

Education for Peace & Development: Education Against Violence In Nigeria

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Abstract:-This paper examined education for peace and development and explored the issues of education against violence. Education for peace aims at preventing conflict in advance and educating individuals and the society for peaceful existence on the basis of non-violence, tolerance, equality, respect for others and social justice. When people are educated on the importance of resolving conflicts in a peaceful way without resorting to violence with its devastating effects on the social, economic, education and politics, then there will be rapid development in the country. The differences among the multicultural and ethnic groups in Nigeria often erupt into bloody and violent conflicts that have drastic consequences on schools, communities and whole cities. This paper explored various models and frameworks for education against violence. The importance of video as a powerful tool for training people in peace education and non-violent conflict resolution skills was stressed. One of the recommendations is that peace education models/ programmes such as conflict resolution education, ethnic and cultural differences ecology, the environment and health, economic and social justice, , human right, peace pedagogy be engrafted into the curriculum of education in Nigerian schools. It also recommends that violence should be addressed from different angles in classes on all the school subjects.

Keywords: *Education, Peace, Development, Violence, Ethic groups and Conflict*

I. INTRODUCTION

Harris & Synott (2002) defined peace education as the process of acquiring values, the knowledge and developing the attitudes, skills and behaviour to live in harmony with oneself, with others and with the natural environment. Peace education teaches people to have the desire for peace, take/choose non-violent alternatives for managing conflicts and skills for crucial analysis of structural arrangements that procedure and legitimizes injustice and inequality. According to Ezema & Ezema (2012), peace is essential in attaining lasting development and it is vital to the achievement of the Millenium Development Goals. According to them, whatever heights are achieved in making life better for the poor and the disadvantaged can quickly crumble and lose meaning when there is violence. Presently, in Nigeria, poverty, unemployment, high rate of school drop-outs, bomb attacks from terrorist groups, lack of social infrastructure, poor medical facilities in hospitals, cases of abductions from kidnappers, cases of assassination and rigging during election, violent conflicts emanating from various groups have led to high level of insecurity that has made it difficult for any meaningful development to thrive in the country. Thus, education for peace implies an active concept of peace through values, life skills and knowledge in a spirit of equality, respect, empathy, understanding and mutual appreciation among individuals, groups and nations. Through a humanizing process of teaching and learning, peace educators facilitate human development. They strive to counteract the dehumanization effect of poverty, prejudice, discrimination, rape, violence, and war.

On the other hand, development has to do with ways of reducing poverty, promoting prosperity and protecting the planet. They are based on the conviction that lasting international peace and security are possible only if the economic prosperity and the well-being of people everywhere are assured. One of these development efforts is sustainable development which calls for a decent standard of living for everyone without compromising the needs of future generation, (www.un.org/en/development). In human communities, there will always be conflicts but education should aim at stopping violence. The challenge is to learn to resolve conflicts nonviolently, to share limited resources equitably and to live within the limits of sustainability. Peace education aims to prevent conflict in advance or rather to educate individuals and the society for a peaceful existence on the basis of nonviolence, tolerance, equality, respect for differences and social justice. It addresses the issues of conflict and conflict resolution by teaching students how to take creative approaches to the conflict and how to find different possibilities for the conflict resolution. Thus students gain knowledge and skills that encourage personal growth and development, contribute to self-esteem and respect for others and develop competence for a nonviolent approach to future conflict situations.

II. EDUCATION FOR PEACE

Learning is not an end in itself but rather a means of eliminating violations of human rights and building a culture of peace based on democracy, development, tolerance and mutual respect. Education International (2001) defines education as being a key tool to combating poverty, in promoting peace, social justice, human rights, democracy, cultural diversity and environmental awareness. Thus, education for peace implies an active concept of peace through values, life skills and knowledge in a spirit of equality, respect, empathy, understanding and mutual appreciation among individuals, groups and nations, (<http://www.ie.org/en.websection/content/dev.5411>). This means that education for peace must be concerned with content of education and training, educational resource materials, school and university life, training and re-training of teachers and organizing training for young people and adults. A culture of peace must first take place in the classroom at an early age. It must be reflected in the curricula at secondary and tertiary levels. Education for peace must be a dynamic, long term process and a life time experience. The aims of education for peace are to develop caring and non aggressive individuals who relate peacefully with others in their own lives, who promote the welfare of others and who take action to prevent violence in their society and in the world. Education plays a key role in teaching about conflicts, solidarity and global citizenship. When people are educated on the importance of resolving conflicts in a peaceful way without resorting to war with its devastating effects on the social, economic, educational and technological and political aspects of the society, then there will be rapid development in the nation. At the state level, the defense of democratic values and good government through the promotion of an educational policy whose emphasis is on the values of peace, solidarity and social justice is vital. Formal education should promote curricula that encourage a greater understanding of the roots of conflict, in this way offering students the keys to understanding the current world. In order to do this, it is essential to improve the training of teaching staff and the content of curriculum, courses, manuals and pedagogical materials, including new technologies in education.

Education must promote the formation of a wide alliance of actors, which could collectively tackle problems relating to economic exclusion, political domination, sexism, racism and other forms of discrimination, as well as violence that is based on a system that favours market interests over the needs of society and the environment. This alliance should promote common values relating to social justice, peace, fraternity, equality of opportunity and respect for nature, and become an instrument of liberation and emancipation of people. (www.ceipaz.org/images/cotenido/DEA,english.pdf)

Agenda 21 signed by 178 countries in Rio states that education should therefore be recognized as a process by which human beings and societies can reach their fullest potential. It should also be noted that education is critical for promoting sustainable development and improving the capacity of people to address the environment and development issues. This calls for giving people knowledge and skills in terms of lifelong learning to help them find solutions on their environment, economic and social issues. Thus Nnabuo & Asodike states that education can help ensure a safer, healthier, more prosperous and environmentally sound world while simultaneously contributing to social economic and cultural progress, tolerance and international co-operation. According to them it also raises income level and improves standard of living. Maclean (2008) notes that although there are many keys to development such as improved infrastructure such as dams, roads, telecommunication facilities, ports and the like, education is regarded as being the master key to economic and social development. He maintains that high quality and relevant education and schooling have been shown to open doors to poverty alleviation, sustainable development, equity, justice and mainstreaming of the marginalized and vulnerable groups in the society. This implies that education for peace and development must be one embedded with a curriculum that strives to ensure that there is a peaceful co-existence among the populace who realize that there be no meaningful development without peace. Thus the government has the responsibility of inculcating a culture of peace in the minds of her people by providing a peaceful environment where the needs of the people are met through the provision of social infrastructure such as good roads, employment for the jobless, low cost houses, food for the poor, security of lives and properties, free education etc.

III. THE STATE OF NIGERIA AS IT RELATES TO EDUCATION, PEACE AND DEVELOPMENT

Harande in Odunola & Kolade (2012) observes that the structural and infrastructural problems, official corruption, unstable political and economic policies, growing insecurity, and unstable power supply are the major factors negating the course of development in third world countries. Lawal & Oluwatoyin (2011) also note that Nigeria has not been able to engender meaningful development in spite of her huge resources endowment.... Poverty, unemployment and starvation still pervade the nook and cranny of the country. Similarly, Odunola & Kolade (2012) note that most African countries, Nigeria inclusive are still on the part of

the struggle to attain the desired level of development. Unfortunately, Anasi (2010) observes that in Nigeria bad governance is more common than good resulting in disjointed development. Similarly, Elaigwu (2013) observes that militant and religious protests have transformed themselves from the level of criminality to insurgency/terrorism. The activities of Niger-Delta militants especially the Movement for the Emancipation of Niger-Delta (MEND); the kidnapers of South-South Nigeria; and the activities of Boko haram are examples of these. Not only did Nigeria witness an escalation in the technology of violence from guns to bombs but has began to experience the activities of suicide bombers. Ironically these insurgents are sophisticated in style and have often beaten security agents to get at their targets. Ogunyemi & Raheem (2013) also observe that Nigeria's economy is in shambles, characterised by low investment, hyperinflation, mass unemployment and heavy debt commitments to countries in Europe and America. Social infrastructure remains largely under-developed as evident in poor road networks, inadequate health facilities and underfunding of education. Moreover, the nation is plagued with political instability, high infant mortality, poor school learning environment, insecurity, total breakdown of law and order, violent religious and ethnic crisis, total violation human rights etc. It must be noted that all these are as a result of bad governance. The World Bank in Anasi(2010:2) identifies the main characteristics of bad governance to include:

- failure to properly distinguish between what is public and what is private leading to private appropriation of otherwise public resources.
- inability to establish a predictable framework of law and government behaviour in a manner conducive to development and arbitrariness in the application of laws and rules.
- excessive rules and regulations, licensing requirement and so forth which impede the functioning of markets and encourage rent seeking.
- priorities that are inconsistent with development, thereby resulting in misallocation of national resources, and
- exceedingly narrow base for, or non-transparent, decision making.

The aforementioned sums up the critical situation of activities of government in Nigeria and these negate the attainment of education for peace and development. In Nigeria, one also observes that there is arbitrary misappropriation of funds by government officials. There are several cases of former presidents and state governors looting public funds. The state of insecurity in the country shows that there is a total breakdown of law and order. Imagine a country where 250 school girls were abducted from their school by a terrorist group for more than three months now and nothing has been done to hasten their release. This shows that nobody is safe in Nigeria. This is largely because Nigerian police force and the army force are inadequately skilled, irregularly trained, underfunded and lacking in modern accoutrements for the maintenance of law and order. Thus they find themselves grossly lacking the capacity for the maintenance of law and order. Unfortunately, they are not equipped with skills to match insurgency. Legislative laws deter rather than attract investors. Ethnic and multi-ethnic conflicts abound and most of these are usually incited by politicians and members of the legislative council to satisfy their selfish interests. Moreover, government policies do not foster an environment where education, peace and development can thrive. The increase in the rate of abductions, mass murders and destruction carried out by armed Islamic group, Boko haram in Nigerian has destabilized the country educationally and developmentally creating a general sense of insecurity in the country. According to Gurana (2010) security is the backbone of any society. It is tied to its social, political, economic and cultural growth. Negligence of this vital ingredient of development has led to all manners of social ills, including violent crimes such as armed robbery, ritual killings, child trafficking etc. Thus, Nigerians live in fear of uncertainty of death from bomb explosions and gunshots from terrorists and armed robbers and many a time from kidnapers. Teachers and students live in perpetual fear. School facilities and buildings worth billions of naira have been lost through such attacks with resultant effect on educational development. There has been an increase in the number of students that drop out of schools.

IV. EDUCATION FOR PEACE AND DEVELOPMENT

Gboyega in Lawal & Oluwatoyin (2011) defined development as an idea that embodies all attempts to improve conditions of human existence in all its ramifications. It implies improvement in material well-being of all citizens, not the most powerful and rich alone, in a sustainable way such that today's consumption does not imperil the future, it also demands that poverty and inequality of access to the good things of life be removed or drastically reduced. It seeks to improve personal physical security and livelihoods and expansion of life chances. NEEDS (2004) also defined development as a conscious process of change intended to improve the overall enjoyment of human rights. . . When it contributes to a reduction in conflict, development can build peace and promote social integration. Consequently, sustainable development must be founded on principles of social

justice and inclusiveness if it is to promote rather than hinder social cohesion. There can never be any meaningful development in any nation where peace is illusive. According to Anikpo (2007) the instability engendered by the frequent ethnic violence has direct bearing on the prospects of development in the country. Not only does it create an un-enabling environment for productive activity, it destroys what has already been achieved. He posits that education for peace is primarily concerned with creating and maintaining a just order in the society and the resolution of conflict by non-violent means. Gamut (2006:172) opines that:

a culture of peace is built from values, attitudes, behaviours and ways of life based on non-violence, respect for life, liberty, justice, solidarity tolerance, human rights, equality between men and women, appreciation of cultural diversity and respect for others. A culture of peace grows not from the barrel of a gun but from participation, dialogue and co-operation. It rejects violence in all its forms, including war and the culture of war. Thus for development to take place in a pluralistic ethnic and multi-religious society such as Nigeria, peace must reign in all its ramifications.

V. EDUCATION AGAINST VIOLENCE

Nigeria is made up of many ethnic groups with different cultural, social and religious background. According to Mallum (2002), in a typical Nigerian classroom or school, one finds different children with different characters manifesting in episodes of destructive competitions, power struggle, egocentrism, pride and arrogance. The differences among the cultural and ethnic groups often erupt into ugly and even violent conflicts that have drastic effects on schools, communities and whole cities. For example, the Niger-Delta region has been conflict-ridden causing massive damage to human life, property and the ecosystem in the area. A feeling of neglect by the communities due to government high investments in the oil and gas industry, have severally escalated into violent conflicts. If development is understood to be the pursuit of the enjoyment of human rights, then there will be no need for violence. The process of peace education is an appropriate strategy for forestalling violence and for constructively managing and resolving conflicts in a democracy, (Mallum, 2002). A country's development plan is informed by the stage and state of the economy, as well as the development aspirations of the people. In Nigeria, the need to mainstream peace-building in development has arisen owing to the realisation that conflict disorders in the country continue to jeopardize the effort to combat poverty. It is globally acknowledged that underdevelopment, poverty and violence reinforce each other, (NEEDS, 2004). Violence is pervasive and few escape is its impact. Adults lacking understanding or skills for handling conflicts peacefully often resort to violence over economic, religious, political and ecological differences. And children modeling the behaviour they learn from adults may in turn behave violently toward each other. Many educators and civic leaders recognize that teaching children and adults effective non-violent ways to resolve conflicts can put a brake on this spiraling cycle of violence, (Eliagwu, 2004). According to the United Nations (2006) study on violence against children in Nigeria, physical and psychological violence against children occur both in schools and within families—not to mention violence that affect children living on the streets or exploited by adults. They highlighted that for many children; educational settings expose them to violence and may teach them violence. The types of violence range from assault and harassment on the way to and from school to bullying, sexual harassment and mental and physical abuse in educational facilities, (www.equalityhumanrights.com/site/default/files.pdf). In Nigeria, the threat of ethnic violence often discourage parents from sending their children to school. This is particularly true for conflict situations and areas where the journey to education facilities is long and there is a risk of assault or abductions on the way to school. According to Adetola (2006) violent conflict is responsible for perpetuating underdevelopment in the country-Nigeria and the continent at large. This shows the importance of creating awareness for the use of nonviolence in conflict resolution among Nigerians.

Specifically, education for sustainable development calls for public understanding of the principles behind sustainability, and that the social process needs to be mainstreamed into all sectors including business, agriculture, tourism, natural resource management, local government and mass media, adding value to programme development and implementation. Hence, Eliagwu (2013) states that unless there is relative peace and stability, development will be elusive. Thus, security and relatively peaceful environment are imperatives for national development. According to Bukoye, Adeoye, Usman and Oyinloye in Usman (2013:97), since the onset of Nigeria independence, there were more than five scores of reported cases of violent crimes all over the university campuses, various communities all over the states; ranging from clashes among cults members, political clashes, land disputes, cultural violence, religious violence, tribal problems, Boko Haram syndrome among others. At present, the country is in the state of insecurity and people are living in fear. Majority of the youths are the ones involved and they perpetuate their acts using dangerous weapons terrorizing people, in rural and urban areas of the country. Increase in the use of dangerous weapons in schools and in the Nigerian society by youths has resulted in the death of innocent citizens have generated fear and insecurity for

all and sundry. According to Victor in Usman (2013), the recent unprovoked and unwarranted attacks on security personnel, helpless and innocent Nigerians especially of Christian extraction at places of worships in core northern and north-central Nigeria (Middle Belt) which claimed hundreds of lives, maimed others and destroyed properties valued at billions of naira has attracted condemnation locally and internationally. Nigeria has recorded very bizarre experiences in the domain of violence committed by young people. These acts of violence embrace murder, religious uprisings, party clashes, cult clashes, shooting, stabbing, kidnapping for ransom, armed robbery, including armed bank robbery, theft, burglary, rape, rioting especially against government policies, vandalism, ethnic militancy and so on. According to Muhammed (2005) ethnic militancy has been particularly associated with the violent activities of youth in the past years. The menace of youth violence can also be arrested through the creation of an enabling environment for job, educational, healthcare delivery in the rural areas. This is necessary in order to reduce the rapid rate of rural-urban drift, especially among the youths.

Peace Education Models / Programmes for Education against Violence

Education International (2011) reiterates that the teaching of equality must be incorporated into the school curriculum... it also provides a reminder that teachers both male and female must be trained in order to carry out their duties in line with the principles of equality and the prevention of violence especially against women and girls. In Nigeria, although peace education is formally included in the social studies curriculum, the goals of peace education (to promote peace attitudes among students and facilitate critical thinking and skill building) are not necessarily achieved in Nigerian schools because many teachers only use the lecture style format. Finally, peace education looks to human rights as a foundation to guide its work in creating that peaceful world. According to Kester (2008) peace education programme can be created through a dialogue process as follows:

- reviewing historical peace education programmes. For example the integral model of peace education, the learning to abolish war model, the University for Peace M.A in peace education framework, the flower petal model;
- consult professional educators;
- create a draft proposal for a peace education programme
- send a larger pool of teachers/professionals for input
- adapt the proposal and create the programme
- organize instructional materials and disseminate to educators

The integral model is based on a person-centered conceptual framework that integrates the United Nations principles for a culture of peace. According to this framework peace is a state of integrity, security, balance and harmony expressed in three contexts: with the self, others and nature. The learning to abolish war model emphasizes four spheres: root causes of conflict, laws, conflict management and global disarmament. The conceptual framework perceives violence to be the core problematic to a culture of peace and as such, is education for the abolition of war. According to Kester (2008:11): the flower model as a framework for peace education model has six categories of culture of peace used to organize learning topics and materials which are dismantling a culture of war, environmental peace, education for justice and compassion, human rights education, intercultural solidarity and inner peace. Dismantling a culture of war is concerned with mitigating all support for the war system, including competitive games, gender oppression, defense spending, and security systems. Environmental peace education includes utilitarian concepts of natural resources and global stewardship, simple living and the environmental degradation that accompanies development and violent conflicts. Education for justice and compassion looks at global markets, capitalism, poverty and gross inequities. Education for human rights ensures that all students are aware of their civil, economic, political, cultural and religious rights, among others and assesses the nature of violations of these inalienable rights. Intercultural solidarity is concerned with interactions between groups and cultural norms and national and international institutions that perpetuate oppression. Education for inner peace allows students to evaluate their own physical, emotional, and spiritual states as well as the interplay between micro and macro conflicts. The six themes are interrelated and studied together as a holistic vision of peace.

According to Kester the curriculum should address the concepts of peace and dismantling a culture of war, violence-inherent or a socialized process human rights and gender, peaceful approaches to decision making and conflict management. Peace education covers many areas and has many resource materials such as conflict management, ecology, the environment and health, economic and social justice, ethnic and cultural differences, human right, peace pedagogy and visual media. Consequently, UNESCO (2005) proffers the following framework/ models for education against violence and resource materials for the curriculum should be provided based on them.

Conflict Resolution Education (CRE) is grounded in several premises: first conflict is natural, 2nd not have choice in how we handle, 3rd peaceful options can be learned through co-operation and skill building and fourth conflict resolution education encourages new ways of thinking, better communication, appreciation of different points of view and creative solution building. It also teaches violence prevention and non-violent conflict resolution. Ethnic and Cultural Differences: the purpose of this area of peace is to enable people of different backgrounds and traditions to interact with each other in positive and constructive ways. Attention is given to attitudes, perspectives, knowledge necessary to achieve these goals.

Ecology, the Environment and Health: an important goal for education in this area is to learn about threats to the global environment, the deterioration of local environments and inter-relationship between the two. Investigating the links between poverty and illness and poverty and environmental degradation as well as looking at effects of preparation and war itself on environmental and health practices are negative aspects of the curriculum. Education for sustainable ecological development and human health would comprise a positive peace approach. Economic and Social Justice: Through this framework, economic and social justice means exploring alternative possibilities for using economic and human resources to meet the basic needs of people as well as fostering their full rich human development. Human Right: It emphasizes international standards grounded in documents such as the Universal Declaration of Human Rights. Human right education gives attention to the fundamental concept of human dignity and the challenges of interpreting that concept within various cultural traditions and legal systems. Peace Pedagogy: This aspect comprises an approach to teaching and learning that is learner centered, interactive and experimental. The broad sweep of its content addresses both negative peace which means overcoming obstacles to peace and positive peace which entails working to construct a culture.

VI. TOOLS FOR TEACHING EDUCATION AGAINST VIOLENCE

According to UNESCO (2005) Video can be a powerful tool for peace education and non violent conflict resolution skills training: Video can create a virtual classroom for educators. Many teachers who want to bring conflict resolution skills to their students often have no training in this area. Video can illustrate to teachers how effective conflict resolution education techniques are practiced in schools and classrooms much like their own.

Videos can provide visual examples of activities, curriculum and programmes. Watching other educators in action will help teachers-in-training to adapt or develop activities for their classrooms or visualize a curriculum to integrate with their programme. Videos can share cross-cultural ideas. Teachers can visit other classrooms from different countries and culture to see how peace education affects their people, in particular, the children.

In classrooms videos can enrich students learning experience. Seeing other children participate in peace education activities can motivate students to model similar behaviour. It can also show them cultures with the advances in modern technology of delivering video information to viewers: through streaming-web-casts, on CDROMS, and on DVDs.

VII. CONCLUSION

This paper has shown the importance of peace in any nation. There will be no meaningful human and economic development when peace is illusive. Over the years, Nigeria has been ridden by frequent ethnic and cultural violence, religious and political crisis, gross acts of violence, kidnapping, murder, unemployment, misappropriation of public funds by government officials etc. The instability engendered by these factors has brought about drastic setback on the socio-political, economic and educational development of the country. Most recently, the problem has been escalated by cases of bombings, gross violation of human rights and abductions by a group of insurgents. Hence, there is a crying need for education against violence among the Nigerian populace.

VIII. RECOMMENDATIONS

1. Peace education models/programmes on conflict resolution education, ethnic and cultural difference, ecology and social justice, human right and peace pedagogy should be incorporated into the school curriculum to discourage violence among students.
2. Violence should be addressed from different angles in classes on all the school subjects.
4. Teachers and staff should have mandatory training on different forms of societal violence and ways of combating such violence.
5. Schools should organize voluntary programmes with parents, the police force, the army, the youth, communities and various organizations to sensitize them on the need for non-violent conflict resolution through the use of video, films, television, print media etc.

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