

National Security and Conflict Prevention Strategies in Nigeria: The Place of Inclusive Peace Education

Abdul-Warith Opeyemi OLADIMEJI

Department of Criminology and Security Studies, Kings University, Odeomu
ao.oladimeji@kingsuniversity.edu.ng; +2348060652527

Ebenezer Damilola ABIOLA

Department of Criminology and Security Studies, Kings University, Odeomu
abioladamilola222@gmail.com; ed.abiola@kingsuniversity.edu.ng; +2348035155258

&

Mosiminuoluwa ADEBAJO

Department of Criminology and Security Studies, Kings University, Odeomu
sm.adebajo@kingsuniversity.edu.ng; +2348157950575

Abstract

Education is said to be everyone's right, and it should be available to all members of society, regardless of ethnicity, socioeconomic status, gender, or geographical location. In this regard, peace is also everyone's right, and peace education should be the primary solution to all social conflicts in society. Nigeria, a populous country with numerous national security challenges, is experiencing an increased or heightened state of perpetual insecurity. This significantly slows the growth and development of Nigeria. It has become a top priority to address the root causes of the rising tide of insecurity in a bid to prevent conflicts. This paper gives an overview of the country's security issues and conflicts. It also assesses the initiatives being put in place to curtail insecurity as well as the strategies mostly used for conflict prevention to proffer a lasting solution. The study further examined the importance of inclusive peace education in reducing conflicts' emergence, spread, and intensity. Peace education is now acknowledged as a potent tool for managing and preventing conflicts, and by extension, upholding national security. The paper concluded that early, inclusive, and comprehensive peace education are key to reducing conflict and maintaining national security in the critical phase Nigeria is in.

Keywords: National Security, Peace Education, Conflict Prevention, Development

Introduction

Kerfuffle is eminent in any multi-ethnic society and Nigeria is not an exception in this regard as it continues to be one of several African nations dealing with security issues, such as terrorism, banditry, and secessionist movements. In the 2022 Global Peace Index, Nigeria ranked 143 out of 163 countries and 37th out of the 44 countries in Sub-Saharan Africa (Institute for Economics & Peace (IEP), 2022a) According to the Global Terrorism Index for 2022, Nigeria is ranked 6th (Institute for Economics & Peace (IEP), 2022b). This comes as no surprise as there is a large presence of terrorist groups

including Boko Haram, Ansaru, and Islamic State in the West African Province ISWAP operating within her borders. This is in addition to a wide range of other socio-economic problems that have taken on a national security dimension, such as identity politics, inter-tribal conflicts, ethnic strife, religious hostility, corruption, (Olademo et al., 2021) and the current state of the economy as evident in the cash crunch resulting from the poorly implemented redesign of the Naira, among others.

Perhaps another direct threat to Nigeria's national security is religion. Nigeria has the largest population on the continent, and this population is almost evenly divided between the two main Abrahamic religions-Islam and Christianity-against the backdrop of ethnicity and tribe. The larger proportions of citizens living in the north are followers of Islam, while the south is predominantly inhabited by Christians. The majority of conflicts that occur in Nigeria today either have a religious undercurrent or directly stem from ethnic or religious differences (Nwaka, 2021). Since the post-independence era of the 1970s, religion has come to play a major role in identity politics, power, legitimacy, and political economics becoming a very disruptive and destabilising force (Nwaka, 2021). The country has experienced several breakdowns of law and order, and a decline in positive peace because of these religious differences.

However, Nigeria continues to suffer indiscriminately from the activities of several terrorist organisations like Boko Haram, IPOB, armed bandits and many others, despite the numerous efforts of the security apparatus and several reports that the groups have been "technically defeated." The consequences of these terrorist organisations' actions range from forced displacement, and loss of life and property to food insecurity (Omaka, 2021). Numerous efforts have been made to supplement or collaborate with military efforts to maintain tactical victories, including Disarmament, Rehabilitation, and Reintegration models (Ogunnubi & Aja, 2022). Suspects arrested and prosecuted are increasingly being granted amnesty and allowed to return to society. Reports show that due to the lingering presence of the factors that facilitated the initial joining of these terrorist groups in the first instance, some of these amnesty-granted ex-fighters tend to return to the terrorist groups they left, thus rendering immaterial the success of the military and other security infrastructure. It, therefore, becomes vital to adhere to the

saying that ideology cannot be won by bullets, but rather by countering it with a superior ideology (Waterman, 2022).

This realization that the lead bullets of the security agencies may not be strong enough to forestall insecurity or prevent conflict, there is a need to introduce a silver bullet approach comprising traditional lead bullets and peace education across the country; that would be more effective in conflict prevention. This is akin to the saying that “a clever man solves a problem; a wise man avoids a problem”. It is therefore time for Nigeria to be wise.

The social institution of education is a useful tool for addressing social inequality issues and fostering respect and understanding for every person, regardless of social status, ethnicity, or privileges. Given Nigeria's multi-ethnic makeup, a way to promote peace will be through the unification of its educational system. Noting that education plays a crucial role in fostering social integration and cohesion in society, it is important to realise that no real national progress, growth, or development can be made when there is unrest, confusion, or conflict.

In general, man as a social animal has experienced and continues to experience conflicts in societies around the world, owing in part to their inherent characteristics that can lead to conflict in any imaginable manifestation. Numerous strategies, interventions, and plans have been implemented by both governmental and non-governmental organisations to successfully bring about this desperately needed change of peaceful co-existence. While some initiatives have seen success, others have fallen short of their intended objectives. To achieve an effective result, one must take a multifaceted approach in which, in addition to the government's efforts to address factors that contribute to insecurity and conflicts, such as deplorable economic conditions, inequality, and political marginalization among others. Thus, the purpose of this paper is to examine the role of inclusive peace education in the management and prevention of social conflicts and national security in Nigeria.

National Security

The concept of "security" can be interpreted as a state of protection from threat or anxiety. For a nation, security entails a state of tranquillity, stability, order, and

advancement. Different definitions of national security have been used, each of which has emphasized fundamental principles. While Ray claims that national security should be viewed in terms of the capacity and desire for self-defence (Ray, 1987), Brennan holds that national security is the protection of national survival (Brennan, 1960). According to Ebeh, national security is primarily concerned with the accumulation of military assets, personnel, and spending (Ebeh, 1970). The foregoing concept of National Security has evolved after a paradigmatic shift. It has expanded to include long-term objectives of national development and reconciliation, as well as global economics, human welfare, environment/climate, and any other element that plays a crucial role in any country's security. National security can no longer be restricted exclusively to military terms using this strategy. Considerations should also be given to socioeconomic and cultural factors, development and modernization issues, and national integration (Asad, 2007).

Many issues surround the topic of national security. Practically, every aspect of human existence is touched upon. The best way to approach it is from the perspective of systems theory, where a disruption in any one part of the system will inevitably have an impact on other parts as well. It includes topics like environmental degradation and food security. It addresses health issues, and in addition to arm security, it also includes psychological security. National security can also be seen as a multifaceted process to preserve national values. Survival, self-preservation, and self-perpetuation are among a nation's most fundamental values. A country that can defend itself from harm also has a huge capacity for enviable development. Therefore, we might argue that national security and national development are two distinct but complementary phenomena. They are interconnected. Security is a prerequisite for genuine development, and development is impossible without security. It is vice-versa.

More pointedly in the Nigerian context, Nweke (1988) asserts that there is no doubt that national security encapsulates the state's sovereignty, the integrity of its borders, and the right to individual and collective self-defence against threats coming from both inside and outside the nation. However, a state can only be considered secure when the total population it organises has a sense of belonging to a single, independent political community, has access to equal political freedom, human rights, and economic opportunities, and when the state can guarantee its independence in terms of its economic

growth and foreign policy. The foregoing affirms that the concept of national security encompasses more than just protection from external and internal threats. Beyond all of these, it also includes how governments run, how media coverage is impacted, whether citizens have access to food, and whether soldiers, police officers, teachers, and other civil servants receive (good) salaries.

Jega enumerates the following issues as being included in the definition of national security in broad terms: "protection and defence of the country's territorial integrity, promotion of peaceful coexistence in the polity, elimination of threats to internal security, ensuring systemic stability, and bringing about sustainable and equitable socioeconomic development" (Jega, 2007). This justification leads us to observe that national security in Nigeria is a guarantee of peace and stability based on communal harmony, peaceful coexistence, food security, sustainable socioeconomic development, and democratic development. Also, the nation's security is affected by the strengthening of the rule of law, the development of a democratic political culture, the promotion of civility, good governance, transparency, and structural reforms conducive to democratisation. Therefore, national security in Nigeria cannot be explained comprehensively from the universal perspective of state security alone, rather other social variables and challenges that impact the state and human survival are crucial elements for understanding national security.

Peace

The Oxford Advance Learners Dictionary defines peace as a situation or a time when there is no war or violence in a nation or region, as well as a state of calmness, quietness, and coexistence with others (Hornby, 1995). Peace is also defined as a condition of serenity, quietness, and freedom from agitation. According to Ogunyemi and Raheem, peace is also the "state of freedom from war or freedom from civil disorder" (Abiodun & Rasheed Adenrele, 2013). When there is peace, people will have the freedom to develop their social and economic lives because they are also free and fearless. Therefore, peace and security go hand in hand. Peace is defined as a state of calmness, mental rest, and freedom from conflict. Peace is characterised by calmness, mental rest, and freedom from conflict.

Conflict Prevention

Conflict prevention has become a major priority on the international agenda over the last decade. The major intrastate and interstate conflicts of the 1990s did make abundantly clear how urgently a suitable normative framework for the international community's role in the containment of violent conflicts must be developed. The focus has shifted to conflict prevention, and an increase in concern among international actors exemplifies Kofi Annan's directives to change the United Nations "from a culture of reaction to a culture of prevention." To close the "unacceptable gap [that] remains between rhetoric and reality," as stated by the UN. Secretary-General, the critical challenge in prevention now is to move from conceptualization to practical implementation (UN. Secretary-General, 2001).

First, the term "conflict" needs to be defined. A conflict requires a contested incompatibility: two parties compete with one another for the same limited supply of resources, which may be material or immaterial (Wallensteen, 2011). However, it becomes very problematic when the parties to a conflict turn to violent means to further their cause. Conflict is often a healthy component of a dynamic society. The term "conflict prevention", however, has no universally accepted definition among researchers and the definitions have frequently been fraught with ambiguity. Although there are many terms used to describe conflict prevention, preventive diplomacy is perhaps used most frequently. In recent times, it used to refer to all imaginable types of conflict management and various activities involved in conflict moderation. Another reason that the prevention idea has nearly surpassed the conflict resolution agenda is the strong governmental and corporate support that it has received in the last decade. Although there is agreement on the importance of conflict prevention, there is no agreement on the nature or scope of preventive diplomacy (Ackermann, 2003). The term "conflict prevention" now refers to all peace-making efforts made throughout a conflict's life cycle. In other words, it has evolved into a catch-all phrase that academics and decision-makers who previously had little to do with the field of conflict resolution can use as a quick entry point.

Various definitions vary depending on the goal of prevention, ranging from reducing violence to resolving the incompatibility, the time perspective (using a short- or long-term view), and the means, particularly regarding their coerciveness. Depending on the stage of the conflict when prevention is implemented, different conceptions of prevention are used. Conflict can be conceptualised as having a life cycle, which may make it easier to see how the three ideas can be used (Swanström & Weissmann, 2005).

Conflict Prevention Strategies: Depending on how narrowly they are focused, prevention strategies can be divided into three categories. Direct and structural preventions are typically distinguished, with structural prevention having a broader perspective. However, the line dividing the two is hazy, and both can be used simultaneously. Kofi Annan introduced a third idea when he spoke of "systemic prevention" with an even broader focus (UN Secretary-General, 2006).

Direct prevention, which is also known as "operational" or "light" prevention, aims to provide a quick solution to an impending crisis. The goal of this prevention is very specific and, from a relatively short-term perspective, targets the decrease in violence between identified actors. Peace education, fact-finding, monitoring, negotiation, mediation, and confidence-building are some examples of practical measures that can be used in direct prevention. According to the Carnegie Commission, these actions can be categorised into four main groups: "early response" to "early warning," preventive diplomacy (political, non-coercive measures), economic measures (sanctions, inducements, and economic dispute resolution mechanisms), and forceful measures.

Structural (or "deep") prevention calls for a broader outlook, which entails a wider range of targets and longer-term actions. In addition to reducing violence, structural prevention also—if not more—seeks to address its underlying causes and the circumstances that gave rise to it. Latent conflicts are resolved here, and ensuring human security, welfare, and justice is the ultimate goal. Therefore, structural prevention may be incorporated into programmes for development assistance, which is especially true given the growing significance of development in conflict resolution and peacebuilding issues. It is believed that reducing poverty and promoting human security are related, and the two problems should be addressed simultaneously. Poverty should not only be seen as a situation of unmet material needs, but also as a lack of protection and empowerment.

Thus, to avoid conflicts, a multifaceted strategy is required. Therefore, structural prevention should include political, social, and economic components, to reduce the poverty that gives rise to complaints. These components include the encouragement of a thriving civil society and good governance, the defence of human rights, the reintegration of former combatants, and economic development. The bottom line is that development cooperation actors are beginning to realise they must engage in conflict resolution directly rather than attempting to avoid it (Melander et al., 2004). This is because all development activities have an impact on and are influenced by conflict dynamics and structures.

According to UN Secretary-General (2006), Kofi Annan's "systemic prevention" refers to measures to address the global risk of conflict that transcend particular states (UN Secretary-General, 2006). Systemic prevention focuses on problems that can only be effectively solved collectively through international frameworks and partnerships. Illicit arms trade, drug trafficking, HIV/AIDS, environmental degradation, conflict diamonds, and, similarly, the prosecution of war crimes and human rights violations, for instance through the institutionalisation of the International Criminal Court, are some of the major areas Annan emphasised. The subject of conflict diamonds and the so-called "Kimberley process" serves as an instructive illustration. This 1992 joint government initiative aims to halt the trade in conflict diamonds by establishing an international system that certifies origins free of violence. Today, it accounts for 99.8% of the world's production of rough diamonds and is a widely accepted and institutionalised process (UN Secretary-General, 2006).

Underpinning History of Peace Education

Peace education is the process of providing learners with the knowledge, abilities, values, and attitudes necessary to resolve conflicts and disagreements without resorting to violence as well as to live in harmony with oneself, others, and the environment. It focuses on peacefully resolving conflict at the intrapersonal, interpersonal, and intergroup levels. It also relates to the settlement of disputes at the local, national, and international levels. Peace education is defined as "the process of promoting the knowledge, skills, attitudes, and values necessary to bring about behavioural changes that will enable

children, youth, and adults to prevent conflict and violence, both overt and structural, to resolve conflict peacefully, and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national, or international level" (UNICEF, 2023). According to UNICEF, peace education is crucial for all societies, not just those that are going through war or other difficult circumstances. This is the case because lasting behaviour change in children and adults only occurs over time, making effective peace education a long-term process rather than a quick fix. Although often based in schools and other learning environments, peace education should ideally involve the entire community. The pursuit of inner peace is another goal of peace education, which focuses on acquiring the knowledge, abilities, attitudes, and values necessary to foster a peaceful environment within oneself (Akudolu, 2010).

Due to its nature, peace education can support children's intellectual, emotional, physical, and social development within a context that is firmly based on conventional human values. When people around the world are aware of and adhere to international norms of human rights, gender equality, and racial harmony, as well as when they value cultural diversity and the integrity of the planet, a culture of peace will be achieved. Without a global, sustained, and organised approach to peace education, such learning cannot be accomplished (GCPE, 1999). According to Turray, (Turay & English, 2008) peace education gives participants the knowledge, abilities, attitudes, values, and beliefs necessary to create cultures that value peace, nonviolence, and sustainability. He continued by saying that a successful peace education empowers students to critically assess the underlying causes of violence, war, conflict, and social justice and to devise nonviolent solutions. The absence of overt and structural violence indicates the presence of peace.

Akudolu (2010) asserts that the majority of conflict situations are the result of structural violence brought on by factors such as discrimination, poverty, a lack of access to opportunities, and a failure to understand the viewpoints of others. Whenever two or more people are doing something as a group, conflicts are bound to arise due to individual differences. The group members' capacity for managing conflict is essential to their ability to live in harmony. Both a philosophy and a process, peace education focuses on teaching students how to make peace by teaching them about various forms of

violence and peace. It is a process of ingraining aspects of peace education into the students to help them grow in their capacity to demonstrate tolerance, their ability to resolve conflicts without resorting to violence, and their sense of commitment to the creation of a culture of peace (Akudolu, 2010).

In both formal and informal settings, peace education has as its main objective the development of the learner's disposition and confidence as peace agents who can live in harmony with others, the environment, and themselves, as well as the promotion of peace, human rights, and democracy in society (Akudolu, 2010). This objective of peace education is based on the eight principles of peace education derived from United Nations resolutions and the 2000 Manifesto of the Nobel Peace Prize Laureates (UNESCO, 2015) as follows:

- Respect all life: respecting the rights and dignity of each human being.
- Non-violence: the rejection of violence, obtaining justice by convincing and understanding.
- Sharing: developing attitudes and skills for living together in harmony, putting an end to exclusion and oppression.
- Listening to understand: giving everyone a chance to learn and share through the free flow of information.
- Preservation of the planet: making sure that progress and development and good for everyone and the environment.
- Tolerance and Solidarity: appreciating that people are different and that everyone has something to contribute to the community.
- Equality of man and woman; ensuring an equal place for men and women in building society.
- Democracy: making decisions by having your say and giving others theirs.

To achieve the goal of Peace Education, instrumental delivery is required that is geared toward developing in learners the basic elements of Peace Education as well as the knowledge, skills, and values covered in the eight keys for promoting a culture of peace. This will result in the development of a peaceful culture among people. In other words, according to (Akudolu, 2010), the application of these eight keys to instruction will develop an individual's ability to make peace a way of life and of doing things in society.

Integrating Peace Education into the curriculum necessitates the use of peace-promoting instructional methods and strategies. Cooperative group work, peer teaching, problem-solving, discussion, role plays, meditation, consensus building, negotiations, simulation, and other learner-centred instructional strategies are examples of these methods and strategies. Each of these instructional strategies is experimentally based and promotes learners' participatory, cooperative, and problem-solving abilities. These interactive teaching techniques are applied to the teaching of the subject whose learning objectives relate to the knowledge, attitude, and skills of peace education. Additionally, when students engage in these kinds of learning strategies, they listen to one another, which fosters respect for differences in them (Akudolu, 2010).

Peace Education and Its Importance for National Security

In the current Nigerian situation, which is constantly threatened by security challenges in various parts of the country, it is therefore critical that peace education be incorporated into the educational system's curriculum. This necessitates radical and immediate educational reform, which is a crucial step in the peace process that could lead to equity, justice, and national cohesion. In the current situation, peace education is unavoidably required because every citizen needs to be educated to understand society and the dynamics of social harmony. Education about maintaining peace should be inclusive because it can address grievances that might otherwise lead people to engage in conflict or violence (Dupuy, n.d.).

According to Mitchell and Dupuy (2011), inclusive education here, especially within the scope of the "Education for All" perspective, does not just refer to those with physical or mental disabilities and/or learning difficulties; rather, it should be viewed from the systemic point of view, which has to ensure that all students can have access to the full range of educational and social opportunities offered by the school (so that they can avoid segregation and isolation as well as prevent exclusion from future opportunities). Additionally, the right to education must be codified as a universal right in national laws and policies for it to be fully inclusive and effective in promoting peace. This is because upholding human rights, which include the right to education, is necessary for advancing peace. Furthermore, the development of a stable political system

is essential for maintaining the favourable socioeconomic and political environment required for the advancement of a country. It could be argued that disruptive conflicts would be largely absent in a society where the majority of people are morally astute and benefit from a sufficient amount of peace education. Undoubtedly, such a situation will promote social development and cohesion.

Strategies for Strengthening Peace Education for National Security in Nigeria

Any significant effort to increase national security in Nigeria through peace education must begin at the individual level up to the government level (Nwankwo et al., 2015).

Individual Level: The primary and most significant audience for peace education is the individuals. The individual's sense of self-worth, identity, relationships with others, and general tolerance and respect for others' views can all be the focus of peace education at this level.

Family Level: This is the main social unit and functions as the unofficial institution for educating the populace about the values of peace, tolerance, and respect for others. The foundation of peace education will be established in the nation if parents practice nonviolence and instil tolerance, respect, and positive values in their kids.

Community Level: No community can exist without conflict or disagreement. The existence of a culture and climate of peace is enabled by community structures that control these events. The structures work together with other social order-enforcing mechanisms to foster community peace.

Government Level: Government can foster peace by promoting peace education and funding peace initiatives. Government can also improve peace education for national security by addressing issues of poverty, deprivation, and other unfulfilled promises.

Conclusion

In Nigeria, there are and have been many methods and techniques for preventing and resolving disputes at different levels, including traditional and legal means, but none have been able to effectively curb the rise in hostilities and violence. Instead, it seems that violence is spreading at an alarming rate and proportion, endangering both our

national development and our ability to remain united as a nation. As a result, peace education should be a powerful tool for fostering mutual relationships among Nigerians. Therefore, the school should be viewed as a setting where students learn to communicate freely, without restraints or biases toward people of other cultures and religions. Dupuy writes in Naboth (2012) that if peace education is incorporated into the curriculum, "schools would be able to play the critical role of teaching students how to manage and resolve conflict; how to manage and form interpersonal relationships; and how to enforce authority; as well as for communicating the value and the skill of peace-building."

Recommendations

These recommendations are made in light of the discussions that have been had so far about this paper:

- i. To better educate grassroots population, the government particularly the local level should establish community centres for teaching peace to all citizens, regardless of tribe, religion, gender, age, colour, or political affiliation. The centres should also be *in tandem* with the peculiarity and diversity of the different parts of the country.
- ii. The national and state governments should strengthen the capacity of the existing peace centres like the Institute of Peace and Conflict Resolution (IPCR), through necessary policy formulation and effective implementation. The government-established peace institutions should also collaborate with the non-governmental organizations working in the peace advocacy sector so as to incorporate their findings, recommendation and ideas into a concrete National Peace Policy that will be sustained.
- iii. Primary and secondary schools should urgently incorporate peace education curricula into their various programmes for the younger generation in society. Peace education has the potential to guide the next generation toward a society devoid of conflict. Also, it is more likely that the educational systems and initiatives that promote peace will help the society to advance, as development is only possible when there are stable social trends and positive educational initiatives that are focused on community peace and long-term development.

- iv. To ensure that citizens outside of the formal educational sector are not left out, initiatives particularly at the local government level like periodic community peace sensitization should be promulgated to properly educate children and adults alike on peace education.
- v. Community stakeholders and organisations should recognise the value of peace education and establish strategies for developing peace education teachers, crusaders, and all other peace lovers (Dupuy, 2012). Non-government organisations should work in collaboration with community stakeholders in the implementation of programmes and projects that will enhance communal peace. Religious organisations should ensure that peace messages are passed at all times in their preaching to members.

References

- Abiodun, O., & Rasheed Adenrele, A. (2013). *Journal of Education and Practice* www.iiste.org ISSN (Vol. 4, Issue 2). Online. www.iiste.org
- Ackermann, A. (2003). The Idea and Practice of Conflict Prevention. *Journal of Peace Research*, 40(3), 339–347. <https://doi.org/10.1177/0022343303040003006>
- Akudolu L. (2010). The Formal, Non-Formal and Informal Continuum in Peace Education Curriculum. *8th Biennial Conference on Developing Peace Education Curriculum for Nigeria. WCCI Nigerian Chapter*.
- Asad, D. (2007). *National Affair*. <http://www.nigeriavillagesquare.com/>
- Brennan, D. G. (1960). Setting and Goals of Arms Control. *Daedalus*, 89(4), 681–707.
- Carnegie Corporation of New York. (2011). *Preventing Deadly Conflict: Final Report*. <https://www.carnegie.org/publications/preventing-deadly-conflict-final-report/>
- Dupuy, K. (n.d.). *Education for Peace Building Peace and Transforming Armed Conflict Through Education Systems (PRIO) for Save the Children Norway*.
- Ebeh, J. (1970). National Security and National Development: A Critique. *AFRREV IJAH: An International Journal of Arts and Humanities*, 4(2), 1–14. <https://doi.org/10.4314/ijah.v4i2.1>
- GCPE. (1999). *Global Campaign for Peace Education, 1999*.
- Hornby, A. S. (1995). *Oxford advanced learner's dictionary of current English* (Crowther. J., Ed.). Oxford University Press.

- Institute for Economics & Peace (IEP). (2022a). *Global Peace Index 2022: Measuring Peace in a Complex World*. <https://www.economicsandpeace.org/wp-content/uploads/2022/06/GPI-2022-web.pdf>
- Institute for Economics & Peace (IEP). (2022b). *Global Terrorism Index 2022: Measuring the Impact of Terrorism*. <https://www.economicsandpeace.org/wp-content/uploads/2022/03/GTI-2022-web-09062022.pdf>
- Jega, A. (2007). *Democracy, Good Governance and Development in Nigeria : Critical Essays*. Ibadan : Spectrum Books Limited. ISBN 9789780297848 9780297847.
- Nwaka, J. C. (2021). *The Ambivalence of the Sacred: Religion, Conflict Resolution, and Peacebuilding In Northern Nigeria, 2000-2015* (No. 24).
- Nwankwo, I. N., Omebe, C. A., & Nwogbo, V. N. (2015). Towards Revitalizing Nigerian University System Through Strategic Thinking and Planning. *International Journal of Education, Learning and Development. European Centre for Research Training and Development UK (Www.Eajournals.Org)*, 4(2), 10–20.
- Nweke, M. C. (1988). Educational Objectives, Libraries and Reading in Nigeria. *Information Development*, 4(3), 145–149. <https://doi.org/10.1177/026666698800400304>
- Ogunnubi, O., & Aja, U. A. (2022). The De-radicalization, Rehabilitation and Reintegration Project in Nigeria’s Counter-Terrorism Strategy: Operation Safe Corridor in Context. *African Identities*, 1–17. <https://doi.org/10.1080/14725843.2022.2125365>
- Olademo, O., Omotoye, R. W., Ikibe, S. O., Ibraheem, L. O., Tijani, Y. O., Abubakre, S. O., Adebisi, A. A., Aboyeji, A. J., Fahm, A. O., & Adimula, R. A. (2021). Internal mechanisms as tools for conflict resolution: A case study on Share-Tsaragi, Nigeria. *Heliyon*, 7(1). <https://doi.org/10.1016/j.heliyon.2021.e05974>
- Omaka, C. A. (2021). Imperatives for Global Peace: Whither Nigeria? *International Journal of Comparative Law and Legal Philosophy (IJOCLLEP)*, 3(3).
- Ray, J. L. 1987. (1987). Global Politics. *Journal of Peace Research*, 24(4), 420–421. <https://doi.org/10.1177/002234338702400417>
- Swanström, N. L. P., & Weissmann, M. S. (2005). *Conflict, Conflict Prevention, Conflict Management and Beyond: a conceptual exploration*. www.silkroadstudies.org
- Turay, T. M., & English, L. M. (2008). Toward a Global Culture of Peace. *Journal of Transformative Education*, 6(4), 286–301. <https://doi.org/10.1177/1541344608330602>
- UN. Secretary-General. (2001). *Prevention of Armed Conflict Report of the Secretary-General Executive Summary*.

UN. Secretary-General. (2006). *Progress Report on the Prevention of Armed Conflict Report of the Secretary-General A/60/891*.

UNICEF. (2023). *Education* / *UNICEF Nigeria*.
<https://www.unicef.org/nigeria/education>

Wallensteen, P. (n.d.). *Understanding Conflict Resolution: War, Peace and the Global System*.

Waterman, D. (2022). *UnBranding: Disenfranchising Terrorism and Disenchanted Terrorists* [Doctoral]. The University of Oklahoma.