

Ethnic And Political Conflicts In The Eastern Senatorial District Of Kogi State, Nigeria: Some Suggested Therapeutic Measures

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ABSTRACT

This paper titled “Ethnic and political conflicts in the Eastern Senatorial Districts of Kogi State, Nigeria: Some suggested therapeutic measures” was an attempt to bring a relatively lasting solution to the incessant ethnic and political crises in the said senatorial district of the state. In an attempt to do this, the paper examined at the background the characteristics or nature of the Igala, Bassa and Ebira people who are the nationalities that are the original inhabitants of the land by pointing out how they lived harmoniously in the past. The paper in a further attempt to examine the causes of conflicts in this district had to do this in relation to Carl Max theory of conflict reviewed by Chappelow. The possible causes of ethnic and political conflicts in this area that the paper identified and discussed included land dispute, poverty and unemployment, loss of morality, desire to test and manifest “black power” as well as godlessness and bad politicking. The consequences of these which included the destruction of lives and properties, love lost, vendetta, vacation of ancestral homes as well as decline in commercial and agricultural activities were pointed out and also discussed. The paper concluded by recommending proper boundary delineation, more frequent political and moral education, formation of peace clubs as well as depoliticizing community policing and godly living as possible panaceas.

Keywords: Ethnic, political, conflicts, theory, eastern senatorial districts, kogi state, therapeutic measure

INTRODUCTION

Kogi state is made up of three senatorial districts namely, the east, the west and the central (Ali, Etila & Maji, 2012, Tukool, 2018). The Eastern Senatorial district is predominantly made up of Igala people who undoubtedly, are not just the majority in the district but also the largest ethnic group in the entire State (Onuche, Opaluwa and Edoke, 2014, Paul and Edino, 2015, Nasir, 2016 & Igala History, 2018). Two other major tribes that make up the senatorial district are the Bassas and the Ebiras. The Bassas and the Ebiras live in one out of the nine (9) local governments that constitute the senatorial district while the remaining eight (8) local governments are occupied predominantly by the Igalas. In each of these nine (9) local governments however, these three major tribes co-habit. For instance, in Bassa local government that is predominantly made up of the Bassas and Ebiras, there are Igalas in their large numbers along with other ethnicities like the Hausas, the Iboes, the Yorubas and the Idomas to mention these few.

These three traditional and official occupants of this senatorial district are largely agrarian (Onuche, Opaluwa and Edoke, 2014, Trip Down Memory Lane, 2014, & Tokula, 2018) and also combine farming with commercial activities (Paul and Edino, 2015). The advent of western education and its proliferation in this area has however, made many contemporary children to relocate to more urbanized communities for white collar jobs diminishing the available hands in the agricultural sector.

The traditional people of the Igala and Bassa extractions are remarkable for their hospitality to strangers and visitors as well as to one another. The traditional Igala people for instance, lived communally (Pulse, 2018) and shared freely with one another (Igalapedia, 2013 & Trip Down Memory Lane, 2014 & Omede, 2019). The evidence of this is seen in how houses were built roof to roof in their villages and communities in the past. There were hardly spaces between two buildings belonging to two different people or families who may not be filially related. And as they lived closely, so they shared freely so much that these different families ate food together from the same plate brought to a central place by their wives most especially in the evenings when the elders of the families must have returned home after the day's business. The reason behind this bond is simply that every Igala person is a brother or sister to another Igala person (Igalapedia, 2013 & Pulse.ng. 2018) no matter the lineage or clan. And because of this common belief, the problem of any Igala person becomes the problem of others (Pulse.ng. 2018). In fact, one man's problem, challenge or misfortune can be that of the entire community. With this gregariousness, most traditional Igala communities were at peace both at the intra and inter community levels. Any strange behavior or action from anywhere or any man was jointly and vehemently rebuffed by the entire members of the community (Omede, 2019). There were visible signs of shared love, concerns and feelings among members of the community. The traditional Igala elders in a community had one voice against evil or any sign of it and these kept many children and youths regulated and insulated against misdemeanors or any form of unguarded and shameful behaviors. Hardly there were strifes generated by members of a community within the community and any strife from anyone in the neighboring communities were jointly fought and stifled. Armed robbery, kidnapping, thuggery, ritualism, or their reported cases that have become the order of the day now, were rare and strange if they existed at all (Omede, 2019).

The pictures painted about Igalas are about the same with the Bassas. The Bassas lived harmoniously with one another and had coexisted with the Ebiras and other ethnicities within Bassa Local Government. The Bassas had commonly shared boundaries in many communities such as Agodo, Odenyi, Odulu, Okoliko, Oguma and Sheria to mention these few with their Igala neighbors. They had had common farms and common boundaries and used to share fire to roast yams and discussed on common issues as farm neighbors. The same could be said about the interrelationships between the Bassas, the Ebiras and the Igalas. In fact, between the Ebiras, the Bassa Nges and the Igalas in this local government, there had been series of intermarriages.

But today, to many people's utter dismay, many Igala and Bassa communities, villages and towns have become fearsome and deadly due to violence and incessant attacks from hoodlums and miscreants within and sometimes, without the communities (Omede, 2019). What really went wrong, that, "a once upon a time", peaceful and harmonious Igala, Bassa and Ebira people have suddenly become aggressive and intolerant of one another? What could be the possible causes and consequences of these conflicts and what measures could be suggested to ameliorate this problem? These questions and many others gave rise to this paper that was titled, "Ethnic and Political Conflicts in the Eastern Senatorial District of Kogi State, Nigeria: Some Suggested Therapeutic Measures".

It is hoped that recommendations from this paper will be of tremendous benefits to the youths of the land, the entire Igala, Bassa and Ebira communities and villages as relative and lasting peace is likely to return. It is again hoped that this paper will cross the paths of many and will likely appeal to their consciences to thread on the paths of peace for more peaceful and harmonious coexistence. And with the return of peace, the youths will become more legally productive and this will help to improve their wellness and that of the community as well as

that of their parents and the entire country, Nigeria. This paper is an addition to the paucity of literature on conflicts in the area and will be a reference material for other writers and researchers in this related area.

CONFLICT THEORY

The conflict theory that this paper is hinged to is that of Carl Marx reviewed by Chappelow (2019). The theory claimed that society is in a state of perpetual conflict because of competition for limited resources and that social order is maintained by domination and power, rather than by consensus and conformity. In this theory, it is said that those in possession of power and wealth are resistant to relinquishing them and so cling to them by any means possible, chiefly by suppressing the poor and powerless perpetually. According to Chappelow, conflict theory had been used to explain a wide range of social phenomena including wars and revolutions, wealth and poverty, discriminations and domestic violence. This theory according to him can be used to describe many kinds of conflicts. A careful examination of the key features of this theory pointed out by Chappelow reveals what possibly could be the causes of ethnic and political crises in Kogi East. These features as pointed out by Chappelow are that:

- Conflict theory focuses on competition between groups within the society over limited resources
- Conflict theory views social and economic conditions as tools of struggle between groups or classes and are used to maintain inequality and the dominance of the ruling class
- Marxist conflict theory sees society as divided along lines of economic class between the proletarian working class and the bourgeois ruling class

The assumptions of this theory were that because tangible and intangible resources are scarce relatively in every community or society, people are bound to compete for them. The result of this competition sometimes is conflict between the opposing forces and that because there are structural inequalities, individuals and groups that benefit from a particular structure of the society work to maintain those structures to retain or enhance their power. The ultimate result of this is war. War according to this theory is the result of cumulative and growing conflict between individuals and groups and between whole societies.

If one looks at the fundamental of this conflict theory that individuals and groups within a society work to maximize their own benefits, one can situate the incessant conflicts in Kogi East in this theory. And this is what the next subhead attempted to do; it examined the possible causes of conflicts in Kogi East with due focus on the Conflict Theory of Carl Marx reviewed by Chappelow (2019).

POSSIBLE CAUSES OF CONFLICTS IN KOGI EAST

It is not in the scope of this paper to examine causes of conflicts generally in Kogi East but only the conflicts that are of ethnic and political origins. It is important to note here commendably, that religious conflict or crisis is rare in Kogi East, if it exists at all. The Christians and Muslims in these areas tolerate one another and live as brothers and sisters. But conflicts that are common are communal or ethnic and political. Looking at the conflict theory of Carl Marx, the following could be interrogated as possible reasons why ethnic and political conflicts erupt most times, in Kogi East:

Land disputes:

Land dispute could be one of the causes of communal or ethnic clashes witnessed in some parts of Kogi East. Communities that have shared common boundaries for years and lived harmoniously suddenly have jerked to consciousness seeking means and most times, not

peacefully but forcefully, to disengage other occupants and users of the land. The reason for this is not farfetched. As noted by Marxist conflict theory, one could say that this sudden desire to reclaim or forcefully occupy is simply because of the economic viability of the land which hitherto was not discovered by one of the contending parties. For instance, the protracted war raging between the Bassas and the Ebiras that have left many communities in Bassa local government deserted was traceable to two main factors, namely, cultural violation and economic. It was reported that one tribe in observing her culture deliberately violated the culture of another tribe. In retaliation, the man who felt his cultural right was abused or desecrated went far by shooting and killing the violator. This act led to love lost between the two tribes who were bloated and became dagger-drawn and began to beat drums of war waiting for any slightest provocative opportunity.

What became the last straw that broke the camel's back was fracas that later developed between these two tribes over a small piece of fish pond that provided economic benefits. The two tribes began serious contention over who should own the fish pond, the pond that had existed before and that its discovery and utilization was not recent. Because of vested economic interest, this contention was not properly managed. And so, what began like a small spark of fire became fully blown that putting the fire off is now difficult because of lots of damages that had been caused to lives and properties of the two sides involved.

Similar communal and ethnic clashes had been reported in Ibaji local government within communities in the local government (Vanguard, 2016) and other communities outside the local government that share boundaries with them. The Uchuchu, Omabo and Ayah communities in Ibaji had been at war with one another over land disputes for long times now (Yell, 2016, E-Projectmatters.com, 2019). Similarly, there had been a long standing battle between villages of Iyano community such as Aluaja, Iru and Itale (Vanguard, 2016) as well as between the Echeno/Odeke communities in Ibajis in Kogi state and the Agulere-Otu people in Anambra East local government area of Anambra state over a portion of land that was discovered to be a repository for petroleum (This Day, 2013, P.M.News, 2018).

Community conflicts a part, between individuals or members of the same families, many who had died as a result of land disputes that are not recorded are uncountable in this land. People kill other people to retain, reclaim and or receive their own land or the land of others by force simply because of economic benefits (National Geographic, 2018). There are reported cases in Kogi East, where many were killed on the farms some years back because of cashew seeds (ThisDay, 2018).

Poverty and unemployment

Kogi is said to be the second poorest state in Nigeria (Onuche, Opaluuwa and Edoke, 2014). This could be one other reason why ethnic and political conflicts regularly erupt in this state particularly, Kogi East that is likely the most neglected. Looking at the scenarios painted about communal conflicts under land disputes, poverty is a major underlining factor. Kogi East is a land that is impoverished as a result of the visible absence of federal government's presence (Paul and Edino, 2015). There are no known industries that could absolve the teeming youths who are graduates of higher education. The deliberate neglects of Iron and steel industry in the state (Economic Confidential, 2017, Sahara Reporters, 2018), Odagbo coal mining in Okaba, and the failure of both the federal and state governments to tap the opportunities availed by the Rivers Niger and Benue that traverse the land, have kept this region in perpetual state of poverty. The land is rich enough to provide employment in agriculture, but the capital required for large scale agricultural practices are elusive to these youths who may have the interest but cannot afford the collaterals. The worst of all is the callous attitude of the state government

that deliberately had kept civil servants for months without salaries. And because those on the job were not paid regularly, fresh people could not be employed. This partly explains why so many youths roam the streets in this state and zone and are available and affordable for recruitments as militias for a pittance. This according to Africa Renewal (2017) is notable particularly in Nigeria and Somalia where young people are easily recruited to join armed groups or rebel forces. This falls in line with the Marxist theory which according to Chappelow (2019) affirmed that the bourgeois who are in the minority within the population would use their influence to oppress the proletariat who themselves are in the majority class.

Exploitation and oppression

The Marxist noted that there are competitions because resources are limited and that social order is maintained by domination and power. Exploitation and oppression could also be factors behind conflicts that erupt in Kogi East. Those with wealth and power try to hold on to it by any means possible and so they recruit thugs, raise and train militias to ensure that they remain glued to power and wealth at the expense of the poor masses. Today, in Kogi East, and as is the general reflection of what goes on in the entire society, most community, traditional, religious, and political as well as youth leaders have become so corrupt, oppressive and exploitative. People in these categories mentioned are in the minority but because of their privileges, the poor masses are yelling under their oppressive and corruptive regimes. Most protests that the masses embark upon sometimes are expressions of dissatisfaction with prevailing practices from the few entrusted with the community or the nation's common wealth (Omede and Odiba, 2010). The seeming silence of government at the activities of Fulani herders or their terrorists is breeding war that when is allowed to explode, the nation will not be able to control. The earlier decisive actions are taken to mitigate or control these activities that have lived many dead, and some survivors to have abandoned their ancestral homes and their occupations, the better. People in many communities are now at their wit's-end and are ready to explode, and the consequences cannot be healthy for the unity of the nation.

Loss of morality

Loss of morality could be another key factor that could be responsible for conflicts in Kogi East. This is because most of the factors discussed above as causatives could be averted where the people have good moral. A morally sound individual for instance, should be seen to be disciplined, self-controlled, tolerant, and exercise restraints whenever there is a call for recruitments to take up arms against another fellow citizen for flimsy reasons or excuses. Many youths (and elders in these zones under discussion) are seen to have moral problem (Watchtower Online Library, 2020). Evils that were frowned at previously in the past such as sexual promiscuity, armed robbery, kidnapping, disregard for elders, illegal acquisition of wealth and cultism have become virtues that are celebrated today so much that known practitioners of these evils are beaded with traditional titles (Omede and Omede, 2004). If not moral deficiency, what should make a young man bear arms as political thugs for a politician whose own children are in the best schools outside the country?

Inordinate Political ambitions and bad politicking

Politics is good and is said to be a game. But it is not played as a game that it is supposed to be especially in Nigeria and particularly, in Kogi East. In the game of football and others, it is yet to be seen that the two opponents and their supporters go to stadia with guns and other dangerous weapons against one another. The mentality of many politicians and their gullible followers is that politics cannot be done without keeping an army of thugs. Elections are nightmarish in Kogi (Punch, 2019, The Guardian, 2019) particularly, in the city of Anyigba that is the commercial nerve center of the land. Political opponents go all out against one another relying on the strengths of their thugs as if they are on a hunting expedition. The concluded

2019 presidential, national and state assembly elections in the zone were war, real war that led to the death of some innocent electorates like Daniel Allan Usman (Premium Times, 2019) that came simply to exercise his franchise legitimately as a Nigerian. The eve of the elections saw many people vacating the city of Anyigba and its environs for fear of stray bullets because of how thugs were manifesting and displaying their prowess with guns to scare the innocent electorates. The climax of this was the state gubernatorial election that held on November 16, 2019. This election seemed to be the worst of all elections so far conducted by INEC in Nigeria. Thugs had their days unhindered and many electorates were left dead (Punch, 2019, The Guardian, 2019). The bourgeois in this zone are really taking undue advantage of the proletariat that they have kept perpetually famished and impoverished so they could buy them cheaply just for a morsel of bread.

Ethnic superiority and dominance

This factor is seen to be the likely major cause of conflict particularly in Bassa local government area between the Bassa Nkomos and the Ebiras. These two tribes have been living together in this local government for more than a centenary. In fact, political positions are always shared among the Bassa Nkomos, Bassa Nges and Ebiras. Also, key elective positions such as the position of the chairman of the local government had always been made rotational among these three major tribes in the local government. But for ages past, there had been this clamor for ethnic superiority between these two tribes, the Ebiras and the Bassa Nkomos. The war that broke out in 2018 and had continued unabated is the result of so many years of conceptions and nursing of animosities against one another (Greenbarg Reporters, 2016, The Guardian, 2019,). This opportunity had long been expected hence, this enormous ventilation and demonstration of the age-long stock piling of arms and ammunitions. It is hoped that now that their powers had been tested and they have known each others' worth, a call for cease fire may bring lasting solution.

Desire to test and manifest "black power"

It is not an over statement to say that many youths in Kogi East are "bullet proofs" themselves. Guns shot by men hardly bring them down because of their diabolisms. In Ibaji, Omala Dekina and Bassa that are prone to frequent conflicts, many of the youths in these areas have fortified themselves with "black power" so much that they have little or no fear at all that bullets and other iron-formed materials can bring them down. And because of their slender minds and gullibility, and the false hope or courage from this power, they have become war mongers and are eager to volunteer themselves as thugs, kidnappers, cultists whenever the need arises so they will be able to display their mystical powers. And this is not just limited to youths in these communities but in most communities in Nigeria. The government is aware of this and this probably could be the reason for the formation of Joint Task Force (JTF) where the military is made to join hands with some civilians and hunters in the form of community policing to fight crime. Government enlists their collaborative efforts to be able to deal with crimes in locations in the country. What this portends for the nation is evil as government herself will need to be careful not to instigate the youths to mass protest as they have the capacity to match up very squarely the military might of the entire nation.

CONSEQUENCES OF ETHNIC AND POLITICAL CONFLICTS IN KOGI EAST SENATORIAL ZONE

The consequences of conflicts are almost universal. What could differ slightly is in the enormity with which they happen geographically. In Kogi East, conflicts that had happened so far had led to the following:

Death of people

In most conflicts in Kogi East that involved the use of fire arms, many were wounded, maimed, while some others died (Yell, 2016, Vanguard, 2016, Greenbarg Reporters, 2016, This day, 2018, P.M. News, 2019 & The Guardian, 2019). The conflict in Ibaji and Bassa local government areas had left many dead. What is most painful is that several of the victims of these attacks are youths who usually volunteer themselves for these battles because of the confidence they have in their mystical fortification that most times leave them disappointed with irredeemably disastrous and calamitous losses. Some of them who engage in battle die and again others who are innocent but happen to be victims of circumstances also die. Even those who survive the battle may be because they had stronger power eventually will die not long after, as the surviving opponents seek measures to weaken or rubbish their power and this is how the "merry will go round" until they all get eliminated fulfilling the scriptures that says, "he who lives by the sword will die by the sword" (Luke 9.23). Once upon a time, the city of Anyigba had lived under the fear of many dreadful thugs but who today have all died. Their lifespan don't always go beyond the government or party in power that they served.

Destruction of properties

Conflicts that involved ethnicities had always led to destructions of buildings, cars, public installations in areas where these conflicts erupted (Tenuche, 2009, AOAV.org.UK, 2013, & E-Projectmatters.com, 2019). In places like Ebiroko, Ogba, Sheria, Oguma in Bassa local government area, so many buildings had been brought down, some had been burnt while some that were left standing have had their roofs removed. Similar things are obtained in warring communities in Ibaji local government and also Agbenema and Bagana in Omala local government areas living several affected victims homeless.

Decline of commercial activities as well as agricultural practices

Whenever there were reported cases of conflict in Anyigba, Sheria, Bagana, to mention these few, commercial activities got paralyzed and frustrated. People will avoid going to the market in these affected towns at least for some market days until peace or normalcy was seen to be restored. The consequence of this is a decline in per capita income and ultimately, the national income of the country and a fallen in the standard of living of people should the crisis be made to persist.

Vacation of ancestral home or land

Many people had vacated their families from communities that experienced frequent conflicts. Today, many communities had been vacated in Bassa Nkomo Districts of Bassa local government due to frequent and protracted conflicts that the solution seemed elusive. The people live under perpetual fear of sudden attacks because the two warring tribes are not ready to sheath their swords. Neighboring towns such as Dekina, Anyigba, Lokoja are flooded with refugees from Bassa local government particularly, people of other tribes that are not directly involved in the conflict. This sudden relocation will undoubtedly have effect on the economy and means of livelihood of these people as well as the education of their children, their social, physical and emotional health. At a point, a whole community in Ibaji local government was driven from their ancestral homes. It took the intervention of government for the stronger community to permit the return of their brethren they drove away from the land.

Love lost

Bridges of trust and love may no longer be built between the warring communities and families. In conflicts, many harms and wrongs are done such that when the coasts get cleared, confidence and trust in one another will be very difficult to come by. For instance, if during the conflict, one recognizes the person that pulled down one's house or killed one's spouse,

parents or children, how will one reconcile with such a person for a normal relationship to resume? It is difficult if not eternally impossible. It can only take a regenerated mind not to engage in vendetta.

Vendetta

As discussed above, much harm is done in conflicts. Some of such harms leave behind permanent scars and wounds that are difficult to heal and if healed, may be difficult to forget. People rape, kill, destroy properties during conflicts that they affected people live with these wounds or scars for life. As a result, they seek out opportunities to revenge and this is why communal conflicts seem endless. People kill, rape, and destroy sometimes in retaliation.

CONCLUSION

The Eastern Senatorial zone of Kogi state witnesses conflicts frequently and the consequences of these conflicts on lives and properties are greatly devastating. The conflicts had led to loss of lives and properties living some communities deserted with some other surviving persons mourning the death of their loved ones. These conflicts arise most times as a result of inability to manage limited resources within the community, and yielding one's self to the biddings of some selfish politicians who desire to acquire power or to retain it at all cost. And because of these conflicts, the most cherished Igala and Bassa communities that hitherto, were peaceful and had welcomed visitors and strangers have now become dreadful and nightmarish to live in. But the glory of this land and its sun can rise and shine again!

POSSIBLE SOLUTIONS

Proper delineation of ancient landmarks and enforcement of compliance

Communities that have lived together for ages past should be disciplined enough to respect age-long established landmarks. And where these landmarks are not properly delineated, the need for elders of integrity from within the two communities to come together to agree on where the boundary should be is necessary and recommended. Where this boundary is clearly delineated and there are deliberate violators, the need for men of integrity in the two communities to come together to mobilize forces against the violator to ensure compliance is also necessary and recommended. Why this is necessary is that there is no alternative to peace and nobody has the monopoly of violence.

Setting up and proper mobilization of arbitration committees or panels

Where the two communities that have boundary adjustment problems have difficulty in resolving themselves, it is recommended that government either at the local, state or federal levels should set up arbitration panels with dispatch to immediately nip the problem at the bud before it gets escalated. Membership of this committee should be made up of people of probing integrity who are well known to people in the two communities that are in fracas.

Frequent moral and political education

Frequent moral and political education is also recommended as one of the ways to finding solution to the frequent conflicts in Kogi East senatorial district as well as other regions within the country. Organs that could be saddled with this responsibility are governmental and non-governmental agencies such as National Orientation Agency and other organizations that are formed to promote peace in communities within and outside the country. The mass media could be used in this regard. In addition, the curriculum of post-basic education should be made to incorporate the teaching of some moral values as well as some basic civic education.

Formation of peace club

Formation of peace club in warring communities and other parts of the country is also recommended as a panacea. Men of probing integrity within these communities are encouraged to float this club by ensuring its incorporation, supervision and monitoring. Their responsibility is to sue for peace by promoting messages of peace and timely responding to reconciliatory needs were such cases spring up between neighboring communities. The formation of this club can also be extended to schools at the post-basic level.

Making scapegoats of culprits

Today in Nigeria, it seems wanton killing and destructions of properties have become legitimized. Nobody is held culpable any longer by law enforcement agencies for illegally terminating another person's life even when the culprit is identified. People who kill other people illegally take to the streets in broad day light walking with their shoulders high and thumbing their chests that they did it well. This accounts for why conflict never ceases. If one has the upper hands today, it might be the turn of another tomorrow and so the merry goes round. Once upon a time in Nigeria, nobody can escape with the case of murder but today, soldiers and policemen get killed illegally and nobody is made to face the wrath of the law because of political connections. Conflicts will never cease until government agents cease to shield and treat culprits with kid's gloves.

Depoliticizing community policing and surveillance

Most communities have formed vigilantes to provide security within their environs. Good as this initiative is, what has become obvious is that several of these community police are used by men in government and politicians to undue advantage. They are selective in identifying and punishing criminals and some of them are criminals themselves in the robe of a vigilante. Until people of probing integrity get recruited as vigilantes and until they realize the need to serve the interest of the community rather than that of the few selfish politicians, their impact in curbing crimes and conflicts will not be accorded due priority.

Godliness and righteous living

Godlessness is at the root of the crises that are witnessed in many communities in Nigeria including communities within the Eastern Senatorial districts of Kogi state. There is nothing a godless and unrighteous person can't do. In fact, nothing is miserable to a godless person. Why shifting an ancient landmark to disfavor another person or community? Why should a politician recruit thugs to attack and kill other political opponents? Why would somebody agree to be hired to kill another person? The answer is simply godlessness. Therefore, if people will espouse God, they will respect lives and properties of others because any individual that is regenerated will put the interest of others first above that of self. It is therefore; recommended that people embrace God in all honesty. This can be the only strong factor that will be the solution to the problems of conflict in Nigeria generally and particularly, the Eastern Senatorial zone of Kogi State. A godly person is patient, tolerant, accommodating and sensible, ever conscious of standing before God one day in eternity to account for his/her life.

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