PEACE EDUCATION MODEL FOR CURBING STUDENTS’ RESTIVENESS IN UNIVERSITIES IN NIGERIA

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Abstract
This study is set to identify a model of peace education adopted in Nigerian Universities that is capable of curbing students restiveness in the university education system. The paper adopted the content research analysis method, which is concerned with the review and critique of relevant academic literature. This paper used existing secondary data drawn from the sources of academic contributions of scholars and education policy makers. Hence the construction of a research instrument and the use of descriptive or inferential statistical tools were not applicable. The paper show that an adoption of peace education in Nigerian universities with definite recommendations were proffered and it was concluded that peace education integration and adoption should be the only true panacea for students’ restiveness in Nigerian university.

Keywords: Student, university, restiveness, peace, education, adoption.

Introduction
Day by day, Nigerians are increasingly anxious about the state of their universities and the nation at large and how its future can possibly be well sharpened. This is because education is seen as a reform measure designed to actualize National dreams. In this modern world, government have come to play increasingly important roles in the economic and social lives of their citizens. Ewenike (2014) noted that the type of education needed to achieve economic and informal aspects adding that the younger generations must be thought on the emerging trends in the societal life. In this way education remains the most relevant instrument of socialization and for the achievement national development. Accordingly Haralmbos and Holborn (2016) define education as aspect of socialization that involves the acquisition of knowledge and the learning of skills, which helps to shape beliefs and moral values. In the same vein, Okoh (2004) sees education as the systematic socialization of the younger generation through which it learns religious and moral beliefs, feelings of nationality and collective opinions of all kinds. In other words, the different definitions of education tends to capture change in behavior of the learner for self reliance and societal good. Hence education as continuous process, should manifest peace, in the school system and support sustainable personal and community development.
The role education plays in peace and security is underscored in multi-track diplomacy system approach to peace developed by McDonald and Albert (2012). The framework focuses on how government, civil society institutions, academic bodies, etc through formal and information education have contributed to ensuring that peace, law and order prevail.

Peace generally connotes a state quiet, calm, repose, tranquility, freedom from war and concord of ideas among different people (Oyebmij in Levi, 2013). These concepts which are central to the survival and development of the society, should be reflected in the university environment and the high quality education received by students. Learning about peace means obtaining knowledge and understanding of what contributes to peace, what damages it, what leads to student restiveness and what is the role of the students in the maintenance of peace in the school system. Learning peace education means acquiring the knowledge needed to deal with conflicts without recourse to violence (restiveness), learning to creatively apply the methods of active non-violence and learning to deal with deficiencies in the school environment in constructive ways (Agabi, 2006).

It was the need to tame students’ restiveness and achieve peaceful learning environment that gave credence to the concept of "Peace education" as a separate but integrated and comprehensive school subject with curriculum aimed at informing the students of the consequences of restiveness and the value of a peaceful and social justice structure, as well as encouraging the student to love their country its peaceful future. Nigerian Universities as the way tower of the nation's education system are mandated for manpower development, research and national development as stipulated in the national policy on education (FRN:2004). Peace education is an emerging course of study which should be integrated in the pedagogies, philosophies and value orientation of peace instructions. Peace education has concepts, methods, knowledge, values, attitudes and generalizations from other relevant humanities disciplines which when blended, addresses man’s social problems as a whole without dichotomization (Amadi, 2012). Peace education in the University system is expected to be creators, and initiators of knowledge, values and attitudes for the development of the Nigerian society.

Peace education is highly focused on issues of ethics and social living and how the learner can be equipped with skills, attitudes, knowledge that would make him functionally fit as an individual in the progressive development of the society. It tends to equip the learner with high intellectual power, reflective analysis competency to identify, evaluate and proffer solution to societal problems. The national concern given to the study of peace education studies as a pragmatic value education was corroborated by Amadi (2012:32) who defined peace education studied as the specific learning that is centred on one's environment, physical as well as human, and how to develop those desired skills, values, norms, attitudes that characterize a responsive and a responsible citizen in a free society. In other words, positive responsiveness to environmental problems, hazards and progress is the primary focus of peace education studies in Nigeria. Mgbor (1999) significantly noted in the recent years, that tertiary institutions in Nigeria particularly the universities have directed their attention to the modification of existing programmes to suit the needs of the people. In this response, the objectives of peace education studies in the Universities is to transform the Nigerian society through youth imbued with acceptable values, norms, skills and intellectual power for national reconstruction development and unity. Others are the training of relevant manpower in diverse occupational fields as well as the production of high quality academic. Essentially, instituting cohesive peace structure for national stability as tolerance, feelings of acceptance, cooperative, attitude, patriotism, human relations interdependence, friendliness, group solidarity, stable economy, ethnic tolerance, enhanced citizenship education, skills acquisition for independent job creation, orientated consciousness, inculcation of positive values and attitude for social reconstruction, including the exposition of the learner to national problems that will ignite high thinking skills and problem approach solutions. These are the essentials of peace education studies instruction in the universities.

Regrettably despite the potential for peace education, there continues to be incessant student restiveness in the Nigeria university system. Restiveness can be characterized as a function of disagreement and wanton behavior among students in the university system that culminates in the destruction-of property and disruption of academic activities (Nwiyi 2006). According to Agabi (2006), student restiveness refers to
any deliberate activity by a group of students in protest of existing conditions of education. This definition uses restiveness as a negative social concept interchangeably with riot, protest, conflict, crises and upheaval. Despite the federal policy in 2004 that all tertiary institutions in Nigeria should teach peace and conflict studies to their students as general studies course, there has not been enough recognition of value of peace education in Nigeria universities because students still engage in violent protest ranging from poor accommodation conditions, harsh policies on academics and moral issues, unconducive learning environments and inadequate recreation and other relative social needs for students. This paper therefore seek to find out whether the acceptance of peace education in Nigeria school system as model can serve as a remedial machismo to avert Nigeria university students away from strife, rancher and violence? These paper seeks- to create and enlightenment awareness of the urgent need for modeling peace education studies in Nigerian universities with the aim to re-model a student population less invested in restiveness and more for the need for peace.

Students’ Restiveness And Impact on University Education System
University is the highest level of education where you can study for a degree or do research. (Hornby, 2015). University education as popularly suggested is for three purposes: (i) To train the minds of people (ii) For research activities and (iv) To recognize achievement. In line with these purposes the need for quality and relevance of the peace education in any university cannot be overstressed. Students are important and ultimate tools for the achievement of the aims of education. A student is therefore a person who is studying at the university or a place of higher, education. It could be undergraduate, a post graduate or other academic programmes (Harris 2013). In other words a student is a learner who attends an educational institution for the propagation of self. It could also be a person formally engaged in a school of higher learning with the intention of becoming a structurally shaped individual in behaviour.

Restiveness here refers to a state of being unable to, highly incapacitated, finding it quite difficult to control one's behaviour especially because one is not satisfied with something (Nkpee in Nwiyi, 2005). Restive as an adjective describes a person who is incapable of being still or salient and becomes increasingly hard to control; one who is in a tense and impatient state or situation. Ochiagha (2008) defines student's restiveness as a sustained and infuriated protestation embarked upon to enforce desired outcomes from a constituted authority by organized body of studentship. This may include student's restiveness made by strife, violence and the destruction of lawful activities. Onwuka (1999) observes that students restiveness has been a prominent issue in recent times and has becomes an academic problem in the Nigerian school, especially where students cultism have been on the rise. It is against this backdrop that peters (2000) reveals the negative values among students that has become so pervasive in the overt and concert behaviours of Nigerian students today, adding that both the young and the old students in the university show a tendency towards negative behaviour, which is equivalent to restiveness. He bemoans our present predicament that the survival of the students on campus is highly threatened since there is competitions, chaos injustice, lawlessness, peer pressure, negative materialistic and sexualistic tendencies. He however, advocated for peace education adoption which will constitute means to values by which will individuals assess positive realities around them.

Education possess the criterion of something being worthwhile, it implies that something worthwhile is being or has been intentionally made to transmit worthwhile knowledge in a morally acceptable manner. To educate someone implies the development of intellect and character, a development of a sense of responsibility, a development of respects for others, a development of certain general virtues such as a sense of relevance, precision, courage, sensitivity and the power to concentrate. (Peter, 2010), Ikpa (2003) in his expatiations on the high level of restiveness in the university, which gained ground in our schools, he recounted that students engages in relative acts as a result of cult/cultism clashes, insurgencies, students conflicts and violence, arms hostages and the like. Adding t hat students are the foundations of society, their energies, inventiveness, character and orientation defines the pace of development and security of a nation. Akugbuo (2013) collaborated with Ikpa when he said that students specifically the university type are seen as the giant strides of any nation, both in talents, labour power economic development and educational attainments. Furthermore the dreams and aspirations and the future of a nation is assured in the

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noble hands of the students who are correctly represented as the youth. The statement above acknowledges the role of the students as a youth in the peace and security of a nation. There are a number of factors that contributes to student's restiveness which impedes quality attainment of education among students under siege of restiveness. Nwiyi (2006) identified the following as being among such factors: leadership style of the school heads, peer motivation excitement of being a student, perceived victimization arising from exploitation and unnecessary increment in school fees and other levied. Ofem and Ajayi in Agabi (2013) opined that lack of humanitarian and social welfare, lack of good governance, inadequate recreational facilities, and a lack of quality education were among the reasons for youth restiveness in Nigeria. In this context, an idle mind is the devil's workshop, students who are less busy with their studies often resort to vices which are capable of disrupting the social order of the school and its environment, otherwise leads to violence and restive acts.

Students restiveness in education have a tremendous impact on the university student, especially on education and students welfare. Restiveness occurs in the campus as a result of fanaticism and cultism which is often more closely associated with the loss of human lives that with damages to property. In some cases, lives and property are attacked with equal impunity as was reported by Okolie (2001) and Okwudiri (2015) in the case of the 1996 university of Calabar student rampage and Abia State rampage in 2015 respectively. Each time academic activities are disrupted as a result of restiveness in education, institutions, public funding of education and other social services suffer setbacks (Agabi 2006). Education is an expensive venture which requires considerable capital investment when it is provided as a social service, it involves a favourable atmosphere that will clear unhealthy recurrence of student restiveness.

Peace Education Adoption And Its Impact on Nigerian Universities Students.
In Nigeria schools, peace education components are integrated into the academic curriculum content of some subjects at the secondary and tertiary education levels. In secondary schools, history classes are integrated into time table where students learn about past and on-going historical events, the variables for unity in diversity, and the specific contributions of the country's heroes, and heroines. Subjects like social studies transmits a body of knowledge, skills and values that aim to develop patriotic values around national integration and the promotion of natural unity and progress. Some of the topics covered include: conflicts, co-operation, ethnic diversity, socialization, human rights and emergent problems in Nigerian society (Chineyere 2013).

According to UBE (2002) policy suggested that subjects like Christian Religious Studies with the Bible as it source and Islamic education studies with the source as Quran have tenets to the -context of the Nigerian society which has topics relevant to peace education. In tertiary institutions, particularly in universities, peace education is not taught and learnt as a school subject. As with secondary schools however, there are some subjects and courses that reference peace education topics. At the University of Ibadan, for example, there are four fields of specialization that relate to peace education. International Conflict Management, Environmental Conflict Management, Border Studies, and Human Security, likewise, at the University of Ilorin, there is a centre for peace and strategic studies. The universities of Jos and Maiduguri and Benue State University run degree programme in peace and conflict management and Afe - Babalola University (a private University) offer a course on intelligence studies. Inspite of the 2004 Federal Ministry of Education Policy that institutions of learning in Nigeria should offer an integrated academic programme on peace education, no Nigerian University has come up with a specific and formal peace education programme, particularly one that is needs-based, power-based and human rights-based. It should also be noted that the directive of the Nigerian University Commission (NUC) in 2008 that “pence” be taught in all Nigerian Universities and that this be made compulsory for all students irrespective of their course of study, has not been complied with. This imitative plan in Education is yet to take hold at Michael Okpara University, where the department of Peace Education Studies is yet to be established. Hence this negligence may be informed by University authority, insensitivity to the fact that student restiveness on University campuses could be avoided through the peace education adoption in our universities. Although more broadly. The Federal Government of Nigeria FGN (2004) also urged that all levels of the Nigerian
Educational System inculcate values of respect for the worth and dignity of human kind and freedom, and develop improved moral and spiritual values and interpersonal relations.

Peace Education And Student Restiveness In The University

The philosophy of Nigerian Education is hinged on the use of education in growing and building the effective Nigerian citizen. Modern education is an expensive venture that is generally meant to serve the needs of the society. Education itself is seen as a powerful tool for every societys progress and development (Eve, 2007). However when a nation decides to make reforms in her education, it means it is repositioning to attain higher heights. Like other developed and developing nations, Nigeria continues to store for a better tomorrow and these reformatory moves is anchored on improving future generations and schooling children Nkwocha (2017) sees students as the Future Labour Force and factor in national development but unfortunately, students often become a threat to life and property of people as a result of identified in adequacies of school management. Most educational institutions, particularly universities have witnessed one form of student unrest or the other that has led to resource wastages and destruction and even more in effective school management. Agabi (2007) observed that much of the negative behaviour arises from the fact that peace education, a tool aimed at giving students the information, attitudes, values and behavioural competences needed to resolve conflicts without violence and maintain harmonious relationship is absent. Johnson in Chinyere (2013) observed that you are to teach real peace knowledge; we have to begin with the children. Students must therefore be taught how to engage in integrative negotiations and peer mediation to resolve university related conflicts constructively. Thus the incorporation and adoption of peace in the Nigerian University Curriculum will create a peace culture and conflict resolution, among other things, bring about the following benefits:

a. Developing a more humanistic university management and improvement of human relations between teacher - student, lecturer - lecturer, student - student etc.

b. Enough financial assistance should be given by government to the tertiary institutions as well as co-operation among all students in the school irrespective of gender, culture, ethnicity, language, colour and race etc.

c. Developing good attitudes, a spirit of cooperation and mutual respect in student's university lecturers, specifically in teaching - learning activities in the classroom. In other words, peace education will facilitate the healthy emotional development of students and socialization, through participation in interactive and cooperative learning activities.

d. Students union should integrate in love, interact and ensure that there is cooperation among all student's especially in the new intakes.

Overcoming Student Restiveness Through Peace Education Adoption In Nigerian University

Charge is innovative and dynamic, peace studies is a new pattern and trend of reviving the moral standards of the youth/creating and implementing special curriculum in peace education in Nigerian Universities is very necessary and imperative. Topic covered in peace education studies should include: Conflict Managements/Resolution, School Violence, Deviant Behaviour, Repentance and Forgiveness Human Relations, Peer Education, Peace Clubs, Competition, Community Mechanisms for Building Pence/Resoluting Conflicts, Concepts of Reconciliation, Solidarity, Social Responsibility, Peace Games and Sports, Accessible Environments, Communication Skills, Religious Value Topics, Domestic Violence, Bullying, Hooligamism, Strikes, Freedom and Freedom of Speech. In addition to this curriculum Chinyere (2013) added that there are other ways to boost and project peace education in the University, environment and overcome student restiveness which include: to resolve school conflicts without violence and to build and maintain mutually harmonious relationships. Consequently, peace education should be a central pillar in improving human relations in schools. The integration of peace education in the main - stream university curriculum in Nigeria has been problematic because of the inability of policy makers to understand its importance in solving the challenges associated with student restiveness in schools. Recently, the focus of most curriculum revision in Nigeria has been in developing and encouraging science and technology based studies with little or no thought given to using formal education as a vehicle for building national unity and better understanding among the various heterogeneous groups in the university.
system.- No education system is complete without some form of peace education: that is peace education is a critical response to the problem of human (student) violence. More effective university management can arrange in a peaceful school environment where lecturer - student, student - student community and lecturer - lecturer co - exist in a mutually respectful way. Such an environment is also more conducive to learning and fosters a greater appreciation of self nature, others, emotions and responsibility among students. Students that are at peace will have the patience to dialogue with universities authorities and be prepared to make:

a. Displaying peace motor and peace wall papers in school classrooms, corridors, gardens, laboratories, dining halls, hostels and assembly halls. This peace education strategy will help to acclimatize the school child to peaceful attitude and values.

b. Giving university buildings peace - orientated names such as the Hall of Compassion, Hall of Fame, Hall of Joy, Hall of Peace, Hall of Tender Hearts, Rose of Sharon Hall, Prince of Peace Hall etc constant exposure in this way will help the school child to build virtues of internalization of such desired values.

c. Also painting the school walls with peaceful and calm colours will depict love among students as well as sensitise them towards adoption of peace values.

Conclusion
Peace education involves teaching tools designed to bring about a more peaceful society, particularly through the school system where most of students population assembles. Topic can include: the philosophical and practical aspect of Human Rights, Conflict Management, International Relations development and environmental management. It emphasizes empowerment, cooperation, moral sensitivity, self esteem and critical thinking (Harris & Morrison in Agabi 2013). Specifically, peace education aims to teach school children the information, attitudes, values, and behaviour competencies needed to positive improvements to their university education about the need for peace and the harmful pain inflicted by student restiveness. Rather than tank of peace in the midst of university crises, which will yield little or no result, it is better to educate students early through the process of peace education. Students who learn about the importance of peace will embrace it and reach for it in the midst of in action by university authorities. This paper has contended that a culture of peace education in the Nigerian University system must be built on values, attitudes, behaviours and ways of live based on respect for life, liberty, justice, solidarity, tolerance, human life's rites, gender equality. This culture of peace content should also be based on the student Union Government grows not only from the barrel of the gun but from participation, dialogue and mutual cooperation. On these premises, the adoption of peace would replace domination and exploitation by stronger students (cultist) thus protecting the rights of weaker (non cultist) students on university campuses in Nigeria. Hence peace education as a university subject would sensitize students to the fact that the future depends on decisions-and choices students make today and as such, they must not destroy their own life and that of the wider society.

Recommendations
For peace education adoption to be a true panacea for student restiveness in the universities, the following recommendations are offered:

a. Although peace education is an emergent area for solving conflict problems it should be made mandatory in universities. In this way, peace concepts and strategies will become an integral part of university education in Nigeria.

b. University students should be encouraged to assume independent view points and to make contributions towards solving and resolving conflict situations.

c. University students should also be active participants in the formulation and implementation of policies for internal university administration in Nigeria.

d. University management and administrators should hold a general discussion with students in the need for a code of conduct to serve as a guide for making peace in the university environment. This should model the application of mediation programmes, and peaceable
classroom and school approaches to encourage effective peace education adoption and implementation.

e. Government should endeavour to set new educational objectives, prepare new curriculums, prepare different peace education text books, develop suitable instructional materials on peace education as well as train qualified lecturers to teach peace education in the university.

References


