ACHIEVING SUSTAINABLE DEVELOPMENT IN SOUTH-SOUTH NIGERIA THROUGH PEACE EDUCATION

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ABSTRACT
Sustainable Development Goals (SDGs) are a global agenda, adopted by United Nation countries in 2015, with a vision of ending poverty, protecting the planet and ensuring that all people enjoy peace and prosperity. This programme is such that it was targeted to both advanced and advancing nations of the world. The aim is that humanity in the bid to development will benefit from the available resources without compromising the development opportunities of the future generation. To that effect, this work was aimed at examining how the South-South of Nigeria which contributes to about ninety percent (90%) of the Gross Domestic Product (GDP) of nation which has experienced varied degrees of violent conflicts, either between the communities and the government and its allies or among themselves can enjoy peace via the technique of peace education. Peace education is a tool of enlightenment and which is expected to bring about re-orientation on the part of the people and government as the understanding of the importance of peace by all parties involved in the conflicts in the region will rather prefer dialogue, negotiation which are necessary for peace building and where ever there is peace, there is development and when such conditions exist for a long time, then Sustainable Development can be said to have been achieved. This work therefore recommends among others, that peace education should be introduced in the education curricular of the nation as it will enable all actors to recognise the existence of others and what their rights are.

KEYWORDS: PEACE, PEACE EDUCATION, SUSTAINABLE DEVELOPMENT, EDUCATION

INTRODUCTION
The south – south Nigeria is otherwise known as the Niger delta region and it is one of the sixth geographical zones in Nigeria. This region is observed to have experienced daunting security challenges in last decade of the century and the people are also seen to live in fear and uncertainty. World over, the development of the people and community is the concern of United Nations who have been monitoring the growth in the living standards of all peoples of the world through varied policies and programmes.

The United Nations is a global organisation comprising almost all nations of the world and it is a forum by which the activities of nations of the world are measured and monitored and thereby comparing the growth and development of different peoples of the world. This world organisation (UN) through its numerous charters, policies and programmes set indices for measuring the wellbeing of its members and one of the packages currently in progress is titled 'Sustainable Development Goals' (SDGs) which has seventeen goals and one hundred and sixty nine targets of which peace and justice is the sixteenth; which is what this work is set out to examine how it will be achieved employing peace education. The reason for this work is that where ever there is no peace, development is said to elude the people and society.

What then is sustainable development? The Sustainable Development Goals (SDGs) are a global agenda, adopted by countries in 2015, with a vision of ending poverty, protecting the planet and ensuring that all people enjoy peace and prosperity. The 17 SDGs and 169 targets are part of what is known as the 2030

Agenda, which recognises "that eradicating poverty in all its forms and dimensions, including extreme poverty, is the greatest global challenge and an indispensable requirement for sustainable development." In adopting the agenda, countries resolved to take the "bold and transformative steps which are urgently needed to shift the world onto a sustainable and resilient path. As we embark on this collective journey, we pledge that no one will be left behind." The goals and targets are universal, meaning they apply to all countries around the world, not just poor countries. Reaching the goals requires action on all fronts – governments, businesses, civil society and people everywhere all have a role to play; International Institute for Sustainable Development (IISD 2015).

The foregoing description of SDGs clearly shows that humanity through this organisation and its programmes have set out several mechanisms to bring development to all peoples of the world that is both for those in developed and in developing nations. It is necessary to reiterate that SDGs is an offshoot of the Millennium Development Goals of the two thousands (2000s) and this signifies that the survival of the entire world rests squarely on humans and its activities.

Scholars like Isaac (2002), Onyekpe (2007) and Elegbeleye (2005); in their different works had shown how peace can be attained in Nigeria by ensuring that youths and women are considered in all the development programmes of the nation. While ILO.org emphasizes on Decent work and the 2030 Agenda for sustainable development; whereas the World Bank Group through its twin goals work to end poverty and build shared prosperity in a sustainable manner. In the light of the above, this researcher is set to contribute to Sustainable Development Goals (SDGs) through peace education as no society can development in the face of incessant security challenges.

Therefore, this work proposes that the more a people are enlightened or educated in the area of peace maintenance the more the area is developed and thus enjoy good things of life.

CONCEPTUALISATION OF SOME KEY CONCEPTS
PEACE
This paper therefore, agrees with the position of FMWASD in UNESCO.ORG, which states that, Peace is simply defined as the absence of war or violence between people or groups. Peace is also a situation in which people live happily together with themselves and can settle their differences amicably without having to go to war, fight or use any kind of weapon. Any society where there is peace, people live happily with themselves and go about their normal duties without fear of being molested or disturbed. To Galtung, peace has two compatible definitions; (conflict related and violence related), that is, peace is the absence or reduction of violence of all kinds and peace is non-violent and creative conflict transformation that are focused on human beings in a social setting. Further analysis shows that these two definitions posit that 'peace is the negation of violence and the second part indicates that peace is the context for conflicts to unfold non-violently and creatively. From the foregoing definitions, it can be deduced that peace can be the absence of war, conflict or violence and as such it is a well desired phenomenon in human communities and it can be structurally reinforced.

In continuation therefore, Ibeanu in Best (2012), posits peace as a condition of social harmony in which there are no social antagonisms. That is, peace is a condition in which there is no social conflict and individuals and groups are able to meet their needs and expectations. Going by this definition, the paper is of the view that the attainment of this kind of peace will be difficult to achieve and where ever it is achieved. it will be considered the utopian world that Plato in one of his writings was referring to.

WHAT IS EDUCATION
Education is a process which enables a group of people to gain understanding and judgment which enables the beneficiaries to act wisely in their daily life activities. That being so, let us take some time out in order to examine what some scholars view education to be; for example Dewey in examplanning.com states that "Education is all one with growing; it has no end beyond itself. (Education is everything along with growth; education itself has no final destination behind him)"; Socrates, presents that "Education means the bringing out of the ideas of universal validity which are latent in the mind of every man; while Aristotle posits that "Education is the process of training man to fulfill his aim by exercising all the faculties to the fullest extent

as a member of society". The three definitions of education as provided by the these philosophers are in agreement with my position that education is a process that enables individuals or groups to learn techniques necessary for their good and the good of others; and that means that it can start from cradle to grave. The fact that education is a process, it then be extrapolated that peace education which is the main thrust of this work can be acquired by all concerned if they are socialised or trained to imbibe the principles, techniques, methods and means to ensure that social harmony reigns in all human interactions.

PEACE EDUCATION

Peace education is the soul of education as it can create the shield for human survival on the planet earth. It is only through peace education that peace can be installed in human mind as an antidote to "war is in the mind of men" Kumar, in UNESCO.ORG. Peace education plays a dual role in not only attempting to analyze and reduce conflict and violence in its many forms, but to purposefully and actively create the conditions for achievement of a positive peace for individuals, groups and nations. In addition to the above is the view of Gumut in Best (2007) and it reads thus; "peace education is the deliberate attempt to educate children and adults in the dynamics of conflict and the promotion of peacemaking skills in the homes, schools and communities throughout the world, using all the channels and instruments of socialisation".

Through peace education, it is possible that peace programmes that target a wide population can be elaborated and implemented, with a long-term perspective to achieve such goals as cultivating inclusive citizenship, enlightening the mind' and building a culture of tolerance. Peace education in short can be a tool to respond to states of oppression through a process that nurtures and sustains peaceful co-existence all over the world.

Education for peace is the process of promoting the knowledge, skills, attitudes and values needed to bring about behavioural changes that will enable children, youth and adults to prevent conflict and violence, to resolve conflict peacefully and to create the conditions conducive to peace. Education for peace is not a distinct 'subject' in the curriculum (UNESCO, 2006) but a process to be mainstreamed into all quality educational experiences.

SUSTAINABLE DEVELOPMENT

Brundtland Report (1987), accounts that sustainable development goal is "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." To be able to emphasize the importance of sustainable development to humanity, the commission had guidelines which were set to enable it succeed as shown in the under listed action statements credited to it;

a) humanity has the ability to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs.

b) meeting essential needs requires not only a new era of economic growth for nations in which the majority are poor, but an assurance that those poor get their fair share of the resources required to sustain that growth.

c) sustainable global development requires that those who are more affluent adopt life-styles within the planet's ecological means - in their use of energy, for example. Further, rapidly growing populations can increase the pressure on resources and slow any rise in living standards; thus sustainable development can only be pursued if population size and growth are in harmony with the changing productive potential of the ecosystem.

d) yet in the end, sustainable development is not a fixed state of harmony, but rather a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are made consistent with future as well as present needs.

In the light of the above therefore, it is clear that peace and security are important ingredients to achieving sustainable development goal and the south-south Nigeria is known to be ravaged by violent conflicts. Those violent conflicts were primarily targeted at the international oil corporations that had operational concession in the fifties to exploit and expropriate crude oil in the area. To support this position is Our Common Future

which states that "Peace, Security, Development, and the Environment are essential in achieving sustainable development by the following propositions"

i) Certain aspects of the issues of peace and security bear directly upon the concept of sustainable development. The whole notion of security as traditionally understood in terms of political and military threats to national sovereignty - must be expanded to include the growing impacts of environmental stress - locally, nationally, regionally, and globally. There are no military solutions to 'environmental insecurity'.

ii) Governments and international agencies should assess the cost-effectiveness, in terms of achieving security, of money spent on armaments compared with money spent on reducing poverty or restoring a ravaged environment.

iii) But the greatest need is to achieve improved relations among those major powers capable of deploying weapons of mass destruction. This is needed to achieve agreement on tighter control over the proliferation and testing of various types of weapons of mass destruction nuclear and non-nuclear - including those that have environmental implications.

SUSTAINABLE DEVELOPMENT AND PEACE EDUCATION
Sustainable development goal as we have understood from the foregoing section is the ability of humanity to ensure that sustenance is not their prerogative alone, rather that the offspring should not be neglected and stifled. Therefore, sustainable development is a concept of importance to development scholars and practitioners and their heart beat is for the continuity of creation and to be able to establish this sustainability, all institutions of the world should act wisely in such a manner that we will be able to bequeath a healthy environment to the unborn ones or future generation; therefore, peace education is a tool that this paper considers necessary to bring about sustainable development.

In order to achieve sustainable development, it is however necessary to introduce to all humanity no matter where they are located peace education and this idea is in tandem with Pate (2009), who posits that "the strategic promotion of peace education will require the targeting of segments of the society in specific ways. For instance, we may have to identify the following segments for effective targeting based on their characteristics, contexts, relevance and possible impact. For each segment, there may be some unique gaps that may be addressed, which over time may yield positive behavioural orientations and collective peace for all".

All groups of the society need development, and this paper is of the view that with peace education any level of development can become sustainable and this will be achievable via the under listed;
- Home and family
- the individual
- the community
- social institutions – schools, faith based organisations and mass media
- the government/political institution
- the nation at large

Home and Family
The family is the "primary vital cell of society". It is the primordial school where human beings learn the 'civilisation of love' Gottschalk in Pate (2009). He continued by stating that a critical examination of the family institution in the country would show that the family system is experiencing considerable change as characterised by squabbles, disputes, deprivations, poverty, divorces, domestic violence, abandonment and other elements of' 'peacelessness' caused by human and environmental factors; and this thought process is in line with Nsirim-Worlu, (2018), who posits that "certainly family as a social institution is undergoing various changes and challenges as the society evolves from a simple to complex one as driven by the economic realities of the world" and manifested by individualism.

In the light of the foregoing therefore, the family is the primary agent of socialisation and as such in tandem with Pate (2009), the family is the number one informal school for educating the citizens on the virtues of peace and as such, "If parents live in peace, teach their children to learn to tolerate, respect diversity, develop

interpersonal skills of negotiation, appreciate positive values, uphold the rights of their neighbours, schoolmates, etc., respect superior arguments and be responsible for the consequences of their decisions, coupled with inculcation of the sense of fairness, then we can say that the foundations of peace building are being laid in the country.

Currently most families especially in the south-south are such that most fathers are known to contribute intangibly to child care as it is a popular notion that men are the head of the family and so spend most of their times working in order to sustain other family members; the true situation is yet to be substantiated This happenstance makes the men to return home as bosses who must be served and obeyed. So this master-servant relationship in most of the homes is antithetical to the establishment of peace and harmony in most families; and by extension to the larger society.

The Individual
An individual is a product of his/her environment and as such the individual should be the first and the most important target for any peace education. It is often said that the perception of the individual determines his/her state of mind and also directs his/her possible actions in any circumstance of life. Therefore, it is reasonable to start early enough to inculcate the values of peace in the individual within the context of his immediate and distant environments. In doing so, it is important to focus on the individual's sense of worth, his identity, his relationships with others, and the nature of his/her diverse environment, which will include, gender sensitivity, empathy and a general culture of respect for the others. This explains that the way and manner an individual interacts with people he/she comes in contact with is a true reflection of the home orientation that he/she receives while growing up in a family in a society.

In addition, Pate (2009) states that today, many people, especially the younger elements appear to be inadequately informed about the histories of our peoples, talk less of appreciating the dynamics of relationships between the various groups in the country. This goes to emphasize that the foundation of peace building must start at the level of the individual, and this kind of education can be both formal and informal.

Community Level
The community provides an enlarged setting for the mainstreaming of peace education as the solid foundation for societal peace building in the country. Communities, be them physical or psychological are bound to be diverse on the basis of ideology, ethnicity, religion, economic status, political affiliations, social standing, etc. In such a complex setting, quite often with multicultural characteristics, there are bound to be frictions, caused by misunderstandings, incompatibility of values, competitive access to resources and other such discriminate elements.
Therefore, in such a scenario, as we commonly have in Nigeria, it is possible that such disagreements lead to occasional breakdown of peace among individuals and in some cases, the whole community and even region. While it may be foolhardy to assume that there can be no disagreements and conflicts in our communities, it may however be useful to know that there exists community structures that manage such occurrences and facilitates the existence of culture and climate of peace. A culture of peace interacts with other determinants of social perception and action to promote peace building in the community. However, it can be noted that peace cannot be achieved easily by the government and its allies use the military to quell disagreement whenever any arises between the communities and IOCs as observed in the south-south region of Nigeria. For instance, the destruction of Odi and Ogoni land during the military administrations in the nineties and two thousands were evidences of how government of the day is not able to ensure that peace reigns in this section of the nation.

Social Institutions
Apart from the school system and possibly the family setting, there are other social institutions that play critical roles in the socialisation of citizens of a nation. Relevant to this discussion are the peer groups, religious institutions, mass media, civil society, work places whose collective activities contribute greatly to

the enthronement of peace in the society. This is because, those platforms have the latitude to engage in different dimensions of peace education, since each is capable of socialising its members to adopt positive attitudes and develop quality skills necessary to respect the right of others, dialogue when need arises, and to defend their rights and privileges as such characteristics are useful tools to create a 'peaceful' environment and thus reduce the sources of conflict and thus enthrone sustainable peace.

The Nigerians are known to be highly religious and as such one of the functions of religion is to foster peace and on the contrary religion can be a very good source of division among a people. The religious institutions in the zone is known to contribute to the fragile peace observed to be existing in the region, as they each and collectively act to support members that are in need, or deprived. The region is a microcosm of the entire nation, and therefore is known to have two main religious groups Christianity and Islam. In this region it is not uncommon to find those who indulge in traditional religious practice. Each of the groups is known to contribute to peaceful co-existence in the area; without gain saying there have been circumstances where the overbearing attitude of some of the adherents to any of the groups have led to conflict situations, thereby disrupting peace in the area. Though this violent situation is not a common knowledge in the south-south, however, it is known that there is known to be marriage of convenience amongst the varied religious groups as against what it is in the Northern Part of Nigeria. It is discovered that all the religious groups through their tenets are expected to be promoters of peace and defenders of human rights and when this principle is enforced the outcome is sustainable peace, thus, they are to encourage the present and future generations to contribute to peace in all their dealings with one another.

In support of the foregoing argument is Pate (2009), who posits that "considering the attachment of Nigerians to their religions, there is a high chance that faith-based approach, if objectively handled can facilitate the process of bridge building, fence mending, heartwarming and eventually peace building at all levels". True as the above statement is concerned, it is worth mentioning that contemporary religious groups preach sowing of seeds and acquisition of wealth miraculously that most times emphasis is not on building peace and loving your neighbour as yourself.

Of importance also in the promotion of peace is the mass media. The mass media have greatly contributed to the peaceful or violent state of any area, especially in this era of social media. The reporting during elections and the position of the government on issues concerning the south-south have impacted on the peace of the region and nation; a typical example being the promotion of the campaign mantra of All Progressive Congress (APC) "Change" which contributed to APC winning the 2015 national election against the People Democratic Party (PDP). Traditionally the mass media through its electronic and print channels contribute a great deal to enlightening a people on issues of national, regional or community interest and therefore, it can help in cultivating peace through its varied and numerous programmes of which peace education is the thrust of the this work.

 On this note, the mass media according to Albert (2002), should endeavour to re-orient their approaches in order to be able to imbibe the spirit of "peace journalism", a concept that connotes the constructive engagement of "issues of diversity and conflict" as a continuous challenge to humanity. In continuation Albert (2002), accounts for why advocates of peace journalism enjoin the media to reflect the dimensions of peace objectives in the content of their outputs through "balanced news coverage, positive education of people about what is going on in the divided society, controlling dangerous rumours and providing a trusted source of information for all…" This therefore, implies that there is urgent need for the mass media to censor all their programmes, be it advertorials, documentaries, current affairs, Nollywood or home videos, because most of them contain a whole lot of violent and cult related scenes or images and the way different people react to the same presentation can bring about peace or engender conflict.

Government
It is observed that Government of any nation is the custodian of a people's rules and regulations and as such is expected to create the enabling environment for peace to flourish. That is, government through its policies and programmes can undermine peace of individuals and that of the society at large. It can be extrapolated that Government policies can promote peace, achieve inner contentment for the citizens and conversely,

government policies and practices can also lead to deprivations, disappointments, frustrations and general despondency among the citizens with the general tendency of making them unnecessarily aggressive and violent. The government at all levels have significant roles in peace education as promoter of the concept, sponsor of the efforts and creator of the enabling environment where rights of citizens are respected, sources of poverty, deprivations and other unfulfilled needs addressed for citizens contentment and thereby building of peaceful nation. The federal government of Nigeria through its "federal character or quota principle" has undermined the peace and development of the people of the south-south Nigeria. Therefore, it is important that quota principle of the FGN should be re-visited if she wants genuine peace and sustainable development goal of UN to be achieved in the region.

NATION AS A WHOLE
Security is associated with protection and when peace is not disturbed. It is a condition of feeling safe from harm or danger, the defense, protection and preservation of values, and the absence of threats to acquire values; Terriff, in Peou (2010). Security is about survival and the conditions of human existence. Security is broadly viewed as freedom from danger or threats to an individual or a nation. It is the ability to protect and defend cherished values and legitimate interests and enhancement of wellbeing either of oneself or that of a nation; Mijah, (2007). Kofi Annam in un.org (1998) opined that "security means much more than the absence of conflict but also that lasting peace with inherent ingredient that encompass areas such as education, health, democracy, human rights, the protection against environmental degradation and the proliferation of deadly weapons. In fact, there can hardly be security in the mist of starvation. Peace and security building without poverty alleviation and no true freedom amounts to injustice". This statement is concrete and concise to the understanding of how peace can be enshrined in the nation.

In Nigeria the federal character principle for its intent and purpose may be considered as a programme that is intended to bring even development to all concerned, however, in practice, it is a very good source of conflict as merit is not employed in the allocation of available resources to the citizens and the regions of the nation. To the south-south, it is a veritable tool of denial and deprivation to the people as those without god fathers and political alliance are deliberately denied job opportunities and other good things of life. Deprivation leads to poverty and where ever, there is poverty that means that peace is elusive and sustainable development unattainable.

The south-south is known to contribute to 90% of the nation's wealth that is, the Gross Domestic Product (GDP), but evidence shows that oil blocks are shared among the influential Nigerians to the total exclusion of the South-South citizens, a practice that continues to contribute to the animosity and skirmishes that are rocking the nation. The formation of militia groups in the region is in reaction to the perceived deprivation, poverty, degraded environment and human right issues as perceived by the people of the region. Therefore, to achieve sustainable development goal, peace education is central to it and so, it should be introduced into the educational curricular of the nation, so that it will help to encourage respect for one another, thereby bringing about equity, fairness and justice which are basic ingredients to peace building.

THEORETICAL ISSUES
In order to academically situate this work, let us quickly examine some scholarly theoretical framework and thereby firm up our argument. The first theoretical strand to be examined is the political economy of Marx; whose main argument is that "labour is the main source of all wealth". This statement depicts that for any meaningful development to occur, those who are members of the society would have to labour and the outcome of their labour or work generates growth and development. To my mind, before an individual or group will contribute to production of goods and services, the person would have learned the process which may be formal or informal from the home or outside the home.
That having been said there also exists the mode of production which is typical of the development epoch of the era or society. In that, the mode of production depicts the type of society and it is also learned and human beings are involved therefore, the relationship that exists among the producers are also taught or learned.

This therefore means that the mode and relations of production can bring about development depending on how they are handled by all concerned. Currently the operational economic system of the world is capitalism and capitalism as an economic system has remarkable disadvantages that are detrimental to the growth and development of the Third World nations, for which Nigeria and its south-south region are integral parts.

In this economic epoch, the south-south of Nigeria is known to be abundant in crude oil and as such it accounts for more than 90% of the nation's Gross Domestic Product (GDP). Ironically, the harnessing and extracting of this abundant natural endowment is not within the control of the Nigeria Government and citizens, yet the United Nations is preaching and advancing sustainable development of all human beings, be them in developed or developing nations. The observation of the south-south and its people is more degradation of their environment and unquantifiable impoverishment of the people and this phenomenon is antithetical to the sustainable development goals. The simple reason being that in capitalism there is the existence of two major groups of people; those who have the means of production and those who have their labour power. This creates a class of unequal people with differences in the access to life opportunities and survival. This picture is clear in the south-south, where the indigenes are among the world's poorest people with a huge catalogue of reserve army of labour as the men and women are underemployed and unemployed. However, this works adopts Marx's dialectical materialism as its theoretical frame. This is because, this theory exposes the thesis, antithesis and synthesis in life and living. Dialectical materialism suggests that the world is material and so, everything is caused, oriented, moved and developed matter (Encyclopedia Britannica); in that from matter we can get materials that can be seen, observed and its value can be ascertained. From the foregoing, it can be adumbrated that development is what the entire world desires however, the economic activities by both the advanced nations and the less developed nations have contributed immensely to the underdevelopment, deprivation and poverty that are devastating the south-south of Nigeria now than ever before.

That is why peace education is considered by this paper as a means to achieving sustainable development of the United Nation. This is so because when the people imbibes the tenets of education which is aimed at transformation of a people' ideology, then sustainable development can be attainable. This idea canvassed here is conveyed in the three laws of dialectical materialism;
1. Law of unity and struggle of opposites.
2. Law of transformation from quantity to quality.
3. Law of Negation of Negation.

Law of unity and struggle of opposites talks about the very nature or cause of social change; the law of transformation from quantity to quality talks about the very manner of social change; while the law of negation of negation talks about the very direction of social change. Dialectical materialism is adopted because it is known as the law of change, in that a people with qualitative knowledge of how good their quality of life will be when they consciously and deliberately act on the environment from where their economy depend greatly will thus have good living conditions, which is otherwise known as development and when that is maintained over a period of time, such development will be known as sustainable because the people and allies are acting from the point of knowledge which is the target of education. This in the final analysis will bring about benefit to the present and future generation, thereby meeting the aim of sustainable development goals.

Conclusion

Peace is a necessary ingredient in the survival and development of societies. It is never finished or ended. As such, conscious or deliberate efforts are required to inculcate the attitude, spirit and skills of peace and peaceful coexistence for the enthronement and sustenance of the culture of peace in a diverse and conflict prone society like Nigeria. All of these can only occur in an enabled environment that is sensitive to the identities of individuals, address their unmet needs and promote their human rights in a just environment, through peace education to both the leaders and followers alike.

It is obvious that Nigeria as a nation has so many structures that have encouraged conflict and violence of different magnitude, therefore, to eliminate animosity and enthrone peace and development in the nation, the south-south which is known to have contributed greatly to the economic survival and fame of Nigeria,

should be giving its pride of place in the nation and this can be achieved through peace education. The reason being that peace education if introduced into the educational curricular of the nation will enable the operators of the nation to understand that deprivation, poverty, denial and exclusion of a group of people is an infringement on their human right and where ever human right issues are not inadequately handled there is bound to be conflict and peace is elusive and this is contrary the to the achievement of sustainable development goal of the United Nations whose main aim is to create a society where the citizens will be able to handle their available resources without compromising the future of their unborn generation.

Recommendations

There is no doubt at all that addressing the marginalisation problem of the south-south requires a new thinking and approach instead of violence. This means that we must start by communicating the problems we have in a new language instead of violence. A clear and transparent language that is devoid of deceit and self-interest and the most important way of ensuring sustainable growth is through dialogue.

Therefore, it is recommended that the country adopts and strengthens existing strategies of peace education, both formally and informally, to expand the opportunities of peace building and reduce the threats of conflicts in the Nigerian nation. Thus, the level of violence as propagated by youth in Nigeria will be drastically reduced if efforts are made towards the implementation of the following recommendations.

1. The society needs to invest more in the areas that will benefit and develop the south-south people, as this will give strength to the nation's socio-economic, political, geographic as well as cultural/ethnic issues. This includes - Smooth and better access to quality education for all, Social welfare packages for youth and women and increase in provision of allocation for youth and women development and youth-related programmes.

2. Collaboration between the government (federal, state and local government) and the private sector. Since government alone cannot provide jobs for this large population, it has become important to reach out to parents, stakeholders, private organisations/sectors, etc. who can assist to engage the people (youth and women) in productive ventures. This will include good home training by parents or guardians.

3. Entrepreneurship education, provision of cheap loans and grants for those who wish to become self-employed, ensuring equitable distribution of information and telecommunication facilities in both urban and rural areas and setting of good examples by the nation's leaders are very vital for peace and development.

4. From the above, a well-equipped people through enlightenment of youth and women is an asset for economic, social and political progress of the society and so, the leadership in the region should be exemplary ones and excluding those whose sources of wealth are not clear.

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