

# An Inquiry into the Impact of Socio-Economic Development on Nation-Building: A Nigerian Perspective

<sup>1</sup>Dr. Amanawa, David E. <sup>2</sup>Dr. Awu Ebiasuode <sup>3</sup>Dr. Darius Blessing

<sup>1</sup>Faculty Member / Researcher, Centre for Continuing Education, Ignatius Ajuru University of Education, Port-Harcourt.

[david.amanawa@iaue.edu.ng](mailto:david.amanawa@iaue.edu.ng)

<sup>2</sup>Department of Management, Faculty of Management Sciences Ignatius Ajuru University of Education, Rumuolumeni, Port Harcourt, Rivers State, Nigeria.

<sup>3</sup>Department of Management, Faculty of Management Sciences Ignatius Ajuru University of Education, Rumuolumeni, Port Harcourt, Rivers State, Nigeria.

**Abstract:** *This conceptual analysis shows a connection between socio-economic development and nation-building in Nigeria. Based on political ecology, it contends that the national leadership's propensity towards meritocratic and particularistic values is the cause of the state's apparent weakness in putting an end to the lies purported during election periods where we frequently read about a variety of socio-economic development issues in newspaper articles, journals, and other periodicals, including poverty, unemployment, building roads and bridges, and the growth of amenities like health facilities and educational institutions as promised by lawmakers, political and groups. The goal of development is to raise the population's standard of living while protecting the environment's resources and creating or expanding employment opportunities locally and regionally. Lessons learned from the past are invaluable as they give a sense of bearing. The implication is that people can look into the future by drawing on their experiences in the past. Similar to this, efforts must be made to address the nation-building problems in Nigeria within the framework of human history in general and Nigerian history in particular. In this review article, some of the obstacles to Nigerian nation-building have been discussed. Nigeria's lack of effective leadership, religious and ethnic divisions, mono-commodity economy, and colonial legacies have all impeded nation-building and socio-economic development. Leaders today are defined and praised as good if they treat the members of their ethnic group much more favorably while in office; their followers also adore this. Therefore, it is strongly recommended that political leadership refocus, reemphasize, and vigorously pursue the vision and mission of democratic governance, which originally aligns with Nigerians' aspirations and struggles for democracy in the nation.*

**Keywords:** Nation Building, Sustainable Development, Socio-economic Development

## Introduction

In newspapers, journals, and other periodicals, we frequently read about many socioeconomic development issues, such as poverty, unemployment, the construction of roads and bridges, and the development of services like hospitals and educational institutions. Politicians, political parties, voters, and the media debate these during elections. However, many people do not understand how it specifically relates to their well-being and the nation. What does the phrase "socioeconomic development" mean? Let us start with defining development to understand this concept better.

The concept of development is loaded with interpretations; it is a problematic, debated, ambiguous, and elusive concept. However, the simplest definition of development is bringing about societal change that enables individuals to fulfill their potential as human beings. The political nature of the term "development" must be emphasized because it can have a wide range of meanings depending on the context in which it is employed. It can also be used to reflect and support a wide range of diverse agendas held by various individuals or organizations. For instance, the concept of development advanced by Greenpeace activists differs significantly from that of the World Bank. Another core insight is that development is a dynamic process that entails shifting from one state or condition to another. It is not an outcome. Ideally, such a change results in some form of betterment and is beneficial (for instance, an improvement in maternal health). Additionally, it is common to think of development as something that one organization (like a development agency) performs for another (such as rural farmers in a developing country). This is more evidence that development is a political endeavor since it calls into question who has the authority to direct what actions toward whom (Daley, 2009).

Growth, advancement, positive change, or the addition of physical, economic, environmental, social, and demographic components are all development products. The goal of development is to raise the population's standard of living while protecting the environment's resources and creating or expanding employment opportunities locally and regionally. Development involves a change in the quality of something and the setting up of circumstances that will allow that change to continue in the future (Isreal, 2021).

According to Max (2016), "development" is frequently used to describe a particular stage of progress or growth. However, it could also indicate an innovative new concept or item and a situation where an occurrence marks the beginning of a new stage. In addition,

development typically refers to positive transformation. However, how can you identify which change is positive? Additionally, Max (2016) outlined three applications of the term “development”:

- Development as a vision: Here, the phrase refers to how desirable a nation or an area is, maybe in terms of what it might one day become.
- Development as a historical process: It describes a social change that develops gradually over time due to inescapable forces. For instance, it is generally believed that capitalism and communism are inevitable development results.
- Development as action: This refers to taking conscious steps to improve things, such as helping to end hunger.

These are definitions of development, but when identifying which countries are more developed than others or characterizing another international element, the word typically has a more profound connotation.

Early in the second part of the 20th century, development became a key topic on the global agenda. It became clear that economic progress did not always improve the standard of living for people everywhere; instead, emphasis needed to be placed on specific policies that would direct resources and promote social and economic mobility for different tiers of the population.

Development is typically thought of as a condition of improvement. However, it is defined differently in various social, political, biological, scientific, technological, literary, and linguistic situations. Development in the socioeconomic sense refers to enhancing people’s living standards through increased access to jobs, money, education, and other resources. It is the process of social and economic change depending on environmental and cultural causes.

So, socioeconomic development is the process by which a society develops both socially and economically. Indicators that measure it include the gross domestic product (GDP), life expectancy, literacy rates, and employment rates. We can comprehend social and economic development definitions separately to grasp socioeconomic development better. Socioeconomic development emphasizes progress in economics and social factors within a geographic unit.

Economic development is raising the level of prosperity through increased production, distribution, and consumption of goods and services. Socioeconomic development embraces changes in the social sphere, mainly of an economic nature.

Social economics theories occasionally depart from traditional economic theories. They may consider variables not typically covered by conventional economics, such as how the environment and ecology affect consumption and wealth. Social economists typically examine the many economic decisions of various socioeconomic strata. A group of individuals with comparable traits is referred to as a socioeconomic class. These traits may include social and economic standing, educational attainment, the occupation one now holds, and ethnic background or heritage.

In social economics, there are two primary schools of thought. They are complementary even though they take opposing approaches. The first approach, developed by Nobel laureate Gary Becker, applies the fundamental theoretical and practical tools of neoclassical microeconomics to aspects of human behavior that are not typically regarded as belonging to the economic sciences, like crime and punishment, drug abuse, marriage, and family decisions (Becker, 1993).

The second viewpoint approaches economic topics like consumer behavior or the labor market using concepts from other social sciences like sociology, psychology, and identity group studies. These social economists forecast societal trends that might affect the economy using historical data, current affairs, political theory, and other social sciences. The main subject of this essay is this branch of social economics (Tarver, 2022).

### **Measuring Socio-economic Development**

One dilemma is determining which country is more or less developed than the other. To this effect, Max (2016) believes that it may be simpler to pinpoint nations that are wealthy or poorer than others when it comes to wealth. The conventional measures of wealth, however, only give an accurate picture of the resources that society has access to. Moreover, they do not provide any information about how these resources were allocated, including the fair distribution of income among various social groups, the percentages of resources used to provide free health and education services, or even the environmental impacts of production and consumption. Furthermore, this is one of the main reasons why countries with comparable average incomes vary significantly in terms of their population’s quality of life, employment opportunities, educational attainment, access to health care, the presence of clean air and safe drinking water, and the threat of crime, among other factors.

The American Psychological Association states that socioeconomic issues may highlight money, status, or education disparities. These background elements could influence a person’s decisions about their job or family (Tarver, 2022). In Table 1 below, some of these socioeconomic connections are explained:

**Table 1: Impact of Social Economics**

| SOCIO-ECONOMIC FACTOR             | IMPACTS   |
|-----------------------------------|---|
| <b>Families</b>                   | Along with other outcomes like parenting styles and child development, socioeconomic position significantly impacts family structure. For example, low-income families are more likely to have a single parent, and low-income families are more likely to experience spousal abuse and child maltreatment. In addition, poorer health outcomes later in life manifest these discrepancies (APA, 2010). |
| <b>Education</b>                  | When starting school, children from poorer socioeconomic backgrounds typically have less developed reading and linguistic abilities and fewer social skills. These shortcomings may subsequently show up as lower levels of academic accomplishment and, ultimately, lower salaries when they become adults (APA, 2017).  |
| <b>Ethnic and Minority Status</b> | Membership in indigenous or other ethnic minorities, especially those who have traditionally faced prejudice, strongly correlates with socioeconomic level. Members of various minority groups may be associated with worse mental and physical health and higher rates of substance misuse or unemployment (APA, 2017).  |
| <b>Violence</b>                   | Interpersonal violence can happen at any socioeconomic level. However, it is more common for people from lower socioeconomic backgrounds to be exposed to it, especially when young. Exposure to violence can severely impact a person’s academic and professional success, and domestic violence significantly contributes to homelessness (APA, 2010).  |

*Source: Compiled by Authors*

The primary expectation and reward for citizens in the social contract agreement between the government and the governed might well be socioeconomic development, which refers to raising the standard of living of the populace. However, from 1960 to the present, what effect has governance had on politics and economics in Nigeria? Real insight into the gap that exists between the vast amounts of national resources that are currently available and the country’s pursuit of development will come from understanding the impact of governance on the Nigerian economy (Ojo et al., 2014).

The “oil boom,” along with the alleged economic growth it brought about in Nigeria, has been an “oil doom.” Instead of stimulating local development through integrated social planning, it fostered the delusion that it would either happen automatically or be conveniently imported. It also made Nigeria a prime location for domestic and foreign capitalist exploitation. One outcome was the widespread use of resources for importing goods, technology, and ideas from other countries, while funding for fostering and cultivating locally rooted development was discouraged. Another outcome was the west’s interest in supporting and occasionally pressuring development projects that neglected internal conditions. These factors contributed to Nigeria’s continued lack of concepts and structures to address development-related issues. This situation is evident in social development (Jinadu, 1895).

It is believed that every government’s fundamental purpose is to advance its citizens’ political, social, and economic interests. Therefore, modern governments have made advancing or pursuing the welfare and well-being of their citizens one of their primary goals. Policies and programs are started and carried out as a result. However, it would appear that such government initiatives frequently fall short of effectively addressing the social and economic concerns of the populace; this has caused crises in the people’s political, social, and economic aspects of life (Ighodalo, 2012).

**The Concept of Nation Building**

It is crucial to define a nation to comprehend the concept of nation-building. Mylonas (2017) suggests that nation-building cannot be understood without the aid of some fundamental concepts, such as the nation, national identity, nation-state, and nationalism. An early definition of a nation described it as a group or race of people with a shared history, culture, traditions, and linguistic heritage (Carolyn, 2005). Laitin (2007) defines a nation as a group of people who have agreed upon a set of shared values regarding their cultural identities and whose representatives assert ownership of a state on their behalf through union, secession, or repatriation. The advantages of coordination explain the cohesiveness of these national identities.

The theory of state-planned nation-building strategies, put forth by Harris (2007), involves a parallel process in which the governing political elites uphold and reinforce differences with “nations” in neighboring States while eradicating differences within their borders.

Harris (2007) defined the state as “the organization that has the monopoly of the legitimate use of force and extraction within a clearly defined territory,” citing Max Weber. As a result, he believes that every modern state’s ruling political elite’s ultimate goal is to command its people’s loyalty and retain sovereignty. This elite political group controls the state’s coercive apparatus and can use it to help or hinder the state’s progress and development. However, when a government has the consent of its citizens, it is considered legitimate.

As a result, (Igbini, 2020) derived the following conclusions from the theory of state-planned nation-building:

- In a modern nation-state, the existence of a culturally distinct group does not necessarily imply a competing claim to this population’s political loyalty.
- Cultural distinctiveness is politically insignificant unless it is transformed into a social identity through group formation; only then can members be drawn.
- Non-core groups (minorities in a broader sense) are frequently territorially dispersed. Therefore, they are more likely to assimilate quickly into a higher-status group to maximize their self-esteem. As a result, these non-core groups have been absorbed by their surrounding core groups (s). However, there may be some variation where some non-core groups that are territorially concentrated become politically conscious and begin to advocate for distinct political identities (this is usually the case in countries whose nation-building is still in doubt).
- States with ethnically and religiously conscious political elites will struggle more with nation-building than those with less of these concerns.
- The national consciousness that fosters a shared political philosophy and sense of national identity is corroded by ethnic and religious consciousness, which breeds division.
- The ease or difficulty of nation-building can be influenced by many factors, including prior democratic experience, economic development, and social homogeneity. However, the most significant, controllable factor appears to be the level of effort measured in troops, money, and time.
- Finally, nation-building cannot be solved quickly. There is only one way, and it is hard.

### **Families and Nation Building**

In a report submitted by the International Federation for Family Development (IFFD) titled “The Crucial Roles of Families,”; it was claimed that sustainable development encompasses a deep and foundational ethical and human dimension in addition to being primarily an economic concept. Moreover, from this viewpoint, families are believed to be the natural setting where cultural and moral values are attained. Families play an essential role in social development as societies’ fundamental and indispensable building blocks. They are primarily responsible for children’s upbringing, education, and socialization and for instilling civic virtues and a sense of community. Furthermore, families protect their members, from young children to older people or those who are ill, from hardship to the greatest extent possible by providing both non-material and material care and support.

The vast majority of individuals acquire the essential skills for life in their families, and other establishments confirm this, according to the United Nations extensive experience working with families around the world. Family structure and process matter at the most fundamental level; family structure and process matter because evidence indicates that outcomes for children and adults differ depending on family situation, and public policy should consider this. Compared to those who have not experienced the same level of family security and stability, children who grow up in healthy, married, two-parent families are more likely to lead happy, healthy, and prosperous lives (IFFD, 2013).

People who create strong families live longer and are less likely to experience mental illness, alcoholism, or domestic violence. As a result, the kids have lower infant mortality rates, lower drug addiction risk, fewer crimes committed after puberty, higher academic success, fewer mental illnesses, and fewer teenage unintended pregnancies. A stable family is the most affordable option for its members and the state. In addition, people from stable families adhere to social and legal norms with greater discipline, which helps pay for social security.

If we want to fulfill families’ indispensable social role, we must assist them. Since family stability has been steadily declining for decades in many nations, adults and children today face more and more challenges to both their material and emotional well-being. They frequently deal with broken families brought about by abuse, divorce, or fatherlessness. This is especially true for the most vulnerable members of society, such as the elderly, women, those in debt, and kids. This does not imply that families can or ought

to be replaced in their current functions. Instead, they should be supported and given as much power as possible. Governments cannot afford to take over all families' responsibilities for the good of their members and society. The family is the most effective, compassionate, and economic system for fostering character and competence. However, families thrive in a policy-supportive environment where, for instance, schools actively seek parental involvement, employers acknowledge that employees are also family members, agencies and organizations operate with a family-centered philosophy, and laws support family members' responsibilities as caregivers, parents, partners, and employees (IFFD, 2013).

Governments continue to play a crucial role in completing and enhancing the private investments made by families. However, the family's ability to carry out their responsibilities and grow new skills when necessary is influenced by policies, programs, community institutions, and societal norms and values.

### **Education and Nation Building**

In straightforward terms, education can be described as acquiring or imparting general knowledge, strengthening one's analytical and decision-making skills, and generally getting oneself or others intellectually ready for adulthood. However, Nigerians debate the fundamental principles and guiding ideals of education. In all of our blurry and episodic reflection, we might grow incredibly curious and wonder why we spent six years in primary school, six years in secondary school, and four years in college. Was it to obtain certificates in this highly certificate-based country and eventually land meaningful jobs? Or did you seek knowledge in the hopes that it would make you more relevant and likable in society?

Existing literature contains highly valid and significant efforts to establish a link between education and nation-building. According to Nwogboji (2018), education has a strong and significant correlation with nation-building. Better put, a nation cannot be built without high-quality education. Professionals (accountants, lawyers, doctors, and so on) are properly groomed through education to contribute positively to the development of their nation. To support the above assertion, Dzvimbo et al. (2018) stated that education is the most effective tool for nation-building because it transforms a country's socioeconomic, political, technological, and cultural outlook. The preceding positions appear to be linked to quantifiable education for workforce development as part of national advancement.

The primary instrumental value of education in the context of nation-building is its ability to lay the foundation for integrative behavior. In other words, the creation of professionals and the development of human capital are not the primary instrumental values of education in the context of nation-building. Education's real benefit goes beyond the individual's good; it also benefits the whole country. Therefore, the crucial question for anyone considering themselves educated is: How can you help your country develop? Education encompasses much more than just the acquisition of knowledge and credentials. Any order without a moral or ethical foundation is meaningless. An educated person is a passionate learner who has acquired valuable skills and a rational mindset to better society.

What the mind is to the human body, education is to a nation. Therefore, a man with a positive outlook will strategically achieve great success. Similar to this, it requires the efforts of educated citizens to create an enlightened society, foster social and group relationships, increase democratic participation, supports a productivity-oriented culture, uphold human values, and engage in constructive criticism (Nwogboji, 2018).

### **Ethnicity and Nation Building**

Ethnic diversity has been a significant barrier to Nigeria's nationhood since she gained independence. Without highlighting the importance of ethnicity in the process of power configuration at every level of government, it is impossible to comprehend Nigeria's post-colonial politics. Ethnicity would be necessary for the post-colonial era, as foretold by the intricate ethnic-regional negotiations that dominated the decolonization process. The pervasive manipulation of ethnic-regional identities significantly exacerbated numerous post-colonial political crises. Political elites' inability to build progressive alliances entrenched ethnic tendencies and strengthened their position as ethnic-regional power brokers. When there is an apparent disparity between the development of the country and the distribution of its resources, ethnic rivals are less likely to view the government favorably and with legitimacy (Anyasi, 2021).

Political theorists have named ethnicity one of the possible barriers to democracy and political stability in multi-ethnic societies (Jinadu, 2003). It is undeniable that ethnicity has become one of the most potent forces influencing political systems and, in fact, the design of political institutions in the modern world. The impact of ethnicity surpasses the boundaries of developing countries because it is a feature of modern nations. It is, however, more pronounced in deeply divided states, with consequences for dissolution if not effectively managed. The word ethnicity, which we have identified as one of Nigeria's significant impediments to nation-building, has been defined in various ways.



According to Odunlami (2014), interaction and competition for socio-political advantages and privileges are necessary for ethnic identity to become a problem. According to Enloe (1973), racial, national, and tribal distinctions are included when defining ethnicity. According to this definition, when various social groups or ethnic groups living under the same government are subjected to the authoritative distribution of opportunities and privileges or the distribution of values, ethnicity has the natural tendency to breed discrimination. Therefore, a multi-ethnic state's success in nation-building would depend on its ability to use macro-nationalistic policies to restrain this potential inherent differentiation or discrimination.

According to Enloe (1973), racial, national, and tribal distinctions are included when defining ethnicity. According to this definition, when various social groups or ethnic groups living under the same government are subjected to the authoritative distribution of opportunities and privileges or the distribution of values, ethnicity has the natural tendency to breed discrimination. Therefore, a multi-ethnic state's success in nation-building would depend on its ability to use macro-nationalistic policies to restrain this potential inherent differentiation or discrimination (Oni & Adebisi, 2022).

The vital medium through which socio-political factors, like class, religion, gender, etc., are expressed is ethnicity. However, ethnic structures have also emerged as the critical focal point of resistance to oppressive and corrupt regimes, even though race continues to be the primary tool used by the dominant ethnic groups to manipulate the distribution of power. The fact that ethnicity has not always undermined the collective aspirations of Nigeria's diverse communities but has frequently acted as a force for good governance is a crucial problem in general politics. As an illustration, the Yoruba-dominated Action Group (AG), a post-independence political party, implemented progressive policies aimed at the socio-political transformation of the Yoruba ethnic group in terms of free education, health care, and other basic infrastructure. It is believed that if the Yoruba had not engaged in the sustained ethnic mobilization against successive federal military governments in the wake of the annulment of the June 12<sup>th</sup>, 1993, the presidential election that was deemed to be free and fair, there would not have been a power shift from the north to the south (Anyasi, 2021).

### **Violence and Nation Building**

Post-independence Numerous violent conflicts Nigeria has experienced have seriously hindered her efforts to build a strong nation and left discerning observers wondering if the country has learned any critical lessons from the past. The Nigerian power elite, however, quickly attributes the failure of the nation-building process to Nigeria's colonial past. A sizeable group of Nigerian academics also supports this posture with their intellectual heft. Those who advocate this point of view claim that the numerous violent conflicts that characterize both the vertical and horizontal relations in the Nigerian nation-state following independence are an inevitable byproduct of the British colonizer's political system (Ekpe & Ayokhai, 2021).

On October 1st, 1960, Nigeria declared its independence from Great Britain. A republic was established there in 1963. However, she had become involved in several political disputes that culminated in violence. As a reaction to the Northern People's Congress (NPC), primarily led by Muslims and comprised of Hausa/Fulani, the Tiv riots (also known as Nande Nande) broke out in 1960. A Tiv crisis and the Action Group (AG) disaster in the Western Region followed. The general election crisis had turned violent by 1964/1965. The military coup of January 15<sup>th</sup>, 1966, was planned and carried out thanks to some majors in the Nigerian Army. The imbalanced ethnic, geographic, and religious breakdown of coup victims and the ethnic makeup of coup plotters, four out of the five orchestrators were Igbo, and one was Yoruba, are both alarming (Chereome, 2001). The Eastern Region seceded under Col. Chukwuemeka Odumegwu Ojukwu because the Nigerian military leaders could not control the crisis brought on by these events. Due to this development, the country was divided into distinct nation-states along ethno-regional lines, which escalated into a thirty-month civil war (1967–1970). After the secessionists were defeated and surrendered in 1970, the secession attempt ended (Ekpe & Ayokhai, 2021).

There is also the challenge of agrarian violence; Nigerian farmer-herder conflicts are not a recent phenomenon; they date back to the first encounters between the parties involved when herders began migrating from the Sahel region into previously inaccessible areas and encountering people and cultures they had never encountered before (Hagher, 2013). Unfortunately, the Federal Government's connivance in its response to the farmer-herder clashes contributed to the escalating agrarian violence in Nigeria, which led to an estimated 3, 641 deaths between the beginning of 2016 and the end of 2018, with 57 percent of those deaths occurring in 2018 (Ojigbo, 2018). We can add that, if unchecked, agrarian violence will smother agrarian livelihood opportunities, exacerbate humanitarian concerns, deteriorate productive relationships overtly expressed in mistrust and suspicion, prejudice based on ethnicity and religion, and, most importantly, worsen Nigeria's national security. While patronizing influential informal networks like the Miyetti Allah Kautal Hore and the Miyetti Allah Cattle Breeders Association of Nigeria (MACBAN), the President Buhari-led federal government in Nigeria currently displays apparent frailty and complicity in its response to the ongoing agrarian violence (Vanger & Nwosu, 2020).

Without criticism, these Fulani socio-cultural associations openly threaten and support violence in rural areas while being observed by the state (Vanger, 2021).

Since gaining independence, political violence has plagued Nigeria, compromising the effectiveness of all national development sectors. As a result, the nation's economic and social transformation has been slowed down by it. Moreover, political violence hinders future economic growth and development by working against domestic and international investors (Bassey et al., 2018).

### Conclusion

Lessons learned from the past are invaluable. They serve as a sense of bearing. In our society, the elderly are respected for their wisdom and knowledge of history gained through their life experiences. The implication is almost always that older people can look into the future by drawing on their experiences in the past. Similar to this, every effort must be made to address the nation-building problems in Nigeria within the framework of human history in general and Nigerian history in particular.

Unfortunately, history is not getting much attention. In terms of national planning and development, it is regarded as having no significance. This is reflected in the stereotype that historians are mere "storytellers" and that history is nothing more than stories. Many students of all grade levels have been discouraged from studying history due to this fallacy, leaving them with a gaping historical ignorance (Esedebe, 2015).

In this review article, some of the obstacles to Nigerian nation-building have been discussed. Nigeria's lack of effective leadership, religious and ethnic divisions, mono-commodity economy, and colonial legacies have all impeded nation-building and socioeconomic development.

Building the Nigerian nation seems to be a difficult task. Ethnicity is reflected in the nation's politics, government, and public administration. A leader today is defined and praised as good if he treats the members of his ethnic group much more favorably while in office. The followers and the leaders adore this (Oni & Adebisi, 2022).

In Nigeria, the neo-patrimonial ruling elites who control the modern government system are the main political actors, perpetuating patrimonialism-leaning tendencies and creating a weak and dysfunctional state environment that renders good governance unreliable. Moreover, President Muhammadu Buhari's unwillingness to work with other national government members to effectively address agrarian violence involving Fulani herders and others lends credence to neo-patrimonial worries (Vanger, 2021).

It is strongly recommended that political leadership refocus, reemphasize, and vigorously pursue the vision and mission of democratic governance, which aligns with Nigerians' aspirations and struggles for democracy in the nation.

### References

- Anyasi, F. (2021). *Ethnicity and nation building*. The Nation. Retrieved from <https://thenationonline.net/ethnicity-and-nation-building/>
- Bassey, S., Enang, N., & Nwaeke, E. (2018). Revisiting the language question in African philosophy. *International Journal Of Social Humanities Sciences Research (JSHSR)*, 5(23), 1053-1067. <https://doi.org/10.26450/jshsr.444>
- Carolyn, S. (2005). Nation Building. Beyond Intract Ability. Retrieved from <http://www.beyondintractability.org/essay/nation-building>
- Chereome, N. (2001). People and politics. *Vanguard*.
- Dzvimbo, M., Magijani, F., & Zimhondi, F. (2018). Education as a Tool for Nation Building. The Case of Zimbabwe's New Curriculum. *The International Journal Of Humanities And Social Studies*, 6(8), 37-44. Retrieved October 4th 2022, from.
- Ekpe, F., & Ayokhai, F. (2021). *History, violent conflict, and nation-building in post-independence Nigeria*. Academia.
- Esedebe, P. (2015). *Reflections on History, Nation-Building and the University of Nigeria*. Presentation, University of Nigeria.
- Enloe, C. (1973). *Ethnic Conflict and Political Development*. Little Brown & Co.
- Hagher, I. (2013). *The Fulani-Tiv at war in Nigeria, as President Jonathan helplessly looks on (1)*, By Iyorwuese Hagher. Premium Times Nigeria. Retrieved October 5th 2022, from <https://www.premiumtimesng.com/opinion/114532-the-fulani-tiv-at-war-in-nigeria-as-president-jonathan-helplessly-looks-on-1-by-iyorwuese-hagher.html>
-

- Harris, M. (2007). Contemporary Greece: Structure, context and challenges, LSE. Presentation, Paper prepared for presentation at the 3rd Hellenic Observatory Ph.D. symposium on June 14-15, 2007. The previous versions of this paper were presented at the Civil Conflict and Political Violence conference at Harvard University (April 28th, 2007) and at the 65th annual conference of the Midwest Political Science Association, Chicago.
- IFFD. (2013). *The role of families* (pp. 1-2). International Federation for Family Development.
- Igbini, M. (2020). View of The Challenges of Nation-Building and PeaceBuilding in Nigeria | Journal of Danubian Studies and Research. Journal of Danubian Studies and Research. Retrieved September 17th, 2022, from <https://dj.univdanubius.ro/index.php/JDSR/article/view/566/837>
- Ighodalo, A. (2012). Poverty and sustainable socioeconomic development in Africa: The Nigeria experience. *European Scientific Journal*, 8(26), 51-65.
- Jinadu, L. (2003). *Confronting the God of Ethnicity*. Ibadan: University of Ibadan.
- Jinadu, G. (1895). Social Development in Nigeria: A Case Analysis. *The Journal Of Sociology & Social Welfare*, 12(1), 850-877.
- Mylonas, H. (2017). Nation-Building. *International Relations*. <https://doi.org/10.1093/obo/9780199743292-0217>
- Nwogboji, E. (2018). *The Role Of Education In Nation Building*. Opinion Nigeria. Retrieved October 4th, 2022, from <https://www.opinionnigeria.com/the-role-education-on-nation-building-by-nwogboji-emmanuel/>
- Odunlami, T. (2014). Ethnic Discontent and Political Insurrection. In A. John, A. Adeoye & J. Olatunde, *Nigeria: Descent Into Anarchy and Collapse*. John Archers (Publishers) Limited.
- Ojjgho, O. (2018). *Nigeria: Security forces failed to act on warnings about Boko Haram attack hours before abduction of schoolgirls*. Amnesty International. Retrieved October 5th, 2022, from <https://www.amnesty.org/en/latest/news/2018/03/nigeria-abduction-of-schoolgirls-security-forces-failed-to-act-boko-haram/>
- Ojo, P., Aworawo, F., & Ifedayo, E. (2014). Governance and the challenge of socioeconomic development in Nigeria. *Afe Babalola University: Journal Of Sustainable Development Law And Policy*, 3(1), 132-148.
- Oni, O., & Adebisi. (2022). Democratic Practice and Governance in Nigeria. In O. Oni, O. Fagbadebo & D. Yagboyaju, *Ethnicity and the challenge of nation building in Nigeria*. Routledge Taylor & Francis Group.
- Vanger, E., & Nwosu, B. (2020). Institutional parameters that condition farmer–herder conflicts in Tivland of Benue State, Nigeria. *African Security Review*, 29(1), 20-40. <https://doi.org/10.1080/10246029.2020.1763413>
- Vanger, T. (2021). Agrarian violence, neopatrimonialism, and state-building in Nigeria. *International Journal Of Management, Social Sciences, Peace And Conflict Studies (IJMSSPCS)*, 4(2), 403 – 420.