

IMPERATIVE OF CONFLICT MANAGEMENT FOR DEVELOPMENT IN NIGERIA: A REFLECTION ON GOOD GOVERNANCE

By

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Abstract

Conflict is said to be negative because it stagnates the society in terms of developmental effort. Objective: the study highlights factors and conditions that generate conflict in Nigeria society which among others include: Plural and diverse settings such as diversity in the area of religion, ethnicity, culture, religion and the imperative of good Governance in conflict Management for Development in Nigeria. Methodology: A qualitative design was adopted using the documentary method of data collection and Documentary analysis was the tool employed. Findings: The paper found among others that, the major causes of conflict in the society particularly Nigeria where processes of resource generation and distribution, leadership, feeling of exclusion and marginalization and Disagreement over values and breakdown from a good administration. Recommendations: The study recommends that conflict should not be viewed as evil by the society, but rather should be seen as agent of change because through conflict opinions are shared, government inability to provide for mass interest is expressed, and for proper management of the Biafra agitation resurgence in the south east geopolitical zone not to degenerate into open violence and animosity (war), there is a need for restructuring to preserve the unity of this nation due to our level of political exposition and behavioural propensity of religious and ethnic identity, and Good governance that enables political development and legal environment of the economic growth and equitable distribution of resources in providing basic, essential and its social function, effectively manage and suppresses conflict if not resolve it.

Key words: Conflict, Good Governance, Political Development and Conflict Management.

INTRODUCTION

Conflict, to a common man and everyday assumption, is that it is necessarily negative and dysfunctional. This view expresses that conflict stagnates the society, this is because experiences and stories of the conflicts that generate into first World War which began 28 July 1914 and lasted until 11 November 1918 claimed about 40 million (there were 20 million deaths and 21 million wounded) and the total number of deaths includes 9.7 million military personnel and about 10 million civilians. The Entente Powers (also known as the Allies) lost about 5.7 million soldiers while the Central Powers lost about 4 million, Uralanis, (1971), Haythornthwaite, (1993) and Erickson (2001). The Second World War which began in 1939 to 1945 as well claimed millions of lives and resources that have hindered the societal development of the world, particularly third world countries. Civil unrest, religious disturbances, an ethnic crisis among others have characterized Nigerian society since independence, 1967-1970 civil war, the Ijaw versus Itsekiri war, Ife Modakeke, Aguleri and Umuleri, Bassa and Tiv, Jukun crisis nearly tore Nigeria apart, Avav, (2002). Consequently, the territorial conflict between Nigeria and Cameroon over Bakassi Peninsula and currently Boko-Haram insurgency, IPOP/MASSOP Biafra agitation for sovereign Nation, Niger-Delta crises and Fulani herdsmen-farmers conflict in rural communities.

This image of conflict is quite popular but not correct. Conflict is negative when it degenerates into open violence and animosity, especially when it is not well managed and resolved. Therefore the society can easily move from low intensity to high intensity of conflict (war), e.g. boundary dispute over territory which brings to fore the essence of conflict as a struggle over values and scarce status, power and resources, in which the aims of opponents is to neutralize, injure or eliminate rivals, Lewis (1956). Conflict can occur between individuals and groups. It can even occur within a group (intra-group conflict) and between groups (inter-groups conflict). To this end, (Hocker and Wilmot, 1985 cited in Bernard and Ashimi, 2014:2) opined that conflict is an interaction between interdependent people who perceive incompatible goals and whose expect interference from the other party if they attempt to achieve their goal. In consonance with this, Galtung (1996) asserted that conflict is a triangle with structure, attitudes and behaviour as its vertices.

Nevertheless, conflict is simply a disagreement between one or two people which play a positive role in the society, conflict points to existing problems in the socio-economic and political arrangement of the society and can be used to adjust the society for the better, i.e. the conflict in the Niger Delta brings to fore the injustice against the people of the region and Biafra

agitation resurgence in the south east geopolitical zone point to the leadership (presidency) marginalization of the zone. It draws attention to the problem and the importance of resolving the problem; this makes conflict useful to the society. The process of distributing resources generates conflict because the resources are scarce, Lewis (1956). However, the causes of conflict in the Nigeria context cannot be attributed to scarce resources because the Nigeria state is one of the most natural endowed countries in the world with resources ranging from fertile land for crops production, livestock rearing, forestry and River Niger and Benue for fishing exploration, large reserves of solid minerals including bitumen, topaz, lignite, coal, tin, columbite, iron ore, gypsum, barite and talc, Crude oil, Gold among others. Rather, the process of generating and distribution of resources which is like looting from Mr A to satisfy Mr B is the basis of so many conflicts in Nigeria that is based on endless division and cleavages, and this is because of the divergent interests, goals and aspirations by individuals or groups in a defined social and physical environment, in essence, zero-some competitions among people generates conflict Onigu, (1999).

Since the attainment of political independence in 1960, the major problem of Nigeria has been the inability of marrying the interest of various ethnic groups to avoid generating conflict in Nigeria. Be it

leadership and development crises, relationship between different nationalities, social classes and political administrative unit over material resources, power sharing, local government creation, the minority question, citizen-indigene-ship-native question, practice of true federalism and continuous glamour for secession, the Nigeria Biafra Civil War, the then June 12 crises, military coup and counter coup d'état, the Niger-Delta agitation for resource control (Militants), Boko Haram insurgency and Fulani herdsmen attack rural farmers has demonstrated in the course of our existence as colonial creation that good governance (leadership) is indeed the national question. This is because; development and conflict management in any society depends largely on the nature of leadership and good governance. To this end, proper conflict management is essential for societal development, particularly for the government. It is based on the foregoing that this study is geared towards exploring the imperative of conflict management for Development in Nigeria with a reflection on Good Governance.

Good Governance

The world currently revolves around good governance as a better alternative for development, for it occupies a primary place in the lives of individuals and countries. This enhances the desires for people to move closer to development. Those who are far from development wish

they were closer and consistently strive to be closer to it, while those who are closer wish there is nothing separating them from it. Governance for development ought to be accountable, participatory, responsive, effective and guarding the interest of citizens and marching towards a holistic development. Governance is as old as human civilization. The concept of governance relates to the quality relationship between the government and the citizens whom it serves and protects, (Hyden, 1999).

According to Daniel Kaufman (2005), governance embodies "the economy and institutions by which authority in a country is exercised for the common good. Governance means thinking about the means of orienting the economy and society, as well as the means of attaining specific collective goals in which the state plays a fundamental role, focusing on priorities and defining objectives, Peter and Pierre (2000) and Bell (2002) conceived governance as the use of instructions, structure of authority and even collaboration to allocate resources and coordinate or control activities in the society which brought in the process by which governance is selected monitored and replaced. To Dike (2010) governance comprises the mechanism and processes for citizens and group to articulate their interest, do work together and exercise their legal rights and obligations with rules,

institutions and practice that set limits and provides incentives for individuals, organization and form.

Hamdok (2001:123) also maintained that governance comprises of the following:

1. An effective state: This talk about one that possesses an enabling political and legal environment of the economic growth and equitable distribution.
2. Civil society and communities that are represented in the policy making process with the state facilitating political and social interaction and fostering social cohesion and stability.
3. A private sector that is allowed to play an independent and productive role in the economy. To him, all the three elements, similarly to and in combination, together with sound economic management are essential for sustainable development. World Bank (1992:14) defines governance as the manner in which power is exercised in the management of a country's economy and social resources for development. The World Bank has identified three distinct aspects in the conceptualization of "governance" such as:
 - A. The form of political regime
 - B. The process by which authority is

exercised in the management of the country's economic and social resources.

- C. The capacity of government to design, formulate and implement policies and in general, to discharge government functions.

But, Good governance is a difficult concept, as it is not always easy to define. It is amenable to different definitions depending on the perception of the person. Nevertheless, good governance can be attainable depending on the type of political regimes, the process by which authority is exercised in the management of the economic and social resources, with a view to development, and the capacity of governments to formulate policies and have them effectively implemented. Notwithstanding, when we remember that the modern state is a human creation, according to the social contract theorists, namely, John Locke, Thomas Hobbes and Jean Jacques Rousseau, one can say for sure on what constitutes good governance.

Generally, the social contract theory believes that the terrible, violent, unsecured and unpredictable state of nature compelled men to come together, under a social contract, and surrendered their rights to security of personal lives and property to the state. The state is expected to protect the personal lives and property of the citizens, as well as their general welfare. The state, as

an amorphous entity, cedes this power to a smaller and proactive agency called the government. Good governance, therefore, includes the processes and products of the government towards the fulfilment of the social contract it has with the people. Specifically, good governance involves: enthronement of a democratic government, which guarantees equal participation of all citizens in governance; provision, promotion and sustenance of the rule of law; provision and protection of the Constitution; promotion and protection of the fundamental human rights of the citizens; provision and sustenance of the freedom of the press; availability of a transparent, accountable and participatory governance at all levels of government; regular, free and fair elections; as well as provision of basic amenities, such as, portable water, electricity, qualitative education, healthcare delivery, good roads, among others. And if above mention attributes are found in a governmental administration, it will enhance the political system and as well effectively and efficiently consolidate our political development. (Apadorai, 1968)

Political Development

Development around the world, whether political or otherwise depends on the level of political development. In fact, political development is sacrosanct to any kind of social welfare and conflict management. This is because it is usually taped upon for

its vital role in conflict management, employment generation and promotion of growth and progressive increase in development. Little wonder every nation thinks of political development as a means of sustainable development and project its future plans and work to achieve it. Political development in whatever form it takes is a sine-qua-non for social welfare. It determines the nation state. This is because political development contains inbuilt variable needed to change a society's pattern of behaviour even its leadership structure and conflict management in the society in spite of any plural settings, Reginaldo, (2011)

As used in this work, political development refers to changes in the political and/or government structure of a nation/state and its impact on its social structure. The impact of this change in governmental structure could be partial or holistic, though measured quantitatively in some instances. In order words, political development can be view as the politics of change created by the government of the day. As examined by Peter and Pierre (2000) political development engenders development in institutions, attitudes and values that form the political system of a society. Peter also asserts that it enhances the state's capacity to mobilize and allocate resources, to process policy inputs into implementable output. This assists with problem-solving and adaption to environmental changes and goal realization. More recently

democratization and good governance have been portrayed as constitutive of political development and as conditions for sustained economic development in developing areas and post-communist societies,(Obi, 2014).

However, the enduring problem of political development for some divided societies like in Nigeria and especially in the Third World remains how to combine political stability with political liberalization and democratization. Another challenge is safeguarding democratic transition and consolidation in the midst of the drastic economic restructuring that engenders popular dissatisfaction and can breed political extremism. Hence, political development means not just institutional reform but changes in attitudes and the political culture that places limits on how far political development can be imported or imposed from without. Political development is neither linear nor irreversible; not all countries are experiencing it, and some endure periods of political decline and decay, while a few suffer a terminal political breakdown, like the former USSR.

Political Development and Good Governance in Nigeria

The dawn of democracy in Nigeria has witnessed renewed and sustained the activities of political parties which is the most complex and critical institutions of democracy but undoubtedly has either

shaped or stagnated the deepening and consolidation of democracy, with heavy reliance on secondary data supported by analytical approach to political development, since the dawn of democratic dispensation in Nigeria has been faced with diverse challenges such as lack of institutionalization and personalization of political parties. Problem of God fatherism, crisis and absence of internal democracy within the political parties and incessant political party violence

The party system in Nigeria is still weak and vulnerable with no visible signs of adding value to the democratic consolidation. For example ,the rates of party cross carpeting by politicians, lack of rooted leadership ideology and lopsided fight against corruption. Consequently, issues of organizational capacity effective leadership, internal democracy, discipline, institutionalization and personalization, ideological platforms of mobilization and linkage to civil society and the masses should be addressed, and this is because Political development involves the development of institutions, attitudes and values that form the political power system of a society, Peter and Pierre (2000). This, therefore, creates a symbiotic relationship between democracy and good governance in managing societal conflict. This is borne out of the belief that democracy premised on the principle of the rule of law and constitutionalism is capable of ushering in

good governance and societal development. It is equally believed that democracy conforms to the principle of justice, equality and fair play as a democratic state are based on consent and popular participation, Boeninger, (1992).

The Synergy between Governance, Democracy, Development and Conflict Management

As already noted, development and conflict management in any society depends largely on the nature of leadership and good governance. Because the quality of a country's development is anchored on the nature of democratic dispensation and leadership, when the quality of governance is low it amounts to under-development and crisis in the society but when the quality of governance is high it amounts to development, conflict management, suppression and transformation.

However, it is pertinent to note that, the quality of good governance is dependent variable on leadership as this comprises of ruling class of the state who steers the ships of the state for progress or misfortunes. Therefore, leadership dictates the types or quality and art of governance of every society. The competence of leadership facilitates and encourages development. This shows that for effective conflict management and political development to be obtained, leadership has to be effective

and with a sense of objection which can steer the society on the path of development but when the leadership is ineffective and the level of good governance is poor, it amounts to conflict or crisis and if not properly controlled can degenerate to open violence and animosity (war) and underdevelopment of a society, as typical of Nigeria and other third world countries.

Framework of Analysis/Discussion

As has been argued previously, conflict is inherent in all societies and has been a source of concern to social and political thinkers throughout the ages. The study of conflict as a process requires that we explore the theories of conflict. The value of the theories is that it helps to explain the nature of the problem, explores its diverse origin and complex manifestation. In the context of our experience, we need to engage theories of conflict because it is multifaceted in Africa. Therefore, exploring theories of conflict will provide us with the scientific basis for formulating policies and for assisting social reformers to identify relevant policies for effective and efficient management of conflict. Therefore, for the purpose of the research paper, four theories of conflict were examined.

Robert Ted Gurr (1970) in his book *Why Men Rebel*; demonstrates the importance of relative deprivation in explaining the tendency for people to respond violently to situations. In using the idea of relative deprivation to explain violent behaviour, it

argues that individuals or groups tend to be violent when there is a gap between what they seek and what seems attainable. In other words, people tend to give a violent response in thwarted circumstances with the tendency of striking the source of frustration. There is also the question of the revolution of rising expectation which focuses on the distances between current status and aspirations of individuals and groups. According to this view, what instigates people to violence is hope that is ruined.

Psychological Theory of conflicts; one of the most popular influential theory of conflict rests on three major pillars.

- 1) Relative deprivation
- 2) Rising expectation (promise with fulfilment that is not forthcoming)
- 3) Frustration aggression. (deprivation-frustration-aggression-conflict)
The central argument of the theory is that conflict arises in a state of mind, knowing you are deprived your right, you might fight for it. What is common to the three pillars, however, is that they are drawn from the psychological theory of motivation, behaviour, frustration and aggression.

Structural Theory of Conflict; argues that conflict is inherent in the way the society is

organized and structured. That is, conflict is not a product of external forces but the product of the society itself, and its structure. What this theory points to is that conflict arises as a result of interaction among individuals and groups when scarce resources and values are unequally distributed, or when social, political-economic and cultural processes are monopolized by some groups at the expense of others. Therefore, conflict is a byproduct of structural inequality, and the history of hitherto societies is the perpetual struggle. There are two (2) perspectives on structural theory of conflict which are: Classical Marxist theory of conflict, the Liberal traditional theory of conflict. For Karl Marx, society is organized on the basis of class antagonism. Marx viewed conflict as a major source of change in any society because society is divided into the dominating and the dominated class. The dominating class survives by exploiting the dominated class. Therefore, this leads to conflict or struggle. According to Marx, a revolution is inevitable when the dominant class is overthrown by the dominated class. The Liberal traditional theory of conflict argues that conflict is a product of structural inequality but could be corrected through reform and redistribution and not by revolution. The significance of structural theory lies in the fact that it draws our attention to the immediate and underlines causes of conflict or those factors that lead to the emergence or escalation of the internal conflict (Hunt, 2009).

More often than not, this theory draws our attention to economic, social, political and institutional factors of conflict i.e. the theory focuses on the following factors:

- 1) Structure of the state
- 2) Discriminatory political institution
- 3) Inter-group politics (competition that takes place among groups)
- 4) Elite cohesion or fragmentation, division of groups
- 5) Ethnic factors.

Systemic Theory of Conflict; on the other hand, draws our attention to the social context of conflict especially those variables which may contribute to instability or stability in the political system.

- i. The Legitimacy of the ruling group: - This refers to whether there is a general acceptance in the society or whether those ruling have the legitimacy to rule. If the majority believe that those ruling lack the legitimacy, conflict may be inevitable, e.g. election rigging and military rule that is believed to be an aberration. Therefore, the contest of legitimacy may lead to conflict.
- ii. The cohesiveness of political Elite:- When the ruling class or elite is fragmented along ethnic religious

cleavages, their followers may be mobilized along such cleavages. This may lead to disunity and violence.

- iii. Instances of political Alienation:- If there are cases in which a particular area is excluded from the rule, military, representation in the cabinet, political participation and they feel that all peaceful means will not produce a positive impact on their aspirations, violence becomes the only last option. This perspective also looks at the effect of changes in the social structure and processes, e.g. industrialization, modernization and urbanization can change the entire structure of the society.

There are three (3) ways in which such large scale changes can lead to conflict;(i) It can lead to rising expectation of revolution e.g. rural-urban migration, (ii) Modernization can intensify conflict over distribution of scarce resources (It leads to new demands. e.g. electricity, education, pipe borne water), (iii) Where opportunity for western education is expanded without corresponding expansion for employment in the Nigeria situation.

The central argument is that it exposes us to many factors that can lead to conflict, legitimacy of rulers, ruling class (Division led to the Nigerian civil war of 1967-1970) sidelining of some groups e.g. military, government led to conflict e.g. Niger Delta

crisis, due to peaceful movement not manifesting their aspirations, they resorted to conflict.

Conflict Management

Conflict management tends to focus more on mitigating and controlling the destructive consequences that emanate from a given conflict than on finding a solution to the underlying issues causing the conflict. It typically involves the use of military force for deterrence or peacekeeping. Conflict settlement emphasizes reaching an agreement between parties through negotiation and bargaining. Conflict resolution is a more comprehensive approach based on mutual problem sharing between the conflicting parties. Deep rooted causes of conflict are addressed so that the situation is no longer violent, hostile and exploitative, Sandole & Van de Merwe, (1993). Conflict resolution elicits win-win solution and does not use coercion, Cornelius & Faire, (1989). Although scholars have differentiated conflicts management, settlement and resolution, this paper use the concepts interchangeably; so long as the objective is to end the conflict. Conflict resolution here covers the whole gamut of positive conflict handling, (Aderanti, 2005).

As argued earlier, conflict is inevitable and inherent in every human society. Therefore civil unrest, religious disturbances, ethnic crisis, among others have characterized Nigerian society since independence. For

example, in (1967), there was a civil war that nearly tore Nigeria apart. Similarly, in the 1980s, ethno religious conflict nearly wrecked the Nigerian society. Examples of various ethnic crises include, the Ijaw versus Itsekiri war, Ife/Modakeke, Agulari/Umuleri, Bassa/Tive/Jukun crisis, Sharia law Crisis, Biafra agitation crisis/IPOP/MASSOB, Boko Haram insurgency and Fulani herdsmen-farmers conflict. It is pertinent to note the fact that it is only the Nigerian state or government that can prevent politics from degenerating into crisis and conflict. That is, it is the government that is uniquely empowered to authoritatively compel obedience. This is because Conflict management involves doing things to limit the negative aspects of conflict and to increase the positive aspects of the conflict. The aim of conflict management is to enhance learning and group outcomes, (Rahim, 2002). Properly managed conflict can improve group outcomes (Alpert, Osvaldo, & Law, 2000; Bodtker&Jameson, 2001; Ra-him & Bono ma, 1979; Kuhn & Poole, 2000; Church & Marks, 2001).

The authority of government in conflict management can be derived from two major sources.

i. Legitimacy: This means the act of obeying the decision of the government by the citizen. Before independence, the traditional rulers were held in high

esteem as well as command respect among their subjects. However, at independence and the adoption of democracy, the legitimacy of government is now based on the consent of the people. The people decide who leads or rules them through elections. This is an indication that the citizens can hold their leaders accountable for their actions while in government. The principle, therefore, is that civil society can influence the government through protests, rallies, lobbying, solidarity and advocacy visits. If the government fails in its duty, the people have the right to remove such government from power.

ii. Coercion or Force: Under this situation, the government has the monopoly of control. Coercion or force is being used against the civil society. It needs to be pointed out that there is no single organization that can coerce or force without being challenged by the government, e.g. the activities of Boko-Harm, IPOB, MASSOB, Niger-Delta Militancy and Farmers-Fulani herdsmen crisis is being confronted by the Government. Institutions such as the Police, judiciary, military and other security agencies put in place to checkmate the excesses of individuals or groups of persons. For a government to succeed in managing conflict particularly in Nigeria, such government must possess coercion to

compel the civil society to obey government decision and ensure strict compliance. However, the government responds to some ethno religious crisis in the country in most cases lack coercions. e.g. the Anambra state crisis of 2005, (http://www.waado.org/nigerdelta/Politics/PDP_crisis/ogbeh_obasanjo.html).

In the same vein, a coercive government that lacks legitimacy will not enjoy the followership of the citizens. For example, the various military regimes in Nigeria between 1966/1999 lacked legitimacy and their physical violence did not achieve the desired result. Therefore, coercion and legitimacy are interwoven.

There are two basic ways of managing conflicts in Nigeria by the Government. These include Structural rule and Policies rules. While structural rule method of managing conflicts is all about constitutional provisions. It is a structure of government in the society that determines who rules and how the society is being ruled. It might be through the use of constitution or decrees, as the case may be. Structural rules involve the step to take in decision making, choosing of government representative e.g. the 1979 Constitution provided for four-year tenure for the office of the president with a second tenure consecutive rule. The same thing applies in the 1999 Constitution. However, there was a

review under the then president Goodluck Ebele Jonathan that contemplated a five (5) or seven (7) year term for the president. Furthermore, the Constitution also makes the following provision; terms of the election, impeachment, qualification among others. All these, therefore, gives the government the direction on how, when, what, who of the policy to introduce. The structural rule also plays a stabilizing role and leads to continuity of the government, especially a civilian rule. The structural rule under the military is guided by the use of decrees which they use in enforcing their policy to their subjects, e.g. Decree No. 2 empowers the military rulers to dictate without question, (Carl, 2014).

Policy Rule on the hand has to do with the decisions of the government as it touches issues or budget cuts, welfares, health, education, economy and security etc. For example, the banning of importation to encourage Nigeria local made product, Treasury Single Account (TSA), Whistle blowing policy, 2016 proposed cattle ranching policy by Buhari administration, N-power social temporary empowerment programme for unemployed youths, the political appointment under President Muhammad Buhari administration. It also has to do with the decisions that the government reaches on the specific political question that is within their jurisdiction. This is otherwise called public policy. The public policy, therefore,

allocates certain benefits to the citizens. Public policies are formulated to favour some set of people as well as disfavour others. They are formulated to solve problems that cannot be effectively managed. However, most of the time, public policies are formulated to favour those who are in government e.g. privatization of public firms Nitel, fuel subsidy removal of 1/1/2012, AIT (2012). Donald Horowitz, (1985) provides five Mechanisms for conflict management in plural and divided societies like Nigeria.

- i. The creation of lower level political units (i.e. proliferation of points of power) with a view to directing struggles away from, and taking the heat off, the centre;
- ii. Putting in place arrangements which activate intra-ethnic conflict and reduce energies available for inter-ethnic conflict. The arrangements include the creation of lower-level political units and reservation of offices for members of particular groups;
- iii. Adoption of policies that create incentives for inter-group cooperation e.g. electoral inducement for coalition purposes;
- iv. Adopting policies that encourage alignments based on interest other than ethnicity; and

- v. Preferential programmes to reduce disparities between groups.

Horowitz presents the last three as a follow-up to, or as resulting from, the first two, and all five prescriptions as having the potential of producing both politics of bargaining and representation of minority groups in national institutions. The prescriptions happened to have been drawn from Nigeria, which is case in point for this paper. In his words, Horowitz stated "if one is looking for African democracy in a divided society, the place to look is Nigeria that is where many of the African lessons are.

Larry Diamond (1990) there are four principal mechanisms for managing conflict politically within a democratic framework: federalism, proportionality in the distribution of resources and power, minority rights to cultural integrity and non-discrimination, and sharing or rotation of power, particularly through coalition arrangements at the centre. In a similar classification, Crawford Young outlines 'four major policy spheres' for the management of ethnic diversity. These are:

- (i) Constitutional formulas, particularly federal decentralized alternatives to the centralized unitary state;
- (ii) Cultural policies, especially in the fields of education and language;

(iii) Remedies for marginalized population categories (indigenous peoples, immigrants, peripheral minorities); and

(iv) Resources distribution issues (including “affirmative action questions”).

Table 1: Strategies for Conflict Management

Donald Rothchild & Victor A. Olorunsola	Theodore Lowi	Edmund J. Keller	Samuel P. Huntington
<p>I. Hegemonic Strategy:</p> <p>A. Subjection: Mechanisms of coercion structural inequality.</p> <p>B. Isolation: Conflict regulated by separating conflicting groups into separate political system or subsystems.</p> <p>C. Avoidance: Insulation of decision-makers from ethnic demands to avoid direct confrontations.</p> <p>D. Displacement: Population transferred to alter the nature of the inter-group encounter.</p> <p>II. Bargaining Strategy:</p> <p>A. Buffering: Provision for the intervention of third parties.</p> <p>B. Protection: Concessions of legal and constitutional guarantees to ethnic minorities.</p>	<p>I. Regulatory: Specific rules or legislation limiting the operations of a group.</p> <p>II. Redistributive Strategy: The reallocation of opportunities to satisfy one group at the expense of another.</p> <p>III Distributive: The allocation of opportunities to satisfy individual demands.</p>	<p>I. Regulatory: Specific legislation of decree banning or proscribing certain institutions or actions that cause or perpetuate ethnic division.</p> <p>II. Redistributive Strategy: The deliberate reallocation of opportunities to satisfy one group at the expense of another.</p> <p>III. Distributive Strategy: The allocation of opportunities to satisfy individual demands.</p> <p>IV. Reorganizational Policy: To strengthen centralized state power or to redistribute political power so as to accommodate the demands of certain groups. It may entail the restructuring of political parties, party systems, constitutions and administrative arrangements.</p> <p>V. Symbolic</p>	<p>I. Exclusionary: Restriction of political participation of subordinate actions.</p> <p>II. Revolutionary:</p> <p>A. Assimilation: The absorption of the minority group.</p> <p>B. Extermination: Genocide of minority, e.g., Nazi Germany's “Final Solution”.</p>

Table 1 continues

<p><i>C. Redistribution:</i> The reallocation of inter-ethnic opportunities by means of redistribution programs.</p> <p><i>D. Sharing:</i> Formalised reciprocity through coordinated participation in the decision-making process</p>		<p><i>Policy:</i> Policies that lack substance but elicit voluntary popular reactions of one form or another.</p>	
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Source: Donald Rothchild and Victor A. Olorunsola, "African Public Policies on Ethnic Autonomy and State Control", in Donald Rothchild and Victor A.

Summary, Conclusion and Recommendations

It is obvious that conflict is inevitable in all human societies because there are scarce resource and disagreement over values in the society including the super and the sub-structure subscribing to this resource which often leads to conflict in the society. Conflict is good for the societal development because through conflict opinions are expressed. However, the results of conflict are not predetermined. The conflict might escalate and lead to nonproductive results, or conflict can be beneficially resolved or managed and lead to productive developmental results. More often than not, conflict results because of the process of generating and distributing resources in the Nigeria context and not necessary scarce resource, miscommunication between people with regard to their needs, ideas, beliefs, goals, or

values, wide communication gap between the government and the people, wide gap between the have and the "have not", (Rich-Poor), disengagement and alienation, Loss of mental balance. Aggressive nature of "all or anything goes. Dictatorship and despotic leaders, misguided development, Lack of moral qualities among leaders and Pre-modal loyalty to religious groups, ethnic groups, culture and tradition).Therefore, learning to manage conflict is integral for sustainable development. Although very few people see conflict as the mechanism for change in most inevitable situations. This explains why Conflict management as a principle is essential for sustainable development in the society because all conflicts cannot necessarily be resolved, but learning how to manage conflicts can decrease the odds of nonproductive escalation. Conflict management involves acquiring skills related

to conflict resolution, self-awareness about conflict modes, conflict communication skills, and establishing a structure for management of conflict in the society.

In the end, we believe that conflict is good. It tells us we have a different view of life, faith and love for our country. It also poses a question to all of us; a question of maturity in the context of these two major causes of our many conflicts in Nigeria which are resource generation and distribution and disagreement over value. In view of the aforementioned, the paper, therefore, recommends the following for effective conflict management in Nigeria for sustainable governance and political development so that peace and security can be achieved.

- i. Conflict should not be viewed as an evil by the society, but rather be seen as the agent of change because through conflict opinions are shared, government inability to provide for mass interest is expressed. Conflict is only bad when it involves violence and it is not good for the society and conflict is inevitable in all human societies.
- ii. For proper management of the Biafra agitation resurgence in the south east geopolitical zone not to degenerate into open violence and animosity (blood shed or war), there is a need for restructuring to preserve the unity of this nation due to our level of political exposition and the

behavioural propensity of religious and ethnic identity.

- iii. Good governance that enables political development and legal environment of the economic growth and equitable distribution of resources in providing basic, essential and its social function, effectively manage and suppresses conflict if not resolve it.
- iv. Government at all level should integrate more and articulated programmes of conflict management. Such programmes should be able to effectively manage, resolve, suppress and transform conflict situations as the case may be. Emphasis should be on Early Warning Signals (EWS) monitoring and detection.
- v. Encourage the formation of effective and functional platforms like PROCMURA for ethnoreligious leaders so that through them it would be possible to establish a network for conflict prevention and management at the grass root.
- vi. The youth in and out of school should be sensitization on conflict prevention/management, peace building and reconciliation.
- vii. Media sensitization for wider societal reach.

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