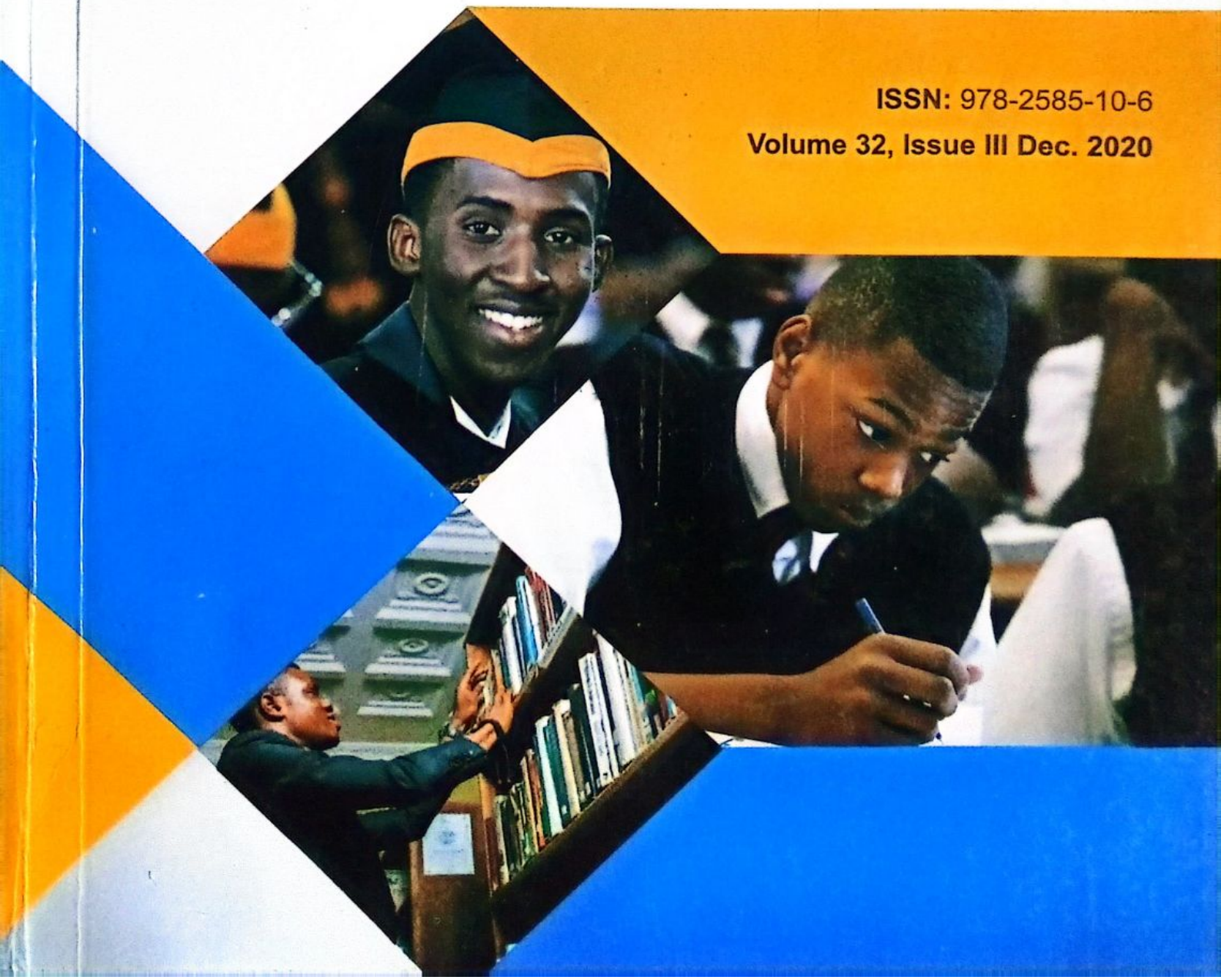
Review of Education

Institute of Education Journal,
University of Nigeria, Nsukka

ISSN: 978-2585-10-6
Volume 32, Issue III Dec. 2020



REVIEW OF EDUCATION

Institute of Education Journal
University of Nigeria, Nsukka

ISSN: 978-2585-10-6

VOLUME 32, ISSUE III, DECEMBER, 2020

Published by the Institute of Education, University of Nigeria, Nsukka

TABLE OF CONTENTS

Title Page - - - - - - - - i
Editorial Board - - - - - - - - ii
Editorial - - - - - - - - iii
Note to Contributors - - - - - - - iv
Table of Contents - - - - - - - - v

Counsellors' participation in pupils' learning outcomes and networking with stakeholders as correlates of practice of child –friendly school environment in Benue State
Ikechukwu-Ilomuanya, Amaka B.; Ochiogu, Ifeoma Azukaego & Onyechi, Kay C.N. - - - - - - - 1

Influence of parental socioeconomic status on adolescents attitude towards use of contraceptives in secondary schools in Ughelli, Delta State
Okeh, Dono Onomiroro, Ofovwe, Evuarherhe Catherine & Isikhuemen, Etinosa Ruth - - - - - - 11

Corporate social responsibility and community education as correlates of curbing insecurity in Rivers State
Okide, Charity C. - - - - - - - 20

Teachers' perceptions on the availability of community resources for teaching social studies in junior secondary schools in Ese-odo LGA of Ondo State
Ogbaga, Sylvester O.; Anaenyeonu Ifeoma .M. *Ikuelogbon Olamire J. & Ojielo Paschal Ikemefuna - - - - - - 27

Assessment of environmental and technological factors affecting the adoption of e-commerce among owners of SMES in Anambra State
Eze, A. N. & Amobi, Stella Chinyere - - - - - 35

Influence of motivation on teacher quality assurance in public secondary schools in Anambra State
Eziuzo, Gloria Olachukwu; Umeozor, Uzonna Juliana & Onuh, Uchenna Rebecca - - - - - - - 45

Students' motivation towards biology learning during Covid-19 pandemic lockdown as predictor of students' performance in biology in Lagos State
***Oladipo, A. J. & Akanji, C.A., Udeani, U. N.** - - - - 55

Strategies for improving education potentials of physically challenged adults in Nigeria in line with sustainable development goals iv: implications for adult education administration
Okechukwu, Ann Ebere; Nwaubani, Ogochukwu Vivian; Okengwu, Mary Chinyere & Okengwu, Mary Chinyere - - - - 63

Business education university undergraduate curriculum and students' empowerment for poverty eradication in South-West, Nigeria
Olusegun Ezekiel Alao,* Jemmy Bolanle Osanyinro, Taiwo Michael Elijah, & Priscilla Onyinye Alao - - - - - - - 73

Attitude towards trade/ entrepreneurship subject, student-parental support and self efficacy as predictors of students' entrepreneurial intention in Lagos State secondary schools
Hassan. O. A.; Erinosho. S.Y. ; Adetayo. J.O. & Aleem Saidat. O. - - 84

Teachers' knowledge and utilization of community-based instructional resources for effective implementation of junior secondary school social studies curriculum in Awka Education Zone, Anambra State, Nigeria
Nwaubani, Okechukwu O.; Okafor, Ogochukwu Stella; Okeke, Jonas Nnalue; Onuorah, Philomina Nkiruka & Ugwonna, Grace Ogechukwu - - 94

Politicization of education in Nigeria: Implication for national transfiguration
Madu, Kenneth O. & Ogoke, Jordan C. - - - - - 109

Impact of oil and gas exploration activities of multi-national companies on the management of secondary schools in Kugbo, Abua/Odual Local Government Area of Rivers State
Vita-Agundu, Uche Calista & Walson, Ominini Brother Asako - - 115

Influence of parental educational attainment on academic and social adjustment of primary school pupils in Enugu State, Nigeria
Uzodinma, Uchenna Eugenia & Onwuemerie Edna O. - - - 125

Integrating entrepreneurship education elements into fishery curriculum in senior secondary schools in Nigeria
Onuka, A. U. & Ubah, N. G. - - - - - - 137

Predictive effects of job relevance, facilitating conditions, perceived usefulness and perceived ease of use on technology usage intention of teachers in higher education institutions of least developed countries (LDCS)
Dauda Dansarki Isiyaku*; Ahmad Fauzi Mohd Ayub & Suhaida Abdulkadir 147

Emotional and social health problems of the physically challenged persons in oji-river local government area, Enugu State
Ofuebe, Justina Ifeoma & Rejoice Obiora - - - - - 159

Strategies for effective implementation of youth empowerment programmes in Umuahia North Senatorial Zone of Abia State, Nigeria
Nweke, Prince Onyemaechi - - - - - - 168

Influence of educational level and age on adherence to antiretroviral drugs among HIV/AIDS patients in the university of Benin teaching hospital.
Audu, Vivan E. Imoitsene; Ofovwe, Catherine Evuarherhe & Okeh, Dono Onomiroro - - - - - - - 184

Assessing the anti-corruption relevance of the upper basic education French language curriculum
Eze, Kenneth Oma; Okoro, Chinedu Romanus & Nnamdi-Chukwu, Chinyere Glory - - - - - 191

Psychological determinants of pregnancy among secondary school adolescents in Nsukka LGA, Enugu State
Avih, Eucharia Nkemdili' Dorothy I. Ugwu, & Chuks E. Ezedum - - 197

Lifelong learning: a tool for enhancing entrepreneurship education for sustainable national development
Ekwealor, Nwakaego. E.; Koledoye, Uzoamaka. L. & Imo, Onyeodiri .C. - 211

Entrepreneurship education: a panacea for skill acquisition and sustainable development in Nigeria
Agatha N. Ozioko & Isiaku Wada Bashir - - - - - 218

Entrepreneurship education, poverty reduction and wealth generation for sustainable national development in Nigeria
Joseph, Samuel; Garba, Grace Dawah; Andrew, Naomi; Abdulrasheed, Ibrahim Baba & Mamman Jata Hassan - - - 226

Perceived challenges of entrepreneurial education in Nigerian Universities and consideration for social workers
Chinenye H. Ebimgbo, Theresa C. Eneh, Gabriel U. Aghedo, Casmir O. Odo & *Samuel O. Ebimgbo - - - - - - - 237

Smart board technology competencies needed by radio and television teachers for effective teaching of entrepreneurial skills in technical colleges in Oyo and Osun States
Jimoh Bakare; Arilesere, O. M. & Adelaja S.R. - - - - 247

Acquisition of Entrepreneurial Skills for Creativity by Science Students in Enugu Education Zone
Onyi Ifeoma E.; Aham Assumpta Chinyere & Ezeh Ijeoma Nneka - - 258

Entrepreneurship skills needed by final year mechanical engineering education students of universities for job creation
Oguejiofor Victor Ikechukwu - - - - - - 267

Freedom, responsibility and peace: the necessary tools for national development
Olaniyi, Abiodun Jubril - - - - - - - 276

Effect of self defense conscientization programme on incidents of sexual harassment and assault among female students in selected higher institutions in Lagos, Nigeria
Anyikwa, E. B. - - - - - - - - 285

Challenges for non utilization of information communication technologies (ICTs) in the teaching of block laying and concreting in the technical colleges in Imo State
Gregory Madu Okparaeke & Heart Omekagu Ochu - - - 291

Self-efficacy, test anxiety and students attitude as predictors of academic performance of students in delta state college of education, Mosogar
Achiobu, Constance; Okonye, Clementina & Okeh, Dono Onomiroro - 300

Multiple -taxation in Nigeria: small scale businesses survival, growth and sustainability amidst economic challenges in south east zone
Oliver Okechukwu Okanazu; Maureen Anayo Madu &
Ugochi, Immaculata Chekwube - - - - - - 309

Ethical issues in classroom management for sustainable literacy education provisions in Nigeria
Ekwealor, N. E.; Onwuadi, C. C. & Bala. J. Ogu - - - - 321

Challenges of achieving gender equality through effective universal basic education curriculum implementation
Ogele, Ibem Ukpai; Ishiwu, Innocent Ugwuoke & Rosemary Ogbodo Adoga 330

FREEDOM, RESPONSIBILITY AND PEACE: THE NECESSARY TOOLS FOR NATIONAL DEVELOPMENT

Olaniyi, Abiodun Jubril
Department of Arts Education
University of Ilorin, Nigeria

Abstract
The development of any country in the world depends on how such country handles, manages, coordinates and regulates the concepts of freedom, responsibility and peace. The three concepts work together to bring forth national development in any country. The basic tenet of freedom is the absence of obstacles to the realization of a desire. That is an individual is free only when people do exactly what they want to do without any hindrance. Responsibility in the same vein is considered as a personal judgment passed by a person on himself for action he has taken, or for being liable for the outcome of an event he caused. It therefore, attracts praise, blame, reward or punishment. Peace, which serves as the end result of the first two on the other hand evokes the climate of freedom from fear, intimidation, harassment, oppression and brutalization by external forces or agents. It is a pleasant situation that encourages creative thinking. It is against this background that the paper examines freedom, responsibility and peace as the necessary tools for national development with particular reference to Nigeria.

Keywords: National development, Freedom, Peace, Harassment, Creative thinking, Brutalization

Introduction

The general opinion that peace is a possible solution to national development is not an understatement. This is due to the fact, that the implementation of this very important concept is not unrelated to concepts of freedom and responsibility. This is because the three concepts; freedom, responsibility and peace work together to form the basis of development in any society. These concepts either strong or weak had been the major problem facing Nigeria as a nation since independence. The country Nigeria has been struggling with one problem or the other since independence in 1960, arising from undesirable behaviours such as economic sabotage, corruption, armed robbery, political conflicts, ethnic and, godfatherism in political system with its effects of bad governance, government insensitivity to the yearning of the citizens and most recently, the religious conflicts such as Boko Haram insurgency (bombing and killings of the innocent people in the North East); armed banditry and Fulani herdsmen in North West, North Central and kidnapping in the Southern part of Nigeria. Meanwhile, the causes of these crises have been clearly analysed, and individuals have been tempted to react negatively with the way the government of this country handles, manages and harnesses freedom and responsibility that stand as supportive machineries for peace and stability of any nation.

There is therefore a moral judgement that peace is good and freedom is compatible because the two motivate each other. Moreover, freedom and responsibility are major premise of peace. In most stable societies of the world, religious and cultural diversity would be included in their law to guarantee peace, responsibility and freedom in their day-to-day institutions and practices. The 1999 constitution of the Federal Republic of Nigeria, under economic objectives, for instance, emphasises that the state shall control the national economic in manner that would ensure maximum welfare, freedom and happiness of every citizen on the basis of social justice and equality of states and opportunity. It is also stated on social objectives that the overall philosophy of the Nigerian nation is to live in unity and harmony as an indivisible, indissoluble,

Vol. 32, Issue III, December 2020
ISSN: 978-2585-10-6

democratic and sovereign nation founded on the principle of freedom, equality and justice; and to promote inter-African solidarity and world peace through understanding (FRN, 2013). It is on this note that every citizen of this country is expected to have equality of rights, duties and opportunities before the law. Hence, this aspect of the constitution is targeting the peace in a multi-ethnic nation like Nigeria (Ayeni, 2013).

According to Amaele (2013) it is relevant to note that without the law, there can be no rights and if without the same 'law' there is no freedom and that freedom and rights are inseparable. It is on this note also that Shue argues that if there is any natural right, it is the right to freedom or simply put, the right to live, own properties among others. Since the law alone will excuse and permit action, it is easy to see and agree with the position that all those under the same condition will be given equal opportunity by the law to react and interact. Thus, the practicalisation of freedom and responsibility in Nigeria is still a problem for the sustenance of peaceful co-existence in the country. Therefore, this paper examines the concepts of freedom, responsibility and peace in other to bring out their relative positions in promoting national development in a multi-linguist society like Nigeria.

Concept of Freedom

Freedom is one of the most important words in our day-to-day usage of language not because it helps to resolve disputes or solve intricate problems, but because it is considered as a dimension in meanings is inevitable to learn something more about civilised human life and value. Philosophers appear diverse in their opinion on what constitutes freedom and whether man is actually free. A school of thought argues that man is not free in the real sense of the world rather, everything has been predetermined. By implication, if determinism is true, then freedom cannot be real. Another school of thought opines that freedom is real. Another school of thought states that freedom is not real and that determinism is false. To this group, freedom connotes absence of causal determinism. Therefore, the opinion of the group is referred to as indeterminism (Bamisaye, 1985). According to Olatunde (2005) Sartre an existentialist philosopher views freedom from another perspective as he opines that people's freedom arises out of the peculiar nature of consciousness of man. He stressed further that no matter what man is engaged in, there will always be a kind of residual self-consciousness in him. To Sartre, ability to disengage from one activity and engage instead in something else is what freedom is all about.

In economic terms, what freedom means is that in the market man has free access to actualize his preferences and needs (Dipo, 1998). However, in social and political spheres, one construes freedom as the absence of any constraint which is either imposed by the state or other citizens in the society. By implication, it may either be physical or social constraints either positive/negative or internal/external. There is no doubt in the fact that some constraints are negative such as lack of fund, strength, skill or knowledge that can effectively hinder people from doing something they might want to do. On the other hand, the distinction between "internal" and "external" constraints depends, of course, on how an individual draws the boundaries of the self. If people contract the self-sufficiently in such a way that it became dimensionless and non-empirical entity, then all causes are external. Another dimension of the self would be attributed to "inner core." That is, a set of ultimate principles or internalized values, or ultimate ends or desires and relegate to merely empirical self, external to the self, all lower, ranked desires, whims and fancies that needed to be free. If the distinction between internal and external constraints are given a political connotation, perhaps the simplest way of making it possible is by means of spatial criterion, external constraints are those that come from outside that is a person's body-cum – mind and all other constraints whether sore muscles, headaches or "lower" desires, are

Vol. 32, Issue III, December 2020
ISSN: 978-2585-10-6

internal to him. This would be to use a wide "total self" rather than the special intimate inner core" self in making the distinction (Joel, 1973).

Consequently, the two distinct way of looking at freedom described above out cross each other thereby creating four categories. There are internal positive constraints such as headaches, obsessive thoughts and compulsive desires, internal negative constraints such as ignorance, weakness, and deficiencies in talent or skill. Whereas external positive constraints such as barred windows, locked down, and pointed bayonets and external negative constraints also includes lack of money, lack of transportation or lack of weapons (Olatunde, 2005). For instance, a university graduates may have the desire to own a car but certain economic factors may not allow him to attain such desire. A person may wish to travel to Lagos but may misplace the money, thereby frustrating his desire. Since desire cannot always be completely attained, the consideration of freedom as the absence of obstacles in the realisation of ones desires seems to make freedom a wild goose chase. Shaaba (2002) it asserts that freedom has at least two possible conceptions. On several occasions, people use freedom as a liberation word that is the antithesis of inhibition, curtailment or even imprisonment. People described convicted person released from either remand home or imprisonment as having freedom (Shaaba, 2003). This is the liberation context of freedom and expression in such context include, I am free from bondage, I am free from doing frog jump and I am free from anxiety or fear common to these uses of freedom is the proposition "from" which emphasises liberation. "Hell is other people" and the frustration of Rousseau, "man is born free but is everywhere in chains" (Bamisaye, 1990). In other words, this concept of freedom paints to human society as one, which is at perpetual war with itself as characterised by a Hobesian who states the self-devouring nature (Nisbeth, 1983). Another dimension in the usage of freedom as stressed by Shaaba (2002) is the positive one such as: Nigerians are free to chonose their leaders. They are free to take up employment anywhere in the country. I am free to spend my money the way I like. However, these usages of freedom do not in any way imply a negative state of imprisonment or curtailment. Rather, they imply positivity.

Specifically, more than any thing else, the first one implies choice; the second implies volition, while the third implies responsibility. This positive usage of freedom implies that man is active, creative and thus has intelligence to make him/her what they want. On the other hand, the "liberation" (negative) concept includes the helplessness of man in the face of oppression and coercion. The two conceptions, according to Birch (1993), are desirable because they draw attention to different kinds of freedom which are needed in the real world of human endeavour. A free society discourages the negative conception of freedom from being endemic in the community and enhances the positive freedom in a responsible manner (Shaaba, 2003).

Freedom may also be conceived as a person's capacity to choose between alternatives. To choose adequately from alternatives denotes that the person choosing is capable of ordering his/her priorities and choosing accordingly. A person capacity to choose reasonably may require some fundamental backing such as that which is provided by formal education. Similarly, an individual may require some power or other means depending on what such an individual is choosing from and the type of society which the choice is made simple or complex (Okoroh, 1991). For instance, the right to make choice is freedom. However, in a democratic nation like Nigeria, the constitution of the land guarantees fundamental human right of an individual i.e. freedom of speech, association, movement, among others. Citizens must also realise that there is no absolute freedom since the same constitution that protects an individual from oppressions equally restricts the citizen from doing certain things in order to guarantee peaceful co-existence in the society. From the foregoing, it is still very difficult to accept that there is freedom in a country like Nigeria where it is not safe for a Nigerian to live in another part of the country freely due to violation of human right, regional and sectoria injustice, aggressive tendencies, violence,

Vol. 32, Issue III, December 2020
ISSN: 978-2585-10-6

conflicts, crime and general insecurity phenomena. Until very recently, it was not easy for anybody to express their views or opinions freely through any of the public media especially on political issues in the country. Operationally, freedomw·can be defined as the ability to act or transform without restriction. For instance when someone has the freedom to do things that will not, in theory or in practice, be disallowed by other forces.

Concept of Responsibility

Generally, in day-to-day interactions, choices are made and actions are taken. It does not matter whether each individual or group of individuals succeed or fail in their actions. Hence, what is paramount is that each individual accepts responsibility for their failure or success. Similarly, in the Nigerian daily interactions either as children, youth or adults, the term "responsibility" and irresponsibility" is used to describe a person actions to his fellow men or women and that of another fellow citizen as an individual. The Head of Department of particular unit in an organisation complains of regular truants of particular workers at work and labels such workers as "irresponsible". Therefore, committed and dedicated staff and their leaders are called "responsible" either by their fellow staff or general public. Moreover, an obedient and well-behaved wife in a family is usually seen by her husband as "responsible", while a stubborn house wife is also seen as irresponsible. Hence, the term "responsibility" can be equated with such qualifiers as punctuality, efficiency, trustworthiness, honesty, fidelity among others, while it's opposite has been likewise used in contrary terms (Bamisaye, 1985). The Federal Republic of Nigeria through the National Policy on Education (FRN, 2013) asserts that one of the values which education should seek to instill in Nigerian learners shared the responsibility for the common good of society. Also, one of the objectives of our National Youth Service Corps scheme is to inculcate a sense of responsibility and respect for the dignity of labour in the country's future leaders for onward development of the country. Therefore, responsibility in all ramifications tends to give a positive evaluation of human behaviour in any society. What then is it to be responsible?

For instance, Barnhart (2001) defined responsibility as a person can be viewed as consisting in the trustworthiness or reliability of a person in relation to the burden trusts, office obligations, duties and other charges that are liable to him. Responsibility also connotes role relationship cause, duty and "responsibility to" and "responsibility for" something or someone. Role responsibility according to Olatunde (2005) establishes liability on a person whose function is either to effect or prevent the occurrence of certain activities. Statement such as, the president is the chief security officer of the country, means that the president is to see to the protection of life and property of the citizens in the country, instance, the school examination officer under the supervision of the Dean is responsible for the conduct of school examination, such as accountable for the way and manner examination is conducted in the Faculty of Education. The explanations above could either be explicit or implicit. Explicit accountability refers to a situation when a prior knowledge exists of the nee to give account of what could be the possible consequences of the errors committed by omission or commissions. Implicit accountability on the other hand is the extent to which one may be unexpectedly affected by the consequences of the decision made by other human beings. Olatunde (2005) states in support of the above states that accountability implies role responsibility or a prior contractual agreement as to the definite functions to be performed by a particular person usually expressed in hierarchy of functions.

Causal responsibility in another dimension is used to explain the cause-effect relationship in the cosmic order of universe as it relates to man's actions. For instance, high level of corruption in Nigeria is responsible for total fall in the growth of the economy and failure in national developmental policies. This is a case of explicit causal responsibility when an individual

Vol. 32, Issue III, December 2020
ISSN: 978-2585-10-6

is considered accountable for an event; we assume he made a causal contribution to its occurrence.

One can also talk of responsibility as duty. A parent is responsible for giving his children good moral upbringing. A father is responsible for the up keep of the family by ensuring that all the necessary materials needed at home are provided adequately. Good government is responsible for the provision of basic amenities that ensure minimum comfort to the entire citizenry. Moreover, to say that the vice-chancellor of a university is responsible for the conduct of school affairs implies that he is under obligation to conduct them. It then means that he should follow the directives of Ministry of Education in running the school. In general terms, it means the vice-chancellor should exert the capacity for causal responsibility with which he was endowed, by delegation, in order to accomplish the things for which he is accountable for the things for which he is accountable and that he should render accounts of those events to which he made explicit causal contribution (Akanbi, Asiru & Olayanju, 2004).

Hence, responsibility to imply that man is in the world to obey the established rule, which he does not have control over the events in the world. While "responsibility for" states that man, strives for the primacy of human claims over the totality of the objective and impersonal world around him. It is on this note that an individual becomes strong, creative, critical master and orderer in the scheme of things. However, accepting responsibility for the consequences of deciding, setting objectives and executing it in totality makes both for an individual and others in a universalisable principle manner (Bamsaiye, 1985).

Consequently, responsibility implies freedom to act without any form of constraints. Some philosophers explain this to mean the absence of coercion. For instance, my acts are free when they are determined by my own desire, intentions and motives and they are constrained when they are determined by the desires, intentions and motive of another person". Similarly, moral responsibility would make an individual undertake certain personal or social functions as soon as they are mature to do so without being told and accept blame when they are aware that they have acted in a manner that is not responsible to the norms which also becomes a threat to national developmental policies.

Concept of Peace

The concept of peace lends itself to various interpretations and definitions which cannot be exhaustively analysed. Jeong (2000) defines peace as the coexistence of different cultures to be obtained by improved communication with others, common understanding and the ability to tolerate one another. Ordinarily, when people talk of conflicts in any society, the other side of it is peace. Generally, peace is regarded as absence of conflict or violence at a particular time and place. In this situation, human interactions are conduced in an orderly manner. If any misunderstanding arises -from such interactions, it can be settle amicably. Peace evokes the climate of freedom from fear, intimidation, harassment, oppression and brutalisation by external forces or agents. More so, Scherrer (2007) considered peace as a as absence of any mutually agreed hostility, otherwise known as "negative peace". It is important to note that this only rule out the existence of deliberate violence between groups or states, but considers the need for occasional revolts, protests, demonstrations, et cetera. On the other hand, the author further posited peace as a process of continuous and constructive management of differences towards the goal of mere mutual satisfying relations, the prevention of escalation of violence and the achievement of those conditions that exemplify the universal well being of human beings and their groups from the family to culture and social norms of the state. It is on this note that Francis (2006) maintains that peace is the absence of war, fear, conflict, anxiety, suffering and violence. However, Ebirim, Mbaje and Iwuozor (2012) disagree with this definition and maintain that a

Vol. 32, Issue III, December 2020
ISSN: 978-2585-10-6

comprehensive and acceptable meaning of peace should go beyond the narrow conception of absence of war, fear, anxiety, suffering and violence. According to them, peace is maintenance of orderliness and absence of threat to security. In the light of the above, peace involves secure attachments, satisfying social relationships, effective coping skills and harmonious interaction which emanate from good mental health, good state of emotional, social and training practices and programmes. Peace is an important instrument for development, which can be obtained in supportive social and cognitive environments through stable, secure and nurturing relationships provided by parents and care takers. It is a central feature to healthy human and national development. Operationally, peace can be defined as a state of mind feel as a outcome of the actualization of positive stated of individual needs or wishes. That is, it is a emotion or mood of internal tranquillity as a result of external steadiness.

Freedom, Responsibility and Peace: The Necessary Tools for National Development

One of the cardinal objectives of National Youth Service Corps (NYSC) scheme is to inculcate a sense of responsibility and respect for the dignity of labour in the country's future leaders (Bamisaiye, 1985). This objective becomes a vital instrument for the emergence of peace. A nation that gives an unrestricted power to its citizens to take their destiny in their hands and who are ready to chart their own course without recourse to external interference or being teleguided directly or indirectly from outside environment is undoubtedly walking on the path of peace. More so, it is important to note the issue of "share responsibility" which indicates that citizens are expected to be enlightened in such a way that they are committed to contributing their quota to the good of the society as a necessary condition for peace. When issues are responsibly handled and every body imbibes the value of collectively working towards the common good without any element of favouritism necessitated by the virtue of tribalism, nepotism or religious inclination, then peaceful co-existence would emerge and the development indices follows.

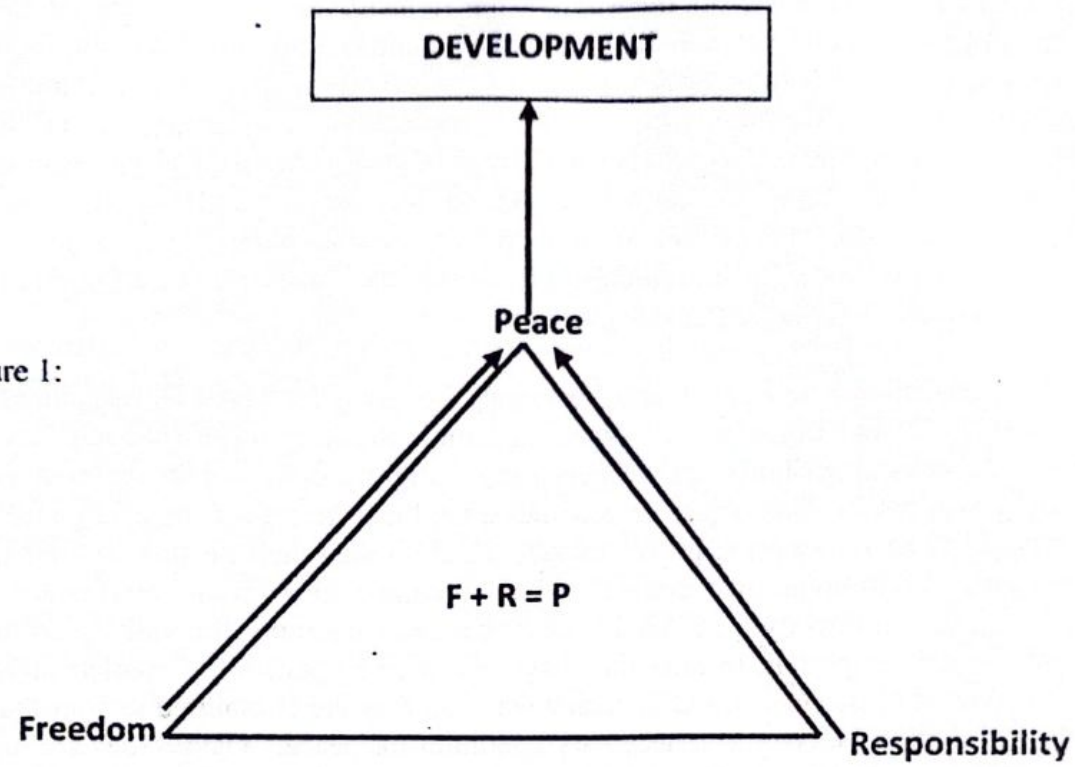
Consequently, freedom combined with responsibility will naturally lead to peace (F+R=P). Ayeni (2013), "We do not have to look very far to see the foolishness and even dangerousness of thinking about peace as a mere cessation of the immediate hostilities".

Therefore, lasting peace is always about the presence of freedom and responsibility because the degree of freedom that is available to citizens in any given state is a function of the degree of responsibility demonstrated by the citizen of that state for one cannot hope for a free state where citizens conduct their affairs outside the norms of their society.

Vol. 32, Issue III, December 2020
ISSN: 978-2585-10-6

Schematic Model of Peace, Freedom and Responsibility

Figure 1:



The schematic model in figure 1 adopted from Ayeni (2013) above indicates that when freedom and responsibility bring about peace, it can be seen as development in its actual sense. A society aspiring for development should always focus her attention on ensuring that there is equilibrium between freedom and responsibility to enhance peace which in the end will bring development in all its ramifications.

Development to a large extent must involve the improvement of all facets of human endeavours. Hence, Seya (2005) averts that development is the process of economic, social, political and cultural change engineered in a given area by the efforts of all stakeholders, both internal and external (communities, government, private sectors, civil society, etc.) with a view to improving the conditions of life of the population in a sustainable way. It entails collective improvements and justifiable circulation of resources in all sectors of the economy to improve the living situation of the masses. In order to ensure equality and equity which can forestall direct and indirect violence, education becomes the only morally acceptable instrument that will ensure lasting and sustainability of the expected changes that bring about national development.

Moreover, freedom, responsibility and peace work together using the instrument of education to bring development in the society. Therefore, Olaniyi (2019) retreats that it is only when an individual is free from constraint and opportunity, and each individual has the responsibility to work towards it both for themselves every other individual that peace coexistence could be guaranteed and therefore brings development in all ramifications, be it cultural, educational, economic, social, political and technological fields to enhance the living condition of the greater majority.

Conclusion and Recommendations

In our everyday usage, freedom implies that man is free in so far as no constraint what so ever is imposed on him. Therefore, the degree of freedom that is available to the individual is a

Vol. 32, Issue III, December 2020
ISSN: 978-2585-10-6

function of the degree of responsibility demonstrated by the citizens of such nation, for one cannot hope for a free society where the individuals conduct their affair outside the norms and value of their society. Such a situation could only lead to lawlessness and anarchy. In a multi-ethnic society like Nigeria, it is of utmost significance to note that citizens respect the freedom of their fellow citizens in the interest of stability that we should discontinue the irrelevant indices such as tribal or ethnic connections in the appointment of reward or punishment in order to ensure a peaceful and an egalitarian society. Absence of obstacles to the realisation of one desire within range of alternatives without hindrance should be seen by all as having been given its proper recognition. Unjustiable preferential treatments tend to upset vital socio-political balance thereby creating inflammatory situation. For the purpose of national development, one must not for get to state that there must be a link of relationship among the concept of freedom responsibility and peace. Therefore, the driven force for the achievement of this relationship is education. Moreover, there must be structural review of the system to throw up the type of leaders in Nigeria so that their affairs of the people across the strata of the nation can be sustainable for the attainment of national development. The culture of impurity within the Nigerian polity must be addressed: the re-orientation must include respect for the rule of law and overall rights of citizens.

References

Akanbi, G. O. Asiru, T. A. & Olayanju, O. J. (2004). *Fundamentals of philosophy of education Oyo State*: Kingdave Publishers.

Amaele, S. (2002). *Understanding the philosophy of education*, Ilorin: Fatyusuf Printing Prod.

Ayeni, M. A. (2013). Justice, equality and peace; The necessary tripod for national development. *Greener Journal of Social Sciences*, *3*(1), 15- 24

Bamisaiye, O. A. (1985). *A concept of responsibility and its implications for the Nigerian educational system.* (Unpublished Doctoral Thesis). University of Ibadan.

Bamisaiye, R. (1990). *Philosophical research method in education*. Unpublished Monograph at the University of Ibadan. Ibadan.

Barnhart, C. (2001) Meaning of responsibility. *World Book Dictionary*. Retrieved from: https://www.worldbook.com/world-book-dictionary.aspx

Dipo, I. (1998). *Introduction to political philosophy.* Ibadan: University Press.

Eberim, P. U., Mbaji, I. N & Iwuozor, P. O. (2012). *Peace and security: A basic necessity for national transformation in Nigeria*. A Paper Presented at the Annual Conference of the Faculty of Education, Nnamdi Azikiwe University, Akwa, Anambra State 1st – 4th August, 2012.

Federal Republic of Nigeria (1999). *Constitution of the federal republic of Nigeria.* Lagos: Federal Government Press.

Federal Republic of Nigeria (2013). *National policy on education.* Lagos NERDC.

Francis, J. D. (2006). *Peace and conflict studies; An African overview of studies in West Africa; A reader*. Ibadan, Spectrum Books Limited.

Jeong, H. (2000). *Peace and conflict studies: An introduction,* Alders: Ashagate Publishing Ltd.

Joel, F. (1973). The idea of a free man. In I. F. Doyle (ed). *Education judgements.* Routledge & Kegan Paul.

Nisbet, R. (1983). *The social philosophers.* New York: Washington Square Press.

Okoh, J. D. (2005). *The risk of an educational system without a philosophical base.* Inaugural Lecture Series, University of Port Harcourt. 38,

Olaniyi, A. J. (2019). *Philosophical analysis of the concept of freedom and its implication for Nigerian education, (Unpublished Ph.D. Thesis)*, University of Ilorin.

Vol. 32, Issue III, December 2020
ISSN: 978-2585-10-6

Olatunde, T. (2005). Freedom and education as existentialist aim of education. (Unpublished M.Ed, Dissertation). University of Ibadan, Ibadan, Nigeria.

Seya, P. T. (2005). Adult education and African development in the context of globalization. *Journal of Adult Education and Development, 6(5),* 91-118.

Shaaba, M. M. (2002). A critical analysis of the philosophy of Nigerian education and its possible application to secondary education in Kwara State, (Unpublished Ph.D Thesis). University of Ilorin.

Scherrer, C.P. (2007). Peace, War and Mass Violence: Concepts and their Realities. Hiroshima Peace Institute. Retrieved from: http://eprints.covenantuniversity.edu.ng/9057/1/The%20Conceptual%20Definitions%20of%20Peace%20and%20Conflict1.pdf