Communal Insecurity Issues in Nigeria: Clarifications and Propositions

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ABSTRACT

The trend of insecurity issues in Nigeria has manifested more in communities than urban centres, lately causing several uproars among the inhabitants, migrants and other stakeholders within and outside the country. This situation is appalling as it has successfully created and sustained fear in the lives of Nigerians due to the rate of carnages and injuries recorded overtime. On that note, this paper clarifies communal insecurity issues in Nigeria, its causes, effects and proposed way out to restore peace and harmony across the country. The authors adopted an explanatory design using secondary data gotten from journals, periodicals, textbooks and other internet sources to conduct the study. Human needs theory and conflict theory were the focal points of discussion by justifying why insecurity issues prevail in Nigeria and how best to ameliorate the situation. Based on the reviews of the existing body of knowledge and theories adopted, it is concluded that communal insecurity in Nigeria can only be prevented using a multidimensional approach. This multidimensional approach will give room for inhabitants' contribution at every stage of the process alongside the support of the Nigerian government and her security agencies. The efficiency of these security agencies at the local and state levels with full political backing will reduce insecurity issues in the country. Hence, it is recommended that the Nigerian government should work on the needs of these entities with policymakers, non-governmental organisations, and private bodies to ensure communal peace is restored.

Keywords: Communal, Development, Insecurity, Issues, Nigeria.

1. INTRODUCTION

Insecurity issues have been a topical trend across the globe with various dynamics affecting different nations, including the developing ones. As the developed nations are fighting against hardcore crimes like terrorism, gun control, and drug trafficking, the developing ones are on the receiving end of that which threatens both the state and its citizenry (Kalu, Ajuzie & Chukwu, 2018; Alozie, 2019). This has therefore manifested at a greater scale, leading to global interventions, declarations, and implementations after the occurrence of the September 2001 disaster on the World Trade Centre. After this heinous occurrence, terrorism has successfully spread its tentacles down to the communal level. Aside from the 9/11 disaster, most of the activities of crime and insurgency has been community concentrated, especially in Nigeria on a statistical basis (Alimba, 2014; Oji, 2015). Going down to the root, the actions of the Niger Delta boys, the Maitatsine, Boko Haram insurgency, and lately the herdsmen have been heavily concentrated on communities.

This is one of the main reasons why Nigeria's growth and development is not forthcoming as its most populous area – rural – has not been given the wherewithal to thrive (Alozie, 2019). Communal insecurity is the term described herein and its related concepts found in the literature are: communal clashes, communal conflict, and communal unrest (Akpenpuum, 2013; Oji, Eme & Nwoba, 2014; Alozie, 2019).

In broader terms, the word community can be looked at from various angles viz: community by tribe, community by size, community by circumstance. To the authors, community by size matches the description of insecurity issues herein. Size of a community is one of the major yardsticks of determining the area as either rural or urban. This categorization is what Ferdinand Tonnies termed as Gemeinschaft and Gesellschaft, while Redfield uses the word "folk" to describe the rural area (Waters, 2014). The rural area, called Gemeinschaft by Tonnies, is the major interest here since existing literatures were focused on the insecurity challenges of urban centres. Contextually, communal insecurity can be described as a situation where occupant or migrant of a small entity – rural in its design – feels threatened or open to danger in their own territory (Amujiri & Agu, 2012; Achumba, Ighomereho & Akpan-Robaro, 2013; Ewetan & Urhie, 2014). Usually, this threat revolves around their basic wants or needs which reflect on their livelihood, and residency. The case of inadequacies of food, clothing and shelter for dwellers can be likened to be a part of communal insecurity but the larger part dwells on the peace and harmony of the inhabitants, migrants and neighbouring communities. Although communal insecurities can be examined from the urban perspective but for specificity, the concern of this paper is narrowed to the rural experience because the setting needs more attention than it's receiving.

As insecurity is causing a great terror in Nigeria of today, the rural dwellers share of this cake is breath-taking. Activities such as kidnapping, farm theft, assassination, arson, armed robbery, bombing now occur at the former safe abode in Nigeria, which has claimed a lot of lives and destroyed properties (Kalu, Ajuzie & Chukwu, 2018). This is an indicator that handling insecurity issues with levity, especially in rural areas, will further jeopardize Nigeria's chances of growth and development. On that note, existing body of knowledge reported that various factors were responsible for communal insecurity and they are not limited to governments lackadaisical attitude, misappropriation of funds, communal disagreements, political agitation (Oji, Eme & Nwoba, 2014), ethnic agitation, inequalities, weak security system (Achumba, Ighomereho & Akpor-Robaro, 2013), porous borders. All the aforementioned causes are not pertaining to communal insecurity alone but are also a national challenge which needs proper attention to achieve much-desired level of growth and development in Nigeria. In fact, these insecurity issues at the communal and regional level have affected and will continue to affect Nigeria's gross domestic product and its related indices. On this note, this paper highlights and discusses communal insecurity in Nigerian context, its causes, consequences and possible control mechanism using theoretical analysis.

2. COMMUNAL INSECURITY IN NIGERIAN CONTEXT

There is a greater concern about insecurity issues in Nigeria lately than her former experience. This means security at both the local and national level has been a challenge for the affected parts but the recent activities have left so much worry in the hearts of dwellers and migrants. Due to the recent happenings, emphasis was laid on the activities of the Boko Haram insurgency group and the herdsmen crisis as against the earliest period where the Niger Delta boys fought the Nigeria government violently.

2.1 Boko Haram Insurgency
Boko Haram insurgency has been one of the communal insecurity agencies affecting Nigeria since 2002 (Oladunjoye & Omemu, 2013; Anyadike, 2013; Mbagwu, 2017) but they became violent in 2009 when their leader "Utaz Mohammed Yusuf" was killed (Alao, Atere & Alao, 2012; Obi, 2015). The group claims to be religious – Islamic – and antagonistic of western cultures but in the real sense their activities are propagated using western tools, inventions and innovations.

According to Onyebuchi & Chigozie (2013), the ultimate goal of the Boko Haram insurgency groups is to overthrow the Nigerian state and override its Western values with Islamic values in the entire country. This Islamic group has thus far caused a lot of mayhem ranging from killing thousands of people (Adebayo & Jide, 2014) to the destruction of both public and private properties in different northern parts of the country – Jos, Adamawa, Benue, Taraba, Bauchi – including the Federal Capital Territory – Abuja (Eme & Jide, 2012; Anyadike, 2013; Alozie, 2019).

Their activities at the communal level are not limited to suicide bombing, assassination, arson, raiding of military barracks, conquering territories (Zenn, 2018a), rape of victims, kidnapping as in the case of the Chibok (Ibrahim & Mukhtar, 2017) and Dapchi Girls (Crisis Group Africa, 2018; Zenn, 2018b) to mention but a few. This demonstration and perpetration have caused communal imbalances in terms of both human and material loss. Many have been displaced, killed, injured while several others have forcefully vacated their respective abodes for safety reasons. Public structures lying in communities are destroyed in whole, deformed partly or dilapidated due to non-utilization. In general, this violent Islamic group with strong links to the most dreaded terrorist organisation in the world "Al Qaeda" has contributed grievously to the underdevelopment of respective communities in Nigeria (Zenn, 2018a).

2.1 Herdsmen Crisis

Existing studies revealed that the Fulani ethnic group are mostly Muslims, with a nomadic lifestyle of cattle rearing (Ochab, 2018; Ajibefun, 2018) from time immemorial. The crisis between herdsmen and farmers has been an age long tradition in Nigeria with not so much effects as seen in the 21st century. Historically, the Fulani herdsmen also called Fulani militia have been involved in conflicts with indigenous tribes – Jukuns, Tivs, and Tivs – and farmers over land and vegetation for centuries (Erondu & Nwakanma, 2018). Their dreadful activities such as the forceful seizure of land/properties, destruction of both human and material resources, kidnapping of school children are targeted at Christians. Comparatively, the crisis in the earliest years in Nigeria have been properly managed at different parts of the country by traditional institutions with little or no injuries sustained by the parties involved, while an unquantifiable loss of lives and properties has been recorded from the year 2010 till date. Statistics revealed that eighty (80) people were killed by Fulani militants between 2010 and 2013, one thousand two hundred (1,200) individuals were killed in 2014 alone (Nwogu, 2018) while the International Crisis Group confirmed that two thousand five hundred (2,500) individuals were killed by herdsmen group in states like Benue, Kaduna, Plateau, Cross Rivers, Katsina, Ekiti, Niger, Delta, and Nasarawa in 2017.

Recently, Amnesty International recorded that one hundred and sixty eight (168) people died as a result of farmers' clash with herdsmen in Taraba, Benue, Kaduna, Ondo and Adamawa in January 2018 alone with several buildings destroyed (Sahara Reporters, 2018). Different studies reported that there exists a clear cut difference between the age-long Fulani cattle rearers and the evil perpetrators today. This was because an average Fulani man goes about rearing cattle with a stick/machete (Ochab, 2018; Erondu & Nwakanma, 2018) unlike the other ones found with sophisticated weapons such as submachine guns, AK 47, grenades, improved explosive devices (IEDs) and other deadly weapons all around the grazing process (Ochab, 2018; Erondu & Nwakanma, 2018). The latter is said to be totally different from the former because most of these Fulani-like people are often from neighbouring countries such as Chad, Niger, Benin Republic and Cameroon.

At the sight of these dangerous cattle rearers, farmers as indigenes and migrants flee for their lives while the herdsmen's cattle destroy the farm produce. Any revolt from farmers or community members by killing or injuring their cattle usually leads to greater damage for the parties involved, especially the indigenes of such communities. The herdsmen were able to make away with all these heinous activities without facing the wrath of the law in the northern and some selected southern parts of Nigeria due to the fact that the cattle owners are usually top political office holders in the country. The matter was made worse by the silence of the incumbent government on the killing spree and dangers caused by the herdsmen (Adebusuyi, 2016).

In fact, it got to a stage where President Muhammadu Buhari was tagged as the sponsor of this chaos all over the country. In reaction to these heart-breaking threats, and killings in Nigeria, former governors especially Ayodele Fayose declared a war on any herdsman who tries to intimidate or cause any mayhem within the shores of Ekiti State, Nigeria. He ordered the Ekiti youths to poison Fulani herdsmen's cows (Pulse.ng, 2016). This declaration subsided the occurrence in Ekiti, unlike other places where drastic efforts were not taken. President Nana Addo Dankwa Akufo-Addo of Ghana also shamed the act of the herdsmen and he warned them sternly that: *this is not Nigeria and any herdsmen found parading the streets of Ghana should be arrested while their cattle roasted* (Anipah, 2019).

Against all odds, to cushion the trend, pattern, and grievous effects of this group as indigenous or neighbouring Fulani's, the incumbent administration of the Federal Republic of Nigeria declared the RUGA – Rural Grazing Area – project in 2019. This is an initiative to create cattle colonies all across states in Nigeria (Agbakwuru, 2019). Some state governors mostly in Northern Nigeria agreed with the proposal as against the Southerners who negated the idea firmly. This has thus far made the RUGA project pending across all states of the federation but the reports of the herdsmen crisis have subsided in the year 2019 unlike previous years (Agbakwuru, 2019; Punch, 2019).

3. CAUSES OF COMMUNAL INSECURITY IN NIGERIA

Insecurity at any level does not occur without being traceable to one or two factors as reported in the existing literature (Ewetan & Urhie, 2014; Adofu & Alhassan, 2018; Alozie, 2019). These factors can be internally or externally connected to understand the situation in a particular entity. Internally, actions and reactions of inhabitants can engineer the chaos while the external efforts of the government are undeniable. Adofu & Alhassan (2018) further did the breakdown of the causes of communal insecurity into four major dimensions: social, economic, religious, and political. Specifically, the causes of communal insecurity in Nigeria are presented and discussed below.

Governments' Lackadaisical Attitude
Since democratic transition in 1999, the concern of the Nigerian government has been more urban-focused than rural which is imminent in the wide disparity of the social features in these entities. In order words, the attitude of the government on rural matters have been apologetically placed on last resort, which is why the most peaceful settlement in the traditional days now serves as an abattoir in some selected parts of the country – especially the north.

Corruption
This usually comes in various forms as related to any sector in Nigeria prior to the birth of democratic rule to date (Ali, 2013). It is reported that corruption is the major problem affecting the state of Nigeria's economy today which has sustained the presence of insecurity issues in the country (Nwanegbo & Odigbo, 2013; Ewetan & Urhie, 2014). Embezzlement of funds meant for dealing with pressing security matters or the misappropriation of such funds makes the safety of lives and properties difficult to achieve in Nigeria. This act of corruption spreads beyond the helms of affairs of the political office holders through the agents of the criminal justice system, especially the Nigeria police officers. It is appalling that communal insecurity thrives on in Nigeria due to the collaborative efforts of both the political office holders and other important agents at different times.

Communal Disagreements
The unrest between two communities are usually as a result of lack of compromise on a particular cause which can be social, religious or political in nature. The belief that one party tries to exploit the other in terms of natural and non-natural resources usually makes the terrain unbearable for its dwellers. Through this process, a lot of havoc is recorded until the matter becomes settled.

Political/ethnic Agitation

This is another notable cause of communal insecurity in Nigeria. Tracing back the trajectory to the conflict days of the Niger Delta, it is observed that the insecurity issues for multinational companies workers and Nigerian operatives were linked to the cry for political attention to their environmental, social and economic needs (Nwagboso, 2012; Erondu & Nwakanma, 2018). All violent efforts were made from the days of Ken Saro-Wiwa and the Ogoni nine in the 1990s until the intervention of former President Umar Musa Yar'adua's amnesty programme in 2009 which calmed the roaring waters in the region. It is, therefore, paramount to state that the insecurity issues in the Niger Delta region was ethnic-based.

Weak Security System

This is no doubt one of the major supporting factors towards communal insecurity in Nigeria. The situation of the agencies saddled with the responsibility of dealing with security matters is rather appalling in Nigeria. In response to this, Achumba, Ighomereho & Akpan-Robaro (2013) reported that funding issues, lack of modern tools/equipment, poor training and development, poor remuneration package and inadequate personnel were the evils working against the safety of lives and properties at the communal level. Since this issue threatens the peace of the urban centres, rural settlements have zero hope in terms of their lives and properties.

Porous Borders

The nature of Nigeria's border is a great source of worry supporting communal insecurity issues in the state. This is so because the porosity of the border gave migrants from neighbouring countries – Republic of Benin, Chad, Cameroon, Republic of Niger – easy access to the country to perpetrate any criminal act (Adeola & Oluyemi, 2012; Doherty-Odueko, 2019). Another worrisome part is the rate of arms proliferation that flow in through the porous borders without being checked. The porosity of the Nigerian borders alongside the corrupt practices of some officials continued to enhance the heinous activities of the Boko haram insurgent group and herdsmen crisis in the country.

4. CONSEQUENCES OF COMMUNAL INSECURITY IN NIGERIA

Without a doubt, communal insecurity has caused serious issues for people and the Nigerian states. This is hinged on the fact that the implications spread through all the parts of the nation reflective of her economic growth, family life, mortality rate, inhabitant's welfare, agricultural supply to mention but a few (Nwanegbo & Odigbo, 2013; Akpenpuum, 2013; Ewetan & Urhie, 2014; Adofu & Alhassan, 2018; Alozie, 2019; Babagana, Madaki, Ibrahim & Adamu, 2019). All these consequences are highlighted and discussed subsequently. **Atmospheric fear**: With the level of communal insecurity in Nigeria of today, the average Nigerian has imbibed the culture of palpable fear which has limited their free movement around the country (Ali, 2013; Nwankwo, 2013; Coker & George-Genyi, 2014; Chukwu & Chiemeka, 2015). These heinous activities perpetrated across communities have forced some people out of their abode due to the fear of losing their lives.

Carnage Rates

The rate of deaths recorded in Nigeria related to communal insecurity has been alarming compared to the yester years where the country is a peaceful haven for inhabitants and migrants (Akpenpuum, 2013; Babagana, Madaki, Ibrahim & Adamu, 2019). Due to the activities of Boko Haram insurgent group and the herdsmen crisis over the years, thousands of inhabitants/migrants have lost their lives while some are left incapacitated through the process. The rates of these heinous activities have also forced the federal government to declare state of emergency in places like Kano, Maiduguri, Jos, Yola and Adamawa at some point in time (Nwanegbo & Odigbo, 2013).

Disruption of Family/Communal Life
The beauty of an African setting is communal life. This beauty has been disrupted by the trend and pattern of insecurities in the environment. Since the social activities of any area plagued with insecurity matters tend to die a natural death, such is the case of communities in Nigeria (Ajibefun, 2018; Babagana, Madaki, Ibrahim & Adamu, 2019).

Infrastructural Disaster
The few existing structures in terms of buildings and public goods in the communities have been destroyed by the activities of insurgent/terrorist groups (Erondu & Nwakanma, 2018; Babagana, Madaki, Ibrahim & Adamu, 2019). This is, therefore, an indicator that development of Nigeria will remain vague in rural communities which need more attention.

Agricultural Supply
Agriculture, the backbone of Nigeria's economy prior to the discovery of crude oil in the 1950s, has been a great hit of these insecurity issues. Although, there is a paradigm shift in the source of revenue generation in Nigeria it remains appalling that farmers who make provision for the supply of household and communal goods could no longer push through due to insecurity matters. This is the case of the herdsmen wrecking the produce of farmers in selected communities at Oyo, Ondo, Anambra, Adamawa, Delta, Benue, Ekiti, Edo, and Osun to mention but a few (Alade, 2018; Erondu & Nwakanma, 2018). Invariably, the rate of agricultural supply for national consumption has dropped drastically, thereby skyrocketing the price of foods in Nigeria (Babagana, Madaki, Ibrahim & Adamu, 2019).

Economic Growth
The growth of Nigeria's economy since the transition to democracy in 1999 has been an inconsistent trend, moving back and forth. This growth is epileptic in nature amidst the abundant material and human resources which was why Ewetan & Urhie (2014) described Nigeria as a perfect illustration of an oxymoron, a poor country with so much to change her fate but to no avail. The poor level of economic growth in Nigeria coupled with other attendant issues like poor social amenities, leadership failure, corruption, insecurity of lives and properties makes development unrealistic in the state. It is simply the lack of security for lives and properties that drives existing companies out of Nigeria while prospective ones stay clear of her thereby limiting her level of economic purse. In other words, the contribution of the communities to economic growth is not feasible due to the rate of insecurities therein.

5. THEORETICAL CONSIDERATION

Theories are the backbone of research endeavours in various disciplines. Some theories explain causal factors, effects/implications, control mechanisms while some offer possible suggestions to the phenomenon under study. In that light, theories are designed to guide, direct and make suggestions for researchers in their study using veritable concepts and constructs developed by reputable scholars. In essence, human needs theory and conflict theory remain the focal point in this study.

5.1 Human Needs Theory
The basic assumption of human needs theory as propounded by John Burton, Abraham Maslow, Marshall Rosenberg, Max-Neef, and Simon Hertnon revealed that the needs of human beings are crucial to their existence. These needs have been categorised according to their hierarchy by scholars like Abraham Maslow while scholars like John Burton described these needs without any order of priority (Burton, 1990). Collectively, these theorists stressed that human beings need food, clothing, shelter, love, safety, security, belongingness at any point in time. In the view of Abraham Maslow (1943, 1954), physiological needs – food, clothing,, water, air, shelter, sleep – are the starting point of human needs, followed by safety and security needs, love and belongingness, self-esteem needs, and the last are self-actualization needs.

Based on the description above, it is imperative to note that these needs have a significant bearing on the state of peace and conflict in any given society. In a society where human wants are met, little or no chances are created for dwellers to engage in activities that will disrupt the peace and harmony of the system. On the other hand, a nation with inhabitants lacking basic necessities of life, can bear out conflict within individuals or a rising revolt against the state. The latter is the experience of the Nigerian state which fails to prioritize the needs of the general masses at both the rural and urban centres. Without mincing words, the pressing issues of poverty, unemployment, inequality, poor infrastructure, weak security system and corruption in Nigeria jointly work against the sustenance of peace and harmony at the communal level. For instance, the recruitment exercise of the Almajairi's in Northern Nigeria by Boko Haram insurgent group was an indicator of the poor socio-economic state of the dwellers. In the same light, non-availability of effective and efficient security agencies contributes to the palpable fear in the minds of average Nigerians. Lack of trust in these agents, especially the Nigerian police have made people flee their respective abode nearest to the affected areas.

Nonetheless, the unmet needs of communities have also led to different unrest witnessed in such areas. This is just the case of the Niger Delta boys prior to the intervention of former President Umar Musa Yar'Adua. These boys revolted against the government fearlessly and violently due to their pressing needs in the environment which are not limited to: pollution, poverty, and unemployment. Although, these violent reactions claimed some activists lives especially the Ogoni nine and host of others with injuries/scars but at the end of the struggle, their needs were met by the Federal Government of Nigeria. To further buttress this point, conflict theory analogy is discussed in the next heading.

5.2 Conflict Theory
Conflict theory is one of the prominent sociological theories used to analyse macro issues in society. The theorists in this school of thought are not limited to Nicholas Machiavelli, Thomas Hobbes, Immanuel Kant, Karl Marx, Ralf Dahrendolf (Danesh, 2012; Ritzer & Stepnisky, 2014). By assumption, the theory stresses that conflict is not just an inevitable element but a necessary one in any given society (Danesh, 2012). In essence, dead humans are the only being free of conflict. War, violence, terrorism, insurgency, slavery, colonialism are various pointers of conflict occurring in the globe today. The aftermath of these conflicts has necessitated identity development, creativity, social change/development for individual members and society at large.

The assumptions of modern conflict theory are structural inequality, competition, exploitation and change/development (Danesh, 2012). Structural inequality reveals the way society is organised to favour one group over another. These inequalities manifest in both social and economic grounds for individual members of society. For instance, it is believed that there is gross impartiality on gender relations and opportunities in the 21st century. On another end, there exist a wide lacuna between the benefits enjoyed by the rulers and the ruled in a capitalist society. This disparity also reflects on the geographical area occupied by these people and the attention it receives. Based on this description, it is worthwhile to state that insecurity issues in the rural centres are a determinant of the attention given to its happening by the Federal Government. Gross partiality exists on the needs provided for different areas based on its size, occupants and the level of economic returns in such area. Hence, it is worrisome that the rural areas are at the poor receiving end.

Structural inequality births competition among the diverse groups of people in the society for the available resources at a given time. This competition can be healthy or unhealthy in nature which made the evolutionary theorist slogan "survival of the fittest" thrive. Competition between communities for boundary claim has been a source of insecurities in some rural areas in Nigeria. In another level, the power tussle between the Federal Government of Nigeria and the Boko haram insurgency is a recent source of hullabaloo in the rural areas. Herdsmen crisis as seen today is an end result of the rivalry for land use. Hence, competition for resources needed by a particular party – residents, migrants, and the state – is a pointer to insecurities of lives and properties.

Exploitation is another cause of conflict between/among individual members of the society. This usually occurs in the sharing formula of the state's resources or revenue between the privileged few and the general masses. It is the unequal ration of these needs due to greediness, tribalism, favouritism and the like that can lead to conflict in a society. Importantly, the awareness of the general masses about the exploitation, therefore, births conflict in the society, especially when they are conscious of such exploitation. It is the knowledge of the Niger Deltans about the exploitation of the Federal Government that necessitated conflict which later led to change and development in the state. Change and development is the end result of both violent and non-violent conflict in a given society. At this stage, a new system is borne out of the crushed system and sometimes several parts are altered. See the theoretical synthesis framework for more clarity in Figure 1.
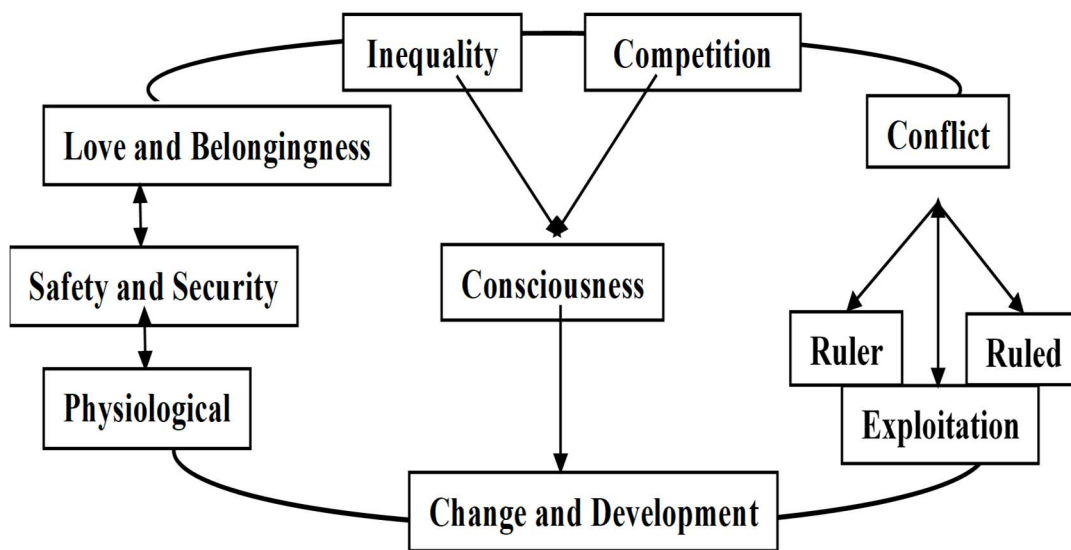

Figure 1: Theoretical Synthesis Framework
Source: Authors (2019)

The theoretical framework shown in Figure 1 connects the dots between human needs theory and conflict theory at a different level and interval. Human needs theory lays emphasis on the basic necessities of life as a prerequisite for the presence of safety and security in an environment. In the same light, conflict theorists stressed the need for conflict to checkmate the imbalances of the societal structure benefitting a group over the other. Figure 1 shows the basic needs – physiological, safety and security, love and belongingness – prioritised and unevenly distributed by mankind in any given society which leads to competition. Inequality birthing competition makes the citizenry hold either a false consciousness or class consciousness. False consciousness makes people see and approve their helpless state as normal while the class consciousness of the poor situation leads to conflict between the ruler and the ruled as a result of exploitation. This competition between the ruler and the ruled as a result of exploitation under the capitalist will lead directly to change and development of the society. Having achieved this desired change/development, it will reflect on the state of human needs, and the attention it receives before the conflict can set in.

6. CONCLUSION

Communal insecurity in this discourse is as important as the national insecurity challenge facing Nigeria as a whole. Carnage rates skyrocketed due to this event, infrastructural facilities were destroyed, communal life disrupted, agricultural supply affected, and palpable fear has replaced peace in the community. All these jointly have social, economic, psychological and emotional effects on Nigerians as a whole. To achieve peace, harmony, and tranquillity throughout Nigeria without being ethno-religious biased, the political culture of Nigeria needs to switch gears from misplacing priorities to attending to pressing issues. In other words, all hands must be on deck to work out modalities to ameliorate the rising spate of communal insecurity issues in Nigeria.

The Federal Government of Nigeria and its cohort – state government, local government – must make monetary resources available to revamp the inefficiencies of the security agencies, especially the police force, without neglecting their training and development to achieve the safety of lives and properties in the respective zones. Community members' support is highly crucial at this stage to make the work of the security agencies easier. Also, peace-building mechanisms and conflict managements such as mediation, reconciliation, and resolution are important to be adapted by the Federal Government through the local communities in order to cushion communal insecurities issues in the country.

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