RESEARCH ARTICLE

PEACE EDUCATION AND CONFLICT PREVENTION IN NIGERIA: THE WAY FORWARD

[1] OSMOND SUNDAY OBOKE, [2] FIDELIS CHIKWADO NNAJI

[1] Department of Political Science, Ebonyi State College of
Education, Ikwo, Nigeria; **[2]** Department of Political Science, Ebonyi State University,
Abakaliki, Nigeria

ABSTRACT

Globally and West Africa in particular, the need for conflict prevention in the 21st Century has become worthwhile venture because of the phenomena of incessant insecurity and political instability across the region. Specifically, Nigeria as a country has since the beginning of this century been grappling with the experiences of crisscrossing insecurity. The situation has not only hindered national development but steadily threaten the peace and unity of the country. Strategically, peace education has been earmarked as a veritable tool for conflict prevention and sustainable peace. The principal concern and objective of this paper therefore, is to explore the role of peace education in preventing conflicts in Nigeria by highlighting its capacity in addressing the root causes of insecurity and violent actions. Methodologically, qualitative research approach was used in gathering data from secondary sources with the application of trend design to analyze the variables associated with the subject matter. Undoubtedly, the in-depth analyses of current peace initiatives in Nigeria reveals gaps and challenges which this paper is poised to address. Given the situation above, this paper argues that a blue print peace education framework that amalgamates conflict resolution skills, human rights and robust community enlightenment programme are desideratum for conflict prevention and sustainable peace in Nigeria. This paper is anchored on Peace Education Theory as explanatory framework of analysis. In achieving the overall purpose of this paper, a number of salient issues will be discussed under the relevant sections, for both academic convenience and analytical purposes.

Keywords: Peace Education, Conflict Prevention, Nigeria, Sustainable Peace and Insecurity.

Corresponding Author
 Osmond Sunday Oboke: E-mail Address: osmondsunnys@gmail.com

INTRODUCTION

The rising spate of conflict and insecurity in Nigeria has become worrisome in recent times. Nigeria has descended into the abyss of insecurity where lives and property are no longer secured and people can no longer sleep with their two eyes closed. There is no single day passed in Nigeria without gory stories of people who are killed, displaced, maimed, kidnapped and properties worth millions of naira destroyed. News from conventional media as well as new media are awash and saturated with these ugly stories that beak the heart. To cap it all, the 2014 Global Peace Index places Nigeria in the 147th position out of a total of 163 countries surveyed, thus making it one of the least peaceful countries in the world (Institute for Economics & Peace, 2024).

To this end, there is virtually no part of the country that is not ridden with conflict and insecurity. In the Northeast, the issue of wanton killings by Boko Haram terrorist group has continued to rear its ugly head, in the North West; banditry and cattle rustling have caused serious havoc on the socio-economic life and livelihood of people while the Southeast is grossly endangered by separatist agitation, assassinations and kidnappings. The South-South and South West are engulfed by cult clashes, pipe lines vandalism and kidnapping. This scenario has unleashed palpable fear and hopelessness in the psych of Nigerians as lives of the citizens are no longer guaranteed. The above development has affected socio-economic activities and worsened the poverty index across the country which invariably triggers insecurity (Premium Times, 2023; Agbuetal 2023).

Many scholars and researchers of security studies in Nigeria have at various points in time exposed the dangers of deteriorating security situation across the lengths and breaths of the Nigerian State and have directly linked this to lack of effective peace education, declining national consciousness, bad governance and endemic poverty in the country. For instance, Onime (2018), Obeizu (2021) and Brock (2023) have all decried the fact that human security threats in Nigeria have reached a precipice in the passing years especially under the present democratic dispensation which is characterized by high level of economic crisis, extreme poverty, job loss, and youth unemployment.

As Nigeria faces a major population boom estimated at over 200 million (National Bureau of Statistics, 2022; World Population Review (2022), new report by the World Poverty Clock (2023) shows a stark reality that Nigeria has over taken India as the country with the most extreme poor people on earth with nearly half (90 million) of its population living in extreme poverty. Compounding this problem is the projection that Nigeria population will reach an all-time high of 402 million people by the year 2050 (Voice of America, 2023). Sequel to the foregoing, it may not be out of place to argue that the United Nations Sustainable Development Goal (SDG) to end extreme poverty globally by 2030 is unlikely to be met in Nigeria.

The country has become embroiled and bedeviled daily with human security challenges orchestrated by decline in peace education, poverty and inability of millions of the citizens to survive above the threshold of minimum standard of living. It is against this backdrop that this paper set out to critically examine the imperative of a robust peace education as panacea for conflict prevention in Nigeria.

CONCEPTUAL EXPLICATIONS AND THEORITICAL FRAMWORK

Conceptualizations

For a better approach to this paper, it is germane to explain the major concepts and terms that dominates and drives this study. The central concepts are expatiated in what follow.

Peace

Peace as a concept is primarily concerned with the creation and maintenance of first order in the society (Yomi, 2015). Lending more credence to the above point of view, Mezie-Okoye (2015) further asserted that a true state of peace is characterized by six fundamental dimensions and realities, namely;

i.   The absence of war (absence of direct violence)
ii. Justice and development (absence of structural violence)
iii. Respect and tolerance between people
iv. Harmony and balance in and with the ecosystem
v.   Tranquility or inner peace (spiritual peace)
vi. Wholesomeness and making whole (being complete).

From the foregoing, the United Nations during its 2024 marking of the 25th anniversary of the International Day of Peace (Established September 21, 1981) declared that peace is not only the absence of conflict but also requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are resolved in a spirit of mutual understanding and cooperation. The UN General Assembly had also convened in 1999 to lay out the values for a culture of peace as follows: (i) respect for life, human rights and fundamental freedoms; (ii) The promotion of non-violence through education, dialogue and cooperation and; (iii) Commitment to peaceful settlement of conflicts, and adherence to freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations (UN, 2024).

In follow up resolutions, the General Assembly recognized further the importance of choosing negotiations over confrontation and of working together and not against each other. Similarly, the Constitution of the United Nations Educational, Scientific and Cultural Organization (UNESCO) starts with the notion that "wars begin in the minds of men so it is in the minds of men that the defences of peace must be constructed". In sum, Uduehele,

Nwogbaga & Ndukwe (2021) cited in Nwogbaga & Nwakamma (2021) concurred that peace categorically relates to existing social conditions rather than an ideal state or condition. Thus, it is a dynamic process rather than a static condition, can increase or decrease depending on objective socio-economic and political conditions.

Peace Education

It is pertinent to note that the concept and practice of peace education has a long history dating back to the ancient times during which it was an integral part of religious instruction. The earliest roots of peace education can be found in the works of J.A. Comenius, a renowned European 17th century pedagogue and philosopher (Lederach, 1997).J.A. Comenius wrote about the link between universal knowledge *(pansofia) and universal brotherhood.* Other scholars, philosophers and writers whose works and actions espoused and promoted the concept of peace education and peace culture in the 19th and 20th Centuries such as Immanuel, James Turner Johnson, John H. Yoder, Mahatma Gandhi, and Martin Luther King Jr.

Harris and Morrison (2008) notes that the Gandhian Movement in India, and the Civil Rights Movement in the United States constituted a cornerstone of inspiration for non-violence resistance to evil. At the end of 1960s and the beginning of 1970s, the development of peace education was in its most important phase as particular emphasis was given to the issues of militarization, arms race, the nuclear threat and the cold war bi-polarity. Meanwhile, peace education has been conceived from various strategic perspectives by various authors. Accordingly, Fasokun (2004) opined that peace education can also be referred to as peace pedagogy and thus translates to a means by which humans are empowered to participate actively in societal activities towards ensuring holistic peace in their respective domains.

Similarly, Njageh (2014) succinctly submits that peace education is a discipline and a process of bringing awareness of the need for peace, the barriers to its realization as well as the strategies that can be advanced towards attaining it in any given organized society. Harris and Morrison (2023) cited in Njageh (2014) also averred that peace education is simply teaching about peace in terms of what it is all about; why it is does not (or does) exist; and how to achieve it. The World Health Organization (WHO) essentially amplifies the importance of peace education in human society by emphasizing seven strategies through which teaching and learning about peace organically suppresses the culture of violence. Thus, the WHO reveals that peace education is synonymous with reducing access to guns, knives and pesticides; developing safe, stable and nurturing relationships between children and their parents and caregivers; reducing the availability and harmful use of alcohol; promoting gender equality to prevent violence against women and girls and above all, victims' identification, care and support programme (WHO, 2012).

The rationale for peace education is to develop, inculcate and propagate a peace culture among people. This simply translates to the cultivation of a shared dynamic process designed

to respond to conflicts nonviolently by promoting a civilized atmosphere of tolerance, equity, justice, goodwill and accountability in governance with a view to preserving the dignity of man and guaranteeing a shared sense of security among all men irrespective of colour bias, or divergent belief systems (Naboth, 2012).

Conflict

Extant literature abound as to the definition and meaning of conflict. Hence, there is no universally accepted definition of the term conflict. To this end, Okolie (2009) posits that any definitional enterprise on conflict must take into cognizance the fact that conflict is part of several movements in history. In view of this, Ezeani (2014) averred that one issue of contention is whether the conflict is a situation or a type of behavior or both. Lending credence to the scholarship, Rakim (2010) posited that conflict refers to an interactive process manifested in incompatibility, disagreement or dissonance within or between social entities. In his own perception, Gilick (2009) pointed out that natural resource conflict is as old as man itself. He goes further to define conflict as a struggle over values and claims to scarce resources in which the aims of the opponents are to neutralize, injure or eliminate their rivals. Deutsch (1973) sees conflict as an action which prevents, obstructs, interferes with injuries or renders ineffective of another action with which it is incompatible.

Furthermore, McEnny (1985) refers to conflict as the overt coercive interaction of contending collectivities while Onu (2009) conceives conflict as a manifestation   of hostile attitude in face of conflicting interest between individual groups or states. These conflicting interests can be over resources, identity, power, status or values. German sociologist, Georg Simmel asserts that social conflict and consensus (peace and unity) are naturally complementary. According to him, genuine peace or   consensus without conflict is hardly possible (Coser, 2009).

Without doubt, one striking view on the inevitability of social conflict was posited by Karl Marx. Marx applied the idea of dialecticism to a materialistic analysis of history or societal development and submitted that "the history of all hitherto known or existing societies is the history of class struggle". For Marx, social conflict revolves around the emergence of two opposing classes (the bourgeoisie and the proletariat) in the capitalist regime (Marx, 1971) who are constantly embroiled in conflictual social relations of production and class struggle over the appropriation of surplus values arising from surplus labour of the workers.

Conflict Prevention

The concept of conflict prevention has an avalanche of definitions from a cross section of writers and peace scholars. Thus, Carment and Schnabel (2003), posit that conflict prevention is a medium and long term proactive operational or structural strategy undertaken by a variety of actors, intended to identify and create the enabling conditions for a stable and more predictable environment. For Munuera (1994), conflict prevention is the application of non-

constraining measures that are primarily diplomatic in nature. In the words of Lund (2002), conflict prevention refers to any structural or intercessory means of keeping intra/inter-state/inter-group tensions and disputes from escalating into significance violence and use of armed forces to strengthen the capabilities of potential parties to violent conflict for resolving such disputes peacefully, and to progressively reduce the underlying problems that produce these issues and disputes.

In sum, conflict prevention generally entails actions, policies, procedures or institutional measures undertaken in particularly vulnerable places and times in order to avoid the threat or use of armed forces and related forms of coercion by states or groups, as the way to settle disputes that can arise from destabilizing effects of economic, social, political and international changes. Essentially, conflict prevention can also include action taken after a violent conflict to avoid its reoccurrence and it practically aims to keep a conflict from escalation.

Theoretical Framework

For an incisive analysis of this paper, the Peace Education Theory as propounded by Johan Galtung and Ian Harris is appropriately employed in this work. Thus, both Galtung in his master piece "Violence, Peace and Peace Research" published in 1969; and Harris's work "Peace Education" published in 1988, collectively postulate that it is not enough to strive for negative peace otherwise referred to as the cessation of violence, the absence of organized and collective violence between people or groups, hence negative peace according to Galtung is insufficient. They rather stressed that to create a peaceful world, humans have to strive for positive peace, a condition brought about by establishing standards of justice, human rights, and sustainable development in communities. For education, this implies not just stopping the violence to create a positive classroom learning environment but also establishing within students' minds a commitment to peace principles (Galtung, 1969; Harris, 1988).

Furthermore, in the above work, Galtung explicitly stated that while revealing the relationship between peace and violence, it is also necessary to define violence first. To this end, he defines violence as the effects applied to people to fall behind their physical and mental potentials. Violence further translates to any avoidable assault on basic human needs as the basic needs of people are survival, wellbeing, freedom, and identity. The threat of violence against these basic human needs can also be defined as violence and he went on to identify three forms of violence namely; direct, structural and cultural violence. While direct violence arises from physical or armed hostilities, structural violence is caused by political mechanisms, processes, and institutions that ensure the satisfaction of identity, reputation and security needs. In contrast, cultural violence is fed by anger, fear, and hatred that arise from the parties that do not understand each other or misunderstand each other. Accordingly, understanding violence becomes a prerequisite for achieving peace (Galtung, 1969).

Having extolled the rudiments of the Peace Education Theory, it is germane to underscore that the applicability of the theory to the Nigerian experience can be explained in various visible ways. First, the country has historically been embroiled in secessionist agitations and inter-ethnic conflict which is not only peculiar to only one part of Nigeria but cuts across all geopolitical zones. Before the secession attempt by the Eastern Region that led to the Nigeria-Biafra Civil War of 1967-1970, the Hausa/Fulani, dominant in the then Northern region, and the Yoruba, who dominated the then Western region, had all contemplated, and sometimes threatened secession (Tamuno, 1970).

In the present Nigerian situation which is constantly threatened by security challenges in different parts of the country, it is therefore germane that peace education be introduced into the curriculum of educational system. This calls for radical and urgent educational reform which is a necessary component of the peace process that could engender equity, justice and national unity. Peace education, in the present circumstance, is inevitably necessary because every citizen should be educated so that he/ she can understand the society and the dynamics of social harmony. Peace education should be inclusive because, educational inclusion is critical for maintaining peace as it can redress grievances that can motivate individuals to engage in conflicts/violence (Dupuy, 2011).

Micheal, Jelilov and Akanegbu (2022) argued that despite military spending by successive administrations, conflict and insecurity still remains very high in Nigeria. Thus, military or defence spending without addressing the underlying causes of insecurity such as economic structural conflict, marginalization, poverty and bad governance will continue to be counter-productive. For instance, with an allocation of N31.97 billion, the Nigerian Air Force took the largest share of the Ministry of Defence's total Capital Expenditure Ceiling of N120.04 billion for 2021. The Nigerian Army followed with N27.87 billion, while the Navy got N12.04 billion, yet the security situation of the country has continued to deteriorate (Micheal, Jelilov & Akanegbu, 2022).

The root causes of conflict in the country stem largely from economic deprivation drawn from the lack of access to property, income, assets, factors of production and finance. Social deprivation occurs as a result of denial from full participation in social, political, and economic activities. Cultural deprivation emanated from lack of access to values, beliefs, knowledge, information and attitude which deprive people of control of their own destinies. Political deprivation in terms of lack of political voice to participate in decision making that affects lives. Hence, achieving positive peace in the country requires addressing the afore stated factors and causes and engaging Nigerians in a robust peace education orientation and re-orientation.

METHODOLOGY

Methodologically, this paper adopted qualitative research approach and as such, the appropriate data were sourced from secondary sources such as online international and local journal publications, textbooks, newspapers and official gazettes of international and national agencies documentaries and papers. Trend research design was employed with which the variables associated with the subject matter and their occurrences and changes over time were analysed. Thus, the recurrent decimal of conflicts and insecurity as threats to peace in Nigeria were critically examined. Africa are not unconnected with factors traceable to failed democracy, bad governance and foreign influence. The content analytical technique was applied for analysis of data while the Peace Education theory was adopted as the theoretical framework of analysis for the paper.

DISCOURSES

Peace Education as a Panacea to Conflict Prevention in Nigeria

The Nigerian Sate no doubt is riddled with litany of conflicts which stem directly from inadequate peace education. Indeed, peace education remains a veritable tool for social re-engineering and peace building in Nigeria. To achieve this, the practice of peace education will to enlarge extent prevent conflict through the following ways:

Instilling the Value of Tolerance among the ethnic nationalities of Nigeria: This element of peace is very crucial and great concern to both individual and group relations. This demands the inculcation of the capacity to understand that the country is made up of diverse sub-nationalities, multi-religious groupings and a wide range of political orientations. In addition, education can only be seen as fully inclusive and able to perform its function of building peace if, it is codified as universal rights in national laws and policies, because peace entails the presence of social justice through the protection of human rights including the right to education. Moreover, peace education is necessary for the evolution of a stable polity that would ensure a sustainable socio-economic and political climate needed for national development.

In order to ensure equality and equity which can forestall direct or indirect violence, educational provisions and resources should be equitably distributed in terms of locations and numbers. Where educational provisions are available to all, it will offer citizens ample opportunities to actively participate in the process of national development. This is because if educational opportunity in any country is not equal, invariably, it will create both immediate and long-term disparities that can metamorphose into conflict or violence that could be of high magnitude and dimension, or even result in full scale war. For this reason, peace education cannot be divorced from moral re-orientation, which inclines everyone to do what is right and shun what is wrong. The individual's sense of what is right and appropriate must not be based on religious imperatives.

583

Entrenchment of Pre-Conflict Peace Building: This entails the continuous promotion and practice of activities and measures which proactively identify the root causes of conflicts and responding to them timely without allowing them to escalate into violent proportions.

Institutionalization Post-Conflict Peace Building: This involves re-orienting people on the need to embrace the next phase after peacemaking and peacekeeping. It involves establishing normalized relations between ordinary citizens on both sides of a conflict. This also comprises of various conflict transformation activities embarked upon in an environment where violent conflict has been de-escalated.

Inculcation of the Attitude of Nonviolence and Peace Culture: Indeed, peace education greatly reduces the tendency to resort to conflict through its emphasis on nonviolence. This is a term that particularly trains people to embrace the culture of total refusal to embark on war as a strategy for resolving conflict. Similarly, peace education advocates for non-violence resistance which is anchored on the belief that there is no moral justification for combating violence with violence.

Dimensions of Threats to Peace and Security in Nigeria

Essentially, peace education can be employed holistically in forestalling conflict and security challenges threatening Nigeria. In the Northern part of the country for instance, banditry has become a major security problem in Nigeria which has made peace elusive particularly in the North West. Bandits are corporations or individuals illegally organized as gangs of robbery squads. According to Auwal (2021), there are approximately a hundred and twenty (120) bandit gangs working with 60,000 AK47 rifles in 6 northern states in Nigeria.

Figure 1: States Largely Threatened by Bandit Attacks in Nigeria
Source: Omoniyi (2023).

584

Yahaya & Bello (2020) noted that banditry and cattle rustling have become part and parcel of daily life in Northern Nigeria during which intimidation and harassment together with instances of rape and assault have triggered forced migration of many. It is against this backdrop that peace education becomes a desiratum for socio-economic and political reconstruction in Nigeria. Peace education reduces support of Terrorism and Militancy.

From the figure 1 above, it is observable that states in the North West of Nigeria such as Zamfara, Sokoto, Kebbi, Katsina and Niger are bedeviled with grave attacks by armed bandits. To forestall this ugly scenario, government and civil society organizations must begin to deploy political will to strengthen peace education and peace building measures in this post-conflict phase with emphasis on the grave implications of the Fulani herdsmen menace on human security especially as it affects farmers nearly in every state the South-East region Fulani herdsmen graze where they like, destroy crops, block traffic, rape women, beat up hunters, and not too infrequently wage deadly armed attacks on villages where there is the slightest resistance to their depredations.

In the same vein, Abugu and Onuba (2015) reported that in Enugu state in 2009, suspected Fulani herdsmen attacked Ezeagu communities in the state and killed at least two women in their farm. They further revealed that in Anambra state especially in the Aguleri/ Umuleri axis, Fulani herdsmen have been banned from entering the areas since 2012. Similarly, the damage caused by Fulani herdsmen also led to their expulsion from places like Umuahia and Isuochi precisely as they have all witnessed orgy of violence and crisis of greater magnitude caused by Fulani herdsmen. Similarly, on 25 April, 2016, suspected Fulani invaders attacked UkpabiNimbo, a town in Enugu state, killing about 40 indigenes (Nwosu, 2017).

Figure 2: Geo-Political Spread of Conflict and Insecurity across Nigeria
Source: Omoniyi (2023).

From the above figure, it is can be rightly observed that the six geo-political zones in Nigeria are all faced with one form of security challenges or the other. Nigeria is recognized as one of

the most hazardous countries to live in because of this. The country is now listed among the most afflicted country by terrorism according to the Global Terrorism Index 2024. With a score of 7.575, Nigeria's placement in the index signals a continuing struggle against within its borders, raising concerns domestically and internationally. Nigeria's ranking among countries such as Afghanistan, Syria and Somalia that are known for protracted conflicts, highlights the severity of the situation within the nation. The report specifically showed that deaths from terrorism rose to 8,352 in 2023, a 22 percent increase from 2022, thus, despite concerted efforts by the government and security forces, the threats of extremist groups such as Boko Haram and the Islamic State West Africa (ISWA) continues to loom larger overt the country particularly in the North East (Michael, 2024).

Various armed organizations have intensified kidnappings during the previous seven years. Over $18 million was paid as ransom for victims who were kidnapped between 2011 and 2020, according to a new investigation. Due to sporadic attacks by bandits on schools, the kidnapping of schoolchildren and other vulnerable people-most notably the students at Chibok School and the recent abduction of Kaduna-Abuja train passengers as well as other records of insecurities, Nigeria's security problems appear to be getting worse.

CONCLUSION AND RECOMMENDATIONS

Conclusion

The imperative of peace education as a panacea for conflict prevention and peace building cannot be overemphasized. Expediently, there is nothing to substitute peace with, and peace herald's socio-economic development of a society. To lay these facts bare, for peaceful nationhood, there must be peace at home, when every home is peaceful, there will be peace in the town. When towns are peaceful, there will be peace in the Local Government Areas; and when Local Government Areas are peaceful, the States will have peace and when every State is peaceful, such a country will also be peaceful and when every country is peaceful, there will be global peace. Education is the bedrock of socioeconomic and political development of any nation.

Attention was drawn to the fact that education is a fundamental right as articulated in the Universal Declaration on Human Rights (1948) and the Convention on the Rights of the Child (1981). Children should not lose this fundamental right to education simply because they live in the midst of a conflict. It has also been argued that education is an important element in the physical, psychosocial and cognitive protection of children during conflict. By providing a sense of normalcy and stability, education may ease the psychosocial impact of conflict.

A safe learning environment may shield children from the everyday physical violence of a conflict, while also conveying lifesaving information on how to protect oneself from danger (for example, sexual attack, child recruitment, landmines). Peace Education can also provide cognitive protection by supporting intellectual development through the teaching of literacy and numeracy and, in some cases, conflict resolution and peace building skills

Recommendations

The school system and its curriculum from the basic stages of education to the tertiary institutions must incorporate peace education as compulsory subjects and courses pupils and students to be taught by trained teachers who must have graduated from peace studies area of specialization.

Nigerians should imbibe the positive attitude of patriotism through political action. This is achievable when citizens rise up in union to condemn suppression anywhere and marginalization or deprivation of any section or ethnic group in the country by the political authorities. Indeed, peace education increases political involvement as educated citizens are less likely to stand for bad governance and corruption which will in turn spur government accountability and responsibility.

Women and youths should get involved participate actively in political discussions, town meetings, and decision making, therefore leading to a government that represents its citizens more equally. Because educated women are less likely to support terrorism they can promote alternatives through politics.

The federal, State and Local governments need to be proactive by letting people know that they are concerned about their security and welfare through prompt intervention and regular contacts with stake holders, traditional rulers and civil organizations as well as religious institutions in places or communities prone to conflict.

The Nigerian State should foster the practice of equitable distribution of resources and access to opportunities to all citizens irrespective political, ethnic or religious background. This will eradicate the issue of marginalization and separatist agitation that is witnessed in Nigeria.

Competing Interest

The authors declare that no conflicting interest exist in this manuscript.

REFERENCES

Abugu, S.O.andOnuba, C.O. (2015). Climate change and pastoral conflicts in the Middle Belt and South-East Nigeria: Implication on human resource of the regions. *Global Journal of Human Resource Management*, 1(3), 44 – 51.

Albert, I.O. (2008). Understanding peace in Africa. In Francis, D.J. (ed.*).* "Peace and Conflict in Africa". London & Network: Zed Books.

Auwal, A. (2021). 'How Banditry started in Zamfara". *Daily Trust*. Fri, 10 Sep.

587

Carment, D. and Schanbel, A. (2003). *Introduction to conflict prevention: A concept in search of policy*. Tokyo: The United Nations Press.

Coser, L.A. (2000*). Continuities in the study of social conflict*. London: Macmillan Publish

Deutsch, V. (1973*). Behavioral game theory: Experiments in strategic interaction*, Princeton: University Press.

Dupuy, K. (2001). Education for peace: Building peace and transforming armed conflict through education systems. Oslo: International Peace Research Institute.

Ezeani, E. O. (2014). Climate change and pastoralist conflict in Benue State, Nigeria (1999-2013). *Africa Journal of Politics and Administrative Studies* (AJPAS), 6 (2); 3-5

Gilick, T.N. (2009). Water and Conflict: Fresh water resource and international security, *International Time*, 17(23) April.

Lederack, J.P. (1997). Building Peace: Sustainable reconciliation in divided societies. Washington D.C.: United States Institute of Peace.

Lund, M. (2012). Preventing violent intrastate conflicts: Learning lessons from experience. England: Chaillot Paper.

Marx, K. (1971). Preface to a contribution to the critique of political economy. London: Lawrence and Whishart.

Matthew, A.M. (2014). Impact of peace education on communal crises in Southern Senatorial district of Taraba State. (Post graduate proposal).

Mezie-Okoye, C. (2015). The Niger Delta struggle perspective. In Anikpo"Conflict and Development in the Niger Delta: Sociological Perspective". Enugu: ABIC Books.

Michael, C. (2024). Nigeria Remains high in global terrorism index ranking 2024. Businessday. Available at https://businessday.ng/news/article/Nigeria-remains-high-in-global-terrorism-index-ranking-2024. Accessed on 11/10/2024.

Micheal, A.A.; Jelilov, G.; and Akanegbu, B. (2021). The impact of military spending on economic wellbeing in Nigeria. *International Journal of Business*. 3 (5), 122-145.

Munuera, G. (1994). Preventing armed conflict in Europe: Lessons learned from recent experience. England: Chaillot Paper.

Naboth, H.A.N. (2012). Peace education and national development: A critical appraisal. *Journal of Economic and Sustainable Development* 3(11), 6-11.

National Bureau of Statistics (2022). Demographic Statistics Bulletin. Retrieved from https://nigeriastat.gov.ng>pdf. Accessed 5/10/2024.

Nwogbaga, D.M.E. &Nwakamma M.C. (2021). Dynamics of peace and conflict analysis. Abakaliki: End Point Publishers.

588

Nwosu, C. (2017). Between Fulani herdsmen and farmers: National security under Buhari. Accessed from www.republic.com.ng/aprilmay-2017/fulani-herdsmen-farmers.

Nwosu, C. (2017). Between Fulani Herdsmen and Farmers: National Security under Buhari. Accessed from www.republic.com.ng/aprilmay-2017/fulani-herdsmen-farmers.

Okolie, A.M. (2009). "Conflict Analysis".In Ikejiani-Clark (ed). Peace Studies and Conflict

Omoniyi, T. (2023). Analysis: Intelligence failure compounding insecurity in Nigeria. *Premium Times*, April 19.

Opejobi, S. (2016). Nigeria Ranks one of the Poorest Countries in the World. Retrieved from http://dadypost.ng/2016/09/05/nigeria-one-poorest-countires-world-som-living-poverty-line.

The United Nations (2024). *International Day of Peace 21 September: Cultivating a Culture of Peace*. Accessed from www.un.org.

Voice of America (2022). Nigeria's Population Projected to Double by 2050. Retrieved from https://www.voanews.com/Nigeria-population–project–double–2050. Accessed 17/08/24.

WHO (2012). Violence prevention: The evidence. In Webel, C.F. & Johansen, J. (eds). "*Peace and Conflict Studies: A Reader*". London & New York: Routledge.

World Population Review (2023). Nigeria Population 2022. Retrieved from http://worldpopulationreview.com/countries/Nigeria-population/accessed on 18/07/2024.

Yahaya, J.U. & Bello, M.M. (2020). The rise of banditry and its attendant effect in governance and socio-economic relations in Zamfara State. *Polac International Journal of Humanities and Security Studies* (PIJHSS) 5(1). 109 – 129.