

Democratic Governance and Conflict Management in a Complex Multi-Cultural Society: The Nigeria Chronicle

FEYISARA, Olaitan Eunice, FRANCIS Olusanmi Kenneth

Institute of Peace, Security and Governance

Ekiti State University, Nigeria

olaitaneunice@gmail.com, kennethfrancis7ng@yahoo.com

Abstract: Good governance connotes that government is committed to creating a system founded on Justice, peace, protection of human security and civil liberties that promote participation, transparency, responsiveness, consensus oriented, equality and inclusiveness, effectiveness and efficiency with accountability. However, one of the means to good governance has always been adjudged to be the practice of democratic system of government which means the government of the people and for the people constituted through free and fair election. Notwithstanding, the democratic system of government could equally generate conflicts depending on the manners of governance because good governance premise on peaceful management of conflict that can bring a desirable positive change to enhance development. Conflicts in governance are generated when there are opposing interest that if not properly managed could lead to confrontational and economic downfall. It is observed that governance induced conflict in Nigerian democratic system is as a result of social, economic, political inequality and marginalization across Nigerian states. This paper reflected on how Nigerian democratic system for over 20 years is still crawling and unable to put in place good governance, integrative machinery for its conflicting but dynamic populations to nationhood. The paper examines major contending issues affecting the Nigerian governance and democracy, such as multi-culture, state creation, indigenes/settler's dichotomy, federal character principles, corruption, poverty, political and economic exclusion, bad governance and many more. The paper recommended necessary solution on how to promote good governance, social justice, economic development that can avert conflict in Nigerian democracy.

Keywords: Democracy, Governance, Conflict, Development, Management.

1. INTRODUCTION

The nation Nigeria emerged in 1914 through the British colonial rule, the nation has numerous and tribal kingdoms, its political structure is also characterized by multi party which is controlled by the larger ethnic groups who are the majority while the minority suffers the problem of personal identity, there has been shortfalls in Nigerian political development due to major ethnic dominance in political affairs of the country, the inability of the government to integrate the minority, jettison the issues of personal identity and respect for cultural differences in politic, will often lead to conflict.

Understanding democracy

Democracy is the philosophy of governance that set a high premium on the basis of freedom or fundamental human right of the citizen, the rule of law, free flow of information and the right of choice between alternative political positions. Cyprian (2012) in his own view opined that democracy is about inclusion and exclusion, and about access to political

power, as well as the privileges that go with inclusion and the penalties that accompany exclusion, ethnic identity is then exploited to determine who is to be included and who is to be excluded from the emerging political configuration.

Democracy can however, be viewed from two perspectives, as ideology or as politics, as ideology is the philosophy of governance which sets a high premium on the basic freedom or fundamental human rights of the citizen, the rule of law, the right to property, the free flow of information and the right of choice between alternative political positions. On the other hand, democracy as politics is concerned with the institution and process of governance. Prewoski (1998) argue that, at minimum, democracy involves both the provision of means to pursue the representation of diverse interest in government and the institutionalization of mechanisms to hold rulers accountable to the public will, including mechanism that allows for the peaceful removal of government from power, that is democratic process.

Democracy implies that there should be a substantial degree of equality among men both in the sense that all the adult members of a society ought to have so far as is possible, equal influence on those decisions which affect important aspects of the life of citizens. Democracy anchors the articulation and aggregation of interests on political parties, logically it implies that the survival of democracy will depend much on functional and virile political parties, it's a regime in which those who govern are chosen by those who are governed by means of free and open elections, for democracy to survive political parties must be alive to their responsibilities as custodians and guardians of democracy. Democracy adhere to the constitution, majority rule, tolerance, adherence to the constitution or some variant or combination of these norms. Democracy gives citizens the opportunity to participate in government which in turn promote development. Democracy has been defined as the form of political life in which the ruling power of state is constitutionally vested not in any particular class or classes but in the members of the state as a whole and the people exercise the power through their representations (ugwu 2007) in modern times, democracy suggest the rule of all the people themselves (Jaja 2005). Citing Osakwe (2011), Idike (2014) highlights that democracy is a political system in which the people in a country are ruled through any form of government they choose to establish and that in modern democracies, supreme authoritative is exercised for the most part, by representatives elected by popular suffrage. Citing Aderibigbe (2001) Ugwu (2007) identified the essentials of democracy to includes:

- the existence of the rule of law
- government must be responsible to the people
- participation of the people in social, economic and political activities
- enjoyment of fundamental rights
- periodic free and fair election
- freedom of communication
- independence of the judiciary
- existence of free press
- existence of basic democratic quality among the citizen
- regular consultation of the citizen by their representative

Furthermore, Idike, (2014) opined democracy as a system of government by freely and fairly elected representative of the people in which the primary purpose of government is the welfare of the citizen.

In 1999, Nigerians were enthusiastic about democracy coming after a military interregnum of about one and half decades (1983-1999), However, after eight years of democracy (1999-2007) most Nigerians could neither feel nor see the dividends of democracy they had so desired, no power supply, no potable water, no good roads, poor health care delivery, no functional educational sector, there has been jumbo pay for public office holders from local government to state and federal level, corruption, lack of accountability, misappropriation of fund etc.

Consequent upon the above, Nigerians felt frustrated and saw no reason why they should continue to participate in electoral process which is only for the benefit and advantage of very few people who are the occupier of the democratic space, therefore apathy set in, many will neither register nor collect voters' card nor vote during elections.

2. THE HISTORY OF DEMOCRACY IN NIGERIA

The development of democracy in Nigeria is a history of colonial rule and it's on course in some developing countries. Democracy is synonymous for freedom; the freedom issuing from democracy is as a result of testability which is in fact consequential upon pragmatic (experience) or empirical result which is the bedrock of knowledge (Marx, 1964:72-73). The History of democratic rule in Nigeria started from after independence before been marred by the Military intervention through a coup led by Buhari administration, but between 1979-1983 democracy surfaced briefly, and since 1999 there has been an uninterrupted democratic rule. The journey began when Abdulsalam Abubakar handed over power to Olusegun Obasanjo on May 29, 1999, and we seem to be making progress with periodic election that have begun to gradually earn the free and fair statues, we also have rule of law, human right and partial dependence of the judiciary.

However, it is observed that after long years of continuous democratic rule, our democracy still has a long way to go due to lack of democratic values such as accountability, transparency, due or necessary process, fiscal discipline, good conscience and good governance; what actually characterized Nigerian democracy are; institutionalization of corruption in our governmental institutions at all levels, imposition of leaders by the power that be on the masses by the few elites based on personal interest which usually lead to misrepresentation of the people, social injustice, electoral irregularities, vote buying, poverty, hunger and unemployment in the society. Egbefo Omolumen Dawood opined that when democracy returned to Nigeria in 1999, expectations were high. The prevailing attitude among the citizenry was positive; the feeling was simply, many believed it meant that the government would provide everything. Others thought it meant that the country's struggling economy would finally improve. However, today, the average Nigerian encounters numbing frustration, disillusionment and psycho-moral dislocation owing to the failure of government to deliver the expected fruits of democratic governance. There's still unemployment, increased level of poverty, corruption and injustices etc. (Egbefo Omolumen Dawood (2015).

3. PERISCOPING NIGERIAN DEMOCRACY

Democracy either as a concept or a system of rule has become excessively ambiguous in contemporary political analysis. The observation so far on Nigerian democracy is that democratic governance in Nigeria is government by the few and for the few who are taking advantage over the masses to enrich their pocket as against effective service delivery in the society, it's so bad that, the rich are becoming richer, while the poor are becoming poorer, people are living below poverty line, nothing seems to be working in our democratic settings, quite unfortunate. Nigeria practice a democracy of waste; Nigeria democracy gives comfort to the political leaders rather than in national development and material resources. While an ordinary person in Nigeria society lace the basic necessity such as power supply, health care, water, to mention few, Nigerian political leaders at all level of governance live in superfluous. Members of Nigerian government are the most highest paid all over the world, they are actually abusing democracy, the older Nigerian democracy grows the more it fails to discharge its social contract and constitutional responsibilities such as security of lives and properties, power supply which is almost to nothing, potable water is rarity, many Nigerians die in large number in road accident due to extremely bad roads, health facilities are in shambles, Nigerian education sector suffers chronic under-funding. Nigerian political leaders are hardened to the pitiable conditions of life in Nigeria that is characterized by acute unemployment, gruesome killings of innocent citizens, fuel scarcity, epileptic power supply, corruption at all levels of politics and governance, the political class are unimaginably corrupt as well as the public bureaucracy, a country that is characterized by corruption can never move forward no matter what, Nigerian electoral process become an embarrassment to national survival, the current issue now is vote buying, Nigeria has consistently be among the most corrupt countries in the world, the issue of issue of godfatherism menace in our democracy is anomalous. there has been imposition of leaders by the elite in order to help them achieve their personal interest given rise to misrepresentation of the people, candidate no more chosen based on majority votes but at the dictates of political leaders and if eventually emerged end up serving their godfather as against the society.

In addition Nigerian democracy is characterized by Political apathy, people are grieved, because, they feel they are not benefiting from the government either elected or imposed, the basic necessity of life that should come from government are been denied, this has led to political apathy, they lost interest in the government and therefore are reluctant to exercise their civic right because people felt that the benefit is less than the cost. Political apathy though unrecognized has become peculiar issue to Nigeria democracy.

Good Governance in a Complex Society – Nigerian Issue

Good policies, the type of Political regime at a particular period matters in the process by good governance. Good governance predicated on the society who are the direct beneficiary of which authority is exercised in the management of social resources to enhance development, the effort or ability of government to formulate good policies and how effectively they are implemented, good governance also mean how people are treated not merely as consumers but as citizen who have the right to hold their government to account for their actions, good governance means efficient public service, independent judicial system, independent public auditor respect for the law and human rights at all levels of governance. The attribute or characteristics of good governance are: Rule of Law, Accountability, Strategic Vision; Efficiency and effectiveness, Equality and Inclusiveness, Transparency, Responsiveness etc

In assessing good governance in Nigeria, Rule of law is one of the indices of good governance which requires that people should be ruled or governed according to the constitution and not in the dictate of the government of the day, law should be enforced impartially, but in Nigeria, our political leaders do not respect the rule of law, court injunctions, the constitution, they see themselves as been above the law and this has always affected the judiciary (Lawal and Owolabi, 2012), Accountability which is another gem for good governance is lacking in our governmental circle, lack of accountability has been since the inception of democracy in Nigeria, either during the military or the civilian not has been responsive nor accountable they both practice a democracy of waste and acquire power for their selfish interest. Corruption if firmly rooted in Nigeria, of course corruption if everywhere all over the world but the magnitude seems to be ridiculous in Nigeria appearing in different forms, it may be kickbacks, payoff, bribery (W.J Ekundayo 2017) No free and a fair election, there are election malpractices, the current issue now is vote buying which is not healthy for our democracy. All the above mentioned issues have degenerated to conflict in Nigerian governance.

Concept of conflict

Conflict means clash, disagreement, battle, struggle or argument (Nwolise, 1997). Coser (1956 cited in Otite 2001) defines conflict as a struggle over values and claims of scarce status, power and resources, in which the aims of the opponents are to neutralize, injure or eliminate their rivals. It has also been noted that conflict arises as a consequence of the striving of man, the social being who in the course of promoting some of his objectives, either intentionally or unintentionally upsets and direct to negative uses, instead of strengthening along beneficial line, some of the arrangement that ought to be for the benefit of man (Nwangebo, 2005). Conflict becomes violence when it is accompanied with threat and actual destruction of life and property.

National Open University of Nigeria (2007) defined conflict as a situation in which two or more human beings desire goals which they perceive as being obtainable by one or the other but not both. It is on this note that conflict would be seen as friction, or disharmony that arises within a given group and assemble of people with opposing interest, beliefs or actions of one or more members of the group and being either resisted by or unacceptable to one or more members of another group. Conflict is part of human existence and would continue to be as long as man exists on earth; conflict is not stationary, it may grow and becomes intractable; however, intractable conflicts are ones that stayed unsettled for long periods of time and then become wedged at a high level of power and destructiveness. Intractable conflicts are the ones that technically referred to as violent conflict; they often have the effect of mass destruction of properties, lives and also cause forced migration which in its own effect is accompanied with crime. It is on this background that Winword Dictionary defined conflict as an open clash between two opposing individuals or groups; and further states that, it is a state of opposition between persons, ideas or interests. Oxford Advanced Learner's Dictionary (6th edition) also sees conflict as a situation in which people, groups or countries are involved in a serious disagreement or argument.

Tribalism, non-inclusion in government, ethnic marginalization, politics, and resource control are few sources of conflict in Nigeria that pose threat to undermine Nigerian democracy particularly in the last twenty years that we seem to have a stable but fragile democracy. In spite of the fragile nature of conflict, it can also be controlled and minimized where the root cause or causes of the conflict are addressed and parties are willing to shield their sword.

4. CONTENDING ISSUES AFFECTING NIGERIAN DEMOCRATIC SYSTEM

The return of multiparty democracy in 1999 was locally and internationally celebrated because of the long and tortuous history of military dictatorship in Nigeria. Among Nigerians, the expectations of the supposed gains of democratization were and remain high. But as events have shown, the hope and expectation has been threatened by incessant violence and conflict that have consumed thousands of lives, rendered thousand more internally displaced and properties worth millions of dollars destroyed. (Ijere, 2015)

Nigeria democracy in the fourth republic appears to be very chaotic, incessant violent conflict ranges from religious, identity to communal. Elaigwu (2005) identified 17 major violent conflicts in Nigeria from May 1985 to May 1st 1999. However, from May 31, 1999 to June 2005 he identified at least 121 cases of conflicts in Nigeria. He attributed the increase in violent conflict in the country to: a strong central government; popular agitation for decentralized structure; dissatisfaction with the distribution of available resources; communal conflicts and demands by some sub-national groups for greater self-determination. He continued that the years of military rule suppressed these issues from exploding into uncontrollable conflagration. He likened the Nigerian polity as a bottle of wine, properly corked and airtight. With the dawn of democracy and the opening of the bottle, the wine explosively popped up (Elaigwu, 2005b).

It appears the dawn of democracy provided the atmosphere to ventilate bottled-up frustrations, grievances and fears generously and often times recklessly (Adebanwi, 2004). Democracy has dark side that sups with the devils of political violence; or it is claimed that democracy kills (Keane, 2010:2). Although conflict in Nigeria predates the return of multiparty democracy in 1999, the frequency of conflict and bloodletting in almost all the geo-political zones at one time or the other in the present democratic dispensation calls for concern (Segun 2013). Conflict is multi-causal and multi-dimensional. In Nigerian, a combination of political and institutional factors; weak state institutions, elite power struggles and political exclusion, breakdown in social contract and corruption, identity politics and ethnic rivalry have contributed to violence and conflict. Socioeconomic factors like inequality, marginalization, absence or weakening of social cohesion, greed and unjust resource exploitation have also contributed (Ijere, 2015)

The following are the identified areas of conflict in Nigeria:

Politics

The intense nature of competition for political power especially in the fourth republic has made violence to be associated with democracy in Nigeria. Nigerian politicians, over the years, have become more desperate and daring in taking and retaining power and more intolerant of opposition, criticism and efforts at replacing them (Alemika, 2011:1).

The above scenario explains why election which is the means of political power acquisition in democratic governance has been violent ridden most especially in the fourth republic. That is why Abbass (2008) opined that election period in Nigeria is best described as warfare. According to Human Right Watch (2011), at least 100 people died in federal and state election in 2003; not less than 300 people were killed in violence linked to the 2007 elections and well over 800 people were victims of electoral violence in 2011 presidential elections alone in the North with more than 65,000 people displaced. (These figures did not include those that died in intra and interparty conflicts)

Ethnicity and Religious Conflicts

Nigeria is known to have over 400 ethnic groups with different religious beliefs. Haliru (2012) contended that the ethnic and religious composition of Nigeria and its manipulation by the political elite poses a lot of threat to governance and security of Nigeria. The inability of the state to perform its constitutional duties of maintaining law and order, justice and providing social services for the people has culminated in the emergence of ethnic militias in several parts of the country such as the Oodua People's Congress (OPC), Bakassi boys, Niger Delta Militants and Boko Haram (a religious sect).

Adagba, et al, (2012) have equally noted that the interplay of ethno-religious conflicts and politics in Nigeria boils down to perceived or real loss of power by an elite stratum, the quest for political power among those who won it before, those that lost it and those who want it back. And politicians are known for playing ethnic cards for their selfish political gains. That is, inciting their own ethnic group against their opponent's ethnic group. The violence that trailed the release of the 2011 presidential election in Nigeria, in the northern parts of the country, (the home of the major presidential candidate General Buhari (rtd) that lost out in the election) buttresses this fact. Added to the insecurity baggage is the Boko Haram

insurgency in the north that has left not less than 16,000 policemen, soldiers and civilians, including politicians dead (Ogbonaya et al, 2012).

Federal Allocation

The issue of Federal allocation and federal character is another area of conflict in Nigeria democracy some Regions within the country felt they are the sources of wealth for the nation and yet they are being marginalized, they presumed that development elude them, this has led to a lot of agitations It was also observed that the money that was made from oil between 1999 and 2011 was more than all that was made from 1960-1999 (Save Nigeria Group, 2012), but squandered by Nigerian leaders through corruption, leaving the masses in poverty-stricken conditions (Egharevba and Chiazor, 2012). According to National Bureau of Statistics (2012), the Nigerians that live on less than \$ 1 per day are not less than two-thirds of the total Population. This implies that 112.5 million Nigerians out of the estimated 163 million are living in poverty.

5. EFFECT OF CONFLICT ON NIGERIA DEMOCRACY

Conflict has high direct and indirect cost. In fact, conflict seems to be the path to poverty and a major challenge to the development of most countries Africa. Nigeria has experienced different types of conflicts, takes a heavy toll on the country's development. Adeyemo, (2006 cited in Saheed, 2012) submits that the insecurity of lives and properties which tends to prevent foreign economic relations to jumpstart the economy is one of the major implications of persistent conflicts in the land. In the same vein, Saheed, (2012) noted that victims of ethno-religious conflicts while taking refuge in refugees camp are cut off from optimal engagement in economic activities. In that condition, they cannot make meaningful contributions to the development of the country. Ibeanu, (2009) observed that between 2003 and early 2005, over 30,000 people died in election related violence in the Niger Delta perpetrated by youths, with properties worth hundreds of millions destroyed. It has equally been noted that over 9000 people have lost their lives in fight between Ijaw gangs (Jawondo, 2011). History also reveals that since 1999, there have been over 90 violent ethno-religious conflicts in the country with over 100,000 lives lost in the process (Nwanolue and Iwuoha, 2012). The able-bodies wasted in senseless ethno-religious and other types of crises in the country can no longer contribute to the socio-political and economic development of Nigeria. Similarly, properties lost to various conflicts and compensations paid by the various governments cannot be ploughed back to developmental objectives. In fact, a total of N150 billion oil revenue has been deferred and property worth billions of naira destroyed in communal clashes nationwide (Yahaya, 2005). The government of Delta State in 2003 spent N200 million to maintain soldiers stationed in Warri to maintain peace (Adebanwi, 2004). Indeed, conflicts have led to loss of assets both by victims and the diversion of public funds from developments to pay compensation to victims. For example it is estimated that assets worth N59, 672,000 were lost to the Jos crisis in 2001, while government compensation to victims was about N13, 938,000; assets lost to the Kaduna crisis of 2001 amounted to N50,625,000, with government compensation at N32,716,000. The Kano crisis of 2001 resulted in the loss of asset worth N59, 756,000, while compensation totaling about N22,658,000; assets lost to Jos crisis of 2004 was estimated at about N102,932,000 while N85,121,000 was paid as compensation to victims (Yahaya, 2005). Generally, conflict brings about fear, civil unrest and threat to peace, the effect of this on a nation like Nigeria is that investors are skeptical to invest and expatriates are not willing to come for fear of been trapped in a conflict zone.

6. CONFLICT MANAGEMENT IN A COMPLEX MULTI-CULTURAL SOCIETY: NIGERIA ISSUE

Conflict management goes beyond the literary meaning of 'to maintain and manage'; conflict is not static in nature, it is dynamic and when conflict is left unresolved, it tends to degenerate into violence and crime with an end result of breakdown of law and order which cumulate into total state of fear and insecurity.

Doerr (2004) defined a multicultural society as any society where people of diverse cultural backgrounds interact. Johnson (1994:718) also defined conflict management according to a quote by Thomas (1976) that conflict management is the purposeful intervention of leaders to stimulate and encourage beneficial or helpful conflict and to resolve, suppress, or prevent harmful conflict. However, Jhumpa Mukherjee (2016) in his book 'conflict resolution in multicultural societies' opined that the causes of ethnic conflicts differ from country to country; consequently no uniform solution is possible. He continued that countries like India, Nigeria, Mexico, South Africa, Sri Lanka, Somalia, Iraq, Iran, Turkey,

Canada, Australia and Spain have to handle tribulations stemming from ethnonationalism in their individual territories. It is this regard that a keen interest would be taken at the Nigeria issue.

7. TECHNIQUES OF CONFLICT MANAGEMENT IN NIGERIA

There are basically two broad methods of conflict management which are the formal and traditional methods. The formal method of conflict management is the western methods of conflict management which have its strength in the law and the judiciary. In a complex state of Nigeria type, the legislature which is the arm of government that is saddle with the responsibility of law making is the national assembly of the representatives of the people from various constituencies enacts laws to guides the conduct of the people in their relationship with one another in all forms of life. While the judiciary interprets these laws and impose sanctions against deviants of the law as a process of conflict management between the people and also the people and the government. The federal government being the central and the head of the Executive arm of government has a duty of embarking on policies that would promote national integration of the divergent group of the people; examples of these are the amnesty programmes of the federal government towards the Niger Delta people who felt marginalized and took to violence conflict as an effort of driving in their grievances, also the federal character as enshrined in the Constitution of the Federal Republic of Nigeria 1990 where states are to be equally represented at the federal board, and cabinets (examples of this are the federal ministers and state ministers). This formal method also have other legs of it which is the third party intervention in the forms of international laws jointly agreed to by the comity of nations, such as the provisions of the United Nations, ECOWAS, European Union, African Union etc., Arbitration panel, Mediation and Conciliation.

In the traditional methods of conflict management, the traditional heads which include the kings, chiefs, and religious heads are the custodian of the custom and cultural practices of the people plays a major role of maintaining peace and tranquility among the people. Francis (2019) emphasized on the potency of the *Poros* Society of the Kpele people of Liberia as the major force that keeps the people together and maintains relative peace among the people.

Traditional Strategies for Peace Making and Security

The strategies for peacemaking and security in traditional Africa society included both from the physical and spiritual angels. The former derived from the wisdom of the elders, kings and chiefs while the latter included the Supreme Being, divinities, priestesses as well as the diviners. The latter group, of course, employed what was regarded as extra-judicial devices (NOUN 2010).

Extra-judicial devices were associated with the religious inclinations of the Africans. They were means beyond the physical power and wisdom to resolve conflict by the king, chiefs and elders as well as the age-grade association and other professional associations in traditional African societies. The extrajudicial devices were administered by leaders of secret societies, priests and priestess as well as the diviners widespread in traditional African societies. The extrajudicial devices included oath-taking, use of ordeal, curses, excommunication and blood feud. The extrajudicial methods were employed to resolve conflicts whose causes were unknown and whose method of resolution were beyond human comprehension and wisdom (NOUN 2010). Traditional African also employs the practice of inter-marriages as peace making inducement. The purpose of marriage in traditional societies goes beyond procreation and child bearing; it was also aimed at group solidarity, social engineering and a 'practical tie' between two different groups; whom they often refer to as 'in-laws' because of the existing marriage.

8. WAY FORWARD ON NIGERIA DEMOCRATIC SYSTEM

Nigerians should look for a leader who is intellectually sound and disposed to the knowledge of socio political and economic attributes of the nation. There is also a need for government that is disposed to good governance which can promote the essentials of development; development must be rooted in the people who are promoters of democracy

The Nigerian society should encourage and promote good governance, our leaders should borrow a leaf from neighboring countries particularly the developed one that have used their leadership to promote socio economic development in their various countries.

Nigerians should as a matter of fact, pruned down the number of political parties to a reasonable number to discourage political apathy. Political parties should also endeavor to always present candidates who are of unquestionable character,

tested, trusted, developers with impeccable pedigree who have served in one way or the other creditably to elective positions. Nigeria people should create more credible value mechanism for enforcing democracy.

Nigerians should be encouraged to always respect the rule of law and promote patriotism which will strengthen our democratic system, respect for human rights is also one of the effective ways that could help to improve Nigerian Democracy.

We should encourage sincerity of purpose in governance, practical and realistic measures should be put in place in governance

Government, through the legislative arm of government should address obsolete laws; laws that are no more relevant to the system should be reviewed to smooth governance and development, more so that laws are not static in nature.

The various arms of government should work hand in hand and dialogue over matters of national interest, eschew politics of bitterness and personal interest even though friction can not be totally avoided but rule of law must be respected.

There should be concerted efforts on the part of every Nigerian to uphold the principles of democracy. Nigerian Military should be completely discouraged from meddling into electioneering process while our political leaders should put in their best to improve democracy

REFERENCES

- [1] Abbass (2008). Electoral Violence in Nigeria as the Problem of Democratic Politics| A Paper Presented at the 7th Annual Conference of the Nigerian Political Science Association and Electoral Reform, Political Succession and Democratization in Africa, held at Benue State University, Makurdi from 16-19 November
- [2] Adagba, O., Ugwu, S.C. & Eme, O.I. (2012). —Activities of Boko Haram and Insecurity Question in Nigerian Arabian Journal of Business and Management Review (OMAN) 1(9):77-99
- [3] Adebaniwi, W. (2004). —Democracy and Violence: The Challenges of Communal Clashes| in Adigun, A, Diamond, L. and Onwude, E. (eds) Nigeria's Struggle For Democracy and Good Governance A Festschrift for Oyeleye Oyediran, Ibadan: University Press. Pp: 327-348
- [4] Adegbeye, R.T, Uba, C.N, Dogo, B (eds) Crises and Conflict Management in Nigeria Since 1980, Vol, 1, K
- [5] Alemika, E.E (2011). —Post-Election Violence in Nigeria: Emerging Trend and Lessons, CLEEN Foundation, July
- [6] Cyprian F. O (2012) - Democracy and Good Governance in a multi-ethnic society: Nigeria as a Case Study. A grassroot study of Igbo, Yoruba and Hausa-Fulani in Nigeria 1999-2011
- [7] Doerr (2004): Dealing with cross-cultural conflict in a multicultural organization: An education management perspective. A Master of Education Management Degree, University of South Africa.
- [8] Ekundayo, W.J. (2017) Good governance theory and Quest for good Governance in Nigeria, International Journal of Humanities and Social Science Vol. 7.
- [9] Elaigwu, J. J. (2005). —Crises and Conflicts Management in Nigeria Since 1980| in Yakubu, A.M.,
- [10] Elaigwu, I. J. (2005b). The Politics of Federalism in Nigeria, Jos: Aha Publishing House Ltd Kaduna: Nigeria Defence Academy
- [11] Egbefor Omolumen Dawood (2015); African Research Review; In International Multidisciplinary Journal, Ethiopia, Vol 9 (3) serial no 37 April 2015, 59-77.
- [12] Egharevba, E.M & Chiazor, A.I. (2012). Political Corruption and National Development in Nigeria, Paper Presented at the International Conference on Democracy, Governance and Curbing Corruption in Sub-Saharan Africa, Cheyney University of Pennsylvania, USA 8-10 August 2012
- [13] Francis (2019): Custom and Traditional Practices: A Panacea for a Peaceful Coexistence among the Kpele Tribe of Liberia. Research Journal of Humanities and Cultural Studies. Vol. 5, No. 2
- [14] Joseph, Athanasius (2017) Ways to improve Democracy infoguidenig.com/improve;nig;democracy/

- [15] Haliru, T (2012). Ethnicity and Political Violence in Nigeria: Challenges of Democratic Governance, *Journal of Research in Peace, Gender and Development* Vol.2 (4): 89-94
- [16] Human Rights Watch (2011). —Nigeria; Post Election Violence Killed 800| May 16.
- [17] Ibeanu, O. (2009). —Oil, Environment and Conflict in the Coastal Zone of West Africa in Ibeanu, O. And Ibrahim, J (eds) *Beyond Resource Violence Civil Society and the Challenges of PeaceBuilding in West Africa*, Centre for Democracy and Development (CDD) in Collaboration with West African Civil Society Forum (WACSOF) and African Security Sector Network (ASSN). Pp: 1-55
- [18] Idike A.N. (2014); *Democracy and the Electoral Process in Nigeria; Problems and Prospect of the E-voting Option* *Asian Journal of Humanities and Social Science* 2 (2) 133-141
- [19] Ijere I.T. (2015) *Democracy and Violent Conflict: A Reflection on the Crisis in Nigeria*
- [20] Jaja S.S. (2005); *Democratic Experiment in Nigeria; Comparative Analysis of Election Managements Paper* presented at the conference of forum of State Independence Electoral Commission of Nigeria held in Bauchi, Nigeria.
- [21] Jhumpa Mukherjee (2016): *Conflict Resolution in Multicultural Societies*. Sage Publications (I) Pvt. Ltd., New Delhi. India
- [22] Jawondo, I. A. (2011). —Political Violence and Attainment of Democratic Culture in Nigeria| *International Journal of History*, 3(3): 147-159
- [23] Keane, J. (2010). Does Democracy Have a Violent Heart? Retrieved from http://johnkeane.net/wpcontent/uploads/2011/01/jk_democracy_violence_heart_june2010.pdf on 13/3/2013
- [24] Marx K. (1964) *Pre-capitalist Economic Foundations*, London: Clarendon Press. National Bureau of Statistics (2012). *2010 Poverty and Income Distribution Report*.
- [25] Nwanolue, B.O.G &Iwuoha, V.C (2012). —The Nigerian State and Democratization of Violence: Issues and Prospects|, *Journal of Arts and Contemporary Society*, 4, 25-39
- [26] National Open University of Nigeria (2008): *"Peacebuilding and Humanitarianism"* Primelink Investment Limited. ISBN: 978-058-231-2
- [27] Ogbonaya, U.M, Omoju, O.E &Udefuna, N.E (2012) *The Challenges of Democratic Governance in Nigeria's 4th Republic*, *Mediterranean Journal of Social Sciences*, 13 (11): 685-693
- [28] Osakwe E (2011); *Democracy and the crises of Accountability in the Public Service in Nigeria* Astonjournals.com/manuscriptVol2011/ASSJ/26.Vol.2011
- [29] Prevoski A. (1998) ; "Democracy as a Contingent Outcome of Conflict" in Jan E and Rune S (eds) *Constitution and Democracy*, Cambridge.
- [30] Saheed, Z. S (2012). —Impact of Social Crises on Economic Development: Theoretical Evidence from Nigeria| *American International Journal of Contemporary Research*, 2(6): 176-184
- [31] Segun J. (2013) *Democracy and Violent Conflicts in Nigeria: Implications for National Development*
- [32] Yahaya, A.O. (2005). —Role of Asset Valuation Models in Conflict Management| in Yakubu, A.M, Dogo,
- [33] B, AND Adegboye, R.T (eds) in *Crisis and Conflict Management in Nigeria Since 1980*, Vol. 2 Kaduna: Nigerian Defence Academy. Pp: 665-673
- [34] www.inforuidenigerian.com/problem-and-prospect-of-democracy-in-nigeria/
- [35] winword Dictionary (2019) - Anthony Lewis wordwebsoftware.com