

VIABLE EDUCATION FOR SUSTAINABLE DEMOCRACY, PEACE AND UNITY IN NIGERIA

Dr. V. Mogboh
Faculty of Education
Godfrey Okoye University, Enugu

Abstract

Education has been defined by various practitioners. It is a familiar word heard in everyday life because education is considered the most significant activity in any society. It is every interaction that happens in every association, society and culture that occurs for and in between progress and sustainability. Nigeria is a plural society and requires a process of socialization, enculturation, and transmission of worthwhile values of peace and unity to sustain its entity. Peace and unity have become elusive in Nigeria, and education should be a pivot in its critical role in developing a broad outlook on what schools stand for, subjects that are important, how students should learn, what materials and methods should be used, because a critical appraisal of our education system and curriculum is a viable tool that can be used to foster national peace and unity. The importance of education is underscored by the critical roles it has played across the various experiences of human history and its current lead in humankind's effort to develop and nurture a culture of peace. This paper examines the critical need now in Nigeria for such education template to promote national sentiments that should offset regional imbalance, distrust and disunity. Its focus on reconciliation strategy and peace building techniques is paramount for bridging the gap through policies and implementation.

Keywords: Peace building techniques, national integration, ethnic and cultural sustainability, critical interaction, education template, reconciliation strategy, policy, curriculum, national peace and unity.

The survival and advancement of democracy, peace and unity depend greatly on the quality and quantity of education attained by the overwhelming population of a country. The purpose of education differs from one nation to another. This is because "purpose" of education refers to the aspirations and needs of a people in context to the environment and global factors. Being an instrument for national and individual development, education should not be a privilege but a right which should help in positioning an individual to effectively operate in a complex system embedded in a political, cultural and economic context. (UNICEF 2000).

Education

The word education has no simple universally accepted definition. It can be said to be a process of learning which strengthens the capacity of learners to act progressively on their own behalf through the acquisition of relevant knowledge, useful skills and appropriate attitudes which creates for them and others, places of safety, security and healthy interaction. UNICEF (2000).

Viability of Education, can be affirmed when outcomes that encompass knowledge, skills and attitudes are linked to national goals and positive participation in the society. UNICEF(2000) paper on 'defining quality in education' stress that the definition of quality of education must be open to change and evolution based on information, changing context and new understanding of the nature of education challenges. Similarly, new realities involving in international and local dimensions determine appropriate definition for viable education in each developmental stage. The definition of education can then be the aggregate of all the processes by which a child or young adult develop the abilities, attitudes and other forms of behaviour which are of positive value to the society. It emphasizes that they would have enough knowledge that would make them better individuals who would behave well and help society to solve these problems including the recalcitrant problems of democracy, peace and national unity. Two kinds of education are needed extensively; one that teaches us how to make a living and one that teaches us how to live.(NPE, 2014).Sociologists over the years have propounded theories to define education theories which would serve as tools to guide our understanding of education and its connection with other social phenomena. Wother spoon (2015) points out that these sociological theories have arisen to explain everything from while some policies and people succeed and others fail, to problems of education finance and everyday classroom interaction. Education of whatever form and level is important among people. It is the process according to Orobosa (2010) by which an individual acquires the many physical and social capabilities in demand by the society. Further, Dienye (2011) sees education as being synonymous with the existence of human societies. It is the medium through which the society transmits its cultural heritage to its younger generations. In other words, the education of any society usually reflects its whole essence and meaning as it encapsulates its philosophy and way of life.

The national educational goals include: Inculcation of national consciousness, unity, right types of values for survival and training of the mind in the understanding of the world around us through acquisition of appropriate skills and development of mental, physical and social abilities which equips an individual to live in and contribute to the positive development of the society.

These definitions emphasize the fact that any educated person should be able to have enough knowledge that would make him to be a better individual, who would behave well and help society to solve her problems, including the Problems of Peace and National Unity.

Democracy

Democracy is a form of governance that involves the transfer of people's sovereign power via elections to the elected to form a government as well as to legitimise the exercise of control over the people. It supports and encourages moral and accord the people the right to participate in decision making that concerns their collective will and interest. Asua and Udofia (2016) see democracy as a governance that allows the citizens to participate in political decision-making as well as to elect their representatives to govern them for a specified period of time.

Sustainable democracy is an act of protecting and promoting the electoral rights of the people, democratic culture and values in a society. It is the process of development of all aspects of democracy and healthy democratic atmosphere for the interest of present and future generations.

Peace

Like Education, there is no universal definition of Peace but it has been generally defined as the absence of war, fear, conflict, anxiety, suffering and violence. David (2006). There are three types of violence that can help one understand the concept of peace namely: Direct Violence manifested by physical, emotional and psychological actions; Structural Violence in the form of deliberate policies and structures that cause human suffering, harm and death; Cultural Violence that involves cultural norms and practices that creates discrimination, injustices and emotional disturbances. David (2006). On the other hand, Peace has two dimensions, the first is Negative Peace portraying the absence of direct violence, fear, war and conflict at individual, national and international levels and Positive Peace which describes the absence of unjust structures, unequal relationships, justice and inner peace. ViabE Peace must therefore see beyond the narrow concept of absence of war, fear, anxiety, suffering and violence but deals with the fact, emotions and psychology. Ibeanu (2006) defines Peace as a process involving activities that are directly or indirectly linked to reducing conflict, and points out that philosophers see peace as a natural, original God's given state of human existence. Sociologists refer to peace as a condition of social harmony in which there are no social antagonisms. Politically, peace is seen as institutionalisation of political structures in a way that makes justice possible. In other words, to have peace, there must be an atmosphere that is free from uproar and chaos, where there are no restrictions or obstructions to people's daily activities.

Peaceful co-existence leading to national unity cannot take place in any nation where the majority of the population is illiterate. Literacy therefore becomes the first stage in the call for National Unity in the Country. Annexed to the above is the fact that the scope of the existing curriculum of Primary and Junior Secondary School be extended to include course(s) that will instil respect and appreciation for various ethnic groups and religions as well as knowing negative effects of riots, disunity, student's unrest and cultism.

Unity

Unity is the state of being one, singleness or condition of agreement.

Nigeria is a greatly divided country with diverse ethnic groups. This division is accompanied with serious suspicion, distrust, and antagonism among its diverse people. These problems have had grave consequences for the good health, orderly growth, development, stable democratic government, unity and survival of the nation. The different measures and approaches designed and employed by successive Nigerian governments to unite and preserve and generally keep the country afloat cannot be said to have been really effective as the polity is daily faced with increasingly monumental crisis of insecurity, sectarian violence, ethnic strife, political instability and threats of disintegration. A topical argument in research is that national integration in the Nigerian context has been an attempt to force 'unity in diversity'; imposing uniformity in spite of complex cultural diversity. In any nation where there is no peace and unity, there can't be any meaningful development.

Education for National Integration

National integration is mainly the process of bringing the various peoples of different cultural and social background together in a given social context or polity for their collective interests and good. The classic definition of national integration according to Weiner (1967) states that "national integration refers specifically to the problem of creating sense of territorial nationality which overshadows or eliminates subordinate parochial loyalties". Hogan (2006), postulates that "national integration involves the uniting of formerly separate groups into one group with the obliteration of any previous social and cultural group differences as well as the obliteration of separate group identifications". In a nutshell, national integration implies both the capacity of a government to control the territory under its jurisdiction as well as a set of popular attitudes towards the nation generally described as loyalty, allegiance, and intelligence to place national above local and parochial concerns (Abia, 2006).

Integration aligns diverse groups in a political system to develop common institutions for the common good. It is asserted that "integration is built on the fact of diversity, the need for mutual accommodation and the desire of the parties in the system to maintain the integrity of the competing groups" (Eisinger, 1976:57-58 cited in Ojo, 2009:18).

Integration helps to acknowledge and uphold disparaging sentiments of nationalistic violence into the spirit of citizenship by creating templates that can translate into policy and programmes to depict the aspirations of the citizenry. Stated in another way, national integration means efforts to weld together a plural society to enhance development but without necessarily jeopardizing ethnic identity (Ogunjenite, 1987 cited in Ojo, 2009:18).

Thus, national integration is a serious and purposeful endeavour, the failure of which has grave consequences. It is no wonder, therefore, that Emeka Odumegwu-

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Ojukwu sees it also as ‘active nation-building’ which means “forging out a nation out of our diverse ethnic groups.” He also contends that the failure to achieve this in respect of Nigeria is that: “Today, the result is that tribalism and ethnicity has become a potent source of friction, rather than diminish in the face of an emergent, virile and modern nation” (Odumegwu-Ojukwu, 1989:174).

Cultural sustainability is important in its diversity to co-exist and overcome environmental change to guarantee security and safeguard the human rights of minorities.

Challenges to Democracy, Peace and Unity in Nigeria

The challenge of national unity and integration is as old as the birth of Nigeria in 1914 with the amalgamation of the Northern and Southern protectorates (Oluniyi, 2011). This was a historical adventure that brought together over 250 different communities, races and ethnic nationalities that hitherto share no common history, worldview, language and civilisations. Education has without doubt been one of the most significant institutions or agents that have always been used to foster mutual tolerance, respect, understanding and acceptance. A noteworthy recommendation of educational policy commissioned towards national integration was the establishment of national universities and unity secondary schools which was based on the commission’s recognition and conviction that in bringing students of different ethnic groups into contact with each other, tolerance and mutual understanding would be fostered, thus checking to some extent inter-ethnic differences among the educated youths.

Ethnicity, for instance, has continued to undermine the nation’s political development and has also cost the nation its economic development. Resource control issues, on the other hand, have bred various militia groups in Southern Nigeria, while the dreaded Boko Haram in the Northern part of the nation continues to threaten the nation’s development and its corporate existence as a united nation. The increased violence by Boko Haram group in 2012 created a complex emergency situation in the north east region of Nigeria. Reports of the United Nations revealed that between 2014 and 2015 the violence in the region had led to the death of about 3,500 people, and had displaced roughly about 1.6 million people in the north east region of Nigeria. The UN report which was released in May, 2017 also showed that about 168,000 people that included returning migrants had fled to neighbouring states like Chad, Niger and Cameroun. The internal displacement is seen to have affected all activity in agriculture and has led to food insecurity and malnutrition not only in the region, but across neighbouring states too.

Kola Olufemi (2005) similarly submitted that:

While the geo-political divide and mutual suspicion between the North and the South have been resilient factors in Nigeria’s political life, at no other time had the structural contradictions in the polity degenerated into multiple fratricidal and seemingly irreconcilable conflicts than in the period of the Fourth Republic since 1999. The depth

and dimension of this development are reflected in the rise and popularity of ethnic militias such as the Oduduwa People's Congress (OPC), Arewa Peoples Congress (APC), Egbesu Boys, Ijaw Youths Congress, Bakassi Boys and sundry militant organizations canvassing competing ethnic claims. It goes without saying that this spectre of ethnic militias is a poignant indicator of the level of discontent with the governing formula that many perceive to have worked to their disadvantage.

(Olufemi, 2005:67-68) further states that it is in the above context that the agitation for "true federalism" and political restructuring must be understood.

He argues, too, that: although there is a fringe political tendency typified by the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) which advocates secession, most ethnic nationality movements share the imperative of political re-structuring to bring about an equitable and enduring federal arrangement. Beyond this broad consensus, however, there are deep-seated differences separating the groups; not least are the meaning of federalism itself and the modalities for actualizing it (Olufemi, 2005:68).

Some issues threatening Peace and Unity in Nigeria:

The Control of Natural Resources

One of the major causes of conflict in Nigeria is the issue of economic and resource control. The neglect of the Niger Delta region of Nigeria, where the country's wealth is mainly derived from through the exploration and exploitation of crude oil has remained one of the sources of conflict and hostility in Nigeria. Oil bearing Niger Delta communities have remained economically marginalized and underdeveloped. This has continually forced the people to agitate for empowerment, development and to even control the resources in their domain. Consequently, the Niger Delta areas are prone to inter and intra communal conflicts. The fact that the areas are subjected to massive exploitation of natural resources without any meaningful development in terms of social services delivery has made the conflicts a recurrent one as the people in the areas continued to agitate for what they see as their rights. As cited in Opone (2014, p. 1) the major reason for incessant conflict in the Niger Delta Areas was quests by the indigenous people of the areas for 'enhanced revenue allocation, sustainable development, and environmental protection, fairness, equity, and social justice'.

Ethnicity and Governance

Nigeria's type of federalism brought together over 300 ethnic groups, with over 1000 dialects, and with different cultures and histories. This has made 'national question' in Nigeria one of the most complicated in the world. The main ethnic groups in the nation are the Yorubas, Hausa-Fulani, and the Igbos who constitute the majority in terms of the nation's population. The multi-ethnic nature of the nation over the years has been one of the factors that breed conflicts. In the past few years, thousands of people have been killed in ethnic clashes. The fear of being schemed out of politics and socio-

economy of the nation by the different ethnic groups has always generated political worry and tension that consequently led to conflicts.

Religious Intolerance

Religious intolerance is another source of conflict in Nigeria. Nigeria's vast population is fragmented into two main religious lines (Islam and Christianity). In Nigeria's Fourth Republic, the formal introduction and implementation of the criminal aspects of the Muslim sharia legal code in some states in the northern part of Nigeria, in October 1999 sparked off conflict. The northern Muslim political and religious leaders established the Supreme Council for Sharia in Nigeria (SCSN) to further promote sharia to other parts of the nation. The Christian groups in the southern and Middle Belt of the country reacted against this. The Christians alleged that the step was a calculated attempt by the Muslim, and the northern agenda to Islamize the nation.

Youth Unemployment/ Restiveness

The youth in Nigeria are found to be involved in most of the violent conflicts that have occurred in different parts of the country. Youth restiveness has been a recurring issue in our contemporary time aided by social media, as there have been an upsurge in violence and conflicts across the nation.

The youth of a state undeniably is the driving force for development. For them to be a tool for the state's development; they must be well planned for by their parents on one hand, and the government on the other hand. The parents are expected to give their children adequate training, while the government is expected to provide an enabling environment for youth to earn their living. This is because; youth could be the most volatile when their energies are misdirected or misapplied. Of the over 200 million Nigeria's population, youth constitute more than 60%. Failure to consider them in the policies of the state could mar the developmental activities as it could lead to their restiveness. In the northern part of the nation are the cases of Boko Haram insurgency that has led to the killings of several hundreds of people and destruction of properties. In both the north and south are the activities of different insurgents that specialize in band is try, kidnapping/ hostage-taking, oil bunkering, etc., all these insurgents are parading not less than 98% of youth as their members.

Building a Sustainable Peace and Democracy through Education and Culture of Peace

The year 2000 was remarkable in the United Nations' quest for peace building across the globe, as the year was declared by the UN General Assembly as 'the International Decade for a Culture of Peace and Non-violence for the Children of the World'. To build an enduring peace, it is imperative to institute peace education, where people are involved in knowledge and skills acquisition that will not only 'foster dialogue culture', but also 'encourage constructive skills to conflict resolution,

nonviolent conflict resolution techniques' (Engdaw, 2013). This could be achieved through the proper enlightenment of citizens about their rights as well as respecting other citizens' rights.

Similarly, it is very essential that the 'culture of peace' is maintained in the state. And that brings us to the question, what is the culture of peace? Culture of peace could be simply defined as:

values, attitudes, and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice, and democracy, all human rights, tolerance, and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society (UNESCO, 2013).

The Programme of Action on a Culture of Peace earlier adopted by the United Nations General Assembly in its Resolution 53/243 of 1999 emphasized eight action areas which include:

- Fostering a culture of peace through education;
- Promoting sustainable economic and social development;
- Promoting respect for all human rights;
- Ensuring equality between women and men;
- Fostering democratic participation;
- Advancing understanding, tolerance and solidarity;
- Supporting participatory communication and the free flow of information and knowledge and;
- Promoting international peace and security.

Sustainable Democracy, Peace and Unity in Nigeria through Education

Education as learning is an interactive lifelong activity which can be used to improve Sustainable Democracy, Peace and Unity in Nigeria. It can be addressed under the following sub-headings:

Educational Template

In the educational field, educational policies, commissions and mandates have sharpened the relationship that has grown among the different ethnic groups. Not only has the educational system in the country brought members of various ethnic nationalities into close contact, like the unity schools, federal government owned universities and tertiary institution. Developing in them attitude of cooperation, tolerance and mutual struggling for the enlightenment and progress of the society, they have both employed the gains of education to come together to better knowledge and understanding of the relationship between each other. Children from different family and ethnic backgrounds come together in cultures other than there to collectively serve the country in a National Youth Service Corp at the end of their tertiary education and all these have

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gone a long way to afford students from different ethnic groups ample opportunities to study together, work together and build mutually positive relationship many a time through marriages and business/past students formations. This has no doubt enhanced peaceful co-existence and strengthened social integration, ethnic and democratic sustainability (Agboike, 2006). The curriculum in schools that emphasize history, civic education, critical and creative thinking skills ought to be brought to fore burners as core subjects. Extra-curricular activities such as youth camps during long vacations, cultural fiestas/drama and sports are positive instruments of integration.

The Inter-Generational Dialogues (IDGs) is a pioneering platform where young future leaders are brought together from various disciplines, backgrounds and age groups representing academia, government, business, students and youth leadership and civil society organisations are invited to share their insights and thoughts on issues pertaining to peace and development. (Global Peace, 2019). The Inter-generational dialogue [IGD] on Global Peace (2019) was held in Accra, and the Global Citizen Festival (2018).

A key thematic raised consistently at the IGD was job security and the concern that students are ill-prepared to participate in the economy. The need for entrepreneurial learning to be incorporated into curriculum, greater ownership and support from the private sector and a change in economic and educational models were raised as solutions.

The role of multilateralism and institutions in building a tolerant global society was reiterated. However, panellists did not limit the role to that of government institutions; they highlighted the potential of sports to bring people together and the important role of educational institutions in shaping tolerance and shared values during the formative stages of young people and children.

The potential for technology and online learning to bridge the skills and development gap was highlighted. Online platforms were also outlined as resources to secure financial support for education. However, internet access (or lack thereof) was framed as a barrier to participation. While the potential can only be realised if Internet services are made more accessible.

The Youth for Peace (YFP, 2001) uses the Cambodian model to empower youth to become agents of peaceful social change. The organisation strategically targets key youth groups and other relevant stakeholders by addressing different levels of change including personal, relational, cultural and structural change. YFP has pursued its program in peace building, societal healing and reconciliation through innovative and participatory approaches.

These approaches focus on both the inner transformation of individual young people and the transformation of community mindsets to build a culture of peace. The organisation encourages youth activism and volunteerism, and lay great emphasis on creativeness, ownership and self-initiative. It works with people in slums, rural and urban areas. At the same time, recognising the deficit of memory work around conflict. YFP has established several community memorial committees that initiate community-owned memory initiatives (legacies of memory) tailored to each community's needs. YFP

works in partnership with the Peace Institute of Cambodia (PIC) to promote a culture of peace and a culture of democracy through education, research and advocacy driven networking. It will be well for Nigeria to establish like PIC, a National Peace Learning Centre or centres to include a Peace Museum, Research Library and Resource Centre to sustain the benefits of peace, democracy and unity in the country.

Religious Template

According to Adebola (2006), “Religion is a unifying factor in inter-group relations in Nigeria”. Religion has been the source of tolerance and understanding because it cuts across ethnic differences. People worship together in the Church, Mosque and traditional shrines. Christian and Muslims have maintained a far-reaching healthy religious relationship that is now common experience to see the attendance of each other’s worship with less inhibition during political campaigns, burials and official religious ceremonies (Adebola, 2006). Objectively, it is evident that religion is indeed essential to social integration and nation-building in Nigeria through its Sacred or Ultimate commitment to some set of norms, value and beliefs. In other words, it has provided a sense of unity and social integration to the collective of the entire members of the Nigeria society. There is always a religious dialogue after religious crises to restore peace (Awoniyi, 2006). Religion is also a great political mobilizing tool in terms of electioneering campaigns, party affiliation, voting behaviour, pressure groups and diplomatic relations. Many Christian churches like the Catholic, Anglican, Pentecostals Churches as well as white garment churches who originate from diverse ethnic backgrounds in Nigeria interact in their different churches during religious programmes.

Socio-Cultural Template

Political party manifestos and campaigns have cut across ethnic regionalities and bound people together. According to Adewale (1989), “Nigerians co-exist in villages, towns, cities and most government departments and business houses are a mixture of people from different ethnic groups. Christians and Muslims work together, eat together, drink together and travel together. Social clubs and associations in many cases have member from different ethnic groups coming to look after the affairs of the association’. Contemporarily, there are adaptations in the cultural elements of language, dressing, marriage, food etc. During religious activities such as Easter and Christmas for the Christians and Idel-Fitri and Id-ii-Kabir for Muslims there are exchanges of greetings, visits and gifts to demonstrate neighbourliness and brotherhood as evidence of peaceful co-existence and social integration (Adebola, 2006). Marriages contracted between tribes have made plausible the issue of one Nigeria and it should be encouraged.

Economic Template

The interaction among the different ethnic groups ranges from the common form of trading where they meet in buying and selling in the market in different parts of the country to the complex and exclusive mutual involvements in industrial undertakings. At the industrial level, we have people from different parts of the country working together in companies established by both Christian and Muslims. Economic activities are part of social integration and people have always united under the banner of the same social and economic rights, having common markets, similar economic base between societies and social integration can be easily strengthened. People from the south depend on the north for agricultural commodities like onions, beans, yam, carrot, watermelon, cow, sheep, maize, leather products, milk products etc., while the south supply palm oil, crude oil, Garri, vegetable to the north. There are tripartite trade relations amongst the Hausa, Igbo and Yoruba as well as the minor ethnic groups in Nigeria (Awoniyi, 2006).

The activities of the Stock exchange, Tony Elumelu foundation and Dangote foundation, etc, have brought people from different regions together. Lagos, Kano and Onitsha are known trading centres in Nigeria where different ethnic regions meet to have business.

Conclusion

The quest for national integration is an important, serious and demanding task and a more deliberate effort must be made to develop a feeling of oneness among Nigerians.

Nigerians are rooted in their culture and are acknowledged to be very religious peoples too. The understanding and practice of good ethnic and cultural values should be so generous and all-embracing to enable people stay together as one indivisible nation. The resources of our ethnic diversification should be our strength and not disunity in the attempt to harness our culture for societal progress and development. Since peace and peace building are essential ingredients for national cohesion and integration, socio-economic, as well as political development, 'peace education and culture of peace' must be maintained.

The ethnic and cultural sustainability can be attained through proper education on the importance of relational templates of economic, political, cultural, marriage, educational, religious reforms etc from the grass root that is, from the Primary levels of education to the Tertiary. The institutionalization of such standard should transcend the federal, state, local governments and the ward levels. A deep historical understanding should be imbibed in the students as history reveals the national unity in diversity of regions, languages and culture. This is a way towards the birth of an organic Nigerian state.

Recommendation

Quality and good education is the greatest investment any country can undertake. It is through education that the necessary skills for national development and integration are acquired and updated.

- It is essential to promote basic education since it is obviously one of the tools for realizing national development and of course, national unity. Education is indispensable in the unity of Nigeria because it brings about self-reliance, better relationships, effective citizenship, patriotism, national consciousness and national unity.
- The policies and the template for productive education in Nigeria have already been created. What is left is that the players in the education industry should conscientiously update and fully implement these set down principles, with the aim of fostering peace and unity in Nigeria.
- The need to apply philosophical insight into comprehending the challenge of and proffering solutions to the issues of national integration is imperative for the Nigerian nation. Basic Philosophy (which should cover areas of Political Philosophy, Social Philosophy and Philosophy of Education) should be incorporated in the curriculum across all levels of Education. Students should be acquainted with this knowledge in order to begin to breed a new generation of Nigerians who will always seek philosophical insight, through the instrument of truth, critical and creative thinking skills.
- Peace and Unity education to be core-courses in Nigerian schools from primary to tertiary institutions. This will curb negative values inherent in the society.
- Nigerian National Anthem should be reviewed to place 'justice' before 'peace' since 'justice justifies the presence of peace. The policy of State of Origin should be abrogated in any sphere of national appropriation and dividends.
- Social media and the Nollywood industry are to be encouraged and channelled to produce constructive episodes to help re-engineer positive mindset in the population.
- Sports is a unifying factor and it should be developed and encouraged from the grass root starting from inter village competitions up to national level. This will help bring people together since the spirit of sportsmanship supports fairness, oneness and truthfulness.
- Knowledge on core subjects for philosophy, ethics, science, democracy, unity and peace should be made available and accessible to students from all spheres of life without restrictions through the development of internet hub.
- Creation of inter-generational dialogue forums should be encouraged among the youth and the elders in all professions, religious organisations, ethnic/cultural associations and political entities..

Consequently, it is possible to see learners within a given definable context having properties of viable systems, including purposefulness, adaptability, and learning

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survivability. It also provides the opportunity of discussing such problems as complexity, chaos, the youth and the elders in an evolutionary learning within this context. More, it offers the possibility of encompassing and developing togetherness, subject to experimental evidence that the propositions of viable system do indeed operate.

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