

**INNOCENT ASOUZU'S NOETIC PROPAEDEUTIC PEDAGOGY
AND CONFLICT RESOLUTION IN NIGERIA.**

BY

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DECLARATION

I, David, Ubong Iniobong with Registration Number PHL/Ph.D/17/001, certify that this thesis on “Innocent Asouzu’s Noetic Propaedeutic Pedagogy and Conflict Resolution in Nigeria” is original and has been written by me. It is a record of my research work and has not been presented before in any previous publication.

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CERTIFICATION

We certify that this thesis entitled "Innocent Asouzu's Neotic Propaedeutic Pedagogy and Conflict Resolution in Nigeria" by Ubong, Iniobong David (Reg. No. PHL/Ph.D/17/001) carried out under our supervision, has been found to have met the regulations of the University of Calabar. We, therefore recommend the work for the award of the Doctorate Degree in Philosophy.

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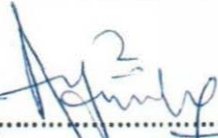
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ABSTRACT

This work entitled “Innocent Asouzu’s *Noetic Propaedeutic* Pedagogy and Conflict Resolution in Nigeria” is a response to the various conflict situations affecting Nigeria. It is the case that Nigeria’s existential circumstance and history are threatened by issues such as; ethnicity, political marginalization, unemployment, secret cultism, religious extremism, corruption, fundamentalism, selfishness, nepotism and bigotry. These problems impede the development of the country and are consequently responsible for the poverty ridden condition of her citizens, the killings experienced on a daily basis, socio-economic failure, and the unrest in the country. The minds of these persons (actors) are stagnated without admission of amendment, modification, remorse and change. Nigeria and her citizens now clamour for remedies that will salvage these situations and bring Peace to the polity. Platforms such as religious organizations, community-dialogue, and deployment of security personnel, amnesty and media briefings have been engaged by stakeholders’, as approaches to curbing conflicts in the country. Contrary, these approaches have been insufficient and inadequate. With these problems however, this work advances the notion that the pivotal and lasting approach towards attaining peace in the country is the Noetic Propaedeutic principle of Asouzu. This Principle urges for the retraining of the mind towards conceptualizing reality from the point of view of “missing link”. This point of view focuses on the fact that every entity is important in the universe, as such, it promotes the training of the mind against the phenomenon of concealment. That is, those hindrances in the form of egocentrism, greed and conflict ideologies that beclouds the mind from appreciating other entities. Therefore, the application of this principle in all spheres of the country’s leadership will help to ameliorate conflict situation, as well as help to check and resolve issues. The methods used in this work are textual analysis, critical evaluation and prescriptive methods. The study recommends that if the objectives of this work are judiciously appropriated and implemented it will bring about a viable economy, an excellent educational system, a reliable political leadership, peaceful mutual co-existence and solve conflict situations in the country even before they evolve.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The foundation of the entity referred to as Nigeria was intended to bring together people of diverse cultures, traditions, and religious beliefs with the mind of unifying her citizens into one entity. The colonial nation Britain was conscious of these diversities, yet she had a strong belief in the entity called Nigeria. As at 1914, Nigeria was created which comprised of the southern and northern protectorate. By 1960, Nigeria was recognized as an independent nation state existing without the intervention of external governance. Although, the nation had some traits of colonial influence in her system of education and leadership.

However, from this point, the military interregnum had been the bane upon which the crises in Nigeria are being categorized. Throughout the various regimes in Nigeria's political history, there have been series of killing, kidnapping, terrorism, mayhem and other ethnic upheavals which plague the country Nigeria. Recently, the democratic process had also experienced various forms of unrest, which includes Niger Delta militancy, Biafra Agitation, Herdsmen etc.

The Niger Delta militants had severally expressed their dissatisfaction over the level of poverty, poor development, unemployment and unequal

political representations and distribution of resources experienced in the region which are justification for the unrest. The Independent People of Biafra (IPOB) like the Niger Delta militant decry the improper recognition accorded the south-east region, and the agitation for the creation of the Republic of Biafra.

The Fulani herdsmen on their own advance reasons for the liberty to graze across the country notwithstanding the destruction of farmlands and the pollution of the environment and other natural resources. The Christians and Muslims battle over the supremacy of faith and the only true God as well as the one in whom the country – Nigeria should submit to. To this respect Christian O. Ele in “Islamization of Nigeria: Implications for Sustainable Peace” in *International Journal of Social Sciences and English Literature* observed that:

There is a constant struggle as to which religion takes the soul of the religious space of Nigeria. Is it Islam through its Islamization agenda or is it Christianity with its evangelization or missionary mandate? And in recent times, even the practitioners of indigenous religion have also expressed some concerns with her values as the authentic cherished types from antiquity which should govern the religious space of Nigeria. The other aforementioned two, the Abrahamic monotheistic faiths, are regarded as foreign and intruders by the adherents of the third, the folk religion. In

other words, it tries to religionize Nigeria, so to speak. The practitioners want the traditional religious feasts and calendar to be nationalized and given public holidays. Some of their grooves and shrines are even projected as tourist centers (36).

The above clearly explains the struggle for religious supremacy that is facing the Nigeria society. Being a state that is multi-religious, it is expected that leaders of these religious organizations will teach their followers about religious tolerance as well as worthy religious practices that preach peace and mutual existence. Rather, it is observed that worshippers in the above religious organizations are front-liners in the issues of conflict in the country.

All these crises have led to incessant killings in Nigeria, and other attendant effects; chaos, destruction of properties and concomitant socio-economic failure. The culture and mindset of Nigerians towards the existence of other citizens have been bastardized. The news of the death of another fellow country-men is greeted with little or no pity, condolence or concern. The foundation for the above crisis is the human egocentric mindset, of which Innocent Asouzu classified as *Iheamkpuchianya* “or phenomenon of concealment”. This human negative paradigm of reasoning is the cause of incessant killings, chaos, socio-political and economic unrest and general crises experienced in Nigeria.

Stakeholders in the educational sector and Nigeria's leadership have advanced peace education approaches to restore peace in the country as espoused; using avenues such as; National Youth Service Corps orientation camp Trainings, Amnesty programmes, Religious and public lectures and so on. In the perspective of this work, as well as information from every day's reality, these approaches are secondary and ineffective owing to the fact that they are drawn from an egocentric intention to gain popularity, siphon money or please a political mantra which is short-termed in purpose.

The work maintains that this mindset according to Asouzu is an offspring of Aristotle's metaphysics, which divided being into two distinct part, Substance and Accidents. Aristotle averred that substance is superior to Accidents. It is the superstructure, the real, the original, independent variable and the objective paradigm. Whereas Accidents is the opposite of substance. It is ephemeral, photocopy, dependent variable and foundation of a thing, whose existence can only be explained by the dictates and express permission of Substance. The reality of Aristotle's Philosophy of essence connotes that there are superior and inferior Beings, and superior and inferior class of homosapiens. It spells out the negative existential ontology which brings about bifurcation of being. As such, this mindset has infiltrated throughout Western thought system, African ontology and in close range Nigeria existential milieu.

To this end Aristotle's Philosophy of Substance and Accidents has necessitated the viewing from the perspective of superior and inferior lines. Man in line with this bifurcation, views himself as superior to other beings. It has poisoned the mind towards fighting for self and waging war against the opinions of others. This mindset in the thinking of this work is termed philosophical egoism. The desire to protect self-interest against the interest of others. It is a divisive ideology, and the foundation of conflict in human existence, and situation especially in Nigeria. It breeds intolerance, boosts the spirit of fanaticism, superiority complex, interrogates the dignity of human person, ridicules human rights and freedom, and downplays justice and fairness. It is on this note that this thesis maintains the vistas and deduce that Aristotle's Philosophy and or it's mindset of substance being superior to accidents, is the premise and cause of conflict situations in Nigeria. Appropriating such bifurcating way of thinking will constantly bring about a division with relation to class, ideology, interest and so on.

Obviously whereas the challenges facing Nigeria are results of negative education or what Asouzu terms *ihea mkpuchianya* (Phenomenon of concealment), those ambivalence situations that becloud the mind of the subject. It is imperative to resort to the root cause of these conflict situations, which is the mind in solving Nigeria conflicts situation. To achieve this ideal tolerance, mutual coexisting disposition, and stop the continuous crises in the country, it is

necessary for stakeholders as well as citizens in all facets of life to be educated in the mind with what Asouzu refers to as “the principle of *Noetic Propaedeutic*”. This work presents as a paradigm for conflict resolution in Nigeria, to bring about peaceful living.

This thesis advances the objective towards deconstructing the mind from Aristotle's metaphysics of substance, reconstructing it with Asouzu's complementary Principle of Noetic Propaedeutic, and allowing the mindset to construct a viable existential mutual coexistence devoid of self-imposition. Only then can there be peace, justice, fairness and mutual living, and Nigerians will come to terms with the Philosophy that ‘to be is not to be alone’.

1.2 Statement of Problem

The clamour for peace and mutual relationship amongst individuals in the society is not only a global concern but a natural desire in the heart of every individual irrespective of culture and race. This desire has been distorted by human and natural activities, thereby causing bifurcation and or division in the society. It is this problem of division or crisis situation that necessitates a remedy for Conflict Resolution.

Extremism, fundamentalism, bigotry, selfishness, nepotism- all these are the problems inherent in Nigeria as a nation and they possess intrinsic bifurcating tendencies requiring peace initiatives. The nation is gradually moving into a community of people who attaches less value on the life of other

citizens. Peace should be given a place, and all the teachings can be made in such a way that they will not fall on deaf ears or remain on paper, through dialogue and recognizing other “missing links”. Within this frame, it is important for stakeholders to do all it takes to institute a remedy *for the country* and chart a way forward to stay as one indivisible entity.

The problems arising from these cultural, religious, socio-political, economic and educational paradigms are the substratum upon which this thesis finds Asouzu’s Noetic Propaedeutic Principle or retraining the mind towards conceptualizing reality from the perspective of “missing link” as the reliable, authentic approach for Conflict Resolution.

1.3 Objective of the Study

The main objective of this research is to bring to the fore Innocent Asouzu’s Noetic Propaedeutic Principle in Conflict Resolution in Nigeria. Other objectives include:

- a) To articulate a Conflict Resolution framework for Nigeria using the Principle of Noetic Propaedeutic in Innocent Asouzu’s Philosophy.
- b) To examine the myriads of conflict situations in Nigeria, with a fundamental view to identifying their causes, rendering philosophical solutions and enhancing education.
- c) To expose the thrust of Asouzu’s *Noetic Propaedeutic* Principle.

1.4 Significance of the Study

The study is significant in two ways: namely in theory and practice. Theoretically, this research is going to contribute and enhance significantly the extant literature that has been written on Peace and conflict resolution, peace building and Asouzu's *Noetic Propaedeutic* Principle.

Practically, by highlighting the crisis situations in Nigeria, which range from the hegemonic, divisive and concealed mindset of the individual to the ubiquitous escalation and destruction of life and properties in Nigeria; the work espouses the approaches used by stakeholders to curb these crisis situations.

1.5 Justification of the Study

This work is justified because it is concerned with theories that have been propounded in favour of Conflict Resolution in Nigeria. Scholars have written copiously on finding a sustainable remedy to Conflict situations in Nigeria and in the context of attainment of Peace.

Also, this thesis is justified as it brings to the fore Asouzu's *Noetic Propaedeutic* of retraining the mind of actors towards viewing reality from a complementary dimension, which will deter the intent of causing harm, navigating the cause of conflict and spearheading development, fostering peaceful socio-economic co-existence in the country.

1.6 Scope of the Study

The scope of this study is limited to Asouzu's *Noetic Propaedeutic* principle and its place in Conflict Resolution in Nigeria. Conflict Resolution mechanism in Nigeria using Asouzu's *Noetic Propaedeutic* principle is conceived as a viable and novel approach to remedy the conflict ridden situations in Nigeria.

1.7 Method of Study

This thesis is Philosophical and the methods used in this work are textual analysis, critical analysis, prescriptive and library research method.

1.8 Definition of the Study

For the purpose of a better understanding of the subject matter under consideration some key terms are defined;

Conflict:

It is a state of physical demonstration and expression of aggression in the face of extreme misunderstanding of interest, values or opinions.

Conflict Resolution:

Conflict Resolution is the process of removing the root causes, contexts and effects of a conflict situation for mutual living.

Noetic Propaedeutic:

This connotes a precondition or disposition of pre-training the mind, and the acquisition of the Ibuanyindanda's mindset. It makes possible a mutual interrelationship "for any meaningful discourse in philosophy, science,

interpersonal relationship, approach to truth, leadership and administration, without which we stand the chance of having an exclusivist, clannish, disjointed, polarized view of reality which is riddled with serious" conflict.

CHAPTER TWO

LITERATURE REVIEW

In the course of this research there are some literature that are related and relevant to this work. This Chapter examines such literature. The model of review is thematic.

2.1 Innocent Asouzu's *Noetic Propædeutic*

Noetic Propædeutic is a coinage of Innocent Asouzu in his Ibuanyidanda philosophy of complementarity. It connotes the training of the mind or pre-education of the mind. He articulated this Ibuayidanda Philosophy as a reaction to Aristotle's metaphysics of Substance. In his metaphysics, Aristotle polarized or bifurcated reality into two different entities, Substance and Accidents. He stated that Substance is superior to Accidents, just as it is the case that Accidents is dependents on substance. The only way accidents can find expression is through the express permission of substance. This Aristotle's metaphysics of Substance becomes the fundamental epistemology that brings about division or disunity amidst unity, and dismantle genuine logic of oneness, as it also introduced class division amongst humans.

Reacting to the above position Asouzu proposed his Ibuanyidanda Philosophy. the crux of this philosophy is that entities actualize goals as well as become a better version of themselves when they work together in a complementary mutual coexistence. He identified the pedagogy that can

inculcate this kind of experience or disposition of reasoning in a man “Noetic Propaedeutic”, or the preparatory study or instruction given to actors aforetime.

In his work titled *Ibuanyidanda (Complementary Reflection), African Philosophy and General Issues in Philosophy*, Innocent Asouzu maintained that the “idea of complementarity can be considered as the permeating unifying foundation or principle of those concepts that have to do with communal living among Igbo philosophers of the complementary system of thought and many traditional African thinkers.” The Igbo philosophers in the theorization of Asouzu connote sages in Nigeria intellectual history whose interjection centers on finding a path towards preserving the cultural heritage of the Nigeria socio-political system (Asouzu, 4).

The above work is relevant to this thesis, it agrees with Asouzu’s view above and affirms that the foundation of our belief as Africans hinges on communal living. The work appreciates the values of; solidarity, dignity, togetherness, community centeredness, identity, self-realization as the social instruments that will lead to communal living. It coheres with the thought pattern that if Nigerians are oriented on the above values it will initiate more vistas towards peaceful coexistence as well as eliminate conflicts activities in the country.

Another text relevant here is Asouzu’s Inaugural lecture titled: . In his *Inaugural lecture* Asouzu defines Noetic propaedeutic as apre-“education of the

mind and human reason with a view to overcoming the broken unity in human consciousness caused by the challenges of the tension-laden human ambivalent existential situations and *ihea mkpuchianya* (*phenomenon of concealment*). Through such a rigorous propaedeutic, actors are enabled to define their interests within the ambit of all missing links and to know reality in its true and authentic constitution. The major task of a noetic propaedeutic is to help the ego eliminate this broken unity and to help restore the subject to true self such that it can affirm insightfully that to be is to be in mutual complementary relationship with all missing links of reality” (*kasomudina*) (Asouzu, 48).

This Inaugural lecture is relevant to this work on the bearing that the *Noetic Propaedeutic* principle of Asouzu acknowledges the bridge and or gulf brought about by external interference on African pure existential milieu and the third world in general most especially by the ideology of biased civilization and industrialization. And it proposes an education that encourages self-realization, and the appreciation of others as existential components as human beings. It enables the subject to understand that to be is not to be alone, and to be is to get rid of negative wisdom, ideologies and mindset. Herein, the retraining of the mind of advocates and followers of religious bodies, ethnic groups and other organizations whose ideologies and doctrines miss-educate the subjects and tilt their thinking towards conflicts, will initiate societal development and peaceful co-existence.

Again, Asouzu in his *Ibuanyidanda Complementary Reflection and Some Basic Philosophical Problems in Africa Today* avows that “Noetic Propaedeutic is a self-imposed act of conscious experience of existent realities as missing link. Such a propaedeutic can also ensue thorough positive enlightenment from the outside” (31). It is a reawakening of the subject’s mind towards authentic reality, and cultivating the rich culture of appreciating and acknowledging the existence of other beings as missing links to reality. This kind of mindset is what *Noetic Propaedeutic* seeks to achieve. It is what will bring about a resolution to the tension laden human ambivalent existential situation in Nigeria.

In Nigeria and the world today, the human ambivalent existential condition has instigated a plethora of conflict situations which has led to socio-economic and environmental damages. This damages are also caused by what Asouzu calls *ihempu chianya* (phenomenon of concealment), this mindset hinders us from authentic reality and motivates crisis, division and egocentric living (Asouzu, 75).

This book is relevant to this work, as it espouses the view that when a subject is aware of the dangers of his actions, the subject is placed in a better position to handle the double capacity of all ambivalent existential situation more efficiently. The subject will be more equipped to handle conflict situations before there ensue. These permutations will be relevant in chapter three of this

work, there we will espouse *Noetic Propaedeutic* stating its relevance to mutual coexistence.

Moreover, the book is relevant to this work because it avows that while retraining the mind towards peaceful co-existence, stakeholders should guide against bias motives. It is in such situations that the peace builder may be tempted to fall into the fallacy of bias. The tendency to settle dispute from an unjust point of view, based on self-glorified ill-intention or socio-ethnic-religious bias. It will be most relevant in chapter three of this work, where *Noetic Propaedeutic* will be explained as an objective training of the mind in a just and mutually satisfied platforms.

Asouzu in his work *Ibuanyidanda New Complementary Ontology* articulated that the mind has been identified as that faculty where matters concerning harmony of differences and equilibration of all tension arising from the ambivalent nature of human existential situations takes place. He made it clear that even though the mind is subject to the same tension, it has the capacity to stay above it because of its internal dynamism and its fundamental determination towards being in its essential interrelatedness (313).

The above book is relevant to this work on the premise that, the mind is the center of the human faculty and whenever the mind is not in control, it will deviate from being in its foundation that sustains its existence, and tends towards extreme poles. This in the thought of Asouzu houses the very moment

when the mind sees substance and accidents as modes belonging to diverse regions of constitution, and causing conflict in the society. Conflict in the country occurs when the mind is not in control and turns towards extreme poles.

Any indoctrination that instigates the mind not to be in control, and rather channel its faculties towards disharmony and bifurcation; be it in the institution, religious organization or technology is a negation of the ultimate persuasion and understanding of being. Authentic experience of being recognizes the value of the pre-training of the mind in consonance with peace and mutual co-existence.

2.2 Conflict/Crises Situations and Peace in Nigeria

Conflict is a word used to describe a condition or state where peace is lacking, there are usually adjoined as anti-peace. According to Obianuju in "Peace as a Means of Conflicts Management in Nigeria Tertiary Education Institutions, Conflict "is defined as a turning point in the course of anything, uncertain time or state of affairs, moment of great danger or difficulty."It is "to be in opposition to another or each other(234).

This book is relevant to this work as it aligns with the thesis that man has been in disagreement with his fellow man, and conflicts are inevitable in human nature. With this in view, the minds of Nigerians are by default structured under the manner of disagreements between each other. On this note, this work attempts to bridge this gap by introducing Asouzu's Noetic Propaedeutic principle to curb the conflict situation that arises from the minds of actors. The

ideas of the book will be initiated in chapter four of this work, where the concept conflict will be properly explained.

According to Omoluabi in *Principles and Processes of Conflictology*, Conflict is implicated “in any situation where two or more principles, perceptions and beliefs are antagonistic or incompatible in nature, or disquiet from fear, uncertainties or from want of accomplishment” (1). For the author, conflict arises from different positions of belief, perception or principles. The view of Omoluabi is relevant to this work, as the work maintains the proposition “that conflicts tend to arise over non-negotiable issues such as fundamental human needs, intolerable moral difference or high stakes distributional issues regarding essential resources such as water or land.” Again, this work proposes that the Nigeria educational, political, social, religious, economic and ethnic system is mix-up with conflicting beliefs, values, doctrines, perspectives and principles. These diversities are the root cause of conflict in Nigeria, as the leaders of these systems lures their followers to practice the tenets of the system judiciously.

This work deviates from the above mindset as it seeks to introduce a 2.2

Conflict/Crises

Situations and Peace in Nigeria

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Mindset that conceptualizes reality from the point of view of missing link, and a mutually complementary perspective devoid of egocentricism. This work calls for a phenomenological approach of teaching and practice of principles and tenets towards creating a transparent and ideal environment that will accommodate everyone in the society irrespective of the differences.

According to Murithi in his article on “Practical Peacemaking Wisdom from Africa: Reflections on Ubuntu”. *The Journal of Pan African Studies*. “Conflict expresses a direct or indirect relation between two or more actors in which they attempt to undermine the interest of one another, often through the instrumentality of violence. Violence is usually of two types; direct and structural violence. Direct violence is usually expressed in physical, psychological and counter value violence against an opponent” (25). The article is relevant to this work as it explicates the effects of conflicts if it is not handled before time. This work agrees with the above author that crises and violence are the end point of conflicts, as it is the case with a plethora of situations in Nigeria. This work analyzed these conflict situations in Nigeria and how they escalated into violence and crises in various sectors of the country in chapter four of this work. The work also averred solutions to the conflicts situations by introducing Asouzu’s *Noetic Propaedeutic* principle as a viable approach and model of cubing conflicts in the country.

In the book, *Introducing Philosophy of Peace and Conflict Resolution*, Emmanuel Eyo et al understood conflict etymologically as a term derived from the Latin word “*conflicco-confligere, conflictum*, meaning to engage or to contend (1). The term hosts a milieu of contention in which parties are in strife or log-ahead. Accordingly, they argued that conflicts are inevitable and inherent

in every human community, and constitutes the ontological and biological genesis in human nature and combine to make man *proleptic* and sensate.

This book is relevant to this work as it presents a concise definition of conflict, and reaffirm the proposition that conflict constitute the ontological foundation of human nature. This work fills the lacuna that conflict is inherent in human, as it attempts to introduce a new mindset that ameliorates these inherent tendencies to cause disunity. In chapter five of this work, *Noetic Propaedeutic* is adjured as a model that gives the mind a new face lift and enables it to appreciate reality from a complementary dimension.

Defining conflict in relation to the above view, David J. Francis in the chapter "Peace and Conflict Studies: An African Overview of Basic Concepts", posits that "Conflict is the pursuit of incompatible interests and goals by different groups. Armed conflict is the resort to the use of fire arms and violence in the pursuit of incompatible and particular interest and goals"(20). In Nigeria, subjects and followers of a particular belief, religious body, secret cult group, socio-economic disposition, many times resort to taking up arms, indulging in violent action whenever their interest and perspectives are different.

As it relates to this thesis, it would be shown in chapter four and five, that there are different groups in Nigeria; religious, cultural, political, ethnic, peer group, civil society Organization and so on. These groups hold different opinions on Issues and in extreme cases their conflicts resort to arm Conflict.

This work aligns with the above book that Nigerians resort to diverse approaches that are harmful in order to satisfy their desires. This work seeks to solve the above problem by advocating for the retraining of the minds of Nigerians against such mindset of resorting to harmful measures.

Faleti in the chapter on *Theories of Social Conflict*, pointed out that "mostly conflict is depicted as if it is totally negative. This opinion is not always the case, depending on how it is handled" (36). The work agrees that conflict also possesses positive ends and outcomes, some conflicts have transformational characteristics. This work grasps the understanding that in a bit to retrain the mind against negative ideologies that brings about divisive tendencies, crises and violence, there exist conflict on the process. That is the difference in ideas, or positive change. This conflict, as long as it tilts towards a positive intention is transformational in the view of this work. That is to say conflicts possess their transformational characteristics and developmental value towards positive change.

Accordingly, Alabi, A. O. opined in his article that "Conflicts are found at every stage of life. Individuals, groups, associations, clubs, societies, local, national and even world community continue to experience conflicts and crises in one way or the other. He noted that there are features of life and they have been since the beginning of creation. Darkness and light, the first set of human beings created on earth" (311).

This thesis fills the Gap into the above view, as it exposes conflict and recognizes the place of positive conflict, noting the achievement it brings to the society. The thesis argues that a thing doesn't need to be destroyed first before its value is deify. Life can be a good deal, if man is pre-educated to exist in mutual peace with other existential beings. However, a poorly handled conflict could become violent or destructive which could hinder national peace and security. In addition, effective strategies that can help to nib Conflict in the bud should be implemented for there to be peace. This work fills in that gap, as it is a pivotal model towards attaining peace in Nigeria.

Olanrewaju, Ilemobola Peter in his article on "The Conceptual Definitions of Peace and Conflict", in Soremekun, K. (ed.), *Readings in Peace Studies and Conflict Resolution* avows that, "conflict is a state of inward (intra-personal) or outward (interpersonal) disorder and strife. It is not evil in itself; often times it arises from the process of seeking sustainable progress and satisfaction. And emanates as a result of misunderstanding, man's superiority complex, and failure to compromise and reconcile ideas, beliefs, cultures and interests. He submits that if these misunderstanding are harnessed, it could serve as a powerful tool for progress"(5).

This article is relevant to this thesis because it recognizes the view that conflict is a part of our existence, but argues that conflict can be handled in order for it not to lead to crisis or war. The thesis proposes that man can exist

within the ambiance of love and tolerance with each other within religious, ideological and party divides. On this pedestal, different views can be appraised in order to proffer an acceptable option, that is to say, when an objective resolve is reached, parties involved are admonished to subscribe to, or hold their view with respect and values for each other's and their views.

Alabi in his chapter on "Management of Conflicts and Crisis in Nigeria", as published in *Current Research Journal of Education*, noted that "since independence, Nigeria has never escaped a season that was free of national conflict both at community level and beyond. The conflicts, each time they occurred brought calamities of monumental effects that often shook the country to its foundations" (312). He pointed out the various conflicts and crisis situations ranging from military coups, religious and ethnic crisis to communal conflict leaves the nation with a range of destroyed properties, misplaced people and fallen socio-economic system.

As the anonymous African proverb goes "whatever affects the nose affects the eyes". There is a water tide relationship between conflict and how the country develops. This work appreciates the view above, and asserts that, as long as religious bodies in Nigeria are in conflict of opposition, ethnic groups are in the clash on values, leadership bodies fail to deliver on their mandate to the people and so on, there is bound to be conflict in the country.

According to Osita Osita's article titled "Strengthening the infrastructure for Peace in Nigeria: Report of stakeholders' consultations on the infrastructure for Peace Program, in Institute for Peace and Conflict Resolution:

Since Nigeria gained independence in 1960, the pattern, trend and scale of Conflicts in the country has changed and transformed rapidly. The constituent groups and religions of the country have variously witnessed conflict that includes; land ownership, tussles, political and electoral conflict, thuggery, cultism, vigilante and other forms of criminality; oil related conflict and self-determined agitation against others. The most notable of these multidimensional conflicts, being civil war of 1967-1970 and more recently Boko Haram insurgency (9).

This explication by Osita is relevant to this thesis, as it supports chapter four of the work. In this chapter, conflicts in Nigeria will be discussed, alongside causes and effects of conflicts on the citizens and the country. On the consequences of conflicts to the country Jude Momodu on "Infrastructure for Peace in the North East: Strengthening the capacities of Peace Management Organization in Adamawa state, stated:

Nigeria has experienced violent conflicts of different intensities and magnitudes, some of which have shaken it's political, social and economic foundations. The civil war remains the most Lethal

conflict since independence, claiming about three million lives.

While Boko Haram insurgency in the North East of the country is so far the second most Lethal violent conflict that has occurred in country, leading to the death of over 20000 people (40).

Momodu's position is relevant to this work on the grounds that it exposes the political, economic and cultural effects that conflict have inflicted on Nigerians in the North East and the entire country. This view aligns with this work in identifying conflicts, not just as the cause of extreme poverty, but the loss of many lives as well as destruction of properties.

In the *Federal Republic of Nigeria National Peace Policy*, "the major causes of conflicts include (I) competition for resources, (ii) the operations and clash of human values, (iii) psychological needs of individuals and groups (iv) poverty and ignorance and (v) poor management of information (24).

These factors intrinsically are causes that warrant conflict in any clime. However, the propensity of conflict in a given area is the state of dissatisfaction with governance that any disenfranchised group may feel. These ideologies conform with the position of this work and would be relevant chapter for of the project.

Michael Olarewaju et al in their article on *Peace Education in Nigeria Schools: Problems and Perspectives* decried the fact that factors such as poverty, corruption, wide socio-political and economic lacuna between the rich

and the poor, social injustice, poor education and youthful exuberance are also part of the reasons for kidnapping, thuggery, election violence, drug abuse, cultism and other crisis situations taking place in the country (126).

These causes as the author stated, produce destructive effects to the nation and the entire environment, and there are wrapped up in the human ego, wicked intentions and negative education. An education that enhances conflict, hatred and fuels the desire to suppress the weak and conquer the desire of the other. Interestingly, this character and their fall out are not narrowed to a particular location, as the news of havoc in Nigeria cuts across all the states and zones of the country.

This article is relevant to this work, because it identifies the fact that human ambivalent situations and the phenomenon of concealment are the causes of existential crises. Through mental training with the dictates of Ibuayidanda complementary philosophy, Nigeria will regain mastery of her socio-economic resources, identity and cultural heritage. The thesis proposes the rich values that can be gained when each citizen sees one another as missing link

Alegbeleye, Godwin Ilesanmi opined when he announced that "Nigeria in recent time has witnessed a lot of violent eruption and general insecurity in nearly all the states of the federation. Prominent among such are the Boko Haram insurgency in the North Eastern part of the country, Kidnapping and all

forms of maladies, militia groups exist in all geo political zones. In his view, this has resulted in a lot of bloodsheds, senseless killings, destruction of property, social and economic dislocation and its attendant poverty, insecurity, unemployment etc. The economic and political situation in the country has disempowered both the urban and rural poor” (139).

Alegbeleye’s article is relevant to this work. The author made it clear that owing to the selfish behavior of stakeholders surviving in Nigeria is now anything but struggle. Citizens struggle to do everything including to work, school, eat and sleep. The relevance of this article will be espoused in chapter four of this work, where the focus will be on an overview of conflict in Nigeria. Clarence J. Bouchat in the book *The Causes of Instability in Nigeria and Implications for The United States*, noted:

Nigeria represents the best and worst of what African states offer the world. It is a mosaic of over 250 different ethnic groups and languages enriched as a crossroads between various forms of Christianity, Islam, and indigenous beliefs, and Western, Arab, and native influences. Its large area holds productive agricultural land and immense deposits of oil and natural gas rated at 10th and 8th largest, respectively, in world reserves. Nigeria possesses international political clout through its strong military forces and active role in peace operations, as well as its recognized diplomatic

leadership in international organizations like: The Organization of the Islamic Conference (OIC); Organization of Petroleum Exporting Countries (OPEC); as a founding member in the African Union (AU); and, the Economic Community of West African States (ECOWAS). Its population of 174 million also makes it by far the largest state in Africa and the 7th most populous in the world. Nigeria is a land blessed. Nigeria also demonstrates many of the problems that plague much of Africa's stability and progress (1).

This author's book is relevant to this work as it explicates the positive human and natural resources in Nigeria, as well as pointed out the reasons why the country is underdeveloped. Again, this work acknowledges the light that training, especially positive training shines on the mind. The same way negative training has negative impact. It is the position of this work that if advocate or actors are trained properly in accordance with the principle of Noetic Propaedeutic, the nation will have peace and experience speedy development. This is because the training will introduce the virtue of unity into the minds of the citizens of the country, and they will turn a new leaf.

Articulating a way forward for the conflicts situations affecting Nigeria, Shedrack Gaya Best in his article on *The Methods of Conflict Resolution and transformation* opines that:

A wide range of non-violent methods of managing conflict avail to conflict transformation world. These peaceful methods exist in two broad categories; first is the proactive category, which entails methods that aim at preventing the occurrence of conflict in the first instance. Examples include undocumented community based trust and confidence building measures, Communication, good governance, inter-party collaboration. The second category is reactive, dealing with responses to situations that have already turned conflictive or are potentially so. These includes third party interventions like mediation, brokerage, conciliation, arbitration and litigation (94).

Gaya Best exposition on methods of conflict resolution and transformation is relevant to this work. His proactive and reactive categories of conflict resolution are imperative to conflict management in Nigeria, and this work plays a synthetic role by harnessing these approaches both to prevent conflict from occurring and intervene during conflict situations. Secondly, this article is relevant to our work as it exposes the poverty state of the country, causes and the way forward. In addition, this work opined that lack of mental training in consonance with Asouzu's *Noetic Propaedeutic* will lead to crisis in that country, in this vein. this work fills in the gap by advocating mental training.

The author made a case that religious conflicts are caused by extreme religious teachings that contradicts ideal societal perspective. These teachings and doctrines indoctrinates the minds of the followers to initiate conflict against other religious bodies. This work attempts a resolution to the above situation by advocating that an objective teaching should be inculcated into the tenet and curriculum of religious education that will allow for religious reforms and tolerance towards mutual living with other religious bodies. This position will be explicitly analyzed in chapter five of this work.

2.3 Peace and Peace Education

Johan Galtung in his article on "Violence, Peace, and Peace Research", conceptualized "peace as the absence of violence, and not as the absence of war" (167). This definition amplifies the assertion that the absence of war alone does not define a peaceful milieu. He explained that the earlier understanding of "peace as the absence of war" was beclouded by outpour of the world war and careless use of the nuclear weapons of mass destruction produced by world power nations, these factors influence the definition. Beyond the stated, other factors can be responsible for unrest and disruption of socio-economic and political normalcy. This reasoning of Galtung reveals that Violence is "everything which prevents the full realization of innate somatic and mental human potentials, that is to say, anything which produces a gulf between the

physical and mental potentials of human beings and their actual conditions” is classified as violence.

Galtung’s analysis of peace is relevant to this work because it makes clear the proposition that peace is not just the absence of war but the presence of social, political, psychological and economic tranquility. This work outlined some other conditions for peace in the society and aligns with his analysis as it adds that when the minds is pre-educated against conflict ideologies, there will be peace in the country. In the chapter four of this work, Galtung’s proposition will be properly articulated.

Matsuo in his work on “*Concept of Peace in Peace Studies: A Short Historical Sketch* avers that the violence, poverty, underdevelopment, oppression and other social ills afflicting many citizens of the world especially in developing countries are manifestations of violence, and, from our perspective, their elimination should be viewed as important peace values” (18).

Matsuo’s book is relevant to this work as it explicates the fact that violence, poverty, underdevelopment and oppression of any or every kind are offshoots of conflicts in the country. To eliminate these perspectives of conflicts, this work forms a formidable measure to solve the above problems and bring about peace.

Yusuf Ali noted in his book *Crisis Management in Nigeria*, that Nigeria crisis situation and poor management, gain foundation in the 1914

amalgamation of diverse cultural and ethnic composition (2). Although the reason for this unity in the theorization of the British leaders then was for the purpose of peace and mutual benefits.

This book is relevant to this work. The work affirms with Ali's position that poor conflict management strategies are the reasons why conflicts escalate into crises in Nigeria. This work proffers a substantial strategy to solve this problem of poor management using Asouzu's *Noetic Propaedeutic* principle of retraining the mind of conflict managers towards appreciating the fact that Nigeria is a conglomerate of different and unique human and natural resources.

Bemoaning the harm colonialism and its approaches to peace has brought to the culture and identity of Nigeria, Achebe in *Things Fall Apart* cried out, "our nation was a clan which once thought like one, spoke like one, shared a common awareness and acted like one. The Whiteman came and his coming broke this unity. In the process many heads rolled; new words, new usages and new applications gained entrance into men's head and hearts and the old society gradually gave way. The process continues even today" (Achebe, v). Here, Achebe questioned the negative motive of the invasion by the colonialist stating the effect they brought on Nigeria's socio-political system.

The author's position is relevant to this work. In the book under review, the author ascribed the problem with Nigeria to the invasion of the colonialist. This work disagrees with the above disposition on the premise that the

colonialist only captured the territorial space of Nigeria and her citizens, not her minds. By this, whatever harm that colonialism have inflicted to the nation can be undone through effective retraining of the mind through the principle of Noetic Propaedeutic

It is no more news that the approaches used by stakeholders to manage conflict violence or crisis in Nigeria are insufficient. Harris and Morison in their book on *Peace Education* “opined that since nineteenth century, social reforms have considered that the basic foundation for social change were given by schools, churches, and community groups. Through education, it was hoped that the students’ willingness to positively contribute to the development of the society will increase, and in turn, their dislike for violence and war would increase. By raising the awareness of the disastrous consequences of war, it is possible that the students’ ability to resolve conflicts in peaceful manner would increase”(33).

This work aligns with Harris and Morison’s perspective above especially on the view that social reforms can be instigated using schools, churches and communities, but goes beyond that to promote the *Noetic Propaedeutic* complementary training of the mind of all stakeholders in existential milieu; family, schools, hospitals, communities, religious bodies etc. This propaedeutic imbued in the subject’s consciousness the understanding that mutual complementary relationship is paramount and the first principle of our being.

Contrary to Harris and Morison's position, the 'hope' place on education as a medium of social change didn't come to manifestation because the case that the curriculum of education was infused with not only western influenced pattern of education, but with abstract banking methods of learning that had no practical bearing to socio-economic development of the nation. Deliberate efforts were not channeled towards introducing the learner to the nitty gritty of conflict resolution and peace building.

Researchers have shown that the churches and other religious bodies in general have deviated from spreading the gospel of peace to preaching prosperity and how to succeed in the society. And the citizens who have been used, oppressed and abandoned by the political class are fighting for their freedom. And in this effort, peace is not an option as it is glaring in the community clashes experienced here and there in Nigeria. The only safe way to redeem the nation from these conflict situations is to receive *Noetic Propaedeutic* education as an emergency, and include it in our curriculum.

Supporting this view of peace building and conflict resolution Ogunyemi & Adetoro in their article on "Personal Valuables, Knowledge, and Disposition to Peace Concept among Junior Secondary School Social Studies Teachers in Ogun State", published in *Nigeria Journal of Education and Practice*, adduced that Peace programs "are highly needed in Nigeria primary and secondary schools as a means of catching them young to minimize the spirit of tolerance

that engenders conflict all over the world” (243). The author’s position above is relevant to this work. This work agrees with the fact that Just educating a child to gain general knowledge is not enough, education should go beyond learning for the purpose of gaining employment, as it is typical of Nigeria system of education, and culminate into learning for mutual co-existence and socio-economic development. This thought will be analyzed in chapter five of this work and efforts will be made to showcase the imperative of Noetic Propaedeutic to education in Nigeria.

According to Oluwatoyin Olusegun Olowo in her article titled *Effects of Integrating Peace Education in the Nigeria Education System*, the nature of Peace Education is pertinent because its criteria and objectives are not geared towards training for employment. Rather it trains a learner and enables her to embrace the physical, emotional, intellectual and social abilities within the framework deeply rooted in traditional human values (9).

Adaobi in *Peace Education as A Means of Conflicts Management In Nigeria Tertiary Education Institutions* observes that the expectation of peace education is when citizens who are sufficiently literate in non –violence, behave in a manner that can enhance positive peace thereby reducing friction and crisis in the society (5). This work agrees with Adaobi’s view on the bearing that crisis can be reduced. This end point is what Asouzu’s *Noetic Propaedeutic*

approach to conflict resolution eventually upheld and judiciously implemented in the formal and non-formal dimension of Nigerian educational system.

Here the authors mention the relevance of Peace, the article is important to this work because it argues in support of the assertion that the end point of peace teaching is change in behavior. Application of a vital approach such as *Noetic Propaedeutic* will also tackle the human ambivalence situations such as hatred, prejudice, pride and murder.

CHAPTER THREE

AN EXPOSITION OF INNOCENT ASOUZU'S PRINCIPLE OF NOETIC PROPAEDEUTIC

3.1 Biographical Sketch of Innocent Asouzu

According to Pradbook, Innocent Izuchukwu Asouzu was born on October 13th 1952 to Charles Ijioma and Juliana Anaezi Asouzu from the Igbo tribe of Nigeria, particularly Aro-ndizuogu in North Local Government Area of Imo State (22). He is best described as a humanistic educator, He is a catholic Priest and a reputable African philosopher of the Igbo complementary dimension. From 1959-1965, he attended Christ the King Primary School Aba and between 1966-1971 he attended the prestigious Immaculate Conception Seminary Ahiaeke-Umuahia, after which he gained admission to study Philosophy at the famous Bigard Major Seminary, Enugu in Nigeria. It is worthy of note that amongst his major influences were the work of Paul Tillich (The Method of Correlation), Wolfhart Pannenberg, Vladimir Richter and the Hegelian Religious Philosophy..

Some of his ground breaking works includes; The "Method and Principles of Complementary Reflection in and Beyond African Philosophy (2004); *Ibuanyidanda: New Complementary Ontology* (2007); *Ikwa Ogwe: Essential Readings in Complementary Reflection* (2007); *Ibuaru: The Heavy Burden of Philosophy beyond African Philosophy* (2007), *Ibuanyidanda: (Complementary Reflection).*" Redefining Ethnicity within "The

Complementary system of thought” in African Philosophy Some Basic Philosophical Problems in Africa today (2013).

3.2 Innocent Asouzu’s Philosophy of Complementarity

In his *Innaugural Lecture*, Asouzu articulated the foundation of his philosophy of complementary ontology. He noted that” Aristotle presents some of the core features of “philosophy of essence” in his work “Metaphysics”. Here, the teaching about “essence” or “substance”, as this is contrasted with accidents, plays a dominant role” (13).

This understanding for Asouzu discloses “the other Africa”. The other Africa is the forgotten Africa, with numerous enclaves of excellence, human resourcefulness and achievement coexist” (Asouzu, 265). The “African mindset is a conglomeration of human and the society. Asouzu’s complementary ontology juxtaposes a mutual relationship that will foster the discovery of the other Africa and his positive interrelatedness with the society. Opposingly, the Aristotelian’s western background conceive being from a polarized stand point devoid of complementarity. Being for Aristotle is divided into substance and accident, with substance being superior to accident. It puts man and the society in different light, each performing their own unique functions, with man at the top of the affairs.”

In his *Method and Principles*, Asouzu observed that unfortunately Aristotle’s philosophy has infiltrated and blended with This is because human

beings tend to consciously or unconsciously secure their the human bias judgment, and has made human beings to periscope reality in a polarized, exclusivist, non-conciliatory mode.

In his complementary ontology, he envisions a world where the actors (Human beings) are ultimately guided in thought (first) and deed (second) by a complementary mindset. This is a situation where actors will come to realize that they are only a fraction of a whole (Nwoye, 1), and our actions or inactions are colored by the participation of all other entities in existence. It does not give room for any division no matter the situation or circumstance. This predisposition is what instigates crisis and motivates the spirit of causing harm to a being that is considered an anathema. And it makes clouds the mind of one actor not to help, assist nor fight for the interest of the other actor that is considered a post to him or her.

For us to attain full expression of our being, we must act within the circumference of *Ibuayidanda* ontology and more especially be educated towards the removal of this phenomena that hinders us from viewing reality in its most significant mode, such that we can view other entities as missing links of reality. This understanding of complementarity holds that no being can make meaningful progress nor survive independent of the other, and consummates in the fact that we can only attain full realization of our innate potential, attain self-

realization and regain societal identity when we relate with other stakeholders in a complementary harmonious relationship.

Consequently, Asouzu in his Inaugural Lecture lucidly defined Ibuanyidanda philosophy as:

A transcendent complementary comprehensive systematic inquiry into the structure and dynamics of human consciousness as to determine the reason for the subject-object tension and dichotomy by reason of which the ego always seeks its autonomy outside the foundation of its unity. It is an attempt at addressing this tension with a view to providing workable solutions towards its containment in a complementary comprehensive mutually harmonized fashion (38).

Opposing a balkanized and absolutists aspects of reality, the objective of this philosophy is to defend the premise that a systematic non-absolutistic metaphysics is possible; and advance how possible and fulfilling it can be for the ego to relate to reality in a mutually harmonized non-absolutistic mode thereby bringing about and fostering peace in the polity. Asouzuin discussing said:

One can say that fundamentally the logic of human interest and the ontological logic complement themselves since they are needed for the execution of any action that is truly human. Hence, without the

logic of human interest that is freely constituted, the legitimizing role of the ontological logic would become ineffective...In other words, the ontological logic builds on the free operation of the logic of human interest as it legitimizes and directs it (Complementary Reflection, 106).

3.3 Innocent Asouzu's *Noetic Propaedeutic Principle*

According to Eyo et al, Asouzu traces the onto genes of the phenomenon of conflict to the natural instinct of self-preservation which initiates the competition by each unit to create an exclusive reserve of accumulation of benefits to the detriment and denial of other units (192). Being that human beings are constituent of ambivalent constitution who display inclination for good and evil, it becomes consequential for this ambivalent disposition and constitution of human nature to express denigrate, exploitative, subjugating and polarizing tendencies, what Asouzu termed the super-maxim (Ibuayidanda, 319). The supermaxim which Asouzu stated as "the nearer the better and the safer" is at the mind of all exclusive tendencies that characterizes existential situation.

He "believes that the moment humans are conscious of the fact that their being has both a relative and absolute determination that is the moment virtues like tolerance, truth, justice, patience, love, kindness, mercy, peace, honesty, would be cherished and aspired for by humans". The moment they realize that

reality presents itself in ambivalences and understands the operation of the phenomenon of concealment, that is the moment they would begin to see each other as sharing the same horizon of meaning”(233).

He however argues, that “this does not come by chance but through a noetic propaedeutic pedagogy. *Noetic propaedeutic* is a self-impose act of conscious experience of realities as missing links. It is a form of positive personal awareness of the capacity of the constraining mechanism to inject fear in an individual regarding the dangers we are facing and thus instigating the instinct of self-preservation to lead the mind in a one-directional and polarized manner. The principle of Noetic Propaedeutic subsists in the efforts we make to affirm the mutual complementary relationship of all existent beings. It subsists also in the consciousness of the boomerang effect of our actions - the realization that when we undertake actions that harm or hurt others, we are indirectly hurting ourselves. Noetic propaedeutic opens our eyes to see the world in a broader way, by becoming aware of the risk our ambivalent existential condition is capable of leading us into. Thus, through the process of Noetic Propaedeutic, an individual is better equipped to overcome the tension laden ambivalent condition of our existence which is concealed from us by the phenomenon of concealment (Ihemkpuchianya)” (Ibuanyidanda, 74).

Through noetic propaedeutic pedagogy “our power of circumspection is rekindled and revitalized, thus igniting the flame for more positive action

towards all missing links of reality” (Ibuanyidanda and some basic Philosophical Problems, 74).

The above explicates the central theme of Asouzu’s Noetic Propaedeutic or the contents of his Philosophy of education. From the above, he noted that crisis can be averted through deliberate creation of awareness, and training of our minds against the phenomenon of concealment. Finally, through the rigorous training of the mind, the transcendent categories of being; comprehensiveness, totality and universality can be integrated into our subconscious and conscious mind to enable us act within the dimension of the joy of being or complementarity.

CHAPTER FOUR

ARTICULATING ASOUZU'S NOETIC PROPAGANDA PRINCIPLES AS A FRAMEWORK FOR CONFLICT RESOLUTION IN NIGERIA

4.1 Conceptualizing Peace

According to Ibeanu, "Peace connotes a state of tranquility or quietness such as freedom from civil disturbance, oppressive thoughts or emotions, security or order within a community provided for by law or custom." (37). Peace implies harmony that exists in personal relations and concord between citizens and governments.

The concept "Peace" and its need permeate all facets of human existence to serve not just as a panacea for abnormalities in the society but as a tool to build and strengthen unity. Ibeanu added that other definitions of peace are categorized into;

a. Philosophical Definition of Peace: Many Medieval philosophers conceptualize "peace as a God-given state of human existence. It is the pre-corruption state of man in society, as God established it." Prominent thinkers who held this position include "St. Augustine of Hippo who distinguished between "two cities" namely, city of God, which is founded on perfect heavenly peace and spiritual foundation; and earthly city of man, founded on appetitive and possessive impulses."

Jean Jacques Rousseau conceptualized “a peaceful original state of existence of man which there is no desires. Here, man existed as a free, gentle salvage” and naturally good with few desires in this stage of nature. Human desires and greed grew and became corrupted overtime, and this undermined the peaceful state of nature. Consequently, philosophers agree with the proposition that man naturally prefer peace to war and violence (44).

b. Sociological Definition of Peace: From this perspective, “peace refers to a condition of social harmony in which there are no social antagonisms. In other words, peace is a condition in which there is no social conflict and individuals and groups are able to meet their needs and expectations” (5).

c. Political Peace: According to Miller “Peace is a political condition that makes justice possible” (29). This implies political order, a situation whereby politics is mediated by institutionalizing stable structures. Here, “citizens become more participant and political values like tolerance, bargaining and negotiation are made the norm.”

d. A process view of Peace: Ibeanu noted that “Peace is a process involving activities that are directly or indirectly linked to increasing development and reducing conflict, both within specific societies and in a wider international community” (9). Peace processes may include; peacekeeping, peace enforcement, peacemaking and peace building.

Owing to the various conflict situations bedeviling Nigeria, attempts to achieve viable peace, curbing incessant killings as well as cover sustainable development becomes imperative.

4.2 Conflict and Crises Situations in Nigeria

David, Francis Defined conflict as “the pursuit of incompatible interests and goals by different groups” (20). It is an intrinsic and inevitable part of human existence, as such scholars delve into possible measures to resolve conflict in the society.

Theories of Conflict

- a) Structural Conflict Theory: For Faleti, “the theory examines social problems like political and economic exclusion, injustice, poverty, disease, exploitation and inequality as sources of conflict” (41). Capitalism is a perfect example of this theory of conflict, because of its division of society into the proletariat and the bourgeoisie.
- b) Realist Conflict Theory: This theory according to Felati “Highlights inherency and traces the root of conflict to a flaw in human nature which is seen to be selfish and engaging in the pursuit of personalized self-interest defined as power” (44). For the proponents of this conflict theory, the starting point for conflict in the society is the individual.
- c) Biological or Innate Conflict Theory: This theory shares a similarity with the above theory. Those who subscribe to this theory argue that human

kind is evil by nature, since our ancestors were instinctively violent beings, and since we evolve from them, we too must bear destructive impulses in our genetic makeup” (46). Philosophers like Thomas Hobbes, Saint Augustine, Malthus and Freud expressed the belief that human beings are driven by the natural instinct to self-preservation. Owing to this, Hobbes describe life in ‘the state of nature’ as ‘solitary, poor, nasty, brutish and short’. Saint Augustine and some theologians referred to the linkage between violent behavior and original sin in humanity. Neibuhr asserts that “humans are driven by a natural quest “will-to-live, will-to-power” to seek power, personal security and survival at the expense of others avoid them” (33).

- d) The Frustration- Aggression Conflict Theory: Proponents of this theory argue that an individual may resort to violent behavior in a situation where his legitimate desires are derived. Again, an individual or group of people may revolt or resort to violent behavior if the leadership stakeholders in the society fail to deliver efficient and effective leadership.
- e) Psycho-Cultural Conflict Theory: According to Ross Marc, this theory articulates the role of culturally induced conflict: it shows how enemy images are created from deep-seated attitude about human action that are learned from early stages of growth in the explanation of conflict”

(18). Theorists in psycho-cultural conflict theory argue that “social conflict that takes long to resolve becomes a possibility when some groups are discriminated against or deprived of satisfaction material and non-material needs on the basis of their identity.”

- f) **Human Needs Theory:** According to Rosati, “the main assumption of the human needs theory is that all humans have basic human needs which seek to fulfil and that the denial and frustration of this need by other groups or individuals could affect them immediately or later, thereby leading to conflict” (90). Human needs could stem from basic needs, psychological needs, safety needs, properties, esteem and self-actualization and a variety of other needs. If these needs are not met, there is a tendency for conflict to evolve in the society.
- g) **Relational Conflict Theory:** Proponents of this theory argue that violent conflict occurs between groups as a result of sociological, cultural, economic, historical and religious differences creating the “tendency to see others as intruders who have to be prevented from encroaching upon established cultural boundaries” (8).

4.2. 1 Sources of Conflicts and Conflict Situations In Nigeria

Eyo et al. adumbrated some of the major sources of conflict in Nigeria. They are:

- i. **Scarcity of Economic Resources:** Resource include human and natural or material resources. “Resources are always scarce relative to the level of production hence, there are always major political disputes over their allocation, and over the role of government in determining allocation” (32). Owing to this scarcity of resource, conflicts ensue in the country. In some regions, the natural resources are available but the human resources that should enforce effective leadership are corrupt, and eventually fail to deliver effective leadership.

In Nigeria, there have been agitations and conflicts over equitable allocation or distribution of resources across the nation. Example of this situation include;

A. Niger-Delta militants

“The Niger Delta is a densely region often referred to as “Oil River” and extends to about 26,000 Km² in the southern part of the country with about 10,000 Km of wetlands in the rain forest of Nigeria” (Uyigüe and Agho, 7). “Nigeria is one of the most populous countries in Africa and the most populous country in West Africa (Ojokoratu), the region is seen as one of the world’s richest mineral resources region with different species of plants and animals as well as humans. 90% of the daily production of 2.3 million barrels of oil per day accounts for over 80% of the national revenue (66). It is made up of Abia, Akwa Ibom, Bayelsa, Cross River, Delta, Edo, Imo,

Ondo, and Rivers states. 95% of Nigeria's foreign exchange earnings as a result of her economic value of oil, domicile in Niger Delta" (40).

According to the World Bank analysis on Niger Delta, the region "occupies a total land area of 75,000 square kilometers and is the world's third largest wetlands. The 2006 Nigerian population census shows that 30 million out of the country's 140 million people reside in the Niger Delta region. Nearly all of Nigeria's oil and gas reserves are located in the region. Oil and gas have accounted for about 40 per cent of Nigeria's Gross Domestic Product (GDP) since 1990. Around 2000 and 2004, oil and gas accounted for 75 percent of total government revenues and 97 per cent of foreign exchange in Nigeria. Pointing to the fact that it remains relevant to the nation's fiscal viability, and global energy security (44- 45). The Niger Delta Militancy is described by Muzan as "the first known insurgency or terrorism attempt in Nigeria" (34). It is also known as a movement to liberate the Niger Delta people. The group and subsequent groups emerged to fight the same cause of marginalization, corruption and poverty imposed on them by the political class.

Causes of Conflicts in Niger Delta

i. Greed On the Part of Political and Traditional Elites

These groups of people in the region clamour "for a greater share of oil revenues to embezzle, while restrained by youths interested in sharing in pay-offs from the state, oil companies, local elites, or tapping into the illicit gains

from oil theft. Historically, the agitation for higher share of oil revenues has its origin in the country's competitive federalism. Between 1953 and 1960, that is the period of self-government and independence, regions retained 100 per cent of revenues, based on the principle of derivation"(38).

Furthermore, "at independence, the percentage of revenue shared on the basis of derivation was slashed to 50 per cent. The reason for the change was the expanding role of the federal government and the commencement of commercial exploitation of oil. All dominant political stakeholders preferred this arrangement because it guaranteed autonomous development and encouraged healthy competition among the federating units as each unit was blessed with a cash crop. However, from 1970 to 1999, derivation was gradually slashed from 45 per cent to c. per cent, with the federal government pocketing most of the revenues. This lack of equilibrium that later evolved in the sharing formula gave rise to conflict and the crises situations experienced in the region" (39).

ii. Perceived Exploitation and marginalization

The exploitation and their agitation arose as a result of marginalization. For them, the government is said to have been tapping wealth from the Niger-Delta region, yet it does not take adequate care of the inhabitants of the region. Hence, they leap into violent behaviors of kidnapping and agitations geared towards seeking government attention.

According to Victor Osaghae in his article on “Causes of Nigeria Unrest and Conflict Situation”, while Nigerians were celebrating the 50th anniversary of independence in 2010, two car bombs blew up near Eagle Square in Abuja. This bombing led to the killing of at least 7 people”(29).

For Obi, “since oil resources were mostly found in the Niger Delta, which is occupied by minority ethnic groups, the change in the revenue allocation formula was perceived by the Delta ethnic minorities as a ploy orchestrated by three major Nigerian ethnic groups (Hausa-Fulani, Yoruba and Igbo) to exploit them (Niger Delta people). This sense of exploitation and injustice, occasioned by what some Delta commentators have described as an ‘internal colonialism’ arrangement, was aggravated by the fact that decisions to centralize oil resources were taken and imposed by federal military regimes (and their elected successors) representing dominant social forces” (100).

Going further, he opined that “the centralist nation-building project of the military in post-civil war Nigeria, bankrolled by petro-dollars, manifested as a virtual transfer of oil wealth from the Niger Delta to other regions of the country. The very process of national development paradoxically contributed to Niger Delta underdevelopment as the region, which generated oil that fueled development, continued to lack basic amenities and infrastructure. Moreover, there is no link between the contribution of the region to the public till and its

representation in the federal government, its bureaucracy and public agencies” (102).

Finally, “political marginalization has been aggravated by the failure of oil production and exports to generate employment, economic growth and development within the region. The oil industry has remained an enclave economy for 50 years with little or no linkages to the regional economy. It depends on imported labour, imported technology and imported consumer goods. The service industry that supports the oil industry is dominated by non-Niger Delta and foreign interests. Surpluses derived from oil have not been ploughed back into transforming local agriculture and aquaculture, which still employ most of the population. Instead, oil pollution has impacted adversely on farming and fishing, thereby threatening the livelihoods and cultures of the people.” (Obi, 114).

“The government in all its actions was always ready to defend the position of the oil companies in virtually all their conflicts with the people of the oil bearing enclave while the government at the slightest signal of trouble always dispatched with urgency security forces to defend and protect oil installations and personnel of the oil companies in such troubled spots. There was also deliberate effort of the Federal Government to be silent on laws that regulated the activities of the oil companies especially those that

concerned the protection of the environment; while the government only played occasional lip service to such laws due to the agitation of the people.”

“Though the setting up of Federal Environmental Protection Agency (FEPA) appeared to be a welcome reaction to the situation, the body was preoccupied with gathering of information and statistics with the government rather than translating them into discernible positive action. There have been reported cases of laxity, sluggishness and passiveness in the Directorate of Petroleum Resources (DPR) monitoring, oversight and enforcement functions over the activities of the multinational oil companies operating in the Niger Delta region.

viii. Government Lack of Commitment Towards the Welfare of the People

“The Federal Government failed to embark on genuine efforts geared towards objectively tackling the issues that made the people of the region to resort to armed struggle to fight their cause. It seems the government is more interested in the continuous undisturbed flow of royalties paid by the companies, than the overall welfare of the people who suffered the brunt of oil exploration.”

“Tell reported of a Texaco major spillage in Funwa flow station five, in Rivers State and government’s non-challant attitude to the welfare of the people of the affected region. It reported that the government collected 12 million Naira paid by Texaco on behalf of the affected communities; took 4

million naira as capital project and reserved only 3 million naira for the over 300 towns, villages, hamlets, fishing communities and individuals that were negatively affected (65). The latter did not even receive the three million naira until after ten years later when the fund was released by the government. The high expectation of improved standards of living the people of the area had hoped for over five decades had been dashed, hence their resolve to take their fate in their hands through all conceivable means including armed struggle.”

ix. **Power:** According to Eyo et al, Power is equally “a major source of conflict in human societies. It is the ability to achieve whatever effect is desired, whether or not in the face of opposition. Power may be based on consent or coercion”(32). It may be economic, political or military, and it is driven by egocentric mindset. By egocentric desires here we mean the uncritical intention of a person to inflict and or launch his action with an ulterior motive of selfishness.

A person becomes self-centered when his thinking and actions are geared towards his material self-benefit. Here his ego and appetites are in full control over reason. The outcome of his expression at such material time means nothing to him or her as the mind is glued towards and domicile in the feeling of power domination. Onenotable example of coercive pursuit for power in Nigeria include;

i. The Military Rule

In the words of Odimayo “Nigeria’s strive for democracy was ruined by military rule. After gaining independence in 1960, there were eight military leaders who led the country into a deep corruption” (5). These military authorities, and the impact of their egocentric act have left Nigeria and Nigerians traumatized for 50 years. Odimayo asserts that “the rule brought with it the following ills; ruined economy, suffering education and culture, corruption, limited freedom and rights, unruly country’s system of government and praising of war” (6). The end point of these disastrous and autocratic government was the sentencing of innocent lives to their early graves.

The first Nigerian military coup which greeted her rule was the one on the 15th January 1966. “This dictatorial coup of 15th January 1966 was quite bloody, with 11 senior Nigerian politicians and 2 soldiers murdered. Also 3 soldiers were kidnapped in the course of the coup” (7), and other unidentified lives that were lost in the course of the coup. In line with the above, Clarence J. Bouchat articulated that:

Nigerians have routinely endured strife along their many internal differences, from the bloody 1967-70 civil war to the one million Nigerians displaced by internal turmoil between 1999 and 2004. Its myriad of natural resources brings in much needed foreign revenue, but is a vast source of corruption, internecine conflict, and degradation to the

environment and agricultural livelihoods. Its history since independence in 1960 has been tossed by political tumult with numerous military coups and autocratic governments, four different republics, and a poor human rights record. Such problems have hobbled economic, social, and human development in Nigeria, which suffers a low gross domestic product (GDP) per capita (purchasing power parity) of \$2,500 (175th in the world), literacy rate of only 61 percent, life expectancy of 47.6 years (220th in the world), and poverty rate at 70 percent, all making Nigeria one of the 20 poorest countries per capita in the world (2).

In spite of the rich cultural heritage of the country, Nigeria is described “as a hub for cybercrimes, drug and human trafficking, piracy, and nascent native extremism, as well as disease and general human suffering. The nation which ought to offer much to its citizens and the world, have been unable to deliver on its potential or realize its aspirations”(3). With these ever-growing challenges which gained its roots from the military rule, adducing a positive way forward is itself a philosophical issue. The main cause of the rule was egocentric desire to be in control or gain power over others though whatever coercive means available.

c. Leadership: Eyo et ‘al defined leadership as “the capacity to inspire confidence in the rightness of one’s purpose, courage in their collective execution and obedience in the threat of resistance” (33). In Nigeria, leadership

is a major source of most crises that have made the country conflict ridden and ungovernable.

Chinua Achebe pointed out that “the trouble with Nigeria is simply and squarely a failure of leadership”. In his thinking, “there is nothing basically wrong with the Nigerian land, climate, air or water or anything else but the unwillingness or inability of its leaders to rise to the responsibility of leadership in Nigeria” (1). We align with Achebe that what is wrong with Nigeria today is her leaders’ egocentric mindsets to amass wealth and resources for themselves, and this they hope to achieve using any instrument regardless of lives that are involved. Amongst some of the leadership conflicts in Nigeria include;

i. The Civil War

The civil war was fundamentally caused by the problem of leadership among other causes. Following the outcome of the first coup, the signal that it was carried out to favour the Igbo people was perceived by the Northerners. “Especially as most of the top ranking officers that lost their lives in the coup were from the North, and consequently, many Igbo majors were promoted immediately after the coup, a confirmation of their conviction-, the counter coup of 28 July 1966 and the civil war evolved” (Odimayo, 8).

The civil war amidst other reasons was warranted by the secession and agitation of the Biafra Republic on 30th May 1967. This secession was also aimed at instituting a leadership system for the people from the East and

consequently the south. These group of people felt the need for an independent nation called Biafra. The war was the high point of the crisis situation in the History of Nigerian, and it later gave rise to the second junta. In the process of these crises there was loss of lives of Nigerians, destruction of many institutions and socioeconomic resources, which brought untold hardship, sickness and poverty to both young and old.

Again, the Biafra agitation for independence since 1977 has led to political unrest in the country. On the whole, their argument holds that they own the resources to make for a successful economy, they need autonomy to control their own resources as a state, and leadership and freedom can be achieved through forceful demand.

ii. Religion: Religion has to do with the “belief in, worship of, and attempt to obey transcendent beings usually on the assumption that they possess the power to regulate affairs in the world, and to distribute rewards and punishments in another.” Most religions are dogmatic and breed fanatics who cause havoc and restlessness in the society (Eyo, 34). Nigeria is a conglomerate of about 196,674,896 people as at September 3rd 2018 (worldometer, 1). It is estimated to be the largest black nation in the world, with about three notable religious groups, Christians, Muslims and African Traditional Religion. It also has up to 250 tribal or ethnic groups and more than 400 languages (John, 3).

These unique cultural differences amongst others are what binds the country together. Her flamboyant manifestation of socio-cultural values are features that are commendable by the international communities. But amidst these unity, and splendor, there exists perennial occurrences of religious and ethnic conflict.

Ugoji noted that “since the 1914 amalgamation of the northern and southern regions of Nigeria by the colonial government, Nigerians have continued to debate the issues of peaceful co-existence among the various ethnic groups on the one hand, and the Christians and Muslims on the other” (1). These rigorous debate is precipitated by the disagreement that occurs in believe system and intolerance with the various religions.

To this end, religious conflict or violence in Nigeria has to do with the Christian – Muslims strife in contemporary Nigeria, which is traced back to 1953 when the motion for independence was first proposed. These ranges from the fight for supremacy by the Muslim, regarding the ownership of the country, the intolerance by the Christians against some of the religious tenets of the Muslims- Jihad, to the Boko-haram insurgency which speculative agenda is to Islamize the country and make it a Muslim state. Notable Religious crises in Nigeria according to research include;

- i. Boko-haram Insurgency:

Boko Haram has two historical phases; the peaceful and violent phases. In the peaceful phase of Boko Haram Movement, “Jama’ah al-Ahlu al-Sunnah Li al-Da’wahwa al-Jihad, known as Boko Haram emerged around 2002 as a peaceful local Salafist Islamic movement. For Salisu Shuaibu & Mohd, Salleh in *Historical Evolution of Boko Haram in Nigeria: Causes and Solutions*, the word ‘Boko Haram’ in Hausa means Western education is forbidden” (218). It distances itself from western education and argues that western education desecrates their religious system.

“North Eastern Nigeria. He instituted the group originally to purify Islam in northern Nigeria, but later aligned with the Islamic group, intandem with other Islamic groups, the state of Iraq and the Levant to carry out their unified intentions of creating the conflict since 2002” (Iyakekpolo, 22). So far, these conflicts “have killed 20,000 and displaced 2.6 million people” (Peace Insight, 15).

According to Chothia, the centre had “ulterior political goals to create an Islamic state and impose Sharia Laws, and it soon became a recruiting ground for future jihadist to fight the state. The group was initially operating under the name Shabaab Muslim Youth Organization under the leadership of Mallam Lawal. When Lawal travelled to continue his education in Madina Saudi Arabia, Yusuf became the leader of the movement. Yusuf’s Leadership opened the group to the popularity and political influence” (34-35).

Similarly, “subsequently, the sect had been conducting its activities peacefully for seven years of the existence of the exemption of Kanammas kirmishes in 2004. The present Boko Haram crisis started in 2009, at that time there was new government legislation of wearing helmet for motorcycle riders. The government of Borno State gave the police order to enforce the use of helmet as part of the operation to eradicate the members of the sect. This resulted in a clash between the police and the sect members, which led to the death of four members of the sect and around eighteen of the members were injured” (Cook, 20).

“Moreover, Yusuf became angered and wrote his famous tirade entitled ‘An open Letter to the Federal Government’ in which he threatened the government and urged them to respond within forty days with the view to a resolution between the government and the group, and if not then ‘jihadi’ operation will begin in the country which only Allah can stop it. After forty days, the ultimatum elapsed and the government did not respond to the situation which according to some analysts, the group members started preparing strategies and plans for war. After this incident, the leaders of the sect continued preaching for Jihad and army confrontation” (Murtada, 20-33).

In the second phase of the Boko Haram history known as the Violent Phase, the “Nigerian army on 28 July 2009 reportedly launched an offensive attack on the sect leader, Muhammad Yusuf’s compound and a nearby mosque used by

the members in Borno state capital of Maiduguri. This violence between the Boko Haram and Nigerian security forces, which claimed the lives of 1000 people with over 700 killed in Maiduguri Borno State capital” (30)..

“This conflict later spread to Kano Yobe and Jigawa States. In Maiduguri, 100 bodies were reported to be found beside police headquarters” (Umar,21). Thousands of people flee their homes in order to escape the violence, while several civilian corpses lie on the city’s streets; many were shot dead after being pulled from cars” (BBC Report, 9).

To VOA Hausa “consequently, since the 2009 uprising, the activities of the group appeared to be dissipated, but they regrouped and re-emerged in 2010 under the new leadership of Abubakar Shekau. Since the rise of the new leadership, the attacks have escalated in terms of frequency and intensity. The group carried out its first attack when it orchestrated a large prison break in September 2010 in Bauchi which led to the escape of more than 700 inmates including its members” (VOA Hausa, 10).

The group is also responsible for numerous attacks in Nigeria which include the Chibok abduction, the Dapchi abduction, incessant bombing and other violent acts on Christian and non-Islamic systems in Nigeria. And regardless of the government efforts and speculations about the victory of Nigerian security over Boko Haram in 2016, the group has increased its inhuman

activities till date, prominent in Maduguri, the lake Chad Basin, in IDP camps, schools, Churches Mosques and other states of the federation.

ii. Fulani herdsmen and farmers conflict in Nigeria

Historically, “the Fulani tribe is a mass of 20 to 25 million people who live mainly in the middle belt northern region of Nigeria down to Sudan and Egypt (Ogu, 2). Majority of them are nomads, moving to places where they can find food for their much adored cattle. Since the fourth Nigeria republic’s in 1999, the conflict between farmer-herder has led to the killing of thousands of people and destroyed properties because of the regard the Fulani tribe have for their cattle and the farmers’ interest for their crops.

This triggered Abdu Sad to note that, “Conflicts between cattle herders and farmers have existed since the beginning of agriculture and increased or decreased in intensity and frequency depending on economic, environmental and other factors”(21). Its beginning and contents is as diverse as the nature of the conflicts themselves (Abubakar, 2). There have been numerous violence and or insecurity in the country recently, owing to the clashes betwixt cattle herders and crop farmers. Mostly, Nigerians are killed, properties are lost or destroyed which leaves the citizens poorer.

In line with this, Eyekpimi articulated that, the Global terrorism index identifies them as the fourth deadliest terrorist group in 2014 (2). They use a

plethora of machine guns and ammunitions to carry out their destructive activities. The lives they have destroyed cannot be quantified. Chris and Bukola noted that these violent confrontations “have become a defining feature of inter-group relations among communities in the Middle Belt region of Nigeria. Environmental degradation, social manipulation of ethno-religious biases, and technological advances have altered relationships that were historically” (6).

Another school of thought holds the position that the conflict between the Fulani Herdsmen and the farmers is geared towards achieving the Islamization agenda of the Islamic religion, it is on this bearing that it is considered a source of religious conflict in Nigeria. Christian Elenotes that:

In order to achieve this, the Grazing reserve bill which if mistakenly passed would give the Fulani tribe places mapped out for them in all the 36 states of Nigeria. This means more Fulani population in all the states, more mosques and more knowledge of all the terrains for aggressive Jihad. In this wake, the local inhabitants would either accept the Koran or take the sword – all is Islamization. When this bill failed to sail through, they introduced Cattle Colonies. Cattle Colony is a brand of Jihad in order to expedite action on Islamization Agenda. In 2017, the Fulani herdsmen unleashed deadly attacks in Enugu, Adamawa, Taraba,

Benue States and on the citizens of Southern Kaduna that left scores dead (16).

Recently, the government also introduced RUGA settlement as a way to settle the conflicts between Herders and farmers. They propose to secure lands in all states in the country to enable cattle herders to fend for their cattle's. This ideology was also greeted with the aforesaid interpretation of fulfilling the Islamic agenda of making the country an Islamic state. These activities undermined the fact that Nigeria is not a religious, but multi-religious country, as such, no religious body has the constitutional right to impose their religion on anybody or group of persons.

Causes of Farmer-Herder Clashes

Blench opined that the “conflicts between the nomadic cattle herders and sedentary farmers are primarily traceable to illegal invasion of farms and destruction of crops by cattle, particularly during the planting season and immediately after the harvesting period” (23). In addition, Ingawa et al reported that “changing resource access rights, whereby traditional access rights to communal grazing and water resources are being obstructed by the individual tenureship of arable farmers. This is particularly severe on the traditional trek routes, which become favorite cropping sites because of their better soil fertility resulting from the concentration of animal manure from the trekking herds in these areas. Within the fadama areas, this is exacerbated by the

fragmented nature of the crop plots that makes prevention of animals straying in the crop plots difficult; Inadequacy of grazing resources, as increasing crop cultivation (and increasing commercialization of the crop-residues) and poor management of the existing grazing reserves have resulted in a significant reduction in available livestock feed resources, in particular in the Northern States. Moreover the high value crops introduced by National Fadama Development Programme NFDP (tomatoes and onions) produce almost no crop-residues for livestock feeding. Decline in internal discipline and social cohesion, as the adherence to the traditional rules regarding grazing periods, and the authority of the traditional rulers is broken down”(44).

The “fact that grazing resources including pasture and water are found in different places at different times of the year, hence the need for constant mobility among cattle herders for opportunistic resource use. This brings them into contact with the landed settled farmers, and cause competition and conflicts”(Abubakar, 22).

Government policies can also cause nomads “farmers’ conflicts. For example, Hoffman et al, explained that “the conflicts do occur as the size of the existing reserve shrink due to encroachment and government approved expansion of farmlands” (90). This leads to the conversion of water points and stock routes into farmlands.

Reprisal attack or retaliation: “Ofuoku and Isife conducted a research in Delta State and found that a cow once strayed and destroyed farm products and as a result, the offended party slaughtered it. This resulted in conflicts between the host farming communities and the nomads. They further observed that the contamination of streams that the host communities rely on and the rape of community girls by the nomads also cause and aggravate the conflict” (44).

Accusation: Yahaya “noted that the two groups accuse each other of the cause of the conflict. For instance, farmers accuse nomads of deliberately destroying farm products, thereby becoming the immediate cause of the violent conflicts between the two groups. On the other hand, the nomads claimed that the cultivators was fully expanded their farms beyond areas demarcated for animal grazing, and that the dry season cropping has claimed most of the uplands and lowlands (Fadama) allocated to cattle herders for grazing. Cattle routes and water points have also been tampered with by the farmers. For their survival, therefore, the cattle herders resort to violence” (77).

According to Abubakar, “another cause of the conflicts is lack of sensitization of people to apply the land use Act of 1978. One of the policies (Nationalization policy) states that the land in Nigeria shall be available to all Nigerians in any state, local government, or district of their choices -for

residential, agricultural, grazing, commercial or industrial purposes, irrespective of their states of origin, ethnic background, religious and political affiliation.

Colonial policies were also seen as the cause of the historical rivalry between farmers and herders in some parts of Africa. For example, the highly complex issue exacerbated by colonial French policy was the cause of the bloody conflicts between the two major Rwandan rival ethnic groups. These are Tutsi which is not exactly the name of the ethnic group: historically it meant “people who own cattle”, and Hutu, which means “people who farm”(2).

Adamu also observed “that colonial policies in Katsina State have led to the seizure of vast tracts and farming lands and turned it into native authority forest reserve. The immediate impact of this was that it made the herders and farmers to compete over land that had shrunk as a result of colonial forest policy. The rate of the competition resulted in conflict between the groups”(22).

Another factor is negligence on the part of both conflicts groups. Yahaya “observed that “the cattle herders often left a large number of cattle in the care of children who did not care about the consequences in the event of destruction of farm produce. The farmers also left their harvested crops on their farm unprotected, while others who had poor yield intentionally left their crops on

the farm un-harvested for cattle to graze, so that they could claim heavy compensation” (55).

General Causes of Religious and Ethnic Conflicts in Nigeria

i. Religious Intolerance, Fundamentalism and Extremism

These factors “form the base (sub-structure) upon which other sources of religious violence (super-structure) rest. Religious intolerance has been defined as ‘hostility towards other religions, as well as the inability of religious adherents to harmonize between the theories and the practical aspect of religion. It encompasses bigotry, which is the obstinate and intolerant devotion to one’s opinions and prejudices, especially the exhibition of intolerance and animosity toward persons of differing beliefs” (Balogun, 66).

In the thinking “religious fundamentalism can be understood from three perspectives; a cognitive understanding where the word is associated with a closed personality type that expresses exclusivity, particularity, literality and moral rigor; from a cultural theological viewpoint, where the word expresses opposition to religious and cultural liberalism in defense of orthodoxy and religious traditions; and from a social movement perspective, where it denotes organizational and ideological uniqueness from other types of religious movements. Ultimately therefore, religious fundamentalism is a religious movement that promotes the literal interpretation of, and strict adherence to

religious doctrine, especially as a return to orthodox scriptural prescriptions and doctrinal originality. It seeks strict adherence to the orthodox principles of particular faiths – in the case of Nigeria, Christianity and Islam – and abhors modernism with its propensity to adulterating or diminishing original doctrinal principles” (Collins and Lane, 11).

Furthermore, “religious intolerance and fundamentalism may not necessarily entail violence; however, it is the extreme manifestation of intolerance and fundamentalist ideals that embraces violence. Religious extremists are therefore religious fundamentalists, who take religious conservatism and intolerance to an unreasonable extent, by manifesting violence against those who hold contrary religious views. Religious extremists take the position that if others do not follow their ways, they will be damned. They abhor the preaching of other faiths and resort to violence to stop it. They insist that their religious doctrines must be universally entrenched by brute force, while the political, social and economic systems must conform to their religious tenets. Religious extremism does not admit of any compromise with social change, particularly that which contradicts religious orthodoxy” (42).

Disparaging Preaching and Stereotyping: “Disparaging or critical preaching is one of the most common causes of religious violence in Nigeria. First, both religions claim monopoly of religious truths as well as the absolute prerogative to eternity in heaven. This religious cliché is contemptuously

imbued in the public preaching of both religious groups, as religious sermons are often laden with messages signifying the monopoly of salvation and truth. In extreme cases, the messages transcend the traditional monopolization of essence, thereby delving into the arena of judgemental and scornful delegitimation of opposing religions and their prophetic symbols”(22).

Proselytizing: “One of the major causes of religious violence in Nigeria is the methods of proselytizing used by the two dominant religions. Although Islam and Christianity deprecate the use of threat and coercion as a means of proselytizing their approaches to preaching have remained mentally and sometimes physically coercive. Unfortunately, the most visible approach to Islamic conversion campaigns, particularly in northern Nigeria, is that of Jihad. This is epitomized by the Boko Haram declaration that Western culture as represented by Christianity, is polluting and worthy of spiritual purging. Muslim fundamentalists view adherents of other faiths, and sometimes moderate Muslims, as corrupted stock worthy of Islamic conversion or regeneration as the case may be. Thus the extremist disposition to enlisting conformity by brute force has created serious religious tensions in Nigeria” (Omosho, 3).

Government Patronage, Religious Preferentialism and Marginalization: “in spite of the constitutional prohibition of disqualifications or disabilities inflicted on persons on account of their religious leanings, religious patronage has been entrenched in the public realm, depending on the predominance of

particular religious' adherents in positions of authority. Thus at the federal and state government levels, public officials manifestly patronize particular religions at the expense of others. In many states of northern Nigeria, public funds are used in the purchase and distribution of food items and other valuables for Muslim faithful during the Ramadan fast; however, government does not extend the same gesture to Christians during Christmas or traditional religious worshippers during their traditional ceremonies. This attitude is reversed in some Christian dominated states. Furthermore, whereas the federal government has established both Christian and Muslim Pilgrims Commissions with state funding, some states, especially in the north, have single pilgrims' commissions for particular religions at the exclusion of others. Depending on which religious group has the superior numerical strength in a state, the clergy is given prominent roles and privileges at state functions, while marginalizing the others. In most states, the dominant religion denies the other religious groups access to certain privileges like land for locating worship houses or air time for transmitting religious messages. This attitude translates into political and economic preferentialism towards the favored religious group(s), while marginalizing the others" (Omotosho, 10).

Hence, "the media's penchant for exaggerating details of religious violence and thereby fuelling their intensity is well known and documented" (Kukah, 93). "This media character constituted the gravamen in the 1987

Kafanchan religious disturbances. News reports monitored on Radio Kaduna, immediately after the commencement of the violence, alleged that Christians were killing Muslims indiscriminately, burning their Mosques and copies of the Holy Qur'an, and banishing them from the town. The broadcast further alleged that an itinerant preacher had misquoted the Qur'an and blasphemed the name of Prophet Mohammed, urging Christians to kill Muslims and burn their Mosques" (Newswatch, 10).

"These reports ignited reprisal attacks by Muslims all over Kaduna state, causing an invaluable loss of lives and property" (Gofwen, 93). "Most religious leaders in the country have therefore, accused the media of fanning the embers of religious violence by their provocative and emotive reports" (Kukah, 93). "News headlines such as 'Islamic Assailants Kill Hundreds of Christians near Jos', 'Muslims slaughter Christians in central Nigeria', 'Muslims slaughter 400–500 Christians in latest Jos crisis are very common during religious disturbances. Such alarming headlines, coupled with gory images of victims often trigger reprisal attacks" (Sharia, 10).

The Use of Religious Symbols: "the use of religious symbols is increasingly becoming a source of religious conflict and violence in Nigeria. Most Muslim women insist on the use of the Hijab, and in extreme cases, Niqab and Burka, even where the regulatory regime prohibit their use. In 2005, following the prohibition of the use of head scarves by female law students in

the faculty of law, Ahmadu Bello University (ABU), Zaria; a Christian lecturer, Dr Andrew Akume, turned back a female student who wore the Hijab from attending his lecture. This action drew the ire of the Muslim Students Society (MSS), who mobilised their collectives and issued a *fatwa* (Islamic death sentence) on the said lecturer, thereby forcing him into hiding. This act did not only cause serious religious tension on the campus, but ignited a diplomatic strain between the governments of Kaduna and Benue states (the state in which the university is located and the lecturer's home state, respectively) over Akume's safety. The inscription of Arabic symbols on Nigerian currency denominations has also been vehemently opposed by Nigerian Christians, who associate it with Islam and an overarching Islamisation agenda by northern Muslims. On the other hand, Muslims have continuously opposed the use of the 'cross' as a symbol on public hospitals' bill/sign boards and other hospital accessories. These situations remain potential triggers of religious violence" (Madugba, 4).

e. Human Nature: Eyo et al opined that "conflict is engraved in human nature, this personality conflict is characterized by anger, aggression, cruelty and hostility" (33). These negative values, tendencies or sensitivities together produce a violent behavior. Owing to human nature craves for pride, wealth, power and fame conflict occurs when the interest of the parties clashes. An example of these conflicts include;

i. **Cultism:** Cultism is amongst one of the major groups militating against the peace of Nigeria. These set of people perform secret activities at night or day, their activities and or setting cuts across the primary, secondary, tertiary to the political system of the country. Almost always, these groups have encounters or clashes within or without themselves.

ii. **Corruption, Nepotism and Tribalism:** they form a major source of conflict in the country; "corruption is any conduct, including verbal and non-verbal communication, which tends to compromise the integrity or to blemish the innocence of the parties involved. This definition, no doubt, raises subjective elements of moral, ethical and cultural context. Both nepotism and tribalism are primordial instincts and are corruptive in that they debase or deprecate the high moral and ethical values which sustain competition in society. They debase the very foundations of any merit system and destroy the competitive spirit and, indeed, do not assist the lofty dictates and aspirations of the work ethic. Nepotism involves acts of favoritism, especially relating to patronage or benevolence by public officials and is directed to various categories of relatives. Such conduct confers advantages, often unmerited, and thereby defeats fair play and denies the competitive rights of similarly situated parties. The public officer's conduct may be said to be monopolistic and thereby distorts competition, particularly when the beneficiary pays for the benefit. Morally and legally, it is a wrong, because it denies others the right to compete. Applied to

employment opportunities, it distorts the labour market and thereby disturbs an otherwise even distribution of labour in the market and interferes with the employment of the right personnel for maximal efficiency and productivity” (Madugba, 14).

Furthermore, “a tribe is a cultural or ethnic group or sub-group with prominent, identifiable linguistic and other features, sometimes including prominent biophysical ones. Tribalism is conduct, particularly of a public official, in a manner that favours inordinately persons or issues which relate to his tribal affiliation. Tribalism is closely related to nepotism in that their economic, political and social outcomes are similar. Both are discriminatory and, therefore, legally unjustifiable as they debase the idea of equal opportunity” (Madugba, 22). According to Muzan:

Corruption, tribalism and nepotism are essentially inter-twined in that they evoke dysfunctional social, political, economic and organisational outcomes. Our capacity to investigate, arrest, prosecute and convict those found guilty of contravening our laws is evidently weak and compromised; yet no one is held responsible ... If a person is accused of wrongdoing in Nigeria, his kinsmen are quick to relegate his clear transgressions to some kind of conspiracy against one of their own. Corruption and nepotism are supported and encouraged by its benefactors at the expense of all

others. When a person occupies a position of authority, he is expected to help his own. The same people that complain about the impropriety of others become even more blatant when their so-called turn comes (55).

“Corruption, nepotism and tribalism - an inseparable trio - have been with the Nigerian political system for a long time. Corruption has reached alarming proportions in recent times, but has earlier antecedents. The military cited corruption among the political elites as one of the primary reasons for the military coup d'état of 15 January 1966 that ended Nigeria's First Republic. The eradication of corruption was one of General Yakubu Gowon's stated preconditions for the handover of power to civilian politicians in assuming the position of military head of state. The public policy of trying to curb corruption in the Nigerian system has been sustained since General Gowon's regime. Several years later, Nigerians welcomed the creation of the Independent Corrupt Practices and Related Offences Commission in 2000, along with the subsequent establishment of its tribunal. Even so, Nigeria has recently been rated as one of the most highly corrupt nations in the world by Transparency International an assessment shared by many Nigerians”(33).

f.. Population unemployed: “an unemployed person, like a poor person, is usually unhappy. The idleness created by unemployment can lead to antisocial conduct to occupy time. Even if the person is educated and skilled, it can lead to

frustration, aggression and serious conflict. In itself, unemployment is, of course, a very potent cause of poverty. This is why employment is a necessary component of a basic needs strategy of development, both as a means and also as an end" (20).

Poverty: According to Muzan:

The phenomenon of poverty has been recognized from ancient times. Euripides recognized it in early Greek times. For Engels, the peasant war was the culmination of revolutionary trends which shaped much German social history from the seventeenth century forward, such that although local insurrections of peasants can be found in mediaeval times in large numbers, not one general national peasant revolt, least of all Germany, can be observed before the peasant war which came about when the lowest stratum of the population, the one exploited by all the rest, arose, namely, the plebeians and the peasants (47).

"The social conditions of sixteenth and seventeenth century Europe are applicable in present-day Nigeria. Poverty is not easily amenable to precise definition, we may assume that it means a lack of command over basic consumption needs, resulting in a situation where a person's basic needs far exceed the available means of meeting them. Basic needs include two components. First, they include the minimum requirements of an individual or

family for the procurement of shelter, adequate food, clothing, furniture and other necessary household equipment such as cooking, eating and other utensils.

Second, they include essential services provided by government for the community at large, such as sanitation, public transport, safe drinking water, health and educational facilities, employment and participation in the public decision-making processes of the community to which the individual belongs"

(41).

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According to the International Labour Organisation “just as there is relative poverty in comparison to the standard of living of others in the same society, there is also absolute poverty. Basic needs can be relative as well as absolute. The more basic needs are not met, the more severe will be the level of poverty. This relative severity of poverty has a close correlation with the psychological basis of individual and group relations and conduct. It is this psychological basis of individual and group conduct that dictates, to a large extent, the character of response that defines the nature and the scope of conflicts that result from the social condition of poverty. In other words, the social response to poverty, by an individual or a group, is motivated by psychological factors - and these have long been. Persistent poverty, particularly in the midst of economic growth and affluence of the upper class, will lead to feelings of frustration among the poor. It will also breed hatred, mistrust and anger. These psychological monsters lead to a loss of faith in the system,

alienation and hopelessness. At the stage of hopelessness, there is a progressive, psychological diminution of the value of life, which eventually leads to a point of indifference between life and death. At this point, hostility, antagonistic conduct and indiscriminate aggression manifest rather spontaneously and automatically”(15). However, Mailafia sums up the situation as follows:

...over 70 per cent of the population lives under the internationally-defined poverty line, it is easy to see how any demagogue or religious extremist can mobilize the poor and destitute as instruments for his own political goals. There is the added factor of youth unemployment, especially within the growing stratum of university graduates. When people are pushed to the lowest levels of desperation and hopelessness, they can fall easy prey to religious demagogues who offer them a sense of belonging (57).

g. Poor Attitude Towards Education by Stakeholders

Education is the birth-rock of any nation that desires to grow and meet the demands of her citizens. It is this line of thinking that instigated Awolowo according to Owan, to define education as “a systematic course of instruction, giving intellectual and moral training to persons, bringing up of the young, helping the young to develop, to lead out the best in him, and to evolve an integral personality” (62). The high-point of this definition is the training of the

head- mental development, the training of the heart or spiritual self-realization, and health or physical well-being.

That is to say any system that fails to train her citizens to develop those three fundamental aspect is geared towards doom. As it is the case with Nigeria polity, this failure is gradually evolving as it is explicit in the lackadaisical and or ill attitude of stakeholders towards education. Education is not given any priority, as well as the educated is disregarded in the economy. This unavailability of adequate peace and conflict resolution approach in the formal and informal educational system brings conflict and violence in the long run. The absence of these effective approaches has led to cultism, youth restiveness, feeling of economic marginalization by the Militant groups, land dispute, poor security system, poverty, jungle justice, and religious violence

As Nnamdi Azikiwe rightly observed, “education is to serve a unique function in African societies. It is to reconstruct old Africa from the scourge of imperialism and colonialism, by dismantling those socio-politico-economic structures brought with them and which have considerably stultified the normal path and pace” (Owan, 32). Nigerian educational system should be treated with emergency, as it is climaxing towards the end of her days. Citizens are not educated about vital virtues that unite the country such as the secrecy of human life, peace, unity and mutual co-existence. The focus has been drastically shifted

from these worthy values to its opposites, the vices of war, incessant killings, unhealthy competitions, egocentric desire for power by politicians and the likes.

At this point, it is germane to add that most of the educational findings in Nigeria are not implemented as such there is the problem of poor response level to early conflict warning signs, the influx of corruption, bureaucracy, lack of capacity, equipment's, logistics and other selfish behaviors that are geared towards hindering peace efforts. Nigerians are not properly educated on conflict and conflict managements skills, this negligence and poor sensitization on the part of stakeholders have cause avoidable conflict and crises situations in the nation.

4.3 Approaches to Peace and Conflict Resolutions in Nigeria

Having examined the major sources of conflict in Nigeria, it is imperative to articulate approaches that have been adduced by stakeholders in tackling those conflict situations.

i. The Religious Platform:

It is assumed that some religious organizations and social institutions preach the gospel of peace and love while others have peaceful living with one another as one of their tenets. These organizations over time have failed to practice the tenets of their faith, as preachers and followers alike have deviated towards the pursuit for prosperity than talking about love or peace.

The Religious organizations in Nigeria have been infiltrated by corruption and egocentric intentions. These are seen in cases where leaders amass wealth of followers for personal and family benefits, instead of the benefits of the followers. Today there are cases of poor followers, following wealthy religious leaders in Nigeria. The welfare of the leaders is of high regards to the one of the poor follower.

Again some religious leaders who are so centered on the material benefits of service go to any length to gain extra power, to make them supernatural, diabolic or revered. The focus has left the teaching of the gospel to the teaching about how to be prosperous and other material motivational principles. Some even speak against the unity of the country, by teaching their members to act against the laws of the country, and her authorities.

Approaches by the Governments on Fulani-Herdsmen Conflict

a. Creation of Grazing Reserves: "In 1965, the northern regional government of Nigeria initiated one of the first attempts to respond to the crisis of pastoralism that was linked to emerging conflicts between farmers and herders in the country. The Northern Region Grazing Reserves Law of 1965 created corridors for the passage of migrating livestock and 415 grazing reserves throughout the country. The reserves were envisioned to section off large swathes of land to be exclusively used by herders to graze their livestock. While initially considered a legislative solution, population growth,

urbanization, and migration encroached on these designated areas, reducing herders' access and usage of the reserves" (Omotosho, 23).

Furthermore, "herders were often unable to find sufficient pasture and water within the confines of the reserves due to climate changes and poor maintenance. Keeping livestock in one place increases the animals' vulnerability to disease and banditry, which incentivized herders to keep their herds moving outside the boundaries of the reserves. The Federal and State Governments have been derelict in the upkeep of these reserves to meet these concerns of farmers and herders. Amidst the absence of a concrete response plan to label and enforce the law on cattle routes by governments at all levels, existing reserves are being distorted" (Omotosho, 24).

b. Establishment of the National Commission for Nomadic Education: "The Federal Government established the National Commission for Nomadic Education (NCNE) in 1989 through Decree 41. It is presently known as Nomadic Education Act, Cap No. 20 Laws of the Federation. The main goal of the programme was to economically and socially integrate nomadics into the national life, through the provision of relevant, functional, and mobile basic education and livelihoods skills provision. It was also designed to help the pastoralists modernize their techniques of rearing cattle to maximize their economic potential, including dairy processing and marketing, animal vaccinations, and modern herding techniques. The programme on nomadic

education currently suffers from dilapidated infrastructure and human resource deficits, primarily due to a lack of adequate funding from the Federal Government” (Omotosho, 33).

c. Deployment of Security: “The deployment of security agencies has been a dominant feature of the federal government’s response to farmer-herder conflict. In Plateau state, a Special Task Force – Operation Safe Haven (STF-OSH) – has been deployed since 2001 to restore law and order. This Task Force is composed of officers to curb the crises situations in Nigeria” (40).

In most occasions, the Nigeria Police, Army and other military and para-military organizations are called upon to response to the frequent farmer-herders crises in the country. This measure has always proven abortive as the situation is in the increase on a daily basis. Some of the reasons why this intervention process is not effective is the poor or inadequate ammunitions, corruption in the security system, which culminate subsequently to compromise.

Another reason why the deployment of security to tackle the crises situation between the farmers-herders’ crises is inadequate dissemination of security information. The technical information on the plans and strategies by perpetrators of conflict act are not objectively investigated and delivered to the security agencies as a result of inadequate mechanisms of communication or the lacuna between the security agencies and the host communities.

d. The National Grazing Reserve (Establishment) Bill 2016: “In 2016, the National Assembly attempted to pass legislation to address conflicts between farmers and herders through the controversial National Grazing Reserve (Establishment) Bill 2016, which ultimately was not passed. This is largely due to the fact that the Land Use Act of 1978 vests all powers related to the regulation of ownership, alienation, acquisition, administration, and management of Nigerian’s land with the state governors. This attempt and others by the National Assembly to legislate on grazing reserves were in violation of the Land Use Act of 1978 and perceived as a move to usurp the powers of the governors” (42).

e. State-level Legislations Prohibiting Open Grazing: “Benue State Government enacted the Open Grazing Prohibition and Ranches Establishment Law, 2017, on May 22, 2017, in response to the lingering conflict between farmers and herders in the state. Implementation of the law began on November 1, 2017. In the wake of the Benue State legislation, other states have considered similar legislation to respond to lingering conflicts between farmers and herders within their borders. For instance, the Taraba State Governor also signed the Open Grazing Prohibition and Ranches Establishment Bill 2017 into law on July 24, 2017, to begin implementation on January 24, 2018. More analysis on the state level legislation in Benue and opportunities for violence prevention is contained

in The Implications of the Open-Grazing Prohibition & Ranches Establishment Law on Farmer - Herder Relations in the Middle Belt of Nigeria”(44).

f. The Great Green Wall Initiative: “In response to the economic, political, and security challenges posed by climate variability and environmental degradation, the African Union introduced the Great Green Wall Initiative (GGWI) in 2007. The GGWI set out to create an 8,000km (nearly 5,000 miles) of trees along the southern Sahel, accompanied by rural development and ecosystem management initiatives, to combat the encroaching desertification of the Sahara Desert. In 2013, the Nigerian government answered the call by establishing the Great Green Wall Agency (GGWA) to fight desertification, which has been responsible for the migration of herders from the northern part of the country to the Middle Belt region in search of water”(46).

Government Responses to Niger Delta Crisis

a. Enactment of developmental programmes: “The Developmental Programmes Government had mounted in the region included the Niger Delta Basins Development Authority (NDBDA), the Oil Mineral Producing Areas Development Commission (OMPADEC) and the most recent, Niger Delta Development Commission (NDDC). It is obvious that the nation has never been found lacking in policy initiatives. What is disturbing, however, is that policies are never pursued to their logical conclusion. The increasing cases of youth unrest and kidnapping and demand for ransom in the region

suggest that the impact of the above bodies inaugurated is yet to be significantly felt. The Federal Government was also alleged to be owing the NDDC 326 billion naira as at April, 2008” (24).

b. Declaration of Military Action against the Militants: “Government’s response to the crisis also manifested in the declaration of war against the militants. This line of action was embarked upon in the face of the killing and kidnapping of some officers of the Joint Task Force (JTF) which the federal government sent to the region, by the militants. The disappearance of some soldiers and the search for them sparked off the May 15, 2009 military operations in Gbaramatu Kingdom. The Cordon and Search by the Joint Task Force snow balled into full military operation across the Niger Delta before the Federal Government through the Defense Headquarters, halted the exercise in June, 2009. Arrest and incarceration of notable militant leaders are also part of the government’s response. It should be noted that before 2009, the Federal Government has embarked on the use of force to crush the resistance of the Niger Delta people. This could be buttressed by the execution of the environmental campaigners (Ogoni nine) in 1995 and the bombardment of Odi village in 2001 by the Federal Government” (Rafiu, 28).

c. Amnesty programme: Niger Delta militant crises. The “Amnesty Presidential programme is geared towards giving pardon and forgiveness to

militants who laid up their arms to embrace dialogue; while the process will be followed up by rehabilitation exercise on the part of the Federal Government. Under the Amnesty agenda, militants were given up till October 4, 2009 to surrender their arms” (The Punch, 11).

As a measure to curb the insurgency in the region and engage her youths in wholesome and productive activities, the Government introduced the Amnesty programme which is geared towards giving the militants jobs or businesses that will engage their time and remove them from the creeks. This programme in the view of this work does not meet the needs of the people, neither has it solve the problem of socio-economic marginalization of the region.

Again, the work articulates that the conflicts in the region was not caused by joblessness, but a perceive pain and mental feeling of marginalization. Moreso, the region is still in a dilapidated state, even as the programme has been infected by the cankerworm of corruption. On this note, it is germane to note that the amnesty programme does not guarantee an objective solution to the problems of the region.

c. The Community Platform:

The community is one of the vital area of socialization, members of the community by default submits to their representatives. In the country, the community platform is the closest arm to the citizens. During political, medical

and general issues and sensitizations, the community is resorted to as the basic port of call for dialogue. These amongst many factors are the reasons why the community is viewed as one of the most sensitive aspect of a democratic system.

On the above note, peace education is ideally supposed to be emphasized in the community by the leaders. This pattern of advocating peace in the community falls under sensitization of members of the community. Contrary to this point, the work contends that in contemporary Nigerian context this platform has been hijacked as a political strategy to promote candidates' political aspiration or achievement. But not with the objective and intention of bringing about peaceful co-existence.

These factors are not effectively implemented in Nigeria. And this is because of the many faceted challenges hovering around the stakeholders and the existential system of the country. It is in these regards that the work articulates a system of retraining of the mind as a viable approach to conflict resolution in Nigeria. It is imperative to note that everything begins from the mind, through the instrument of thought. That is to say, conflicting opinions gain roots from the individual's frame of mind.

CHAPTER FIVE

ARTICULATING ASOUZU'S NOETIC PROPAEDEUTIC PRINCIPLES AS A FRAMEWORK FOR CONFLICT RESOLUTION IN NIGERIA

Asouzu made an invaluable point that regardless of the negative parlance of the human mind, it also possesses inherent capacity to transcend all kinds of exclusivism. This capacity has the potential to equilibrate every tension and enable the ego to retain autonomy. He calls these capacities “the transcendent categories of unity of consciousness”. They include “fragmentation” (relativity), “unity”, “totality”, “universality”, “comprehensiveness”, “wholeness” and “future reference” (Ibuayidanda, 323).

Through the invocation and application of these potentials of the mind, actors are trained or oriented towards unity, harmony, reconciliation, mutual dependence, integration and inclusiveness (Eyo et al, 19). The activation of these categories in the minds of actors through a noetic training will diffuse conflict intensions. This is the hallmark of Noetic propaedeutic principle with regards to Conflict Resolution. The focus herein is that the Conflict situations arising from education, Leadership or Power and the economy in Nigeria can be resolved using Asouzu's Principle of Noetic Propaedeutic.

5.1 The Educational Relevance of Asouzu's Principle of Noetic Propaedeutic to Nigeria Educational System.

According to the UNESCO charter, since war originates “from the minds of men (and women), it is in the same minds that the defenses of peace must be

constructed. This means that deliberate efforts must be made to ensure that everyone is educated and enlightened on the principles and relevance of peace building to national development, and the youth should be made vanguards of peace” (34). This proposition of UNESCO attenuates the imperative of the training of the mind.

Asouzu's Noetic Propaedeutic is a “pre-education” pedagogy which in this context has two interpretations. The first interpretation is concerned with the early training of the mind. This training is geared towards equipping the mind with authentic peace consciousness against ambivalent tension leadeness of human existence. As a follow up to Gumut, Noetic Propaedeutic pedagogy advance the logic that human beings should be taught early in order to suppress their instinctive nature of being violent and at the same time strengthen their spirit towards peace-building.

The second “pre-education” parlance of the principle of Noetic Propaedeutic is concerned with the training of the adult mind which have been exposed to conflict situations in Nigeria. “Pre-education” herein, implies that the minds of these actors can and should be trained or educated against erroneous and conflict orchestrated believe system that they were previously indoctrinated to. This pre-education is geared towards making and reorienting actors mind to think from a complementary perspective, which appreciates the existence of other units. That is, enable the mind to think in relation with

complementary imperative of “allow the limitation of being to be the cause of joy” (The Method, 273). This kind of thinking will breed the feeling of unity, love and oneness amongst any and every member of the country regardless of cultural or religious difference.

For Peter Bisongand Sylvester

Asouzu believes Aristotle introduced a bifurcating mindset to the world through socialization and education, necessitating a need for a re-education and re-socialization of the mind, to rid it of these bifurcating tendencies; so that it would be capable of grasping being from the preceding conditions of its dynamic interrelatedness with all missing links. The main objective of a noetic propaedeutic therefore, according to Asouzu is to make the acting subject adaptable... (39).

From the foregoing, it is evident that “there is need to train the mind to grasp reality and meaning beyond what is implied, putting into consideration the comprehensive, complementary, whole and future referential character of reality” (Ibuanyidanda, 81). It is with this understanding that we call for the changing of the mind, for better outcome, noting that the mind is the operating system and center of an individual.

Consequently, the principle of Noetic Propaedeutic if inculcated into the Nigeria curriculum of education will help to perform an “orientation” and a

“reorientation” function. These functions will enable the mind to think from the point of view of objective and complementary living towards conflict resolution. On this note, this work proposes a complementary noetic Propaedeutic curriculum of education to Nigeria primary and tertiary arm of education. The curriculum of this kind of education would be deliberately structured to inculcate the virtues of complementary living and the activation of “the transcendent categories of the unity of consciousness”, to the child and the adult through the classroom and the informal channels of education.

In addition, conflict perpetrators in the Niger Delta region, Farmers-Herders, Secret cult groups, Boko-haram groups and their likes should be educated within the purview of Noetic Propaedeutic complementary ontology. These training will enable their minds to derail from violent act as alternatives to resolve difference, to peaceful options that will enhance mutual-coexistence.

5.2 Relevance of Asouzu’s Noetic Propaedeutic to Nigeria Economy.

The incessant occurrences of conflict and crises situations in Nigeria have caused adverse effect on the economy of the nation. Akinwale noted in his article on “Integrating the Traditional and the Modern Conflict Management Strategies in Nigeria”, that in Nigeria “self-interest remains paramount in the country’s” economic players (9). The Nigeria economy is in its fallen state because actors manipulate and exploit available resources from a selfish point of view, thereby marginalizing the under privilege class. Muzan, Allswell in

“Insurgency in Nigeria: Addressing the causes as part of the solution” noted that:

Nigeria is at the moment at a crossroads. At the end of the day, given the dynamics of the turbulence in the polity, policy choices will certainly dictate whether Nigeria can survive as a state or fail and splinter into fledgling micro-mini states. The indicators are glaring, profuse and ominous. He observed that, Boko Haram insurgency, political violence, corruption, nepotism, tribalism, indiscipline, abduction and kidnappings, armed robbery, murder and extortion, bombings of places of worship and innocent Nigerians are all the indicators of a failing state. Nigeria is clearly a nation at war with itself. The path we are treading is a threat to the continued peace, unity and prosperity of this land we call our home. This is not the Nigeria we inherited from our predecessors, this is not the Nigeria we envisioned as young men. Favoritism, nepotism and tribal sentiments have made it impossible to run a merit driven system. Hard work, brilliance, honesty and integrity in our dealings are no longer rewarded. Rather we celebrate mediocrity soaked in the corruption we claim is our common enemy, the situation is grave (33).

These social upheavals clearly threaten the economic survival and sustainability of the Nigerian nation. Again, it is imperative to observe that these upheavals all stems from the egocentric mindset of Ibuayindanda philosophy, “The nearer the better and the safer” (Special Editions, 17).

The crises situations that bedevils the nation’s economy and gave rise to the “violence in the Niger Delta region and other parts of the country” is directly or indirectly directed to the mind. The mind when allowed to act against “the transcendent categories of the unity of consciousness” instigates tension and invoke conflict. Noetic propaedeutic advances the idea and need for an individual to think in relation to development” (74).

This explains that the desire for economic development is in the mind, and can be reactivated by the conscious awareness and effort of the subject, it becomes more energizing if this effort is collaborated with the assistance of a progressive structure of the system. That is, other stakeholder’s conscious effort towards mutual co-existence to the extent that citizens’ actions will be geared towards economic development, as well the benefit of their endeavor channeled towards the general good as against self. That is, those attitudes of nepotism, tribalism, favoritism and corruption that truncate economic growth and development. It is this mental transcendence of the actor’s mind towards a future referential economic development that will generate a workable economy in Nigeria.

5.3 Relevance of Asouzu's Noetic Propaedeutic to Nigeria Political System.

Political conflict is the brainchild of political violence in Nigeria. Muzan noted that:

It has been a feature of Nigerian electoral history recorded as early as the pre-independence elections in the 1950s. It is usually intended to eliminate, intimidate, or otherwise subdue political opponents so as to obtain an advantage in the political process. It may have attained its zenith in the early 1960s in the old Western regional elections. The violence in response to the 2011 federal elections, particularly in the northern states, may well be an indication of a resurgence of violence related to the political process in Nigeria. Some Nigerians have described the recent Boko Haram insurgency as primarily politically motivated, though with a religious and ideological colour (45).

“Political violence does not contribute to the stability of the state or government. rather, it is said to have contributed substantially to the failure of Nigerian's First Republic and the emergence of military politics in the country in 1966. Another factor that gave rise to political violence is political alienation or contempt. Situations of this type occur in the petroleum-producing regions and elsewhere in Nigeria.” “Indeed, the Ogoni situation, at the inception or formative period of the Movement for the Survival of the Ogoni People

(MOSOP), is a prime example” (Muzan, 33). Other agitation groups ensue on the premise that they have been continuously exploited and politically marginalized.

Again, it propels a comprehensive mindset of incorporating other entities in existence in the dealings of actors. It also helps to reactivate the interest and efforts of stakeholders to appreciate the unifying values, elements or factors of the nation, thereby acting in line with the principles binding the political contract of the society. As such Noetic Propaedeutic enables political actors, whether active or passive participants to interact with reference to the regard for life, and values of other beings, while placing value on everyone as it is expressed in allocation and implantation of policies.

Secondly, noting that political violence is first of all orchestrated in the mind, it is imperative to train or retrain actors to view reality from a universal and comprehensive perspective. By retraining the minds of political actors with and from a Noetic Propaedeutic pedagogy or dimension, it becomes imperative and principally a responsibility for them to act within the understanding that the existence and happiness of other beings or stakeholders invariably implies their happiness. With this understanding, they will by default desist from perpetrating actions that will endanger the survival and happiness of other beings.

Stakeholders’ in Nigeria political milieu must train their followers to relate with one another from the understanding that the human life is important,

and at the same time exposing them to the consequences of forcefully taking the life of another. The principle of Noetic Propaedeutic in complementary reflection admonishes in this regard, that political leaders should train their follower before, during and after elections or political activities with emphasis on the value for life and properties.

5.4 Relevance of Asouzu's Noetic Propaedeutic to Nigeria Religious System.

This is because religious leaders through their teachings indoctrinate the minds of their followers or worshipers to think and act in a manner that is intandem with their religious tenet regardless of the havoc it will cause on the lives and properties of non-members of that particular religious' body. Muzanin the light of the above noted that:

Ideology and religion are both evaluative, normative and ethical, as well as moral in tone and content. The belief system will largely affect the social processes in the particular society and, indeed, institutions and human relations. Thus, the socialization and social stratification process or a society's ranking of individual members within the society, including issues of equality which relate to political participation, as well as production, distribution and consumption of wealth, is largely determined by the various and frequently-competing ideologies within a given society (34).

The three major religions in Nigeria, Christianity, Islam and African Traditional Religion possess their competing ideologies which contradict one another. For this reason, (of conflicting interest in belief) conflict is bound to emerge between adherents of these religious bodies.

According to Falola, “the merger of ethnicity and religion has played out with involvement of southerners and northerners in violent conflicts, which cannot be divorced from the political economy of contemporary Nigeria” (3). If religion is a way of life and the insurgency is sympathetic to sustaining that way of life, then the insurgency itself is easily sustainable. There must be a special appeal to religious elements, such as peace and peaceful coexistence, a common heritage or fraternity and dialogue and diplomacy. Force, particularly military force, may miss the point as many historical examples outside Nigeria have seemed to indicate” (36).

On the whole, it is imperative to note that the center of these conflict thought is the mind. In this respect the Principle of Noetic Propaedeutic is relevant to Conflict Resolution in Nigeria Religious system, because it advocates for the training of the minds of Religious leaders and their adherents from a complementary perspective. This training will create the space for actors to see one another’s religious values and tenet as missing links of a universal reality, with none superior to another. Some teachers of the major religions in Nigeria have train their followers along the exclusive bifurcative lines that one

religion is better than the other. These mindsets amongst others are the foundation for 'the conflict of superiority' between Christianity, Islam and African Traditional Religion.

The aim of training the minds of Religious actors "from the perspective of Noetic propaedeutic is to disclose or deconstruct the mind of these ideas that are potentially capable of aiding religious conflict in the country and expose the mind at the same time to the dangers of such mindset. This exposure will handle the precariousness of all existential situations and place the subject to better handle these situations effectively by seeing every religious body as important missing link of a comprehensive reality" (Ibuayidanda, 75).

Secondly, the minds of Religious conflict perpetrators in Nigeria have been induced with toxics that are wired to cause harm through the process of teaching and practice. It is necessary and possible for it to be deconstructed of these ideas. The training is such that exposes the mind of the actor to place importance or value on people and things that are both "nearer and farer" from them, and their faculties placed in the disposition of articulating measures of resolving issues rather than resorting to crises.

By so doing, Asouzu's principle of Noetic Propaedeutic helps to "rekindle the energy for harmonious co-existence, tolerance, and the desire for positive actions that have been infringed by the phenomenon of concealment in the mind of Religious conflict actors in the country. It will help to create the

desire of building a united nation with the consciousness” that; “to be, is not to be alone” *ka so mu adina*, and consequently the termination of selfish desires, the desire for bifurcation, and the desire for causing harm to others who do not share in one’s opinion, norms, believes, faith, or value systems.

Thirdly, imposing a belief system on people and stuffing them with the mentality of inequality hinders the mind from utilizing its potentials. The capacity to explore nature and create new realities or invent worthwhile technologies would be hindered as a result of strict and rival religious tenets. The principle of Noetic Propaedeutic appreciates the value of non-imposition of values on the thinking faculties of religious worshipers, and initiate the idea that religious adherents should be expose to the light of truth and how to seek what is good for the benefit of everyone. These phenomenological and objective approach will enable adherents to improve on technology, research about the divine and appreciation of the values of others.

Asouzu’s noetic propaedeutic principle in its highest sense suggest that we can attain harmony, justice, freedom and peace if we consummate a noetic act (78), and focus attention on the root cause of conflict which is ill-training of the mind via the instrument of religion. Practically, these actions could be in the form of dialogue, an education that is devoid of divisive indoctrinating intentions, an objectively driven curriculum of training that gives room for critical thinking, freedom of thought, skepticism as well as appreciation of the

Ontology, Ethics, Epistemology, metaphysics and Aesthetics of each other. Moreso, all systems of thought would be geared towards the virtues of fairness, equity, religious tolerance mutual peace and the general good of the citizens of the society. This pattern of training would help to curb future Religious Conflict situations, even before they occur.

5.5 The Social Relevance of Asouzu's Noetic Propaedeutic to Society.

The Nigeria society have been truncated with negative social ideologies and ill-education which have misinformed the minds of her citizens to think in relation to anti-social believe, behavior or system thereby causing conflicts. The implication of these teachings includes the fact that it introduces a divisive behavior and a corruption oriented mindset to citizens of the country. Thirdly, it infiltrates the desire to exist alone, to be independent and to avoid mutual and communal living.

The principle of Noetic Propaedeutic through the complementary teaching of "Danda" (ants) advocates for mutual dependence and inter-relatedness between actors. "Danda" (ants) can surmount any load, no matter the gravity of its weight when they come together or join their strength together. That is, in relations to human behavior, the complementary social relationship of youths and adults in the society will enables actors to settle conflict issues arising from anti-social differences to bring about a change of mind towards their differences after worth.

In relations to the above, Noetic Propaedeutic articulates the proposition that one cannot exist alone, a person is better when his abilities find expression in the society. Moreso, it adjured that citizens should act within the disposition of bringing about peace as well as having a dynamic mindset to adapt to social change. On this note, teachers' in school, seminars', conferences, mediations, adjudications and all other conflict militating approaches should engage a harmonizing faculty in their agenda and themes.

This Peace building method from the principle of Noetic propaedeutic disposition will bring about a change of attitude from the way citizens comprehend reality, as a conglomerate unique entity of a comprehensive complementary whole. This mindset if adopted will create a tremendous influence from interpersonal relationship to relationship with, and between every entity in the society. The conflict situation arising from social factors can be handled through the principle of Noetic Propaedeutic if actor or stakeholders are trained to view each other's dynamic disposition from a tolerable and unifying perspective. Moreso, this training will eliminate the mindset of tribalism, nepotism, corruption and favoritism in the society as orchestrated in the above section of the work.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Summary

This work attempts a systematic examination of the concept (s) “Peace”, “Conflict” and “Conflict Resolution”. These explications are done in relation to Nigeria Conflict situations, and the objective is to proffer a viable conflict resolution strategy to curb the myriads of crises in the country. The work identified economic resources, leadership and power struggle, Religious fanaticism and extremism, unemployment, poverty, poor attitude towards education by stakeholders and others, as the fundamental sources of conflict in Nigeria.

As part of conflict resolution strategies, the work averred that the Government leverages on religious platforms, deployment of security personnel's, Amnesty programmes, community platforms and others, to resolve conflict in the country. These strategies in the view of this work are insufficient, have their short-comings and have not been able to tackle the many-faceted conflict arising in the country on a daily basis. Moreso, the work pointed out the lacuna that these strategies have created, as well as assert that if these lapses are not bridged conflict and violence will continue without end.

It is on the above bearing that this work introduced Asouzu's Noetic Propaedeutic principle of complementary reflection as a viable strategy to

resolve the conflicts in Nigeria. The objective of this strategy is to retrain the mind of conflict actors, and the citizens of the country against conflict attitude or behaviors, as well as provide an ethical orientation of peace building in the minds of stakeholders in the country.

This pre-training if accepted and implement into the Nigeria curriculum of education and her policies will bring about lasting peace. It will benefit the educational system by introducing an objective learning system that encourages complementary attitudes of mutual co-existence. It will benefit the society by getting rid of social ills, community violence, political crises and a host of socio-political violence experienced in the country. The justification of this principle as a conflict resolution strategy hinges on the fact that it treats the root-cause of conflict, that is the mind, noting that when the mind is properly educated in line with the complementary teachings of peace and mutual co-existence, there will be lasting peace in the country and the violence will become history.

6.2 Conclusion

So far, this work has been able to attempt a resolution to the already existing approaches advocating for peace in Nigeria. It articulates that the country is beclouded by what Asouzu calls (phenomenon of concealment) *ihemkpu chi anya*. Those things that distort our minds towards living in harmony. The work outlined some of them to include, power tussle, bad leadership, religious extremism and fanaticism, and economic marginalization.

Above crises situations have led to the destruction of many lives and properties in the country and threatening the unity of the country. It was argued that the measures of dialogue, sensitization, amnesty, free grazing bill, security interventions and the other measures have not yielded viable result for so many reasons. Some of these reasons include selfish objectives from politicians, corruption on the part of stakeholders. This principle is a pedagogy that is aimed at retraining the mind towards peace building and establishing a communal nation with a thriving developmental and knowledge base economy. For Asouzu:

Noetic Propaedeutic is a systematic pre-education of the mind and human reason with a view to overcoming the broken unity in human consciousness, which is caused by the challenges of the tension-laden human ambivalent

existential situations and *ihemkpu chianya* (phenomenon of concealed) (Asouzu: *Filosofia Theoretica*, 108)

“The main task of the principle of Noetic Propaedeutic is to salvage the ego from shattered unity and to restore the subject to its true self, such that it can affirm insightfully that “to be” is to be in mutual complementary relationship with all missing links of reality (*ka so mu adina*). As well as strive always to act from the prompting of a complementary comprehensive type of mindset (*obi/ucheka so mu adina*)” (25).

“Because of the inherent dangers of phenomenon of concealment and the ambivalence of human interest that is obtainable in human existential situations, Asouzu believes that there is need to train the mind towards the acquisition of a good mindset, that can genuinely transcend bifurcating tendencies. This need to re-train and re-structure the mind is in order for it to acquire the required mindset that can aid its attainment of the common good, meet the Nigerian dream of unity and establish mutual affinity with every existing entity” (Udoh, 7).

The work proposes Asouzu’s principle of “Noetic Propaedeutic”, as a viable tool in combating conflict and introducing Peace in the Nigeria space. This principle is an educational therapy that awakens in the mind of the conflict actor, the positive attitude for peace. It is a viable conflict resolution approach which advocates. Its objective is to divulge the mind from division, conflict,

violent and egocentric attitudes. It recognizes every entity as a link to a bigger reality with the understanding that non is dispensable, superior or inferior to the other.

It was recommended that noetic propaedeutic principle should be introduced into the curriculum of Nigeria's education system, starting from the pre-nursery level to the university and beyond. It is the view of the work that if a subject is taught the relevance of noetic propaedeutic principle, the nation will be able to have a stable peace system which could reduce incessant atrocities in Nigeria.

Secondly, it is recommended that Asouzu's noetic propaedeutic principle should be deliberately introduced into the teaching institution in Nigeria, in the public, private institutions and government parastatals. This will help bread unity and create a sense of belonging to each subject.

Thirdly, it is recommended that all stakeholders in Nigeria educational system should imbibe Asouzu's noetic propaedeutic ontology as a critical value. This will serve as a spring board that will influence decision making and strengthens interpersonal relationship in work place. With this principle, heavy challenges facing conflict in the country can be surmounted.

Fourthly, Noetic Propaedeutic principle teaches the value of integration, complementarity and tolerance. With its inclusion in our everyday socio-cultural endeavor, citizens on various ethnic and zonal divide will learn to exist

in complementation with one another. This complementary existence will bring about sharing of the values that each culture possesses, and using them for the interest of everyone.

Conclusively, this thesis recommends that noetic propaedeutic principle of complementary reflection should be consciously introduced to socio-political stakeholders or leaders. This in the view of this work will reawaken them to the ideal needs of the society as well as exposed them to the authentic actions that will be beneficial to all regardless of culture or climates. Fundamentally, one agrees that the objective of Peace in the perspective of Asouzu's Noetic Propaedeutic can be attained if the government and the people combats peace both formally and informally with a deliberate and objective point of view.

It is imperative that we have an effective department for conflict management and peace education in every state to fight and reduce cases of insurgency terrorism and violent activities which can disrupt the peaceful co-existence of people in their respective society. The government should employ professionals, by doing this Reorientation should be given to the stakeholders using the principles of Ibuanyidanda complementary Noetic Propaedeutic philosophy. These stakeholders should be saddled with the onus of tackling and investigating the demand of these violent groups to bring about a lasting solution and peace to the society.

Again intensifying and Annually promoting cultural relationship among the different ethnic groups in the country will help to eliminate the lacuna of peace and unity that is in existence in our ethnic groups. Using the principle of the “missing link”... diversification should be effectively harnessed so that peace will evolve in the region. Noetic Propaedeutic principle system of teaching and interaction should be used as a Public enlightenment and education measure to inculcate the spirit of Complementary reflection on the people continually or annually to put conflict in check.

- a. The Joy of being should be the cause of the government’s existence in leadership administration. This will enable stakeholders in this dimension to appreciate the importance of a balance development across regions. It will breath the culture of equal opportunity and equal sharing and management of economic resources. Most importantly, this will eliminate the “phenomenon of concealment and the ideology of the nearer the better and the safer”, as the qualified people will be given a place to act or considered, and things will be done with an objective mindset.
- b. Asouzu’s principle of Noetic Propaedeutic teaches the imperative of inclusion and value for life. It promotes the objective of brotherhood, unity and oneness. Application of this principle informally and formally will tackle conflict situations in the country. The work recommends that the principle of Noetic Propaedeutic should be legally instituted in the country. This will encourage efficient partnership with law enforcement agencies to educate violent actors, conflict victims and the citizens on the effect and advantages of peace and mutual co-existence in the society free from human

ambivalent situation. Herein, the consequences for offences will be meted within the horizon of correction towards a more complementary existence

6.3 Recommendations

Based on the findings, this work makes the following recommendations;

- a) In order to sustain competitive advantages; *Innocent Asouzu's Noetic Propaedeutic* Pedagogy should be allowed to take the central stage in Conflict Resolution in Nigeria.
- b) The citizens of Nigeria should participate in activities and processes which will enhance mutual co-existence.
- c) In governance: the leaders must become skilled systems thinkers who can design and conduct measurement and analysis across the nation in order to resolve all anti-peace activities.

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