



CONFLICT MANAGEMENT

Andrew ONWUDINJO, PhD

Pan-Atlantic University, Lagos State, Nigeria

aonwudinjo@pau.edu.ng

Abstract

Conflict management is a critical component of organizational effectiveness, social stability, and sustainable development in contemporary society. This paper examines the concept of conflict management, its causes, processes, and strategies for achieving constructive outcomes in both organizational and interpersonal settings. Conflict, though often perceived negatively, can serve as a catalyst for innovation, improved communication, and institutional growth when properly managed. The study explores major sources of conflict, including communication breakdown, competition for scarce resources, differences in values, and power imbalance. It further analyzes various conflict management styles such as avoidance, accommodation, competition, compromise, and collaboration, emphasizing their relevance in different situations. The paper adopts a qualitative approach through the review of existing literature and theoretical perspectives to evaluate the effectiveness of conflict resolution mechanisms. Particular attention is given to negotiation, mediation, dialogue, and effective leadership as practical tools for minimizing tension and promoting cooperation among conflicting parties. Findings indicate that organizations and communities that embrace proactive conflict management strategies experience improved productivity, stronger relationships, and enhanced decision-making processes. Additionally, emotional intelligence, communication skills, and cultural awareness are identified as essential competencies for successful conflict management. The paper concludes that conflict is inevitable in human interaction; however, its impact depends largely on the methods employed in handling it. Effective conflict management therefore requires strategic communication, mutual respect, and inclusive participation to foster peaceful coexistence, organizational harmony, and long-term development.

Keywords: Conflict, management, Peaceful Coexistence, Organizations, Communities

Introduction

Conflicts have become so frequent and widespread in human history that scholars have attempted to quantify their occurrence and impact. Norman Cousins, a political journalist and peace advocate, estimated that over fourteen thousand five hundred wars have occurred since the year three thousand six hundred before the common era, resulting in about three point five billion casualties (Cousins, 1987, p. 12). Similarly, Quincy Wright documented two hundred and seventy-eight wars fought between the years one thousand four hundred and eighty and one thousand nine hundred and forty, demonstrating how pervasive conflict has been across civilizations (Wright, 1942, p.15). The twentieth century alone witnessed over one hundred million war-related deaths, a figure that exceeds the combined totals of the previous two centuries.

However, conflict is not limited to warfare. It occurs in various forms within individuals, between persons, among groups, and across societies. These tensions often emerge from differences in values, beliefs, interests, or goals. Some conflicts are visible while others are hidden, with only their effects revealing their presence. As Jeong explains, conflicts often have both structural and immediate



causes, and effective conflict management must address both to prevent escalation (Jeong, 2008, page 28). Poorly handled conflict can lead to destruction, but when carefully managed, it can result in reconciliation, creativity, and transformation.

In this chapter, the aim is to discuss conflict management. However, to achieve this aim and to treat the topic adequately, the work is divided into several parts. The first part explores the meaning and origin of conflict. The next examines the causes of conflict. Another section is devoted to the meaning of management and conflict management. The work also covers the types of conflict and conflict management, followed by an analysis of constructive and destructive perspectives on violence in conflict, drawing on philosophers such as Frantz Fanon, Malcolm X, Herbert Marcuse, Mohandas Gandhi, Martin Luther King Jr., Obafemi Awolowo, and Kwame Nkrumah. The conclusion comes last, bringing together key insights from the entire discussion.

The Meaning and Origin of Conflict

Conflict is a fundamental aspect of human experience and social existence. It may be defined as a situation involving the incompatibility of goals, values, needs, or expectations between individuals or groups. Wherever human interaction exists, whether within families, organisations, or societies, conflict is inevitable. Van der Dennen (2005, p. 3) defines conflict as a condition marked by incompatible interests, expectations, values, and social ideologies. McKibben (2017, p. 1) describes it as an interpersonal struggle that emerges from poor communication, role confusion, negative perceptions, or competition.

From a Judeo-Christian worldview, conflict predates human society. In the Book of Revelation, the Bible records that “war broke out in heaven. Michael and his angels fought with the dragon” (Revelation 12:7, New King James Version). This celestial conflict suggests that even in spiritual realms, disagreement and struggle can occur. As long as conscious beings exist with the ability to choose and assert will, conflict is present. This reinforces the argument that conflict is as old as existence itself.

Folarin (2013, p. 14) illustrates this by observing that a newborn expresses conflict at birth by crying in protest against its environment. As the child grows, further signs of conflict arise, such as biting or scratching in frustration. These examples suggest that human beings are born into a world of friction and continue to experience conflict as part of their development.

Philosopher Thomas Hobbes offers a classical understanding of conflict in his work *Leviathan* (1651). Hobbes argues that in the natural condition of mankind, without a central authority, life is characterised by a perpetual state of conflict, what he famously described as the “war of every man against every man.” He writes, “during the time men live without a common power to keep them all in awe, they are in that condition which is called war... and the life of man, solitary, poor, nasty, brutish, and short” (Hobbes, 1651/1996, p. 84). For Hobbes, the origin of conflict lies in human competition, diffidence, and the desire for glory.

Oberschall (2010, p. 177), citing psychologist Robert Hinde, maintains that while humans are not biologically determined to be aggressive, they possess behavioural tendencies that include both altruism and hostility, depending on context and socialisation. Traits such as greed, pride, envy, and selfishness fuel many personal and collective conflicts (Folarin, 2013, p. 14). Toncheva Zlatkova (2023, p. 255) explains that the scientific study of conflict, known as conflictology, emerged in the early twentieth century with roots in psychoanalysis. The Latin root of the word “conflict” (conflictus) means clash or collision, reflecting the inherent tension involved in all forms of disagreement. Matbouli, Hipel, and Kilgour (2013, p. 2050) distinguish between vertical and horizontal conflicts.



Vertical conflicts involve unequal power relationships, such as between a superior and subordinate, while horizontal conflicts occur between relatively equal actors. Revolutions, for example, may begin as vertical resistance and evolve into horizontal struggles for shared power.

In sum, conflict is a universal, inevitable, and dynamic feature of human life. It may be constructive or destructive, depending on how it is managed. Understanding its meaning and origin is essential for addressing the many forms of conflict encountered in society.

Causes of Conflict

Conflicts often originate from deeply rooted social, economic, and political imbalances. Among the most persistent causes of conflict are racism, tribalism, religious disagreements, economic inequality, political marginalization, and historical injustices. These sources of tension are rooted in identity, competition, and systemic structures that divide rather than unite.

Racism has long been a cause of violent conflicts and structural oppression. It creates hierarchies among groups based on perceived racial differences, fostering exclusion, resentment, and discrimination. According to Galtung (1996, p. 34), structural violence—including racism—emerges when social systems prevent people from meeting their basic needs. This embedded form of inequality often fuels tensions that escalate into open conflict. A tragic example is the Rwandan genocide, which was underpinned by colonial-era racial classifications that divided Hutu and Tutsi populations (Mamdani, 2001, p. 43). Although these categories were socially constructed, they produced deadly consequences.

Tribalism is another entrenched cause of conflict, particularly in post-colonial societies. It describes a form of loyalty to one's ethnic group over national unity, leading to exclusion and hostility between communities. Oberschall (2010, p. 185) observes that tribalism becomes a struggle over political power, especially when intertwined with access to state resources. Colonial boundaries often lumped together historically antagonistic ethnic groups, creating fragile states. The Nigerian Civil War (1967–1970), for instance, was influenced by ethnic nationalism and fears of marginalization, especially among the Igbo (Uzoigwe, 1999, p. 61). Other examples in Nigeria include the Ife-Modakeke conflict in Osun State, the Zango-Kataf crisis in Kaduna State, and the recurring clashes in Jos, Plateau State, all of which were rooted in ethnic or communal tensions. In Warri, Delta State, long-standing disputes among the Itsekiri, Urhobo, and Ijaw ethnic groups have led to violent clashes over land, political representation, and control of oil resources.

Religious disagreements are also a significant source of conflict. While religion offers moral and spiritual guidance, it can be misused to justify violence, exclusion, or supremacy. When interpreted in absolutist terms, religion becomes a dividing force rather than a unifying one. Huntington (1996, p. 210) argues that many global conflicts follow cultural and religious fault lines—a phenomenon he termed the “clash of civilizations.” Classical examples include the Thirty Years' War in Europe (1618–1648), while modern conflicts such as the Israeli-Palestinian crisis, particularly the 2023–2024 Hamas-Israel war, are deeply laced with religious symbolism and historical grievances (Khalidi, 2010, p. 88). Similarly, the ongoing Russia-Ukraine war, which escalated in 2022, also reveals how political, cultural, and even religious identity can become flashpoints in geopolitical disputes.

Economic inequality also underpins many conflicts. When wealth and opportunities are concentrated in the hands of a few, social frustration builds among the marginalized. Economic grievances often become the fuel for political or ethnic tensions. According to Collier (2007, p. 27), poverty and a lack of viable economic alternatives increase the likelihood of civil wars, particularly in countries rich in natural resources but marked by poor governance.



Political marginalisation refers to the exclusion of particular groups from participating meaningfully in political processes. When people feel that their voices do not count or their interests are ignored, they may resort to protests or violence. Lumumba-Kasongo (2017, p. 34) emphasizes that identity politics and exclusionary governance often lie at the heart of internal conflicts, particularly in divided societies.

Historical injustices; such as colonisation, slavery, land dispossession, and cultural erasure, leave deep wounds that can resurface in the form of resentment, identity crises, or even insurgency. The memory of these injustices can be manipulated by political elites, reinforcing grievances and fuelling conflict for generations.

In the nut-shell, the causes of conflict lie in competition over resources, recognition, and power. These causes often overlap, reinforcing each other and making resolution complex. However, inclusive governance, intergroup dialogue, and the promotion of social justice remain essential tools for addressing the root causes of conflict and preventing escalation.

Management, Conflict Management, and Conflict Management Styles

In every human setting; whether social, political, economic, or religious, conflict is a recurring reality. Managing human resources and relationships requires more than technical expertise; it calls for wisdom in handling disagreements, tensions, and competing interests. This is where management intersects with conflict management. To fully understand the dynamics of leadership and peacebuilding, it is necessary to explore how conflict is managed and the different styles individuals and groups adopt in dealing with conflict.

Management is the process of planning, organizing, leading, and controlling human and material resources to achieve organizational or societal goals effectively (Robbins & Coulter, 2018, p. 9). It is not just a technical activity but also a human-centred art that involves making decisions, resolving disputes, and coordinating diverse interests. In complex human environments—whether in families, schools, organizations, or nations—conflict is inevitable, and hence, a critical function of management is conflict management.

Conflict Management refers to the deliberate processes, strategies, and interventions used to prevent, control, or resolve conflict in a way that minimizes negative outcomes and maximizes positive transformation (Thakore, 2013, p. 7). It is not necessarily about eliminating conflict, but managing it constructively. Since conflict can be both destructive and constructive, effective conflict management aims at promoting harmony, enhancing collaboration, and building stronger relationships.

As observed by Jeong (2000, p. 23), conflict is inherent in all human relationships. It arises due to divergent interests, unequal access to resources, cultural misunderstandings, and structural injustice. From interpersonal disagreements to communal and international wars, conflict takes many forms. For example, communal conflicts in Warri, Jos, Zangon-Kataf, Ife-Modakeke, and Aguleri-Umuleri, reported in newspapers like The Punch and Daily Trust, reflect unresolved structural grievances and political contestation. On the global level, conflicts such as the Hamas-Israel crisis or the Russia-Ukraine war show how history, power, and ideology fuel prolonged violence.

Conflict management styles refer to the approaches individuals or groups adopt in dealing with conflict situations. Scholars such as Thomas and Kilmann (1974) identified five major styles, which remain relevant in contemporary conflict discourse.



1. **Avoiding Style:** This style involves evading the conflict altogether, hoping it will disappear or resolve itself. It is appropriate when the conflict is trivial or when emotions are too high and time is needed to cool down. However, constant avoidance may worsen the situation (Thomas & Kilmann, 1974, p. 12).
2. **Accommodating Style:** This approach prioritizes the needs or interests of others over one's own. It is useful for maintaining peace or when one party values the relationship more than the outcome. However, overuse may result in resentment or exploitation (Robbins & Judge, 2019, p. 14).
3. **Competing Style:** This style is assertive and uncooperative. It involves a power-driven mode of conflict resolution where one party seeks to win at the expense of others. It may be suitable in emergencies or when quick, decisive action is needed but can lead to hostility if overused (Jeong, 2000, p. 46).
4. **Compromising Style:** Here, both parties make concessions to reach a mutually acceptable solution. It is moderately assertive and cooperative. While it promotes fairness, it may result in suboptimal outcomes if parties settle too quickly (Thakore, 2013, p. 10).
5. **Collaborating Style:** Considered the most constructive style, collaboration involves open communication, mutual respect, and shared problem-solving to reach a win-win outcome. It is most effective in complex or long-term relationships, although it requires time, trust, and emotional intelligence (Miall, Ramsbotham, & Woodhouse, 2011, p. 88).

These styles are not mutually exclusive. Effective managers and leaders adapt their styles depending on the context, stakeholders involved, and nature of the conflict. A situational and culturally sensitive approach is always best. For instance, in multicultural societies like Nigeria, applying the collaborating style in ethno-religious disputes has proven more sustainable than forceful interventions (Albert, 2001, p. 6)

In sum, management and conflict management are interlinked in the quest for social cohesion and development. Without appropriate conflict management styles, even the best policies or leadership initiatives may falter. Therefore, cultivating emotional intelligence, negotiation skills, and an understanding of conflict dynamics are indispensable tools for managers, leaders, and even citizens.

Types of Conflict and Conflict Management

In this section, the aim is to discuss the types of conflict and the approaches to managing them. Conflicts, whether local or international, occur in diverse forms and contexts. Recognizing the type of conflict is critical to applying suitable conflict management strategies. Below are some key classifications.

Types of Conflict

1. **Intrapersonal Conflict:** This type of conflict occurs within an individual, often involving internal dilemmas about choices, values, or goals. For example, a person may struggle between pursuing personal ambition and family responsibility. While often invisible to others, intrapersonal conflict can manifest in anxiety and indecision, and if unresolved, may impact relationships and performance (Thakore, 2013, p. 11).
2. **Interpersonal Conflict:** This involves disagreements between individuals. In workplaces, such conflicts can arise from differences in personality, communication styles, or competing interests. If not managed, interpersonal conflict may lead to reduced collaboration and productivity (Ronquillo, Ellis, & Toney-Butler, 2023).
3. **Intergroup Conflict:** Intergroup conflict occurs between different social or ethnic groups. In Nigeria, the Warri conflict between the Ijaw, Itsekiri, and Urhobo groups exemplifies this. The



clashes were fueled by competition over land, oil wealth, and political representation (Vanguard, 2003). Likewise, the Zangon Kataf crisis in Southern Kaduna and the Ifon–Ilobu conflict in Osun State stem from land disputes and historical grievances.

4. **Organizational Conflict:** Organizational conflicts happen within institutions due to disagreements over resources, roles, or policies. This could be between departments or among employees and management. When handled well, such conflicts can spark innovation and policy reform (Pitsillidou et al., 2018, p. 954).
5. **International Conflict:** These are conflicts between nations. The Russia–Ukraine war and the Israel– Hamas conflict illustrate conflicts rooted in territorial claims, power, and ideology. These complex disputes often require long-term diplomatic negotiations and international interventions.

Effects of Conflict

Conflict, whether interpersonal, communal, or international, has far-reaching consequences that affect individuals, societies, and nations. The impact can be immediate or long-term, tangible or psychological. Understanding these effects is critical for policy design, humanitarian response, and sustainable peacebuilding.

1. **Psychological Effects:** One of the most enduring effects of conflict is psychological trauma. Individuals who witness or participate in violent conflict often suffer from **post-traumatic stress disorder (PTSD)**, anxiety, depression, and other mental health challenges. According to Dutton (2011, p. 128), exposure to violent conflict significantly increases the risk of long-term psychological damage, especially among children and women. In Nigeria, survivors of Boko Haram insurgency in the North-East region have reported severe trauma, hallucinations, and prolonged fear (International Crisis Group, 2016, p. 12).
2. **Emotional Effects:** Beyond clinical trauma, conflict generates deep emotional wounds. Feelings of grief, anger, hatred, and helplessness become widespread, particularly among victims of communal clashes. Emotional dislocation often breaks down interpersonal trust and fosters cycles of revenge. Galtung (1996, p. 34) identifies emotional violence—such as humiliation and exclusion—as equally damaging as physical violence, because it disrupts emotional well-being and social bonds.
3. **Human Costs:** Conflict results in loss of life, injuries, and forced displacement. The **Nigerian Civil War (1967–1970)**, for instance, led to the deaths of over one million people, primarily due to starvation and violence (Uzoigwe, 1999, p. 61). Contemporary conflicts such as in **Benue, Plateau, and Zamfara States** have caused high civilian casualties and internal displacement, with over 3.2 million Nigerians currently displaced by violence (UNHCR, 2024).
4. **Economic Impact:** Conflict destroys infrastructure, disrupts markets, and discourages investment. War-affected regions often experience reduced productivity, inflation, and poverty. Collier (2007, p. 27) notes that civil wars cost developing countries an average of \$64 billion in lost economic output. In Nigeria, the recurring herder–farmer clashes in the Middle Belt have disrupted agriculture, leading to food shortages and increased prices.
5. **Social Disintegration:** Prolonged conflict erodes social cohesion and weakens communal identities. It replaces cooperation with suspicion and antagonism. In towns like **Warri** and **Jos**, once known for diversity and coexistence, interethnic trust has been severely damaged due to recurrent violence (Best, 2006, p. 145). Families and communities often fracture under the strain of persistent conflict, undermining the social fabric.
6. **Political Destabilization:** Conflicts often weaken state institutions and governance structures. Political instability can arise from civil unrest, coups, or failed peace agreements. As observed by Yakinthou and Wolff (2013, p. 5), unresolved conflicts may erode state legitimacy, invite



authoritarian rule, or open space for extremist groups. The Boko Haram insurgency, for example, has exposed weaknesses in Nigeria's security architecture and governance.

7. **Environmental and Infrastructural Destruction:** Violent conflict frequently results in the destruction of roads, schools, health facilities, and natural ecosystems. In the Russia–Ukraine war, farmlands, forests, and cities have been devastated by shelling and occupation (UNEP, 2023). Similarly, the Niger Delta conflict over oil has left polluted rivers, degraded land, and destroyed livelihoods (Okonta & Douglas, 2003, p. 92).

Constructive Critiques: Philosophers Who See Violence as a Last Resort in Conflict

Conflict, in its broadest sense, is a state of opposition between individuals, groups, or systems, arising from incompatible goals, interests, or values. While many conflicts are resolved through dialogue, negotiation, or compromise, some escalate into violence when peaceful solutions are blocked or ignored. Violence, therefore, can be understood as an intensified form of conflict, where physical force or coercion is deliberately employed to achieve objectives or dismantle oppression.

In the context of political and social liberation struggles, certain philosophers have argued that when structural injustice is deeply entrenched, violent confrontation may be not only inevitable but also morally justifiable. This perspective does not glorify violence; rather, it treats it as a strategic and ethical last resort when all peaceful means have been exhausted. In this section, we examine thinkers, beginning with Frantz Fanon who see violence as a necessary tool under extreme conditions of conflict.

(i) Frantz Fanon: Fanon situates colonialism itself as a violent conflict: “violence in its natural state” (Fanon, 1961, p. 61) that strips the colonised of dignity, identity, and autonomy. He argues that because colonial rule is maintained through systemic violence, only a more forceful counter-conflict violent revolution can dismantle it. Drawing from Hegel’s notion of the “negation of a negation” (Hegel, 1955, p. 390) and Marx’s class struggle (Nisbet, 1974, p. 253), Fanon frames violent resistance as both politically necessary and psychologically liberating. He contends that “violence frees the native from his inferiority complex and despair... and restores his self-respect” (Fanon, 1961, pp. 88, 94).

(ii) Malcolm X: Like Fanon, Malcolm X believed that meaningful liberation could not be achieved solely through peaceful protest. He asserted that forceful resistance was often essential to ending racial oppression, reasserting in the 1960s that liberation requires a readiness to confront systemic injustice with equally decisive means (Roy Macridis, 1992, p. 212).

(iii) Herbert Marcuse: Marcuse, in *When is Revolution Morally Justified*, acknowledged that nonviolence is ideal but frequently inadequate in real-world conflicts. Observing that “triumphant violence seems to be on the other side” (William Alston & Richard Brandt, 1967, p. 351), he concluded that violent revolution may be morally justified when peaceful avenues are systematically blocked.

Destructive Critiques: Philosophers Who Reject Violence in Conflict Resolution

While some philosophers accept that violent confrontation may be a last resort in extreme conflict, others reject it entirely, seeing it as morally corrosive and strategically counterproductive. These thinkers argue that although violent conflict may appear to deliver short-term victories, it often perpetuates cycles of oppression, breeds further hostility, and undermines the moral legitimacy of the struggle.



In their view, violence escalates conflict without resolving its root causes, replacing one form of domination with another. They advocate instead for nonviolent conflict resolution approaches that confront injustice through moral persuasion, civil disobedience, and sustained peaceful resistance. This perspective treats nonviolence not as passivity but as an active, disciplined, and courageous method of transforming conflict without resorting to harm.

Here we examine four influential figures; Gandhi, Martin Luther King Jr., Obafemi Awolowo, and Kwame Nkrumah (in his early years) who reject violence as a legitimate means of resolving political and social conflict.

(i) Mohandas Karamchand Gandhi: Gandhi stands as the foremost opponent of violent revolution. Drawing on his philosophy of satyagraha (truth-force), he believed that conflict with colonial powers should be waged through moral courage and nonviolent civil disobedience. His own experiences of racial discrimination in South Africa shaped his conviction that a just society could not emerge from bloodshed (Encyclopaedia Britannica, 1969, pp. 979–984). As Duncan notes, Gandhi saw civil disobedience as the citizen’s right against unjust governance (1971, p. 27), making nonviolence a principled and proactive approach to conflict.

(ii) Martin Luther King Jr.: Inspired by Gandhi, King embraced nonviolence as “a powerful and just weapon... which cuts without wounding” (King, 1976, p. 26). He argued that violence “never brings permanent peace” because it deepens the existence of evil rather than eliminating it (Ansbro, 1984, p. 232). His rejection of violent conflict led him to distance himself from the Black Power movement’s rhetoric (Ansbro, 1984, p. 211). For King, nonviolent conflict resolution was an active, moral confrontation with injustice (King, 1976, p. 69).

(iii) Obafemi Awolowo: In *Path to Nigerian Freedom*, Awolowo condemned violence as harmful to both the individual and the liberation cause. He urged that conflict be fought with “patience, sweetness and charity” (Awolowo, 1975, p. 144). Like Gandhi, Awolowo believed that truth and justice must be defended without sacrificing moral integrity, even in the heat of political struggle.

(iv) Kwame Nkrumah: Nkrumah’s early position in *Towards Colonial Freedom* was rooted in “positive action” strikes, demonstrations, and legal protest which he defined in *What I Mean by Positive Action* (1957) as nonviolent resistance (Ochieng’-Odiambo, 2009, p. 323). This initial approach treated conflict as a struggle to be won through organised but peaceful means. However, his later shift toward militancy in *Handbook of Revolutionary Warfare* (1968) reflected growing disillusionment with nonviolence under persistent neo-colonial pressures.

Conclusion

Conflict is an inescapable reality of human existence, arising from the clash of interests, values, needs, and goals. It has shaped the course of history, from personal disagreements to global wars, leaving profound psychological, social, political, and economic effects. As this work has shown, the origins of conflict are both structural and situational, rooted in human nature, social inequalities, and historical injustices. Whether manifested as interpersonal tension, ethnic rivalry, organizational disputes, or international confrontations, conflict demands deliberate management to prevent destructive outcomes.

Effective conflict management is not about eliminating conflict altogether but about transforming it into an opportunity for understanding, reconciliation, and growth. The various management styles—avoiding, accommodating, competing, compromising, and collaborating—offer adaptable approaches depending on the context. However, strategies that promote dialogue, trust-building, and



mutual benefit remain the most sustainable. When applied with cultural sensitivity and emotional intelligence, they can turn potential crises into platforms for cooperation and innovation.

Philosophical perspectives deepen our understanding of conflict's relationship with violence. Thinkers such as Frantz Fanon, Malcolm X, and Herbert Marcuse recognise that under extreme oppression, violence may become a last resort, particularly when peaceful channels are blocked. In contrast, Gandhi, Martin Luther King Jr., Obafemi Awolowo, and early Kwame Nkrumah insist that violence perpetuates cycles of hostility and erodes moral legitimacy, advocating instead for disciplined nonviolence as a transformative force. This contrast reveals that the ethical evaluation of violence in conflict is inseparable from context, intent, and long-term consequences.

Ultimately, the challenge is not merely to suppress conflict but to address its root causes; whether social injustice, economic disparity, political exclusion, or cultural division. This demands a commitment to inclusive governance, equitable resource distribution, and sustained peacebuilding. When managed with fairness, foresight, and empathy, conflict can shift from being a destructive force to a catalyst for positive change, fostering unity and development in human societies.

References

- Encyclopaedia Britannica. (1969). Gandhi, Mohandas Karamchand. Vol. 9, pp. 979–984.
- Cousins, N. (1987). *The Pathology of Power*. W. W. Norton & Company.
- Wright, Q. (1942). *A Study of War*. University of Chicago Press.
- Jeong, H. (2008). *Understanding Conflict and Conflict Analysis*. Sage Publications.
- Folarin, B. (2013). *Theories of Social Conflict*. Stirling Horden Publishers.
- Hobbes, T. (1996). *Leviathan* (R. Tuck, Ed.). Cambridge University Press. (Original work published 1651)
- Matbouli, H., Hipel, K. W., & Kilgour, D. M. (2013). *Modelling conflict with trust in bilateral and multilateral negotiations*. *Group Decision and Negotiation*, 22(2), 2049–2067.
- McKibben, L. (2017). *Conflict Resolution in the Workplace*. Business Expert Press.
- Oberschall, A. (2010). *Conflict and Peace Building in Divided Societies: Responses to Ethnic Violence*. Routledge.
- Toncheva-Zlatkova, S. (2023). Conflictology as a science: Concept, subject and methodology. *Scientific Research and Innovation*, 2(4), 252–258.
- Van der Dennen, J. M. G. (2005). The concept of conflict. In *The Nature of War* (pp. 1–16). University of Groningen.
- The Holy Bible, New King James Version. (1982). Thomas Nelson.
- Collier, P. (2007). *The bottom billion: Why the poorest countries are failing and what can be done about it*.
- Galtung, J. (1996). *Peace by peaceful means: Peace and conflict, development and civilization*.
- Huntington, S. P. (1996). *The clash of civilizations and the remaking of world order*.
- Khalidi, R. (2010). *Palestinian identity: The construction of modern national consciousness*.
- Lumumba-Kasongo, T. (2017). *Democratic struggles and the politics of identity in postcolonial Africa*.
- Mamdani, M. (2001). *When victims become killers: Colonialism, nativism, and the genocide in Rwanda*.
- Oberschall, A. (2010). *Conflict and peace building in divided societies: Responses to ethnic violence*.
- Uzoigwe, G. N. (1999). *The roots of the Nigerian civil war: The ethnic dimension*.
- Owobu B.O. "Is War Justifiable?" *The Sage Magazine*, vol. 38, 2025, p.22.
- Best, S. G. (2006). *The causes and consequences of violent conflicts in Africa*. Spectrum Books.
- Collier, P. (2007). *The bottom billion: Why the poorest countries are failing and what can be done about it*. Oxford University Press.



- Dutton, D. G. (2011). *The psychology of genocide, massacres, and extreme violence: Why “normal” people come to commit atrocities*. Praeger.
- Galtung, J. (1996). *Peace by peaceful means: Peace and conflict, development and civilization*. Sage Publications.
- International Crisis Group. (2016). *Nigeria: Women and the Boko Haram insurgency*. Africa Report No. 242. <https://www.crisisgroup.org/africa/west-africa/nigeria/nigeria-women-and-boko-haram-insurgency>
- Okonta, I., & Douglas, O. (2003). *Where vultures feast: Shell, human rights, and oil*. Sierra Club Books.
- Awolowo, O. (1975). *Path to Nigerian Freedom*. London: Faber and Faber
- UNEP. (2023). *Ukraine: Environmental consequences of war*. United Nations Environment Programme. <https://www.unep.org/resources/report/ukraine-environmental-consequences-war>
- UNHCR. (2024). *Nigeria emergency*. United Nations High Commissioner for Refugees. <https://www.unhcr.org/ng>
- Uzoigwe, G. N. (1999). *The Igbo and the evolution of modern Nigeria: A case study of the Igbo in the Nigerian political system, 1900–1966*. Africana Publisher.
- Yakinthou, C., & Wolff, S. (2013). *Conflict management in divided societies: Theories and practice*. Routledge.
- King, M. L. Jr. (1976). *A Testament of Hope*. San Francisco: Harper & Row.
- Nkrumah, K. (1957). *What I Mean by Positive Action*. Accra: Government Printer.
- Nkrumah, K. (1968). *Handbook of Revolutionary Warfare*. London: Panaf.
- Ochieng'-Odiambo, F. (2009). “Kwame Nkrumah and the Quest for African Unity.” *South African Journal of Philosophy*, 28(3), 321–334.
- Nkrumah, K. (1962). *Towards Colonial Freedom*. London: Heinemann.
- Alston, W., & Brandt, R. (1967). *Philosophy of Language*. Englewood Cliffs: Prentice-Hall.
- Fanon, F. (1961). *The Wretched of the Earth*. Translated by Constance Farrington. New York: Grove Press.
- Fanon, F. (1961). *The Wretched of the Earth*. (pp. 88, 94).
- Hegel, G.W.F. (1955). *The Phenomenology of Mind*. Translated by J.B. Baillie. New York: Harper & Row.
- Macridis, R. (1992). *Inside American Politics*. New York: Harper Collins.
- Nisbet, R. (1974). *The Social Philosophers: Community and Conflict in Western Thought*. London: Heinemann.