**Chapter One**

**Introduction**

**1.1 Background of the study**

The denigration of ethnicity as the scapegoat of all vices associated with the Nigerian body polity has made the subject a dominant theme in the study of issues concerning the country’s unity and the question of national security. Indeed, whatever has to do with unity in diversity must evaluate critically issues of ethnic relations. As Jinadu (2004), rightly puts it, ‘the study of ethnic relations in Nigeria has passed through a number of phases reflecting changes in the country’s political and social status as well as changes in fashions and trends in the social science research agenda’. Indeed, ethnic pluralism is an essential aspect of the structure of new African states. Other forms of pluralism are equally important. For example, we have religious pluralism defining the various coexisting religious organizations and practices such as traditional religion, Islam and Christianity. Thus, analysts interested in such diverse issues as nationalism, decolonization, national integration, political parties, military intervention, corruption, economic development, structural adjustment, democratization, violent conflict and social vices have all considered the ‘ethnicity’ variable.

Nigeria is a multi-ethnic and multi-cultural nation with over 250 ethnic groups and 500 languages. The country has been plagued by ethnic and religious tensions since its independence in 1960. The problem of unity and diversity in Nigeria has been a major concern for the government, civil society, and international organizations. The Nigerian state was created by the British colonialists in 1914, who amalgamated the Northern and Southern Protectorates into one political entity. This amalgamation was done without consideration for the different ethnicities, cultures, religions, and languages of the people living in these regions. As a result, there have been numerous conflicts between different ethnic groups over land rights, resources, political power, and other issues (Adebayo & Oluwole, 2017).

It is imperative for all Nigerians to be part of the solution to the recurrent diversity related violent conflicts in the country. Diversity is not about how we differ; rather, it should be about embracing one another’s uniqueness (Adesuyi *et al*, 2011). According to Albert (1999), diversity refers to human differences in terms of race, ethnicity, religion, ideology or social class. It calls attention to the fact that human beings are not born the same and even when they are, some environmental factors make them to have diverse social, economic and political orientations.

Nigeria is a multi-ethnic and multi-cultural nation with over 250 ethnic groups and 500 languages. It is the most populous country in Africa, with a population of over 200 million people. This diversity is reflected in its population, which is made up of three major ethnic groups: Hausa-Fulani (29%), Yoruba (21%), and Igbo (18%). The remaining 32% of the population is made up of various other ethnicities such as Kanuri, Ibibio, Tiv, Edo, Nupe, Ijaw, Efik/Calabar and others. This diversity has been both a blessing and a curse for Nigeria. On the one hand it has enabled the country to become an economic powerhouse in Africa; on the other hand, it has caused deep divisions between different ethnic groups that have led to conflict and violence.

The country has been plagued by ethnic and religious tensions since its independence in 1960. The diversity of Nigeria's population has been both a source of strength and a source of conflict. The unity of Nigeria has been threatened by the emergence of various separatist movements, such as the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) or Indigenous People of Biafra (IPOB) and the Niger Delta People's Volunteer Force (NDPVF). These movements have sought to create an independent state for their respective ethnic groups, citing marginalization and discrimination as reasons for their grievances. The Nigerian government has responded to these separatist movements with military force, leading to further violence and instability in some parts of the country. In addition, there have been numerous reports of human rights abuses committed by both sides in this conflict. The issue of unity and diversity in Nigeria is complex and requires a comprehensive approach that takes into account all aspects of Nigerian society. This includes addressing issues such as poverty, inequality, corruption, political exclusion, lack of access to education and health care services, as well as promoting inter-ethnic dialogue and understanding. It is also important to recognize that while there are many challenges facing Nigeria today, there are also many opportunities for progress if these issues are addressed effectively. Since then, there have been numerous attempts to address the problem of unity and diversity in Nigeria. These include constitutional reforms such as devolution of powers to states; establishment of local government councils; creation of special economic zones; introduction of affirmative action policies; promotion of inter-ethnic dialogue; establishment of national institutions such as National Orientation Agency; introduction of national symbols such as national anthem; etc (Adebayo & Oluwole, 2017).

The history of Nigeria is complex and intertwined with its diverse population. The area now known as Nigeria was first inhabited by various indigenous peoples who were later joined by migrants from other parts of Africa. In the 15th century, Portuguese explorers arrived in what is now Nigeria and began trading with local peoples. In the 19th century, Britain colonized Nigeria and established a system of government that favored certain ethnic groups over others. This system led to decades of political unrest as different ethnic groups fought for power and resources. After independence in 1960, Nigeria was divided into three regions based on ethnicity: Northern Nigeria (Hausa-Fulani), Eastern Nigeria (Igbo), and Western Nigeria (Yoruba). This division created further tension between different ethnic groups as each region sought to assert its own identity while still maintaining unity within the nation as a whole.

Since independence, there have been numerous attempts to promote unity among Nigerians despite their differences. The Nigerian Constitution guarantees equal rights for all citizens regardless of ethnicity or religion. The government has also implemented various policies aimed at promoting national unity such as affirmative action programs that favour certain ethnic groups over others in terms of access to education or employment opportunities. Despite these efforts, however, tensions between different ethnic groups remain high due to ongoing disputes over land rights, resource allocation, political representation, and other issues related to identity politics (Adebayo & Oluwole, 2017).

**1.2 Statement of the Problem**

The problem of unity and diversity in Nigeria is one that has been a source of great debate and discussion for many years. Nigeria is a country with a population of over 200 million people, making it the most populous nation in Africa. It is also one of the most diverse countries in the world, with over 250 ethnic groups and languages spoken. This diversity has both its advantages and disadvantages, as it can lead to both unity and division within the country.

The issue of unity and diversity in Nigeria has been a major concern for many years, as it affects all aspects of life in the country. It affects politics, economics, culture, education, religion, and even security. The challenge for Nigeria is to find ways to promote unity while still respecting the diversity that exists within its borders. This chapter will explore the history of unity and diversity in Nigeria, as well as current efforts to promote national unity while still respecting cultural differences.

The problem of unity and diversity in Nigeria can be traced back to its colonial history. During British rule in Nigeria from 1900-1960 there was an emphasis on “divide-and-rule” tactics which sought to keep different ethnic groups separate from each other by creating artificial boundaries between them. This policy had long-lasting effects on Nigerian society as it created deep divisions between different ethnic groups that still exist today. These divisions have been further exacerbated by political elites who have sought to exploit these differences for their own gain by playing on people’s fears of “the other” or “the outsider” in order to gain power or influence. As a result of this divide-and-rule policy there are now deep divisions between different ethnic groups that have led to conflict and violence throughout Nigeria’s history.

In addition to these historical factors there are also economic issues that contribute to the problem of unity and diversity in Nigeria. The country is highly unequal with vast disparities between rich and poor; this inequality often falls along ethnic lines which further exacerbates tensions between different communities. Furthermore, corruption within government institutions means that resources are not distributed fairly or equitably across all regions or communities leading to further resentment among those who feel they are not receiving their fair share of resources or opportunities from their government.

The problem of unity and diversity in Nigeria is complex but not insurmountable; there are steps that can be taken by both government officials as well as citizens themselves in order to promote greater unity among Nigerians regardless of their ethnicity or background. These steps include: increasing access to education for all Nigerians regardless of their background; promoting intercultural dialogue through initiatives such as youth exchanges; encouraging greater representation within government institutions; tackling corruption at all levels; investing more resources into rural areas; providing economic opportunities for all Nigerians regardless of their background; promoting tolerance through media campaigns; creating more inclusive policies that recognize all Nigerians regardless of their ethnicity or religion; investing more resources into conflict resolution initiatives such as mediation programs; encouraging civil society organizations dedicated towards promoting peacebuilding initiatives; providing support for victims of violence or discrimination due to ethnicity or religion; creating more job opportunities for young people across all regions so they can find meaningful employment instead of resorting to crime or joining extremist organizations out desperation; increasing access to healthcare services across all regions so everyone can receive quality healthcare regardless where they live etc.. All these measures will help promote greater unity among Nigerians while also recognizing their diverse backgrounds which will ultimately lead towards a stronger nation where everyone feels included regardless of their ethnicity or religion.

According to Charles and Matthew (2015), despite its oil riches, a number of problems inhibit its development. Many of its problems stem from its origin as an artificial colonial construct which lumped together a variety of separate peoples. For Babawale (1991), many ‘Nigerians’ deceive themselves by thinking that Nigeria is one … This is wrong because the presence of unity is artificial. Also, for Anderson (1991), Nigeria is not a Nation. It is a mere geographical expression. There are no “Nigerians” in the same sense as there are “English” “Welsh” or “French”. The word ‘Nigeria’ is mainly a distinctive appellation to distinguish those who live within the boundaries of Nigeria from those who do not.

In 2002, the Miss World Pageant was moved from Abuja to London in the wake of violent protests in the Northern part of the country that left more than 100 people dead and over 500 injured. The rioting erupted after Muslims in the country reacted in anger to comments made by a newspaper reporter. Rioters in Kaduna killed an estimated 105 men, women, and children with a further 521 injured taken to hospital. In 2010, more than 500 people were killed by religious violence in Jos. Between 2010 till date, a popular Islamic sects known as Boko Haram brought chaos in the country, which has led to loss of lives and properties. From all indications, the events of Boko Haram have been due to ethnic and in some cases religious rivalry with some very unbelievable demands for a country which constitutionally is regarded as a secular state.

So, Nigeria has been bedeviled by ethno-religious conflicts with devastating human and material losses since the return of democracy in 1999. But the Boko Haram uprising of July 2009 was significant in that it not only set a precedent, but also reinforced the attempts by Islamic conservative elements at imposing a variant of Islamic religious ideology on a secular Nigerian state (Anyadike, 2013). Nigeria faces several security challenges. The country is the scene of widespread violence, criminality and outright insurgency, such as Boko Haram in the North East. The spread of illegal small and light weapons has become quite substantial (WARN, 2013).

While regional dimensions of Nigeria are often discussed in politics, especially the North-South division, the federal system aims to prevent mobilization based on religion, ethnicity or narrow regionalism. Since 2010 at least 3000 people have been killed in the attacks by Boko Haram incidents, with the UN claiming that more than 1200 were killed in the period May-December 2013 alone (BBC News, 2013). As espoused by Osimen, et al (2013), deep ethnic fears generated by in-built structures that promote unequal access to power and resources is being exploited. “The Yoruba man has done his own after eight years, he handed over to an Hausa man, and an Ijaw man is currently on the throne and in 2015, whose turn is it to produce the president is another dilemma which has been predicted by so many people, including countries like USA as a tough period in the political history of Nigeria. This study will therefore, seek to determine the problems of unity and diversity in Nigeria using Ogoja Local Government Area as the study area and also suggest means of solving the various problems associated with unity and diversity.

**1.3 Theoretical Framework**

For this study work, three theories will be adopted which are Social Identity theory Conflict Theory and Intergroup Contact Theory.

**Social Identity Theory**: This theory suggests that individuals form their identities based on their group membership and the social categories they belong to. It further suggests that individuals strive to maintain a positive self-image by emphasizing the positive aspects of their group identity and minimizing the differences between themselves and other groups. This theory can be used to explain how unity and diversity can be achieved in Nigeria, as it emphasizes the importance of recognizing and celebrating individual differences while also recognizing commonalities between different groups.

**Conflict Theory:** This theory suggests that conflict is an inherent part of social life, and that it is necessary for progress and change. It further suggests that conflict can be managed through negotiation, compromise, and collaboration between different groups. This theory can be used to explain how unity and diversity can be achieved in Nigeria by understanding the sources of conflict between different groups, finding ways to manage these conflicts, and working together towards common goals.

**Intergroup Contact Theory:** This theory suggests that contact between different groups can reduce prejudice, increase understanding, and promote cooperation between them. It further suggests that contact should involve equal status interactions in order to be effective in reducing prejudice and promoting cooperation. This theory can be used to explain how unity and diversity can be achieved in Nigeria by encouraging contact between different groups in order to reduce prejudice, increase understanding, and promote cooperation among them.

**1.4 Purpose of the Study**

To examine the problem of unity and diversity in Nigeria, and to identify potential solutions to this problem. Specific objectives of the study include the following:

1. To determine the main sources of unity and diversity in Nigeria.
2. To Ascertain how unity and diversity has changed over time in the country.
3. To determine the implications of unity and diversity in Nigeria.
4. To ascertain the strategies that can be used to promote unity and respect for diversity.

**1.5 Research Questions**

1. What are the main sources of unity and diversity in Nigeria?
2. How has unity and diversity changed over time in the country?
3. What are the implications of unity and diversity in Nigeria?
4. What strategies can be used to promote unity and respect for diversity?

**1.6 Research Hypothesis**

1. The level of unity and diversity in Nigeria is affected by socio-economic, political, and cultural factors.
2. Unity and diversity in Nigeria will be positively correlated with economic growth.
3. Increased unity and diversity in Nigeria will lead to increased political stability.
4. Increased unity and diversity in Nigeria will lead to improved access to education and healthcare services.

**1.7 Scope of the study**

This research will cover the Problem of Unity and Diversity in Ogoja Local Government Area of Cross River State, Nigeria

**CHAPTER TWO**

**LITERATURE REVIEW**

## 2.1 Conceptual Unity

The concept of unity implies ‘oneness’ ‘alike’, ‘trust’, ‘mutual understanding’ while diversity means ‘great variety’. *Unity in diversity* means being one or united in spite of the various differences in the social, political, economic, geographical and cultural spheres. Unity in diversity therefore is reflected when people have started learning how to build a strong, virile nation out of the different tribes and issues. Specifically, Nigeria is a complex country united by a common colonial experience in spite of the various differences in her social, political, economic, geographical educational, religious and cultural spheres (Oputa, 2006; Tyokase, 2002).

*Ethnicity and Tribalism* however, are twin factors bedeviling national unity in Nigeria. Ethnicity captures the various forms of consensual and conflicting relationships between different ethnic groups. It involves “plural persons” expressing loyalty to their ethnic groups on the basis of which they relate to others in the wider society (Otite, 2006). It is profoundly characterized by the phenomenon of defensive denial and group’s collective responsibility.

*Federalism* on the other hand is that doctrine and a form of government where the component units of a political organization participate in sharing powers and functions in a cooperative manner though the combined forces of ethnic pluralism and cultural diversity, among others, tend to pull their people apart (Tamuno, 2004; Asobie, 1998). Earlier, Wheare (1963) posited that federalism is a government where the powers of the government are divided substantially according to the principles that there is a single independent authority for the whole country irrespective of some matters and independent regional authorities being co-ordinate with and not subordinate to the other. Federalism is therefore a means not only of forging unity in diversity but also an attempt to allay fears of domination of one group by another. Tyokase (2002) and Akinyanju (2001) however observe that the cause of the national question debate in Nigeria is the defective federal structure that does not support the theory of unity in diversity.

**2.2 Factors that Threatens Unity in Nigeria’s Diversity and the National Questions**

Unity in Nigeria is, or has been threatened by the followings:

**The Nigerian/Biafra War:** The civil war fought between 1967 and 1970 witnessed bitterness at its peak, as well as destruction of lives and properties. The war almost led to the disintegration of the country into smaller units. This war led to abandoned properties saga with the slogan “No victor, No Vanquished”, since the survivors went back to their former places of abode to re-posses their properties such as houses, factories, undeveloped pieces of land but some tribes were not allowed to re-possess such properties as a result of which the wounds of the war were re-opened and bitterness once more mounted.

**Coups and Counter Coups:** Military coups in Nigeria can be traced back to the January 15th 1966 when Nzeogwu and his men struck leading to other counter coups where ethnic cleansing took place. In this exhibition of power and ambition, some ethnic groups felt decimated in the military and marginalized.

**Election Rigging:** Nigerians hardly had any transparently successful elections. Evidently, each election in Nigeria ends up almost breaking – up the country. The election which brought Alhaji Shehu Shagari to power in 1979 was finally decided in the court of law with some ethnic groups feeling cheated by the others. The June 12 (1993) issue in which the result of a presidential election was annulled led to series of violent reactions as well as economic and political crises. Indeed, the election that brought Late Yar‘adua into power in 2007 was attested to by the supposedly winner as fraudulent. Even the recent 2011 election that ushered in Goodluck Jonathan as the president resulted in series of post election violence, making the recent Boko-Haram crises to have political colourations.

**Rotational Presidency Issue:** The call for national presidency started as a result of fear of marginalization of some ethnic groups by other(s). Some tribal groups believe that the only way to avert this is to rotate the leadership among the six geo-political zones instead of the lump sum North – South divide. This has continued to raise a lot of dust in the body polity (Tyokase, 2002).

**Defective Nigerian Constitution:** The constitution is the supreme and fundamental document of the state (or nation) in which are enshrined the basic principles and laws of the state (or nation). In the cheered history of exploring models of governance and co-existence, Nigeria has tried a number of constitutions since independence (1960, 1963, 1979, 1989, 1995 and 1999). Some have suggested that the ephemerality (or instability) of our constitutions is because they are not the “people’s constitution” (David – West, 2002). Accordingly, Tyokase (2002) submitted that Nigeria’s recurring crisis had it root in the defect of the structure and operation of the Nigerian Federal Constitution since the country has never had a truly Nigerian constitution.

**National Conference Agitation:** By far, the most popularly and well-articulated debate on how to address the national question is on the National/Sovereign conference controversy. The Sovereign National Conference (SNC) has gained prominence as a tool of political struggle in Africa. For example, it was used as political struggle in Republic of Benin (1990), Congo, Niger, Togo and Zaire (1991) among others (David – West, 2002; Akinyanju, 2001). A SNC is a form of revolution. It is a challenge seeking the replacement of the status quo. However, the ruling class in Nigeria usually considers it as an attempt to overthrow them or at the minimum, as a vote of no confidence in them. Thus, they are usually opposed to it and where the SNC is to be employed to undertake issues more fundamental and complicated than removing a despotic leader such as defining a nation, as in Nigeria, it convocation becomes a lot more difficult (Akinyanju, 2001).

**Federal Character Issues:** Federal character was first introduced in the 1979 constitution as an attempt towards balanced federalism. It refers to how fair and effective representation can be given to the various component units and communal groups in the country’s institutions, agencies and position of power, status and influence (Tyokase, 2002). A country like Nigeria with over 374 ethnic groups having about 400 distinct languages and at least three groups of belief systems (Christians, Muslims and Adherents of African Traditional Religions) with a variety of customs have sufficient reasons for concern over issues of pluralism and complexity. In this regard, Tamuno (2004) and Otite (1995) considered ethnicity and religion as the most devastating features of our contemporary Nigeria.

**Revenue Allocation Dislocation:** Revenue allocation is broadly defined to include allocation/distribution of tax resources and the revenue sharing arrangements not only among the three levels of government but among the state governments as well (Olowononi, 2004). The basis of the revenue allocation controversy had been the unsteadiness that has characterized inter-regional, fiscal and political relations since the amalgamation of 1914. There is the problem of how to allocate revenue to the different tiers of government in relations to the constitutionally assigned functions. The discordance between fiscal capacity of the various tiers of government and their expenditure responsibilities, the non-disclosure of total revenue are striking features of the Nigerian federal finances. Several principles (like derivation, fiscal autonomy, national interest etc) adopted to date has attracted a number of criticisms from fiscal federalists, economist, among others (Adesina, 2004; Mbanefoh and Egwaikhide, 2004). Consequently, the states and local government are denied substantial amounts of revenue that should be distributed to enhance their performance.·

**Nigerian Citizenship Question:** A major threat to the attainment of Nigeria’s nationhood is the dual reality of Nigerian citizenship. The Nigeria state made a fundamental distinction between two types of persons - those indigenous and those not indigenous, or the natives and immigrants or settlers. In the Nigerians opinion, some say citizens have the right to domicile in any given area while others hold contrary view. The consequences of the growing indigeneity question have become the test for rights, justice and entitlements under post – independent Nigeria which has been to divide the population ethnically. This therefore makes some people to be considered indigenous and others non-indigenous. This dialectic Tseayo (2001) as cited by Tyokase (2002) leads to more and more ethnic clashes about rights particularly the right to land and political institutions as being witnessed presently in Jos area Nigeria.

## 2.3 Unity in Diversity as a Precursor to National Security

No country can afford the luxury of allowing ethnic conflict free rein or ignoring it. Every multiethnic state has tried to devise ways of coping with conflicts, several universal prescription and formulas that have been popularized. Failure to resolve conflicts over access to commonly valued scarce resources, and over divergent perceptions of socio-political situations, has the high potential of degenerating into genocide or fratricide as it occurred among the Ife and Modakeke (Yorubas) in Southwestern Nigeria, Zongon-Kataf (Hausas) crisis in Northern Nigeria, Aguleri and Umuleri (Igbos) in Eastern Nigeria, and the Tiv – Jukun of Middle-Belt, Nigeria, and the Hutu – Tutsi of Burundi and Rwanda in East Africa (Osinubi & Osinubi, 2006).

The problem of building a nation from a collection of ethnic groups is one which most nations of Africa face today. Nigeria is a plural society, defined by cultural and institutional diversities of the ethnic groups of various populations, and with people practicing three main religions (Christianity mainly in the South and Middle Belt; Islam mainly in the North, and traditional religion in every part of the country). There have been various statements about the extent of Nigeria’s ethnic pluralism, from the two hundred and fifty mentioned by the colonialists, and even half that number by superficial observers, to the figure of three hundred and seventy-four ethnic groups. Admittedly, Nigeria is a very complex country with the behaviour and relationships of individual and groups determined by imperatives of cultural symbols and strategic social institutions. Different people are predisposed to conceptualize political and economic resources and the access to them in divergent ways through their own coded lenses (Otite, 1999).

The disunity of the major ethnic groups in the country was very much evident in the events that unfolded between 1946 and the attainment of independence in 1960. During this period, the Igbo - Yoruba ethnic rivalry and the North-South majority-minority ethnic group cleavages became unmistakable. For instance, “the YorubaIgbo rivalry was finally played out on the floor of the Western House of Assembly where the Action Group exploited ethnic sentiments and the pitfalls of the electoral college system to edge out Azikiwe who had won a seat in Lagos and was widely expected to have been elected into the House of Representatives from that constituency” (Olukoju, 1997). The North-South hostility reached its peak in the pre-independence era in 1953, when the North refused to go along with the AG-led motion for independence by 1956. The events that followed culminated in the famous bloody Kano riot of 1953, which lasted from May 15 to May 20, 1953 (Albert, 1999).

Ethnic tensions between the diverse ethnic nationalities in Nigeria are pointing towards the fragmentation of the country. This was confirmed by an intelligence report from the United States of America, which warned that Nigeria might disintegrate within the next 15 years (Ekpunobi, 2005). Indeed, the country is witnessing an increase in violence along ethnic lines. Previous attempts to facilitate unity in the country have been largely constitutional and structural. With the adoption of federalism, various constitutional provisions have been put in place to guarantee the federal character of the Nigerian state, with the conviction that these would promote national unity, foster national loyalty and give every citizen a sense of belonging to the nation notwithstanding the diversities of ethnic origin, culture, language or religion that may exist (Yakubu, 1999). These provisions have not recorded the expected level of success, as some of them tend to jeopardize national interests in the quest for ethnic balance. Besides, it is observed that much of these constitutional provisions have not been respected in the history of the country. Political elites and the same officials who are supposed to guarantee the sanctity of the constitution have consistently violated them (Albert, 1999).

**CHAPTER THREE**

**RESEARCH METHOLOGY**

**3.1 Research Design**

This study will adopt the use of survey research design. Other aspect of the design includes, Population; Sample, Sources of data etc.

**3.2 Study Area**

The research was conducted at Ogoja local government area of Cross River State.

Geographical Location: Ogoja Local Government Area of Cross River State is located in the Northern Senatorial District of the state, the boundaries are as follows; East Yala, Benue State, West by Ikom and Obubra Local Government Area, and to the south by Ebonyi State.

Climatic Condition: Ogoja is in the tropical region it has 2 major seasons, the dry season and the wet or rainy season, the dry season is from November to March, the Wet season or Rainy season is from April to October.

**3.3 Population of the study**

The population of this study will cover One Hundred and Seventy-One Thousand Nine Hundred and One (171,901) inhabitants of Ogoja Residence. This population figure was gotten from the 2006 census data.

**3.4 Sampling Technique**

The sample size which is equally the accessible population for the study would be determined using Yaro Yamane (1967) statistical tool;

Formula;

n = N

1+N(e)2

Where,

n = sample size

N = population size

e = margin of error (5%)

1 = constant

**3.5 Sample size**

Therefore, the sample size of the Study would be 383 respondents who would be randomly selected from the total population size of the study.

**3.6 Instrumentation**

The main instruments to be used for this study data collection would be the questionnaire. The questionnaire will be divided into A and B with A representing Demographic data and B representing customers satisfaction data.

**3.7 Validity of Instrument**

The instrument that will be used will be subjected to both content and face validity by the student researcher supervisor, after all the corrections, the validated instrument will be taken back for confirmation to ensure that opinions and observations will be accurate.

In this study data reliability will be tested by distributing eight questionnaires to the resident of Ogoja prior to the collection of data. The researcher will check if the questions were understood by the respondents.

**3.8 Data Collection Process**

This research project will employ a mixed-methods approach, combining both qualitative and quantitative methods. Qualitative data will be collected through interviews with individuals from different backgrounds, as well as focus groups with members of various communities. Quantitative data will be collected through surveys administered to a representative sample of Respondents from different backgrounds. Additionally, secondary sources such as books, articles, reports, and other documents will be consulted to provide additional context for this research project.

**3.9 Procedure for Data Analysis**

In this study, the required information gathered will be analyzed using inferential Correlation and Regression techniques. Data will be edited, entered into a data analysis software application, cleaned and coded, ready for analysis.

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