

Liberal Democracy versus Practical Application in Nigeria: An Overview of the Abstract World of Liberal Democracy and its Physical Application to Religious and Cultural Values (A Study of Traditional Oro Festival in Southwest, Nigeria).

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Introduction

Liberal Democracy as a form of government was expected to solve the problem of authoritarianism, give each and every individual the opportunity to equal rights and access to what defines these rights, and according to what it stands for, it started as the representative democracy in which elected representatives are given power through the constitution for decision-making ability that is answerable to the rule of law, and that explains the security and protection of the rights and freedoms of persons that serves as subjects to these representatives, and which further explains the level to which the will of the majority can be practiced against the right of the minority in a particular place irrespective of gender, race and color. But in the case of cultural beliefs, values, norms, and traditions, is Liberal Democracy applicable? In an ethnically and culturally diversified nation like Nigeria, can democracy save the lives of those who violated ethnic norms, cultural and religious values? As we proceed in this work, we shall see the role of Liberal Democracy in the establishment of human rights, civil rights, cultural values, religious beliefs, peace as well as peaceful coexistence in Nigeria. Despite the protection of the rights and freedoms of individuals by the established power of the constitution, liberal rights vary, as there is a right to due process, right to life, property and equality before the rule of law, freedoms of expression, association and right to religion. These liberal rights as described in liberal democracies are most times constitutionally ratified or are otherwise provided by statutory law or case law, which may in turn empower various civil institutions to implement these rights. But the case is different with Nigeria. The establishment and sustainability of Liberal Democracy in Nigeria has been overturned into individual pursuits (Totalitarians) by those trusted and elected as representatives of the general public, and the narrative is no longer about Nigerians whether you belong to the majority (or minority) but about acts of political, ethnic, cultural and religious identities, socio-economic and political marginalization across all groups, insecurity, inequality, propaganda, negligence, incompetency, religious dominance, unemployment, judicial breakdown, weak civil institutions, high rate of corruption, by-passing due process, dictatorship, terrorism, conflicts, misappropriation of public funds, compromised judicial system, nonconformity with the prevailing practices of liberal democracies, and many more. Looking backward to 1999 which marks the beginning of Democratic practices in Nigeria till today, one would see that the practices, establishment and sustainability of Liberal Democracy in Nigeria is missing in all spheres of life, an example could be seen in the annual traditional Oro festival which has caused and is still causing a lot of religious chaos in Southwest Nigeria and which its effect was not limited to the Southwest alone but, cuts across all regions, not excluding other majority and minority ethnic groups, and most especially on non-indigenous men, and on women. According to reports, the Ogboni secret society is responsible for the manipulative nature of the Oro, and condemned criminals are sometimes handed over to Oro for punishment without giving them the opportunity of a court or fair hearing, but they are been served a jungle justice punishment which could result to not seeing them, or a trace of them again, but their clothes which hanged to the branches of a tree, where Oro was said to have left them during the festival. In such a scenario, Oro is said to have used the bodies. Atimes, the corpse of the criminal is discovered in the forest located on the outskirts of the town, and nobody is allowed to bury it. Just like me, you must have been asking questions like, why is it difficult for Nigeria to establish a meaningful and sustainable democratic system of government that would protect the rights of her citizens, establish a good criminal and justice system, and promote peace? But this work shall focus mainly on the role of Liberal Democracy, the specific role of culture and identity, and cultural conflict in a multiethnic country like Nigeria.

Background To The Study

The case of ethnic divisions surfaced in the escalated incidence of ethnic identities in national issues and has lingered quite long in the affairs of successive democratically elected Nigerian governments in the practical application of Liberal Democracy. One of the major problems facing the ethnic and religious diversity of Nigeria is that it makes democratic compromise an impossible thing to achieve as different ethnic groups crave for limited resources and for control of the government at all costs, and not just only that, they clamor for religious dominance through religious practices that are detrimental to the lives of fellow Nigerians. This is an example of what Daniel Chirot refers to as “democratic paralysis” (Chirot 1977, page 224). In more advanced international democratic practices, conflicts over what (Dan Usher, 1981) described as “assignment” (or resource allocation) can cause conflict.

In such democracies, it is important to have collective agreement of what Rousseau called "*la volonté générale*" "the general will" (The social contract, 1762)- regarding various meaningful assumptious ideas underlying the government. In absentia of this, democracy in practice can be unstable. According to (Galtung, 1990) in one of the class readings, cultural conflict is a symbolic sphere of our existence exemplified by religion, ideology, language, and art. To him, they are areas of culture where a person is encouraging a potential killer. In Nigeria, Christianity and socialism are efforts. But any influence in others of any single culture is in itself an act of direct violence (meaning preplanned by the actor), usually denoting de-socialization from one culture and re-socialization into another.

During the precolonial era, the area now known as Nigeria was a collection of small, independent states with different historical, cultural, and political settings. These geographical areas constitute predominantly the Yorubas, Binis, Igbos in the South and the Hausas, Fulanis, and Kanuris in the North. Additionally, hundreds of subcultural groups exist. For example, in the United States, even though people of different ethnicities and cultural backgrounds live together, there is also a dominant American culture. The case is different in Nigeria, which has no dominant Nigerian culture in the society. Ethnically, Nigeria is so diverse, so are its cultural beliefs, which could be seen when traveling within a few miles in Nigeria and passing through as many as 12 different ethnic territories in which the locals speak entirely different languages, and practice different customs. The continuous clash of cultures, ideologies, and norms amongst the inhabitants of these territories shaped the political structure of Nigeria. I am talking about the protracted conflictual state of Nigeria that permanently defines politics. Considering the lines of regional boundaries with ethnic group boundaries, and the outspread of religion and ethnicity across these boundaries, establishing Liberal Democracy has proved impossible to achieve. In those days, kings, dynasties, and chiefs ruled the ancient Yoruba kingdom by using Oro as a form of punishment in the traditional system. A tradition that is practiced by a constituted authority which I think would be difficult for liberal democracy to override because in Nigeria and to be precise the six Southwestern States still practice the kings, and monarch system. This system consists of traditional rulers like the kings, chiefs, monarchs, traditional priests and followers, who constitute a major body in the sustainable establishment of the ancient Oro cultural practices, and their membership in the political sphere as state and nonstate actors makes it difficult for the tenets and practices of Liberal Democracy to prevail.

Southwest Nigeria is one of the six geopolitical zones in Nigeria. Lagos state's population is over 9,113,605, Ondo state 3,460,877 where vast majority are Christians, minority muslims and traditionalists, Qgun state population is 3,751,140, Osun state an important early center of the ethnic and cultural origins of the Yorubas has a population of 3, 416,958, Kwara state 2,365,353, Oyo state has 5,580,894, and Ekiti state with over 2,210,957 with 85% Christians, 5% Muslims, and 10% traditionalists. In those days, kings (known as Obas), and chiefs were selected after consulting the oracles and crowned by the kingmakers. Nowadays, the reverse is the case as kings are now appointed and crowned by state governments which make it more complicated for liberal democracy as traditional worshippers now have members in government.

Traditionally, the historic Oro festival claims lives and properties, distorts commercial, religious and social activities, restricts movements, creates fear, and causes traumatic behaviors in others. The effect of this festival usually shows after the festival because it will take months for all these activities to return to normal, which is not good for economic and social growth. Perceivably, my thoughts went back to the colonial times, a time where colonies were formed in some regions in Nigeria especially in the Southwest, and the Yoruba people still must practice this age long tradition. During these periods, I wonder if the ancient people of Southwest Nigeria still practice the yearly traditional Oro festival before their new rulers (The colonial Masters). Let us take the bushman example where the bushman teaches his children how to prevent disputes where necessary. What happened in modern times where we have a central government with so much authority, power, judicial and military strength to guide and regulate the society into peaceful coexistence, and if the bushman teaches peace orally, how much more of a well-equipped central government who has more than it takes to establish peace conventionally and sustainably. Adversely, party politics in Nigeria has been ethnically, religiously, and regionally based. Major political parties tended to represent a specific region or cluster of ethnic groups. For example, the National Council of Nigerian Citizens (NCNC), even though it began as a nationalist movement, essentially became an eastern and Igbo party mechanism, while the Action Group (AG) was of western and Yoruba ideology. The Northern Peoples' Congress (NPC), which began life as a cultural organization, became an ethnically based party serving the interests of northern Hausa/Fulani elites. Obviously, the above political identities demonstrated one of the weaknesses in the practical application of liberal democracy because political identity in Nigeria is based on ethnic and religious interests. Meaning, liberal democracy in Nigeria is ethnically and religiously based. I see this as a setback to liberal democracy. Moving forward, after independence from the British in 1960, the country has been through many religious unresolved crises which are ongoing and still growing into the 1990s and 2000s. Examples are the Oro festival crisis in Ogun state, Kafanchan-Kaduna crisis of the 1980s and 1990s; the Kaduna Sharia riots of 2000 and the Bauchi riots in 2001, both caused by the introduction of Sharia law in those states; as well as the 2001 riots in Jos, caused by a governmental appointment.

Hundreds of lives were lost during these conflicts and the effects reverberated beyond state borders. How cultural identities become politically relevant- Beverly Crawford. These practices show that the leaders of these parties were not overly concerned with promoting national integration and interests, but in promoting ethnic and religious values that are peculiar to their primordial values. These acts stop the leaders from practicing what they preach. They profess liberal democracy but practice ethnic and religious sectarianism. In 1999, a new Nigeria emerged from the political spheres called Liberal Democracy and raised the hope of many Nigerians. They expected to see a new Nigeria, the one that would pull Nigeria from identity implosion, but the reverse was the case. Ideologically, many see liberal democracy as a political ideology that was used to change the status quo from bad to worse, rather than a working system. I join my opinion with the opinion of other Nigerians that Liberal Democracy is more of a concept than of practice. Same year, a federal representative role was delivered into the hands of former president Olusegun Obasanjo, who created several civil institutions like the Economic for Financial Crime Commission (EFCC), a commission that deals with financial crimes, but failed to create an institution that would hold undelivered development project contractors accountable, as well as hold ethnic and religious institutions responsible for their actions, and till today, the age long traditional values still contend with modern day liberal democracy.

Statement Of The Problem

The cases of cultural conflict in a multiethnic country like Nigeria have drawn much response from some scholars across the globe, and this study was taken to explain these responses. The combination of cultural conflict with liberal democracy has since put Nigeria into unrest as many states in Nigeria have reportedly been experiencing cultural conflict. The concept of liberal democracy and cultural conflict cannot be undermined in the explanation of social conflicts but to this effect, it is important to separate the two words liberal democracy and cultural conflict to trace the problems back to the roots for a clear understanding of the research problems. Many believed that political power, religious resentment, and ethnic identity can be used as an important tool for generating cultural conflict in Southwest Nigeria. Theoretically, cultural conflict is related to two basic points in Gandhism, the doctrines of unity of life and of unity of means and ends (Galtung, 1999). There have been many efforts to redefine a new man and woman to foster cultural simulation and peaceful coexistence yet, the issue of the practices of Totalitarianism in place of Liberal Democracy calls for questioning. The role of the state in controlling cultural violence is vital. Therefore, it notifies, cultural violence all over Nigeria should be viewed and studied contextually. In relation to Liberal Democracy in which diverse groups have competing religious power and radically changing political circumstances within and around Nigeria. In other words, the quest for religious power and dominance is the most important cause of cultural violence in Nigeria especially when government policies and organizations which control resources do so based on ethnicity and religion. In Nigeria, a particular ethnic group can be identified by their religion, as the majorities from the Northeastern part of Nigeria are known to be Muslims, while many from the Southeastern part of Nigeria are known to be Christians. Similarly, (Medhine 2003) argues that, though the resources of cultural violence are the interplay among such factors as poor resource utilization and unequal economic development. In contrast, (Harris and Keilly 1998) argues that economic insecurity leads to religious violence in a nation where political power holders discriminate against some religious ethnic groups in resource distribution. In this vein, economic insecurity is one of the causes of cultural violence in Nigeria. The restrictions placed on social movement by popular Oro worshippers and killing anyone especially women, and nonindigenous males who violate these rules are forms of cultural violence melted against the innocent populace who has a right to live and to live.

Research Questions

The need to address cultural conflict in the light of Liberal Democracy in Nigeria has provoked the following questions:

1. What is the nature, causes, and dynamics of cultural conflict in Nigeria?
2. What are the historical antecedents of inter-religious relations in Nigeria?
3. In what ways have protracted inter-religious conflict affected socio-economic and commercial activities in the study area?
4. What are the implications of cultural conflict for peace, human rights and security in the study area?
5. In what ways have existing cultural conflict management measures address inter-religious rivalry in Nigeria over the years?

Objectives of the Study

The central objective of the study is to examine the nature, causes and dynamics of Cultural Conflict in the light of Liberal Democracy in Nigeria with specific emphasis on Southwest Nigeria.

The specific objectives are:

1. To analyze the historical antecedents of inter-religious relations in Southwest Nigeria.

2. To determine the effect of protracted cultural conflict on socio-economic and commercial activities in Southwest Nigeria.
3. To evaluate the implications of protracted cultural conflict on peace, human rights and security in Southwest Nigeria.
4. To evaluate the impact of existing conflict management measures in addressing inter-religious violence in Southwest Nigeria.

Hypothesis

The study shows that cultural conflict in Nigeria results mainly from the malfunctioning of social exchange relations and lack of written extra-legal documents. Therefore, this work is based on the following hypothesis. H1: The inability of the state to make policies, create democratic institutions that will serve as a guide against cultural conflict and violence has encouraged the incessant occurrence of religious attacks in Southwest Nigeria. H2: The cultural differences of a multi-ethnic nation like Nigeria have no relation with religious violence.

Scope of the Study

This work shall cover a scope of six states in Nigeria including Lagos State which is in South-western part of the Nigerian federation. In the North and East, it is bounded by Ogun State. In the west, it shares boundaries with the Republic of Benin. Behind its Southern borders lies the Atlantic Ocean. In terms of scope, it shall cover Ogun state, Lagos state, Kano state, and Kaduna state.

Limitations of the Study

During this research work, so many challenges were encountered which served as barriers or shortcomings in the work. These problems tend to obstruct the smooth running of the research, and solutions to these problems become another goal and challenge.

These are the limitations of the study:

1. Difficulty in meeting with some of the parties involved in the conflict: It has been a very difficult task in finding the external forces involved in the conflict because of the threats posed by finding them as many of them are being wanted by the authority, so they fled for their lives and never wish to return to the scene area because of the high rate of violence that was perpetrated by them.
2. Fear of the Unknown: This caused some of the respondents to remain mute over some questions asked during the interview. They fear that appropriate authority might use any information provided against them. This challenge attracted a lot of persuasion and conviction from the interviewer in order for the (interviewee) to open up. It's time consuming and stressful to finally get what you want.
3. Transportation and Logistics: The cost of visiting the scene of the incident becomes a great barrier to this work because of the distance and the circumstances that surround this research.
4. Limited time span: The time span for data collection and analysis is short. First, because of the time limit, there may be problems on choosing the most appropriate participants for the interview (which may cause that the phenomena in question be not properly researched with its varieties) as well as only certain vital documents that deal with minorities will be considered for main analysis.
5. The geographical distance: This factor remained a big challenge to this study. To counter these limitations, the use of telephone interviews played a major role as it made communication easy and effective.

Certain literature reviews explain the work of scholars on how they view liberal democracy and cultural conflict from various perspectives. We know that the separation of power, independent judiciary and a system of checks and balances between branches of government are the attributes of liberal democracy, but in the case of cultural conflict in Nigeria, this form of government has failed. (Galtung, 1990) argued that, in all cultural contexts, diverse and often contradictory religious influences are always present. While some are explicit, many will be implicit, where some influences will help represent some socially normative beliefs, others will promote and or represent marginalized convictions. In other words, we say that religions are embedded in all aspects of human life and experience. In Muslim-majority states, cultural identity was fused with political identities through the precept of religious beliefs. In this case, social contracts are constructed in which the terms of citizenship and inclusion in the political community are forged and embedded in state constitutions, legal systems, and political practices. Quoted verbatim, Korakoradue said "The greatest lesson my father taught me was, 'Never cause a problem so that it won't have to be settled. Live in harmony.'"

Data Presentation, Analysis and Discussion of Findings

Historically, it is a way of life in Southwest Nigeria to practice the annual religious Oro festival, and it is practiced by a major ethnic group called the Yorubas. It is an annual traditional festival that is celebrated by towns and settlements of Yoruba origin, especially by male descendants who are paternal natives to that community or town. The incursion of the colonial masters brought Christianity and Islam into Nigeria which now constitutes and dominates party and ethnic identities in modern-day Nigeria.

Customarily, the Oro festival is anti-woman and harbors male participants only. During this festival, female and non-natives of these communities are not allowed to participate, nor stay outdoors as at the time of this festivity, as it's a belief that Oro must not be seen by women and non-indigenes. The age long belief of the Oro is that "no matter who you are, where you are from, if you are a woman and you behold the Oro with naked eyes, whether deliberately or by mistake, the penalty is death, no matter who the woman is"- Late Fredrick Faseun, leader of the Yoruba Oodua people's Congress, OPC.

The Conflict

The Hausas live in the Northern part of Nigeria, while the Yorubas live in the Southwestern part, but political and commercial activities brought these ethnic groups together and caused many Hausas to migrate to Ogun State (Southwest Nigeria) for greener pastures just like the Yorubas. In Sagamu, Oro members have constantly been humiliating and violating other people's rights to life, religion, and free movement by placing certain restrictions on movement and promoting gender inequality. They restrict movement at their own will, controlling and regulating commercial activities in the area without public consent. They attack churches and mosques, and individuals who try to stand up to them, claiming that their religion is an age long indigenous religion that has been in existence even before this generation was born, and that it is unacceptable for anyone to stand against it. Despite the severity of the violent attacks perpetrated by these worshippers, the government has done nothing to intervene because the then president of Nigeria was from Ogun State. I see this as a failure on the path of liberal democracy because the then president failed as he did not portray a good picture of what the people crave, Justice. In 1999, the Hausas and the Yorubas clashed again in Sagamu, Ogun State Nigeria where many lost their lives over the killing of two Hausa-Muslim women who came outdoor to pray during the Oro festive period. The clash escalated into a great violent conflict that claimed lives and properties in Ogun State, and other parts of Nigeria. This incident triggered a reprisal attack from Hausas who live in the Northern part of Nigeria against the Yorubas who live there also. The reprisal came up because the corps of those killed by the Yorubas in Ogun State was taken back home by their Hausa counterparts to bury and this triggered a reprisal attack at the burial ground of the late victims. Many Yorubas were killed as businesses got destroyed, schools, commercial and other social activities were shut down as well, the situation became so terrible that instead of some schools shutting down, they resolved to distance learning by allowing distance learners to make use of mobile technology instructional applications rather than printed course manuals (Ibiteye O., and Awomoyi M. 2023). Children and women lost their lives in the conflict that affected both regions. Apart from the fact that this conflict existed between these two major ethnic groups, it spread across other ethnic groups who had no stakes in the conflict but resided in these regions. Also, the diversified economic nature of Nigeria which caused many to migrate from one region to another for greener pastures regardless of their cultural and ethnic differences, has made many vulnerable to this violent conflict.

The Oro rituals usually take place in the forest at night and in broad daylight- Chief Ojo Alade. Curfew is declared, females are confined indoors. It restricts movements, for days, weeks and months, and thereby becomes a threat to other religions, as members of the Oro worshippers impede human rights, instigate violence, disrupt socio-economic activities including causing trauma and deaths in families. These groups of people hold the Oro beliefs and values to a point whereby the penalty for the violation of these values could be death, excommunication, or exile. Considering the population of those within the six Southwest states, I perceive a looming protracted cultural and inter-tribal conflict that would weather Nigeria's modern-day society if not properly curbed.

The Resolution

In 2018, three states in Nigeria's Middle Belt—Plateau, Kaduna, and Adamawa— created peace agencies, initiated by the governors, and several other states are now considering their own. Prior to this time, there have been other non-governmental organizations whose work focuses on establishing meaningful peace processes through charity works and humanitarian services. In the case of the Oro unrest, a temporary ceasefire occurred which gave the Institute for Peace and Conflict Resolution in Nigeria (IPCRN) the opportunity to intervene in the conflict. IPCRN took up the challenge by organizing a dialogue session amongst the Oro, Christian and Muslim leaders to facilitate peace and promote peaceful coexistence. This act makes me agree with Hall Edwards (1990) when he said, culture is communication whether it is communicated by words, material things, or by behavior, and it is impossible for a foreigner to break into these networks. The first stage of the agreement was that a particular area should be set aside for these practices, and it must not be at the center of the community or an open place but must be in a remote outskirts of the town, and all the parties agreed to this. The second agreement was that their Christian and Muslim counterparts should respect these agreements by minimizing the use of loud instruments during the time of the festival. But the agreement failed because Oro worshippers breached the peace agreement by openly practicing their rituals. They failed to comply with the terms agreed upon in the meeting by preventing Muslims from making calls for prayers in the mosques and beating drums in churches during the festivals, despite using soundless instruments, and as a result, they resumed attacks on their victims which caused a fresh upsurge of the conflict. This time, the state and federal government intervened due to the protractedness of the conflict and the number of

casualties involved. A ruling was held in court stating that Oro worshippers should never practice their rituals in broad daylight and that they are not allowed to restrict movements beyond three days. Still, this approach failed.

In my opinion, I think this approach failed because the federal government did not adopt an approach that would totally address the violation of human rights, nor did the court tackle the menace of gender inequality and religious sectarianism, instead, it focuses more on encouraging the killing of her citizens by limiting the activities and practices of the Oro worshippers in a remote place. Again, the resolution ruled by the court does not address security, and the protection of lives and properties of the public but gives credence to the perpetrators.

The Effects/Implications for Peace, Human right, and Security

This festivity called Oro festival has a lot of direct impact on the society at large because of its scary, life taking and destructive nature. Ordinarily, its beliefs and practices consist of early warning signs of perceived violation of human rights, threats to life, lack of freedom of movement, and many more. Without provocation, the traditional Oro practices, have a high chance of being violent in nature which makes living in the Six Southwestern states of Nigeria a scary one. A lot of children and adults have developed shock and trauma over the hearing of the sounds from Oro. Nationally, there are other forms of traditional worshippers from other ethnic groups, but this Oro festival has been the most dreadful and the most popular amongst them all because of its rules and penalties. In the Southeastern part of Nigeria, they worship Amadioha which is the god of thunder, and according to oral history, it was said to have been a means of punishment to evil doers and to individuals who indulge in criminal activities. Unlike Oro, Amadioha does not restrict movements nor be gender specific. Again, it's a belief that Amadioha strikes those who tell lies, murder, or commit one form of infidelity or another. Economically, the yearly Oro festival has prevented investors from investing in those communities due to the high risk of Oro attacks. Many fled these communities and suburbs because of the activities of the Oro worshippers. Agricultural, and Commercial activities, including farming, transportation, and social gatherings were obstructed, suspended, and abandoned because of the fear of Oro. The big picture is that people no longer buy, build, nor purchase properties in and around these towns because of the Oro activities. Hence, growth and development have been totally abolished because of the yearly activities of Oro worshippers. Till today, the six states in Southwest Nigeria still practice the Oro festival and each community have their own separate month in which they do this festival including Lagos State, Nigeria.

The fact is that whenever conflict occurs, the development of society is most of the time seriously affected (Ikejiaku, 2009). According to (Wanyande 1997:1-2), the costs of cultural conflict in terms of loss of human life and property, and the destruction of social infrastructure are enormous. Over 50 people died in the conflict that occurred in Ogun State Nigeria. Besides, once conflict occurs, scarce resources are inevitably diverted to the purchase of military equipment at the expense of socio-economic development.

Summary, Conclusion And Recommendations

In criteria membership, inclusive nationalism should be based on the principle of individual incorporation; where membership is open to any individual, and acceptance into the nation is open to all, regardless of ethnic origin or religious belief. This work shows that the terms of liberal democracy have been breached and trampled upon by those who vowed to work in line with the mandate of liberal democracy. According to Beverly Crawford, the role of religion as a form of cultural identity in the escalation of conflict has not been underplayed. The strength embedded in cultural identity was drawn from the extra-legal constitution, an unwritten document that registered societal norms and ethics in the heart of the people and by doing so, they passed it onto the next generation. Because this constitution is an unwritten one, it is very difficult to enforce it. I think the Oro worshippers took advantage of this loophole to establish their conditions in society.

Conclusion

In conclusion, the relationship between liberal democracy and cultural violence needs to be cemented to foster a well-established society that is laid on the foundation of peaceful coexistence. The creation of civil institutions that would handle the issues of cultural and ethnic differences should be envisaged with immediate effect and should be monitored for proper implementation.

Recommendations

This study suggested some alternatives to liberal democracy that would help establish sustainable peacebuilding and development. This study suggests a power sharing formula that would give more power to the people in terms of establishing meaningful civil institutions, that would effectively assume the role of checks and balances between the people and the government. The introduction of an independent disciplinary body that would hold these civil societies, liberal institutions responsible for their actions and inactions should be encouraged and, by so doing, elected representatives will be committed to their duties and to serving the interest of the public. The establishment of a sustainable ethnic and cultural institutions that will foresee relationships amongst ethnic groups, and to maintain peace and order in relation to cultural violence and religious bigotry, instead of using local community

leaders to do these jobs, a well meaningful alternative to conflict resolution center should be established in all the thirty-sixth states of Nigeria including a headquarter in the federal capital territory.

This approach will create room for fair hearing, recreate and increase the society's awareness level, redefine peace and justice in a friendly way, where issues that are too discreet to be handled by these institutions shall then be transferred to the legal units for proper litigation purposes.

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