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## Group Counselling Approach; A Panacea for Counselling Okada Riders for National Security

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### Abstract

*Guidance and Counselling by its design aims at assisting an individual to understand self and the world better, thus, be better equipped to solve life problems. Counselling is a helping relationship involving a counsellor and the client in which the former uses professional knowledge and skills to assist the later attain proper development and maturity, improve functioning and ability to cope with life problems and situations. In Nigeria, because of the amount of work facing a counsellor, most counsellors scarcely have time to spend on individual therapy, since it often takes many sessions and is also time consuming, group counselling is therefore sometime recommended. Group counselling is a form of psychological management which is taken in group and it is aimed at helping people with related or the same challenges such as, family issues, drug addiction, cultism among others. It is on this premise that, this paper sets out to highlight the importance of group counselling as an*

*effective strategy of helping Okada riders, that is, commercial motorcycle riders in Obudu Local Government Area of Cross River State, quit drugs, alcohol, armed robbery, kidnapping and other undesirable behaviours which have become worrisome to the society and have caused untold hardship to people in the locality and the Nation as a whole. It suggests that, group counselling be organised in Rural and Urban centres by professional counsellors who will dialogue with okada riders to help curb their maladaptive behaviours. Okada riders if counselled and made to know the adverse effect of drug abuse, alcohol, cultism and other vices, and afterwards, given the opportunity to make decisions to quit and live more meaningful lives, the world will be a safe and better place, lost cultural values such as, respect for human lives, constituted authority and respect for elders among others, will once again be enjoyed in both our urban and rural settings thus, bringing about peace and national security.*

**Key words;** Group Counselling, Panacea, Okada Riders and National Security.

Transport is an important element in development. It brings about social, economic and political interaction as well as relationship among people from different cultures and tribes. The use of motorbikes, popularly known as Okada, for commercial transportation is not left out. In Nigeria, “okada” also referred to as cyclist, ‘Achaba’, ‘Going’, ‘Inaga’, ‘Akauke’ and so forth is a motor cycle taxi. The name was borrowed from Okada Air, a Nigerian local airline now defunct. The use of motorbikes as means of public transportation in Nigeria began in Calabar, the Cross River State capital in the 1970s (Adeyemo, 1998). Achaba or motorcycle taxis were also present in parts of Yola, Adamawa state in the late 1970s and spread to Lagos through a group of individuals in the Agege L.G.A of Lagos state. These okada riders have their different unions such as; Motor Cyclist Union (MCO) and Okada Riders Welfare Association (ORWA). These unions have rules and regulations guiding their operations even though many of their members do not comply with these guidelines.

Studies have shown that 88% of these okada riders are between the ages of 15 and 45 years old, mostly students and university graduates who have graduated and are unemployed, while 57% have completed secondary school, 47% do not have any form of education at all and this category are mostly adults (Amaka & Okechukwu 2016). These okadas, though fast movers of passengers and goods in urban congestion, have been noted for high rate of traffic crashes. Ogunmodede & Akangbe (2013) succinctly described the dangers of okada accidents as so serious that sometimes lead to instant death, loss of limbs, sight, brain damage and terrible economic loss. Alcohol has also been identified as one of the major causes of motorcyclists’ crash in past studies in and outside Nigeria, in the United States of America, 32% of the fatal accident as indicated in Fagnant & Kockelmen (2013) of motorcycle collisions involve alcohol. There are

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some studies in Nigeria affirming the role of alcohol in the fatal crash of motorcyclists. Alti-Muazu & Aliyu (2008) in their study of commercial cyclists in Zaria, Northern Nigeria found a high prevalence of 59.5% of road traffic accident that was associated with the use of psychoactive drugs and substance abuse leading to vices like, kidnapping, armed robbery, cultism among others. This is because, majority go into the profession for the purpose of making money, not as a vocation which they have passion for.

### **Okada Riders Characteristics and Activities**

In view of the fact that taxicab and bus services in Nigeria are inadequate and congestion and poorly maintained roads are widespread, Okadas are then used by businessmen, students, workers, politicians and even criminals to overcome traffic congestion. These okada riders navigate roads that are inaccessible to automobiles and buses, particularly in villages and urban slums. Contributing to the flourishing of okadas is their low purchase price for operators and their superior fuel efficiency which is particularly important during petrol shortages in Nigeria. Okada fares are usually higher than those of public transit. Over the past decades there has been a significant growth in the use of motorcycles as a commercial public transport mode in countries in sub-Saharan Africa. Commercial motorcycles or okadas offer certain transport advantages in the form of easy manoeuvrability, ability to travel on poor roads and demand responsiveness.

There is a massive rise in okada commercial enterprise. This is because, millions of Nigerian youths who have graduated from universities are roaming the streets jobless and unemployed. This rise is accompanied by an increase in high risk behaviours and accidents on Nigerian roads. Such accidents are usually caused by the fact that many okada riders are either untrained or unlicensed, while majority do not pay attention to road signs or other motorists on the road. In recent times 80% of okada riders in the study area that is, Obudu Local Government Area of Cross River State, operate under the influence of substance and alcohol, for example, tramadol mixed with alcohol, carrying more than the stipulated passengers while the law enforcement agents overlook their offences, once okada riders give them some tokens. It has also been observed that, okada riders seem not to imbibe societal values, such as respect for human life, elders and even self, this has resulted to their inability to live or observe these cherished values. Okada people have become a constant menace and an embarrassment to civilization and civility. They call car owners names, use vexatious slangs that belong to the crudest form of social discourse. They are gossip merchants. They are touts atop roving motorcycles. (Offoaro, 2009)

Majority are also in the business for other purposes like cultism, armed robbery and kidnapping. Okada riders convey victims to specific locations for kidnapers, divert passengers to unknown destinations and sexually abuse same. Okada riders are used as thugs by politicians to do all sorts of jobs for a token. All these, most often are done

through the influence of substances and alcohol. Tramadol, which is a pain killer used in hospitals, is used by okada riders and youths who mix this drug with alcohol and drink after which, they become 'high' and commit all kinds of atrocities. Most okada riders are known for indecent dressing, bushy and unkempt hair styles which makes them attractive preys for cult members, reckless riding, killing and maiming of innocent citizens, leaving many injured, insane and some even dead.

Commercial motorcycle service growth has also led to an increase in road accidents, traffic management problems, pervasive noise and increase in local air pollution and greenhouse gas emissions (Ajar 2011). Road traffic injuries and deaths are a growing public health concern worldwide. Road crashes are the second leading cause of death globally among young people World Health Organisation, (WHO, 2014). Based on these observations, the researchers feel that okada riders need counselling for national security. This may help change their irrational thoughts and modify their undesirable behaviours. This paper therefore sought to discuss concept of National security, concept of counselling, counselling okada riders for National security, counselling strategies for National security and counselling implications for professional counsellors.

### **Concept of National Security**

Security is the condition of being protected physically, emotionally, psychologically from harm, attack, terror which could be considered as non- desirable (Ani, 2010).

Ani (2010) defined national security as a collection of precautions, resources and institutions built to secure a sovereign state. National security is therefore a collection of plans, actions and institutions built by a state in order to protect themselves from both internal and external attack. It is the act of promoting the core values of a state that would enhance the protection of lives and properties of the citizenry. Matters of National security are of utmost importance to the progress and development of every nation in fact it can be likened to the central nervous system in the human system. If a nation is in a state of insecurity, every other aspect of the nation will be adversely affected, whether directly or indirectly (chukwu, 2012).

National security in this context, is threatened by okada riders in the study area that is, Obudu Local government area of Cross River State. Core values which are supposed to be upheld to enhance the protection of lives are extinct. Okada riders engage in substance abuse, alcohol, kidnapping, armed robbery and other vices which have made the environment unsafe for the inhabitants. Group counselling can be used to counsel a segment of the okada riders specifically, the 50% who are literate. The counsellor using group therapy gradually helps the okada riders through dialogue change their irrational beliefs and attitudes which make them do the things they do, and behave, the way they behave.

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The goal of counselling here is to help them decide to change and conform to the community's ideals, upholding societal norms, values and thus, bringing them back to the right path. The counsellor has to patiently do this by using his professional skills and techniques.

### **Concept of Counselling**

Counselling like other disciplines, has fundamental principles which govern its successful operation in the achievement of its goals or objectives. The main goal of Counselling is to facilitate the development and adjustment of an individual who needs help in one form or the other. This can only be done through the services of a professional counsellor, who is a person with innate and acquired skills for helping people with challenges. Giving them deep insight to their abilities and capabilities, the nature and implications of their challenges and thereafter, helping them to be able to self-solve their present challenges and even the future ones, (Ifelunni,2001). Here, okada riders can be assisted by the counsellor to know what they are made of, that is, their abilities and capabilities and afterwards given the opportunity to adjust by using what they have, for development rather than destruction.

Ker, (2006) posits that Counselling is a designed process whereby one, especially equipped person goes out to help the other unequipped person without compulsion. Ker further added that, counselling is a helping relationship whereby the counsellor, equipped with the necessary and appropriate skills and techniques, assumes the responsibility of providing an effective counselling relationship so that a client can explore and understand him/herself and act on that understanding. Here, the counsellor who is (equipped) with skills and techniques applies these by, assembling fifty percent of the okada riders (unequipped) in the study area who are literate and through dialogue, empathise, accept them unconditionally and afterwards educate. Making these okada riders understand self and thus, act on that understanding by deciding to quit crime, adjust and live meaningful lives.

Counselling, according to Faiver, Eisergart, and Colonna, (2000), is an interactive process involving a trained professional counsellor and a client with the aim of enhancing the client level of functioning in which the counsellor and the client work together as allies, helping the client grow and change by setting realistic and achievable goals, developing new ways of interpreting and managing problematic situation and learning to use internal and external resources more effectively. Here, the counsellor and okada riders interact and work together to achieve their goals in the relationship which is help okada riders take decision to quit crime and live useful lives.

Modo, (2008) defines counselling as a helping relationship between the counsellor and a counselee which is aimed at helping the counselee adjust properly to family, school, peer association and society in general. From the above definitions given on counselling, one can precisely stress that counselling could be defined as one on one or one and several other relationships in which an experienced, trained counsellor assists

others to resolve their problems and become well-adjusted in the environment they find themselves. With the counsellor exhibiting all the skills, techniques and strategies acquired.

For the purpose of this study, the interaction is between the counsellor and more than one client (okada riders) who are involved in substance abuse and crime in the study area. The counsellor here uses group therapy where the counsellor is the umpire. Group therapy provides people with the opportunity to meet with others experiencing the same or similar concerns. Its intervention is one of the modalities for treatment of sexual abuse and other related disorders. The curative factors associated with group therapy as defined by Yalom, (2005) specifically addresses such issues as instillation of hope, the universality experienced by group members as they see themselves in others and the opportunity to develop insightful thought relationship. It also helps persons realize that others have difficulties similar to their own and that they are not alone.

### **Counselling Okada Riders for National security.**

Okada riders as described need help to make them understand that substance abuse, which is the use of any substance in a manner which deviates from the accepted medical, social or legal patterns of a given society is bad, unhealthy and unpatriotic, because it makes the nation and its citizens sick. That alcohol or drug is abusive when it effects, irrespective of the quantity or percentage taken, interferes with an individual psychological, social, vocational, marital, emotional and physical functioning. However, it must be noted that any use of ‘‘hard drugs’’ or legally prohibited drugs, such as heroin, cocaine and even tramadol for which there is no medical prescription, constitutes drug abuse. Furthermore, that any drug, including those to cure or prevent illness could be misused and abused if not properly used.

Counselling is very important in this situation because while the security agents such as the police, the drug law enforcement Agency, like National Agency for Food, Drug Administration and Control (NAFDAC) and the National Drug Law Enforcement Agency (NDLEA) focus on the identification of the guilty and innocent and punishment of the offender, counselling focuses on prevention essentially and cure since counsellors are behaviour modifiers (Tor- Anyiin, 2015).

The importance of counselling as a helping relationship whereby one especially equipped person goes out to help the other unequipped person with the necessary skills to understand himself and act accordingly, cannot be over emphasized. Counselling, though mostly a personalised dialogue between two people, that is, the counsellor and client, can also adapt a group approach depending on specific social issues that are worrisome to a large group for example, family counselling or counselling people with the same problems like drug addicts, cultists, deviants among others.

Kolo, (2013) observed that, a counsellor’s function is to help clients cope with problems in living and to achieve more satisfactory lives. As professionals in the career of helping, which counselling is, ‘‘ assume responsibility for not only promoting the

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welfare of the people who seek our services, but also protecting clients from harm’’. It is on this premise that this study is being carried out to help okada riders in Obudu L.G.A of Cross River State from harm. Okada riders who are mostly young unemployed graduates, school drop outs and illiterates are frustrated and depressed as a result of poverty and joblessness and so have given their minds to the devil, going by the popular adage which says ‘’An idle man is the devil’s workshop. Okada riders now do hard drugs which produce alterations in their perception, thoughts, mood and behaviour. Denga (2015) posits that substance abuse has psychological, social and physiological adverse effects, making the abusers in this case, okada riders social misfits and nuisance to the home and society.

Okada riders in the study area, apart from driving recklessly and causing untold pains and sorrow to passengers and other road users, indulge in kidnapping by conveying victims to kidnappers’ hideouts for money, robbery, killing and injuring politicians’ opponents for tokens, like drugs, alcohol and other dangerous weapons, cultism resulting to killing of rival cult members, rape and other undesirable behaviours. Okada riders need help because, they do not carry out these activities with their normal senses. Their actions are being driven by drugs, alcohol, psychological, physiological and emotional problems, which if not properly handled, will constitute a menace to the entire society thus, causing insecurity. Counselling if done properly can bring okada riders out of substance abuse, kidnapping, robbery, cultism among others.

### **Counselling Strategies for National Security**

In order to achieve counselling okada riders for National security, counsellors should embark on mass enlightenment campaigns for okada riders. This could be achieved through conduct of seminars, radio programmes, production and distribution of pamphlets detailing the roles of okada riders in National security. It is believed that counsellors can achieve this by offering group interventions in okada riders parks, cinema viewing centres, churches, okada riders’ contribution centres, football viewing centres, political meeting centres and any other acceptable venue. In doing this, the counsellor should adopt the following strategies; Rational Emotive Behaviour Therapy. In this case, counsellors should assist okada riders have a re-think and re-evaluate personal beliefs, take some actions and re-decide on some issues in order to change behaviour. The counsellor’s role is largely informative and educational and the okada riders are actively involved. The counsellor helps okada riders free themselves from illogical ideas and replace them with logical ones. The goal of treatment here is to help okada riders internalize a rational philosophy of life as they have originally learned and internalized the irrational ones. In doing the above, the counsellor uses some professional skills and techniques to counsel okada riders by doing the following:

**Rapport:** This entails welcoming the client wholeheartedly that is, being warm to okada riders by exchanging handshakes or even an embrace if the culture permits. This

will make clients relax, gain confidence in the counsellor, feel loved and open up completely, thus, making the counselling relationship successful.

**Homework:** The therapist uses the behavioural method to help the okada riders give up depression by giving them homework or assignment for example, look around you, starting from your home and see if all the successful people in the society took ‘Tramadol’ to make them rich and successful or to remove poverty and provide jobs.

**Unconditional Positive Regards:** Accept okada riders unconditionally no matter how they behave, this is because, some of them may come into the venue for the therapy looking dirty, indecently dressed, talking on top of their voices and so forth. The counsellor must show them unconditional positive regard. Teach them to accept and assert themselves, have high self-esteem and self-worth. A counsellor should not abuse or condemn okada riders, this will make the okada riders feel loved, accepted and thus, come to their senses.

**Shame Attacking:** This exercise is used by the counsellor to help okada riders confront and change their basic assumptions which are in most cases irrational thoughts, here the counsellor encourages the okada riders to stop seeing themselves as failures or stop being ashamed of themselves because they have no jobs rather they should use their okadas and make a meaningful living instead of wasting their lives and future working as touts and thugs for politicians and ritualists. Assuring them that jobs will come through being resourceful not through drugs and crime. This they should do by constantly telling themselves so. Let them know that they are not failures because they do not have jobs which is no fault of theirs.

**Confrontation:** The counsellor encourages the depressed Okada riders to use direct confrontation to fight self-binding feelings and behaviours. It is important to use rigor or energy when disputing irrational beliefs. Disputing is not just a rational or cognitive method but also an emotional method of changing irrational beliefs to rational ones. For example, not just thinking but constantly telling yourself ‘I am not a failure’, ‘I can make it through Christ who strengthens me’. The counsellor should help them confront this thinking by giving them hope using facts and figures citing instances of people who rose from grass to grace without abusing drugs. Self-talk is very important.

**Support:** Rehabilitation and support which involves re-integration into the society and acceptance by family, peers, church and even the society is very important as this will go a long way to help modify behaviour. The counsellor should, if possible, also give material support like money or even food to okada riders if necessary, this will give them a sense of belonging and encouragement.

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**Empathy:** The counsellor must treat okada riders with utmost fairness and integrity for the interest of the therapeutic relationship. In doing this, he must have an emotional reaction to the client's situation, try to understand the client's situation from client's own perspective by putting himself in his shoes and making okada riders feel a sense of caring, acceptance and understanding. In empathising, the counsellor has to go out of his way to help the clients, knowing that he was once like them.

**Interpretation:** The counsellor uses interpretation to uncover the irrational beliefs or emotional problems of the okada riders. The counsellor should exhibit good professional judgement and there should be, " A joint understanding between the counsellor and the client regarding the characteristics, conditions, procedures and parameters of counselling". The means by which the counsellor and client define the guidelines that govern the counselling process should be clearly established from the beginning. This structuring enables the clients understand what to expect from the counselling process and what the outcome of a good interaction should be and also the benefit of the counselling relationship.

### **Counselling Implications for Professional Counsellors**

The counsellor can use the following ways to counsel okada riders to restore National security:

**Conduct Seminars:** In this seminar the counsellor and the okada riders will meet. It is in this meeting that the counsellor's skills and techniques will be utilised. seminar is a meeting where information is received and training given to people. The counsellor will use active direct teaching to give the okada riders all the necessary information they need to know about, the negative effects of tramadol, cultism, armed robbery, kidnapping and all the other vices. Afterwards give them tips on how to avoid them, example, avoid people with questionable characters, that is, bad company, avoid indecent dressing, avoid watching or listening to negative media shows among others.

**Organise workshops:** where okada riders, especially those who do not have their personal bikes can be trained by experts in various fields to acquire skills like: soap making, tailoring, barbing, and other skills that can help them be self-reliant and self-employed.

**Role Models:** The counsellor can also bring in people who are successful in their careers to talk to okada riders and tell them how they made it to the top. Not necessarily Lawyers and Doctors but, people like tailors, shoemakers, hairstylist, makeup artists and so forth, who have degrees like some of them and, because of unemployment went into these jobs and are comfortable.

**Handbills and Print Outs:** These may contain information and pictures on the negative effects of drugs on individual's health. Pictures showing drug addicts and cultists who have become schizophrenic, assuming catatonic postures, and also of touts and thugs can be included.

**Counselling Clinics:** here the counsellor takes care of clients psychological, emotional as well physical problems and tries to proffer solution. listening attentively and patiently to whatever they have to say, reasoning with okada rider's suggestion, fears, anxieties, frustration and afterwards help and encourage them to start thinking rationally.

### **Conclusion**

Though all vehicles plying the road are at risk of injury and accidents, motorcyclists from past research findings and road traffic reports globally stand a greater risk and account for most of the road traffic accidents (Fagnant & Kockelman, 2013). The researchers therefore decided to use group counselling approach to counsel okada riders for peace and national security. This is because, group counselling deals with clients with the same or similar challenges and okada riders in the study area fall into this category. Also, while security agents and law enforcement agencies focus on the identification of the guilty and punishment of the offenders, the counsellors' focus is on prevention essentially, and cure being a behaviour modifier. And so if the counsellor must succeed in helping okada riders, the counsellor must first of all place himself in okada rider's shoes, show them love and accept them unconditionally. This is because, the effort to change illogical thinking to logical ones is not an easy task and so needs to be done patiently and gradually, knowing that success in the relationship will not only make his clients (okada riders) 'feel better' but, 'get better' thereby restoring peace and National security.

### **Suggestions**

This paper suggests that:

- Counselling clinics be established in rural areas by professional counsellors, especially those who are retired from active service, where okada riders and people with maladaptive behaviour can be referred to for counselling.
- That security agents should be made to work hand in hand with professional counsellors. This interaction will make the security officials realise the importance of safeguarding lives and properties, not focussing only on dictating criminals and punishment.
- That skill acquisition centres be established by individuals, non-governmental organisations or Government where this okada riders will be encouraged to go learn skills like, tailoring, photography, soap making among others. This will

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make them self-reliant and after their training, employers of labour. Thus, diverting their minds from crime and white collar jobs which have become a mirage in Nigeria today.

- That group counselling be organised in rural and urban centres by professional counsellors to help curb the rising rate of maladaptive behaviours among okada riders. This is because, if okada riders are counselled and allowed to make decisions to quit drug, crime and other vices, the community will be better, lost cultural values such as, respect for human lives which okada riders destroy daily, self –respect, respect for elders among others will be restored, thus, bringing about peace and national security.

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## Refocusing Secondary Education: A Way Forward for Peace and National Security in Nigeria

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### Abstract

*Communal, tribal and religious conflicts, terrorism, insurgency, wanton civil and politically motivated killings, armed banditry/robbery and kidnapping have ravaged the peace of Nigeria in the past two decades. Nigerians live in fear for an unpredictable tomorrow. This has gradually dampened the euphoria of civil and public servants and business men who are uncertain of their safe return from work to their homes. These orchestrated social upheavals which have political undertone must be nipped at the bud for a tranquil Nigerian state hence the need to refocus some aspects of secondary education curriculum in social studies, Christian religious studies, Islamic studies and civic education, to have modules on peace and security. Peace and security education should be enshrined in the West African Examination and National Examination Councils syllabi. This is with the aim of redirecting the mind of students toward peaceful coexistence with neighbours and eschewing all forms of evil devices detrimental to the peace of a nation. Recommendations made among others include: peace and security education should have practical classes like the core sciences to drive home required*

**Key words:** Refocusing, Secondary Education, Peace, Security.

The term peace is a great asset to the development of nations of the world. It connotes calmness, harmony and tranquility. Ikejiani-Clark and Ani (2009) described peace as one of humanities greatest value; where meaning is multilateral and multidisciplinary. Peace was defined “as a state of mind in concourse with serenity, a state of harmony, tranquility, concord, and balance of equilibrium of powers (Ibid,; 3). They were of the view that peace has to do with the citizens mindset and perception of how they see active measures by government in securing life, liberty and property. This implies that citizens expectation is that government has the prerogative to secure lives, properties and liberate them from uncertainties of life for the emergence of a peaceful state.

Similarly, security encompasses the activities involved in protecting a country, building or person against attack and danger (Hornby, 2016). It is a state of freedom from perceived danger or threat to life. According to Agbonika and Agbonika (2013) security can be said to be a state of being or existence that is free from danger, fear, threat, anxiety and uncertainty. Security can also be defined as a state of being free from danger or threat ([www.lexico.com](http://www.lexico.com)). It can be dichotomized into internal and external security, especially when national security is involved. National security refers to when a nation is being free from danger, fear, violence and discordance. To Robinson, Obayori and Kingsley (2014), national security can be discussed in two forms namely; internal security and external security. In their opinion, internal security is the act of keeping peace within the territory of an independent nation by upholding the national law and defending internal security threats. On the contrary, external security is how a country’s security is affected by a foreign policy and the nature of the geo-political circumstances surrounding it.

Peace and security are qualities that a country must possess to attain National development. National development is the ability of a country or countries to improve the social welfare of the people through the provision of quality education, potable water, transportation, infrastructure, medical care etcetera ([www.slide.share.net...](http://www.slide.share.net...)). Nigeria is devoid of peace and national security as a result of security challenges emanating from terrorism, militancy, insurgency, banditry, armed robbery, cattle rustling, kidnapping, oil bunkering, illegal mining of solid minerals, vandalisation of pipelines and electric cables and most recently Fulani herdsmen attack. These social upheavals tend to escalate by the day, leaving citizens in fear and abject poverty which characterize gross underdevelopment, in a land full of bright opportunities for her citizenry; being endowed with natural resources and human capital. This unfortunate

scenario leaves dire consequences upon the Federal Government as it is handicapped in providing the necessary social amenities for a teeming population; thus exacerbating hunger, poverty, diseases and unemployment.

Government's intervention to quell security challenges in order to restore peace has not yielded the expected results, thus the paper examined refocusing secondary education with an intent of having some lasting solutions to peace and security challenges through reviewing of the secondary school curriculum; adding peace and security formations to the school programme; creating avenues for National, State and Local Government sporting activities; organizing peace and security workshops; seminars and conferences among others.

### **Governments Intervention in Curbing Security Challenges for National Development.**

Security can be referred to as social safety or public safety simply because it addresses the risk of harm occasioned by intentional criminal acts such as assault, vandalism or burglary. In clearer terms, Nzewi (2014) defined security as:

*The process or means, physical or human, of delaying, preventing and otherwise protecting against external or internal, defects, dangers, loss, criminals, and other individuals or actions that threaten, hinder or destroy an organisation's steady state and deprive it of its intended purpose for being.*

Ogoh (2008) categorized security into different forms viz human safety, national safety, economic safety and environmental safety. This infers that a country that is devoid of internal and external imminence of danger and fear of the unknown is said to have national security. National security can also be said to be a condition whereby a country is free from any form of fear or threat to its peace, stability and progress (Mohammed, 2007). Mohammed (2007) further reiterated that in the event of any threat or actual attack, such a country has the ability to absorb the shock, get over it and respond effectively to restore public confidence in the state and its institutions. This may be the reason why nations fortify their armories with sophisticated armaments to protect their countries from inevitable security challenges.

The Federal Government in her endeavour to forestall criminality in the country has had several military operations in conjunction with the Nigeria Police Force, the Regional Multinational Joint Task Force, the Civil Defence Corps, State Security Service and the Federal Road Safety Commission. Such collaborations include Operation Puff-Adder in Zamfara State ([nigeriaobserver.com](http://nigeriaobserver.com)); Operation Lafiya Dole; Operation Gama Aiki; Operation Python Dance; Operation Crocodile Smile; Operation Tsera Teku, Operation Awatse, Operation Sharan Daji/Operation Harbin Kunama, Operation Mesa; Operation Crackdown; Operation Safe Corridor; Operation Zenda; Operation Safe haven, Operation Delta Safe; Operation Ruwan Wuta etcetera. These joint operations were aimed at bringing to an end terrorism, Boko Haram insurgency,

fleeing terrorists to neighbouring West African countries, kidnapping, crime wave of criminals at festive periods, vandalism of crude oil infrastructure/facilities, piracy in the Niger Delta, armed robbery, vandalisation of ships and oil and gas installations, pipeline vandalisation, armed banditry, cattle rustling and ethno-religious conflicts. From the afore it can be deduced that the Nigerian Government through her security agencies have taken some pragmatic steps to control insecurity challenges in the bid to secure lives and properties in the country.

However, some of the insecurity challenges were blamed on high rate of abject poverty epitomized by abysmal living conditions of most people in Nigeria. In spite of the above, young people and adults cannot take laws into their hands and continue to unleash mayhem to citizens of the country. The government must rise to these challenges based on the UNDP definition of human security which has two basic functions namely freedom from fear and freedom from want (humansecurity.course.info).

The UNDP 1994 Report defined human security as safety from chronic threats such as hunger, disease and repression as well as protection from sudden and harmful disruptions in the patterns of daily life - whether in homes, jobs or communities. The latter part of this definition is what the paper seeks to address (hrd.undp.org). Thus, human security in the light of the paper is protection from unplanned, not envisioned disruptions that are injuries to individual's/groups daily life either at home, work or within communities. From 1999 till date Nigeria has been bedeviled with diverse forms of insecurity challenges. To a large extent these staggering challenges tend not to have effective lasting solution. Hence the need to adopt other options of solving this "hydra-headed monster" that has systematically crept in to devour both youths and the elderly; leaving people in fear and perpetual torment in their homes, at work, on the feeder roads, within towns and villages as well as the highways.

### **Concept of Peace Education**

Peace education is a crucial part of education which Nigeria cannot afford to neglect. Its curriculum is not new as it is geared towards empowering students with knowledge, attitudes, values and behaviours to live in line with themselves, others and their environment (Harris & Morrison, 2013). Similarly, Opoto, Gerson and Wordside (2010) defined peace education as a process of moral inclusion. In the view of Page (2019) peace education should be thought as:

*Encouraging a committeemen to peace, as a settled disposition and enhancing the confidence of the individual as an individual agent of peace; as informing the student on the value of peaceful and just social structures and working to uphold or develop such social structures, as encouraging the student to love the world and to imagine a*

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*peaceful future; and as caring for the student and encouraging the student to care for others (<https://www.youtube.com>).*

Johnson and Johnson (2006) on a final note asserted that peace education teaches individuals the attitudes, values and behavioural competencies needed to resolve conflicts without violence and to build, maintain mutually beneficial attitude and harmonious relationships. In other words, peace education is directed towards good behavioural modifications which are apt for conflict resolution. Nigeria at this point of her history and nascent democracy is in dire demand for peace and security to chart a novel course for economic, social and political developments.

Bodine and Crawford in Mbonu (2013) proposed four approaches for promoting peace education in high schools. These include curriculum approach, mediation programme, peaceable classroom approach and peaceable school approach. The curriculum approach entails designing a curriculum on the principles and skills of non-violence and teaching its contents as a separate course to be taken by students in addition to their existing courses.

The mediation approach entails training a number of students within the school setting to provide neutral third party facilitation services to their peers. The process is found to have great results. Another approach is the peaceable classroom approach. It allows the infusion of conflict management principles and skills into different subject areas in their different departments. Lastly, the peaceable school approach creates room for the entire school to benefit from the teaching of peace principles and skills.

### **Refocusing Secondary Education for Peace and Security**

Refocusing entails reordering what is perceived not to have an expected result, a given situation for greater results. The Merriam-Webster's Dictionary defined it as, to change the emphasis or direction of something ([www.merriam-webster.com](http://www.merriam-webster.com)..); while the Cambridge Dictionary defined it as, to put in more effort into particular activities in the belief that you will make a company more successful ([dictionary.cambridge.org](http://dictionary.cambridge.org)..). From the dictionary meaning, it can be deduced that refocusing secondary education entails synergizing not just the efforts of government through her security agencies, but in conjunction with the secondary school system.

Peace and security is needed for a country to have social, economic, and political growth which are key to national development. In relation to the afore national security seeks to control crime rate, advance genuine development, improve the welfare, wellbeing and life of every citizen (Oyeshola, 2005). One way of achieving national peace and security in Nigeria is by refocusing secondary education. This entails secondary schools having a synergy with the existing plans of security agencies to combat crime through the school curricular, West African Examination Council (WAEC) and National Examination Council (NECO) syllabi, the National Anthem and

Pledge, Peace and Security Class Formations, School Debates, National Peace and Security School inter and Intra-Mural Sports, National Secondary School Sports Festival, Peace and Security Workshops, Seminars and Conferences and Formation of Peace and Security Clubs.

### **The School Curricular**

The school curricular is expected to reflect the goals of basic education and senior secondary education as enshrined in the National Policy on Education (FRN, 2013) where emphasis was laid on peace and security of a nation. This can be deduced from the areas that include to: inculcate values and raise morally upright individuals capable of independent thinking, and who appreciate the dignity of labour; inspire national consciousness and harmonious co-existence irrespective of differences in endowment, religion, ethnic and socio-economic background and provide opportunities for the child to develop manipulative skills that will enable the child function effectively in the society within the limits of the child's capacity. The senior secondary education otherwise referred to as post basic education also had similar objectives to ensure peace and security. They include to: provide entrepreneurial, technical and vocational job specific skills for self-reliance, and for agricultural, industrial, commercial and economic development, foster patriotism, and national unity, with an emphasis on the common ties inspite of our diversity and raise morally upright and well adjusted individuals who can think independently and rationally, respect the views and feelings of others and appreciate the dignity of labour.

Social Studies, Christian Religious Studies, Islamic Studies and Civic Education at the Junior Secondary and Senior Secondary levels should include the afore stated values for national peace and security. Teachers of Christian Religious Studies and Islamic studies should emphasis godly traits to be imbibed by students. For instance, the Holy Bible enjoins Christians "to follow peace with all men and holiness without which no man shall see the Lord" (Hebrews 12:14). Again, Christians were warned against indolence thus, "If any would not work, neither should he eat (2 Thessalonians 3:10b). These values when learnt in school will enhance societal improvement in the areas of peace and security; as an idle mind is the devil's workshop. Similarly, as Islam is advocated as a religion of peace, it should exhibit peace in all ramifications.

Manipulative skills are entrepreneurial skills that should be acquired by students to enable them become job and wealth creators rather than job seekers. Subjects such as Basic Science, Agricultural Science, Introductory Technology, Physics, Chemistry, Biology, Food and Nutrition, Clothing and Textile, Home Management and Technical Drawing are viable subjects that could enhance students with the needed skills for their social and economic empowerment. Teachers handling

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these subjects should buttress the practical aspects of the subjects so that it affords students the needed competencies for the future. A student that has a skill and moral values to develop him socially and economically would not prefer to become a kidnapper, terrorist, armed robber nor an oil bunkerer.

### **Inclusion of Peace and Security Modules in WAEC and NECO Syllabi**

The West African Examination Council and National Examination Council Syllabi serve as guides to students preparing for the Senior School Certificate Examinations in West Africa and Nigeria respectively. They are detailed and organised in such ways that afford candidates preparing for these examinations opportunity to achieve success. Hence it is advocated that peace and security education should form part of these syllabi.

Module 1 for SS 1 should include \*Definition of peace and peace education; \*History of peace education – its roots, key thinkers and theorists of peace education (giving indigenous examples), trends in peace education; \*Critical thinkers; \*Peace education thinkers – The Lord Jesus Christ, Maria Montessori, and other indigenous peace thinkers (General Yakubu Gowon Rtd, Dr. Goodluck Jonathan etcetera); \*Negative peace and positive peace – Definitions and short notes; \*Peace education as transformation practice under the six elements: spiritual under pinning, informal education in community value system, globalized perspectives, participatory learning, diversity and indigenous practice; \*Non-violence – Definition, key figures in non-violent resistance movements, Martin Luther King, Junior and other key figures in non-violent resistant movements in different localities in Nigeria.

Module 2 for SS2 should include the following subtopics: \*Cultures of peace and War (Note differences); \* Framework for culture of peace; \*Education for peace; \*Critical peace education; \*Disarmament education; \*Human rights education; and \*Global citizenship education and proponents.

Module 4 for SS3 should include the following subtopics: \*Multicultural education; \*Gender and peace education; \*Environmental education; \*Conflict resolution education; \*Futures education; \*Peace education in practical terms and attributes of a peace educator.

These three modules are to imbue in students the values of moral uprightness, dignity of labour, harmonious co-existence inspite of ethno-religious or tribal affiliations, national consciousness, integration and unity among the youths. The teaching of peace and security education will also reawaken the spirit of entrepreneurship especially when both examining bodies engage students in both practical and theory examinations.

### **Utilization of the National Anthem and Pledge for National Peace and Security**

The National Anthem and Pledge should be sang and said three times within the school period of 8am and 2pm. The three periods should be : at the morning assembly; before proceeding for long break and at the point of departure from school.

#### **The National Anthem**

Arise, O compatriots, Nigeria's call obey  
To serve our fatherland  
With love and strength and faith  
The labour of our heroes past  
Shall never be in vain  
To serve with heart and might  
One nation bound in freedom, peace and unity.  
Oh God of creation, direct our noble cause  
Guide our leaders right  
Help our youth the truth to know  
In love and honesty to grow  
And living just and true  
Great lofty heights attain  
To build a nation where peace and justice shall reign.

#### **The National Pledge**

I pledge to Nigeria, my country  
To be faithful, loyal, and honest  
To serve Nigeria with all my strength  
To defend her unity  
And uphold her honour and glory  
So help me God ([www.nigeriagalleria.com](http://www.nigeriagalleria.com)).

The lyrics of the National Anthem and Pledge are to buttress the values of hardwork, honesty, peace, justice and unity amongst others in students and cause them to eschew evil in all its ramification.

### **Peace and Security Class Formations**

Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviors to live in harmony with oneself, with others and with the natural environment ([en.m.wikipedia.org](http://en.m.wikipedia.org)). Peace and security class formation is to enable each class teacher to teach his/her students aspects of peace and security that is geared towards giving students a robust knowledge of what peace and security are? And how to use negotiation, dialogue, effective communication, critical

thinking, collaboration and problem solving skills to resolve challenges rather than resort to strife or violence.

### **School Debates**

School debates should be held periodically nationwide as an avenue of engaging youths to believe in peace and security of lives and properties. This kind of enlightenment programme is to foster peace among the youths and cause them to engage in meaningful economic ventures in and out of school. Such engagements will further harness the resources the country is endowed with for an equitable, egalitarian society that has a bright future for her citizenry. Given that Nigeria is a home to one-fifth of Africans and a leading nation in West Africa having 75 million of her population as youths under 18 years of age ([www.eroparl...](http://www.eroparl...)).

### **States' Peace and Security School Intra-Mural, Inter-mural and National Secondary School Sports Festivals**

Sports is another veritable tool for building peace. Its use in secondary schools in Nigeria is apt because of preponderance of young people with enormous energy waiting for useful outlets in the country. Sports can be used to exemplify tolerance, promote peace, cooperation, respect, understanding, discipline, fairness and teamwork in a country as Nigeria. Sports is known as a universal language which is understood by all races, culture, tribes, ethnic groups and religious divide. The reason being that it permeates all boundaries to ensure oneness particularly when an interest group wins a game. The exemplary traits of sports as listed above should be encouraged in individual state's interhouse and intramural sports and national secondary school sports festivals to bring about lasting peace and security in Nigeria.

The Peace Initiative Network (PIN) and the Generations For Peace (GFP) have decided to utilize sports for empowering communities in Nigeria in the following groups: Indigenes and settlers, Muslims and Christians, as well as all ethnic groups. According to the group, they use sports to let people understand and appreciate each other's beliefs, values and way of life better, leading to tolerance, harmonious and peaceful Nigeria ([www.peaceinsight.org](http://www.peaceinsight.org)).

### **Peace and Security Workshops, Seminars and Conferences**

Teachers, Vice Principals and Principals of schools must be engaged in peace and security workshops, seminars and conferences. These are avenues where teachers can collaborate with each other on how to teach modules on peace and security in class sessions to bring about a social change in the attitudes of students from volatile zones of crime in Nigeria. These programmes could be organised quarterly, bi-annually, or annually to achieve a peaceful and secured state.

## **Conclusion**

Peace and security are two qualities that a country must deliberately strive to achieve. This is because the non-prevalence of peace and security averts trade relations and foreign investors to more peaceful and secure countries, thus impoverishing the citizens in a depressed economy. Security challenges further exacerbate underdevelopment of a country, the reason for which all hands must be on deck to exterminate or bring to the barest minimum the horror of terrorism, insurgency and other social vices in Nigeria. In the bid to overcome the aforementioned security challenges, secondary education should be refocused through inclusion of peace and security as a subject and topic in some subjects that make-up the school curriculum; formation of peace and security class formations and school clubs; introduction of national peace and security secondary school sports, intra and inter mural secondary school sports are avenue of addressing peace and security challenges for national development.

## **Recommendations**

Peace and security cannot be maintained by security agencies alone, therefore recommendations were made as follows:

1. Peace and security education should be included in the WAEC and NECO syllabi and made compulsory for all students sitting for the external examinations; in order to surmount the insecurity challenges in Nigeria.
2. Secondary schools in Nigeria should adopt the peaceable classroom approach, curriculum approach, mediation approach, peaceable classroom approach, and peaceable school approach in cultivating and promoting peace culture among students who as part of the society become ambassadors of peace and national security.
3. Peace and security education should be taught in Social Studies, Christian Religious Studies, Islamic Studies and Civic Education in both Junior and Senior Secondary Schools; to drive home required lessons of national integration, unity, peace, fairness and security of lives and properties for harmonious living among different tribes, race and creed.
4. School debates, national peace and security school intra and inter mural sporting activities; and national secondary school sports festivals should be organised quarterly, bi-annually or annually to engage secondary school students meaningfully in cognitive and psycho-motor skills for the purpose of fostering national peace and security in Nigeria.
5. Formation of peace and security clubs in schools should be encouraged.
6. Peace and security workshops, seminars, and conferences should be organised for both students and teachers quarterly, bi-annually or annually to create awareness for national peace and security.

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