SUSTAINABLE PEACE, PEACE OF GRAVEYARD IN NEXUS TO SUSTAINABLE DEVELOPMENT IN NIGERIA

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Abstract

It is a known fact that human beings pay much interest in peace from the ancient time until now. At the same time, it can be stated that peace is the greatest and highest goal or hope that everyone wishes to achieve personally and expects to be created in society and in the world. Based on this background, this paper is set to discuss the conceptual meaning of peace, sustainable peace and sustainable development. The study specifically focused on the promotion of Peaceful and Inclusive Societies for Sustainable Development in Nigeria; evaluate the Federal Policy and Programme Drivers towards Achieving Goal 16 Targets of the Sustainable Development Goals (SDGs) in Nigeria. In addition, the study examines the roles government in achieving the 2030 Agenda for Sustainable Development Goals (SDGs) in Nigeria. The data for this study were collected through secondary sources. The Classical Theories were used to illuminate the study. The findings of the study revealed that the Nigeria government has articulated some salient intervention policies and strategies aimed at attaining sustainable peace and addressing the issues related to Sustainable Development Goals (SDGs) in Nigeria. Also, Nigeria government has been working towards addressing the issues of access to justice, crime and crises, violence including those of domestic nature; trafficking, corruption and illegitimate possession of public goods and services that negates the principles of peaceful coexistence between and across the citizenry. The study concludes that the SDGs should be situated within local, national and regional contexts that are in turn useful for understanding how these goals meet the real world. In addition, it is necessary to monitor changes to the nature of peace in developing countries and the global, multilateral system, which may contribute to violence, negative peace or positive peace.

Keywords: **Peace, Sustainable Peace, Graveyard, Sustainable Development**, Nigeria.

Introduction

It is a known fact that human beings pay much interest in peace from the ancient time until now. At the same time, it can be stated that peace is the greatest and highest goal or hope that everyone wishes to achieve personally and expects to be created in society and in the world. People have been trying by all means to gain peace. Therefore history of human beings, in one aspect, is the history of searching for peace. Peace has been talked, thought, taught and studied in many ways and many aspects.

In order to have a deep understanding of the issue, it is necessary to know its true meaning. Therefore, before knowing peace in various aspects, first of all, let us know the true meaning

of peace. What is peace? The term "peace" is used in a wide sphere. It seems that peace has a variety of meanings that are different in accordance with the context of usage. Literally, the word "peace" is derived from the original Latin word "pax", which means a pact, a control or an agreement to end war or any dispute and conflict between two people, two nations or two antagonistic groups of people (Dictionary of Word Origins, 1995).

According to the American military history, the word peace essentially means the absence of war (US Military History Companion, 2008). Therefore, by militaries "views, they fight wars to win the peace, or they use force to maintain peace. In military paradigms, peace is seen as an ultimate or ideal goal rather than a means to an end. Historically and politically considering in accordance with the American military history's point of view, it is understood as to why peace is mostly defined as an absence of war. This is because in the history of human society, wars of various kinds were fought. Whenever wars occur, people need peace and ask for peace. Peace that people needed and asked for is the state of the absence of wars, the state of having no fights. However, many peace scholars do not agree with giving an emphasis on peace in the sense of an absence of war only. Peace, in their opinions, is something more meaningful, valuable and important than that.

According to Albert Einstein's view, peace is not only an absence of war, but it means or includes the presence of justice, law, order or government in the society as he said Peace is not merely the absence of war but the presence of justice, of law, of order in short, of government (Vesilind, 2005). Martin Luther King, Jr., a famous human rights activist is the one who was not satisfied with the definition of peace focusing only on the absence of the unhappy situations. In his view, peace must include justice in society too as in his saying; true peace is not merely the absence of tension: It is the presence of justice (Scott Kin, 2008).

His Holiness, the 14th Dalai Lama, said Peace, in the sense of the absence of war is of little value…peace can only last where human rights are respected, where people are fed, and where individuals and nations are free (Abrams, 1995). From his point, we can say that peace means respect for human rights, well-being of people and freedom of individuals and nations. Baruch Spinoza (1632-1677), one of the famous philosophers in second half of 17th century gave his point of view on peace that peace was not an absence of war; it was a virtue, a state of mind, a disposition for benevolence, confidence and justice (Brussell, 1970). He gave importance to a virtue and a state of mind. Jawaharlal Nehru (1889-1964) emphasized peace in the sense of a state of mind. Here is his view Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of soul. Peace is not merely the absence of war. It is also a state of mind. Lasting peace can come only to peaceful people (Fishel, 2008).

Objectives of the Study
  a) To examine the promotion of Peaceful and Inclusive Societies for Sustainable Development in Nigeria
  b) To evaluate the Federal Policy and Programme Drivers Towards Achieving Goal 16 Targets of the Sustainable Development Goals (SDGs) in Nigeria
  c) To examine the roles government in achieving the 2030 Agenda for Sustainable Development Goals (SDGs) in Nigeria

Conceptual Clarifications

Peace

Peace defined as a state of law or civil government, a state of justice or goodness, a balance or equilibrium of Powers. According to Johan Galtung (1995), Norwegian peace scholar, the term "peace" and "violence" are linked. Peace is the absence of violence and should be used as the social goal. Galtung further stated that like a coin peace has two sides: negative peace and positive peace. Negative peace is the absence of personal violence; positive peace is an absence of structural violence or social justice.

To consider the meaning of peace according to books like encyclopedia, dictionary and so on: According to the definitions or the explanations of Wikipedia encyclopedia, peace can be a state of harmony or the absence of hostility. "Peace" can also be a non-violent way of life. "Peace" is used to describe the cessation of violent conflict. Peace can mean a state of quiet or tranquility- an absence of disturbance or agitation. Peace can also describe a relationship between any people characterized by respect, justice and goodwill. Peace can describe calmness, serenity, and silence. This latter understanding of peace can also pertain to an individual's sense of himself or herself, as to be "at peace" with one's own mind.

Accordingly, Longman Dictionary of Contemporary English defines peace as follows:
a) No war: a situation in which there is no war or fighting
b) No noise/interruptions: a very quiet and pleasant situation in which you are not interrupted
c) Calm/Not worried: a feeling of being calm, happy, and not worried

However, peace is classified into two types: Internal peace and External peace.
Internal peace is called by another word "inner peace" is peace of mind or soul. It is a state of calm, serenity and tranquility of mind that arise due to having no sufferings or mental disturbances such as worry, anxiety, greed, desire, hatred, ill-will, delusion and/or other defilements. Internal peace is peace within oneself; it is derived from practicing or training of mind of an individual. Sometimes, a man can create and maintain his inner peace in the noisy surrounding or in the un-peaceful society. Internal peace is stressed in the field of religion, especially religions in the East. In the view of religions, this type of peace can be reached by means of prayer, meditation, wisdom and other ways. Internal peace is essential; it is generally regarded as true peace and as a real foundation of peace in society or peace in the world.

According to Lao Tzu's (2008) famous saying:

> "If there is to be peace in the world, there must be peace in the nations. If there is to be peace in the nations, there must be peace in the cities. If there is to be peace in the cities, there must be peace between neighbors. If there is to be peace between neighbors, there must be peace in the home. If there is to be peace in the home, there must be peace in the heart".

It clearly shows that internal peace influences external peace. It is like a big building which has to be grounded or constructed by the first brick. Peace is also built likewise. World peace and other levels of external peace, if we wish it to become a permanent one, should be grounded on the real internal peace of man's heart. Also the famous statement of UNESCO,

since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed and reminds us to realize the real cause of war and peace. It refers to the importance of internal peace as a true foundation of peace in society. In this point, Dalai Lama too said the same thing: We can never obtain peace in the outer world until we make peace with ourselves (Alon 2009).

External peace is peace that occurs in society, nations and the world; it is a normal state of society, countries and the world and it is a state of peaceful and happy co-existence of people as well as nature. External peace, in order to see it clearly, can be described in its negative and positive sense as follows; negative sense: the absence of war, hostility, agitation, social disorder, disturbances, social injustice, social inequality, violence, violation of human rights, riot, terrorism, ecological imbalance, etc., positive sense: a state of social harmony, social justice, social equality, friendship or friendly relation (Khemanando 1995). Herein, concord, public order and security, respect for human rights and ecological balance, etc, external peace is the absence of all social evils as well as the presence of all social virtues. Therefore, internal peace and external peace are interrelated; both are mutually beneficent.

However, types of peace, according to the World Council of curriculum and instruction, can be sub classified into nine as follows:
   a) Intrapersonal peace: the state of peace within man himself that means there is no conflict inside one's mind.
   b) Interpersonal peace: the state of peace between a man and men; there are no conflicts between a man and men or one another.
   c) Intra-group peace: the state of peace within groups; the state of having no conflicts in groups.
   d) Intergroup peace: the state of peace between group and group; the state of having no conflicts among groups.
   e) Intra-racial peace: the state of peace within race; the state of having no conflicts in each race.
   f) Interracial peace: the state of peace between race and races; the state of having no conflicts among races.
   g) Intra-national peace: the state of peace within nations or countries; the state of having no conflicts in each nation or country.
   h) International peace: the state of peace between a nation and the nations; the state of having no conflicts among nations.
   i) World peace: peace of the world. It means that the countries throughout the world are said to be in the state of normalcy, absence of wars and conflicts, presence of justice and balance of control.

Furthermore, peace is still characterized into another two types according to its aspect "negative peace" and "positive peace".

Negative peace means an absence of war, conflict, hostility, agitation, disturbance, disagreement or quarrel, struggle, violence, terrorism, civil strife or civil commotion, social disorder, etc., and an absence of mental disturbance such as anxiety, worry, restlessness etc.

Positive peace means a state of tranquility, calm, repose, quietness, harmony, friendship, amity, concord, peaceful or friendly relation, public order, pacification, spiritual content, reconciliation, serenity, security, social justice and bliss (Prayoon 1989). The characterizing peace as positive and negative is trying to find a positive or creative meaning of peace. Because there is a discussion between peace scholars that an emphasis of the meaning of peace on the absence of war or hostilities is not enough; and it is narrow. Peace shown only in negative side is not creative. Peace is a beautiful word and a valuable thing; it should have a positive and creative aspect too. This is because even there is no war; it does not mean peace is there.

With the presence of peace (no war), then, what more can peace do to help create a beautiful society. That is the derivation of the issue of negative peace and positive peace. In conclusion, peace is classified into two types: internal peace and external peace that can be sub-divided in details. Both internal peace and external peace are interrelated. Moreover, peace can be characterized as negative peace and positive peace so that its meaning and extent will be more wide, positive and creative.

Sustainable Peace
The concept of 'sustainable peace', according to the resolutions by the UN General Assembly, sustainable peace is both 'a goal and a process to build a common vision of a society, ensuring that the needs of all segments of the population are taken into account' in 'activities aimed at preventing the outbreak, escalation, continuation and recurrence of conflict, addressing root causes, assisting parties to conflict to end hostilities, ensuring national reconciliation, and moving towards recovery, reconstruction and development'. The concept of sustainable peace calls for better linkages between the UN's three foundational pillars of peace and security, development, and human rights, in addition to humanitarian action.

Sustainable peace thus encompasses an array of interventions, including strengthening the rule of law, promoting sustainable economic growth, poverty eradication, social development, sustainable development and national reconciliation. Some of the means and principles by which these interventions are pursued are inclusive dialogue and mediation, access to justice and transitional justice, accountability, good governance, democracy, accountable institutions, respect for human rights and gender equality.

Built on principles of human security, integrating an understanding of the root causes of conflict, and the protection of human rights, sustaining peace is inextricably linked with sustainable development. The recognition that sustaining peace is 'the primary responsibility of national governments and authorities in identifying, driving and directing priorities, strategies and activities' and an emphasis on 'inclusivity in national peace building processes and objectives' are reinforced by the 2030 Agenda for Sustainable Development, which stresses the key role of national ownership in achieving sustainable development, and which aspires to 'peaceful, just and inclusive societies'.

Sustainable Development
The concept of sustainable development is based on the concept of development (socio-economic development in line with ecological constraints), the concept of needs (redistribution of resources to ensure the quality of life for all) and the concept of future

generations (the possibility of long-term usage of resources to ensure the necessary quality of life for future generations). The essence of the concept of sustainable development derives from the *Triple bottom line concept*, which implies the balance between three pillars of sustainability-*environmental sustainability* focused on maintaining the quality of the environment which is necessary for conducting the economic activities and quality of life of people, *social sustainability* which strives to ensure human rights and equality, preservation of cultural identity, respect for cultural diversity, race and religion, and *economic sustainability* necessary to maintain the natural, social and human capital required for income and living standards. Complete sustainable development is achieved through a balance between all these pillars; however, the required condition is not easy to achieve, because in the process of achieving its goals each pillar of sustainability must respect the interests of other pillars not to bring them into imbalance. So, while a certain pillar of sustainable development becomes sustainable, others can become unsustainable, especially when it comes to ecological sustainability, on which the overall capacity of development depends.

Two fundamental elements of the concept of sustainable development, i.e. development and sustainability, preceded the creation of the concept itself. According to Sharpley (2000), development and sustainability could be in the juxtaposition, where both could have possible counterproductive effects, while neoclassical economists emphasize that there is no contradiction between sustainability and development (Lele, 1991). Sachs (2010) also suggests how there is no development without sustainability or sustainability without development. The notion of development is related to the past western concept of imperialism and colonialism, and in that period it implied infrastructure development, political power, and economic policy, serving imperialists as an excellent tool for marginalization and diminishing the power of certain countries (Tangi, 2005). Certain authors link the meaning of development to economic development and the term "underdeveloped areas" (later called "Third World Countries"), which US President Harry Truman introduced in the mid-20th century, signifying areas with the significantly lower standard of living than developed areas (Estevo, 2010).

Literature Review
Peace of graveyard in Nexus to the SDGs
Peace has been generally defined as the absence of war, fear, conflict, anxiety, suffering and violence (David, 2006). The UN 2030 Agenda, fundamentally a framework for development, differed from its predecessor the Millennium Development Goals (MDGs) in its universality and explicit recognition of peace as a necessary goal and condition for development. Conversely, the sustaining peace resolutions for the first time put greater emphasis on conflict prevention than the traditional focus on responding to conflict.

Nevertheless, with 17 goals, 169 targets and more than 200 indicators (some still to be finalized), the SDG agenda is a catalogue of ambitious and, perhaps for some, unattainable goals. Many fragile and conflict-affected countries did not succeed in meeting the MDGs. Within the goals, SDG 16 on peaceful and inclusive societies, access to justice and effective institutions represents the most obvious step towards integrating peace and security into the global development agenda. However, some 24 targets from 7 other SDGs also reflect aspirations for peaceful, just and inclusive societies. It should be noted, however, that many countries are lagging in taking the first step towards delivering on the SDGs setting national

targets based on baseline data: only 48 per cent of developing countries even have a statistical plan developed for monitoring progress against the SDGs.

Nigeria is located in a region that is bedeviled with conflict and insecurity. It has been documented that: West Africa is among the world's most unstable regions. In the last decade, Liberia, Sierra Leone, Guinea, Cote d' Ivoire, Guinea-Bissau, and Senegal have been embroiled in an interconnected web of conflicts that have seen refugees, rebels, and arms spill across porous borders. Nigeria, Mali, and Niger have been plagued by internal conflicts that have weakened their capacity to provide security to their citizens. Democratisation efforts have suffered setbacks in Burkina Faso, Gambia, Guinea, Togo and of recent Mali.

The fifteen states that make up the ECOWAS today- Benin, Burkina Faso, Cape Verde, Cote d'Ivoire, Gambia, Ghana, Guinea, Guinea Bissau, Liberia, Niger, Nigeria, Mali, Senegal, Sierra Leone and Togo- are among the poorest countries in the world. West Africa is also the most coup prone sub-region in Africa: more than half of successful military coup d'etat in Africa since independence (forty one out of about seventy five) has occurred in West Africa, a sub region comprising less than a third of the continent's states. West Africa remains the poorest sub region in the world. Democratic reversals have continued. In Nigeria, the largest country in the sub-region, the crisis in the Niger Delta degenerated until 2009 that Presidential amnesty was granted to the militants in the Niger Delta.

For sustainable peace and national development especially in a country like Nigeria that is located in a region prone to conflict and insecurity. Arguably there is a clear absence of peace in Nigeria manifesting in various forms of violence-physical, emotional, psychological, structural and cultural violence. Ibeanu, (2006), points out that there are philosophical, sociological and political definitions of peace. Many philosophers see peace as a natural, original, God-given state of human existence.

Sociologically, peace refers to a condition of social harmony in which there are no social antagonisms. Politically, peace entails political order that is institutionalization of political structures in a way that makes justice possible. As Ibeanu has argued, it would be wrong to classify a country experiencing pervasive structural violence as peaceful. In other words, although war may not be going on in a country where there is pervasive poverty, oppression of the poor by the rich, police brutality, intimidation of ordinary people by those in power, oppression of women, or monopolization of resources and power by some sections of the society, it will still be wrong to say that there is peace in such a country. The existing peace in Nigeria can be likened to that of the peace of graveyard.

Theoretical Framework
Classical theories of development consider development within the framework of economic growth and development. According to these theories, development is a synonym for the economic growth that every state in a particular stage has to undergo, driven by the transformation of traditional agriculture into modern industrialized production of various products and services, i.e. shifting from the traditional society to the stage of maturity and high consumption. These theories consider developing countries as countries limited by the poor allocation of the resources emerging as a result of the firm hand of government and

corruption, inefficient and insufficient economic initiatives, but also political, institutional and economic austerity, whereby being captured in dependence and domination of developed wealthy states (Todaro and Smith, 2003). According to several neoliberal and modern development theories established over the past 60 years (Willis, 2005) and the contemporary understanding, development is a process whose output aims to improve the quality of life and increase the self-sufficient capacity of economies that are technically more complex and depend on global integration (Remeny, 2004). Fundamental purpose of this process is a creation of stimulating environment in which people will enjoy and have long, healthy and creative life (Tangi, 2005).

Discussion

Promotion of Peaceful and Inclusive Societies for Sustainable Development (Goal 16) in Nigeria

The targets and indicators for this goal address the issues of access to justice, crime and crises, violence including those of domestic nature; trafficking, corruption and illegitimate possession of public goods and services that negates the principles of peaceful coexistence between and across the citizenry. Some of the critical targets of this goal are the reduction in all forms of violence and related death rates; promotion of rule of law at national levels; access to justice; reduction in corruption; access to information and protection of fundamental human right, etc. The Federal Ministry of Justice is anchoring the administration of justice with various CSOs and donor partners providing critical support. The Government has also been battling the challenge posed by the Boko Haram Insurgency in the Northeast; the Militancy in the Niger Delta; the Fulani Herdsmen and famers' crisis, as well as the kidnapping of persons for money and perceptions of corruption by public servants.

Nigeria's Government has existing structures and organizations that are charged with the responsibility of handling issues related to the targets of this goal. The 2016 budget identified improved security and reduced corruption as among the priority areas for attention. Therefore, in 2016 there was continuous funding of the Amnesty Office to create peace in the oil rich Niger Delta, the funding of Internally Displaced Persons (IDPs) Camps for immediate accommodation of persons displaced by insurgency and other related groups. The Nigeria Emergency Management Agency (NEMA) was established to provide immediate and urgent attention to person displaced by natural and man-made disasters.

Federal Policy and Programme Drivers towards Achieving Goal 16 Targets in Nigeria

The Nigeria government has articulated some salient intervention policies and strategies aimed at addressing the issues related to this goal; including specifically the following:

a) Develop and implement a comprehensive action plan for the North East, including emergency humanitarian assistance, relocation, rehabilitation, and resettlement, and building peace, security, infrastructure, agriculture, health, education, and governance.

b) Develop and implement a sustainable action plan to stabilize and develop the Niger Delta.

c) Sustain and re-invigorate the Amnesty Plan

d) Ensure environmental sustainability within the Niger Delta Region.

e) Strengthen the capacity of the Nigeria Police Force, the Nigeria Security and Civil Defence Corps, Nigeria Prisons Service, Federal Fire Service and the Nigeria Immigration Service e.g., by establishing national criminal records registry.

f) Develop and strengthen the capacity of the Armed Forces of Nigeria and the Military Industrial

g) Complex to ensure strategic deterrence and defense, exercise forward presence in vital areas, responding effectively to crisis and retaining the national capacity to reconstitute forces.

h) Establish at least one Brigade in every State capital in Nigeria to fulfill the fundamental demands of the National Security Strategy.

i) Promote the adoption of community policing strategies.

j) Equip and provide the manpower required for military and paramilitary services.

k) Establish enduring partnerships with security agencies in allied countries to build local capacity and curb cross border crimes such as terrorism, cyber-crimes and others.

At the same time, the anti-corruption policies and strategies of the government under President Mohammadu Buhari have been yielding positive results and public officers are becoming more accountable. Monies are being recovered from corrupt public servants; peace is gradually returning to the Niger Delta with vandalization and destruction of oil facilities having significantly reduced and hence increasing the daily oil production. Similarly, insurgency has been almost eliminated.

Government roles in achieving the 2030 Agenda for SDG in Nigeria
The role of government, in the context of localizing the SDGs through stakeholder partnerships to achieve Agenda 2030 include

The Process of Public Policy Making
The policy process concerns the way in which policies are formulated than their content or causes and consequences (Dye, 2013). Shandu (2016) refers the policy process as to what means a policy that is being formed, implemented, monitored, and evaluated. The policy process consists of several steps (Shandu, 2016). Hill (1997) it also involves several actors of society such as politicians, appointed civil servants and representatives of pressure groups. It has important advantages such as centering on the attention of officials and institutions that make policies and factors and conditions that influence their actions (Anderson, 2003). Anderson (2003) further provides that the policy process consists of several steps which include the steps such as problem identification and agenda setting, formulation, adoption, implementation, and evaluation.

Problem Identification and Agenda Setting
In the process of policy making, Birkland (2006) defines agenda setting by referring to it as a process in which problems and alternatives for solutions receive or lose public attention. Anderson (2003) explains that the focus is on how the problems are identified and specified to become public policy targets. During agenda setting, Dye (2013) states that "people can define their own interests, organize themselves, pursue others to support their cause, gain access to government officials, influence decision making, and watch over the implementation of government policies and programs".

In public policy making, it can be concluded that the agenda setting comprises a set of processes where the agenda is set, sustainable alternatives are specified, and the authoritative choice is made amongst available alternatives to deal with policy problems (Kingdon, 2014). Anderson (2003) argues that for the achievement of agendas, public problems need to be translated into issues or matters that require government to urgently intervene. The policy agenda setting from its broader range, Howlett and Daniel (2016) note, consists of three multiple streams which were originally proposed by Kingdon (1984). The streams comprise of problem, policy, and politics (Howlett & Daniel, 2016). According to Kingdon (1995), problem stream can be understood to what several problems are obtaining government attention and civil society interest groups.

On other hand, for policy stream, Kingdon (1995) further argued that once problems have been successfully identified, a number of role players come together for sharing the ideas on how the prioritized problems can be solved. For political stream, the focus becomes more to what concerns national mood (Kingdon, 1995). According to Kingdon (1995), in the political stream, people feel a mood and come together to share the feeling about a particular problem irrespective of their political differences.

Policy Formulation

Policy formulation refers to the creation, identification, or borrowing of the proposed plan of action which is encompassed by a series of alternatives and options towards providing solutions to existing problems (Anderson, 2003). According to Dye (2013), policy formulation is interchangeably understood as policy development of alternatives to deal with problems of public agenda. Further, it normally takes place in various organizational levels which not in limit includes government bureaucracies, interest groups, legislative committees, commissions meetings, and with policy planning from other organizations (Dye, 2013).

In public policy, policy making can never be complete until a decision of a policy is expressed in forms of statutory frameworks (Anderson, 2002). Decision making can be understood as what it means to adopt options that meet the criteria developed and that these are satisfactory to all stakeholders concerned (United Nations Environment Programme, 2009).

Policy Implementation

This policy step of the process is thoroughly analyzed in the literature from the below section, here it is briefly articulated as part of the public policy process. According to Paudel (2009), policy implementation basically "means to carry out, accomplish, fulfill, produce or complete a given task". De Coning, Cloete & Burger (2018), policy implementation "is a multifaceted concept, attempted at various levels of government and pursued in conjunction with the private sector, civil society and NGOs".

Birkland (2011: 263) states that in the success of policy implementation the behavior of policy implementers and policy targets is key. Kraft and Furlong (2018) also argues that for its success, it is dependent on the programme details developed to ensure that the goals and objectives of the policy are achieved. However, like any policy process step, policy implementation faces its own challenges. Davids (2009) points out some of its key challenges

which relate more to capacity, such as institutional, organizational, and human resources capacity.

Policy Evaluation

According to Wu, Ramesh, Howlett & Fritzen (2013), policy evaluation "refers to all the activities carried out by a range of state and societal actors to determine how policy has fared in practice and to examine how it is likely to perform in the future." Dye (2013) illustrates that policy evaluation is to learn about the consequences of public policy. He further explains that it can also be understood as "the assessment of the overall effectiveness of a national program in meeting its objectives" (Dye, 2013). Policy evaluation can be undertaken in different forms (Rabie & Cloete, 2011) and there are several types of evaluations such as formative, ongoing or process, summative, short, medium, and long term, impact, and scope evaluations.

According to Kraft and Furlong (2018), in policy evaluation, policy evaluators are only interested to look for evidence which tests whether a particular program has been able to achieve its intended objectives. Despite its significance to policy processes, Wu *et al*. (2013) further argue that policy evaluation is encompassed by several constraints, which include lack of organizational support, lack of evaluation expertise, narrow perception of the scope of perception, and self-interest of public managers. In the policy process, the evaluation thus has much significance for the rationale of public policy processes in attempt to determine the effectiveness of policy outcomes (Rabie & Cloete, 2018).

Public Policy Implementation

In the history of public policy, policy implementation has been critically viewed as one of the most influential policy steps that put policies into action. According to Meter and Horn (1974: 448), policy implementation is all actions taken by the public or private person with an aim to ensure that they are directed to the achievement of the goals outlined from the policy. Pressman and Wildayvsky (1973) implementation means "to carry out, accomplish, fulfill, produce, and complete"

It can be concluded that policy implementation generally thus means the execution stage and provision of services to citizens by government. Moreover, it puts emphasis more on the strategic tasks such as legitimization, constituency building, resource accumulation, organizational design, and modification, mobilizing resources and actions, and lastly, progress (Brinkerhoff & Crosby, 2002).

Conclusion

As noted at the beginning of this study, policy makers must somehow chart a course for progress in five years or a decade, while facing the very real challenges of today. Development can take at least a generation to achieve, and for some people living in dangerous places this can amount to a lifetime. While it is important to monitor conflict trends, security capabilities and diplomacy, these often reflect only the negative peace part of the peace-violence spectrum. To understand positive and sustainable peace, and therefore the prospects for sustainable development, where it is possible and where progress is being made. It is necessary to monitor changes to the nature of peace in developing countries and the global, multilateral system, which may contribute to violence, negative peace or positive peace.

The SDGs should be situated within local, national and regional contexts that are in turn useful for understanding how these goals meet the real world. However, a common feature of African economies is that they have very weak and incoherent base. As a result, their development is highly dependent on a global economic systems dominated by the developed capitalist economies of Europe and North America. In that challenge, those societies are saying that they must be the choosers of the development they need, they must be the implementers and judges of any development in their area. It is only when development whether spiritual, moral economic or political is beautifully integrated in the cultural values of a given people that it makes sense, is appreciated and considered lasting because it has become part and parcel of a given society. It is obvious why excluding culture leads to ignoring people in development in Nigeria and Africa by extension. Culture is a way of life of the people-the way they engage themselves with the simplicity and complexity of their socio-economic spiritual and technological existence. Ignoring people or marginalizing people from participating in development has been one of the barriers of the banes of underdevelopment in Africa and Nigeria in particular and this can only produced "the peace of graveyard."

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