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**EMPOWERING NIGERIAN GIRLS THROUGH PEACE
EDUCATION: A CASE STUDY OF FEDERAL
GOVERNMENT GIRLS' COLLEGE, YOLA.**

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EMPOWERING NIGERIAN GIRLS THROUGH PEACE EDUCATION: A
CASE STUDY OF FEDERAL GOVERNMENT GIRLS' COLLEGE, YOLA.

A Thesis Submitted By

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ABSTRACT

This case-study examines the existing elements of peace education in Federal Government Girls' College Yola, Nigeria a traditional secondary school for girls. In this school, the role of women in the struggle to end violence, including direct, structural, and cultural, is prioritised. The purpose of which is to record the impact of peace education on students and teachers in Federal Government Girls' College, Yola, using Paulo Freire's problem-posing concept of education as a theoretical framework.

This study contributes to the existing research in peace education by highlighting methods used by Federal Government Girls' College, Yola located in the north-east region of Nigeria. This region is currently faced with increased incidents of armed violence including attacks by the named terrorist group: Boko Haram.¹ In this study, the importance of the role of women in the struggle for peace is emphasised.

This research seeks to proffer answers to the following questions:

1. How does peace education using the problem-posing concept of education impact secondary school students in Federal Government Girls' College, Yola, Nigeria?
2. How do students and teachers at Federal Government Girls' College, Yola respond to the existing elements of peace education found within the school curriculum and extracurricular activities?

Although the school's curriculum does not have a particular subject with the name *peace education*, several elements of peace education are found both in the curricular and extra-curricular activities of the school. In this boarding school for girls, young girls between the ages of 10 and 20 are empowered through skills and knowledge to face the challenges posed by society against its female members. A holistic approach to tackling this problem is adopted by the school through education geared toward self-development rather than education for the

¹Jama'atu ahlis sunnah lidda await wal jihad popularly referred to as "Boko Haram" is named by the US government as a terrorist group. <http://www.bloomberg.com/news/2013-11-13/u-s-names-nigeria-s-boko-haram-terrorist-group.html>

eradication of a particular problem. The students are taught entrepreneurship to help them develop skills, such as fishing, sewing, and clothes dyeing, for independent income generation at the completion of their secondary school education. They also learn how to relate to society through civic education classes focused on the development of conflict resolution skills and the attainment of positive peace.

Keywords: North-East Nigeria, Cultural Violence, Structural Violence, Peace Education, Secondary School Education, Problem-Posing Education, Peace.

LIST OF ABBREVIATION

1. AU African Union
2. CAP Cognitive, Affective and Psychomotor
3. CEDAW Convention on the Elimination of all forms of
Discrimination Against Women
4. FGGCY Federal Government Girls' College, Yola
5. GEM Girls' Education Movement
6. JSCE Junior Secondary Certificate Examination
7. JSS Junior Secondary School
8. ICT Information and Communication Technology
9. IPE International Institute on Peace Education
10. MSS Muslim Students' Society
11. NGO Non-Governmental Organisation
12. SSCE Senior Secondary Certificate Examination
13. SSS Senior Secondary School
14. UN United Nations
15. UNESCO United Nations Educational, Scientific and Cultural
Organisation

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The oppressed suffer from the duality which has established itself in their innermost being. They discover that without freedom they cannot exist authentically. Yet, although they desire authentic existence, they fear it. They are at one and the same time themselves and the oppressor whose consciousness they have internalized. The conflict lies in the choice between being wholly themselves or being divided; between ejecting the oppressor within or not ejecting them; between human solidarity or alienation; between following prescriptions or having choices; between being spectators or actors; between acting or having the illusion of acting through the action of the oppressors; between speaking out or being silent, castrated in their power to create and re-create, in their power to transform the world. This is the tragic dilemma of the oppressed which their education must take into account. – Paulo Freire

That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed. –UNESCO Constitution

CHAPTER ONE: INTRODUCTION

Education, traditionally a tool for liberation and emancipation, has been used by authoritarian regimes as a tool for the oppression and suppression of members or groups in society. This kind of education is referred to as the “banking concept of education” by Brazilian educator, Paulo Freire, (1993, p.72) occurs where there is a systematic restriction to the way citizens are allowed to develop their critical consciousness in order to maintain control over them. This is done in order to ensure the continuation of a certain *status quo* which favours the ruling class. A regime limiting the potential of its citizenry through the banking concept of education is an oppressive one whether or not the people affected by it are aware that they are being oppressed.

Education is also a tool for liberation and emancipation of the oppressed from the chains of oppression. According to Freire, only through education can the oppressed be liberated and only the oppressed can liberate their oppressors from oppression (Freire, 1993). He regards oppression by itself as the problem and both the oppressor and the oppressed as victims of oppression. The oppressed is usually unaware of the power she holds to liberate herself and then her oppressors from the oppressive conditions she finds herself as a result of the kind of education that is made available to her: the kind of education that begins from a very tender age to limit her critical-thinking abilities and eventually destroy them completely. In order for her to be fully conscious of her power to end the oppression, she needs to move from being an “adaptive” person to an “integrated” person. An *integrated* person is the person as *subject*, while the *adaptive* person is the person as an *object* (Freire, 2005). The integrated person is aware of reality and possesses the critical capacity to make choices and to transform that reality while the adaptive person is subjected to the choices of others and has adjusted to the conditions within which he/she finds himself/herself (Freire, 2005). The adaptive person is afraid to disrupt the status quo for fear of what lies ahead (which she imagines could be worse), but the integrated person challenges the status quo in anticipation of what lies ahead (which she imagines could be better than her present situation).

1.1. DESCRIPTION OF THE PROBLEM

Nigeria is the most populous African country with a population of about 170 million² people comprising 371 different tribes³ sharing both distinct and similar cultural practices and values. Despite enormous natural resources and wealth (derived mainly from crude oil), according to the World Bank, 46% of Nigerians live below the national poverty line, that is, those living below \$2 a day (The World Bank, 2010) with a majority of the poor hailing from the north-eastern region. Nigeria has an estimated adult literacy rate of only 57% and the highest number of out-of-school children in the world, an estimated 7 million children or about 10% of the global total (UNESCO, 2012). In addition to women and children being the most affected by poverty in both industrialised and developing countries alike, sexism, intimate partner violence (IPV), early and forced marriage in girls; and other “social violence” against women (Reardon, 2000, p.8) make the poverty and illiteracy level even higher among women in this region.

Women in this region have adapted over time to the conditions of oppression they live in to such an extent that they actively and passively conform, believing that their oppression is the norm and, therefore, should be maintained. The perpetration of social and cultural violence is made possible by the fact that the oppressed group (in this case, women) have been used as tools of oppression against their fellow victims of oppression. The oppressed, according to Freire, develop an “irresistible attraction” (Freire, 1993, p.62) toward the oppressor, where they begin to aspire to be like them. Where this happens, the oppressed, when they find themselves in a position of relative power above their peers, begin to assert force equal to or even in some instances greater than was asserted on them by their oppressors. For example, where a family decides to force their young daughter into an early marriage, it is usually the girl’s mother (who most likely also went through a similar kind of marriage) who is made to ensure the compliance of her daughter to the wishes of her family. The girl’s mother in this case believes that since it was done to her and she survived it, then it is not all bad, and her daughter will have to endure a similar situation for the greater good of the family.

²http://www.indexmundi.com/nigeria/demographics_profile.html

³<http://www.onlinenigeria.com/tribes/>

The social status of a woman has also been so attached to her marital status to an extent that it determines how much respect she receives. An unmarried woman is referred to in the local Hausa language as *yarinya*, which literally means a “young girl,” irrespective of her age; a corresponding reference to an unmarried man does not exist. Violence in the use of language such as the above example influences the way women are regarded and treated by men and even other women such that a man is believed to be superior to a woman at all times.⁴

There also exists very aggressive gender stereotyping; women are expected to stick to what women do, such as household chores and raising children, while the men are expected to provide for the family. It is unusual for men to engage in household chores, and even when they do, they are regarded as “weak men,” not macho enough, or under a spell placed on them by their wives. Although modernization and Western education have influenced the culture since now more women are educated and contribute to the income of the family, the woman is still regarded as the children’s primary care-giver and the parent in charge of child-rearing, while the man is the children’s sole provider. The woman is still expected, in addition to her job outside the home, to be in charge of all domestic chores.

In a male-dominated culture like the one that exists in North-eastern Nigeria, where women are reduced to beings without the capacity to think and make decisions concerning matters affecting them, it is necessary to emphasize the importance of developments in culture that will steer people away from such practices. The solution to the problems must come from within the society because when a solution is imported that does not take into regard the particular context in question, it most likely will end up being a complete blunder or at best an abstract solution. Therefore, the required change must come from within the oppressed members of the society, and this could be achieved through education geared toward increased awareness of the problem and enlightenment with regards to the power they hold to make the desired change. However, this does not mean that studying previous struggles for liberation is not beneficial; on the contrary, it is absolutely necessary. Those methods studied can then be reified and adapted to the particular situation.

⁴Cultural and Structural violence are defined in detail later in this chapter

While we are obliged to respect culture, certain “weakness[es] of culture” (Horton & Freire, 1990, p.134) exist, and we are obliged to find ways to deal with those weaknesses in order to forge stronger, more peaceful societies. Since cultures are formed over time from the historical practices of a society’s people, they can also be modified by people to better serve them. Because all humans need to live as part of a community, it is important to make the conditions of living in a community suitable for all members of that community. The change needed here, therefore, is a total reorientation of the minds of men and women in finding solutions to violence and not regarding violence as a problem of men being the perpetrators against women; this view is too simplistic. This study will try to provide the various understandings of this dynamic while focusing on solutions offered in the peace education programme of FGGCY.

1.2. SECONDARY SCHOOL EDUCATION IN NIGERIA

The Federal Ministry of Education in Nigeria is the government body saddled with the responsibility of making policies that regulate the education sector in order to ensure quality control (Onyukwu, 2011). The state governments, local governments, and private sector also play a vital role in the education sector by owning and managing schools. The language of instruction in Nigerians schools is English; however, the 3 major Nigerian languages: Hausa, Igbo and Yoruba are taught as separate subjects.

Education in Nigeria is divided into 9 years of compulsory basic education, 3 years post-basic education, and 4-7 years tertiary education (the duration depends on the course of study). The 9-year basic education under the Universal Basic Education scheme is free and compulsory for all Nigerian children and is further sub-divided into 6 years of primary school and 3 years of junior secondary school (JSS). This scheme however, only provides funding for schools run by state governments and local governments (in a contributory scheme), which means that students attending federal schools and private schools still have to pay for basic education. At the completion of junior secondary school (JSS), students take the Junior Secondary Certificate Exams (JSCE) before they proceed to the 3-year post-basic education referred to as senior secondary school (SSS). Those students who did not pass the JSCE exams are made to repeat JSS3 before attempting the exams again. The successful students are then divided into classes depending on

their interests, their JSCE results, and their future ambitions. The different classes are basic humanities, science, social science/commerce and vocational learning (New Senior Secondary, 2011).

The Nigerian Educational Research and Development Council (NERDC), the body saddled with the responsibility of designing curriculum for secondary schools in Nigeria, produced a new curriculum that was approved by the National Council on Education (NCE) for implementation in all secondary schools in the country starting on September 2011. The new curriculum introduced and made compulsory for all students Civic Education, Computer/ICT, and Trade/Entrepreneurship (New Senior Secondary, 2011).

1.3. A CASE STUDY: FEDERAL GOVERNMENT GIRLS' COLLEGE, YOLA

Federal Government Girls' College, Yola, subsequently referred to as FGGCY, is a boarding secondary school for girls located in Adamawa state in the north-eastern region of Nigeria. As the name indicates, FGGCY is funded and managed by the federal government of Nigeria. Although the junior secondary school falls under the 9-year compulsory basic education scheme, there is a junior secondary school section in FGGCY that is not funded under the Universal Basic Education (UBE) scheme and students are required to take an entry exam before they are admitted. The school has a population of 1,280 students whose ages range between 10 and 20 years. The student body is comprised of students from all over the country (in line with the tradition of federal government schools); however; a majority of the students are from Adamawa, Borno, Yobe and Bauchi states. All the students are either Muslims or Christians No other religion was recorded.

The diversity in the student body is also seen in the composition of academic staff members, who are all employed by the federal ministry of education from different states across the country. The non-academic staff members are predominantly from Adamawa state and neighbouring states (Borno, Yobe, and Gombe).

Chapter One provides a background of the problem identified, a description of the context of the study, and a background of the subject matter of this research. This

chapter also provides information on the research methodology used in this study and the reasons behind choosing the methodology. Possible reasons for any form of bias are discussed here in order to ensure that objectivity is maintained throughout the data collection process and analysis. Finally in this chapter, challenges faced during data collection are discussed.

Chapter Two is the section on literature review and it looks in depth into the definition of terms that will be used throughout this research. A description of the fundamental concepts and approaches to peace studies is also dealt with in this chapter.

Chapter Three records and discusses the findings made and theories discovered. This chapter is arranged in such a manner that themes/concepts are discussed first, then the categories that emerged from the earlier discovered themes are analysed, and finally the theories that emerged out of a further analysis of the categories.

Chapter Four addresses the evolution of peace education through a comparison of peace education with other relevant disciplines, a description of peace pedagogy and what peace education looks like in the classroom as influenced by the research findings. Finally, this chapter concludes this research by summing up the result of the findings and the relevance of this study to peace studies.

1.4. RESEARCH METHODOLOGY: GROUNDED THEORY

Grounded theory also referred to as the method of “constant comparison” (Walker & Myrick, 2006 p.548) is a qualitative tool of data analysis and interpretation developed by sociologists Barney Glaser and Anselm Strauss (1967). It is a “general methodology for developing theory that is grounded in data systematically gathered and analysed” (Strauss & Corbin, 1994, p.273). This methodology is used both for the generation of new theories as well as for the verification of existing theories. A researcher could either verify theories discovered by other researchers, or verify theories earlier discovered by the researcher with the emergence of new data.

1.4.1. Characteristics Of Grounded Theory

Grounded theory has developed and evolved in practice throughout the years of its existence (Corbin & Strauss, 1990) at first through students and colleagues of Glaser and Strauss and later by subsequent literature produced (Walker & Myrick, 2006). In almost five decades of its existence, grounded theory has progressively been developed by researchers but still retains its uniqueness in methodology (Corbin & Strauss, 1990).

A characteristic of grounded theory that distinguishes it from other approaches to qualitative research is the generation of theory from data. When conducting research using this methodology, the researcher does not begin by stating theories and hypothesis that he will try to prove or refute (Glaser & Strauss, 1967). The researcher here begins by identifying the problem or subject area of research and then proceeds to collect relevant data that will then be rigorously analysed before theory is generated (Walker & Myrick, 2006). The researcher using this methodology cannot conclusively predict his findings before they are made because findings are discovered as the research develops because data collection and analysis are done simultaneously. Therefore, the researcher collects data, analyses them and then collects additional data and again analyses them; these steps could be repeated several times throughout the research. Finally, these theories derived from data cannot be refuted except by additional data “since it is too intimately linked to the data” (Glaser & Strauss, 1967 p.4).

1.4.2. Generating Theory

At the time when Glaser and Strauss first introduced the grounded theory methodology, a popular ideology existed among sociologists who were of the opinion that sufficient theories already existed in the field of sociology that had been developed by the “great men” of sociology and therefore the need no longer existed for the development of new theories. This school of thought proposed the need only for the verification of existing theories by upcoming researchers. Glaser and Strauss in introducing the grounded theory methodology emphasised the need for the generation of new theory rather than just the verification of existing theories (1967). They however acknowledge verifying as “the researcher's principal and vital task for existing theories” (1967, p.20). They admonish against a researcher focusing too much on verifying theory because according to them, there are instances where a researcher in trying to verify an existing theory

actually formulates a new theory but because he is so preoccupied with verifying, “easily block[s] the generation of a more rounded and more dense theory” (1967, p.27).

Where a researcher sets out to generate theory, he remains alert throughout the research that he/she could at any point in time make a new discovery. This discovery could even be made as a follow-up of the initial work he/she started, that is, after the first and even subsequent transcripts have been produced. This is possible due to the underlying “notion of theory as process” (1967, p.43) of the grounded theory methodology. Where the researcher sets out only to test or verify an existing theory, he/she severely limits the progression of his/her research.

In generating theory, a researcher can only plan in advance the data collected at the beginning of the research, that is, preliminary information required for the research. Further and subsequent data collection is planned as theory begins to emerge.

Coding: This is an integral step in grounded theory the development of theory and it is often found challenging by researchers inexperienced in the use of grounded theory methodology (Strauss, 1987). Coding is the systematic discovery of categories and subcategories from data. This could be done repeatedly by the researcher until the core categories emerge. The researcher is finds out whether he requires additional data, what kind of data and where to collect the data during the coding process.

1.4.3. Justification for Using Grounded Theory

My decision to use grounded theory to conduct this research was influenced by the nature of the subject-matter of the research and the various characteristics of the methodology (some of which have been discussed above). The ability of this methodology to capture the continuously changing process of a research is one I found invaluable and extremely relevant in conducting this research. Research in education by its very nature is dynamic and even more so where the education in young girls is concerned especially in a region where it is still being developed.

The laissez-faire nature of this methodology permits the researcher some autonomy to allow data predict the result of the research. I find this particularly important because it lets the research analyse the problem that the researcher

foresaw at the beginning of the research while remaining open-minded enough to allow the results to be logically deduce theory from data rather than attempt to fit data to theory irrespective of how passionate the subject of the research is to the researcher. This methodology saves the researcher the problem of trying to “force a connection” (Glaser & Strauss, 1967 p.29) between data and theory or hypothesis.

In conducting research using grounded theory methodology, the researcher begins by identifying an area of focus, then collects data (this could be done through qualitative or quantitative methods or a combination of both), then the collected data is analysed through open coding or categorising after which memos are written and then a selective coding and theoretical sampling is done to highlight the core categories and related categories. Categories that are found to be related to one another can then form a theory (Corbin & Strauss, 1990; Haig, 1995; Walker & Myrick, 2006). It is important to note that writing theoretical memos is an integral part of grounded theory research and it starts from the beginning of the research to the end, that is, the writing itself (Corbin & Strauss, 1990). According to Corbin & Strauss, if a researcher omits this step and moves directly from coding to writing “a great deal of conceptual detail is lost or left undeveloped” (1990, p.10).

1.4.4. Research Timeframe and Data Collection Tools

Data collection and analysis in this research was conducted over a period of eleven months, and in three phases.

The first phase of the research lasted 3 months (June, 2013 – August, 2013) during which a baseline analysis of the subject matter of the research was done in order to determine the background of the problem, the relevance and suitability of the research questions. The appropriate methodology for data collection and analysis was also determined bearing in mind cultural and contextual sensitivity to the tools. For example, focus groups was considered as a tool for data collection due to its advantages which include quick and reliable method for collecting common experience, and it is an efficient way to get depth and range of information in a short time (Mandry, 2013). However, after trying out a section

with a group of 6 students it was determined that this is not a suitable tool because it was observed that 1 student's opinion dominated the discussion. The other students did not respond freely to questions at the focus groups as they did when interviewed on an individual basis.

The second phase immediately followed almost immediately after the first phase. This was conducted over a period of three months (September, 2013 – November, 2013) spent living within the school compound at FGGCY during which data was recorded through participant observations and interaction with the students and teachers of FGGCY. This was done both within and outside classroom activities. Interviews were conducted with the teachers and students, and then questionnaires with open-ended questions were filled by the students in order to ensure an effective triangulation of data.

The final phase of this research was conducted over a period of five months (December, 2013 – April, 2014). During this period, collected data was rigorously analysed data and where it was deemed necessary, additional data was collected in order to ensure clarification.

Data collection tools

Data collection tools used in this research were participant observation, questionnaires (using open-ended questions), and interviews in order to ensure a triangulation of data.

Purposive or Judgemental sample was used to determine the participants in this research. Factors taken into consideration in deciding the participants was the maximum exposure to the available elements of peace education. Other factors that were considered but given a less important role include the age of the students and their socio-economic status. However, they were given at best very little importance because it was discovered that the age of the students did not matter in determining their exposure to the elements of peace education in the school as it was found that a 14 year old student and a 20 year old student were in the same class (form) and as such, had the same education level. The socio-economic status of the students was also given minimum importance in determining the participants in this study because, within the school environment the students the students were judged as belonging to the same socio-economic class since they

wore the same uniforms, slept in the same dormitories and ate the same food from the school dining hall.

1.5. Factors That Could Affect Objectivity Of The Researcher

The way we view the world and our environment is shaped by previous knowledge, information that we have gathered through the years affect the way we interpret newknowledge. In a research of this nature like in all social science research, the interpretation of data is affected to a large extent by preconceived notions of the researcher and because of this, it is important for the researcher to lay out at the beginning of the research as much bias identified as possible in order for such biases to be checked so that the theories discovered are not negatively affected by such bias. These biases when identified could be used as strength instead of weakness to this research.

My first bias comes from attending a secondary school about 10 years ago structured in the same way as Federal Government Girls' College Yola; the subject of this research but located in a different region of the country. Because the two schools are structured in such a similar manner I came into this research with certain assumptions most of which have been refuted by the facts I discovered. Even though I felt like I already knew so much about the school, I ensured that I maintained an open mind to receiving new and unexpected discoveries and this state of mind has been maintained from the initial phase of the data collection process and throughout the analysis phase in order to remain alert to important discoveries. I have been extremely careful throughout this research to base my findings solely on facts and not on the preconceived assumptions I had prior to the commencement of this research.

I am also originally from Adamawa state, the location of the secondary school where this research is based and though I haven't lived there I identify with the culture and I find myself directly affected by some of the challenges faced by the people of the area. I therefore come into this research with a lot of passion and compassion approaching the topic in a solution-oriented manner with emphasis placed not just in identifying the problem but also in discovering solutions to the problem. I have however tried to ensure that my relationship to the thesis does not cloud my discovery and analysis of data. I have also been very careful not to

impose my understanding of the problem on the subject of the thesis by stepping aside and viewing the problem through the eyes of the students.

Finally, my relationship with the Principal of FGGCY is also subject to scrutiny as she is my mother. I chose this school to be the subject of this research fully aware of this fact and after thinking about the benefits of conducting the research in this location very carefully. I chose FGGCY because (as earlier mentioned) of its location: the north eastern region of the country where there are several cultural and social practices identified as violence against women. The north eastern region is also plagued at the moment with armed conflicts that in my opinion are directly and indirectly as a result of certain cultural and structural violence perpetrated some of which can be checked and addressed if the women of the region played a more prominent role in the management of these conflicts. Being fully conscious of these, I have been careful not to allow my relationship with the administration of the school compromise my objectivity as a researcher. I will add here that I was given sufficient access to the students and the school environment even more than I ordinary would have gotten because in addition to having permission to attend some of the classes, I also lived within the school environment and I was able to observe the students' interactions outside of the classroom

1.6. CHALLENGES

1. State of emergency: Emergency rule was declared by President Goodluck Jonathan in 3 states in the north eastern region of the country which includes Adamawa state, Yobe state and Borno state since the 11th of May, 2013 due to escalating violence by the Boko Haram terrorist group for a period of 6 months. However, on the 12th of November, 2013 the President extended the duration by another period of 6 months stating as his reason for taking such action the fact that there were still some security challenges (Daniel, Agbakwuru & Erunke, 2013) in some parts of the states. The implication of the declaration of a state of emergency on the affected states included a heavy military and police presence throughout the states and this made movement difficult because several check-point posts were mounted causing traffic holdups. In addition to this, there were also curfews on movement imposed on the residents of those states. There was also the

directive to telephone service providers to shut down operations in those states for periods ranging from a month to as long as 3 months. This act completely disrupted communication to the outside area because most people in Nigeria rely on telephone network providers for both calls and internet connection.

It is important to note here that even with the state of emergency rule in place, incidences of violence has been recorded throughout the region including an attack on a secondary school dormitory during the early hours of the morning with resulted in the death of 41 students and a teacher, the killing of 142 people on the highway where armed men suspected to be members of the Boko Haram group disguised as military men and set up a military checkpoint where they shot at motorists and bystanders (Alija, 2013).

2. **Environmental challenges:** The temperature in Adamawa state gets as high as 46°C.
3. **Insufficient number of civic education teachers:** As earlier mentioned, civic education is a compulsory subject for secondary school students. In FGGCY, there are only 2 civic education teachers expected to teach 1,280 students. On inquiry, I was informed that there was another civic education teacher who was on maternity leave. According to the school administration, all teachers are posted to the school from the federal ministry of education and that they had applied for additional teachers and were waiting for a response from the ministry. This challenge made it completely impossible for me during the 3 months I spent collecting data to observe all the students in their civic education class (as initially proposed), however, I improvised by observing other classes and using the opportunity where there was no teacher in the class to interact with the student. There were times when I had to act as a substitute civic education teacher.

Through interviews, questionnaires and direct observation this thesis will examine how elements of peace education found in the curriculum of FGGCYola impacts and affects both students and teachers in the school and how they in turn affect their society at large.

4. **English-only policy**

Since colonisation by the British and even after the attainment of independence, English has remained the official language of the Federal Republic of Nigeria (Danladi, 2013). This government policy makes English

the language used in all formal fora, such as offices, schools and banks. In FGACY, this rule is strictly adhered to and students are prohibited from speaking their local dialects and as such, must speak only English. Students during their free time however spoke in their local dialects but they were discouraged from doing so by teachers.

The problem with this policy however, is that the students' English language level is weak and this posed as a hindrance to effective communication and expression of self. This posed a great challenge to the collection of data in this research because information collected through oral communication and questionnaires had to be repeatedly verified in order to extract meaning from them. However, after interacting with the students a number of times and gaining their trust, their oral communication became easier to understand.

CHAPTER TWO: LITERATURE REVIEW

In conducting research using grounded theory, the positioning of literature review has been a source of controversy amongst practitioners. While there is a unanimous consensus that a literature review is necessary, disagreement exists regarding the stage at which it is conducted.

The founders of the methodology and purist practitioners are of the opinion that the researcher should avoid the review of literature at the initial phase of the research in order to avoid tainting his research with earlier literature (Glaser & Strauss, 1967). They are also of the opinion that conducting a literature review at the early stage of the research could amount to a waste of time because it could end up being irrelevant or unrelated to the findings. Other practitioners of grounded theory, including Strauss in his later works (Dunne, 2011), are of the opinion that the literature review could be conducted at an early phase of the research as long as the researcher is careful in ensuring that he remains open-minded throughout the research. Therefore, having knowledge of relevant literature in the field being researched will not be detrimental to the research (Dunne, 2011).

In this research, the literature review was conducted in two phases; the first phase (that is, this chapter) was conducted at the early stage of the research in order to ensure the relevance of the research. It also and it explores the concepts and approaches to peace education in depth. Finally, this section provides some basic knowledge of terms that need to be understood to fully appreciate the discoveries made in this research. The second phase of the literature review (Chapter Four) was conducted at a later phase with the above mentioned considerations in mind. As such, it focuses on evolution of peace education by examining the relationship between peace education and other related fields, the meaning of peace pedagogy, and peace education as a classroom subject both in other research and in this research itself.

2.1. DEFINITION OF TERMS

Certain terms will be repeatedly used throughout this research that are technical and sometimes context specific; therefore, there is a need for working definitions to be provided for the purpose of clarity. Structural and cultural violence⁵ are the core problems identified here and a clear understanding of the use of the terms is necessary; the nature of the diversity of peace education makes it so that there are several applications and understanding of the topic therefore some generally acceptable definitions of the term will be included here. The contextual framework for this research is Freire's Problem-Posing education, a brief explanation of which is included. Also, since this research is to be reviewed at an international level and is based in Nigeria, the structure of the Nigerian secondary school system will be included along with a brief description of Federal Government Girls' College Yola, the subject matter of this research.

2.1.1 Peace Education

Peace education does not have a single definition or modality but consists of a variety of approaches, interventions, and initiatives used by individuals and scholars in their effort to effect positive change (Shapiro, 2010); the various approaches to peace education are multidisciplinary, interdisciplinary and "transdisciplinary" (Alger, 2007, p.299). Since it usually develops in an effort to address a form of violence found in a society, it has been called different names depending on the problem it seeks to address: some of which include, "A-Bomb education" in Japan, "development education" in South America, "education for mutual understanding" in Ireland, and 'reunification education" in South Korea (Harris 2004, p.7).

In UNICEF peace education is defined as "the process of promoting the knowledge, skills, attitudes, and values needed to bring about behaviour changes that will enable children, youth, and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level" (Fountain, 1999, p.1). According to Reardon, "peace education is the transmission of knowledge about requirements of, the obstacles to

⁵ These will be discussed more extensively later in this Chapter.

and possibilities for achieving and maintaining peace, training in skills for interpreting the knowledge, and the development of reflective and participatory capacities for applying the knowledge to overcoming problems and achieving possibilities” (Reardon, 2000, p.4). Peace education has also been referred to as “a philosophy and process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution” (Harris & Morrison, 2003, p.9). According to Harris, it is a process of “teachers teaching about peace: what it is, why it does not exist and how to achieve it. This includes teaching about the challenges of achieving peace, developing non-violent skills and promoting peaceful attitudes” (2004, p.6) He adds that peace education has the following five postulates: “1. it explains the roots of violence; 2. it teaches alternatives to violence; 3. it adjusts to cover different forms of violence; 4. peace itself is a process that varies according to context; 5. conflict is omnipresent” (Harris, 2004, p.6).

Finally, since education is a system through which culture is transmitted (Reardon, 2001); peace education is a system through which the culture of peace is transmitted. According to the UNESCO, the culture of peace is “a set of values, attitudes, modes of behaviour, and ways of life that reject violence and aim to prevent conflicts by tackling their root causes through dialogue and negotiation between individuals, groups and nations.” (UNESCO, 2008, p.3)

2.1.2. Empowerment

This refers to “the expansion in people’s ability to make strategic life choices in a context where this ability was previously denied to them” (Kabeer, 2001, p.19). According to the UNDP, women empowerment is “a pathway to achieving the Millennium Development Goals and sustainable development.”⁶ Women empowerment leads to a reduction in poverty, crisis prevention, and sustainable development. However, empowering a woman sometimes means a change in the role of the woman and this change could pose a threat to cultural practices that are so patriarchal in nature. The woman whose role used to be confined to the house and whose responsibilities were limited to child rearing and household chores begins to move out of the house in search of a livelihood. She no longer has to depend on the man to be her sole provider of needs because, she too now like the

⁶<http://www.undp.org/content/undp/en/home/ourwork/womenempowerment/overview.html>

man, has a source of income. This reduces the gender gap between men and women especially in terms of economic opportunity and economic participation.

2.1.3. Problem-Posing and Banking Concept of Education

Paulo Freire's **problem-posing education** and his philosophy on "liberatory education" (Johnson-Hunter & Risku, 2003, p.98) provide the oppressed with education necessary to develop their critical thinking in order to liberate them from the chains of oppression that the system seeks to maintain. According to him, this concept of education begins with the "solution to the teacher-student contradiction" (Freire, 1993, p.72) so that both the teacher and the students are simultaneously teachers and students. It is important in this concept to eliminate the hierarchy that exists in the classroom between the teacher and the students where the teacher is regarded as superior to her subjects (the students) but rather change it to a situation where the teacher sees and begins to regard her students as partners in learning. Another important characteristic of this concept of education is the emphasis placed on dialogue. By its very nature, problem posing education does not give room for any form of authoritarianism since it regards human beings as "beings in the process of becoming" (Freire, 1993, p.84); therefore, if a person has that awareness that he/she is still developing then he/she will not have the arrogance to assume superiority over another being in the process of becoming. This concept reifies societal problems in the classroom and treats them as problems that need a solution rather than abstractions.

In problem-posing education, dialogue is an indispensable tool of learning. According to Freire, the essence of dialogue is the "word" itself and that there are two dimensions to words, that is, "reflection and action" (1993, p.87). Care has to be taken to ensure that one dimension does not overshadow the other because where this happens even in the slightest; it takes away from the authenticity of dialogue.

The **banking concept of education** on the other hand, is mechanical in its approach regarding "men as adaptable, manageable beings" (Freire, 1993, p.73) who lack and are not allowed to develop the ability to think critically. According to Freire under this concept of education, education "becomes an act of

depositing, in which the students are the depositories and the teacher is the depositor” (1993, p.72). Under this concept of education “knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing” (1993, p.72). Finally, the banking concept of education treats man and reality as an abstraction by teaching without taking into consideration actual problems faced by the students and seeking solutions to them.

The following are the attitudes and practices of the banking concept of education according to Freire:

(a) the teacher teaches and the students are taught; (b) the teacher knows everything and the students know nothing; (c) the teacher thinks and the students are thought about; (d) the teacher talks and the students listen—meekly; (e) the teacher disciplines and the students are disciplined; (f) the teacher chooses and enforces his choice, and the students comply; (g) the teacher acts and the students have the illusion of acting through the action of the teacher; (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it; (i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students; (j) the teacher is the Subject of the learning process, while the pupils are mere objects. (1993, p.73)

It is worthy of note here that though the banking concept has been used as a tool to maintain the structure of oppression, there are those well-intentioned “bank-clerk” teachers who promote the system without realising “they are serving only to dehumanize” (Freire, 1993 p.75).

Contrary to assertions by critiques of Freire’s methodology that Freire is opposed to authority, Freire states that “what is not necessary is authoritarianism, not authority” (Horton & Freire, 1990, p.181). According to him, the role of the teacher is to guide students towards critical awareness which he described as *conscientização* making it possible for the students to fully comprehend the situation in which they find themselves in society and how they can stop the oppressive conditions they face (1993).

2.1.4. Structural and Cultural Violence

Violence is regarded as “*the cause of the difference between the potential and the actual, between what could have been and what is*” (Galtung, 1969, p.168). This definition accommodates the different forms of violence identified by Galtung, that is, direct, structural and cultural violence. To further buttress the point, he

uses the analogy of a person dying of tuberculosis in the eighteenth century and in the present day; the former is not regarded as an act of violence because of the under-developed state of medical technology at the time while the latter is a clear case of violence because of the advanced level of medical technology (p.168). Galtung's definition and classification of violence is important in finding lasting solutions to end violence.

According to Galtung, conditions of structural violence are "social injustice" (1969). Therefore, a system that accommodates policies limiting the full attainment of individual potential of citizens is a system that perpetrates structural violence. It is structural violence where all citizens are not given full and equal opportunities irrespective of their circumstance of birth. For instance, every child should have equal opportunity to quality of education.

Cultural violence is defined as "any aspect of a culture that can be used to legitimize violence in its direct or structural form" (1990, p. 291). Though separate and distinct forms of violence apart from direct violence, they are all interrelated and could directly affect the existence of one from the existence of the other. Where there has been the continued existence of direct violence, such as wars and armed conflicts, chances are that the other forms of violence may also increase. Likewise, where there has been the continued and repeated perpetration of structural and/or cultural violence, chances are that the context may explode into direct violence.

Structural violence could be approached in the same way as direct violence, that is, by counting the number of lives lost (Galtung & Hoivik, 1971). The same could be applied to cultural violence. While direct violence is measured by the number of lives lost as a result of a violent act, structural violence and cultural violence are measured by the number of lives that would have been saved if certain conditions were in place or did not exist depending on the situation. For example, the number of lives that could have been saved if they had access to medical care, clean water, clean environment, etc., could be measured as the result of structural violence. Likewise, cultural violence could be measured by the number of lives that could have been saved if certain violent cultural practices did not exist, such as child marriage, female genital mutilation, prohibitions on the use of pharmaceutical drugs, and others.

While the various forms of violence may overlap in particular instances of violence, a clear and distinct understanding of them is relevant in order to adequately understand them and proffer solutions to them.

2.2. FUNDAMENTAL CONCEPTS AND APPROACHES TO PEACE EDUCATION

Throughout history, peace education practices have been handed down from one generation to the next through informal peace education that promotes peaceful coexistence among communities (Harris, 2010). Peace education takes different forms in different communities depending on the challenges it seeks to address (Bar-Tal, 2002; Harris, 1990; Harris, 2004). For example, in the United States, peace education programmes focus on “prejudice, violence and environmental issues” (Bar-Tal, 2002, p.29). In Japan the field is mainly concerned with nuclear disarmament. In Nigeria and in South American countries, its primary focus is on structural violence (Bar-Tal, 2002). Peace education is also known by different names around the world, such as, “A-bomb education” in Japan, “development education” in South American countries, and “education for mutual understanding” in Ireland (Harris, 2004, p. 7). Although most peace education programmes do not carry the word “peace” in their names, (Harris, 2004) they nonetheless could be identified as peace education programmes following a close look at their objectives; the reason for this could be attributed to the controversial nature of the word “peace”, and the fact that peace has a different meaning to different people (Harris, 2004). Regardless of where a peace education programme is situated, the name it is called, or the change it aims to achieve, its main objectives are always focused on improving the living conditions of members of society in order to create a “more humane society” (Reardon, 2000, p.3), and, generally, to promote peace in the world (Bar-Tal, 2002; Reardon 1988).

Reardon categorises the approaches to peace education into 3 main groups: thereform approach, the reconstructive approach, and the transformational approach (1988, p.xi). Each of these approaches is influenced by particular events in history. The “reform approach” developed at the end of World War II, and its goal was the prevention of wars and control of arms races; its main target was to change the behaviour of people (Reardon, 1988). The “reconstructive approach”

developed in the 1960s, and its focus was beyond a change in behaviour; it was characterized by structural and institutional change. This phase sought to reconstruct the international system to abolish war and achieve total disarmament (Reardon, 1988). The “transformational approach” developed in the 1980s, and it is still developing; it seeks the total rejection of all forms of violence, not just the ending of wars and armed violence. This phase is holistic in its approach, and it focuses on value change that will ensure that violence in all its forms is unacceptable; emphasis in this approach is placed on the attainment of positive peace (Reardon, 1988). Other approaches include the feminist approach, ecological approach, and co-existence approach (Harris, 2004). These approaches are not mutually exclusive; they are interrelated and used collectively.

As earlier mentioned, peace education programmes take different forms. They could be in the form of international education, human rights education, development education, environmental education, conflict resolution education and training (Harris, 2004, p.5), and traditional peace education. International education takes the form of multicultural education and environmental education and it promotes peace through global knowledge. Human rights education places emphasis of issues of human dignity, problems, and interpretations of various cultural traditions and legal systems. Development education addresses issues of social justice and sustainability. Conflict resolution education is rooted in “jurisprudence, behavioral psychology, sociology and social change initiatives” (Reardon, 2000, p.5), and it involves the understanding of conflict processes with the aim of ending the immediate conflict and promoting the attainment of goals of the parties (Reardon, 2000; Harris, 2004).

There are also other approaches to peace education that are rooted in African traditions; however, these have not been well documented so far. The most popular of which is the concept of Ubuntu. This is an African concept of “personhood in which the identity of the person is understood to be formed differently through community” (Battle, 2009 p.1-2). Meaning that a person is only conscious of his or her individual right in relation to the rights of others (Battle, 2009). Another African approach to peace education is the concept and belief that the “force of the creator is present in creatures and in all things” (Okoro, 2013. p.93), and the use of living attributes by some tribes to describe the environment could be regarded as an approach to peace education. Such attributes

include “Ndu” in Igbo language, which refers to “the essence of existence” (Okoro, 2013, p.95), such as “Akwukwo Ndu” Living Leaves, ‘Mmiri Ndu’ living water, Nma Ndu. (Madu) “Living Beings, ‘Oku Ndu’ living fire, ‘Anu Ndu’ living animals” (Okoro, 2013. p.95). This relationship between the person, community, and the environment is also a form of environment education or peace education.

The sensitive nature of the field of peace education makes it absolutely necessary that peace education is designed to cater to the society it aims to serve and not be imported from one location and adopted in another regardless of the similarities between those societies. If this is done, it could amount to a futile exercise, such as attempting to fit a square peg into a round hole. However, the best practices of successful programmes can be adopted and modified to serve a particular situation. In fact, it is important when formulating a peace education programme to study the best practices of other programmes and try to improve on them.

CHAPTER THREE: RESEARCH FINDINGS

In this section, the real names of the teachers and students will not be used in order to protect their identities.

For the purposes of clarity and ease of understanding, this section has been divided into three parts. The first part deals with recurring **themes/concepts** identified following the analysis of data. The second part recognises patterns formed by the recurring themes to form **categories**. The third part identifies core-categories that emerged to form **theories**. The order of arrangement of this section is from the simple and less technical to the complex and technical. The reason behind this order is to make it easier for the reader to have a build-up to the process used at arriving at the findings.

Bearing in mind the following research questions, data have been collected through participant observations, questionnaires (using open-ended questions) and interviews, and analysed using grounded theory methodology.

1. How does peace education using the problem-posing method impact secondary school students in Federal Government Girls' College Yola in Nigeria?
2. How do students and teachers at Federal Government Girls' College Yola respond to the existing elements of peace education found within the school curriculum and extra-curricular activities?

Although no subject was found within the curriculum of FGGCY bearing the name "peace education," elements of peace education are found within various subjects and extracurricular activities. The subjects that have elements of peace education include: civic education, social studies, geography, and skills acquisition-based subjects (such as fisheries, garment making, bleaching and dying, catering and craft practice). Extracurricular activities that are peace education-oriented include the student parliament, and club activities such as: Girls' Education Movement (GEM) club, Commonwealth club, Debate club, HIV/AIDS Club, and Young Farmer's club.

3.1. THEMES/ CONCEPTS

Themes or concepts refer to the basic units of analysis in grounded theory research (Corbin & Strauss, 1990). They refer to concepts that have occurred repeatedly to form recognised patterns. The themes identified in this study include: Peer pressure, Discipline, Competition, Morality, Communication Barriers, Distrust, and Teacher-Student Relationship.

3.1.1. Peer Pressure

Very strong peer influence was recorded during the interactions among the students. Peer pressure was observed to be active and involving verbal exhortations, taunts (which could be friendly or otherwise) and outright demands for conformity. During my first few interactions with the students, they always tried to act “proper” and extremely respectful around me. When the slightest bit of noise broke out, there was always the quick reminder by a vocal person in the class for those who made noise or were distracted with other things to “respect themselves” (Extract from observation note 1st August, 2013).

During class interactions also, students have been found to retract an opinion earlier mentioned because another student (usually from among the most vocal in class) expresses a different opinion or questions the opinion earlier given by her colleague. This is seen in the observation note of the 27th of September, 2013 where a student retracted an opinion she gave because it did not tally with that of the majority in the class.

Today, in trying to get the students' understanding of violence, a question was asked whether they considered it violence if a girl's parents prevent her from pursuing the career of her choice or even marrying a man of her choice. The first girl to respond (Student A) said she did not consider it violence if her parents prevented her from pursuing the career of her choice because they know what is good for her. The class immediately broke in a chorus of answers with the others students screaming “No!” shaking their heads or mumbling answers that could not be recorded because they were not very clear. Student A quickly retracted her statement and event went further to make an argument against her earlier position as if she was trying to convince her peers that she agreed with them.⁷

⁷Note: Although students do not generally speak freely in class, on the few occasions like today when they do, they are quick to retract an opinion earlier expressed because some other students raised their voices in opposition to that opinion.

On a level that is certainly subconscious, the expression ‘peer pressure’ almost immediately connotes negativity, but peer pressure can be positive, or at least have positive results. While it might seem far-fetched, it is entirely possible that peer pressure can be engineered to achieve or support the achievement of specific goals in Peace Education. In an interaction with the students on the 3rd of November, 2013 and as recorded in my field notes,

A student admitted to me that she does better in her school work when she is in a boarding school because then, she can see other girls “reading and working hard” and she feels pressured to also work as hard. She said she was transferred from a day school⁸ because she did not work hard at her studies and her performance in class was poor.

3.1.2. Discipline

In FGGCY, there is a lot of pride in the emphasis of discipline as a school tradition. On all the classroom buildings there is a wooden poster on the wall that lists out the criteria of a “good student” and they are:

1. She who resumes on the date of resumption. 2. She who keeps to school rules and regulations daily. 3. She who is always wearing approved uniforms, neat and tidy. 4. She who attends all her lessons. 5. She who copies all her notes and does the assignments. 6. She who condemns bullying, stealing, extortion and bounds breaking. 7. She is always in the library at her leisure time. 8. She who does not cheat in examinations. 9. She who excels in her academic work.

The school administration is the body charged with the enforcement of discipline in the school. In addition to the school administration, there are also specific committees set up for the enforcement of discipline. The school disciplinary committee comprising members of academic staff is saddled with the responsibility of deciding on appropriate disciplinary actions that should be taken where students are found guilty of disobeying school regulations, indiscipline and general misconduct. Decisions taken by the disciplinary committee is usually in the form of punishment. The punishments range from suspension (for a particular period usually not exceeding 2 weeks) or de-boarding⁹ for serious acts of misconduct such as bullying younger students. Other forms of punishments include flogging, cutting of grass and sweeping the school environment. Another

⁸ A day school refers to regular schools where the students go back home at the end of their lessons

⁹ This is the revocation of a student’s boarding rights for a particular period as punishment. When a student is de-boarded, it means they will have to attend school from home instead of living in the hostels like other students.

committee for the enforcement of discipline in the school is known as the CAP (Cognitive, Affective and Psychomotor) committee and its duty is to “assess students on all ramifications based on the school standard”(James Mohammed, 29th November, 2013)and award them for exemplary behaviour. This committee conducts weekly assessments of the students’ general conduct and uses rewards (instead of punishment) to enforce discipline. Students’ behaviour are assessed and rewarded collectively based on their hostels, that is, where a student from a particular hostel e.g. Red House is rewarded for a good conduct, points are given to her house and at the end of the term the hostel that collects the highest number of CAP points emerges the winner and is awarded a gift. According to the principal of the school, “this makes students strive to act in accordance with the school regulations.” (3rd March, 2014)

There are also prefects from among the students who are drawn from students who have excelled in their studies and have “exemplary” character. They are saddled with the responsibility of guiding other through leading by example. There is a student parliament comprising all prefects and class representatives, and their function is to deliberate on matters affecting students and pass resolutions that is then ratified by the school authority.

The students generally behaved in a disciplined and orderly manner and this could be seen in the way they conducted themselves during assemblies, the way they remained in their classrooms whether there was a teacher with them or not, and they way they always stopped to greet teachers when passing them. On the 1st of October, 2013 I recorded in my field notes that

Today marks Nigeria’s 53rd year of independence from British colonial rule and a public holiday was declared by the federal government in honour this event. The school authority also organised events to entertain the students during this holiday since they would not have regular classes. The programme was organised at the assembly ground and students were dressed in their complete school uniforms. Others who took part in a matching competition representing their various hostels were dressed in the colours of their hostels; and those who took part in traditional dances were dressed in their various cultural attires. The event started with an address by the Principal where she talked about the significance of the day and admonished the students to be good citizens of the country and emulate the heroes who fought for independence and spent their lives serving the nation. The government (subject) teacher gave a brief lecture about Nigeria from the pre-colonial era to the post-independence era. The students then entertained the crowd with various match displays followed by traditional cultural dances representing the 3 major tribes in Nigeria and some of the tribes in Adamawa state.

Positions were given to the hostels that had the best match displays and cultural dances, and prizes awarded to the 1st 2nd and 3rd positions.¹⁰

However, some students especially those in SS3 confused discipline with bullying when they complained that the reduction in bullying to a minimum encourage indiscipline among the younger students. It is important to state here that the SS3 students used to enjoy a monopoly of the right to bully other students. The following was recorded in my observation notes of 28th October, 2013.

During class interaction in SS3(e), one student spoke very passionately about the eradication of bullying in the school; according to her, this encouraged indiscipline among junior students. She narrated events of the previous night where a JS3 student slapped the assistant head-girl (an SS3 student) on the face because the assistant head-girl told the student to stop roaming around the school compound during night prep. This led to a discussion on bullying and most of the students contributed very passionately because they felt that the act of the junior student was an insult on the entire senior students and not just the student who was slapped.

According to them, they reported to the school authority but they were told to wait a week for the authorities to decide on the appropriate punishment for the disrespecting junior student. They were very upset about this decision because according to them, when a junior student reported a senior to the authorities for bullying, the school took swift action in suspending the senior student.¹¹

There is a difference however in the reaction of the SS2 students to the argument that bullying was required in order to maintain discipline in the school. According to them, discipline could be achieved among students without the need to resort to bullying. It was observed on the 28th of October, 2013 also that

After the class with the SS3 students where the issue of bullying in secondary schools dominated class discussion, I decided to also bring up the same topic in SS2(e) during civic education class discussion. Here,

¹⁰Note: Despite the population of students and the fact that the programme was organised for the students' entertainment and therefore, not a very formal event, the students did not become rowdy or move around before the programme was over. Also, the aim of the event seems to be the promotion of nationalism.

¹¹Note: 24 of the 26 students displayed a lot of anger over the issue of disrespect from junior students and even stating that since they were bullied when they were in the junior classes and that ensured they were never disrespectful to their seniors. 2 students stood out in arguing that since they hated being bullied so much when they were in junior classes, bullying can never be justified.

however, unlike the previous class, the students viewed bullying differently. One student admitted to looking forward to when she got into SS3 so that she could also bully junior students the way she was bullied when she was in the junior class. She said “When I was a junior student I was eager to get to the senior class so that I could also bully other students the way I was bullied.” While she was speaking, there were in agreement by the other students. Then she added that “but now that there is no more bullying, I think it is better.” This led to a debate in class because the class was divided about 60% who were in favour of bullying in secondary schools to 40% who were against bullying. Another student even took the argument to a different level when she said “some parents bring their children to boarding secondary schools so that they can learn how to behave, bullying teaches students good manners.”¹²

3.1.3. Competition

Competition among students is encouraged in schools usually through exams and the award of positions at the end of the school term. In FGGCY, competition is highly encouraged among the students as they are seen encouraged to be competitive in not only their academic work but also in other school such as hostel sanitation, classroom sanitation and even in activities meant for entertainment such as the activities lined up for the Independence Day celebration. This competitive character is even seen in the way the school enforces discipline through the CAP committee, that is, by encouraging the students to compete for character points. This theme overlaps with the earlier discussed theme on discipline. This overlap however does not detract from the importance of discussing both themes because while they are similar, they remain individually importance and relevant in arriving at the answers to the research question posed.

There also existed a different kind of competition among the students along subject lines. Students with background in Arts and Humanities said they felt like they were treated as dull and lazy by the school administration, their teachers, and other students; whereas those with background in the Sciences were regarded as intelligent and hardworking. This drove some students who ordinarily had a passion in humanities courses to the science class because they wanted to also be treated as intelligent and hardworking. Those students (that find themselves in

¹²Note: The opinions of the students in this class is more evenly balanced with regards the issue of bullying in secondary school as against SS3(e) students who almost unanimously agreed that bullying is required in secondary schools in order to enforce discipline.

science classes but lack the passion for the subjects) have a greater challenge in coping with their class work and they also face the problem of not having an idea what courses to study in the higher institutions. As observed on the 27th of September, 2013,

*Today after a session of participatory class observation, a student came to me to ask my advice on career choices for her after her secondary school education. When I asked which profession influenced her decision to be in the science class, she said "I have no idea what course I will study in the university. I have to continue my education but I don't know what I will become in future." When asked the reason for this, she said "Honestly, I am just in the Science class because my family asked me to offer a science course since none of my elder siblings are in science classes."*¹³

Also, on the 3rd October, 2013 it was recorded that

*During class discussion today, the issue of the competition between science students and arts & humanities students was brought up. During my interaction with the students of SS2(a), a student put up her hand and said though she is in the science class, she was only in there because she felt smarter in the science class but her passion is in painting and she hoped to be an artist in future.*¹⁴

Another problem with this attitude is that those who are successful in their classes but lack the passion for the field end up finding themselves in jobs that they do not like and as a result, they do not put in their best in their respective fields.

The reason for encouraging competition among students is usually to motivate them into performing at their highest potential. However, excessive competition has a counter-effect. It makes some students end up with very low self-esteem for example, arts and humanities students. It was also observed the science students interacted more freely than the art and humanities students during class discussions. During an interview with one student in arts and humanities, when asked how she reacts to authority she said:

We the Art students are deprived of our right, not actually by the Principal but the Vice Principal Academics in particular takes Art class to be a class that is not serious and he says many things about the Art class that we are unserious. They see the Science class as more serious, they are more educated and they are more needed in the society. We notice that whenever we are in a meeting or whenever anything is happening, for instance, we were having a clash in our timetable so when

¹³Note: This student is in SS3 (final year) and will be required to take university exams at the end of the year.

¹⁴Note: About 40% of the 30 students in attendance nodded in agreement.

we reported to the Vice Principal Academics he told us that Art class is even a vocational subject so we shouldn't disturb him. A suggestion's box is provided, though we wrote it but we have not had any reply and the Vice Principal Academics earlier told us that Art class are not serious, we're always playing. (Interview with student, 29/8/13)

The science students easily accused their counterparts in the arts and humanities class of being lazy and unintelligent; the arts and humanities students were not as vocal when defending themselves. Instead, they quickly got angry and refrained from saying anything. While silence could be interpreted as agreement or an affirmation of argument, these students were quiet because they did not know how to defend themselves and this could be attributed to low self-esteem. As recorded on the 16th of September, 2013,

Today during class discussion in SS3(a) (science class) on the importance of having good values such as hard work, a student made example of their other colleagues in the arts and humanities class as lazy and therefore not possessing the right values needed in society. After the class, I stayed back to encourage more discussion on this point in order to understand the issue better from the perspective of the science students. This resulted in a debate where the class was split in 2 equal sided based on the location of their seats so that they could debate for and against the argument that "All art students are lazy". There was an initial reluctance because people wanted to represent the other side of the argument. However, they quickly accepted that it did not matter what side they represented in this argument since it was done only to highlight the reasons behind their argument that arts and humanities students are lazy. Although representatives were chosen to represent each side, the entire class ended up participating in the debate. At the end of the exercise, they all agreed that the argument that "all art students are lazy" by itself was weak and therefore not to be regarded seriously.

On 19th September, 2013 during a class interaction with the students of SS3(d)¹⁵ the problem of the negative perception of arts students again came up for discussion. As with the other times when it had entered into the discussion of the day, the students quickly got very angry when talking about it. Instead of talking about their reasons for being so angry, they preferred to remain quiet. Only 2 students of the 26 students in class spoke out for the entire class and the others nodded their agreement.

I attempted to recreate a debate similar to the one earlier conducted in SS3(a) but met with absolute rejection to the idea of debating in support of the argument that "All art students are lazy". Towards the end of the 40 minute discussion, they finally agreed to have the debate because it would help them in responding to the negativity that they face. The debate was fixed for the 23rd of September.

During another interaction with the students of SS3(d) on the 23rd of September, 2013, I got to class excited in anticipation of the earlier scheduled debate but met only 15 of the 26 students in class. Out

¹⁵Arts and Humanities class

of the 15, 9 were sleeping and that left only 6 students awake. (Note: This is very unusual.) Therefore, the class could not hold and as a result the debate also.

On 26th of September, 2013, I was just leaving SS3(a) at the end of a lesson when 2 students called me to their class because they had civic education but their teacher was not going to be in class because he had travelled. I initially did not know which class it was because they were in a new classroom that I had never been to. I immediately recognised the students as SS3(d) students and when I asked them, they said their class had been moved to the new location. For reasons that I never got to understand, they seem extremely bright today and were willing to have the debate we earlier talked about. They suggested that instead of a traditional debate where a few people represented the group, they preferred to have the entire members of the 2 groups participate in the debate. This is the first time since I have been observing their class that the entire 26 students contributed to the debate. At the end of the class and after heated and intelligent argument on both sides, they reinforced their belief that the negative perception of arts and humanities students was wrong. A further achievement in this debate is, unlike previous times when they quickly got angry when the issue was discussed, they were relaxed and happy today. In fact, they wanted to continue the debate at a future date. Note: There was no continuation of the debate because the need for it did not arise.

Competition among students is usually encouraged with the aim of achieving positive goals such as motivation to excel, however, when pushed to the extreme it leads to negative results such as low self-esteem and confidence in the students. The students' individual strengths should be identified and a healthy balance maintained.

3.1.4. Morality

Morality refers to the principles distinguishing the difference between right and wrong. Morality is in FGGCY judged based on religious and cultural standards. The major religions in Nigeria are Christianity and Islam and all the students and teachers in FGGCY identify with one of the two religions. School activities recognise and enforce religious practices, for example, attending either church service or Muslim Students Society (MSS) meetings in the mosque on Sundays is a compulsory school activity.

There is the shared belief among students and teachers that having the right moral values is a key to having a successful future. According to a teacher when asked about the effect his subject (civic education) has on the student, he said

It is very refreshing to me as a civic education teacher to have very frank discussion with students and make them realise that if they imbibe the right societal values and attitudes, they will not only excel in their academic work, but to a large extent, they will be good mothers of tomorrow, that is, good mothers of the nation. (James Mohammed, 29th November, 2013)

When identifying the challenges that hinder development in Nigeria, a student listed out “corruption, poverty, gender discrimination and a lack of good moral habit (interview with students, 29th September, 2013). Morality (or lack there-of) rather than being treated as an individual issue, is viewed as a general problem affecting all of society. This could be attributed to the communal way of life of the people in the north-eastern part of Nigeria, and indeed in most parts of Africa. The problem here however is that since these moral rules are set by culture and religion, they are very static and rarely change. This could be the reason why unmarried women are regarded as less important to married women since in the olden days, a woman acquired importance when she was married and started producing male children.

This shows the importance attached to behaving in a manner that is morally acceptable. In response to the questionnaire, some of the negative moral values identified by the students included promiscuity and premarital sexual intercourse. Promiscuity here however was only in reference to women, none of the students who identified promiscuity and premarital sexual intercourse as a problem did so in reference to men.

3.1.5. Distrust (Of Elite And Public Office Holders)

The students displayed a clear understanding of the challenges facing the Nigerian society and their immediate communities. Some of the problems they identified are corruption, poverty, insecurity, illiteracy, gender discrimination and preference for the male child, child labour, and forced and early marriage of girls. Corruption is identified as a major problem in the country that is responsible for some of the other social vices, such as poverty and insecurity. It is also believed by the teachers and students that corruption is perpetrated by members of the elite class, politicians, and public officials. Transparency International, ranked Nigeria 144/177 in its corruption perception index, 2013¹⁶.

¹⁶Corruption by Country / Territory. (2013, January 1). *Transparency International*. Retrieved May 13, 2014, from <http://www.transparency.org/country/#NGA>

Although the students have very little or no access to outside news because they are only allowed to watch TV once in a week, and they usually watch only entertainment programmes such as movie. They still displayed a fair knowledge of what is in the political arena. This information is mostly obtained from what they learnt during the holidays and the rest is told to them by their teachers. On 27th of September, 2013,

During a class discussion on political participation, the students were asked their opinion of the political atmosphere in the Nigeria; 2 students spoke about their displeasure and dissatisfaction with the existing political atmosphere. According to them, the reason for Nigeria not having the kind of democracy that they will be satisfied with are: intra-party conflicts, election rigging, corruption, nepotism and “fake promises” made by politicians made by politicians during campaign. One of the students said she was particularly unhappy with the situation because she was soon turning 18 and thereby gaining the right to participate in the country's democracy casting her vote. However, she did not think she would vote in the next election because she did not think there was a credible candidate among the politicians.

The teachers also expressed disappointment with the government and public officials when they discussed political issues and societal problem. Therefore, this attitude of helplessness displayed by the students could be a projection of the teachers' attitude. Also, on the 27th of September, 2013

During the discussion on political participation, the teacher made reference to how corrupt the present leaders are and according to him, the hope of the country lies in the hands of the students' generation. He said “our generation has failed; it is the duty of your generation to correct our mistakes.”

3.1.6. Communication Barrier

The students behaved in a very shy and sometimes timid manner especially in the classroom or in the presence of a teacher or a person in authority; this could be due to the culture in this area (Northeast Nigeria) which encourages women to be shy and soft-spoken. When the students were observed interacting outside the classroom and especially in small groups, they seemed to speak out more freely in discussions and arguments with their peers, however, there always seemed to be a dominating member of the group (usually the most outspoken member of the group) whose opinion was generally agreed to by other members of the group. As discussed earlier this was also noticed during the early phase of this research when I attempted using focus groups to collect data because of the advantages it possesses. I noticed that students began stating their opinion on the subject matter

being discussed and then retracted their initial opinion when the dominating member(s) of the group questioned their response or gave a conflicting response.

After getting acquainted with the students and gaining some trust, they were able to speak out more freely especially when they did not feel any peer pressure and this was usually during one-on-one interactions. They were able to touch on topics that were ordinarily taboo topics such as their opinion of their teachers and administrators without fear of being rebuked. They were also very careful when speaking usually starting a sentence with “according to my understanding” or “in my opinion” indicating a lack of confidence in what comments they were about to make. One student even stated in her questionnaire that “some girls here do not understand English language very well.”

This behaviour is attributed largely to a weakness in communication skills using English language by a vast majority of the students. During interaction sessions when the students were encouraged to speak out, they did so with difficulty in expressing themselves in English. This challenge (with communication in English) was also observed in the questionnaires they completed. When however they were observed interacting with in Hausa they seemed to find it easier to communicate.

3.1.7. Teacher – Student Relationship

The teachers talk about how the identified elements of peace education have helped them have a better relationship with the students and interact on more equal grounds, it is common practice for the teachers (even though they have taught the students a long time) to not remember the students by their names. They use labels such as “this girl” and “that girl” when trying to draw the attention of particular students. When outside the classroom and in a group, they use the students’ collective identity, such as the names of the hostels they belong to or their class, in order to address them. According to Shapiro, forgetting the names of students or not referring to students by their names is so terrible because it “feels disrespectful and insulting” (2010, p.104) and it indicates a kind of anonymity or invisibility. It is worthy of note to state here that the students did not seem bothered by this and instead, referred to their teachers by nicknames.

The teachers were without a doubt in charge and held the power to punish and rebuke students for conducting themselves in an inappropriate manner. However,

they still maintain a cordial relationship with the students with the teachers acting as parent-figures for the students. According to a teacher, “I always admonish the students of the importance of ‘zipping up’¹⁷ and concentrating on their academic development for a prosperous and blissful tomorrow” (James Mohammed, 29th November, 2013).

3.1.8. Pedagogy

The pedagogy used by the teachers is a fuse between what Freire referred to as “the banking concept” of education and “problem-posing concept” of education¹⁸. Teaching tools such as drama and debates were used to encourage dialogue in the classroom which is in line with the practice of the problem-posing pedagogy. The teachers also tried to draw examples from the students’ environment in explaining the lesson.

However, the teachers strictly followed curriculum that was designed by the federal ministry of education. According to a teacher, the curriculum he has to follow is very scanty, however, he feels obliged to follow it strictly and not teach anything outside it because that was what was expected of him and also because the students were going to be tested based on the curriculum (James Mohammed, 29th November, 2013). They also dictated notes to the students on the lessons the students ought to derive from the materials discussed in class. These are in line with the banking concept of education where the students are regarded as “receptacles that need to be filled by the teacher” (Freire, 1993, p. 72). On 30th September, 2013,

According to the teacher, today's lesson is for taking down notes and as explained by him at the beginning of the class, they have covered a lot of ground in class discussions and needed to take down notes. The notes were dictated by the teacher while he spelt out on the board words that he considered difficult for the students to spell. He also walked around inspecting the students' notebooks to ensure that they all took down the notes as he dictated them.¹⁹

¹⁷This is used symbolically to mean the students should abstain from sexual intercourse until they were married.

¹⁸Both of which have been discussed in detail in Chapter One.

¹⁹Note: While class discussions are in line with the features of problem-posing education, dictating notes and even inspecting to ensure that all the students copied the exam same note is definitely a feature of the banking concept of education.

3.2. CATEGORIES

Categories are more abstract groupings of data than concepts and they refer to the grouping of concepts that represent the same phenomenon (Corbin & Strauss, 1990). The categories identified here are: Teaching for Obedience, Pressure to Conform, and Attitude: Feeling of Powerlessness.

3.2.1. Teaching for Obedience

In responding to the questionnaires handed out in this study and in response to the question “Are there instances when you feel you should speak up against and ill in your society but you fail to do so?” 121 out of 200 (65%) students said they did not speak up even when they disagree with a thing because their voice in society does not matter since they have not yet attained the age when it should matter what they have to say. According to 1 student, “I feel very inferior to speak”. Another student said “when I do such what will the elders take me as?” 53 students (27%) did not respond to the question and 26 (13%) said they will always when they saw what they considered an inappropriate act being perpetrated. Of the 121 who said they did not think they were in a position to speak out 59 (49%) stated their reason as being too young and therefore they are required to look up to elders and people in authority; 30 (25%) said they did not speak up because they did not possess the power to do so. Whereas 32 (26%) students did not give any reason for their response.

However, there is an interesting approach to their response. While those who said they did not they had the right to have a say cited clear incidents where they actually felt helpless because they did not yet possess the “power” to speak. Those who said they already possess that power and therefore could speak up against anybody referred to hypothetical instances and not incidents that have already occurred. For example “If I had the opportunity to meet with the President, I will tell him that the advice him instead of sending troops of soldiers to be causing more problems, it is better we dialogue and mediate”. The problem referenced here is the Boko Haram issue.²⁰

In an interview, one student said she believes an older person should be respected and “obeyed absolutely” and at all times (28th September, 2013) even in situations where they had conflicting opinions regarding a point because the older person is wiser and therefore should be obeyed. This could also be treated as a practice that derives its roots from cultural practices. It is somewhat of an alien act in North-East Nigeria for a young person to challenge the opinions of an older person.

²⁰ Memo notes

While I certainly acknowledge the need for respect to maintain order in a society, blind respect and absolute obedience should not be encouraged. What is required is the development of the critical thinking capacity of the students to help them face the challenges posed by society. While also the intentions of the teachers may be good, they have to be careful in encouraging such blind obedience as in the long run it produces citizens that cannot hold their leaders accountable.

3.2.2. Attitude: Feeling of Powerlessness

The students were able to identify problems of societal injustices with ease, but when asked to propose solutions to the problems, the solutions suggested usually involved what people in authority should do differently; there was little mention of what the ‘ordinary’ members of society could do. When asked (in the questionnaire) if they could speak up against these ills in their society when in a position to do so, a vast majority said they were not willing to because they either felt they were too young to be taken seriously or that it was not safe to do so for fear of rebuke from people in authority. This is accompanied with the belief that some people break rules with impunity, (a term which one of the students referred to as acting “above the law”) and therefore will not be prosecuted by the relevant authority. They believe that this people are above the law because even when they are found guilty of committing crimes, they will not be prosecuted due to corruption and nepotism.

This feeling of powerlessness was not only expressed with regard to dealing with matters involving government; it was also evident in the interaction between the school authority and the students. There were times when the students said they did not agree with the position of the school authority on a matter, but they did not think even if they spoke out that their position would be considered. A practical example was the new policy that students should wear their school sandals at all times when they were outside the hostels. The former policy was that they wore sandals with their school uniforms to class, but when having activities outside the classroom, they could be dressed in their slippers. According to the school authority, this policy was changed in order to have the students appear smartly dressed at all times because the slippers made them look shabby. Another reason was that sandals are safer for them since they protect the feet better than slippers (Interaction with the principal). The students however complained that wearing

the sandals all the time was uncomfortable and put too much stress on their feet resulting in swollen feet. They also complained that the sandals were not very strong and wearing them all the time made them wear out early, and they ended up looking shabby because they had to wear torn sandals. According to a student, *“I am against wearing sandals all the time in our school because the sandals are more expensive than slippers and our parents cannot afford to buy many pairs. Our feet also hurt when we wear the sandals all the time.”* This controversy went on for about 4 weeks, and it was even deliberated upon before the students’ parliament, which suggested that if the hours for wearing sandals were cut, it would be better for the students. Finally, the school authority heeded their suggestion and reduced the hours they had to wear sandals.

Even though in the above case it has been proven that when they actually speak out for a cause, even if it is against somebody with more power, their opinion could be significant in determining the outcome of events, they are still very shy about speaking out against authority. The desired change in attitude can therefore only be achieved over time.

There is an overlap in this theme and the earlier discussed theme on “teaching for obedience”. It is important to discuss both themes because while the former shows the way students’ minds are shaped to believe that they need to look up to somebody who possesses the power to make decisions, this theme shows why they feel the need to look up to a person in authority to make decisions.

3.2.3. Pressure to Conform

Pressure to conform identified among secondary school students to a large extent comes from within their groups, from among their peers who belong to the same academic class, religion, or age group. This is fuelled by the fear of being found guilty of committing an act that is outside the boundaries that are acceptable by societal standards.

This posed a great challenge to the collection of data in this research (as had been earlier discussed in Chapter Three). As discussed earlier, interview was selected as a better tool for data collection in this case as against focus groups where it was found that students were under pressure to say the right thing when they were discussing in small groups. Even with the interviews, there was an initial reluctance to speaking in a recording device whatever was recorded could be

attributed to the person. Those who agreed to participate in the interviews had to be reassured of that their identity would remain anonymous and there were instances when it was felt that they were saying things that the researcher wanted to hear and this sometimes contradicted by data collected through observation. For example, when a teacher was asked how civic education had impacted on the students he said through “[a] group work has improved among the students. [b] tolerance and acceptance of others opinion. [c] students have been made to adapt to situations” (Amin Anthony, 25th November, 2013). However, in the time spent observing the civic education classes, there was never a day when the students were engaged in group activities or group assignments. The response that “students have been made to adapt to situations” also seemed too broad and vague. It was also easier getting response from the students through questionnaires because like the interviews, it was conducted on the bases of anonymity and they could write whatever answers they felt like giving without worrying that they had their names written on the sheet.

3.3. THEORIES

The aim of grounded theory methodology of qualitative research is the verification of existing theory and generation of new theory. In this research, the first theory discovered is regarded as new theory generated while the second theory is a verification of an existing theory.

3.3.1. Education Is Regarded As A Privilege Among Secondary School Students

According to Article 26 of the International Bill on Human Rights, “Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit” (International Bill on Human Rights, 1948, p.5).

Although Nigeria has not ratified the International Bill on Human Rights, Section 18(1) of the Constitution of the Federal Republic of Nigeria provides that “Government shall direct its policy towards ensuring that there are equal and

adequate educational opportunities at all levels.”This section continues to state in that 18(3) “Government shall **strive** to eradicate illiteracy; and to this end Government shall as and **when practicable** provide (a) free, compulsory and universal primary education; (b) free secondary education; (c) free university education; and (d) free adult literacy programme” (Constitution of the Federal Republic of Nigeria, 2004, p.24)

From the wordings of the above quoted legislations, education should not be treated as a privilege but as a right, this however is not the case among the students here. It was initially observed that they displaced the air of being in a more privileged or fortunate position than their peers that are not in school so to clarify this finding, the question was asked “do you feel you are more privileged than some people in your society?” Out of the 200 questionnaires handed out, only 14 people (7%) said they did not think so. Of the 186 who answered in the affirmative, 171 (92%) said they are in a privileged position because they had access to formal Western education.

In addition to the above, security poses a great threat to the eradication of illiteracy in Nigeria. The armed Boko Haram group, which operates mainly out of the north-eastern region, has recently targeted schools in the region in a series of attacks. The group has claim responsibility for a series of attacks in both primary and secondary schools leading to burning down of schools, killing or students and teachers, and in the most recent high profile attack, the abduction of over 300²¹ girls from a boarding school in Borno state on April 14th.

3.3.2. Cultural Norms Prevent Students From Fully Realizing Their Individual Development

“We teach girls shame - cover your legs, cover yourself! We make them feel as if though being born female they are already guilty of something. And so girls grow up to be women who don’t have desire. They grow up to be women who silence themselves. They grow up to be women who cannot say what they truly think. And they grow up – and this is the worst thing we do to girls – they grow up to be women who turn pretense into an art form.” – Chimamanda Ngozi Adichie (2013).

²¹The exact number of the abducted girls was not yet verified at the time of writing this thesis.

Culture refers to the traditional practices, social behaviour, and the unwritten code of conduct regulating societies handed down from one generation to the other. In Nigeria, like in most African societies, culture plays a very important role in the lives and socialisation of the people (Lawal & Zanna, 2013).

As mentioned earlier, peace education-oriented programmes in FGGCY are mainly directed at the empowerment of the students through individual development, because it has been identified that most of the problems affecting this region could be mitigated through the empowerment of women. Skills acquisition-based subjects are targeted at providing the students with skills that will ensure they are empowered, self-employed and also employers of labour. This is due to the fact that when a woman is empowered, she in turn cares for her family.

While cultural practices exist that have been identified as a hindrance to individual development, in the words of Myles Horton, “if we could do something over- night, it's not worth doing because if it's that simple and that easy, it'll take care of itself. There'll be plenty of people who will see that it happens. Tough problems take time and you have to struggle with them”(Horton &Freire, 1990, p. 216). Therefore, with persistence in the right direction such as is found in FGGCY, those negative cultural practices could be changed to positive ones.

CHAPTER FOUR: EVOLUTION OF THEORY AND CONCLUSION

As earlier mentioned in Chapter Two, literature review in this research was conducted in 2 phases thereby effectively combining the positions of the several practitioners of grounded theory. This second part of the literature review is included alongside the conclusion section because it allows for a full synthesis of the results of the findings in this research in relation to earlier works done in the subject area.

In this Chapter, reference is made to findings discovered in Chapter Three as they relate to the various aspects of peace education following the evolution of the subject. This is done in order to ensure that findings are properly linked with the appropriate aspects of peace education to which they relate. Furthermore, by so doing, the reader is given a clear picture of the relationship between the various aspects of peace education while clearly illustrating the manner in which the elements of peace education found in FGGCY (both within the curriculum and extracurricular activities) relate to peace education.

4.1. PEACE EDUCATION AND RELATED DISCIPLINES

This century has seen a rise in violence, such as ecocide, genocide, modern warfare, racism, and domestic violence; there has also been a corresponding rise in the diversification of peace education from early childhood education to postgraduate education (Harris, 2004, p.5). This has resulted in a rise of peace education programmes throughout the world with the common aim of tackling social problems as they arise. The multidisciplinary, interdisciplinary, and “transdisciplinary”²² (Alger, 2007) nature of peace education has allowed peace educators to explore various interrelated spheres of peace at the personal, social, political, institutional, and ecological levels (Reardon, 1988). This necessitates the need for an understanding of the relationship between peace education and other fields.

²² Alger uses this term to refer to the way peace studies flows across many disciplines (2007)

Since peace education is such a broad topic, only aspects of peace education that have been found to relate to the discoveries in this study will be discussed here with the aim of providing further clarity to the findings.

4.1.1. Peace Education And International Studies

Following the advent of globalization, modern warfare, and interstate wars, it became clear that in order for the world to function peacefully, education that provides “universally shared knowledge” (Harris, 2004, p.9) was needed to promote understanding among members of the global community. This principle was based on the educational philosophy of Comenius, whose principle of “pansophism” assumes that universal knowledge is the key to a good society.

During the period marking the end of World War I to World War II, peace educators began teaching international relations in social studies classes with the belief that if students had knowledge of the “other”, tolerance will be promoted and this in effect will lead to the prevention of wars (Harris, 2004). This period was also characterized by peace education programmes such as the School Peace League (in the USA), whose aim was to use schools to promote “the interests of international justice and fraternity” (Harris, 2004, p.8). International organisations such as The League of Nations (which later evolved into the United Nations) were formed with the aim of promoting international cooperation and global unity to promote peace and cooperation among states. Several other organisations have been formed that are regional, sub-regional and global who share the common aim of promoting peace at the international stage due to the advent of globalisation.

Globalisation led to a rise in international organisations such as the African Union, European Union, World Health Organisation, and a host of other regional and global organisations that have grown out of an effort to ensure peaceful international cooperation among states. These international organisations, whether governmental or non-governmental, seek to foster global unity and prevent the kind of breakdown in international cooperation that led to the world wars.

The major goal of international relations is “imparting knowledge and skills about the international system and global issues” (Reardon, 2000, p.6). The idea behind this is that a well informed public is essential in supporting policies that will likely

lead to peace (Reardon, 2000). In a region such as the north eastern region of Nigeria where members of diverse cultures and religious groups live together, the need for education that knowledge and skills about global issues cannot be overemphasised. In addition to being a culturally diverse region, this region shares very porous borders with its neighbouring countries (Cameroun, Niger, and Chad Republic) and as a result, there is a constant interaction among members of these countries.

In FGGCY, subjects such as Geography, History, Social Studies and Civic Education provide the students with international studies knowledge. These subjects broaden the scope of thinking of the students from the confines of their immediate environment to include knowledge about other societies, and their history. Having knowledge of the “other” increases empathy and reduces chances of demonization. This aspect of peace education found within the curriculum of FGGCY therefore, education geared towards universal understanding is an important aspect of peace education in the region.

4.1.2. Peace Education And Development Studies

Johan Galtung in defining peace distinguishes between “positive” and “negative” peace (1969). According to him, positive peace is more than just the absence of personal or direct violence, it also includes the absence of structural violence. This is what is referred to as “social justice” (1969, p.183), and this definition intimately links peace with development.

Reformers in the field of peace education, such as Nobel Peace Prize winner Jane Addams, have championed the course of social development in the promotion of peace through her work in immigrant communities (Addams, 2002). She sought to eliminate social vices, such as racism, marginalisation, and poverty, by promoting social relations between the various classes in society. Through her work, she identified social justice as an extension of peace and the eradication of social vices as an important step toward the attainment of true democracy in the society (Addams, 2002).

Where the gap between the rich and the poor is bridged, poor people begin to enjoy similar opportunities as the rich and privileged. When poor people begin to

enjoy a similar standard of education, they will become sufficiently enlightened to discover ways to constructively transcend social injustice and tackle incidents of violence in the society, especially cultural and structural violence, and in effect also reduce direct violence.

Developmental studies identifies structural and cultural violence as distinct forms of violence that should be addressed starting with their root causes and that there is a need for “long term solutions to social conditions that cause violence” (Harris, 2004 p. 13). Educators in this field guide their students toward ways of identifying violence in its different forms while empowering them to tackle problems of social injustice and development; the primary objective here being the promotion of social justice. However, economic disparity and the increasing difference in the gap between the haves and the have-nots pose a great challenge to the achievement of this goal.

In the introductory section of this study, it was identified that some of the challenges faced by women in the region under study in addition to the direct violence are structural and cultural violence. As earlier discussed also, these forms of violence though distinct in form may promote the continuation of the various forms, therefore making one form of violence promote or increase the incidents of another form of violence.

A major element of peace education discovered in FGGCY is education geared toward the development and empowerment of students. Skills acquisition-based subjects such as Fisheries, Food and Nutrition, Visual Arts, Garment Making, Bleaching and Dying, Catering and Craft practice are subjects found within the curriculum of FGGCY and their main aim is providing the students with knowledge that can be used as a source of employment. Other elements of peace education found in FGGCY are within the extracurricular activities and they include the student parliament, Girls’ Education Movement (GEM) club, Commonwealth club, Debate club, HIV/AIDS Club, and Young Farmer’s club. These activities provide the students with knowledge about the problems facing their societies and ways to tackle those problems. In addition, it provides the students with leadership training and teaches them from an early stage to assume the role of leaders in their societies.

4.1.3. Peace Education And Gender Studies

Gender is referred to as “the culturally defined, socially sanctioned and usually separate roles in human affairs played by men and women and the characteristics attributed to each that have rationalized these roles” (Jenkins & Reardon, 2007, p. 213). The interaction between gender and peace has over the years evolved through various phases. The first phase is the period from 1900-1945; this phase challenged women’s social and political subordination to men with the primary aim here being the attainment of suffrage for women (Jenkins & Reardon, 2007). The second phase is the period from 1970-1985 and the struggle here was for equality between men and women in all spheres. Significant achievements of this phase were the International Decade for Women (1975-1985) and the adoption of the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) by the UN (Jenkins & Reardon, p. 210). The third phase was the period from 1985-2000 and the struggle of this period was the recognition and implementation of women’s rights as universal human rights. The climax of the developments achieved in this phase was Security Council Resolution 1325 on ‘Women, Peace and Security’ (p.211). “The resolution reaffirms the important role of women in the prevention and resolution of conflicts, peace negotiations, peace-building, peacekeeping, humanitarian response and in post-conflict reconstruction and stresses the importance of their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security” (UN News Centre).

As young children, boys and girls are socialised differently, and this affects their perception of violence in the society. Using socialisation tools, such as games, the minds of boys and girls are shaped to view the world differently. An experiment carried out to show the different ways men and women are socialised shows how in purchasing a toy for a five-year-old child the first question asked by the store clerk before recommending a toy is the gender of the child (Brock-Utne, 2009). Young girls who are expected to grow up to be caregivers are exposed to toys such as dolls, kitchen utensils, small stoves, and dishes; toys geared towards teaching them how to provide care and love for others. Young boys, on the other hand, are expected to grow up to be the “protectors” and are exposed to toys such

as guns, pistols, tanks, tin soldiers, and violent video games. Gender stereotyping was seen even in the reading patterns of the two genders: magazines for girls were full of “love, dealing with relationships, caring, jealousy, emotions and glamour” (p. 207) while magazines for boys were full of action and violence. The view that men are inherently violent has been challenged by anti-war feminists who reject the argument that “biology renders men naturally war-like” (Brock-Utne, 2009, p. 210). They argue that the relationship between masculinity and war lies in certain social factors that can be changed (Brock-Utne, 2009). The achievement of this social goal, that is, socialisation for the attainment and promotion of peace, can be done through education (Reardon, 2001).

Cultural violence in the form of gender discrimination in the society was identified as one of the challenges faced by women in the north eastern region of Nigeria. The students also displayed a clear understanding of this form of violence and when they were asked to identify some of the problems in their society, 80% of the students in responding to the questionnaire mentioned at least a form of violence perpetrated due to gender discrimination.

The continuation of the perpetration of gender-based violence is derived from cultural practices that reinforce the thinking that it is allowed to carry out these forms of violence such as gender stereotyping. In FGGCY the students are encouraged to offer subjects which are traditionally thought of as male dominated subjects such as Building and Construction. The effort to eliminate gender stereotyping in the subjects exposed to female students have been categorised in this study as education geared towards the promotion of equality among the sexes and as such, a form of peace education.

While a lot still remains to be done in the area of gender-based violence in the north eastern part of Nigeria, creating breaks like this that challenges societal norms is a step in the right direction.

4.1.4. Peace Education And Art

According to McCarthy, “art is transmission of a feeling” (2007, p. 356); this could be both positive and negative feelings. Art has the ability to transcend the present by challenging the individual to think outside the box (Shank, 2004)

through theatre, music, poetry, fiction, painting, games, and several other art forms. This makes it possible to address difficult topics that are otherwise too sensitive to be discussed openly, such as conflict, deep-seated antagonism, and enmity. In Sri Lanka, theatre has been used by peacemakers with the aim to “1) provide a forum through which individuals can come to terms with their personal experiences of conflict and become more attuned to understanding and appreciating their former enemies; 2) facilitate ways in which individuals and groups can come to terms with the deep emotional wounds inflicted by conflict; and 3) make the surrounding societal discourses more attuned to accommodating parties that were once in conflict; create more inclusive and pluralist historical narratives.” (Premaratna & Bleiker, 2010) Art is a creative tool for peacebuilding both during conflict and in post-conflict peacebuilding (Zelizer, 2003).

Creativity is a tool that can be developed and Read emphasises the importance of art education in the education of children. According to him, there is an artist in every child and there need not be a limitation to the group of children that are educated in art education because there is an artist in every child (2011). He further states that “there is a certain way of life which we hold to be good, and the creative activity which we call art is central to it. Education is nothing but an initiation into this way of life, and we believe that in no way is that initiation so successfully achieved as through the practice of art” (Read, 2011, p.91).

Art is used as a tool in peace education with the aim of promoting peacebuilding both in trying to help victims of violence to deal with their wounds and find healing and in finding a common ground among the parties to a conflict with the ultimate goal of finding lasting solutions to the conflict. It is also used to promote peace through increased awareness of the problems facing the society. John Hunter’s *World Peace Game* is one of such inventions made with the intention of using art through games to promote peace. The game encourages players to solve problems through critical thinking; the crises dealt with in the game include ethnic minority tensions, chemical and nuclear spills, water rights disputes, environmental disasters, famine, climate change, and a host of others (Baker & Hunter, 2013). Art is also used for peace activism. In recent years and with the wave of nonviolent protests sweeping the world, art is used by citizens to fight authoritarian regimes whether through social media or street graffiti.

The Art club in FGGCY teaches the students to express themselves through the various forms of art. The club also exposes members to arts of various societies in Nigeria by engaging in excursions.

4.2. PEACE PEDAGOGY

Pedagogy is means “any conscious activity by one person designed to enhance learning in another person” (Watkins & Mortimore, 1999, p.3). Peace education entails learning skills and behaviour in the classroom for promoting peace in the world (Harris, 1990). According to Harris (1990), there are five main principles of peace pedagogy: “dialogue, cooperation, problem solving, affirmation, and democratic boundary setting” (1990, p.255). He contrasts this with what he refers to as the “violence of traditional education”. According to him, the violence of traditional education is characterised by the following elements: “promoting the perspective that teachers uniquely know the truth, fostering competition, teaching students passivity, using a division of labour that relegates the students to powerless positions, and using force to control students”(1990, p.256).

The teacher using peace pedagogy assumes the role of an “advanced student”. While he/she has better knowledge and understanding of conflicts, he/she does not have a monopoly on knowledge of the solutions to the conflict. The students are not blank slates but rather they possess some knowledge that is beneficial to other students and to the teacher too. There is cooperative learning here – meaning the students as well as the teacher come to class to learn. This however does not mean that the teacher renders no guidance at all to the students; the teacher stirs conversation and ensures that discussion is moderated in such a manner that the students are encouraged to dialogue actively (Freire, 1993). This is in accordance with the principle of problem-posing education as discussed by Freire in his celebrated work, *Pedagogy of the Oppressed*.

Peace pedagogy is at the core of the practice of educating for peace because it entails practically the overall attitude and behaviour of students and teachers toward promoting a cooperative society. The teacher has to maintain a democratic learning environment at all times and pay attention to the needs of the students; it

is not enough that he/she comes to class bearing new information but that the students find the information relevant.

4.3. PEACE EDUCATION IN THE CLASSROOM

Peace education is taught both in formal and informal settings; it is taught in schools, places of worship, community centres, camps, and youth organisations. Schools are usually the setting most suitable for delivering formal peace education. The community could ensure that children, adolescents, and young adults are exposed to peace education practices and that it is incorporated into the school curriculum from early childhood education to postgraduate education.

According to Bar-Tal (2002), peace education cannot be limited to one classroom; it is an educational orientation that provides instructional framework for learning in schools and should be incorporated in all subjects especially in social sciences, geography, history, languages and literature.

4.4 CONCLUSION

This study of the elements of peace education found within the curriculum of FGGCY and in the extracurricular activities of the school was conducted bearing in mind the impact of peace education using problem-posing education as a theoretical framework. The response of the students and teachers of FGGCY to the existing elements of peace education were also taken into consideration.

Without a doubt, education has been used as a tool for social change and revolution; be it the liberation of the oppressed (Freire, 1993), political revolutionary struggle (Horton & Freire, 1990), or in this case, the empowerment of women. Education also remains a very important tool in the struggle for attainment of equality, elimination of all forms of discrimination, and the general promotion of global peace. While the educator must assume the role of a partner in learning, s/he cannot assume the role of a neutral party in society. The educator must at all times remain fully aware of the challenges facing the society and design her/his lessons towards addressing those challenges in order to be an agent of positive change.

The importance of education for girls and women empowerment for the liberation of women from all forms of gender-based violence has been recognised in the struggle towards a more peaceful world. The role of a woman in society cannot be overemphasised as in most cultures she is the first teacher her children have and since nobody can pass down what they do not possess, it is important that education for women is geared towards empowerment and the development/promotion of a culture of peace. Where the woman is educated, chances are that she will pass down the knowledge to her children and even ensure that they get better education than she had. Where the woman is empowered with education towards a culture of peace, then the culture of peace in the society is nurtured.

Education for a culture of peace is a recent development in the field of peace education and has been at the core of UNESCO's work (Reardon, 2001). According to Reardon, "a culture of peace can only be achieved if those who guide the institutions and processes of education intentionally undertake to educate for peace" (2001, p.19). Education for a culture of peace has to take into account all aspects of gender studies in addressing the peace, that is, both women studies and masculinities studies.

The peace education programme in FGGCY may face certain challenges (which include cultural challenges) towards the full attainment of its goals however; this does not take away from the relevance of such programmes and the importance of conducting research on them. Cultural and structural violence found in our societies could be significantly eliminated with the promotion of education geared towards empowerment such as were identified here. Although this research is context specific and is based on the peace education programme in FGGCY, the findings are universally understood and can be applied to any secondary school in the region with a little amendment.

Finally, the words of Bar Tal (2002) summarise the peace education programme of FGGCY and though mentioned earlier in this chapter it will be repeated here for the sake of emphasis. Peace education cannot be limited to one classroom; it is an educational orientation that provides instructional framework for learning in schools and should be incorporated in all subjects especially in social sciences, geography, history, languages and literature.

4.4.1 Relevance Of Findings To Peace Studies Research

Nigeria holds plays strategic role West Africa due to its natural endowments, size and geostrategic location. It has played a leadership role in the struggle for peace in the region (Ali, 2012). It also poses as a security threat to the region in the event of the explosion of conflicts the most recent of which is the Boko Haram crisis. While the group started operating within Nigerian states, their activities have spilled to other countries in the region with recorded incidents in Chad and Cameroun. Therefore, the importance of studying programmes geared towards the attainment of peace cannot be overemphasised.

The findings in this study show efforts being made in an all-girl secondary school towards the promotion of peace in the region. Through peace education geared towards empowerment, the school seeks to promote peace in the region.

Although a significant amount of research has been carried out in the field of peace education, due to the sensitive and ever-changing nature of the field, continued research is required. While conducting this study, there is a proposal by the Special Adviser to the President of the Federal Republic of Nigeria on Ethics and Moral Values for the introduction of a new subject on ethics and morals with the thesis that moral decadence is the reason for violence in the Nigerian society.²³

²³<http://nigerianobservernews.com/03042014/news/news21.html#.U3XCMPldU5M> Accessed May 8th, 2014.

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APPENDIX 1: QUESTIONNAIRE

This questionnaire will be used solely for academic research. If there is any question or questions you are not comfortable answering, you are free to leave it blank. You are also free at any stage to refrain from participating in this questionnaire.

Student's age:

Class:

1. What are some of the challenges the girl child faces in your society?
2. Have you acquired any knowledge or skills in school that will prepare you to face those challenges in society? If yes, give examples.
3. How will the knowledge or skills you have acquired in school benefit you and your society?
4. Are there subjects that in your opinion are meant to empower you in society? If yes, list them.
5. Are there extra-curricular activities aimed at empowering you in society?
6. Do you participate in any extra-curricular activities?
 - a. If yes, list them?
 - b. Why do you participate in those activities and how do you think they are beneficial to you?
7. How can you contribute beneficially to your society?
8. Do you feel you are more privileged than other people in society? If yes, why do you feel that way?
9. How can you help people you consider less privileged in society?
10. Are there instances where you feel you should speak up against an ill in your society but you fail to do so? If yes, why?

**APPENDIX 2: INTERVIEW (JAMES MOHAMMED, 29TH
NOVEMBER, 2013)**

Before beginning the interview, the interview ground rules were communicated as follows: The identity of the student will not be disclosed by the researcher at any point. The interview is for academic purposes only. The interview is voluntary and could be terminated at any stage by the student. The student is at liberty to refrain from answering any questions that for whatever reason she found she did not want to answer.

A pseudonym was used here in place of a real name in order to maintain anonymity of the interviewee.

How is civic education geared towards empowering the students in Federal Government Girls' College, Yola?

Firstly, civic education has been made a compulsory school subject at all levels of teaching and learning process. Civic education has been so designed or packaged to equip the learner students or trainer with both academic knowledge and sound moral judgement. Civic education has been so designed to expose the students both to positive and negative values and they are expected to embrace the positive values which are acceptable moral standard adopted by the society (FGGC, Yola) and discard the negative ones which the society (FGGC, Yola) seriously frowns at.

Secondly, the subject which is one of the compulsory (that is, cutting across) subject will empower the students in FGGC Yola to accept what is right and shun what is wrong- which represent darkness.

How has/will civic education empower students in Federal Government Girls' College, Yola?

The dividends of the introduction of civic education in FGGC, Yola has started manifesting in improved student behavioural pattern or tract. The indiscipline level has reduced drastically following the introduction of the subject three years ago.

The students are constantly being admonished or reminded of the need to embrace positive values. They are equally being reminded often especially during civic education lessons of the dangers or consequences of imbibing negative values. For instance, as a civic education teacher or instructor, I always admonish the students (that is, my students) of the importance of “zipping up” and concentrating on their academic development for a blissful and prosperous tomorrow. In response, I usually get such answers like “Uncle, I’ll zip up”, “Uncle I’ll lock it and give my mother the key to hold”, “uncle, thanks for your frankness and admonition” “Uncle, I will only zip down for the right person at the appointed time”, etc.

So, I think the subject has really empowered them because they are more truthful, sincere, cooperative and disciplined than previously.

Does the school have provision both within curricular and extracurricular activities for tools preparing the students to face the challenges in society?

Yes, the school has constituted the CAP committee which is to assess the students on all ramification based on the school system standard. CAP means: Cognitive, Affective and Psychomotor domains of assessment. The college announces reward for outstanding and extraordinary behaviour exhibited by students or groups of students. For instance, there is an award for a student who picks up money or other valuables that belong to another student and hands such over to the school authority. CAP committee takes note of such behaviour and rewards accordingly.

Based on your experience as a teacher, how has civic education impacted on the students?

Like I mentioned earlier, civic education is a compulsory school subject. The aim is to implant in the students both academic knowledge and skills, and fine-tune it with good morals, values and attitudes. It is very refreshing to me as a civic education teacher (male) having very frank discussion with all female students and making them to realise that if they imbibe the right societal values/attitudes, they will not only excel in their academic work but to a large extent, they will be food mothers of tomorrow, that is, good mothers of the nation.

I feel the subject has gone a long way to reduce the rate of juvenile delinquencies in the college like bullying and fagging, fighting, stealing, breaking bounds,

loitering, disrespect, etc. It has also led to a serious reduction in moral decadence in the college.

How has civic education impacted on you?

Civic education teaches good moral behaviour – morals, values and general good ways of life, that is, ways of life acceptable to a community, society or an organisation.

Civic education has increased my knowledge of the need to stay peacefully with other people. It has endowed me with the knowledge about getting commendation for doing the right thing and being castigated or chastised for engaging in unlawful, illegal, unacceptable acts. I have become increasingly used to positive values such as, punctuality, accountability, selflessness, responsibility and respect for other people. It has really impacted positively on me than previously.

The subject civic education is a blessing to the Nigerian school system, the family and the Nigerian society. Apart from the positive benefits derived by the students with constitutes an empowerment, the subject has improved my relationship with the students in a tremendous dimension. The students now see me as their friend, mentor and role model. They believe their future and the future of Nigeria are secured with people like me who are bold enough to talk about corruption and its attendant consequences. Sometimes, they talk about joining forces with me other civic education instructors to tackle corruption in the society.

The relationship since the introduction of civic education has been remarkable and largely rewarding in nature. And if I may add, it has been very rewarding and refreshing.

APPENDIX 3: INTERVIEW (AMIN ANTHONY, 25TH NOVEMBER, 2013)

Before commencing the interview, the interview ground rules were communicated as follows: The identity of the student will not be disclosed by the researcher at any point. The interview is for academic purposes only. The interview is voluntary and could be terminated at any stage by the student. The student is at liberty to refrain from answering any questions that for whatever reason she found she did not want to answer.

A pseudonym was used here in place of a real name in order to maintain anonymity of the interviewee.

In your opinion, how is civic education geared towards empowering the students in FGGC YOLA?

Based on the aims and objectives, students should be transformed morally and attitudinally after imbibing and practicing the values taught.

How has or will civic education empower students in FGGC YOLA?

It will empower them via [a] observed comparative change in behaviour. [b]know and be able to point out the ills of the society and agitate against such practices. [c]should be able to demand for their rights when the needs arise. [d]shall be exposed to the political environment.

Does the school have provision(s) both within the curriculum and extra-curricular activities as tools to prepare students to face the challenges in the society?

Yes. Such as, [a]occasional conscientization of students. [b]regular meetings with the students and the college authorities. [c]occasional debates on their problems at the students' representative council. [d] Rewards and sanctions through the weekly cognitive, Affective and Psychomotor (CAPS) committee assessment.

Based on your experiences as a teacher, how has civic education impacted on the students?

[a]group work has improved among the students. [b]tolerance and acceptance of others opinion. [c]students have been made to adapt to situations.

How has civic education impacted on you?

Academically not quite much due to my discipline and course studied. Most of the concepts are familiar.

How has it affected your relationship with the students?

I have been made to tolerate most of their behaviours.

APPENDIX 4: INTERVIEW WITH STUDENT (25TH SEPTEMBER, 2013)

Before commencing the interview, the interview ground rules were communicated to the student as follows: The identity of the student will not be disclosed by the researcher at any point. The interview is for academic purposes only. The interview is voluntary and could be terminated at any stage by the student. The student is at liberty to refrain from answering any questions that for whatever reason she found she did not want to answer.

Student's age: 18 years

What do you want to be in future?

I want to be a Lawyer.

Why do you want to be a Lawyer?

Because Nigerians still need a good leader, people that are patriotic to their country not those that are bringing more corruption to the country.

Does that mean you don't approve of the present leaders?

No.

So, when you become a Lawyer, what will you do differently?

I will try my possible best to do justice among people. To help them fight for their rights from the people in authority.

Is there any aspect of Law that particularly interests you?

For now, I don't have any in mind.

When you hear the word "peace", what's the first thing that comes to your mind?

People living together without fight, without quarrel, without any conflicts.

What of violence?

The way some people are being deprived of their rights, like poor people; rich people deprive them of their rights.

What will you do about that when you become a Lawyer?

I will help them fight to collect their rights from the people that have been cheating them.

Now let's talk about authority. When you think of "authority" what comes to your mind?

What you're supposed to do. What they put on you that you will do and you must do it.

Do you think anybody has a right to "put things" on you?

Yes. They are governing you, they are leading you, so they have to give you an authority which you are supposed to follow.

Is everything "they" say correct?

Yes, and everybody knows it.

What if the senate removes laws protecting the rights of children such as the law that a girl has to be at least 18 to be married will you still think they are correct in doing so?

Yes.

How about your parents? Are they also authority figures?

Yes.

And is everything they say correct?

Sometimes.

How about me? Am I an authority figure?

Yes.

Does that give me a right over you?

Partially. You have a right because you're older than me, but you don't have rights like my parents have over me.

Does that mean all those older than you have certain rights over you?

Yes. They deserve some respect from me.

Do you deserve respect from people older than you?

Yes, of course.

What if someone older than you does something that you find disrespectful?

People differ, to me, I don't really mind whether people respect me or not.

And you will not be offended by that?

No.

Will you still respect an older person who is disrespectful to you?

Yes.

APPENDIX 6: INTERVIEW WITH STUDENT (27TH SEPTEMBER, 2013)

Before beginning the interview, the interview ground rules were communicated as follows: The identity of the student will not be disclosed by the researcher at any point. The interview is for academic purposes only. The interview is voluntary and could be terminated at any stage by the student. The student is at liberty to refrain from answering any questions that for whatever reason she found she did not want to answer.

Student's age: 16 years

What do you want to become in future?

By God's grace I want to become a Medical Doctor or a Lawyer if possible.

Why those professions?

Because I think they are the best for me. I think they are the most important people in the society that are needed, without them, life will not be possible.

What is your understanding of the word "peace"?

Based on my understanding, peace is being united, being together as one family.

How about conflict?

It is a disagreement between two or more people or between a group of people.

Can you give me an example of a conflict?

Fighting between two friends, or between two classes that don't have agreement, or within a society.

How can those conflicts be resolved?

Ways we can resolve those conflicts is when we live in unity. When we reach agreement (with each other) we can stop these conflicts. For instance, if we had an agreement between you and I we could work together to stop conflicts.

Is conflict ever a good thing?

No, it is not.

What do you understand as authority?

Authority is power given to a particular person either by appointment, or by inheritance to rule a certain group of people or an organisation.

Are people with authority always right?

No

When are they wrong?

When they are denying the rights of other people.

When people in authority are doing the wrong thing, how do you stop it?

If a person trying to stop them knows her rights, she can stop them. In a situation where you don't know your rights you cannot stop them because you will not know what you're supposed to do and what you're not supposed to do. When you don't know your rights in society they can do anything, you may feel it is wrong but you cannot say it because you don't know your rights. When you know your rights you can stop them by questioning them, sometimes, you can even take them to court so that the court can ask them if you as a person cannot confidently question them and I think that's the best.

Do you think people older than you deserve to be respected?

Yes.

Just for being older?

Mhhh, I think yes.

How about people younger than you?

They also deserve to be respected.

I notice you're a school prefect. How do you relate with junior students?

I help them when they have problems; sometimes I go to their classes and try to know their problems in the school. I try to notice what makes them uncomfortable in the school so that I can try my best to make them happy and feel free in the school.

Do you feel it is your responsibility as a school prefect to make other students feel comfortable in the school?

Yes.

Are you aware of any conflicts we have in Nigeria?

Do you mean crisis?

Yes, crisis.

Yes. The crisis in Borno, Jos and even in Adamawa here, and in Taraba. I heard a lot about the one in Jos because I was there when it happened.

How old were you?

I was about 15 years old, in SS2.

Did you transfer here because of the crisis?

Sorry I was about entering SS1, I was in JSS3. I went there for vacation after the JSCE so I came over to this place from there.

What do you think is the cause of that conflict?

It is because the people there are not united, they are not in good terms with each other. I wish they were in good terms with each other when this Boko Haram got to their place. I believe they could even confidently go out to fight for their rights but even amongst themselves they were not in good terms so party A will say I will allow them to kill party B and party B will say let them kill members of one religion because they don't have love within them. There is no love within the society that's why everywhere there is crisis.

Why do you say there is no love?

Because they don't have agreement with each other, they don't share common ideas, they don't respect each other's religion and they don't like anything that will bring them in common.

How can that love and commonality be cultivated?

It can be cultivated through habit; when there is unity among we the young ones, I think our illiterate parents (the ones that maybe don't know) will see us and say "this is what we were supposed to do but we didn't do it so now that our children are doing it we just have to do it." It will be a lesson to them and it will also bring them together. Also, strict laws should be made so that anybody that is found wanting in one thing or the other is punished, I think that will bring harmony and unity.

APPENDIX 6: INTERVIEW WITH STUDENT (25TH SEPTEMBER, 2013).

Before beginning the interview, the interview ground rules were communicated to the student as follows: The identity of the student will not be disclosed by the researcher at any point. The interview is for academic purposes only. The interview is voluntary and could be terminated at any stage by the student. The student is at liberty to refrain from answering any questions that for whatever reason she found she did not want to answer.

Student's age: 15 years

What is your future ambition?

I want to be a journalist

Why do you want to be a journalist?

I want to be a Journalist because I want to be the type of person that'll be exposed to the world. I want to be a Journalist because I want to serve my country to the best of my ability and to research more on things.

Have you heard of the word "peace"?

Yes ma

What comes to your mind when you hear the word "peace?"

Unity

Have you heard of the word "violence"?

Yes

What do you understand by violence?

I understand violence to mean disunity, lack of cooperation, no peace, there is no harmony.

What do you understand when you hear "conflict"?

Conflict is said to be a disagreement between 2 or more people on an issue.

Do you think conflicts are healthy?

No

Can conflicts be solved or resolved?

Yes.

How are conflicts resolved?

Through dialogue or conference if it is a public conflict. You can call up people to amend the issue, you can also call [people] to put things in order, when talking you are not allowed to be partial.

Can you give a practical example of how this can be done?

For example, if there is a conflict now you can call the people in authority if it is in the public and then you question them why so and so is going on and when they tell you, you can make a suggestion. You can make everybody feel equal, that is, equality before the law. Everybody should be equal because there is no one above the law and everybody should express their feelings and everybody should be allowed to bring a suggestion. When they bring the suggestion we shouldn't be biased that if such a suggestion is not acceptable, it doesn't have to be implemented. It is important to make people feel comfortable.

Were you taught in school these ways of resolving conflicts?

Yes and my father is a politician so he educated me on some things in government.

Do you always agree with persons in authority?

Partially. Some suggestions they make do not really favour the students and some often favour everybody.

Are you referring to the school authority here?

Yes.

How do you (and other students) react when rules are made that you feel are not in your favour?

We have the press club and I am a member of the press. We at the press club are here to see things in detail and make our reports in the assembly but sometimes we don't feel we are taken seriously by the school authority. For example, we the Art students feel we are being deprived of our rights because when we say things some members of the school authority, not actually the Principal but the Vice Principal Academics in particular takes Art class to be a class that is not serious and he says many negative things about the Art students, he says that we are unserious. In a way we are deprived of our rights. They see the Science class as more serious, they are more educated and they are more needed in the society. We notice that whenever we are in a meeting or whenever anything is happening, for instance, when we were having a clash in our timetable we reported to the Vice Principal Academics and he told us that the Art class is even a vocational class so we shouldn't disturb him. Ma, we cannot even imagine that in the entire school there are only 2 Civics Education and Government teachers. This results in a lot of clashes in the school timetable, we could be having Civics Education here and SS2 are having Government at the same time and it is the same teachers covering the classes. From SS1 to SS3 Science, Commercial and Art class offer Civics Education and we have only 2 Civics Education teachers in this school.

A suggestions box is provided and though we wrote in it we have not had any reply and the Vice Principal earlier told us that Art students are not serious, we're always playing, we're always lazy, but they don't give us time to prove them wrong. There is this thing when you shout at the students you wait for the person to reply but we are not given that opportunity.

If you were asked today by the school authority to proffer a solution to this problem, what would you suggest?

First and foremost, I think the notion that Art students are lazy, unserious and not very relevant in the society should be disregarded totally. It should also be recognised that though some of us had the opportunity to be in Science classes we chose to be in the Art class because that is what we have a passion for. Finally, we should be allowed to educate the school in seminars or during the general assembly on the relevance of Art courses in the society.