KWARA STATE COLLEGE OF EDUCATION, ILORIN.

SECOND
INAUGURAL
LECTURE

SOCIAL STUDIES IS PEACE, PEACE IS SOCIAL STUDIES:
AN ALLIANCE THAT REPLICATES HUMAN EXISTENCE

BY

JIMOH, AHMED AYINLA
NCE, B.E.d., M.Ed., M.P.A., M.A., M.Phil. & Ph.D.

Chief Lecturer in the Department
of Social Studies, Kwara State College of Education, Ilorin.

Ag. Provost Kwara State College Of Education, Ilorin.

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JIMOH, AHMED AYINLA
NCE, B.E.d., M.Ed., M.P.A., M.A., M.Phil. & Ph.D.

Courtesies:

The Chairman and Deputy Provost Academics,

The Chairman and Distinguished Members of Council

The Registrar,

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Deans and Directors,

Heads of Departments,

Royal Highnesses,

My Lords Spiritual and Temporal,

The Entire College Community,

Distinguished Guests,

Gentlemen of the Press,

Ladies and Gentlemen.

Preamble:

In the name of Almighty Allah, the most beneficent, the most merciful, I give all adoration and glory to our Creator Allah, *Subuhanahu Watahalla,* for making today's special event a reality in my life. I thank Him for His abundant mercies and for specifically making it possible for me to attain the academic peak of my career as a Chief Lecturer in this great institution.

Please permit me to present the memory of my late parents: Alhaji Mohammed-Jimoh Ajape Jatto, the late Oba Onigbajamo of Ilorin and Alhaja Aminat Ajibike-Iya Onileke, may God Almighty repose their souls and put them in Aljanat Fridaoz. Just like other parents who love their children, I enjoyed their special love and protection. Despite being the only surviving child of my mother, I was never indulged, rather, I was encouraged to compete favourably with all my classmates. May the Almighty Allah continue to reward her.

Let me share what would have been a bitter testimony here today, but which God intervened and turned to victory. I lost my father on the 21st of February (Friday), 1991, the very day I was to write my final paper at the University of Ilorin. My mother insisted that I should abandon the paper and re-write it the following year. The decision I took with mixed-feelings. I had no choice but to perform the burial rites of my loving father. At exactly 3.30p.m, all my classmates who went for the paper joined me at the burial and informed me that the paper had been postponed to the following Friday; and they all participated in the burial programme. I was very happy because I had accepted the decision of my mother. Otherwise, the postponement would have put me to shame for refusing her instruction but thanks to God for making me an obedient son.

The journey continued unwavering with my beloved mother, Hajia Aminat Ajibike after the demise of my father. She kept on doing her best to ensure total growth and development of her beloved and only surviving son. *Alhamudu lillahi robil-alamina.* She lived a fulfilled life seeing me progressing in all aspects of human endeavours. May her soul, that of my father and other departed souls continue to rest in perfect peace (amen).

The Beginning of a Career

The beginning of my teaching career could be traced to my enrollment as a teacher at the famous Ilorin Teachers Training College in 1977, after a fruitless effort to go along with other classmates of 1974, who gained admission into secondary schools. Though, during these fruitless years I learnt printing business for 3 years but as fate will have it, after three years of waiting at home, I eventually got admission into Ilorin Teachers College, (ITC) in 1977 and finished in 1982. The journey to become a teacher continued steadily, as I proceeded for my NCE at this great teacher education institution - Kwara State College of Education, Ilorin (1983 – 1986), where I eventually rose to become a Chief lecturer today, I give glory to God. However, because of my appreciation of the problems of social institutions (legal, politics, education, socio-economic and religion), I developed keen interest in Social Studies. Prompted by this, I enrolled for a degree programme in Social Studies at the University of Ilorin in 1988. My enrollment for this programme however shaped my belief, knowledge acquisition and attitudinal agitation towards the discipline.

Like many aspiring youths who wanted to secure a lucrative job as an administrator, I enrolled for Master's Degree programme in Public Administration (MPA) in 1998 while I was a classroom teacher under the Kwara State Teaching Service Commission. Under the commission, I taught in various secondary schools like Army Day Secondary School Sobi; Ilorin Teachers College; Government Secondary School Jebba; and Government Day Secondary School Adeta, before I joined the service of the College in 2001 as a Lecturer III in the Department of Social Studies. My appointment at that time compelled me to pursue another Master's Degree in Educational Management in 2004. Since my appointment in this College, I have occupied different positions such as Head of Department – Social Studies Department, Ekiti State University (EKSU) Degree Coordinator, Director CITC, Director Entrepreneurship Centre, Advancement Centre, Deputy Provost Administration and presently, the Acting Provost of the College. I have also served in various committees like Shop Allocation Committee, Sports Committee, Loan Committee and President of Kwara State College of Education, Ilorin Cooperative Society.

Indulge me to quickly share this career-refining experience - a watershed in my academic career emanated during two different workshops I attended in 2009 at the Michael Imoudu National Institute for Labour Studies where topics like "Approaches and Process of Managing and Resolving Conflict" and "Trade Union Amendment Act 2005: A Critical Evaluation" were addressed. After the workshop, I observed a gap in the area of Peace Education, a sub-component of Social Studies. More so, the then Provost of the College, Prof. A. Y. Abdulkareem encouraged me to venture into a novel and vast area of academic discipline in Social Studies (Peace and Strategic Studies). This propelled me to pursue another Master's Degree, then M.Phil. and Doctor of Philosophy (Ph.D.) in the said academic field.

The Provost Sir, today, I stand before you as a trained, certified and qualified Peace and Strategic expert.

A Review of Inaugural Lectures in the College

Inaugural lecture which represents a significant milestone in a lecturer's career is not a novel academic activity. It is an age-long practice among University Professors after their elevation to showcase the outcome of their teaching, research and public service to the university community; but in the last decade, the culture has been extended to College of Education academics. This is also in accordance with the National Commission for Colleges of Education's directive that Colleges, like Universities, should start holding Inaugural Lecture series. And, that any lecturer who attains the status of 'Chief Lecturer' in Colleges of Education must deliver his/her inaugural lecture. In compliance with this directive, many Colleges of Education in Nigeria have been holding Inaugural Lectures. Notably, Adeniran Ogunsanya College of Education, Oto/Ijanikin, Lagos held its first Inaugural Lecture on May 30, 2019, while Adeyemi College of Education, Ondo and Alvan Ikoku Federal College of Education, Owerri also held their first Inaugural lecture in February and August 2016 respectively. College of Education, Warri held its third inaugural lecture on Tuesday 10th March 2020 and Federal College of Education, Abeokuta held its tenth inaugural lecture on 13th October, 2021. In addition, Michael Otedola College of Primary Education, Lagos held its eight inaugural lecture in January 2022.

In view of the foregoing, one might be tempted to ask this striking

question: Is inaugural lecture only meant for Federal-owned Colleges of Education? Or is it immuned to this great College? The answer is NO, as the first inaugural lecture was held in this College in the year 2010. This lecture was tagged "The Yoruba Child and his Language Education". The then Provost, Dr. A. Y. AbdulKareem now a professor brought the initiative to the College. This was welcomed by the entire College Community, because the hall was filled to the brim. Dr. Ademola Odetokun, the then Deputy Provost Administration, laid the good record as the presenter of the first Inaugural Lecture. Over a decade after the presentation of this 1st Distinguished Lecture, no other lecture has been delivered by any academic staff of the College. I am indeed humbled to stand before this gathering to deliver the 2nd Inaugural Lecture - the first of its kind from the School of Arts and Social Sciences and the Department of Social Studies; to God be the glory.

The Onus of Today's Inaugural Lecture

The Provost Sir, my observation and professional experience so far revealed that in all human endeavours, social problems and other related social vices abound. In fact, social problems and social anomalies are inseparable from the progress and development of humanity, of which Social Studies in alliance with peace and strategic studies work simultaneously in providing sustainable solutions. To probe further on this, it is crucial to briefly explain, what Social Studies and Peace Education is all about.

Social Studies: Definition and Scope

There is no universally acceptable definition of Social Studies because of the multi-disciplinary and dynamic nature of the discipline as well as the changes taking place in almost all spheres of human endeavour. Social Studies, according to the National Council for the Social Studies (NCSS) (1992), is a combined field in humanities and social sciences that promote civil competency. In the same vein, Meziobi and Meziobi (2016) postulated that Social Studies is a concept used to describe the general study of several areas of learning which involved social connection and human behaviour. These connections have led to human organising themselves by embracing the variety of cultures in the society. Odia (2014) described Social Studies as a multi-faceted

programme that tries to combine many disciplines of the social sciences in dealing with social issues such as community life, family relations, civic affairs, conservation, health, recreation, production, among others. In order to proffer a more advanced definition and also to clear the doubt on the subject matter, Essien, Gimba and Ekpoto (2019) and Jimoh (2009, 2005) put forward that Social Studies:

a)   focuses on the relationship between man and his environment,
b)   captures a way of life as a practice of living effectively within one's immediate cultural environment and contemporary world at large;
c)   is concerned with the relation of human beings to themselves;
d)   is a problem-approach discipline;
e)   is a subject intended to allow individuals become socially capable and effective; and
f)   is the application of the significant knowledge and skills from social sciences, art and science for a better living.

By and large, it could be deduced that Social Studies is not only a study of man's interactions with social and physical environment but a way of life on how man influences, and is influenced by his social, physical, historical, psychological, economic, political and cultural environments.

Peace Education: Definition and Scope
The origin of 'Peace Studies' (including conflict studies and conflict resolution) as an academic field cannot be established, as some authors claim that it started after Second World War. Others mentioned the beginning of the 19th century, while the third group argued that some forms of peace education appeared early in human history. Be that as it may, scholars tend to define peace education from various perspectives such as sociology, psychology, religion, economics, politics or education. Notably, Galtung (1990) defined peace education as a social method through which peace is realised. For Ross (1993), it is a type of knowledge which intends to prepare learners to contribute towards achieving peace.

The purpose of Peace Education is to offer learning and skills as well as abilities and commitment to overwhelm difficulties to peace and provide a universal community which incorporates the whole human race and

unites equal value and full self-esteem to all human existence (Fisher, Ludin, Williams, Abdi, Smith & Williams, 2000). In the words of Bolarinwa and Mbagwu (2006), the ultimate aim of peace education is to build a world of fairness, love and peace in order to eradicate any kind of strain oppression, be it individual, physical or systematic and to shape structures that promote unity of individuals with the people and for people of God.

These brief explanations and purposes of peace education suit that of Jimoh (2016), Oluwagbohunmi, Osalusi and Abdu-Raheem (2013), and Aderibigbe and Olapegba (2010). They also submit an extensive description and definition of peace education. They point out that peace education, a process and philosophy, is concerned with transforming the culture of war into the culture of peace and non-violence. It also involves teaching about different cultures, ethnicities and social traditions needed for the elimination of the roots of ethnic conflict and violence, education for non-violence, cultural heritage, human rights, environment, international understanding and disarmament.

Based on this understanding, the objective of Peace Education is the study of the nature, obstacles, achievement, components and different social interpretations and evaluations of social issues like human right, oppression, sexism, racism, injustice, etc. In summary, Peace Education as an academic discipline, is an emergent field within Social Sciences that studies causes and consequences of violence and non-violence behaviours (social problems), and provides solutions drawn from sociological, political, psychological and economic theories. Thus, the basic design of peace education is in its techniques and actions at getting about a world order that is characterised by total absence of exploitation and social justice.

Social Studies and Peace Education: What is the Alliance?
Man, as noted by many philosophers, is really being troubled by fate. For instance, Pascal, a French philosopher, calls man "a bundle of contradictions". Jean-Paul Sartue describes man as a being carrying a vacuum within him which makes him always dissatisfied, restless and unhappy (Adedimeji, 2018). The alliance between discipline of Social Studies and Peace Education is occasioned by fate and the conflicting human environment has been subjected to various forms of

interpretations in terms of scope, nature and meaning over time. This has been established due to the condition of their introduction into the Nigerian educational system. The early beneficiaries of Social Studies were either Social Sciences or Arts educators who either saw nothing spectacular in the discipline or were frightened by what will later occur to their own areas of specialisation once Social Studies becomes fully integrated. That is, the subject provides coordinated and systematic study which draws its content from a wide range of disciplines such as Anthropology, Archaeology, Civic Education, Criminology, Economics, Development Studies, Environmental Studies, History, Geography, Peace Studies and Education, Philosophy, Political Science, Psychology, Religion, Law, Linguistics, Sociology, amongst other disciplines.

Lawal and Obebe (2014) observed that Social Studies is a related diversity of subjects and the concepts which the subject draws from this array of disciplines assist in improving the learning of human existence which is the core focus of Social Studies. The reason is that the field does not promote the study of human beings in a disjointed bit, but it is a single incorporated discipline which derives ideas from the field of Social Sciences (like Peace Education amongst others), as well as the Arts and Humanities for the preservation of recognising human problems and making attempts to address them.

Despite the multi-disciplinary and dynamic nature of Social Studies, the emergence of Peace Education as one of its sub-components has created an intense argument in academic circles. For instance, some academics argue that Peace Education is another academic field of study and that it does not have any relevance to Social Studies. My observation in this regard is that Peace Studies/Education is mainly focused on the formulation of concepts, theories and generalisations about human endeavours. The concern here is virtually academic with emphasis on investigation and exploration. On the other hand, Social Studies emphasises utilisation of the built models, generalisations and findings through the integration and inter-relations with experiences in life. This entails that Social Studies attempts to incorporate the knowledge of Peace Education with several life experiences with the aim of identifying and providing succour to societal issues that are essential for

human life (Ape, Ahmed, Oyeyemi, Zakariyah, Ahmed & Atunde, 2019).

Therefore, it could be said that while Peace Education is primarily concerned with intensifying the limitations of knowledge and emerging greatly specialised researchers across disciplines, Social Studies on the other hand focuses on the extensive dissemination of information for the development of societal and inquiry skills with the development of social attitudes and behaviours (Ape et al, 2019). As Jimoh (2006) and Odia (2014) rightly noted, Social Studies is a mother discipline to peace education, while both are vital for promoting national and international development. Specifically, the two disciplines contain topics like:

1. socio-political (poverty, tribalism, conflict/war);
2. natural disasters and environmental degradation (flooding, climate change);
3. economic (trade, economic recession);
4. social (girls child marriage/education, divorce, information and communication technology), and
5. political issues such as international relations, celebration of international days (World AIDS Day, World Peace Day, Commonwealth Day), among others.

These world issues affect the attainment and sustenance of global peace (Jimoh, 2013a).
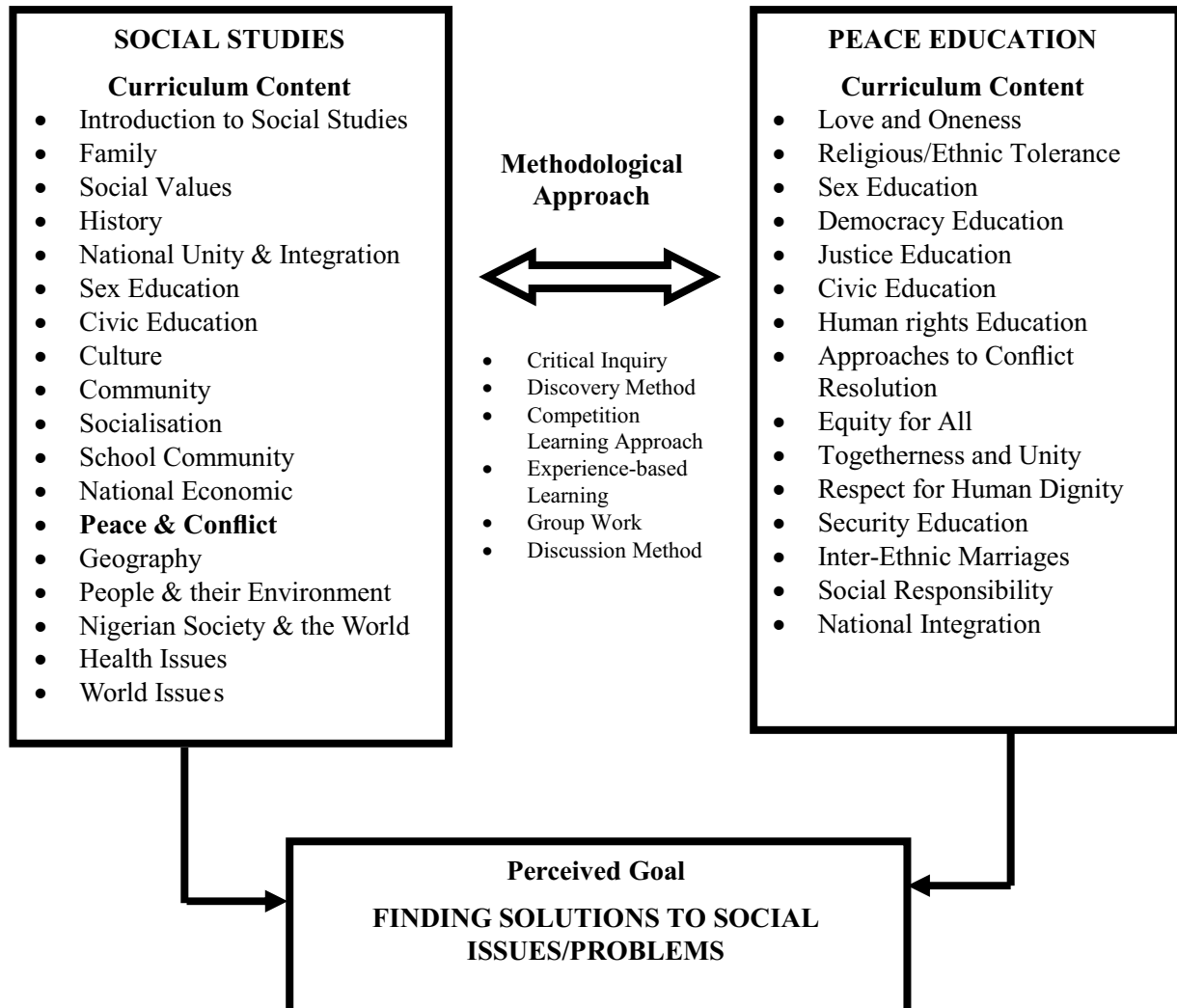
In a nutshell, the focus of both Social Studies and Peace Education is essentially man, the society and the environment with the ultimate aim of equipping individuals with knowledge, and the understanding for peaceful relationship and living (Jimoh, 2013b). In this regard, it should be noted that Social Studies is a synthesis and a composite of the important generalisations about human relationship and accrued problems, and instructions drawn from Peace Education together with facts needed to make these generalisations meaningful to learners (Iyamu & Onyeson, 1991; Jimoh, 2009; 2018). Therefore, the alliance between these two multi-disciplinary and dynamic academic fields is like a union **'made in heaven'**, that is **'husband and wife'** or **'mother and child'** relation as they work and relate hand in hand.

In view of this, research in educational settings by Essien, Gimba and Ekpoto (2019), Jimoh (2018), Oluwagbohunmi, Osalusi and Abdu-Raheem (2013) showed a meaningful alliance between Social Studies

and Peace education based on three main variables: curriculum content, methodological approach and perceived goal.

Figure 1 presents a brief illustration of the relationship between Social Studies and Peace Education.

SOCIAL STUDIES	Methodological Approach	PEACE EDUCATION
Curriculum Content		**Curriculum Content**
• Introduction to Social Studies		• Love and Oneness
• Family		• Religious/Ethnic Tolerance
• Social Values		• Sex Education
• History		• Democracy Education
• National Unity & Integration		• Justice Education
• Sex Education		• Civic Education
• Civic Education	• Critical Inquiry	• Human rights Education
• Culture	• Discovery Method	• Approaches to Conflict Resolution
• Community	• Competition Learning Approach	• Equity for All
• Socialisation	• Experience-based Learning	• Togetherness and Unity
• School Community	• Group Work	• Respect for Human Dignity
• National Economic	• Discussion Method	• Security Education
• **Peace & Conflict**		• Inter-Ethnic Marriages
• Geography		• Social Responsibility
• People & their Environment		• National Integration
• Nigerian Society & the World		
• Health Issues		
• World Issues		

Perceived Goal

FINDING SOLUTIONS TO SOCIAL ISSUES/PROBLEMS

Figure 1: An Alliance between Social Studies and Peace Education

Figure 1 illustrates that Social Studies like Peace Education are both unique and problem-solving disciplines, which captures on the challenges of man in the society as well as how to resolve the problems (Jimoh, 2006). On the other hand, it shows that Peace Education is an integral part of Social Studies Education, while social scientists and peace experts are particularly active advocates looking for lasting solutions to variety of social problems.

**Social Scientists/Peace Experts and their Efforts towards Solutions to Social Problems**

Social problems are known features in every society of the world, but it should be noted that certain societies are able to move ahead of others in the study of social condition of the people and how their needs vary from that of other societies. For instance, USA, Canada, Britain, Germany, Japan, among others have less social problems to contend with compared to developing countries like Nigeria, Ghana, Western, Sudan and Niger (Kayode, 2006; Jimoh & Abejide, 2008). This gave birth to scholars who studied the conditions in order to find lasting solution to what is now termed social problem.

Social issues are matters which actively or ultimately influence any member of a society and these are painstakingly considered to be problems or controversies. A social problem is an undesirable living condition experienced by some people in a community (Jimoh, 2007). Social problems are also known social issues, which greatly influence every individual in the society. More so, in a lonely and sparingly populated area, an individual or group will definitely come across social problems. Part of this is the fact that every individual in a society living closely together will encounter conflicts (Jimoh & Ore, 2010). It is fundamentally impossible to evade them and even individuals who live together in the same household such as husband and wife or siblings do not always get along seamlessly (Atunde & Aliyu, 2019). On the whole, when social problems are identified, there is every tendency they refer to the problems that have effects on people living together within a society. Everyone in this hall would agree with me that some social problems such as poverty, war, violence, murder, armed-banditry, kidnapping, drug abuse, environmental problem, etc. predominantly affect human beings.

In order for proper illustration and detailed explanation of social problems, attempt was made to extensively discuss and analyse them from the societal and educational level, as social scientists and peace experts are currently finding solutions to these problems. At the societal level, social problems include:

Poverty: the absence of basic human necessities such as nutrition, clean water, clothing, health care, shelter and education. It is a human condition, by which despair, grief and pain affect human race because of

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the inability to afford them. Poverty is when a parent watches his/her child dying of a long time childhood disease because he/she cannot afford any medical care (Jimoh, 2006). It is also a situation in human life which is shown by low life expectancy, malnutrition, disease, high infant mortality and illiteracy such that it deprives any reasonable condition of human decency. Poverty is the state of being extremely poor and lacking the means to exist adequately as seen in such hardship, misery, persistent penury, pervasive hunger or starvation and discernible malnutrition (Adebayo, 1997; Jimoh, 2006). The World Bank Group (2021) estimated that about 1.3 billion people in 107 developing countries, which account for 2% of the world's population, live in a multidimensional poverty or merely surviving.
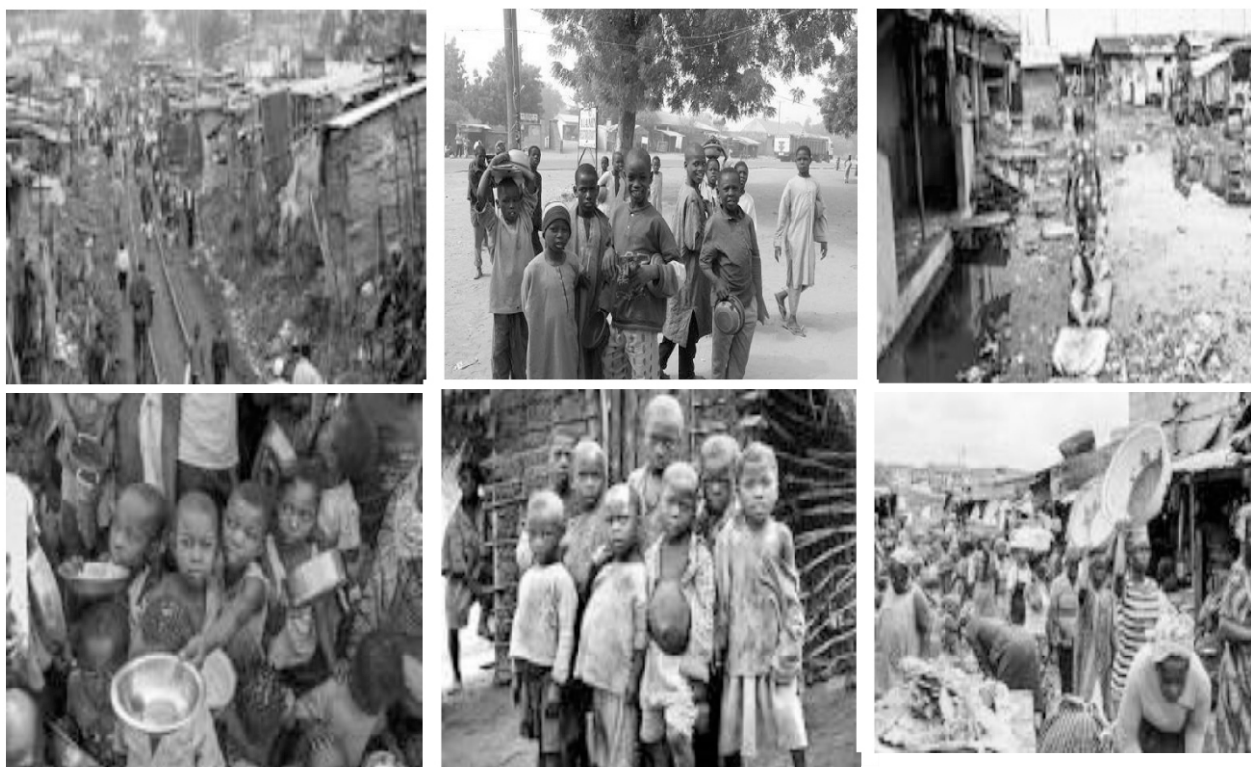
Source: Google Images (2022)

Figure 2: Evidence of Poverty in Developing Countries especially Nigeria

Unemployment: Unemployment, as well as underemployment, has been an economic dilemma in the Nigerian society and a societal ill that is pervasively deep-rooted into the economy of developing nations. Gone are the days where those who graduated from school were easily absorbed into the available job vacancies. In recent times, graduates are mass-produced every year without job opportunities or adequate

entrepreneurial skills which has negatively affected the national economy (Etesike, 2012; Jimoh & Ajadi, 2016),while the present economic condition has also made the working population non-differential from those not engaged. Evidences show increasing trend in unemployment rate in Nigeria from 2002 to 2018 (see Figure 3).
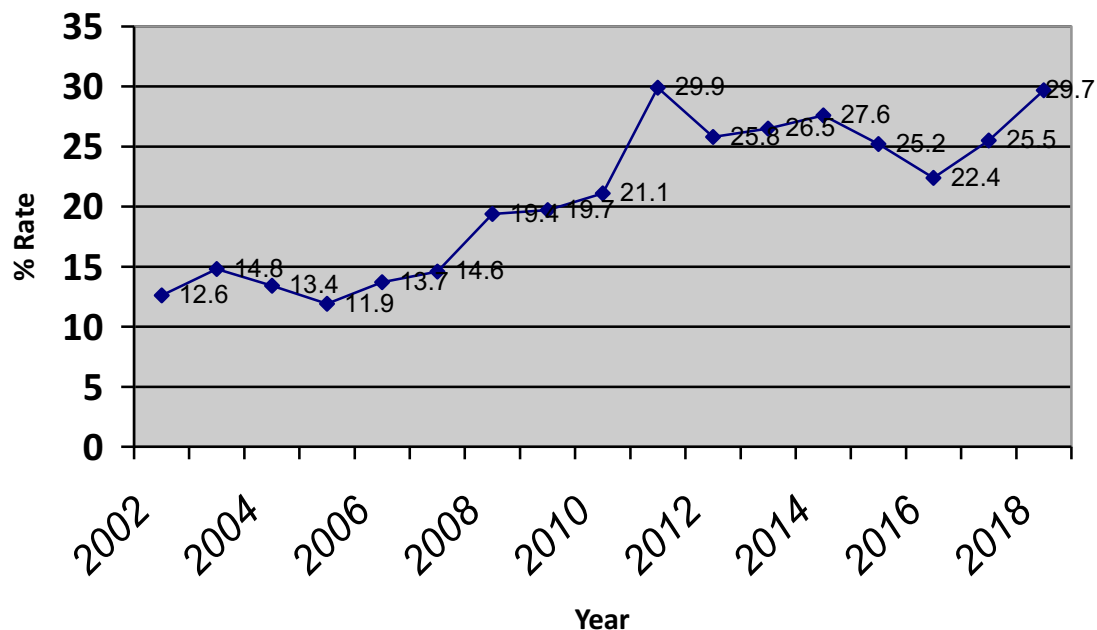
Figure 3: National Unemployment Rate in Nigeria from 2002 to 2018

Source: National Bureau of Statistics (2018)
Figure 3 reveals that in Nigeria, unemployment rate has been fluctuating and on a stable increase from 12.6% in 2002 to 29.7% in 2018. This situation is so depressing with seven (7) out of ten (10) school leavers are either being jobless, underemployed or simply unemployable as at 2012; while as at the last five years, over 200,000 university graduates remain jobless. In view of this, these graduates constitute the greatest vigorous segments of the Nigerian population as their failure to get good jobs means a grave danger to the country.

National Security Issues: Generally, insecurity can be explained as a condition of being subjected to threat, fear, danger, harassment, intimidation, molestation, etc., in all aspects (Johnson, 1977). For instance, insecurity can be perceived as intimidations to the country which frequently accounted for the race for arms and nuclear weapons to

protect the nation. The fear of insecurity in Nigeria has been on escalation and this is obvious in the rising waves of fraud, cybercrime, cultism, prostitution, theft, kidnapping, human trafficking, banditry, arm robbery, assassination, insurgency, terrorism, and armed conflict, since the nation changed to democratic rule in 1999 (Jimoh, 2006b). There is a reported case of about two thousand three hundred and seventy-one (2,371) cases of kidnapping in the first quarter of year 2021. In that same year, one thousand five hundred and twenty-five (1,525) assassination cases were reported. This shows the that the rate of kidnapping in Nigeria is higher than assassination in the same year (Agbakwuru & Hassanwu, 2021).

Insecurity threats can be traced to the early years of military rule when huge militia of arms were imported into the country for the use of the military during and after civil war, some of which got into the hand of the civilians (Ali, 2013). Soon after the end of civil war, arms were used by civilians and ex-military men for mischievous purposes such as armed robbery. The level of insecurity presumed hazardous dimensions in the persistent years of military administration starting from 1970 during which people acquire arms and light weapons for a self-protection (Jimoh, 2016). Some of these arms and light weapons got into the hands of unemployed able bodied men who eventually used them for deviant purposes.

Other major crises that led to national security issues include:

- **Ethno-religious Crises:** These are conflicts initiated by disbelief and distrust among several groups and among major religious believers in the country. Ethno-religious crises is a situation in which the affiliation is not cordial between members of one traditional or religious group and another of the same group in a multi-ethnic and multi-religious society. This is characterised by lack of friendliness, criminal mistrust and anxiety, and a tendency towards ferocious hostility (Salawu, 2010; Achumba et al, 2013; Jimoh, 2016).
- **Politically Based Violence**: This is also an important social problem in Nigeria. The issue of politically motivated violence constitutes a challenge which is breaking up the country with violence over the years despite Nigeria being regarded as the "giant of Africa". Gaining access to the entrance of political power is full of conflicts

and violence emanating from rivalry and suspicions amongst political aspirants and their followers. Periodic political violence in Nigeria could be ascribed to over-zealousness and nefarious activities of political gladiators to win elections at all costs or remain in power perpetually.

- **Economic Meltdown**: The Nigerian economy has been nothing to write home about since independence. The breakdown of oil prices and impact of COVID-19 pandemic has led to reduction in growth by more than 5%. Despite the high percentage of crude oil, (80%) is export, with the drop of oil prices, government revenues (GDP) dropped from 80% in 2019 to 50% in 2020. Hence, the economy was not stimulated. Unfortunately, the pandemic also led to a breakdown in private investment which negatively affects Nigeria household.

Health Issues: This concerns the effects of various health challenges such as malaria, HIV/AIDS, Ebola virus and other preventive ailments which have had and remain to be overwhelming to the economic and over all well-being of the citizens. Chen (2003) postulated that there is a connection between international health and human safety. The author believed that one quarter of all deaths in the world is due to infectious diseases. The existence of some 30 million African is already suppressed by HIV/AIDS and the facilities for modern health care in Nigeria are not only inadequate but also expensive. Therefore, the cost and inadequacy puts heath care beyond the reach of the vast majority of the citizens.

Child Marriage: Child marriage means any lawful or customary union that unites a boy or girl below the age of 18 years or any marriage without the permissible and full consensus of both intended couples. This explanation is based on the Convention on the Rights of the Child (CRC), which describes a child as any human being below the age of 18 years. This lent credence to why numerous international organisations proscribed child marriage, including African Charter on the Rights and Welfare of the Child, the Convention on the Rights of the Child and the Convention on the Elimination of all Forms of Discrimination against Women. The International Conference on Population and Development in 1994 also charged some countries to abolish child marriage. Despite the array of laws both locally and internationally, child marriage still

thrives in many parts of Nigeria because most of these laws tacitly condone child marriage except the Child Rights Act which cannot for now apply to every child in Nigeria, partly because of religion and customs of the people.

Abdallah (2011) observed that in Nigeria, child marriage practice is extremely embedded in custom, culture and religion. Generally, 20 percent of female children are given out in marriage by age 15, while 40 percent are married at the age of 18. Child marriage is particularly predominant in some regions among the mainly Muslim Hausa-Fulani in the North-Central geo-political zone of the country (of which Kwara State is part of them), North-West and North-East where 48 percent of girls are married by age 15, while 78 percent are married at the age of 18. It is on this basis that the international community recognises child marriage as a critical developmental problem, but increasing sensitisation has not led to dedicated and harmonised actions against the menace. According to UNFPA (2015), child marriage could be viewed by relatives as a way of defending the girl child from rape, premarital sex, prostitution and even unwanted pregnancy outside marriage.

Divorce (Broken Home): Divorce is nearly a universal phenomenon. Divorce, according to Jimoh (2009a), is a legal order from a court of law in dissolving a marriage with the implication that the spouses are no more husbands and wives henceforth; so, either is free to marry someone else. Many social scientists who have researched much on divorce behaviour of married adults in Nigeria have often come out with startling results. In fact, many divorce surveys carried out by these scientists revealed that divorce is today high in every society. They also found that childless marriages, adultery, insanity, ill treatment, lack of sexual satisfaction, penury, etc., have been the major causes of divorce in Nigeria. Other reasons adduced for marital instability and divorce, according to Jimoh (2009a), are distribution of power within the family, couple's level of education, nature of couple's jobs, rural-urban migration and high level of bride price.

In view of the aforementioned, divorce has both functional and dysfunctional effects on the society at large. On the functional aspect, divorce gives social freedom to either party by releasing the couple involved from the monotony of marital roles and replacing that with

freedom marked by variety of social interaction. It also gives people the opportunity to make a better choice of life partner. If at 20 years of age, an individual makes wrong friend and at 30 years, a wrong partner, then at 40 he/she may see his/her right partner. In case where force and coercion have constantly featured in marital life, divorce can be used as social control in preventing the situation from degeneration. Hadith of the Holy Prophet Mohammed in Anawawi traditions also have this to say. Divorce is permissible by Almighty Allah but most hateful.

Divorce also helps the divorcee(s) to stabilise their economic position which might have suffered in the hands of their marriage. More so, divorce saves the divorcees from their agonising pain and other weapons of torture which are gradually used by some unscrupulous spouses to subject their partner to animal status and silent death. Dysfunctionally, divorce brings about the cassation of sexual satisfaction, problem of broken home, loss of friendships, love and security, loss of an adult as role model for children to follow, increase in the domestic problems especially where the husband abandons his fatherly role of the children upbringing and perpetuated hostility or hatred.

Social Issues in the Nigeria Tertiary Educational System

There are some social issues in the Nigeria tertiary education system that could ignite and/or compound conflicts. Some of these are discussed hereunder:

Continuous Competition for Resources: The resources at the disposal of schools are keenly contested, for such resources are staff salaries, school infrastructures, students' amenities and other service needs (Ohanmu & Fayeye, 2017; Jimoh, 2016). The perceived relative or absolute educational needs thus lead to conflict. As affirmed by Nudum and Okey (2013), there is a link between scarcity of resources and conflict resulting from unsatisfactory needs.

Differentials in Values and Lifestyles: Higher institutions have a high concentration of young adults who are exposed to unfettered freedom and independence for the first time. Consequently, such institutions become arena for cultism, aggressive actions, sexuality, risky behaviours and other social vices. The working class, particularly the

academics, is pattern maintainers who enforce or impose rules and regulations. Both the youth and the pattern maintainers are always on a collision path especially when the former demand for and claim their rights (Ohanmu & Fayeye, 2017).

Curriculum Anomalies/Inconsistencies: Nigerian education system has experienced numerous reviews from 6-5-4, 6-3-3-4 to now 9-3-4. Nonetheless, in 1989, the then Minister of Education, late Professor Babatunde Fafunwa (1974) formulated the 6-3-3-4 education system which contains six years in the primary school, three years in junior secondary, three years in senior secondary and four years in tertiary education (Ape, et al, 2019). The introduction of this system was appreciated as one of the best and significant improvements in Nigerian educational history and it is a common knowledge that the 6-3-3-4, for decades, was or is the foremost transformation in Nigerian education system. The 6-3-3-4 system is mostly regarded as Fafunwa's heritage. In 1999, the 6-3-3-4 was revised which led to the current 9-3-4 system of education. This was presented with a view to harmonise the components of basic, vocational and technical ideas into the curriculum as learners were projected to finish the first nine years before continuing their career path in the next three years of secondary education (Federal Republic of Nigeria, 2009; Ape et al, 2019; Jimoh, 2021b). The effect of this is over production of school administrators without corresponding effect on the products.

Employment Condition Anomalies: In all sectors of public service especially the educational sector, there has been a rising distress about the level to which diverse employment condition mechanisms actually maintain equity and made favourable and sustainable to employees. Survey evidences such as the International Labour Organisation (ILO), 2018; Jimoh, 2018; Atunde, Oladimeji, Abdulraheem, Medupin, Tijani, Oladejobi, Rilwan and Jesuwaye (2021) on welfare related matters revealed that delay industrial conflicts/crises over numerous issues like outrageous budgetary allocations to the education sector, poor staff well-being, unpaid allowances, infrastructural deficit/neglect and lack of institutional independence have now become being frequent complaints. More so, perpetual stay on a cadre or position for long

without elevation, promoted without consistent cash backing, study leave without pay, management compelling workers to work under empty stomach, staff that have been owed accumulation of salaries and percentage payments among other working condition irregularities are now part and parcel of employee's work life in state-owned tertiary institutions in Nigeria (Jimoh, 2018).

In addition, this is coupled with problems of haphazardly conducted training programmes as well as workload and overtime issues encountered by staff. Related to the situation above, staff are oftentimes complaining of health issues and not having adequate time to attend to their personal needs and responsibilities due to the long hours of service they put in their work. The consortium of these employment issues kick-started motivational crises in the educational sector in Nigeria as witnessed in the volumes of incessant strikes, protests, lockouts, picketing by staff and their respective unions in the public service.

Student Crises: This is a rampage or massive protest made by students in pressing for their demands on certain issues or needs with the authorities of various institutions. The tactics often used by students in pressing the demands, according to Jimoh (2007), include chanting of songs (Aluta Continua), vandalising school property, blockage of roads and school gates and burning of tyres on the street/road, etc. The list of students' crises in higher educational system is inexhaustible as some notable ones are presented in Table 1.

Table 1: Some Cases of Student Crises in Nigerian Tertiary Institutions

Year	Institutions	Stated Causes
1981	Ahmadu Bello University, Zaria	Religion crisis against Vice Chancellor over alleged rice deal
1984	Many Universities in Nigeria	Proposed introduction of tuition fees
2003	Many institutions in Nigeria	Increase in the price of petroleum products
2003	University of Ilorin	Poor students amenities and increase in tuition fees
2001 and 2006 2021	Kwara State Polytechnic	Cult Activities and Extortion by security agents
2008 2018	Kwara State College of Education, Ilorin	Scraping of the NCE programmes /Non-payment of staff Salary

Source: Jimoh (2021)

21

Indiscipline: Indiscipline is a social predicament disrupting the coherence and peaceful co-existence in virtually all educational institutions as it helps to disregard rules, regulations and established authorities among members of the school community (students, teachers, principals, parents, etc.); and in persistence promotes unfriendly school condition, which are not conducive for effective teaching and learning. Amid the acts of indiscipline or poor disciplinary behaviours observed in most Nigerian institutions include rudeness, hooliganisms, deceit, wanton destruction of public properties, lack of consideration and respect for elders and those in constituted authority, self-centeredness, greediness, laziness, betting, involvement in cultism, engagement in ritual activities, smoking of Indian hemp within the school premises, loitering during school hours, truancy, examination malpractices, illicit affair between teachers and students and among students, unfaithfulness and other unpatriotic acts, lack of public-spiritedness and consideration for others, drunkenness, indecent dressing, among others, (Jimoh & Ore, 2010; Jimoh, 2009b).

Additionally, Atunde and Aliyu (2019) emphasised other acts of indiscipline in Nigerian institutions to comprise students' and staff truancy without any justifiable reasons or approval, use of rude or foul languages, insulting, staff lackadaisical attitude to duties, racketeering, persistent lateness to schools by both staff and students, rioting, sexual harassment of female students, raping and gang raping, aiding and abetting, falsifying of examination results, impersonation, leaking of school official matters, cheating in examinations, obtaining illegal fees from students and other unsuitable behaviours which tend to disrupt the peace of the school system entirely.

Parental Issues: Parental issues are also social factors bedeviling the Nigerian educational system due to the lackadaisical attitudes of parents towards the upbringing of their children. Most parents prefer their business to their children's education (Ugwuta, 2016). They never care to go through their children's note book when they return from school, or even visiting the school their children attend in order to know how well they are doing in terms of learning and character. Some parents do not even buy needed textbooks or encourage their children to read their books after school hours (Jimoh & Ore, 2010). Instead, they buy home

video for their children to watch without proper regulation. Also, issues like parents bringing thugs to school when their children/wards are been disciplined is a serious cause of alarm.

Based on the multifarious social problems identified, one can see that man is living and operating in a conflicting environment. No wonder, all organisations or societies whether formal or informal, large or small, complex or simple, experience social issues and these give rise to security challenges which threaten corporate existence and societal functioning. This is an indication that social problems and issues are unavoidable consequences of human interaction, which needs to be properly handled in order to promote peace and progress in any society aspiring for success and development.

The Provost Sir, let me candidly say this, that my post-secondary academic journey which started from Social Studies and proceeded to Peace Studies have produced many scholarly contributions over the last 30 years.

Major Contributions

In my Ph.D. in Peace and Development Studies in 2018, I developed a model which was adapted from McGrath (1964) "Input-Process-Output (IPO)" and model of Team Effectiveness tagged "Management-Staff Effectiveness (MSE)". The model majorly explains conflict management and academic staff effectiveness in Colleges of Education in Kwara State. From the developed model, I identified five major conflict management strategies that are in use in Kwara State particularly the three government-owned Colleges of Education. These strategies are:

    i.   Avoiding
    ii. Compromising
    iii. Dominating
    iv. Integrating
    v. Collaborating

The aforementioned strategies were found to have influence on academic staff effectiveness in the areas of:

- Teaching,
- Research, and
- Community Service.

These are the cardinal roles of any academic staff in tertiary institutions. The model is presented in Figure 4.
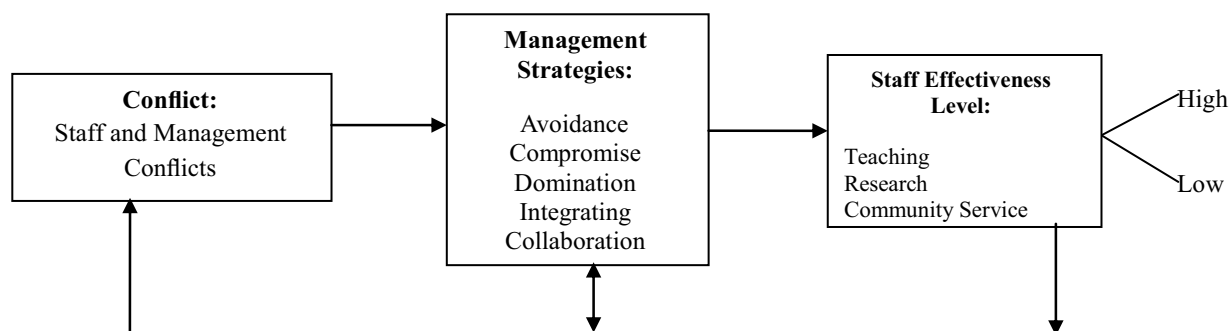
Figure 4: Management-Staff Effectiveness Model

Source: Jimoh (2018)

My Other Contributions
The Provost Sir, I wish to further outline some other landmark contributions I have made to scholarship development as a social scientist and peace expert towards minimising and combating crises especially in the society and tertiary institutions in particular.

1. **Conflict Resolution from the Islamic Point of View** (A paper presented at a Ramadan Lecture organised by the Islamic Missionary Association of Nigeria (IMAN) on 15th August, 2010).

    Islam has solutions to all problems any mortal can think of because Almighty Allah who creates both the living and inanimate beings knows that differences will exist during interpersonal relationship. Therefore, there should be a need to find a very perfect and peaceful manner of resolving conflicts whenever they arise. From Islamic perspectives, conflict resolution and prevention are better than waiting for its escalation. Conflict prevention is an act of averting crises from happening. It is the action that a person takes in order to prevent crises from happening or taking place (Jimoh, 2010). A potential conflict may be prevented from the Islamic point of view from becoming a real crisis by using the following techniques.

Persuasion: persuasion is a method of resolving conflict between two or more individuals or group of people instead of allowing it to escalate into crises that can result to destruction of lives and properties. This is to allow the erring parties see reasons why they need to allow peace to reign.

Dialogue: another way of resolving conflict is dialogue. Dialogue is a conversation between two people, families, groups, states or countries. It carefully pinpoints the nature, causes and effects of the conflict on one hand and the advantages of peace on the other hand.

Negotiations: an effective means of resolving conflict, the warring parties will seat at a round table or send a very powerful representative. At the end of the peace meeting, an agreement which should be respected by all will be worked out e.g. The Holy Prophet Mohammed entered into this kind of agreement with the people of Mecca in his Treaty of Huddabiyyah (628 AD).

Mediation/Arbitration: A third party approach to conflict resolution. It is a very effective tool of resolving conflict provided that those who are to mediate are non-partisan and not interested in the conflicting issue.

Almighty Allah, our creator and the Noble Prophet Muhammed (SAW) have recommended all the above discussed methods in resolving conflict. Let us see the following Quranic Quotations and the Hadith of our noble Prophet Muhammed (S.A.W). Qur'an 4 vs 142 says: "There is no good in most of their secret talk save (in) him who orders Sadaqat (Charity in Allah's cause) or (Maruf) (goodness) (Islamic monotheism and all the good and righteous deeds which Allah has ordained) or conciliation between mankind; and he who does this, seeking the good pleasure of Allah, we shall give him a great reward".

Conciliation: From the Quranic verse, one can see the importance of conciliation as one of the goodness deeds a Muslim should embark upon whenever there is need for a Muslim to do so. Praying alone, giving out Sadaqat, Fasting *(Sawm)* during Ramadan and even embarking on Pilgrimage to Mecca is not enough for a believing Muslim. Qur'an 4 vs 128 also recommends that conflicting parties should seek for a way of

finding truce among themselves rather than allowing the conflict to escalate. "And if a woman fears cruelty or destruction on her husband's part, there is no sin on them both if they make term of peace between themselves and making peace is better…."

Conflict can be resolved through a proper way of information dissemination and proper record keeping and agreement, more especially when it involves two individuals engaging in business. Allah has said in Qur'an 2 verse 280 that "And if the debtor is in hard time, (has no money) then grant him time till it is easy for him to repay but if you remit it by way of charity, that is better for you, if you did but know".

This teaches us that it is better for Muslims to forgive the debtors than to engage him in conflict even when the need arises, so that Allah will show his forgiveness on us too. Qur'an 2: 224 also enjoins us to reconcile two people who had a disagreement and Allah goes further that He disallows his mankind to make oath except when they are to reconcile conflict.

> "And making not Allah (name) an excuse in your oath against your doing good and acting piously, and making peace among mankind. And Allah is all Hearer, All-knower. (Qur'an 2: 224)

Qur'an 49 verse 9-10 admonishes all Muslims to join hands and fight whoever disallows reconciliation when there is quarrel between two people. And if two people or groups among the believers fall apart, make peace between them both. But if one of them outrages against the other, then fight all against the one that who outrages till it conforms with the command of Allah. Then, if he obeys, then makes settlement between them firstly, and be just, surely Allah loves those who are just. Qur'an 9 verse 10 also describes all Muslims as brothers; Allah enjoins us all to reconcile between brothers, and we should fear Allah whenever we are reconciling people. The believers are nothing else than brothers (Islam) so, make reconciliation between your brothers and fear Allah that you may receive mercy.

Innamal Mu'minuna Ikhwatun.

The Holy Prophet Muhammed (SAW) in many of his traditions also enjoins people to reconcile those engaging in conflict. He says. "Mediation between quarrelling Muslims is permitted unless a reconciliation involves prohibition of lawful or legalisation of unlawful things (Trimidhi).

Prophet Muhammed was also reported to have said to his followers that 'May I get you informed about what is more rewardable than fasting and offering ritual vigil prayer i.e. in the mid-night (*tahjjud*) then, the companions said: Yes O Messenger of Allah! He (the Prophet) said reconciliation between two quarrelling Muslims... (lbn Majah).

Looking at all these Quranic quotations and Hadith of the noble Prophet Muhammed (SAW), one will strongly believe that to reconcile two warring people is highly rewarding by Almighty Allah. It is left for all of us to try as much as possible to henceforth add to our *Ibadat* in settlement of rift in our home, places of work and the society at large. To conclude this, I will add that those who engage in causing rift in the society should abide by the golden words of the Holy Prophet Muhammed SAW as reported by Trimidhi thus: "It is amongst the excellent aspects of a Man's Islamic traits to avoid the matter which does not concern him". This is a very popular tradition.

"*Mi husni-l-Islami l mar-ihi, tarikuhu mala Yanihi*" (Trimidhi).

May Almighty Allah give us the wisdom to be guided by all these and all good deeds (Amin).

2.   One of my salient contributions to the issue of conflict and conflict resolution was the research I carried out in 1998 on my Master Dissertation in Public Administration (MPA) tittled **"Employee Motivation and Workers' Productivity in Kwara State Transport Corporation (Kwara Express).** The study revealed that poor remuneration of workers, lack of effective supervision and sharp fraudulent practices are among factors that affect productivity. It was therefore recommended that government should engage in the privatisation, proper monitoring and auditing of the company in order to ensure productivity and adequate service delivery.

3.   **The Effectiveness of Dialogue as a Strategy in Resolving Crises between Management and Staff Union of Kwara State College of Education, Ilorin** which was the focus of my M.Ed research dissertation in Educational Management in 2003 was motivated by the incessant crises between the management and staff union of tertiary institutions across the country. The study was a descriptive survey because data on the variables were collected as they

manifested. The findings of the study revealed that there was a significant relationship between conflict resolution and strategies and conflicts among college management and staff union. It was recommended, among others that staff unions should ensure peaceful co-existence among members and the college management. They should also identify potential causes of conflicts and address them appropriately. In addition, government should provide adequate funds in order meet the college obligations at the appropriate time.

4. In 2014, a critical assessment was carried out in my unpublished Master thesis in Peace and Conflict Studies, where the out-of-court (conventional court) settlement system in managing football crises under the Nigerian Football Federation (NFF) was investigated. The onus of the investigation was the lingering crises that rocked the Nigerian Football Federation (NFF) between year 2012 and 2014 which had a devastating effect on the country's football development.

    In view of this, **Mediation as an Effective Conflict Resolution Mechanism in the Nigerian Football Federation Crises** was looked into. In the study, the concept of mediation, its types and benefits were critically reviewed and recommendations for effective use of mediation in promoting peace in the running of Nigeria Football Administration were made. The study concluded that, the running and management of professional (local) league would not progress if matters concerning football are taken to conventional courts because too much time is consumed.

Source: Google Images (2022)

Figure 5: Lingering Crises Rocking the Nigerian Football League

5. In the conduct of my Ph.D. research, I observed that between 2008 and 2018, Colleges of Education in Kwara State experienced series of conflicts which disrupted lecturers' discharge of their duties in teaching, research and community service. These conflicts posed serious challenges to the smooth running of these institutions. As a lecturer in one of these tertiary institutions, I decided to investigate **The Relationship between Conflict Management Styles and Effectiveness of Academic Staff in Kwara State Colleges of Education.** The study adopted a cross-sectional survey design, while quantitative data were collected from stakeholders such as management and academic staff of these three Colleges of Education used for the study. The findings of the study revealed among others, that conflict management styles that best predict effectiveness of academic staff were **Collaborating, Compromising and Avoiding.** It was concluded that while the occurrence of conflicts between the two major stakeholders in the colleges of education (academic and non-academic) cannot be ruled out completely, the negative consequences of such action can be minimised. Therefore, it was recommended that every management team should be proactive in order to prevent industrial action and conflict from escalating to strikes and lockouts.

6. **Towards a Better Implementation of the Universal Basic Education (UBE) Programme** – September, 2002. The paper discusses the problems that hindered the successful implementation of the laudable programme such as funding problem, non-provision and maintenance of infrastructure facilities and furniture, payment of staff salaries, among others. The study proffered possible solutions such as provision of logistics and personnel for effective monitoring and supervision.

7. **Determinants of Effective Management of Private Educational Institutions in Nigeria** – May 2006. The paper enumerated some measures that could be taken to improve academic standard of mushroom schools thereby saving our educational institutions from collapse and elevating them to enviable heights. It goes further to suggest all it takes to determine the effectiveness and qualities of private educational institutions. Some of the highlighted qualities are the motivational skills and personalities of the management, ability and professional qualifications of the recruited staff, available infrastructures and other resources at the school disposal.

8. **Poverty Alleviation: Educational Programme–The Bedrock for National Development** – May 2006. Poverty as a phenomenon affects all strata of human endeavours. The paper revealed that poverty can never guarantee economic and political transformation to any country. Therefore, government, NGOs and individuals must join hands to wage war against poverty, while adult and women education should be given special attention through various poverty eradication programmes.

9. **Adult Education: A Complimentary Effort for Sustainable Development in Nigeria** – 2006. The study discussed the importance of adult education for sustainable national development in Nigeria. It thus identified the beneficiaries of adult programme such as the nomads illiterate, youth adults and rural dwellers in a specialised section of the society. The study highlighted various ways to improve adult literacy among the adversely affected nomads. It was recommended among others that all hands must be

on deck to fight the menace of illiteracy in all its ramifications in the Nigerian society.

10. **Corruption, National Politics and Religion** – (2007). The evil of corruption and corrupt practices cannot be overemphasised. It is a cankerworm that retards the progress of a country. The Federal Government of Nigeria in its effort to combat the menace set up the Independent Corrupt Practices and other related Offences Commission. This paper discussed the meaning of corruption, its types and how it could be reduced in our society. The roles of the Churches/Mosques in fighting corruption were also highlighted. Some recommendations were made to curb corrupt practices in Nigeria. Among such is constant monitoring of people with questionable characters, enlightenment by media and introduction of awards to people with good characters.

11. **Ethnicity and Sustenance of Democracy in Nigeria** – December, 2008. This paper focuses on the issue of sustaining democracy in a multi-ethnic society using Nigeria as its case study. It traces the history of democratisation process in Nigeria and links this with her development. It further considers the problem of ethnicity and its impact on the political process in Nigeria. The study recommended that for democracy to be sustained in the country, emphasis must be placed on justice and fairness, inter-ethnic accommodation and enhancement of the nation's economic production base.

12. **The Role of Ministry of Education in School Supervision** – June, 2009. The paper examined the concept of school supervision in our educational system. The significance of supervision in modern day school system was critically discussed. Supervision is seen as an interaction among individuals in an organisation. It was described as the nervous system of the entire organisation. Many works were reviewed on the subject matter and this revealed the significance and prospects of supervision in our school system. It however recommended that special training skill should be acquired by the

supervisors, effective and efficient communication system should be provided towards effective supervision in schools by the Ministry of Education.

13. **Conflict and Crisis Management: A Tool for Promoting Peace and Security in Society** – 2016. The paper examines the role of education as an effective weapon for the promotion of peace and security in Nigeria. It also identified conflict as a catalyst to the attainment of educational goal. Thus, the paper further submitted that security has posed many challenges to all sectors of Nigeria particularly education. **Integrating, obliging, compromising, dominating** and **avoiding** among others are some of the strategies educational managers need to employ for peaceful resolution of conflict. Recommendations were made for constant seminars by all stakeholders, school administrators and managers for peaceful resolution of conflicts and crises management.

14. **Attitude of Agro-pastoralist and Rural Farmers towards Peaceful Co-existence in Conflict Agrarian Communities in Ogun State** – 2021. The study was a descriptive survey research type. Multi-stage sampling technique was used to select 120 rural farmers and 80 agro-pastoralists. Structural interview was employed for the study. The findings revealed that majority of rural farmers and agro-pastoralists were aware of the causes of conflicts in the study area. Results also showed that rural farmers noted displacement of farmers in arable land through cattle grazing and intrusion of water point by cattle of pastoralists. The study however concluded that majority of rural farmers and agro-pastoralists were conscious of the causes of conflicts in the area sampled and it is therefore recommended that factors associated with conflicts should be properly managed by the appropriate institutions involved in conflict resolutions to ensure peaceful co-existence.

15. **Media and Peace: The two Sides of a Coin** – 2021. In the epoch of intensified ethno-religious, ethno-communal, socio-political, socio-cultural crises as well as secretarian crisis and terrorism, mostly occasioned by incompatible goals and values, 'media' and 'peace' are

just two of some of the major teams in human history. This is because of the enormous power wielded by the media in harmonious situations. Apparently, the power wielded by the media as an informational tool can either trigger hostility by causing disagreements, confrontations and lending air time to forceful voices or contrarily, lessen in harmonious situations by shunning radicalism giving room for surrogate voices and visualising peaceful solutions.

This paper therefore attempts to explore the concatenation and to bridge the knowledge gap between media and peace. Underpinned on the hypodermic Needle Effect Theory, the study focuses among others the concept of media and peace as well as the functional and dysfunctional roles, which the media can play in promoting or impeding peaceful coexistence and national security in Nigeria and across the globe.

Apart from all the aforementioned paper presentations, I have attended conferences and have done justice to about 25 seminar presentations.

Textbook Materials

In addition to the foregoing, Mr. Provost Sir, I have contributed the following chapters in reputable textbooks.

i. Jimoh, A.A. (2006). *Man and his government.* Ilorin: Ideal Commercial Press.

ii. Jimoh, A.A. (2007). *Issues and problems of development in Nigeria.* Ilorin: Ideal Commercial Press.

iii. Jimoh, A.A. (2008). *Introduction to socialisation.* Ilorin: Ayobas Printing Press.

iv. Jimoh, A.A. (2009). *Nigeria and other countries.* Ilorin: Ideal Commercial Press.

v. Jimoh, A.A. (2009). *Man and his relationship.* Ilorin: Nathadex Publisher.

vi. Jimoh, A.A. (2009). *.Introduction to Social Studies education and nation building: The Concept of the family.* Ilorin: Nathadex Publishers.

vii. Jimoh, A. A. (2009). *Comparative patterns of nation building Nigeria and other countries.* Ilorin: Nathadex Publishers.

viii.   Jimoh, A.A. & Ore, Aishat (2010). *Social problems in Nigeria.* Ilorin: Jimba Press.

ix.   Jimoh, A.A. & Ajadi T. A. (2016). *Man and his economics activities.* Ilorin: Ideal Commercial Press.

x.   Jimoh, A. A. (2021). Attribute of a good teacher. In M. S. Adebayo (Ed.). *A guide to teaching practice for student-teachers and supervisors.* Ilorin: KWCOED Consultancy Services Ltd.

The Provost Sir, I was also able to singlehandedly published two textbooks.

1. Man's Political Activities in Government (2013), Ilorin: Ideal Commercial Press
2. Man's Economic Activities, (2013), Ilorin: Ideal Commercial Press

Conclusion and Recommendations

The Provost Sir, distinguished ladies and gentlemen, it has become evident that both Social Studies and Peace Education as academic disciplines deal with man and his environment, and address issues of concern to local, national and global sphere. They also play important roles in promoting human peace in all its ramifications. Thus, Social Studies and Peace Education though are inseparable entity that are interwoven in content, methodological approach and perceived goal (viewing and tacking social problems), one could not say that Peace Education is Social Studies in totality or vice versa, rather Social Studies could be said to begin where the Peace Education ends.

Based on the deliberations, the following recommendations are to be adhered to:

1. More research on the synergy of these two problem-solving academic fields, (Social Studies with Peace Studies) as a matter of urgency, are needed to be conducted by academics and findings of such research should be disseminated through continuous fora, conferences, symposiums, workshops and seminars. This will help enlighten and broaden knowledge horizon among academics by viewing Social Studies as multi-dimensional and multi-disciplinary studies which cut-across other fields such as Peace Education.

2. To further minimise the prevailing inadequacy of knowledge amongst academics about the existing alliance between Social Studies and Peace Education in terms of its curriculum content, pedagogical approach as well as perceived goal, policy makers and educational planners should provide a clear picture on how the programme will be conducted and how it will be modeled by the school in which students are taught. This can be done by setting new educational objectives, preparing new curricula, writing school textbooks, developing instructional materials and training educators.

3. Furthermore, there is limited expertise and capacity for peace education available in most tertiary institutions in some parts of the country. More Social Studies experts should see Peace education as an opportunity to contribute to local and national development considering the intensified rates of ethno-religious, ethno-communal, social-political, social-cultural conflicts, crises and terrorism, mostly occasioned by incompatible goals and values that are bedeviling the contemporary society.

4. The present Social Studies curriculum content in our secondary schools should be reviewed in such a way that concepts that are relevant to Peace Education will be identified and reflected.

5. Policy makers should not only plan for Social Studies and Peace Education in schools but provide adequate supervision for implementation.

6. It is also pertinent that all authorities in schools and educational stakeholders such as National University Commission, National Commission for Colleges of Education, Ministry of Education, university administrators, counselling units and lecturers as well as the community should understand the concept, objective, purpose of Social Studies and Peace Education in order to bring a lasting solution to perceived existing disparity in the alliance of the 'mother and child' academic field.

7. Since the sole aim of Peace Education is not of teaching Social Studies, the current Social Studies curriculum in Nigerian needs to be overhauled with some relevant concepts for enhancing the teaching and learning of Peace Education in our schools.

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