific and Cultural Organization), in 1945, stressed “Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed”.

Peace is a dynamic social process in which justice, equity and respect for basic human rights are maximized (Institute for Economics and Peace, 2019). To achieve peace involves the application of social conditions that are non-violent, collaborative and life enhancing. Peace is greatly absolved with the elimination of violence, where violence is an act or process which impedes people from realizing their potentials – potentials which could be channelled into human capacity building, development of the society and innovations. Peace, however, can be said to be in two dimensions, the negative and positive dimension. Where negative peace refers to the absence of war, direct violence that causes wars. While positive peace refers to the absence of structural violence manifested in the uneven distribution of power and resources (Institute for Economics and Peace, 2019).

Therefore, since peace has proven to be a necessary ingredient of life, there are drivers of this peace and they are: teachers through the curriculum of peace education under social studies programme, the culture of the people, leaders and parents. The role of teachers in the implementation of peace education curriculum cannot be overemphasized. It is believed that pupils and students tend to honour and adhere more to their teacher’s tutelage and instructions than any other person around them. Therefore, teachers play a major role in the promotion of peace through the teaching of the concept of peace, theories of peace, relevance of peace, how peace facilitates co-operation, love, empathy, inter-marriages, business, etc. and the possibilities of sustaining a peaceful culture.

Peace education is a remedial measure used to protect children from falling into the ways of violence in the society (Wikipedia.ng). It aims at the total development of the child; it tries to inculcate higher human and social values in the mind of the child. In essence, it attempts to develop a set of behavioural skills necessary for peaceful living and peace building from which the whole community will benefit. Peace education tends to foster co-operation that would promote business, marriage, project and learning, etc. It also instils the feeling of love and understanding for one another, where people no longer look at the fault or damage done, but the reason behind such an action.

It must be noted that teachers play a significant role in the implementation of peace education curriculum to enhance justice, peace, law and order. Peace happens when the society or nation has come to terms with itself. It is a product of justice, freedom and brotherhood. Gandhi’s philosophy of non-violence demonstrates that it is the greatest strength at the disposal of human beings, the greatest weapon of mass destruction.

**4.1** **Implementation of contents on cooperation and the culture of peace**

The word cooperation is synonymous with collaboration, integrating and partnership. It is called the win-win method, based on the fact that the process of working through differences will satisfy both parties concerned in a conflict situation. This model, in the view of UNESCO (2020), aims at everyone achieving their goal and still maintaining relationships. Cooperation is a core life skill. It can be defined as the act or process of working together to get something done for a common purpose to achieve mutual benefit. Cooperation demonstrates the ability to work effectively and respectfully with diverse people or teams, make compromises, build consensus in decision-making, assume shared responsibility for collaborative work and value the opinions and contributions of individual team members, from a position of firm self-identity (UNICEF, 2023).

In a study carried out by Akudolu and Umenyi (2016) aimed at revealing the extent to which teachers implement peace education curriculum in Nigeria, carrying questions such as; during instruction how frequently do teachers engage in, cooperative learning activities, conflict resolution activities, empathy activities, peace prone activities. It was discovered that planning cooperative learning has a mean score of 1.8, while organising students in groups for cooperative learning activities has a mean score of 2.0. This shows that a good number of the respondents do not often engage students in cooperative learning exercise/peace prone activities which is aimed at developing in students not only academic but social skills, such as communication and trust building skills.

Caspi and Blau (2021) concluded that in order to open effective teamwork, it is important to shape the structure of teaching and learning in a manner that encourages and promotes the occurrence of cooperation. Students learning goals may also be structured to promote cooperative, competitive or individualistic efforts. In an ideal classroom, student would learn how to work cooperatively with others, compete for fun and enjoyment, and work autonomously on their own. These are meant to foster the culture of cooperation.

**4.2** **Implementation of contents of empathy and the culture of peace**

Empathy is understood as the identification with understanding of another person’s situation, feelings, and motives. Empathy is a multifaceted construct which can be described as i) the ability to recognize others’ emotions through facial expressions, speech and behaviours ii) a cognitive component which refers to being able to understand and take perspective of others emptions iii) an affective component which is the ability to share the experience and feelings of others (Peck et al, 2015).

The use of empathy in the classroom, especially in life skills courses, helps students to make connections between school and everyday life. In Turkey, the life skills courses are taught in the first three years of primary school, followed by the social studies course in the fourth grade. Life skills and social studies are not only subsequent but also complementary courses. Both are characterised by a variety of elements from children’s daily lives. In addition, with their components related to the communication and empathy skills included in the 2018 curriculum, these courses are considered to be highly appropriate to help students gain empathy (Ministry of National Education, 2018).

Furthermore, Uzunkol and Yel (2016) conducted a study to determine the effect of a value education programme based on respect and responsibility on students’ self-esteem, social problem solving, and empathy. They concluded that the value education programme integrated into the life skills course had a positive effect on the empathy levels of the third-grade primary school students.

In a study carried out to find out by Utkur (2019), the views of prospective teachers concerning the benefits of empathy-based activities for their future primary school students, result showed that; through empathy-based activities, primary school students can put themselves in others’ shoes, understand the feelings and thoughts of a human being or animal, and adjust their behaviour accordingly. Students can also assume an empathetic role in these activities, associate themselves with a character in stories and develop an understanding of the problems experienced by that character, looking at events from the perspective of another person, also allows the distancing of oneself from selfishness. According to the prospective teachers, other potential benefits of empathy included being sensitive to, and understanding others around and being able to establish a qualified relationship.

**THEORETICAL FRAMEWORK**

This study is anchored on the integrative theory of peace education by Damesh (2006). This theory is based in the concept that peace is at once a psychological, social, political, ethical, and spiritual state, with expressions at interpersonal, intrapersonal, intergroup, international, and global areas of human life. Integrative theory of peace holds that all human beings are the outcome of the main human cognitive (knowing), emotive (loving) and conative (choosing) capacities, which together determine the nature of our worldview.

 The skills taught are primarily about how to create peace within ourselves, between us and other individuals, in our families, in our places of work, in our communities, and the whole world.it is deduced from the theory that, unlike other peace theories that perceive violence as unavoidable, the integrative theory of peace stresses that violence is needless and preventable. Therefore, by adopting the integrative theory of peace education, we want to explore how the teaching of attaining inner peace with oneself, with one another and the world could contribute to the formation of teachers’ perception and examine the impact of these perceptions on the implementation of peace education curriculum and the promotion of a culture of peace in schools in communities in Yala Local Government Area.

**METHODOLOGY**

The research design adopted for this study is a survey design. The research design adopted for this study is a survey design. Survey research is very useful for opinion and attitude studies. It depends, basically, on questionnaires and interviews as means of data collection. The survey research design allows the researcher to make inferences about the population under study by selecting and studying the sample of the study. The research was carried out in Yala Local Government Area of Cross River State, and it is located at the northern axis of the state, with its headquarters in Okpoma. Created in 1991, the local government is bounded in the north by Benue State, in the south by Ikom and Obubra areas, in the east by Ogoja Local Government, in the west by Ebonyi State. It has an area of 1.739 km2 (67149m) and a population estimate of 322,200 as of March 21st, 2022. The major communities in the area are Okuku, Yahe, Ebo, Ugaga, Oloko, Imaje, Ijegu, Echumoga, Woda, Etakpa, Wonye, Uchu, Osina, Mbuor and Aliforkpa. Yala is also a language spoken by inhabitants of Yala land. Other major tribes in the area, such as the Igede, Ukelle, and Yache, speak the Igede, Kukelle, and Yache languages, respectively. The population of this study comprised all social studies and civic education teachers in public secondary schools in Yala Local Government Area, totalling 112 (Cross River State Universal Education Board, 2022). A census of all teachers was used for the study. At a meeting of the Nigerian Union of Teachers in Yala, the researchers sought to consent and assistance of NUT leadership to administer the questionnaires only to social studies and civic education teachers. 106 copies were retrieved, but only 100 were considered fit for use because they were completely filled. The remaining 6 were not completely filled. The instrument for data analysis was a structured Likert scale-type questionnaire. It was validated by 2 experts in social studies and 1 in measurement and evaluation, while its reliability was established through a calculated Cronbach alpha of .78. Data was analysed using descriptive statistics and Pearson product-moment correlation analysis at 0.05 level of significance.

**RESULTS AND DISCUSSION**

**TABLE 2:**

**Summary of descriptive statistics of the research variables**

|  |  |  |  |
| --- | --- | --- | --- |
| Variables  | N | X | SD |
| Contents of cooperation  | 100 | 15.21 | 1.47 |
| Contents of empathy  | 100 | 14.26 | 1.78 |
| Contents of fairness | 100 | 15.28 | 1.34 |
| Culture of peace  | 100 | 16.20 | 1.79 |

*Source: Author’s field survey (2024)*

Table 2 shows the mean and standard deviations of the responses to the variables of the study. The table showed that the lowest obtained mean score from the 100 respondents was 14.21 (implementation of contents of cooperation) while the highest was 16.20 (culture of peace). The mean difference between the highest and lowest mean score is 1.99, which was considered quite lean. This implied consistency in the response pattern of the respondents. The information above shows that the respondents agreed beyond average to the items measuring the different items in the variables. The standard deviations were seen to be quite moderate, indicating less deviation from the mean. This showed that the variables had an adequate measurement impact.

Hypothesis one:

The implementation of contents of co-operation does not significantly relate to the culture of peace in Yala Local Government Area.

**Table 3**

Pearson product moment correlation analysis of implementation of content of cooperation and culture of peace (N=100)

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Variable  | N | X | SD | r-cal. | p-value |
| Implementation of content of cooperation | 100 | 15.21 | 1.47 | 0.032 | 0.754\* |
| Culture of peace | 100 | 16.20 | 2.79 |  |  |

*\*P<0.05, df=98, r-cal=0.032.*

Table 3 shows the result of the Pearson product moment correlation analysis of the relation between implementation of contents of cooperation and culture of peace. The result showed that at p=0.05 level of significance and 98 degrees of freedom, the calculated r of 0.032 is less than the 0.05 level of significance. Again, since the calculated value of r (0.032) is less than the significance level (0.754), it implies that the result is not significant hence the null hypothesis is accepted. This further implies that there is no significant relationship between the two variables. The result shows zero relationship between the two variables. Therefore, the implementation of curriculum contents of cooperation does not significantly relate to the culture of peace in Yala Local Government Area.

This could be interpreted as a product of poor implementation process, inadequate contents or other factors strongly exerting influence on peace process in the community. This must be why Caspi and Blau (2021) stressed that cooperative curriculum must be implemented in such a way that learners are allowed to work together, compete for fun and enjoyment and work autonomously. This result therefore substantiates the finding of Akudolu and Umenyi (2016), whose study reveals that a good number of the respondents (teachers) do not often engage students in cooperative learning exercise/peace prone activities which is aimed at developing in students not only academic but social skill, such as communication and trust building skills. This tends to be the case in Yala, inspire of the attempt at implementing social studies curriculum on peace education through teaching and learning of topics and practices that promote the affective domain of learners on the aspect of cooperation, no link has been established with such education and the culture of peace in the area.

Hypothesis two:

The implementation of the contents of empathy does not significantly relate to the culture of peace in Yala Local Government Area

**Table 4:**

**Pearson product moment correlation analysis of implementation of content of empathy and culture of peace (N=100)**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Variable  | N | X | SD | r-cal. | p-value |
| Implementation of content of empathy | 100 | 14.26 | 1.78 | 0.304 | 0.002\* |
| Culture of peace | 100 | 16.20 | 2.79 |  |  |

*\*P<0.01, df = 98, r-cal = 0.304.*

Table 4 shows the result of the Pearson product moment correlation analysis of the relation between implementation of contents of empathy and culture of peace. The result showed that at p=0.01 level of significance and 98 degrees of freedom, the calculated r of 0.304 is greater than the 0.01 level of significance. Again, since the calculated value of r (0.304) is greater than the significance value (0.002), it implies that the result is significant hence the null hypothesis is rejected. The result shows a weak relationship between the two variables. Therefore, the implementation of curriculum contents of empathy significantly relates to the culture of peace in Yala Local Government Area.

By this finding, it could be seen that whereas there is a significant relationship between the implementation of peace education content of empathy, the relationship is however very weak. The finding aligns with those of Uzonkol an Yel (2016) and Utkel (2019), whose findings shows that empathy-based learning actually developed the spirit of empathy in the learners, and that value education programme integrated into the life skills course had a positive effect on the empathy levels of the third-grade primary school students, and eventually becomes a lifelong character. It is therefore not surprising that training contained in social studies, civic education, Christian Religious Knowledge and other value-laden subjects could be connected to peace-building in the area.

**CONCLUSION**

From the findings and observations made in this study, we conclude that the relationship between peace education curriculum implementation and the culture of peace in Yala is a product of implementation process. In this study there is a significantly weak or no relationship between the two major variables under investigation. In specifics, there is no significant relationship between implementation of contents on cooperation and the culture of peace while there is a significant weak relationship between implementation of content on empathy and the culture of peace in Yala. This result has a similar interpretation in other parts of the world with similar cases. The findings are very useful for global generalisation.

**RECOMMENDATIONS**

1. Social studies and civic education teachers as well as all teachers, educational administrators and stakeholders concerned with cultivating a culture of peace should ensure that the school and classroom environment should not only include theoretical contents that espouse cooperation but also practical activities that engage students and staff in cooperative, team or group work directed towards a collective goal of harmony, togetherness and success.
2. Teachers of social studies and civic education should understand that these subjects emphasize affective domain of learning more than even the cognitive domain. They should therefore focus on bringing real-life examples to their teaching-learning process and allow their students to express their emotions. Teachers should set out to test students’ level of empathy by directly asking them questions or by setting others up in a harsh condition to see the reaction of their peers. Bad emotions should be outrightly condemned and positive ones reinforced.

**Consent**

As per international standards or university standards, Participants’ written consent has been collected and preserved by the author(s).

**Disclaimer (Artificial intelligence)**

Authors hereby declare that NO generative AI technologies such as Large Language Models (ChatGPT, COPILOT, etc.) and text-to-image generators have been used during the writing or editing of this manuscript.

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