

## Reducing Organized Violent Behavior in Nigeria Through the Use of Human Needs Paradigm

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**Abstract:** Violence impacts negatively on the lives and properties of people and ravages the peaceful coexistence of a nation. This article examines organized violent behavior in a multiple-ethnic nation with focus on human needs paradigm and how satisfaction of human needs can mitigate the tendency to engage in organized violent behavior. The article explains aspects of violence such as structural violence which describes situation in which group is deprived of need satisfiers, specifically when needs for economic well-being or for self-determination are systematically denied to certain segments of society. Cultural violence which refers to prevailing attitudes and beliefs that justify and legitimize structural violence, making it seem normal and direct violence being physically perceived war, murder, rape, assault, verbal attacks or wanton destruction of lives and properties were described. Satisfaction of human needs as well as preventive measures were recommended in addition to the use of positive psychotherapy and avoidance of pseudo religious symbols to reduce organized violent behavior in Nigeria and concluded.

**Key words:** Human Needs • Identity • Organised Violent Behaviour • Provention • Security

### INTRODUCTION

Violence undermines the security of lives and properties of people, pervert's interpersonal relationship, creates fear and places limitation on cooperation among diverse ethnic and religious groups in Nigeria. The problem posed by organized violent behavior call for concern of psychologists and other researchers on how to reduce it. Thus, tapping into human needs will add value to long term solution of organized violent behavior in Nigeria. Human needs theorists argue that one of the primary causes of protracted or intractable conflict is people's unyielding drive to meet their unmet needs on the individual, group and societal level [1]. Similarly, the demands for satisfaction of certain human needs could be the reasons for the organized violent behavior perpetrated in Nigeria by Niger Delta Youths and Boko Haram. Book Haram sect perhaps feel that they are denied legitimate identity, both personally and collectively. This group of people felt their identity is threatened individually because of western education, collectively because their existence is not recognized by many including Nigeria as a nation.

In a situation of violence perpetrated by a group, referred to in this study as organized violent behavior, human needs theory offers insights into a range of peace building processes that are involved in reducing them [2]. This theory assumes that there are certain human needs essential for living and attaining well-being. These are referred to as human needs or basic human needs [1]. The argument is that human conflicts and organized violent behavior are caused by unmet human needs, specifically; violence occurs when certain individuals or groups do not see any other way to meet their needs, or when they desire understanding, respect and consideration for their needs. Consequently, to reduce organized violent behavior in Nigeria, legitimate needs of identity and security of people should be critically addressed by Federal Government while those desirous of need satisfaction should not perpetrate organized violent behavior to the detriment of innocent citizens.

This paper begins with discussion of organized violent behaviour. This discussion provides definition of violence, organized violent behavior and types of violence such as structural violence, cultural violence and direct violence. Subsequently, literatures on human needs

and theories of human needs and relationship between fear and human needs in generating violence were discussed. Further, the paper discussed human needs and violence with focus on Boko Haram insurgency using human needs paradigm. Finally, the paper recommended prevention, positive psychotherapy and avoidance of building pseudo religious symbols through religious imagery (Priming) as a way of reducing organized violent behavior.

**Organized Violence:** Generally, violence is any physical, emotional, verbal, institutional, structural or spiritual behavior, attitude, policy or condition that diminishes, dominates or destroys human persons and or properties. In this study, organized violent behavior refers to the group's tendency or disposition to carefully plan and perpetrate any form of violence in reaction to perceived identity and security threats. It is a violence planned by a group. Organized violent behavior manifests in different forms such as structural, cultural and direct violence.

Structural violence occurs when certain groups of people are deprived of need satisfiers, specifically when needs for economic well-being or for self-determination are systematically denied to certain segments of society [2]. Structural violence is injustice and exploitation built into a social system that generates wealth for the few and poverty for the many, stunting everyone's ability to develop their full humanity [3] whereas cultural violence is the prevailing attitudes and beliefs that justify and legitimise the structural violence, making it seem normal. This very violent behaviour is commonly perpetrated by the cabals through feelings of superiority. Feelings of superiority/inferiority based on differences in status, gender, religion and ethnic group are inculcated in human persons as children and shape the beliefs about human persons and the society of origin. Religious imagery, politics and ethnicity seem to create the most damaging problem generating organized violent behavior in Nigeria. Sometimes, those who are affluent or powerful convince others who are less affluent or powerful on what to accept or believe willy-nilly. This has generated into various forms of violence. For examples, high level organized violent behavior ever manifested in Nigeria can be traced to the preaching by Boko Haram that western education of female is sinful, the resource control/derivation demand by Movement for Emancipation of Niger Delta (MEND) and process of selecting candidates during election which

apply high-handedness and undermine true democratic electoral process in Nigeria. The foregoing have continuously resulted to various forms of organized violence leading to wanton destruction of lives and properties.

Direct violence is the physically perceived war, murder, rape, assault, verbal attacks or wanton destruction of lives and properties. Direct violence has its roots in cultural and structural violence. Direct violence which people abhor is fueled by structural and cultural violence. Direct violence stems mostly from a reaction to perceived threat of identity and security done by structural and cultural violence. When it develops, it turns to structural and cultural violence, then feeds back and strengthens them. The bottom-line is that structural and cultural violence generate direct violence which is more visible. Hathaway [3] presented direct violence as:

War, murder, rape, assault, verbal attacks – the kind we physically perceive, but it manifests out of conditions created by the first two invisible forms and can't be eliminated without eliminating them. All three forms interact as a triad. Cultural and structural violence cause direct violence. Direct violence reinforces structural and cultural violence. We are trapped in a vicious cycle that is now threatening to destroy life on earth (p. 24).

Common observation seems to ignore structural and cultural violence which stir direct violence. Organized violent behavior in Nigeria can be reduced by addressing the issues of structural and cultural violence. To this point, this paper considers structural and cultural violence as fuelling organized violent behavior. Human beings are driven into pursuing peace when structural and cultural violence are committed by affluent and powerful people. Mostly, people engage in direct violence as a reaction to structural and cultural violence. Burton [4] advocated for the use of prevention and provention as effective methods of managing violence. Provention describes the steps that could be taken to remove undesirable events including conflicts and violence by creating conditions that do not give rise to collaborative and valued relationships [4]. To purge destructive conflicts or violence from society, basic human needs must be satisfied [2]. However, prevention and provention can only produce effective results when human needs are met. If we neglect structural and cultural violence, either prevention or provention methods of controlling violence may not achieve desired results.

**Human Needs Theory:** Earlier, scholars have put forward many theories of human needs some of which are considered relevant within the scope of this paper. For example, the popular theory of hierarchy of needs was propounded by Abraham Maslow in 1973 [5]. According to Maslow [5] in his hierarchy of human needs theory, some needs are vital and more urgent than others. He regarded all needs as instinctive even as some are more powerful than others. The lower the need is in the hierarchy, the more powerful it is whereas the higher the need is in the order, the weaker and more distinctly human it is Havva [1] and Rosenberg [6]. The lower or basic needs on the hierarchy are similar to those possessed by non-human animals, but only humans possess the higher needs. On the base of the hierarchy [6] places food, water and shelter. On a second level, he places the need for safety and security, followed by belonging or love. The need for self-esteem is found on a fourth level and finally on a fifth and final level, personal fulfillment [6]. further argues that human needs are arranged in a hierarchy in terms of their potency and each human being is trying to meet needs on a certain level at any one time. An individual looking to meet needs for food and water will not be looking to meet needs of belonging, love or self-esteem. Only when the needs on the lower end of the hierarchy are met, will humans look to meet their needs for personal fulfillment. If efforts to meet the needs are thwarted, the tendency to engage in organized violent behavior ensues.

The work of Burton [4] on “Deviance, Terrorism and War: The Process of Solving Unsolved Social and Political Problems”, has been closely identified with the theory of basic human needs. Burton [4] recognizes satisfaction of human needs in preventing and resolving destructive conflicts. He applied human needs theory more actively to solve social and political conflicts. Burton’s work on protracted social conflicts demonstrated how neglected universal human needs could lead groups to use violence to claim their rights and satisfy their needs. The needs most regarded as salient to an understanding of destructive social conflicts were those for identity, recognition, security and personal development. In another aspect of human needs and violence, White [7] posits that human needs are universal and meeting them is essential to human survival and well-being. Thus, thwarting group’s efforts to satisfy human needs will obviously generate feelings of fear or discomfort that may be restored through engagement in organized violent behavior.

**Relationship Between Fear and Human Needs in Generating Violence:** Earlier, researchers have ascribed motive for violent behavior to fear [8]. When fear engulfs a sect, feeling of threats ensues and the tendency to engage in violent behavior becomes the next option. Further, according to Bandarage [9] a need theorist, the emotion of fear is ontogenetic, that is, it builds into organism and arises in response to threats to survival or continued development. This implies that violence may be defensively motivated. Undoubtedly, fear and the concomitant need for security may be prepotent not only in overt violence but also in preparations for violence; even more serious violence in form of militarization can be regarded as actions taken in pursuit of security [2].

To some people, livelihood may depend on perpetrating violence in society. In this regard fear and need for security play meaningful role in perpetrating organised violent behavior in such society. Any effort made to curb violence in such society threatens the livelihood of people, whose jobs depend on an expanding mechanism for violent behavior and this surely results to an environment that is highly resistant to peace. Think of the politicians’ attitudes toward threats to security which depend on their being able to ward off partisan attacks from their opponents through the use of thugs. The problem of violence is global in scope, diminishing the quality of life for many people in our increasingly interdependent society.

At international level, fear and security also loom large in the proliferation of conventional weapons. Consider the five permanent members of the United Nations Security Council account for more than 85% of global arms exports [2]. For these military powers, security pertains to market-driven economics and the importance of protecting the comparative advantage of their arms industries [10]. Similarly, it is true that organized violent behavior being experienced in Nigeria provides means of economic advantage to some individuals or groups of people.

**Human Needs and Organized Violent Behavior with Focus on Nigeria: the Boko Haram Insurgency:** Based on the literature reviewed so far, it can be inferred that Organized violent behaviour could be explained by psychological theory of human needs (identity and security). To this point, this paper explains the insurgencies in Nigeria which are violent prone, confrontational and destructive, using human needs theory particularly identity and security. For example,

Boko Haram opposes western education, culture and modern science [11]. This ideology resulted from influence of religious imagery on the followers who believe that their needs for identity and security are threatened. The members of Boko Haram feel that exposing women to western education is a threat to their security. This may have aroused their security need to protect their women and guard against exposure to western education and culture. Such security needs have been elusive and thus they began to apply violence. Undoubtedly, this may have informed [12] who refers to Boko Haram as jihadist terrorism in sub-Saharan Africa that has grown out of the reformist Islamic tradition, dissatisfaction with a corrupt Nigerian state and poor socio-economic condition in Northern Nigeria. Similarly, it is the need for security and identity that drives the constituted authority of the Federal Government of Nigeria to adopt measure within her disposal to control the violent behavior of the Boko Haram sect. The action of the federal government is in line with her obligation to protect the freedom of rights to worship, education etc. of the citizens. The whole thing is a vicious cycle that leaves the poor innocent civilians to danger of direct violence that has claimed thousands of human lives.

In fact, it has been argued that a causal relation between need for security and violence exists and that even the history of wars noted thousands of years ago, between Athens and Sparta was the growth of Athenian power and the fear experienced by Spartans [2, 13]. An individual's psychological identity is a developed, stable sense of self and resolved security in one's basic values, attitudes and beliefs; and its formation typically occurs in a crisis of adolescence or young adulthood, which is tumultuous and emotionally challenging [14]. The successful development of personal identity is essential to the integrity and continuity of the personality [15]. An individual's search for identity may draw him or her to extremist or terrorist organizations perpetrating violence in a variety of ways, particularly if identity is adopted without personal and critical examination.

In contrast to this process is one in which an individual defines his or her identity simply through group membership. Essentially, one's personal identity is merged with a group identity, with no sense of (Or need for) individuality or uniqueness. Post [16] suggests that membership in a terrorist group provides a sense of identity or belonging for those personalities whose underlying sense of identity is flawed. Della Porta [17]

noted that for these individuals, belonging to the terrorist group becomes the most important component of their psychosocial identity.

In what seems similar to above is the mechanism in which a desperate quest for personal meaning pushes an individual to adopt a role to advance a cause, with little or no thoughtful analysis or consideration of its merit [3]. In essence, the individual resolves the difficult question "Who am I?" by simply defining him or herself as a "Terrorist," a "Freedom fighter, or similar role [18, 19] that finally engage in organized violent behavior. Onuoha [19] describe a classic set of circumstances for recruitment into a terrorist organization characteristic of organized violent behavior:

These young people find themselves at a time in their life when they are looking to the future with the hope of engaging in meaningful behavior that will be satisfying and get them ahead. Their objective circumstances including opportunities for advancement are virtually nonexistent; they find some direction for their religious collective identity but the desperately disadvantaged state of their community leaves them feeling marginalized and lost without a clearly defined collective identity. (p. 178).

The methods used by Boko Haram as well as another terrorist group seem similar to the above. Shenberger *et al.* [20] analysis of the methods employed by Boko Haram noted the following: Appeal to the young, unemployed and underprivileged; dissatisfaction with the state; use of preachers for recruitment and military confrontations.

#### **Appeal to the Young, Unemployed and Underprivileged:**

The activities of Boko Haram should be regarded as impacting negatively to the society in that it attempts to influence policies of government or society through violence and intimidation. There is no debate about wide spread of negative impact this organized violence has on Nigeria and even beyond. In its appeal, Boko Haram has targeted young students of Islam called *almajiri* (Hausa word for emigrant child); also, sometimes referred to as street children [21]. In this circumstance, boys aged as young as six are traditionally sent away by their parents to travel between various teachers, only to end up living in poverty and appalling conditions, begging in the streets or working as laborer's. According to the Nigerian Ministry of Education, the estimated number of *almajiris* in 2010 was 9.5 million, concentrated primarily in the northern states and due to their socioeconomic

circumstances; they are particularly vulnerable to indoctrination and radicalization by religious fanaticism [20] and religious imagery that inculcate pseudo religious symbols into them. This set of young Nigerians should be targeted in terms of providing them with human needs starting from psychological care and formal education that will make them realize their rights and less vulnerable to indoctrination of terrorist organization.

**Dissatisfaction with the State:** With its appeal similarly grounded in the regional socio-political situation, Boko Haram won support from some people owing to people's dissatisfaction with the state, for example with police corruption and impunity [20]. This informs the need for state to do everything within her disposal to satisfy the needs of the people and to shun cultural or structural violence directed to any segment of the society.

**Use of Preachers for Recruitment:** Although officially not representing the movement, travelling preachers and speechmakers recruited numerous followers for Boko Haram as their leader was a charismatic speaker, who produced recordings and tapes that became both a source of revenue for the movement and a means of spreading the organization's vision [20]. Much of Boko Haram's recruitment seems to have gone beyond Nigeria and into neighboring countries. This is the result of extending preaching to those areas. When individuals are exposed to religious concepts, they are more susceptible to the influence of others to engage in risky behaviors [22]. The organized violent behavior experience in Northern Nigeria is no doubt the outcome of religious imagery.

**Military Confrontations:** There have long been numerous deadly clashes between Islamic movements (Sects) and the Nigerian military and police, including in 1980 when estimated 6, 000 members of the *Maitasine* movement were killed [20]. It is estimated that around 1000 Boko Haram members may have been killed and imprisoned in the first half of 2009 [20]. Without bias or prejudice but from a psychological point of view, the present organized violent behavior that escalated to terrorism could be attributed to reactions of Boko Haram to threats of identity and security. The whole situation has resulted to war between Boko Haram sect and Nigeria. This situation has caused unpleasant damage to the lives and properties of the innocent civilians. The situation has lingered on and negatively affected the economy and educational system in North Eastern geo-political zone of Nigeria. Specifically, the Chibok town is not safe for meaningful

human activity since the abduction of over 200 school girls in April 2014. Since 2009, Boko Haram has been destroying human lives. Boko Haram alone has staged more than 100 attacks which claimed 2, 053 innocent civilian lives, in the first half of 2014 [23]. On a conservative estimate, the statistics of death arising from Boko Haram's activities between July 2009 and July 2014 is over 22 000 which includes about 2000 deaths in 2014 [20]. In spite of such number of deaths, Boko Haram abducted over 200 adolescent girls from a secondary school located at Chibok in Borno State. These young innocent Nigerians were still missing as at the time of compiling this piece of work. Efforts made by all concerned Nigerians to bring back the abducted school girls have proved abortive.

It is not uncommon for people to die from war, but since 1945, more people have died at the hands of their compatriots than through war or interstate violence [24]. There are incessant episodes of killings and destruction of properties in many parts of the world and in Nigeria. Different kinds of violence have been recorded more than 40 times since 1945 with casualties ranging from 7 to 16 million people [25]. These records must have increased three times as at now. Even Ebola virus disease, which the whole world dreads, has not done so much damage to human lives as Boko Haram has done to Nigerians alone. The situation generated by organized violent behavior has become worrisome. In many cases, killings and mayhems represent brutal efforts to maintain the security of one identity group at the expense of other groups [26]. Earlier, Podestra [27] examined ongoing ethnic and religious conflicts in 25 countries and concluded that they were rooted in the need to assert group identity and the concomitant fear of group extinction. In essence, Knuston [28] captured the importance of the identity need and violence when he suggested that violence of this kind "Is a ritual, a deadly ritual, not the result of aggressive, self-assertion, but of transcending identifications" (p. 235) [29] argued from a biological perspective that the human brain may be prewired to partition people into friends and aliens, suggesting that our built-in universe was created prehistorically, at a time when the sight of a stranger was cause for concern. Kelman [30] further posited an ontogenetic "Need for enemies" that arises from the infant's primitive differentiation between pleasure and pain and between "Us versus them," key distinctions that are involved in the infant's developing sense of identity. Thus, it is reasonable to reason that Boko Haram sect and other Nigerians viewed each other in the same way.

**Using Human Needs Paradigm and Prevention Measure to Reduce Organized Violent Behavior:** Human needs paradigm has proved effective in reducing many aspects of violence. For example, Fisher and Ury [31] interactive workshops, as well as most conflict-resolving approaches, require participants to disclose and discuss needs. For example, taking from the Israeli–Palestinian conflict, the acquisition of land might satisfy the Palestinians’ need for identity, whereas the same land might be desired by the Israelis to satisfy their need for security.

**Mediational Approaches:** Such as the one employed by President Carter at Camp David in 1978, are also instances of peacemaking in which success depends to a large extent on the degree to which each party has important needs satisfied. At the time of the Camp David Accords, Israel had occupied the Egyptian Sinai Peninsula since the Six-Day War of 1967. Israel’s need for security made the withdrawal of Israeli troops difficult, whereas Egypt’s need for sovereignty or identity made Israel’s continued occupation of the Sinai untenable [2]. A demilitarized Sinai would satisfy both needs, thereby resolving the conflict [32] and possibly brought violence under control.

**Direct Satisfaction of Certain Needs:** Similarly, from a human needs perspective, the resolution of protracted identity conflicts often requires the satisfaction of certain needs. For example, conflicts in Northern Ireland, Sri Lanka, Cyprus and Tibet might be contained temporarily but cannot be resolved by power politics. Instead, as Burton [4] noted, power bargaining and negotiating will not resolve the problem when needs for recognition and identity remain unsatisfied. Of course, this may have informed the proposal for round table dialogue with Niger Delta Militia of MEND initiated by Nigeria government in the past which culminated into amnesty agreement and the current cease fire agreement with Boko Haram sect. In both cases, issues of structural and cultural violence must be addressed to achieve peace. Of course, satisfaction of needs produced good results by reducing organized violent behavior experienced in the Niger Delta area in the past.

**Provention:** In addition to being a useful tool for reducing violent behavior, human needs theory can also be used in a prescriptive way as provention measure. Some propositions follow from the application of human needs theory to the problem of resolving and preventing direct violence [2, 4]. Propositions which are relevant to this study were reviewed. These are deterrence as means of

preventing direct violence, satisfying needs for security and identity before conflicts over satisfiers occur and channeling satisfaction of security and identity needs to constructive and peace-promoting directions. Others include the use of positive psychotherapy and avoidance of negative or pseudo religious symbols. First is deterrence as means of preventing direct violence. In this context, deterrence refers to making people to refrain from carrying out action by inculcating into them the understanding of the unpleasant outcomes of their act of violence. This is necessary since some people engage in act without understanding the implication and consequences of such act.

Second, direct violence can be prevented by satisfying needs for security and identity before conflicts or violence over satisfiers occur. This proposition states that direct violence could be prevented by satisfying human needs before violence erupts. Human needs theory suggests not only that violence can be averted by resolving conflicts but that the prevention of violence also can occur by developing means of anticipating and preventing identity and security conflicts. Burton [4] invented the term *provention* because, he argues that prevention has the connotation of containment while *proventive* approaches would identify steps that could be taken to remove the causes of an undesirable event, including conflict, by creating conditions that do not give rise to its causes. These conditions might involve, among others, the control of behavior via collaborative and valued relationships. Whether working out of a prevention or provention framework, the message remains unchanged: To purge destructive conflicts or violent behaviour from society, basic human needs must be satisfied. Human needs theory suggests that it would be worthwhile for psychologists to expand their repertoire of peace building skills to include not only reactive approaches, such as peacekeeping and conflict resolution (i.e., peacemaking), but also proactive approaches aimed at removal of organized violent behavior.

Third, the satisfaction of security and identity needs can be channeled in constructive, peace-promoting directions. This proposition states that satisfaction of security and identity needs should be constructive and directed to promote peace. If security and identity needs are ontogenetic (Built into the organism), then it behooves psychologists to invent peaceful means for their satisfaction. Nonviolent peace movements represent constructive actions often in response to the threat of violence. These movements simultaneously satisfy both security and identity need of the group feeling threatened.

Further, developing pleasant life by building positive emotions and guiding against use of religious imagery can be useful in reducing organized violent behavior. These propositions are proactive and will add value to prevention measures. The mechanism relies on the use of positive psychotherapy to make people to develop positive emotion. Development of positive emotion is an aspect of positive psychotherapy [2]. This consists of a lot of positive emotion about the present, past and future and learning the skills to amplify the intensity and duration of these emotions. The positive emotions about the past include satisfaction, contentment, fulfillment, pride and serenity [7, 33-35] developed gratitude and forgiveness exercises that enhance how positive memories can be. Positive emotions about the future include hope and optimism, faith, trust and confidence [36]. Optimism and hope interventions have earlier been found to counteract pessimism [37, 38]. Positive emotions about the present include satisfaction derived from immediate pleasures. These include satisfaction of identity and security needs. The implication is that if pleasant life is inculcated into individuals early in life through positive psychotherapy, such individual will feel satisfied with life and the tendency to engage in organized violent behavior will be reduced.

Study has shown that under certain circumstances, religious priming leads to negative behaviors toward others. To this point, Van Beest and Williams [39] and Obi-Nwosu and Afolabi [40] demonstrated that individuals high in intrinsic religiousness and primed with religious references (Religious imagery) were less charitable than those high in intrinsic religiousness and primed with nonreligious references. Thus, connections to religious themes can be used by an organization's leaders to encourage risk-taking behavior and performing violent behaviour [6, 41]. Sometimes, such religious preacher present pessimistic situations to their followers, at the same time prime them of solace in religious pseudo symbols. The implication is that religious imagery sometimes instills anti-social behavior. For examples, the ideology of Allah rewarding somebody with a number of beautiful virgins in his reincarnation world if such person killed human being/s before dead (N. G. Adams, personal communication, July 20, 2014) [41] presented teachings of Santa Muerte as representing symbols consistent with narco-terrorism in Mexico. Related symbols can be found in other cultures, suggesting that some cultures recognise negative or otherwise hostile pseudo religious symbols as a means of influencing behavior. For example, the belief in *ode eshi* (Protective device or charm against physical attack) which had caused some people in South East of

Nigeria to take risk of using gun and machetes on human beings. This paper views it appropriate, that religious practice be reconsidered to remove certain religious imagery that creates negative, hostile or pseudo religious symbols as prevention measure to reduce organized violent behavior. One would predict that exposure to religion would lead to risk-aversion but the recent development in Nigeria requires further consideration. Religious teachings should be monitored by constituted authority to avoid instilling negative or pseudo religious symbols into followers.

## CONCLUSION

Violence impacts negatively and undermines the security of lives and properties of people. Violence pervert's interpersonal relationship, creates fear and places limitation on cooperation among diverse ethnic and religious groups within Nigeria. Human needs paradigm has connection with performance of violence. Therefore, satisfaction of human needs can reduce organize violent behavior. This paper argues that psychological experiences can and be applied to reduce organized violent behavior in Nigeria. Thus, the paper recommends satisfaction of human needs as necessary measures to reduce organized violent behavior in Nigeria, prevention measures such as deterrence as means of preventing direct violence, satisfying needs for security and identity before conflicts over satisfiers occur and channeling satisfaction of security and identity needs to constructive and peace-promoting directions. Finally, recommends application of positive psychotherapy that instills positive emotions on Nigerians of all ages and formal or religious education devoid of pseudo religious imagery as steps to reduce organized violent behavior. These will hopefully yield long term result in reducing organized violent behavior which ravages the security of lives and properties of Nigerians.

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