Socio-Ethical Investigation of the Root Causes of Insecurity in Nigeria and the Prominence of Peace Education for Youths in Nigeria

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Abstract

This paper socio-ethicallyinvestigatethe root causes of insecurity inNigeria andthe prominence of peace education for youths in Nigerian.Security challenges are at the front burner of many African nations today. For Nigeria, the end of the tunnel is not yet in view. These challenges have been predominantly discussed in various forms from the perspectives of politics, resource control, ethnicity and religion but there is little attention to the moral questions inherent in them. This is the gap this paper tries to fill. It highlights that injustice and corruption form dissatisfaction. When the latest (dissatisfaction) matures it produces violence and insecurity. This results in apportioning moral responsibility to both the leaders (both political and religious) and the entire members of the society. It has been widely acclaimed that there can be no meaningful development in the midst of violent conflicts which characterize most societies in contemporary times, and the involvement of youths in violence, little has been done in applying theories into practice in the course to reduce harmful societal conflicts especially in utilizing peace education to achieve desired aims. This paper also examines the need for peace education and youth re-orientation for sustainable development in the Niger Delta. It outlines strategies to enhance the teaching of peace education and also x-rays the role of the youth in national development while making policy recommendations at achieving sustainable development especially in the region through youth participation. The researcher asserts the necessity for both in-school and out-of-schools approach for the teaching of peace education to be effective.

Keywords: Development, Peace-education, Violence.

Introduction

Security challenge is a global phenomenon which keeps nations on their heels, especially since after the incidence of September 11, 2001. In recent times Nigeria has been enmeshed in deep and scary security challenges that is putting question mark on its image as a democratic and united nation. The current-state of violence is responsible for the nations gradual drifting towards a state of anarchy. State and Federal Governments are currently

overstretched in the funding of their security establishments (Mark,2012:5). Nigerian security challenges are underlined by food scarcity, cyber-crimes, armed robbery, building and technological disasters occasioned by the use of substandard materials, kidnapping, Boko Haram harassment, Fulani Herdsmen and other Terrorist activities.

This paper seeks to demonstrate that this long list of security challenges are the precipitates of social injustice. "A just social order facilitates social peace while unjust social order tends towards violent conflict" (Ekanola,2005:45). The study is very significant as it is coming up when crises and its attendant insecurity are leaking like water from the basket in many nations, Nigeria inclusive. Violent conflicts have inflicted immeasurable damages on man and his environment, yet there is no end to conflicts. Efforts to reduce the incidences of violent conflicts all around the Nigerian States have included researches into the roles that young people play; and strategies to curb youth involvement in violence. In most cases, "youths have been identified as potential agents of societal transformation and development" (Aluigba, 2010). "The youths have also been spotted as instruments of violence, creating an atmosphere not conducive for the sustenance of developmental initiatives. While social, cultural, and economic forces all contribute to young people being conscripted as agents of violence, these are reinforced by normative expectations in Nigerian society and traditions that youths are -in some manner - inherently volatile, and even dangerous" (Faleti, 2004). As Friedenberg (1964) aptly observed in reference to one particular context:

> The 'teenager' seems to have replaced the Communist as the appropriate target for public controversy and foreboding. Because of the vulnerability of youths to violence, developments in other sectors including the emergence of peace education, speak to the central role of youths to the global project of achieving peace. In the present world, an ideal global citizen is only the one who understands the importance of peace to his well-being and that of his neighbour. He acknowledges and respects the human rights of other people; and is prepared to work cooperatively to end poverty, to improve the health and well-being of the world's populations. He also aims to reclaim and protect the environment, and to effect peaceful co-existence among individuals, peoples and societies. Thus it is the responsibility of the society to raise the awareness of the individual towards the sole goal of peace for sustainable development.

The necessity for peace education was emphasized by a foremost Indian nationalist, Mahatma Gandhi when he once stated that if real peace is to be achieved, then we shall

have to begin with the children. "Achieving lasting peace for sustainable development depends on educating future generations into the competencies, perspectives, attitudes, values, and behavioural patterns that will enable them to build and maintain peace" (Faleti, 2004).Since this paper also intends to examine the importance of peace education for youths in order to achieve sustainable development, it is imperative to make peace education effective for sustainable development.

Socio-Ethics, security and the root causes of insecurity inNigeria

There is usually, a link between justice and peace and, injustice and violence and insecurity.

On the basis of the above understanding, it can be argued that justice is a prerequisite for peace and by extension security. In the reverse, injustice breeds violence and insecurity. Security is assured freedoms. It could be freedom of want or poverty (food security), freedom from danger and destruction (personal and corporate security) and freedom of fear of being toppled and destabilized (National security). Conversely, "insecurity presupposes lack, anxiety, fear, uncertainty, instability and lack of protection. In one sentence, ethics is the science of behaviour in which words, intentions and conducts are judged to be good or bad; right or wrong. Justice is an ethical issue, because to be just is to behave rightly and to be unjust is wrong behaviour. Injustice is an integrity gap in human interaction which can lead to corruption, bitterness, anger and violence" (Barclay, 1971:13).

That justice enhances peace while injustice breeds violence and insecurity is corroborated by several historical facts in Nigeria. "In the 1966 pogrom in the Northern Nigeria wherein the right to life and freedom of the Igbo living in the North was infringed upon, there was an outburst of anger and hatred which of course degenerated to civil war. it *was* on record that the Nigerian Civil War *was* a product of injustice against the Igbo ethnic group by the Nigerian state" (Ola Balogun, 1973). The series of violence, militancy and destruction which lasted for several decades in the Niger Delta of Nigeria is attributed to injustice inherent in the mode of exploitation and distribution of the natural oil resources from the Niger Delta Area. The failure of the Nigerian state to recognize and honour the legal rights of the Niger Delta people underlies the emergence of militant groups who used all levels of violence to demand for their legal right. This was buttressed by Abogunrin when he noted that:

> The rise of initial groups is a form of political and economic protests against the political and economic domination certain Groups who believe that it is their birth right to rule others forever. It is also a protest by those

> whose land had been taken over or destroyed. As result of oil spillage arid they are neither adequately compensated nor did they derive any benefit from the oil money. Also while the oil money is being used to develop non-oil-producing areas, the Niger Delta Area remained undeveloped (Abogunrin,2001: I6-17).

"Among the above mentioned groups in Niger Delta Area is, Movement for the survival of Ogoni People (MOSOP). These groups had a broad ethnic base and they organized violent protests, vandalisation of oil pipelines and wells, hostage takings and sabotage as reactions against the obvious unfair treatment meted to them by the Federal Government and the Multinational oil companies. A situation that is epitomised in living by the riverside and washing hands with spittle" (Ogbogbo, 2005).

The law is supposed to be no respecter of persons. Nigerian judiciary is expected to be the last hope of the common man. But because Nigeria's court rooms lack integrity, people prefer to resolve their disputes through various unorthodox means. ln the court rooms cases are nolonger determined by what the law says but by how rich and influential the defendants are. The government official who embezzled billions of Naira that belongs to poor pensioners can be discharged on a bail of #750,000, which the defendant could easily bring out and pay on the floor of the courtroom. Because the judiciary can be bought over with money the culture of impunity and corruption have overturned justice delivery in Nigeria. Injustice is manifested in delayed and windy litigation process. In Nigerian prisons, many inmates are only awaiting trials yet they have spent many numbers of years just because there is no one to speak for them. By the time they eventually get released, they would have imbibed more heinous behaviour that will make them become more dangerous to the society.

Social justice is based on the concept of human rights and equality. It involves expressing human rights in the daily lives of the people at every level of society, regardless of their social background and status. Everyone is required to have access to the wealth and benefits of the society. Unfortunately, the reverse is often the case in Nigeria. It was to this fact that the Prime minister of India identified uneven distribution of National wealth as the cause of social tensions in Nigeria. This was corroborated by Pat Utomi when he decried, "the level of social injustice currently prevailing in Nigeria is reaching alarming heights and we are beginning to feel the effects in the level of discontent among the citizenry as demonstrated by various uprising against the state, such as Boko Haram incidence, the Niger Delta militancy, OPC, Bakassi vigilantes and what have you" (Utomi,2009).The Nigerian Police force which should be the custodian of the Nation's

security has recently been manipulated into being instruments of injustice and insecurity. *A* typical example is:

> The ratio and relationship between the Police and the Nigerian populace. With a population of about 167 million and the police force of 380,000, it is a clear observation that the nation is heavily under -policed, especially as the United Nation prescription is a ratio of one policeman per 400 citizens. Is it not surprising that in the midst of this gross under policing, about 100,000 policemen are detailed to guard privileged Nigerians who have connection with those in power, leaving the remaining 280,000 to cater for the security demands of 167 million Nigerians? Therefore, when we read that armed robbers spent three hours robbing banks and homes without resistance we can understand the reason behind it. There is dearth of policemen for the citizens while the 'big men' have more than enough. These are acts of injustice the outcome of which of course is insecurity and violence. In reacting to the situation, citizens have tried to take laws into their hands by taking up arms to fight the robbers while others have resorted to cult groups for protection. Till date it is obvious that Nigerians are still craving for genuine nationhood where welfare actions and equity are the core values of the leadership (Agbiti, 2009).

Any genuine society desires order. Justice is *sine qua non* to order. Consequently, any government that is worth its onion must evolve a system whereby individual freedom, equality, opportunity and fair distribution of resources, position and power are deservedly obtainable. Such arrangements are what amounts to justice. Justice is a product of social responsibility and its end product is social order. Conversely, the consequences of irresponsibility are injustice and non-accountability, and their societal effects include, corruption, underdevelopment, violence, anarchy, chaos and uncertainty all of which snowballs to 'insecurity. The nature of insecurity that falls out from such situation is not just a personal or individual insecurity, but a territorial insecurity which is usually a powerful indicator of state instability. A situation which exposes any nation to internal disintegration and external attacks forces citizens to self-policing as a reaction to existing insecurity.

Social injustice is glaringly obvious to the common man on the street and this has led to loss of faith in Nigeria by a large spectrum of the population. As Jaja, remarked, "in Nigeria, "competence, experience, technical know-how and academic qualifications are all sacrificed on the altar of quota system" (Jaja, 2007:585). It is common knowledge that most

Nigerians live on less than a dollar in a day, yet between 1999 and 2009, 523 billion Naira has been expended on our National Assembly. Furthermore, Nigerian elites do not only fly to United Kingdom for treatment, they now fly their polo horses. Not because they have identifiable sources of income and ventures that offer employment to people and add value to Nigeria's Gross Domestic Product, but just because they have claim to the political power of the nation.

Peace as the absence of violence and not as the absence of war.

Peace is not just the absence of wars; the real definition of peace emerged from the clarification given to violence and war, which could happen even in the absence of wars. According to Dasgupta (1968), "violence is everything which prevents the full realization of innate somatic and mental human potentials; anything which produces a gap between the physical and mental potentials of human beings and their actual conditions." Therefore, from this perspective of violence, such factors as poverty, underdevelopment, oppression, human rights abuse and other social ills afflicting millions of people largely in developing countries can be seen as manifestations of violence; Tjosvold and Sun (2002) opined that,"the inherence of these factors in a society make people vulnerable to violent acts. Peace therefore, can be described as the absence of violence, and not as the absence of war." Contemporary scholars have elaborated on this new definition of peace (Johnson and Johnson, 2006; Clark, 2001, Okolie-Osemene, 2012 and Faleti, 2004) opined that, "it is a political condition that ensures justice and social stability through formal and informal institutions, practices, and norms; several conditions must be met for peace to be reached and maintained" (Kriesberg, 2002; Galtung, 1981).

According to Johnson and Johnson (2006), "peace may be conceptualized as having two separate dimensions. On the firstdimension, war, violence, and strife are at one end, at the other end are settlements, agreements, or common understandings that end or avert hostilities and violence. On this dimension, if war or violence is absent, then peace is assumed to exist. Thus, peace is defined as the absence of war or violence in a mutually beneficial, harmonious relationship among relevant parties i.e., aspects of a person or among individuals, groups, or countries.""Peace must be activated; building and maintaining peace takes active involvement. Generally speaking, these peace values can only be realized at the level of a domestic society or group within a state" (Johnson and Johnson, 2003).

The import of Peace Education

Peace education has become an important and most effective means of peace building, especially for societies where there are inherent diversities. It is concerned with helping

inhabitants of a particular society to develop an awareness of the process and skills that are necessary for achieving understanding, tolerance and goodwill required for peaceful co-existence. Tjosvold and Sun (2002) observed that,"peace education implies a process of examining and discussing our values and attitudes towards diversity, cultural differences, tolerance and human dignity, and directing our efforts towards achieving fundamental changes within societies.""The people develop language and social interaction skills to promote peaceful relations among themselves, neighbours and the natural environment." (Wenden, 2004).

According to Johnson and Johnson's two dimensions of peace, "peace education is teaching the information, attitudes, values, and behavioural competencies needed to resolve conflicts without violence and to build and maintain mutually beneficial, harmonious relationships" (Johnson & Johnson, 2003c, 2005c, 2006). They noted that,"the ultimate goal of peace education is for individuals to be able to maintain peace among aspects of themselves (intrapersonal peace), individuals (interpersonal peace), groups (intergroup peace), and countries, societies, and cultures (international peace)."

Most perpetrators of violence in the society fail to know why violence is not a means to an end; neither do they realize the essence of peace. Peace education should be viewed as encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual agent of peace; as informing the people on the consequences of war and social injustice, the value of peaceful and just social structures and working to uphold or develop such social structures. It also involves encouraging the student to love the world and to imagine a peaceful future; and caring for the student and encouraging the student to care for others. Matsuura (2008) concludes that,"peace education is broadly defined as the educational policy, planning, pedagogy, and practice that develop awareness, skills, and values toward peace."

The need for youth peace education

At the heart of violent acts is the youth who is already rendered vulnerable by the very ugly scenario created by the imbalances, injustices and intolerance in the society. While hungry and unemployed, the youth becomes a ready tool for prosecuting and unleashing terror on the society. In order to tackle the complex and interwoven problems that confront our society there is need to make the preventive measures and solutions to these problems deeply rooted in the minds of the populations. The need for peace education for youths cannot be over-emphasized; thus, they are enumerated below.

(i) Enshrining Tolerance in the midst of Diversities:"Needless to say, the escalation of societal conflicts is rooted in diversity, which may be looked at in terms of economics, culture, politics, ethnicity, nationality, religion and gender among others. It is because of this diversity that there is a tendency for members of one group not to tolerate the views and actions of others" (Johnson and Johnson, 2003). In Nigeria, cultural and religious diversities have been grounds for violence; and youths have been tools to perpetrate violence" (Aluigba, 2010; Faleti, 2004). This leads to a fight for dominance, the result of which is conflict and the consequential breakdown of peace. Hence peace education will teach tolerance and co-operation.

(ii) Raising awareness on Violence and Peace: The high rate of violence and crimes perpetrated by youths which have impeded the growth and transformation of the people and society; and the perceived lack of knowledge of the consequences of these acts have been blamed on lack of peace education.Faleti, (2004) noted that,"certain conditions make people to adopt controversial approaches to conflict; thinking it is a means to an end. Hence, when the minds of the youths have been eroded by unpatriotic and violent acts, the society is subjected to great dangers."

(iii) Patriotic consciousness: In Nigeria today, ethnic discrimination has become a chronic social menace, in fact a canker worm, which has eaten deep into the heart of Nigerians especially the youths. According to Adeoye, Ayinla& Muhammed (2006), "discrimination based on ethnic nationality is common to all ethnic groups in Nigeria; and this has been manipulated and consolidated the younger generation" (Akinyele, 2001). Tribalism emanates from the ethnocentric feeling of dominance, and if nothing is done to change the minds of the youth, danger portends for the country. There is the need to raise national interests above ethnic interests, as this breeds violent conflicts. As rightly opined by Tjosvold& Sun (2002), "peace education helps to prepare young people to become good citizens with skills to promote peace, human dignity and above all, national survival."

(iv) Teaching conflict prevention and resolution strategies:"Peace education helps to foster interdependence, integrative negotiation, cooperation and critical thinking before actions." Johnson and Johnson (2005c) observed that,"a strong sense of positive interdependence is required for peace, so individuals believe they are linked with others; so they cannot succeed unless the others do (and vice versa)." For instance, using constructive controversy in schools teaches students how to engage in constructive political discourse (the formal exchange of reasoned views as to which of several alternative courses of action should be taken to solve a societal problem) in a democracy.

Johnson and Johnson, 2003c; Paris, 2001), identified "negotiation, problem solving techniques important for peace."

(v) Sustainable development: Wenden (2004) contends that,"there can be no long-term economic or social development on a depleted planet; thus, at the core of education for sustainable development is the utmost need to develop widespread understanding of the interdependence and fragility of planetary life, support social systems and the natural resource base upon which human well-being lies. Peace and development are interconnected; infact, research has shown that for meaningful development to be sustainable, there must be an atmosphere of peace" (Thomas, 2004; Chukuezi, 2009). As observed by UNESCO (2009), "a great challenge to Nigeria's emergence from the shackles of socio-economic and political malaise and impairment is the scourge of violence perpetrated by 'helpless' youths."

Ways of Teaching Peace Education

Two major ways of teaching peace education to youths are discussed below. Osemene (2012) noted that,"peace education could be formal or informal;" and Wenden, 2004 argued that,"the need for informal peace education is based on lack of access to formal education in some; especially developing countries."

(i) Formal peace education: This encompasses school-based peace education programmes — carrying out activities in the areas of and improving the school environment; curriculum development (including the production of materials for teachers and children), pre-service teacher education, and in-service teacher education. "Peace education is most effective when the skills of peace and conflict resolution are learned actively and are modelled by the school environment in which they are taught" (Wenden, 2004). This creates a consistency between the messages of the curriculum and the school setting, between the overt and the 'hidden' curriculum. "Manuals are used to guide teachers in using these curricula with primary, secondary and tertiary students. Adult literacy classes with stories and poems on peace themes, sports and physical education have also been identified as vehicles for developing skills and attitudes of peace." (UN, 2007).

(ii) Informal peace education: The targets here are the out-of-school's youths. Hence, youth forums, clubs, trainings, workshops, community campaigns/sensitizations, sport/recreation facilities/activities and stakeholders' participation are ways to propagate the message of peace to youths. Forums that seek to bring youths from diverse ethnic and religious groups help to teach such youths techniques and the need to manage their

differences. T;osvold& Sun (2002) observed that irrespective of religious and ethnic affiliations, sports and recreation programmes stated that,"focusing on building teamwork, cooperation, sportsmanship, and decision-making skills are part of the peace education programme that increase coping skills."

Factors militating against Peace Education

A lot of factors have hindered the effective teaching of peace education and these are analysed below:

(i) Choice of approach in curriculum development: From the very beginnings of the development of systematic peace education, there has been discussion about whether it should be added as a separate program in the schools, or if the principles of peace education should be applied through the regular school subjects. The variety of approaches and attitudes on what peace education actually is, leads to the introduction of a series of titles, such as multicultural training, education for democracy and human rights, and education for development.

(ii) Inadequate resources: The introduction of peace education in the school curriculum presents a challenge of material resources. Lack of resources like relevant textbooks, teaching manuals, facilities required for recreational activities etc to be used in the teaching and learning of this subject in schools and out-of- schools, hinder peace education efficacy. Kester (2008) noted that a country's resources may affect education on peace.

(iii) Inadequate manpower: Unskilled and inadequate teachers and other specialist personnel like curriculum consultants and the civil society may affect the teaching of peace education. Wenden (2004) opined that,"many if not most teachers and those who act as advocates for peace have never had access to a curriculum consultant or required knowledge for this task." Johnson. & Johnson (2003c) opined that,"most teachers especially in poor countries have limited access to training facilities and special skills for teaching peace education; and this has impeded the teaching of peace education."

(iv) Non-utilization of new technologies: Youths spend more of their time on the internet as a result of the revolution in ICT; Livingstone et al (2011) noted that,"93% of young people aged between ages 9-16 are online every week in Europe and 60% daily; these trends do not extricate the developing societies, as there is rising exposure to the internet through several means. Unfortunately, the teaching of peace education through this medium that has large followers among youths has not been given the required attention mostly due to lack of access by students and teachers."

(v) **Lack of commitment by** stakeholders: When those expected to play significant roles in enhancing the teaching of peace education to youths are not committed to the aim of the exercise, the achievement of the aim becomes a mirage. For instance, when the government does not play its roles of implementation and support, the process is frustrated. Kester (2008) identified how the vested interests of government can affect the aims of peace education. More so, youths' negative attitude towards peace education can arise from inherent challenges confronting them; Aluigba (2010) noted that,"the Nigerian youth is confronted with many social 'encumbrances' which compel him to develop apathy to positive initiatives."

Strategies for enhancing the teaching of peace education

Enhancing the teaching of peace education requires the following by schools, the family, religious, and traditional and youth leaders, civil society, as well as governments: (I) Using topics that raise issues related to peace and cultural understanding in our classrooms. This helps teachers to accord students the basic information to help them develop positive attitudes and values related to peaceful living. For instance, ethnic and religious tolerance lessons will help young people appreciate others; and also remove emphasis on discriminations. There should be emphasis on visual arts especially for younger people in and out of schools.

(ii) The teaching of different languages can play a special role. Language has enormous real and symbolic significance, especially for minority groups.

"Linguistic differences, and issues around what language should be used in schools in multi-lingual societies, are often sources of conflict" (UNESCO, 2009). Through learning another language, young people have the opportunity to build understanding of those who may not be from their own linguistic group. **(**Hi**)** Engaging in activities that encourage cooperation; Johnson, Johnson & Smith (2000) noted that,"consensus building and reflective listening gives students skills they need to meet and resolve conflicts." Also, peace education cannot be effective in an atmosphere of violence — schools must be made to serve as peace-centres; teachers must learn to operate on peace.

(iv) New technologies provide children and youth around the world with the opportunity to discuss issues of common concern. Schools could partner with non-governmental organizations (NGO) and other institutions that carry out advocacy projects to enlighten students on using the internet to promote knowledge of peace. According to Osemene (2012), "with the help of new digital media, Nigerians may improve on the following peace education skills, knowledge, and attitudes, including: skills, such as critical thinking,

problem solving, assertiveness, self-control, sensitivity, cooperation, human rights, justice and power, gender issues, and social justice; and honesty, obedience, open-mindedness, gender equity, tolerance, and adaptation to change."

(v) Teachers must be provided with the knowledge, skills, approaches and strategies for teaching peace education. Contemporary children's literature can also be used to raise discussion about issues of peace and conflict, even with very young children.

(vi) Workshops for parents, community leaders, media, and other relevant stakeholders for out-of-school's peace education. The NGOs can facilitate these programmes to encourage relevant leaders to promote ideals of peace.

(vii) Out-of-school's peace education can take the forms of the use of banners, car stickers and posters in vital and strategic places like bars, health and trading centres as well as use of bill board publicity. Peace campaigns, international peace day celebrations, contests and exhibitions as well as increase peace components in the traditional cultural programmes.

(viii) Governments commitment to peace education can only enhance the teaching of the ideals of peace -support for teachers' training, sports and recreational activities in and out of school; recognition and support for peace groups, clubs and associations. Also, the need to create the enabling atmosphere for youths to remain committed to learning peace education.

Recommendations

The following recommendations are proposed:

Parents are expected to be the first teachers that any child should have. They are the role models and mentors that nature and divinity offered to children, Therefore, they are to influence children both directly and passively by teaching, talking and demonstrating fairness and justice in the homes. Inculcating the principles of justice and fairness to the younger generation by socialization as a sure avenue of raising humane and socially integrated Nigeria. Beyond the efforts of parents, attention should be paid by our leaders towards early prevention and intervention for delinquency and related problem behaviours. Many Nigerian children are lacking the fundamental elements that are essential for human development. By mere being citizens of a great country like Nigeria, these children are legally entitled to the basic necessities of life. Making room for preventable differences in the provision of these basic necessities such as safe shelter, education, health facilities, food, employment on the basis of biological pedigree, ethnic and/or religious affiliation amounts to social injustice with a twin sister of corruption. The

outcome of this twin is usually dissatisfaction, when the latter matures, it breeds violence and insecurity.

"Religious leaders in Nigeria should give all they have to ensure the actualization of good governance in the nation" (Okunoye2012:405). They should be men of integrity who can qualify to serve as divine oracle and guide both the political leaders and the entire people in godly ways. This paper therefore, posits that Nigerian families, religious institutions, and political institutions should constitute schools of ethical development where members should know and avoid the things that inflame insecurity in the society. Among such are wealth that are not accompanied with work, commerce without morality, display of pleasure without conscience, education without character, science without humanity, and the practice of politics without principles.

3. Building bridges of support among key participants. Peace education relies on families, communities, and social networks to affect positive and lasting change. As a peace educator, you need not work alone.

4. The relevant agencies must ensure the institutionalization of peace education — this should be fashioned in a way it starts early from the home.

5. Youths and youth leaders should be reached through various youth organizations, religious groups, social clubs, market and other group associations — this can be done in conjunction with community and religious leaders, and some relevant government agencies and the civil society groups.

6. Youth-oriented programs should be embarked upon in order to accelerate their potentials.

7. Concerned citizens, educators and activists of all ages around the world are promoting and building peace through education, thus there is need for cooperation.

8. It is important that the enlightenment of people on the relevance of peace education is carried out. It is pertinent for stakeholders to adopt a holistic strategy to ensure that new digital media becomes effective in shaping the mind-sets of youths and adults on issues of peace, especially conflict management, conflict transformation, peace-making, and negotiation skills. The focus should be on primary and secondary schools, as well as out-of-school's youths.

Conclusion

No doubt, it has been proven by this evaluation and analysis that sustainable development in the Niger Delta region can only be achieved by identifying this lacuna between the youth national cohesion. The youths must be made conscious of the need for peace which transcends into their overall wellbeing and that of the society, and this can be achieved through encompassing peace education. The paper has also established the need for all stakeholders' commitment to the teaching of peace education as this is the only way the potentials of the youths can be utilized.

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