

Peace Education, Transformation Of Higher Education And Youths Empowerment For Peace In Africa

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Abstract: Education is the bedrock of human transformation. As a veritable source of socialization, education has the potential to reinforce a sense of peace in its receiver. Higher education which is significantly an important level of education plays a dominant role in this direction. Overtime the capacities of tertiary institutions in Africa to empower youths for peace have been thwarted by poor educational reforms, coupled with the prevailing problems of indiscipline, corruption, poor governance, shortage of resources, and political instability. Therefore, to empower youths for peaceful living, will entail adopting peace education in all the facets of operations of tertiary institutions in Africa. Peace education has the capacity to transform tertiary institutions and equally make them to respond appropriately to the inculcation of a culture of peace in people. It will aid in the construction of the right frameworks in tertiary institutions through its values, which are based on non-violence, justice, equity, trust, transparency, empathy, compassion, cooperation and respect for people. By acquiring these values, unacceptable behaviours and conducts will be modified to conform to expected societal standards and norms which will empower youths to develop peaceful attitudes in Africa. Therefore, how peace education can be adopted to achieve these ends is presented in this study.

Index Terms: Peace Education, Youth Empowerment, Higher Education, Peace, Transformation

Introduction: Perspective on Higher Education in Africa

Education, world over, is considered as a life transforming activity that empowers its receivers to contribute positively to the growth and development of a society. Higher education, which is significantly an important level of education, has strategic roles to play in the realization of these objectives. Higher education is that form of education given after secondary education in universities, colleges of education, polytechnics, monotronics, including those institutions offering correspondence courses (NPE, 2004). Osokoya (2004) posited that the aims of higher education in Africa are: developing and inculcating proper values for the survival of the individuals to be self-reliant and useful members of the society; developing the intellectual capability of individuals to understand and appreciate their local and external environments; developing physical and intellectual skills of individuals; promoting and encouraging scholarship and community service; promoting national and international understanding and interaction; and promoting national development through relevant high level manpower training.

There is no doubt that tertiary institutions in Africa, whatsoever their shortcomings may be, have performed creditably well in the areas of enrolment, institution establishment, staff capacity development, graduate outputs and revision of curriculum to reflect local peculiarities in an attempt to achieve the above goals in the recent times. In its special report, the Statesman (2007) revealed that between 1985 and 2000, the number of tertiary students increased by 2.6 times (from 800 thousand to 3 million) on the average, by about 15 percent yearly. If continued at this rate, African tertiary enrolments will double every five years. Average annual enrolment growth is particularly strong in Rwanda (55%), Namibia (46%), Uganda (37%), Tanzania (32%), Code d'Ivoire (28%), Kenya (27%), Chad (27%), Botswana (22%), and Cameroon (22%) (The Statement, 2007). It is further reported that out of roughly 3000 universities operating today in Sub-Sahara Africa, about one-third are privately funded (The Statement, 2007). Despite these impressive performances, tertiary institutions in Africa are yet to rise to the challenges of optimal productivity. This is due to the fact that research output has lagged behind the training accomplishments of African universities. The lack of national investment in research is one reason for this weak performance (Saint, 1995). The African Academy of Sciences reported that African countries spend as little as 0.1 percent of GNP on research while developed countries spend twenty times as much (Saint, 1995). Attracting and retaining talented staff has now become the biggest current problem for many African universities. Declining salaries, deteriorating working conditions, and increasing number of students, sometimes exacerbated by un-supportive political conditions, have prompted many staff to seek a better situation elsewhere. As a result, many universities are left with young, inexperienced and insufficiently trained staff who lack the necessary mentors and role models to guide them (Saint, 1995). Equally, the long period of military intervention in politics in most African states further compounded the problem. For instance, in institutions of higher learning, the use of military-style teaching methods

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(Finley, 2003) and gun-control method of interaction become the normal means of communication. This culminated in arrogant display of military behaviours, resulting in unwarranted drive for weapons and hence, its abnormal usage in the system. Otite (1995) rightly posited that gun-based and gun-controlled styles of social relationships have become part of the Nigerian society [and Africa in general]. In the same vein, Alimba and Awodoyin (2008) asserted that Africa's educational environment is highly volatile because of the easy flow of arms into the system and the abnormal ways they have been used to perpetuate different kinds of crime. The presence of intimidation, harassment, cultism, violent fight, maiming and destruction in tertiary institutions in Africa made Agekameh (2001) to called them "theatres of war" and said that the orgy of violence often witnessed on university campuses and other higher institutions is due to the ways students freely brandish pistols or revolvers and use them to unleash terror on fellow students. Similarly, Okeke and Emenalo (2008) reported that because of the violent nature of youths in our higher institutions today, which manifest in the forms of cultism, armed robbery, rioting, killing, arson, prostitution, vandalism, rape e.t.c, there is an urgent need for higher institutions to reassess their commitment to the realization of goals of higher education. To overhaul higher education to achieve its goals and positively empower youths to develop attitudes for peace, call for the adoption of peace education in all its ramifications in Africa. Peace education is proposed because it is a highly fundamental instrument in moderating unwanted behaviour in a society. It can change the physical, intellectual, emotional and spiritual abilities of people within the context of their cultural, political and social milieus for sustainable peaceful living. Peace education can encourage the cultivation of peaceful attitudes in its receivers and create conducive climates in tertiary institutions that will promote its effective and efficient management for optimal performance. The point is that peace education can modify the behavioural orientation of youths and strengthen the capacities of tertiary institutions in Africa. The European Platform for Conflict Prevention and Transformation (2000) reported that schools can be agents of change and can provide an arena for developing critical thinking, serve as a forum for analyzing violence in society, and provide means for young people to acquire and practice the values, attitudes, knowledge, and skills associated with tolerance, conflict management, dialogue and peacebuilding. Therefore, schools, most especially tertiary institutions, "have a responsibility to teach for tolerance, to create and reinforce a sense of belonging, and to increase social cohesion and cultural understanding" (The European Platform for Conflict Prevention and Transformation, 2000), so that the acceptable societal values can be sustained and transmitted to coming generations for sustainable peaceful living. One of the ways to propagate and sustain a culture of peace in a society is to teach students about peacebuilding, peace-affirming and peace-loving world inside the classroom as well as outside in the world (Wells, 2003). These assertions attest to the fact that schools can empower youths appropriately for peace as designed by the society.

Therefore, higher institutions of learning can achieve this by totally transforming its receivers to challenge stereotypes and sentiments which stand as barriers to the formation of peaceful attitudes as deemed fit by societies. Burns (2000) averred that societies should develop educational programmes, with long-term goals to challenge the acceptance of war and to build attitudes for peace. Peaceful attitudes can be gardened through the educational system, but the system can achieve this when it is transformed and induced with the capacity to so. This article advocated for the strengthening of higher education through peace education for youths to learn those positive values that are needed to empower them for peaceful living in Africa. To achieve the purpose of the study, discussion is based on the following thematic areas:

- Linkage between higher education and youth empowerment
- Peace education: A Conceptual Clarification
- Channels and Forms of Peace Education
- Discourse on peace.
- Peace education and Youth Empowerment for Peace.
- Factors inhibiting the Potential of Higher Education to prepare youths for peace in Africa.
- Transforming Higher Education through Peace Education to Empower youths for Peace in Africa

Linkage between Higher Education and Youth Empowerment

Harvey and Green (1993) posited that the objectives of university education are instruction in skills, production of general powers of the mind, advancement of learning and transmission of a common culture as well as meeting the needs of the economy. The assertion is a signal to the fact that there is a positive correlation between higher education and youth empowerment. This, therefore, suggests that the level of empowerment of youths is a function of the degree of responsiveness of higher education to the needs and aspiration of a society at a particular time. According to Bagudo (2005) empowerment is an act of building, developing, and increasing power through cooperation, sharing responsibility and working together. Empowerment is a people-based activity that involves the infusion of power into people to enable them to act. Olorode (1997) described it as an act of taking power. It is a phenomenon that involves giving power to people to enable them to perform optimally. This power-based approach to the definition of empowerment can be misleading, especially when it is totally associated with politics. When this happens, it tends to narrow down its meaning theoretically and practically. Short and Greer (2001) stated that empowerment is the ability to take care of one's own growth, to solve one's own problems and to believe that they possess skills and knowledge necessary to improve their own situation. One can glean from the foregoing analyses that empowerment is an act as well as a process that deals with the impartation of skills, knowledge and values that are required by people to make them act and sustain their modes of operations for optimal productivity. Therefore, empowerment can simply be defined as a state of knowing, conceiving, deciding

and acting. Youth empowerment, therefore, is creating the enabling environment for youths to learn and act. It means providing young people with the needed values, material resources and the legal backing to be productive. In the Commonwealth Plan of Action for Youth Empowerment, the concept is considered as creating and supporting the enabling conditions under which young people can act on their own behalf, and on their own terms, rather than at the direction of others (Commonwealth Youth Programme, 2007). World Bank (2007) reported that reducing risk-taking among youth requires that they have the information and the capacity to make and act on decision. This is an indication that youth empowerment involves providing the youths with the required skills, knowledge and material resources that will enable them to conceive, decide and act. Therefore, higher education is essentially an important channel through which youths can acquire skills and knowledge that will make them to gain the needed power to act in the most desirable way. Ejiogu (2001) posited that the education of the youths must be so designed and implemented as to equip them appropriately for this new century of supersonic technology. The pattern of adjustment of youths to the prevailing situations in their domains is a function of the nature of education received by them. Their behavioural tendencies are a reflection of the packaged curriculum imparted on them. Based on this, youth empowerment is significantly a function of the responding patterns of higher education to the demands of youths for appropriate action.

Peace Education: A Conceptual Clarification

Peace education is a holistic education. Its slippery and flexible nature motivated its various interpretations. It was noted that peace education is a multifaceted educational programme that encompasses different approaches capable of transforming the behavioural patterns of people through the inculcation of desired knowledge, attitudes and skills for effective contribution to the cultural, social, economic and political development of their countries (Alimba, 2007). Hicks(1985) described peace education as activities that develop the knowledge, skills and attitudes needed to explore concepts of peace, enquiry into the obstacles to peace (both in individuals and societies), to resolve conflicts in a just and non-violent way, and to study ways of constructing just and sustainable alternative future. Similarly, peace education is the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully, and to create the conditions conducive to peace, whether at an intrapersonal, intergroup, national or international level (Fountain, 1999). It is imperative to note that the skills, attitudes and knowledge which peace education propagates can be employed to tackle diverse problems confronting humanity. Hence, the conceptualization of peace education is based on the problem to be tackled. For instance in North America and Europe, peace education is defined within the border of conflict resolution education or conflict management education. In Japan, peace education is defined within the context of mitigating

the miseries of the A-bomb. Hence, anti-nuclear bomb education becomes the theme that guides the definition of peace education. In Korea, peace education is centered on how to reunite the North and South Korea. Consequently, reunification education becomes the yield stick for the interpretation of peace education in the region. It is important to stress that in Africa, peace education should be defined as that programme that should inculcate tolerance and mutual understanding in order to challenge ethnic and religious sentiments which are the main bane of violent conflicts in the continent. The specific regional variation in peace education profile is an indication that peace education reacts to the respective prevailing diverse forms of violence (Harris, 2000 and Bar-Tal, 2000). These analyses reinforce the idea that the skills, attitudes and knowledge which can be gardened through peace education can be used to tackle a whole range of problems which can be personal, interpersonal, national, regional and international in nature. Therefore, some of the skills, knowledge and attitudes that can be acquired through peace education for the transformation are presented in figure 1.

Fig 1: Basic Skill, Knowledge and Attitudes

Skill	Knowledge	Attitude
<ul style="list-style-type: none"> • Critical thinking • Problem solving • Self solving • Self awareness/reflection • Assertiveness • Reading • Orderliness • Perseverance • Cooperation • Cheerfulness • Self control • Self reliance • Sensitivity • Compassion • Active listening • Patience • Mediation • Negotiation • Conflict resolution 	Knowledge on issues relating to; <ul style="list-style-type: none"> • Self awareness • Peace and conflict • Justice and power • Human rights • Globalization • Duties and rights of citizens • Environment/ecology • Social justice and power • Non violence • Conflict resolution and transformation • Culture and race • Gender and religion • Health care and AIDS • Arms proliferation and drug trade 	<ul style="list-style-type: none"> • Self respect • Honesty • Open-mindedness • Fair play • Obedience • Caring • Empathy • Tolerance • Adaptation to change • Sense of solidarity • Respect for differences • Gender equity • Sense of justice • Sense of equality • Reconciliation • Bias awareness • Appreciation • Transparency

Source: Alimba (2010)

Figure 1 revealed the skills, knowledge and attitudes that can be acquired by people through peace education. The acquisition of these values will empower people to embrace peace, live for peace and work for peace anywhere they find themselves. Their thinking patterns and conducts will be positively influenced in such a way that their behaviours concerning people and material objects will be heavily controlled in nation. Controlled behaviours are such that are devoid of recklessness. Conflict and deviant behaviours are reckless in nature. Peace education brings about controlled behaviour, which based on thinking critically before acting to avoid being reckless. Therefore, peace education is all about empowering people with skills, attitudes and knowledge to: build, maintain and restore relationships at all levels of human interaction; develop positive approaches towards dealing with conflicts from the personal to the international; create safe environments, both physical and emotionally, that nurture each individual; create a safe world based on justice and human rights; and build a sustainable environment and protect it from exploitation and war (Harris, 2004). Reardon (1988) stressed that the general purpose of peace education is to promote the development of authentic planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing social structures and the patterns of thought that have created it. Peace education is a participatory education that is essential for people to imagine, conceive, decide and act constructively for the collective benefit of all in a society. Peace education promotes skills, attitudes and knowledge that are germane for the inculcation of peaceful behaviour and the promotion of a culture of peace in a society. The general purpose of peace education therefore, is simply about how to cultivate a culture of peace in people and to sustain it in a society.

Channels and Forms of Peace Education

For peace education to achieve its set target, the channels of propagation, implementation pattern, and resources to be used should be given a priority attention. There are three main channels through which peace education activities can be dispensed. We have the informal, formal and non-formal channels. The informal channel of propagating peace education involves developments at home and family settings, which have bearing on how peaceful behaviours are nested and promoted. The informal channel is characterized by approaches that border on role model, imitation and other means such as storytelling, proverbs, use of poems e.t.c in homes, families and the immediate environment. The formal channel for propagating peace education entails the use of schools to educate people for peace. It involves the incorporation of peace education values into the school curriculum, so that people can be taught how to pursue peace with self and others in the environment. Non-formal channel of peace education involves training people through workshops, seminars and conferences at the local level, so that they can be aware of how to live peacefully and harmoniously with others. These channels are essential outlets through which peace education can be dispensed to specific or wider audience to promote the impartation of a culture of peace. There are various forms of peace education. Harris (2004) identified five types of peace education which are: conflict resolution education, human rights education, environmental education, international education and development education. Any of the channels can be used to educate people about any problem relating to the types of peace education. However, it is paramount to emphasise that spiritual education is the sixth type of peace education. Peace education has a spiritual component, hence, Quisumbing (2000) asserted that peace education is in fact wholesome and holistic education, which takes into

consideration the whole body and soul, mind, heart and will. Also, it was pointed out that peace education “has the tendency to change the physical, intellectual, emotional and spiritual abilities of people within the context of their cultural, political and social milieus for peaceful and harmonious living. It is an essential instrument for changing the behaviour and perception of people for positive thinking and creativity” (Alimba, 2008). The spiritual aspect of peace education is less emphasised by peace educators. It is a very important component part of peace education because it gets people to understand the issue being considered from the deepest region of their hearts and bring them into deeper touch with the whole selves, with others and the environment.

Discourse on Peace

Peace is a virtue as well as a condition and it is essential for the productivity and development of the family, organization, community and country. It is a term that has a point of tangency with concepts such as freedom, equity, justice, development and so on, and has assumed various interpretations because of its elastic nature. The early definition of peace originated from the ancient Romans. It was called “*pax*” and was defined as “*absentia belli*”. Juxtaposing the Latin words will interpret “peace” as the “absence of war”. While this description formed the template for understanding peace in the past, it has been seriously challenged in the contemporary time. For instance, Ibeanu (2006) argued that this way of conceptualizing peace though attractive, is inadequate for understanding the nature of peace. He advanced the following reasons to back up his argument. First, it is tautological and circular in logic there is peace because there is no war and there is war because there is no peace. Second, it really tells us nothing about the meaning of peace, which, going by this definition, we have to arrive at by first defining war. However, even common sense would suggest that peace does exist independent of war. Third, the definition is inapplicable in situations of structural violence, as Johan Galtung called it. War is a form of violence and structural violence is equally a kind of violence, which has to do with social conditions such as poverty, exclusion, intimidation, oppression, want, fear and many types of psychological pressure built into the structure of a country. Based on this “it would be wrong to classify a country experiencing pervasive structural violence as peaceful” (Ibeanu, 2006). However, Howard (1971) described peace as the maintenance of an orderly and just society. He reiterated further that “orderly” in being protected against the violence or extortion of aggressors, and “just” in being defended against exploitation and abuse by the more powerful. Einstein (1968) posited that peace is not merely the absence of war but the presence of justice, of law, of order-in short, of government. The issues of “absence of war” and “presence of justice” can be conspicuously noticed in most of the definitions. Galtung’s (1990) insightful elaboration of peace captured these two elements as forming the basis for a better understanding of the concept of peace. He referred to them as negative and positive peace. Based on Galtung’s ideology, negative peace is the absence of direct violence, war,

fear, and conflict at individual, national, regional and international levels; while positive peace is the absence of unjust structures, unequal relationships, and the presence of justice and inner peace at individual level. It is necessary to note that whichever angle peace is considered from, the ideas of justice, cooperation, security, integration and collaboration should be incorporated into it to give it a status of a definition that can be consumed by scholars. Therefore, the centrality of peace in achieving sustainable development in any society cannot be overemphasized. Peace is essentially needed for:

- (i) individuals to have peaceful mind, pursue their legitimate means of livelihood, and develop their potentials to the full.
- (ii) smooth and full social interaction between individuals and groups within and across nations.
- (iii) rapid scientific and economic development that catalyze people’s welfare;
- (iv) the removal of war and its damages
- (v) ending the diversion of resources from welfare needs to war efforts; and
- (vi) safe trade and political interaction (Nwolise, 2003).

Peace Education and Youth Empowerment for Peace

The transformative power of peace education has been attested to by research findings. For instance, in a study conducted by Bar-Tal (2002), it was discovered that peace education “changed attitudes, increased tolerance, reduce prejudices, weakened stereotypes, changed conceptions of self and of “other” and reinforced sense of collective identity”. Fountain (1999) reported that peace education has been used to develop a life skills education in Zimbabwe for handling AIDS; in Angola for creating landmines awareness; in Croatia for school-based programme for psychosocial healing; in Tanzania for enhancing knowledge of community mechanisms for building peace and resolving conflict and in Lebanon for understanding interdependence between individuals and societies. Equally, Salomon (2003) revealed that a series of peace education quasi-experimental studies carried out with Israeli-Jewish and Palestinian youngsters revealed that despite the ongoing violence, participation in various programs yield positive attitudinal, perceptual and relational changes manifested in, for example, more positive views of “peace”, better ability to see the other side’s perspective, and greater willingness for contact. Salomon (2003) argued further that these changes depend on participants’ initial political views. Going by this, Gavriel Salomon justified the fact that peace education can directly or indirectly cause a positive change in the behaviour of people. Ohanyan and Lewis (2005) assessed the impact of peace education on shaping the attitudes of people in an interethnic contact and they showed that “feelings for the other side have changed since taking part in the (peace education) programme. The analysis of the relationship between interethnic contacts showed statistically significant outcomes, meaning that “specifically interethnic contact has made students more tolerant and open minded of the other side (Ohanyan and Lewis, 2005). They also found

out that peace education makes students more responsive and inclined toward cooperation in joint projects with the other side (Ohanyan and Lewis, 2005). The values of peace education can be employed to tackle diverse problems. This perhaps is the reason why it approaches are regionally-based. It assumes different patterns in countries depending on the identified problem to be solved. Peace education can aid in the implementation of peace virtues in the school system, which will encourage both students and workers to imbibe these virtues for the cultivation of peace in their societies.

Factors Inhibiting the Potential of Higher Education to prepare Youths for Peace in Africa

Over the years, the constant experiences of violent conflict in Africa have redefined its fate into a continent where the highest number of wars has been recorded in the history of mankind. In fact, the situation motivated researchers to conclude that Africa is indeed a very good laboratory for the study of violent conflict and its attendant effects (Nwolise, 2003; Alimba, 2004 and Tchombe, 2006) and the production of knowledge in ethnic conflict and its management (Osaghae, Onwudiwe and Suberu, 2002). Mohamedbhai (2003) also revealed that Africa is in crisis of all forms: economic, social, environmental, political, and religious, and there is hardly any sub-region that is not suffering from the aftermath of social instability, economic crisis, war, or conflict. Therefore, the educational systems being a subset of the larger African societies are bound to reflect these happenings. Obanya (2004) averred that the current crisis in higher education in Africa is part and parcel of a larger education sector crisis, which is in itself a subset of an overall societal crisis. Therefore, instead of the systems, especially higher education to help in ameliorating the crises by defining, analyzing and resolving them, it contributed in propagating the problems. Bush and Saltarelli (2000) were rather point blank on the issue when they explained that in many conflict around the world, education [i.e higher education in particular] is part of the problem and not the solution. This ugly development was actually a major issue that halted the capacity of higher education in empowering youths to cultivate peaceful attitudes in Africa. Stories of wars, violent conflicts, miseries, calamities and so on were projected and they formed the image in the minds of people. Hence, the resultant effect was the production of graduates, who lack the basic skills and attitudes required to live by peace and promote it in the African societies. Harber (2008) indicated that schooling can be an obstacle to the development of peaceful individuals and societies. This actually was visible in the operational patterns of tertiary institutions in Africa. With the current pervading wave of democratic rule, it is believed that the educational systems in Africa will be imbued with new life and vitality through transformation to go a long way to challenge these problems in Africa. Apart from this, other factors that weakened the capability of tertiary institutions to effectively empower youths for peace in Africa are:

- **Poor family support orientation:**

Peaceful behaviour does not occur in a vacuum. It is nested within the context of the family and other primary

social groups like the clan, peer groups and through arts, songs, drama, proverbs and storytelling. In Africa, the family plays pivotal roles in the transmission and inculcation of societal acceptable values and norms. Currently, the forces of globalisation have negatively influence the family, making it to loose its grip on its individual members and its potency to culture people for peaceful living. The socializing power of the family in helping its members to cultivate the needed values which higher education will later build upon has rather been frustrated by modernization articulated by the forces of globalization. The expectation that these missing values will easily be built into people by the system was equally dashed, because of the challenges confronting it, which are equally created by globalization.

- **Poor curriculum orientation about peace:**

Curriculum dictates what should be taught, when and how it should be taught. Apart from the fact that the curricula of most tertiary institutions are obsolete and are in dire need of reform, they do not contain peace programmes. They are lacking in all facets to meet up with the developmental trends in the areas of peace, security, conflict resolution and non-violent education. Where such programmes are provided, they are inadequate and may not reflect the needs and aspirations of African societies. This is because they are basically drawn from foreign experiences which may not found the right environment at home for its application.

- **Poor staff capacity development on the issue of peace:**

Staff in tertiary institutions in Africa, whether teaching or non-teaching have poor orientations concerning the theoretical and practical underpinning of issues relating to peace. The financial implication of training people abroad often stands as a barrier in developing staff in this area. Home grown institutions offering courses in peace studies are limited in supply, and majority of their staff are not formally trained in the area. Hence, their performance abilities will be adversely affected in terms of empowerment, productivity and scholarship.

- **Shortage of material resources on peace:**

Material resources such as textbooks, films, tapes, monographs e.t.c on peace are scarce in African environment. The available materials are rather difficult to come by and where they are found, they are highly expensive to acquire, putting tertiary institutions offering the course in a tight corner to actually to acquire them. Shortages of materials on peace and staff problems are the main challenges preventing tertiary institutions from empowering youths effectively in the area of peace in Africa.

- **Inadequate scholarly research works in the area of peace:**

There are limited available research materials in the area of peace in Africa. Majority of the materials available are of foreign origin and may not be absolutely used to reflect local peculiarities. Acute shortage of staff, material resources, and funds are the main impediments to the realisation of scholarly research works on peace studies,

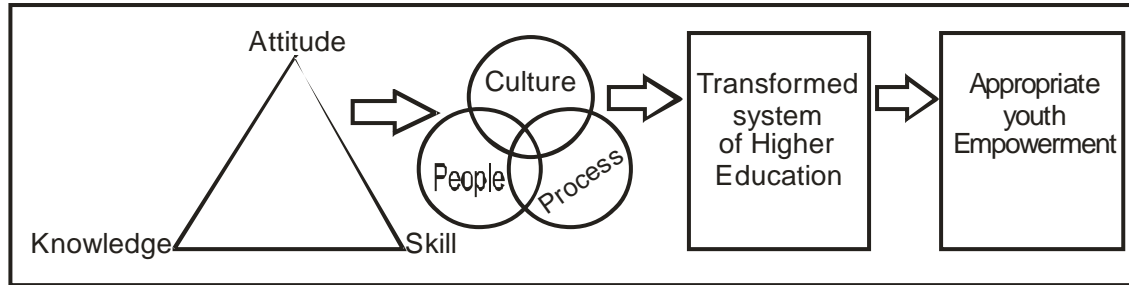
and consequently producing negative effect on youth empowerment for peace in Africa.

- **The problems of globalisation:**

The nature of knowledge that globalisation is radiating is questionable. While in some quarters, the gains of globalisation are impressive, but in Africa, globalisation is making people to form unclear picture of the reality. Ugwuegbu (2004) stated that globalisation has brought with it confusing and stressful environment for most people. And they are paying dearly for it...one of those penalties is failure to form clear values that are congruent with traditional Nigerian cultures and customs, as we know them (p.13). Those cherished African values that served as a guide in sustaining behaviours and attitudes, and making people to be models in their societies have collapsed, due to the forces of globalisation. This resulted in the prevention of people, most especially the younger generation, from forming clear values about peace and non-violent behaviours. Higher institutions of learning are not free from the adverse consequences of globalisation in Africa. Their coping strategies in reacting to the speedy occurrences of events are rather slow, manifesting in a highly demanding environment, with little capacity for tertiary institutions to cope and respond adequately. Hence, students are ill-prepared to face the challenges of life.

Transforming Higher Education through Peace Education to Empower Youths for Peace in Africa

Transforming higher education implies the articulation of a planned action that will positively influence the character and structure of the system. Transformation is a goal achievement exercise. It is a well-orchestrated and well-led change strategy and transition plan that will metamorphose into a desired state in which there is a deep seated adoption of the changes and the associated values, principles and/or processes (University of Adelaide, n.d). Olubodun (2008) described transformation as those practices and programmes that aim at a major and nationwide change and new development in one or more aspect of a nation. From the foregoing descriptions, institutional transformation is all about the positive and purposeful change of the character, process and individuals in a system. The transformation of higher education should focus on how to change the culture, process and people involved in the system. The existing culture, process and people in higher education are interrelated and they dictate and determine what goes on in the system. To transform the system, peace education should be modeled to address the state of these elements to get the desired results. The peace education-higher education transformation model will be useful in illustrating how higher education can be transformed to appropriately empower youths for sustainable life changing experiences about peace in their societies.

Fig. 2: Peace Education-Higher Education Transformation Model

Peace education communicates knowledge, develops skills and changes attitudes in people. These values are essential to bring about the needed transformation in higher education in Africa. This is because people are the main component of the system. The three destructive factors that halted the dynamic positive interrelationship of culture, process and people in higher education are "greediness, indiscipline and poor supervision"(Alimba, 2012). The other negative vices that found their ways into tertiary institutions of learning such as injustice, corruption, marginalization, intolerance, inequality, selfishness, oppression, misappropriation and embezzlement of funds, and partiality are actually the products of the three destructive factors. Therefore, the degree of infiltration of the products of these social vices on culture, process and people should be ascertained, so that peace education values that can arrest the decadence can be fashioned out. To determine the values that can be adopted, peace education-task operation processes should be observed. These are (i) selecting of objective(s) (ii) determination of values (iii) selection of activities (iv) determination of target population (v) administration of programme (vi) allocation of resources and (vii) feedback and evaluation.

- (i) **Selecting of Objective(s):** The objective is identifying what to change. In this case, the objectives will be transforming the culture, process and people in higher education for effective empowerment of youths for peace in Africa. The wrong cultural practices, poor process patterns and behavioural problems of people inimical to the proper functioning of the system, should be determined and understood. A thorough analysis of the problems inherent in each of the variables should be ascertained for a clear picture of which peace education values to be adopted to clear them from the system.
- (ii) **Determination of values:** Peace education values that can be administered as a therapy for the wrong cultural practices, poor process patterns and behavioural problems of people should be identified. The identified values should be such that can effectively tackle the problems of each variables identified.
- (iii) **Selection of Activities:** This involves the packaging of programmes that will display the selected values through peace education channels. The methods that will be adopted to advertise values identified for administration will have to be selected at this point. The advert

outlets can be through TV, radio, door to door campaign, or through curriculum design. All the outlets can be used individually or simultaneously to achieve set goal.

- (iv) **Determination of Target Population:** This involves a clear identification of what and whom to be transformed. The identified problems to be solved should be defined and estimated. For instance, the people to be changed in tertiary institutions should be defined. Are we dealing with the teaching staff alone or with the non-teaching staff. Also, are the students involved in the project. All these make up the people operating in higher education.
- (v) **Administration of Programme:** The place of implementation of the programme essential. Where will the programme be carried out? Is it at homes, in schools, or at work places? The designated place(s) where the programme will be executed have to be prepared and evaluated.
- (vi) **Allocation of Resources:** Human and material resources that will be employed in the process of implementation need to be defined, determined and estimated. What it will cost to get the programme executed is essential to know it. Budget should be developed for the project to ensure its success.
- (vii) **Feedback and Evaluation:** This is the point where activities are checked to ensure compliance with lay down designs. The expected operation patterns should be strictly guided to prevent deviations. However, where deviation occurs, it should be orderly corrected to make sure that the activities continue according to plan. The success of the programme should be evaluated at regular intervals. The outcome of the whole process will be the formation of new value system that would overshadow the identified problems. Based on the formation of new values the behaviour of the target groups would have been changed for good. The knowledge about wrong cultural practices and poor process patterns operating in tertiary institutions in Africa would have been naturally erased by the new knowledge acquired. The possibility of achieving the expected objective is assured because peace education has the potency to develop dispositions within people that will influence them to behave peacefully (Nelson and Christie,1995). The peace

education values acquired will help to create the desired atmosphere necessary for building structures needed to lay down the foundation for educating youths for peace and non-violent behaviours in tertiary institutions. This is the point where youths will learn about peace, see peace and be encouraged to pursue peace with other people in their societies.

Conclusion

Peace is a value which is essential for the development of people and their environs. A society that built the elements of peace in its social structures is bound to be experienced peaceful and secured. Peace is something that is planned and prepared for. It cannot fall from heaven like manna, either can it be imported or extended to a country as grant or humanitarian materials. The slogan that should dominate this century is if you want peace, prepare for it. Therefore, to empower youths in Africa for peace, higher education needs to be transformed, putting into consideration both human and material resources and the process of operation of the system. Peace education becomes imperative if higher education must be transformed to make its receivers gain the expected skills, knowledge and attitudes required to function effectively in the society. It is argued in this study that higher education must be revitalized to function as expected, before conscious efforts are made to build in peace programmes into it for effectively empowerment of its receivers for peaceful living in the Africa. To empower youth for peace, a conscious plan should be put in place in tertiary institutions, so that youths can challenge violent behaviours in respective domains. This conscious effort should also include campaigns through informal and non formal processes to reorientate families, review of curriculum, strengthening staff on peace and peace related issues and the provision of materials on peace and its related fields in Africa.

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