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## RETHINKING SEPARATIST AGITATIONS AND VIOLENT CONFLICTS IN SOUTH-EAST NIGERIA THROUGH THE LENS OF MARXIST THEORY

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### **ABSTRACT**

*Separatist agitations in Nigeria particularly in the South-East—reflect deep-seated grievances tied to political exclusion, economic marginalization, and cultural misrecognition. This study engaged Marxist theory as its conceptual lens, highlighting how class struggle, elite domination, and structural inequality underpin these movements. Through a qualitative desk-based review of scholarly literature, policy reports, and documented case studies, the research examined the socio-economic and historical drivers of separatist unrest in Nigeria. The findings suggested that widespread discontent, particularly among the economically and politically disenfranchised, is intensified by the state's repressive responses and uneven development practices. Current conflict management strategies remain largely ineffective due to their neglect of these foundational issues. By foregrounding Marxist insights—especially around economic redistribution, inclusive governance, and class solidarity—this study argues for a more structural and justice-oriented approach to peacebuilding. It concluded that rethinking Nigeria's separatist agitations through this lens offers practical direction for equitable national integration and sustainable stability.*

**Keywords:** *Separatist Agitations, Class Struggle, Marxist Theory, Political Exclusion, Structural Inequality*

### **1. Introduction**

Across the globe, separatist agitations have emerged as forceful responses to entrenched patterns of exclusion, marginalization, and historical injustice—from Catalonia in Spain to the Kurdish struggle in the Middle East. On the African continent, movements such as the Tigray quest in Ethiopia and the Casamance rebellion in Senegal reflect how demands for autonomy or secession are often rooted in perceptions of structural inequality and state failure. In West Africa, these tensions have increasingly manifested in Nigeria, where ethno-regional and ideological agitations challenge the legitimacy of the post-colonial state. In particular, the South-East region, led by the Indigenous People of Biafra (IPOB), has witnessed renewed

separatist demands rooted in political exclusion, economic marginalization, and cultural misrecognition (Adesanya, 2023; Onyemaobi & Ngwu, 2023). These agitations, frequently met with military repression—such as the infamous Operation Python Dance—underscore a deeper, unresolved structural crisis rather than mere ethnic discontent or criminal insurgency.

To interrogate these dynamics, this study draws primarily on Marxist theory, particularly its emphasis on class struggle and material inequality, and complements it with the Frankfurt School's critical theory, which foregrounds ideology, authoritarianism, and suppressed dissent (Celikates & Flynn, 2023). While theories such as grievance theory, horizontal inequalities, or even Gellner's theory of nationalism offer valuable insights, they often isolate ethnicity or identity as static variables. In contrast, Marxist and critical theories allow for a relational, structural, and ideological interpretation of separatist agitations as expressions of deeper systemic contradictions.

This study thus asks how Marxist theory helps explain the structural and ideological foundations of separatist agitations in South-East Nigeria, what limitations define current state responses to the conflict, and how Marxist-informed perspectives can guide more transformative approaches to resolution. In line with these questions, the study seeks to analyse South-East separatist agitations through the lens of class struggle, evaluate the shortcomings of dominant conflict management strategies, and propose alternative solutions grounded in social justice and structural reform.

This study argues that South-East Nigeria's separatist agitations are best understood not merely as ethnic discontent, but as political expressions of underlying structural inequality and elite hegemony—requiring a radical rethinking of conflict resolution through a Marxist-critical framework.

This paper is organized in six sections with section one as the introduction and two is the literature review. Section three discusses the methodology of the study, while section four presents the findings of the study, section five discusses the research findings. Section six is the concluding and policy recommendations of the paper.

## **2. Literature Review**

### **2.1 Conceptual Consideration**

#### **Separatist Agitations**

The term separatist agitations refer to organized demands for autonomy or independence by groups who perceive systemic marginalization within a larger political entity. According to the Cambridge Dictionary (2023), separatism is "the belief held by people of a particular race, religion, or other group within a country that they should be independent and have their own government. Similarly, others

describe it as "the advocacy of cultural, ethnic, tribal, religious, racial, or gender separation from a larger group." While such definitions are helpful, they must be contextualized to reflect the specific histories and socio-political realities within Nigeria.

In the Nigerian context, separatist agitations are not monolithic; they differ in their ideological thrusts, regional origins, and methods of expression. However, they converge around a common axis: the experience of exclusion, economic alienation, and perceived domination by the central state. Angya (2023), drawing on Tamuno's foundational work, traces the genealogy of separatist agitations in Nigeria to the colonial amalgamation of 1914, which forced distinct ethnic nations into an uneasy union. Since independence, various groups have periodically questioned the legitimacy of that union.

Among the most prominent post-independence separatist movements are: The Movement for the Actualization of the Sovereign State of Biafra (MASSOB) and the Indigenous People of Biafra (IPOB) in the South-East, which contest the political and economic marginalization of the Igbo ethnic group. The Niger Delta movements such as the Movement for the Survival of Ogoni People (MOSOP), the Niger Delta Volunteer Force (NDVF), and the Movement for the Emancipation of the Niger Delta (MEND), which are rooted in grievances about environmental degradation, underdevelopment, and the inequitable distribution of oil revenues. The Odua People's Congress (OPC) in the South-West, which emerged after the annulment of the 1993 presidential election believed to have been won by Chief M. K. O. Abiola, a Yoruba man. The Arewa People's Congress (APC) in the North, expressing concerns over perceived cultural dilution and political marginalization of Northern interests. Boko Haram, a theocratic separatist group in the North-East, which seeks to replace Nigeria's secular state with an Islamic caliphate.

Though these movements differ in their motivations ranging from cultural autonomy to resource control and theocratic governance, they share a perception of structural marginalization and political alienation. What unites these agitations is not just their regional coloration but their embeddedness in a larger socio-political order where state power and economic privileges are centralized and inequitably distributed. This aligns with Keller (2007) that identifies "backward groups in backward regions" with rich natural resources as particularly prone to secessionist impulses, especially when supported by diaspora networks and international sympathy.

The violent turn of some of these movements especially IPOB under Nnamdi Kanu—must also be situated within the dynamics of state repression and popular radicalization. As Angya (2023) shows, the IPOB's increasing militarization and imposition of "sit-at-home" orders are driven not merely by ideology but also by frustration with state violence and the closure of peaceful civic spaces. The state's heavy-handed tactics, including extrajudicial killings and arbitrary arrests, further

inflare agitations, confirming the premises of state repression theory (Davenport, 2007; Chenoweth et al., 2017).

Yet, not all separatist groups share the same end goals. While IPOB demands outright secession, many Niger Delta groups advocate for resource control within the Nigerian federation, and the OPC seeks greater regional autonomy rather than independence. This reveals intra-agitation contradictions that often fracture alliances among marginalized regions. As Angya (2023) rightly noted, although Igbo and Niger Delta groups share feelings of marginalization, they diverge sharply on the practical meaning of self-determination. Such divisions reflect how class interests and elite calculations sometimes override broader solidarity among the oppressed.

### **Violent Conflict**

Violent conflict, at its core, involves the organized use of physical force often sustained and politically motivated to assert, resist, or reshape power relations within a given society. It is not simply an eruption of aggression, but a deliberate and historically conditioned expression of unresolved grievances, power imbalances, and structural exclusions. In this study, violent conflict is not approached as a deviation from order, but as a systemic outcome of deeper contradictions within a society marked by inequality and political exclusion.

Classical conflict theorists such as Coser (1956) and Burton (1990) have defined conflict as competition over scarce resources, or a breakdown in communication among groups with incompatible goals. However, such formulations tend to treat conflict as a dysfunction that can be managed through institutional reform or dialogue. This study departs from that line, instead locating violent conflict in Nigeria within the materialist tradition that sees it as a function of structural antagonism—a political consequence of social arrangements that privilege a minority elite over the broader population.

In Nigeria, violent conflict often arises where economic deprivation, political exclusion, and environmental neglect intersect. The Niger Delta militancy, exemplified by MEND, reflects not mere environmental protest but a struggle over resource control and resistance to elite-backed exploitation (Watts, 2008). In the North-East, Boko Haram's insurgency stems from prolonged socio-economic abandonment, with youth radicalized by lack of education, employment, and basic infrastructure. The state's militarized responses often indiscriminate have deepened resentment and cycles of violence (International Crisis Group, 2016). Similarly, IPOB's separatist agitation is rooted in Igbo marginalization post-civil war and perceived exclusion in the post-1999 political order. The repression of IPOB, notably through Operation Python Dance in 2017, reflects how the state often meets dissent with coercion rather than dialogue.

This framing aligns with Galtung's (1969) concept of structural violence, which identifies harm not only in direct acts of brutality but also in social arrangements that limit life chances. In Nigeria, structural violence manifests through entrenched poverty, lopsided development, environmental collapse in the Niger Delta, and widespread unemployment particularly in regions with strong separatist sentiment. These structural conditions generate a latent conflict environment, which, when met with repressive state responses, escalates into open violence.

It is also necessary to recognize that the Nigerian state itself is often not a neutral actor in these conflicts, but a party with vested interests. Whether in its alliance with oil multinationals in the South-South or its control over federal appointments and security apparatus, the state frequently acts to protect the economic and political interests of dominant groups, often at the expense of the periphery. Violent conflict, then, is not simply between insurgents and the state, but between contending visions of justice, access, and power. Violence, in this view, becomes not an aberration but a language of protest, a way for subaltern groups to assert agency where dialogue has failed or has never been available.

## 2.2 Theoretical Review

### Marxist Theory

Marxist theory, originally formulated by Karl Marx and Friedrich Engels in *The Communist Manifesto* (1848/1970), offers a structural explanation of social conflict through the lens of historical materialism and class antagonism. Historical materialism views economic structures specifically the means and relations of production as the foundation upon which political and ideological superstructures are built. Societal change, in this framework, occurs through the tension between opposing classes, typically the bourgeoisie (owners of capital) and the proletariat (working class), whose interests are fundamentally irreconcilable (Marx & Engels, 1970; Althusser, 1971).

Marxism assumes that the state is not a neutral arbiter but an instrument of class rule, designed to perpetuate the interests of the dominant class (Harvey, 2010). It holds that capitalist societies reproduce inequality through mechanisms of exploitation, alienation, and commodification of labour (Ollman, 1976). These contradictions, when heightened, give rise to social unrest and potentially revolutionary transformation. In this way, Marxism interprets conflict not as episodic, but as a systemic feature of societies organized around class hierarchies.

Critics have long argued that Marxism tends to reduce complex sociopolitical phenomena to economic determinism, downplaying factors such as ethnicity, religion, and cultural identity (Laclau & Mouffe, 1985). While this concern is valid, especially in postcolonial states like Nigeria where identity politics plays a significant role, it does not invalidate the usefulness of Marxist insights. On the contrary, the persistence

of economic disenfranchisement across ethnic lines suggests that class remains a significant, if sometimes obscured, axis of struggle. This study therefore adopts a moderate Marxist lens, not to deny the role of identity, but to foreground how economic subjugation and elite resource control often underpin seemingly ethno-regional agitations.

In the Nigerian context, Marxist theory enables a critical reading of separatist agitations not simply as ethnic or cultural claims, but as responses to material inequalities and historical exclusion. For instance, IPOB's calls for Biafra, though couched in ethno-nationalist rhetoric, are rooted in grievances over youth unemployment, infrastructural neglect, and marginalization within federal power structures (Onyemaobi & Ngwu, 2023). Similarly, Niger Delta militancy can be read as a class-based resistance to extractive capitalism and elite collusion (Watts, 2008). By framing these movements through Marxist analysis, this study interrogates the economic logic beneath separatist violence and reveals how state responses often repressive, serve to protect entrenched class interests rather than resolve underlying grievances.

### **Critical Theory of the Frankfurt School**

Critical Theory, as advanced by the Frankfurt School, emerged in the 1930s through the Institut für Sozialforschung and sought to critique and transform society by exposing the ideological structures underpinning domination. Foundational thinkers—Horkheimer, Adorno, Marcuse, and later Habermas rejected the neutrality of traditional theory and emphasized the emancipatory potential of philosophical critique grounded in empirical social analysis (Horkheimer, 1937; Celikates & Flynn, 2023). Central to this approach is the interrogation of capitalist modernity, cultural alienation, and the erosion of reason in mass society.

Horkheimer's (1937) conception of Critical Theory as a tool for exposing and transforming social injustices, rather than merely describing them, offers a useful lens for interpreting Nigeria's treatment of separatist agitations. This framework challenges the state's portrayal of groups like IPOB as threats to sovereignty, instead revealing their demands as responses to systemic exclusion and historical marginalization. Adorno and Horkheimer's *Dialectic of Enlightenment* (1947) further deepens this critique by showing how liberal states maintain control through manufactured consent and cultural manipulation, a pattern evident in Nigeria's securitized framing of IPOB, which silences dissent while ignoring deep infrastructural neglect in the South-East. Building on this, Habermas (1984) argued that legitimacy in modern societies should arise from rational and inclusive discourse. However, state actions such as the 2017 Operation Python Dance illustrate a rejection of deliberative engagement in favour of repression, closing off democratic space and amplifying alienation.

A key concept within Critical Theory is alienation not merely economic, as Marx described, but social and cultural. IPOB's actions, including symbolic gestures like Biafran passports and sit-at-home orders, reflect a deep-seated estrangement from a state perceived as illegitimate. These acts, though contentious, are symptomatic of a population seeking recognition and dignity amid systemic disregard. While critics fault the Frankfurt School for its Eurocentrism and occasional abstraction (Mignolo, 2007), its conceptual tools remain valuable when adapted to postcolonial settings. Applied here, they allow us to interrogate Nigerian separatist agitations as rooted not just in ethnic identity but in broader crises of legitimacy, historical exclusion, and structural alienation. The theory thus provides a critical vocabulary to reframe IPOB's struggle as one that demands not suppression, but recognition and structural redress.

### **3. Methodology**

This study adopted a qualitative, descriptive design based on a desk review of secondary literature relevant to violent separatist agitations in Nigeria, with a particular focus on the South-East region. Data were derived from scholarly articles, policy papers, and institutional reports that directly address themes of separatism, structural inequality, class conflict, and state-society relations. The selection was guided by relevance to the topic and theoretical alignment with Marxist and Frankfurt School perspectives. While the review spans historically significant works, contemporary materials were prioritized to ensure relevance to ongoing political realities. The analysis followed a thematic approach, identifying recurring patterns such as marginalization, elite domination, repression, and alienation. These were interpreted through the chosen theoretical lenses to unpack the deeper socio-economic and political structures underlying separatist agitations. Although the study does not include primary field data, it provides a critical, interpretive synthesis of existing knowledge, offering nuanced insights grounded in theoretically informed analysis.

### **4. Presentation of Findings**

#### **Historical and Structural Roots of Separatist Agitation**

Empirical studies affirm that separatist movements, whether in Nigeria or similar global contexts, are anchored in long-standing histories of exclusion, marginalization, and structural inequity. Adesanya (2023) provides a longitudinal account of separatist tendencies in Nigeria tracing them from early regional frictions in the 1950s, through the Biafran War (1967–1970), to present-day agitations arguing that unresolved historical grievances continue to undermine national unity. Stewart's (2010) multi-regional study for CRISE reinforces this claim by showing that horizontal inequalities,

economic, social, and political exclusions aligned along group identities, significantly increase the likelihood of violent conflict in diverse, multi-ethnic states.

### **Political Marginalization and Conflict Escalation**

The Nigerian state's handling of dissent, particularly in the South-East, is often marked by militarized repression rather than meaningful engagement. Onyemaobi and Ngwu (2023), using content analysis, argue that coercive state tactics such as proscription and excessive use of force have intensified separatist agitation rather than deterring it. Ejiofor (2024) adds that IPOB's protest repertoire has become increasingly hybrid, combining physical mobilization with online campaigns, as conventional political avenues remain blocked. Their findings collectively suggest that the state's exclusionary and securitized approach feeds a cycle of radicalization, weakening its own legitimacy.

### **Ethno-Political Identity and Secessionist Support**

Identity-based grievances remain central to the persistence of separatist movements. Lewis (2022), drawing on Afrobarometer and ACLED data, demonstrates that support for IPOB in the South-East strongly correlates with exposure to political violence and the belief that certain ethnic groups would benefit from secession. This suggests that ethno-political identity, when coupled with economic insecurity and insecurity, fosters fertile ground for mobilization. Webb (2015) also posits that separatism operates along a continuum from demands for autonomy to full secession, escalating when peaceful demands are ignored or suppressed.

### **Socioeconomic Deprivation and Human Needs**

Economic inequality and unmet human needs are consistent undercurrents across most separatist agitations. Adamaagashi et al. (2023), in their African-wide review, argued that persistent poverty, youth unemployment, and perceived injustice in the distribution of state resources feed cycles of conflict. These material grievances when unaddressed generate legitimacy crises for the state. In the South-East, where IPOB draws significant support, feelings of abandonment and infrastructural neglect serve as catalysts for rebellion cloaked in nationalist rhetoric.

### **Global Comparisons and Lessons**

Comparative cases shed further light on the dynamics and resolution paths of separatist conflicts. Munōz and Thormos (2014), in their study of Catalonia, show that national identity and elite framing of grievances significantly influence secessionist momentum. Harguindéguy and Cervi (2022) pointed to historical recognition and state engagement as key tools in managing separatist demands, while Gaol et al. (2023) highlighted the role of leadership and inclusive negotiation in

diffusing the Zulu crisis in South Africa contrasting it with the stagnation of Papua's struggle. These cases revealed that when states adopt responsive, dialogic approaches, they are more likely to achieve durable peace.

### **Converging Patterns**

Across contexts, three consistent patterns emerge: (1) separatist movements are driven by structural exclusion, (2) state repression tends to escalate rather than resolve conflict, and (3) inclusive political dialogue and redistribution are critical for de-escalation. In Nigeria's South-East, the IPOB-led agitation encapsulates all these dynamics rooted in historical grievances, fuelled by contemporary inequalities, and exacerbated by a state apparatus that often prioritizes coercion over conversation. These findings underscore the systemic nature of separatist conflict and the limitations of conventional responses.

## **5. Discussion of Findings**

### **South-East Separatist Agitations as Class Struggle**

The separatist agitations in Nigeria's South-East, particularly those driven by the Indigenous People of Biafra (IPOB), are often interpreted through ethnic or identity-based lenses. However, a Marxist reading reveals that these agitations are fundamentally rooted in material contradictions and class hierarchies. As this study has demonstrated, what appears on the surface as an ethno-political assertion of Biafran identity is in fact the outward expression of deeper socioeconomic injustices sustained by the Nigerian state's elite-dominated structure.

Historical marginalization, infrastructural neglect, and systemic exclusion from federal power reflect not simply the state's disregard for a particular ethnicity but its persistent privileging of capitalist interests tied to the ruling class. The region's sense of abandonment evidenced by youth unemployment, decaying public services, and militarized surveillance mirrors Marx's assertion that capitalist societies concentrate power and wealth in the hands of a few, while alienating the many (Marx & Engels, 1848). The IPOB-led agitation thus becomes a class-based revolt cloaked in ethnic symbolism: it is the proletariat of the South-East resisting not just cultural erasure but also economic dispossession.

The hybrid methods of protest identified by Ejiofor (2024) both digital and physical are not simply tactical shifts but reflections of a class that is denied formal participation in state power and therefore carves alternative spaces of resistance. Drawing on Adorno and Horkheimer's (1947) critique of authoritarianism disguised as liberal democracy, one can understand how IPOB's defiance emerges from the failure of official political structures to recognize or meaningfully engage the dissenting voices of the marginalized. This validates the Marxist claim that the superstructure—laws, ideologies, and institutions—is crafted to reinforce the

material base that benefits the ruling class. The South-East becomes a microcosm of these contradictions: underdeveloped yet heavily securitized; vocal yet systematically silenced.

### **The Failure of Conflict Management Strategies**

Conventional state responses to separatist agitation in the South-East—military operations, proscription of groups, and criminalization of dissent—fail not merely because they are violent, but because they are analytically shallow. They misdiagnose the problem. As found in Onyemaobi and Ngwu’s (2023) analysis, these coercive measures, far from quelling dissent, tend to deepen it by radicalizing those already disillusioned with the system. This aligns closely with the Frankfurt School’s critical theory, especially Horkheimer’s (1937) insistence that traditional theory often sustains existing power structures rather than interrogating them. In the South-East, what the state treats as “law and order” is in fact a reproduction of systemic alienation.

The Nigerian state’s securitized approach epitomized by the infamous Operation Python Dance in 2017, fails to recognize that the crisis is not one of rebellion but of legitimacy. Habermas’s (1984) theory of communicative action asserts that legitimacy can only be achieved through rational, inclusive dialogue. Yet, the absence of such a communicative ethic in the South-East speaks volumes: it reflects a state apparatus more invested in preserving elite cohesion than in nurturing democratic consensus. This explains why military suppression often leads not to reconciliation, but to deeper polarization. As Lewis (2022) suggested, exposure to state violence significantly increases public sympathy for secession, particularly among the youth—further compounding the problem it seeks to eliminate.

Moreover, Stewart’s (2010) work on horizontal inequalities confirms that when social, political, and economic disparities overlap along identity lines, the likelihood of conflict is dramatically increased. The South-East embodies this dangerous trifecta. Attempts to address separatism through constitutional suppression or temporary political appointments—without structural redress—are thus doomed to fail. These strategies lack both historical consciousness and sociological depth.

### **Toward Structural Reform and Social Justice**

A meaningful response to separatist agitations must abandon the narrow logic of repression and embrace structural transformation rooted in justice. The findings of this study reinforce that economic inequality, historical injustice, and political exclusion cannot be resolved through tokenistic gestures or security crackdowns. They demand redistributive justice, inclusive governance, and sincere dialogue. This is where Marxist theory proves not only diagnostic but prescriptive: by illuminating how power and resources are hoarded by a political elite, it also points to the necessity of democratic restructuring.

The South-East does not require appeasement, it requires justice. Drawing inspiration from Adamaagashi et al. (2023), addressing unmet human needs such as dignity, security, and economic opportunity is central to any lasting resolution. Equally, as Gaol et al. (2023) show in their comparative study of Papua and South Africa, successful resolution of separatist agitations hinges on political will and inclusive negotiation. Where leaders are willing to shift from domination to deliberation, peace becomes plausible.

Reframing the IPOB agitation through the Marxist lens reveals that it is less a threat to Nigeria's sovereignty than it is a critique of its current social contract. The agitation indicts a federal system that claims to be inclusive but practices exclusion; that preaches unity while institutionalizing inequality. A future-oriented response must acknowledge this critique, not suppress it. The demand is not merely for Biafra—but for a Nigeria that works for all.

## **6. Conclusion and Recommendations**

### **6.1 Conclusion**

This paper set out to interrogate the persistence of separatist agitations and violent conflict in South-East Nigeria through the lens of Marxist theory, supplemented by critical theory insights from the Frankfurt School. Its primary goal was to examine how structural inequality, class domination, and historical exclusion continue to fuel movements like the Indigenous People of Biafra (IPOB), despite successive state attempts to suppress them. Findings revealed that the agitation for Biafra is neither spontaneous nor irrational; rather, it is symptomatic of deeper contradictions in Nigeria's political economy. These include the enduring marginalization of the South-East, uneven development, and the absence of inclusive governance. Attempts to address these issues through military operations, legal proscription, and rhetorical delegitimization have not only proven inadequate but have often deepened the alienation of the affected populations. The review further shows that this pattern is not unique to Nigeria but echoes across global contexts where identity and material inequality intersect. In evaluating the paper's contribution, it demonstrates that Marxist theory remains an analytically robust and politically relevant framework for unpacking the structural roots of contemporary ethno-political conflicts. The Frankfurt School's critique of state power, mass alienation, and communicative failure also offers conceptual tools for understanding why existing policy frameworks fall short. This dual-theoretical approach enables a reading of separatist agitations not simply as identity struggles, but as historically grounded expressions of class antagonism and systemic injustice. The argument of the paper is that the separatist agitations in South-East Nigeria are less about ethnic difference and more about unaddressed material grievances and exclusionary state practices. To meaningfully resolve these conflicts, the Nigerian state must transcend coercive responses and

adopt transformative policies aimed at equity, recognition, and participatory governance. Only then can the nation begin to dismantle the structural conditions that make separatism both intelligible and, for many, inevitable.

## 6.2 Recommendations

The study, therefore, recommends the following:

- i. The Nigerian government should initiate targeted development programmes in the South-East to reduce infrastructural neglect and unemployment, with oversight from independent policy monitoring bodies.
- ii. Security agencies and the Ministry of Interior should shift from militarized responses to inclusive, community-based engagement and non-kinetic conflict resolution mechanisms.
- iii. The Federal Character Commission and National Assembly should review and enforce equitable representation of marginalized regions in federal appointments and policymaking.
- iv. MDAs (Ministries, Departments, and Agencies) should mainstream conflict impact assessments in all projects, especially in historically aggrieved regions, with guidance from the National Institute for Peace and Conflict Resolution (NIPCR).
- v. Educational authorities and media organizations should develop programmes that deepen public understanding of structural inequality, class politics, and participatory citizenship.
- vi. Civil society organizations and traditional institutions should collaborate to build local peace architectures capable of managing grievances before they escalate into violence.
- vii. The National Human Rights Commission, in partnership with relevant legislative committees, should monitor security operations in restive zones to prevent abuses and build public trust.

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