African Journal of Educational Management, Teaching and Entrepreneurship Studies
VOL.7 (1), August-December, 2022 https://ajemates.org

PHILOSOPHICAL ATTITUDES AS BASIS FOR PEACE, NATIONAL UNDERSTANDING AND DEVELOPMENT IN CONTEMPORARY NIGERIA

Momodu, B.E
Department of Educational Foundations, Federal College of Education (Technical), Asaba;
benemomodu@gmail.com +2348037645095
&
Ireyefoju, P.J., PhD
Department of Educational Foundations, College of Education, Warri;
paulireyefoju@gmail.com;+2348035487474

ABSTRACT
The philosophical attitude as basis for peace, national understanding and development in contemporary Nigeria is aimed at cultivating certain attitudes that could lead to world peace, peaceful coexistence and harmonious standard of living. These philosophical attitudes are human tendencies which guide the philosopher in carrying out his professional duties. Like what Plato said, society would be in safe hands if leaders were philosophers or undergo philosophical training. Because leaders are basically made, it would be appropriate to bring learners to this knowledge, and nurture them with such capacity so that they would allow ratiocination to lead their affairs. These essential attitudes include among others self-awareness, comprehensiveness, penetrating, flexibility, critical thinking, and open-mindedness. It was believed that if these attitudes are nurtured as a way of life in the learner, it would help in building sustainable peace, human understanding and relationship which could lead to development. In trying to achieve this, the method of phenomenological approach was adopted in examining philosophical attitudes, peace, national understanding, national development, and implications for educational philosophy. This paper sees philosophical attitudes as necessary conditions towards realizing world peace and quality standard of living. Because peace has continued to elude man, in spite of the strategies adopted, this paper believes if these measures adopted consider the existential self and how men perceive the world, peace may cease to be elusive.

Keywords: Philosophical Attitudes; Peace; National Understanding and Development; Contemporary Nigeria

Introduction

Philosophical attitude as basis for peace, national understanding and development in contemporary Nigeria is aimed at cultivating certain attitudes that are associated with the professional practice of philosophy and educational philosophy, which these authors claimed could lead to world peace, peaceful coexistence and harmonious standard of living among men. Philosophical attitude is a

human tendency which guides the philosopher in carrying out his professional duties (Knight, 1997). Like what Plato said, society would be in safe hands if leaders were philosophers or undergo philosophical training. Because leaders are basically made, it would be appropriate to bring learners to this knowledge, and nurture them with such capacity so that reason would not only be allowed to lead the affairs of men, but assume the throne of grace.

Some of these philosophical attitudes are self-awareness, comprehensiveness, penetration, flexibility, critical thinking, open-mindedness, humility, tolerance, broadmindedness, respect for the dignity and rights of men (Akinkuotu & Oluwawobi, 2013; Knight, 1997). It is believed that if these attitudes are promoted and nurtured, as a way of life, in the learner, it could help in building sustainable peace, national understanding and development. National understanding and development imply critical examination of issues that could encourage togetherness, oneness, unity, sense of belonging, understanding of cultural differences, and discourage ethnicity and racism, war, hate, sectionalism and favouritism, religiosity and mindlessness among men (Onwuka, Onwuka & Mbaji, 2013; Ukeje, 1979).

However, it is proper to note here that this idealistic view of philosophical attitude, peace, national understanding and development may not be practicable because reason in men is a function of degree. Not all men share the same level of ratiocination, even though men have the natural tendency to be rational, yet they do things differently based on their level of awareness and experience – consciousness (Omatseye, 2004; O'Connor, 1957). So also, men do look at peace from their level of perception. Some persons believe that peace can be attained through violence; some are of the opinion that peace is realizable through dialogue. From religious point of view, some are of the opinion that peace is a divine, supernatural process and can be achieved through undiluted love. And no one can force its existence, in other words, peace will always come to be at the appropriate time, or when our love is mature (Ireyefoju, 2012).

These differences in the capacity to reason seem to make peace elusive. But, we must not forget the fact that some people have come to believe that peace is only attainable through the use of force, even when others thread the path of caution to bring about the sanctity of life. This is because, in the name of peace, almost all issues are given political interpretations. So, people see violence as possible means of achieving what they want from government and others (Ireyefoju, 2012). The series of agitation in the Niger Delta region of Nigeria, Boko Haram activities, mindlessness of herdsmen in the north and different parts of the globe seem to point to this fact. Against this background, these authors believe that peace, national understanding and development are

AJEMATES

attainable through philosophical attitudes as necessary conditions towards enhancement of quality standard of living. In trying to achieve this, the method of phenomenological analysis was adopted in examining philosophical attitudes, peace, national understanding, national development, the existential self as ground for peace, national understanding and development in contemporary Nigeria, and implication for educational philosophy. The importance of this paper is that peace has continued to elude man, in spite of the strategies such as legislation, policy process and decision-making, litigation, negotiation and collective bargain, and constitutional means adopted. However, these measures seem not to be working. Because, the existential self; men's level of awareness and knowledge, how men perceive the world were neglected. Peace may cease to be elusive, if the existential self is made to imbibe these philosophical attitudes.

Clarification of concepts:

Philosophical Attitudes

The philosopher brings certain ways of thinking to their task. These ways of a person who is philosophic-minded may be listed as self-awareness, comprehensiveness, penetration, and flexibility (Knight (1997). Akinkuotu and Oluwawobi (2013) added the following characteristic ways: critical thinking, open-mindedness, humility, tolerance, broadmindedness, respect for the dignity and rights of man.

Self-awareness entails a commitment to being as honest as possible with one's self in regard to personal biases, assumptions, and prejudice (Knight, 1997). No one is neutral, and one of the most difficult and elusive activities of human existence is to come to grips with their personal predispositions. Probably, this could be the reason why Plato strongly stated that the passions is the problem of man, the source of troubles, crimes and sins in the world. Not until reason dominates human thought, it will be difficult to arrive at true belief – knowledge (Grube, 1981). The implication of self-awareness to peace, national understanding and development is that this philosophical attitude is a natural tendency in man. Because of this human tendency, men seem to see themselves more as being-in-itself. And it will take the grace of God for the existential self to give consideration to another self. Even the idea of morality as guide to human conduct and action still cannot prevent the self from thinking less of himself in a human setting (Ireyefoju & Momodu, 2015). However, when it comes to trade, commerce and food the self tends to forget differences because these economic factors are critical to human survival and existence (Ireyefoju, 2012). The self implies the human person, an ethnic group, a community, local government area, state, geo-political region, or any form that can be attributed to the self (Ireyefoju & Momodu, 2015; Oyeshile, 2011).

Comprehensiveness involves an inclination towards collecting as much relevant data on a

AJEMATES

given subject as possible from a wide spectrum of sources, rather than being satisfied with a narrow sample. This attitude is related to the synthesizing function of philosophy, in that it is interested in seeing the wholeness of phenomena rather than the parts (Knight, 1997). In our struggle for peace, national understanding and development, men must see themselves in the light of others. They are only human because others see them as humans (Buber, 1980). Men must not be satisfied with information from one source. They must search and strive hard for the truth so that every interest in any given issue must be represented. The elite who are the engine room of any community, organization and administration must be sincere in decision-making process (Omatseye, 2004). Penetration, which is also part of comprehensiveness, is a desire that leads a person to go as deeply into a problem as skill, time, and energy allow. It is mostly going beyond the superficial in favour of a search for basic principles, issues, and solutions. This means that there must be willingness on the part of men to go the extra mile in order to achieve peace, understanding and development in the world. In other word, they must as a people go beyond sentiments, see their differences as not better than, and the willingness to put their words into action.

Flexibility, according to Knight, might be thought of as the antithesis of rigidity or psychological set. The attitude of flexibility is a form of sensitivity that enables one to perceive old problem in new ways. It includes a willingness to restructure ideas in the face of sufficient ideas and the ability to envision viable alternatives to a viewpoint. The point here is that there are alternatives to any given issues, no matter how good the idea is. But one must arm himself with enough evidence. No idea is bad as long as it is towards the betterment of humanity, provided those who hold such view must be transparent, open-minded and see the need to restructure their idea without commotion.

Peace

Peace means the absence of war or conflict at a particular place and time. According to Nwafor (2013), peace evokes the climate of freedom from fear, intimidation, oppression and brutalization by external forces or agent. However, the evidence of democratic values for peace and negotiations are actually not lacking in any nation. To promote peace, therefore, is to curb unwarranted behaviour such as; cultism, cheating, decadence and so on that are enemies to national development. According to Abiogu (2013), peace is contextually understood as a continuous process to lessen social tension, resolve political conflicts and create conditions to pursue freedom and justice, through a gradual evolution of human perceptions and socio-political institutions. Thus, to seek for peace, according to Akinkuotu and Oluwawobi (2013), requires collective feelings of consciousness, alongside a conviction and aspiration towards development. It is following from this that the emergent contact of societies on a wide reaching scale

AJEMATES

progressively reveals the overall need for national understanding to equitable and balanced development (Onwuka et al, 2013).

National Understanding

It is said that 'one cannot give what one does not possess'. To understand, in this context, means to tolerate and share differences (Ukeje, 1979). National understanding, therefore, is a duty required by people to be a model of solidarity and tolerance with the underprivileged (Onwuka et al, 2013). Following from this, the starring role of understanding is inevitable in attaining national development, in which case, peace becomes a basis for achieving such. National development is an all-round development of a nation's socio-political system, economy, culture, education and otherwise, that will in turn be enhanced to improve the living condition of the greatest number of people in that nation (Babarinde & Farayola, 2005). This is because development has economic, social, political, cultural, human or personal dimensions.

Development

Scholars appear not to agree on what the concept of development is. While some of them attribute development to the process of industrialization and modernization, others see it from economic point of view as when members of a given society aggregate their capacity to deal with social happenings and environmental conditions (Onyibor, 2003). Ukagba (2003) described development as an on-going process which is dynamic rather than static. Iroegbu (1994) definition of development is all-inclusive, as he defined it as:

> "*the progressive unfolding of the inner potentialities of a given reality. It is a process to de-envelop, that is, to bring out to light existential, functional and epistemic, what was enveloped, folded or hidden. As it applies to people, development is the integration of the various givens: natural, physical, acquired and human, of people towards the full working out, permanently of their community and of their real productivity" (p.25).*

The emphasis on man and his givens places man at the driving seat of development. It is man which decides what happens to him and the environment. His philosophical and human dispositions, awareness and experience make development a very serious issue to him. Ogundowole (2004) described development as self-realization which implies the use of the resources of geophysical, imaginative and unprecedented ingenuity to achieve overall societal objectives. This description reveals that it might be inadequate to conceive development purely as an economic affair. It is to be considered as an overall social process which is dependent upon the outcome of men's endeavour to manipulate their natural environment. The target of the developmental process, according to

AJEMATES

Ogundowole (2004), is the human person himself. He is to be equipped with the necessary skills, knowledge and attitudes to enhance his creative potentials and participation in the improvement of the geophysical, socio-cultural, political, scientific, technological and economic environment. Babarinde and Farayola (2005) said development involves increase in the quality and quantity of life of a people. It includes gradual removal of poverty, unemployment, social inequalities, bad leadership, monopolization of opinion by the government, and of the negative practices which unfortunately have become the major characteristics of human society.

Phenomenological Approach

Phenomenology attempts to understand how an individual experiences a phenomenon. The key element of a phenomenological study is that the researcher attempts to understand how people experience a phenomenon from each person's own perspective. The major focus here is to enter the inner world of each participant to understand their perspective and experience (Johnson & Christensen, 2014).

Existential Self as Ground for Peace National Understanding and Development

The existential self is the medium through which peace, national understanding and development can be explained. These elements are what they are because humans are their operators. It is the being of human consciousness that decides or strives to realize peace, national understanding and development. Everyone is a product of their consciousness, genetic make-up, and environmental conditionings and happenings. The self seems to forget that he is not only a being-in-the-world, but also a being-with-others (Unah, 1996). Oyeshile (2011) said that the import of Unah (1996) is that not only is man constituted by their projects and relations with the things that they make use of, they are also related to others. Because, in the first instance, others are also being-in-the-world just as in the same manner like himself. Talking "on the same manner like himself", Maurice Merleau-Ponty (cited in Low, 1996) said that it is the phenomenal field that enables an individual to unify their experiences with that of others. The import of this claim "on the same manner like himself" is derived from the structure of the human body and the human body is similar in all members of the human species and that these bodies open upon one sole world in a similar way (Low, 1996). When men see themselves from this phenomenal field, according to Merleau-Ponty, they tend to see the self as a proper human being as one sees themselves in relation with other human beings. Although, this may not necessarily be the case in real life situation, because as existential philosophy puts it, one's consciousness tries to capture the consciousness of the other and makes them an object. The existential self, which is at the centre of peace, national understanding and development, is the cause

AJEMATES

of the entire problem around the world. This is because man is essentially a selfish being who considers himself, first, before others. Consideration for the self in all things, including human relations, has been a major challenge to peace and development in the continent and around the world. However, Buber (1980) believed that this approach cannot rule out the reality of inter human relations. This is because, according to him, inter-human relations can be achieved through partnership which perceives the being as an existing whole where real meeting of people come to be only when each regards the other as an end, not as means to an end. Peace, national understanding and development, particularly in a multi-ethnic society like Nigeria, are achievable and could bring about peace and where there is peace there could be development.

Other challenges confronting peace, national understanding and development seem to arise from the self in inter-human relations. Degradation, manipulation and exploitation, sickness and diseases, poverty, ignorance and superstition, insecurity, war and communal/ethnic clashes, among other existential problems confronting man emanate from the self, human relations and how the self undermines the dignity and integrity of others, as well as the nature of violence, including injustice, social oppression, discrimination and marginalization (Igbafen, 2011; Cooper, 2006).

The existential approach can be employed towards resolving issues and challenges of peace, national understanding and development. This is because existentialism does not only deal with concrete human situations, but it considers men as free-moral and conscious-thinking beings, which reinforce the fact that peace and development does not take place in abstraction but in human setting and social relatedness. This is usually realized through social relationateness or body contact. Social relatedness or body (face-to-face) contact is a demonstration of how each man needs the services and goods of the other to realize their complete nature as human beings (Natason, 1972). The essence of togetherness and belongingness, according to Aristotle, is for the self to realize his being, potentials, possibilities, competencies and abilities which may bring about the authentic self in order to promote peace, understanding, development, and the good life (happiness).

It is when the self fully realizes itself that the self comes to recognize everyone, including himself, as beneficiaries of peace, human understanding and development (Abanuku, 2007; Njoku, 2002 & Unah, 2000). Beyond this idea, conflict, crisis, selfishness and greed, occasioned by human level of awareness and experience, cannot be ruled out. Because they cannot be ruled out, people sometimes experience mere, rather than true, peace and development. The fundamental issue here is how we can manage human "will to power" in order to ensure sustainable

AJEMATES

peace, national understanding and development, which will in turn create room for further development. The human will to power expresses how men feel individually, subjectively and commonly share things they take for granted (Natason, 1972). Also, through peace studies, one can also learn peace-making strategies to overcome persecution and transform society, in order to attain a more just and equitable national community.

Although, several conceptions, models, or modes of peace have been suggested for peace to prosper, the crux of the matter is that peace is a natural social condition, while the premise is simple for peace to present enough information, so that a rational group of decision makers will seek to avoid war and conflict (Richmond, 2005). Violence, according to Richmond (2005), is considered sinful or unskillful, as against non-violence which is viewed to be skillful or virtuous enough to be cultivated. This view is held by a variety of religious traditions worldwide such as Quakers, Mennonites and churches within Christianity. More so, peace is a prime force in human behaviour.

At this juncture, the question to be asked is can peace, national understanding and development (as virtues) be taught like swimming? Philosophers of education are of the view that virtues may not be taught the way swimming or multiplication in Mathematics is taught. They claim that virtues are learned through happenings and interpersonal relationship. It means that virtues are learned through pickups in the teaching-learning process of education. Technically put, whatever the teacher wants the learner to become would be what is obtainable in such environment. If saying the truth is a virtuous, no matter the circumstances around the truth, it is the truth those in the environment ought to practice so that the learner will not do something different (Momodu & Ireyefoju, 2019; Momodu, Onebunne & Ireyefoju, 2018).

Implication for Educational Philosophy

This analysis revealed that for there to be peace, national understanding and development education must be founded on a philosophy, particularly on the existential tradition. The essence of a philosophy of education is to provide clarification, meaning, direction and guidance on a given situation, by given consideration to what a people referred to as reality, knowledge and value. As one of the contributions to contemporary philosophy of education, Akinpelu (1984) identified three basic criteria to follow when formulating a veritable philosophy of education for a nation.

Firstly, such philosophy must be based on the nature of man and of society. Education maybe universally acknowledge as a veritable tool for individual and national growth, development and prosperity, yet its goals, content and methodology among others are not universal, but particularistic. This is because social institutions, like

education, are historically located, socially desirable and determined, and morally acceptable by a people or society. Akinpelu (1984) noted further that the social science disciplines such as psychology, sociology, political science and anthropology could help to identify the ideal man and ideal society. This idea was based on what formal education has done in other countries and continents around the world. His belief was that if these social science disciplines could look inward in terms of being domesticated in a particular society they would be relevant to such tasks given to them. It was against this background, Ayodele-Bamisaiye (1989) went ahead to declare the five main national goals of Nigeria, as stated in the National Policy on Education, as the ideal society. To her, the ideal knowledge was the goals of education. And the ideal man was derived from the quality of instruction at all levels of education. She prescribes the above as a direction and guide to making the Nigerian system of education meaningful, realistic, workable and relevant to the learner and society.

The second criteria for formulating a sustainable philosophy of education, according to Akinpelu (1984), was based on what society considered as the best type of knowledge worth having, and how it would be acquired. According to Ayodele-Bamisaiye (1989), the ideal knowledge for Nigeria, as stated in the National Policy on Education, include among other things, national unity and national consciousness, self-realization, better human relationship, individual and national efficiency, effective citizenship, as well as towards social, economic, political, cultural, scientific and technological progress. For how knowledge is best taught and learned, it must be socially desirable and morally acceptable by the Nigerian society.

Thirdly, Akinpelu (1984) said philosophy of education as a veritable tool must rest on a value system or a theory of what it considers most valuable and worth having. Nigeria, like most African states, is an identity, rather than a survival, society which makes it materialistic in nature, on the one hand. On the other hand, her conceived values are at variant with her operational values. For instance, Africans only cherish hard work, contentment, commitment, discipline, among other values in principle while they somehow encourage corruption, cybercrime, and fraud. It seems to be that what is of value or worth having is determined by situation in the Nigerian society. That is, every form of education must recognize the self as ground for reconciliation, reconstruction, and participation (Oyeshile, 2011). Man is expected to be an active participant in the process of peace and understanding for development to take place. Such expectation stems from the premise that man is central and important tool to peace, understanding and development. However, if man is to be fully equipped to take his own development in his hands, then philosophy of education

AJEMATES

can be a major tool to enhancing his role in world peace and development.

To exercise critical thought and freedom of expression in all we do, philosophy becomes vital in the search for lasting responses to the challenges of peace and development. This is because philosophy encourages respect for cultural diversity, exchanging opinions and sharing the benefits of national development (Unah, 2000). Allowing people to take to the street to demand fundamental freedom may spur revolutions that will in turn result to destruction of life and property. The extraordinary exuberance of the Arab Spring, 'Boko Haram' and herdsmen invite each of us, whether participants in or spectators of these events, to ponder the meaning of justice, tolerance and human relations (Abiogu, 2014).

Large-scale disasters around the world emphasize the relevance of the place of humans in nature. These happenings call on us to reinforce our efforts to provide everyone with the means of understanding our rapidly changing societies. Philosophy of education provides the learner with this opportunity by broadening the mind and enabling it to understand many different ways of viewing things in the order of human existence (Kalusi, 2008). It provides the learner with an insight on how certain philosophers of various date and time approach the problems of life from generation to generation. Their methods of approach help him to understand different ways of perceiving truth and reality. This is relevant to national peace and development because it would enable the country to solve the pervading tribal, ethnic and religious problems which are formidable obstacles to national development (Abiogu, 2014).

Philosophy of education educates one to think more critically and reflectively, and with that one can clear away such confusions which personal interests, prejudices and emotions may generate. Philosophy of education, as Omatseye (2004) posited, frees one from the instinctive tendency to interpret everything in terms of self. By attempting to think of the universe as it is, rather than simply as how it affects one. One enlarges oneself by leaving behind as much as possible, the rationalization of his hopes and fears, as well as his preconceptions and prejudices (Oyeshile, 2011). On a stretch of imagination, when man enlarges himself, he also enlarges the sphere of his actions and affections, which is necessary for national peace and development (Akinkuotu & Oluwawobi, 2013).

No nation can effectively resist change from within, when its political state as a national entity is changing. This implies that the ideology or national goals of any nation have to respond to the criticism, analysis and clarifications of philosophy to achieve its national development. By employing logical rigour and criticisms in diffusing knowledge claims from the pool of opinion, philosophy provides the nation with a potent tool to

AJEMATES

confront reality (Amaele, 2007). This implies that it is by the use of the analytic approach that the concepts and theories of development are given the necessary clarifications. This is to enable policy implementation sustain its needed logical accuracy and coherency. If positive attitudinal practice is based on sound philosophy, it will promote good life or conduct, which would in turn breeds peace and concord that are necessary for building a nation (Abiogu, 2014). This then implies that philosophy is an indispensable guide towards a crucial aspect of national peace, understanding and development.

Conclusion

Peace may cease to be elusive, if the existential self is made to imbibe these philosophical attitudes of the philosopher king or made to undergo training in philosophy. Understanding what peace entails and creating opportunity for peace to occupy roll in the community is the priority of global society; where both actors and spectators seek for the profits in a near future that will not violate the state of peace and national development. Therefore, cultivation of certain attitudes that were associated with the practice of philosophy were assumed could lead to world peace, peaceful coexistence and harmonious standard of living. Among other things, these philosophical attitudes were human tendencies such as self-awareness, comprehensiveness, penetrating, flexibility, critical thinking, open-mindedness, humility, tolerance, broadmindedness, and respect for dignity as well as rights of men.

Suggestions

To develop peace, therefore, nurturing, empowering, and communicating are considered to be the crucial factors throughout the world. First, nurturing is necessary to encourage psychological stability and emotional maturity. The significance of social value in adequate nurturing is also important for peaceful development. To further achieve real security, inner security must be secured along with arranged social systems and protection based on solid foundation. More so, communication is necessary to overcome ignorance and establish a community based on reliable and useful information. It will prevent isolation to take place which is critical to bringing sustainable peace and national development.

References

Abanuka, B, (2007). Holosism a political theory. Spiritan Publications.

Abiogu, G, (2014). Philosophy of education: A tool for national development. *Open Journal of Philosophy*, 4(3), Authors and Scientific Research Publishing Inc.

Akinkuotu, Y.A. & Oluwawobi, O. (2013). Promoting the culture of peace in school children through the inculcation of philosophical attitudes.

AJEMATES

Nigerian Journal of Educational Philosophy, 24(1), 3 – 7.

Akinpelu, J.A (1984). *Introduction to philosophy of education*. Macmillan publisher.

Amaele, S. (2007). Understanding the philosophy of education. Revised Edition. Bounty Press Limited.

Ayodele-Bamisaiye, R. (1989). *A practical approach to philosophy of education.* Agodi-Ibadan: AMD Publishers.

Buber, M. (1980). Elements of the inter-human. In M. Rader (Ed). The enduring questions: Main problems of philosophy (pp. 351 – 398). 4th Edition. Holt, Rinehart and Winston.

Babarinde, K., & Farayola, J. A. (2005). Kantain moral test for deregulating education in developing societies. *Nigerian Journal of Educational Philosophy*, 12, 8-13.

Cooper, N. (2006). 'What's the point of arms transfer controls?' *Contemporary Security Policy*, 27(1), 118–137.

Grube, G. M. A. (1981). Plato: Five dialogues – Euthyphro Apology Crito Meno Phaedo. (Trans). Hackett Publishing Company.

Igbafen, M. L. (2011). Existential issues in African philosophy. In O. Oladipo (Ed). Core issues in African philosophy (pp.90 – 101). Hope Publications.

Ireyefoju, P.J & Momodu, B.E. (2015). Education and challenges of sustainable development: Existential philosophy of education on a rescue mission in the Niger Delta. *Book of Reading in Honour of Prof John Cecil Buseri.*

Ireyefoju, J.O. (2012). Social issues and problems in Nigeria. Daifopil Publishing House.

Iroegbu, P. (1994). Enwisdomization and African philosophy. International University.

Johnson, R.B. & Christensen, L. (2014). *Educational research: quantitative, qualitative and mixed approaches.* 5th Edition. Sage Publications, Inc.

Kalusi, J. I. (2008). Introduction to philosophy of education. 2nd Edition. COEWA Publishers.

Knight, G.R. (1997). Philosophy and education: An introduction in Christian perspective. 2nd Edition. Andrews University Press.

Low, D. (1996). Merleau-Ponty and the foundations of multiculturalism. *Journal of Philosophical Research*, XXI, 377 – 390.

Momodu, B.E & Ireyefoju, P.J. (2019b). Basic education learner in service of community: An ontological-epistemological background to authentic political stability in Nigeria. *Nigerian Journal of Educational Philosophy (NJEP), 30(1), 248 – 256.*

Momodu, B.E., Onebunne, J & Ireyefoju, P.J. (2018). Leading the fight against corruption from the classroom: What can education contribute to the creation of desirable social order? *Journal of Theoretical and Empirical Studies in Education, 6(1), 111 – 123.*

AJEMATES

Natason, M. (1972). The nature of the social man. In H. Y. Jung (Ed). Existential phenomenology and political theory: a reader (pp. 191 – 200). Henry Regnery Company.

Njoku, F.O.C. (2002). Philosophy in politics, law and democracy. Claretian Institute of Philosophy in collaboration with Claretian Communications.

Nwafor, N.A. (2013). Peace education and national development: A critical appraisal. *Nigerian Journal of Educational Philosophy*, 24(1), 23 – 27.

O'Connor, D. J. (1957). An introduction to the philosophy of education. Routledge and Kegan Paul.

Ogundowole, E. K. (2004). Philosophy and society. Correct Counsels Limited.

Omatseye, J.N. (2004). Educational philosophy for African schools. Mindex Publishers.

Onyibor, M. I. S. (2003). The challenge of development in Africa: Task of African philosophy. *Ogirisi A New Journal of African Studies*, 1(1), 94 – 107.

Onwuka, C.J.A., Onwuka, G.T. & Mbaji, I. N. (2013). Education for national understanding: Benchmark for sustainable development. *Nigerian Journal of Educational Philosophy*, 24(1), 23 – 27.

Oyeshile, O. A. (2011). Reconciling the self with the other: An existentialist perspective on the management of ethnic conflicts in Africa. Hope Publications.

Richmond, O.P. (2005). The transformation of peace. Palgrave Macmillan.

Ukagba, G. U. (2003). African philosophy as bedrock for African development. *Ogirisi A New Journal of African Studies*, 1(1), 119 – 130.

Unah, J. I. (2000). Difficult decision situation: A phenomenological ontology of crisis management. A. T. Tymieniecka (Ed). Anelecta Husserlianan, LXVIII, 237 – 246.

Unah, J. I. (1996). Heidegger's existentialism: An essay on applied ontology. Panaf Publishing Inc.

Unah, J. I. (2002). Essays on applied phenomenology. Foresight Press Ltd.

AJEMATES