

UNITY OF DIVERSITY IN CONFLICT MANAGEMENT: PANACEA TO BUSINESS FIRMS IN NIGERIA SOCIETY

Akpokiniovo-Uwawah Felicia, Delta State University

ABSTRACT

Numerous business disputes have occurred in Nigeria as a whole. Ethnic, religious, and political conflicts are only some of many possible explanations for these catastrophes. The constant fighting in Nigeria has been linked by some scholars to the British colonial strategy that merged the Northern and Southern Protectorates in 1914. They claim that business conflicts arose because the British bundled together individuals of vastly diverse culture, language, and religion for political and economic gain. There has been a lot of research and articles done about the reasons and effects of the conflict in Nigeria, but no one appears willing to investigate the possibilities of using the country's diversity to its benefit. Many people attribute the violence in Nigeria to the country's ethnic and religious variety, but they offer no solutions to the underlying problems or insight into how to improve the country's economic climate as it affects business firms. Thus, the unity in diversity of conflict management and how it affects enterprise in Nigeria seems to be a mirage to many. The purpose of this study is to stress the gravity of these conflicts' effects on Nigerian businesses and to offer advice on dealing with the thorny issue of managing conflict diversity in Nigerian enterprises.

Keywords: Diversity, Conflict management, Business Firms, Economy, Political, Socio-Cultural.

INTRODUCTION

It is beneficial to encourage a diverse group of employees. Having a workforce comprised of individuals with a wide range of perspectives, expertise, and life experiences is a proven recipe for success. However, the benefits of having a diverse team working toward a common goal may not be free of expense. Akpokiniovo (2018) argues that disagreements over these differences, which are generally beneficial and can lead to sustained development in Nigeria, highlight the importance of effective conflict management. The benefits of having employees with different life experiences and perspectives on the workplace are not without the potential drawback of fostering conflict. When a disagreement arises, whether it is between employees or between employees and management, and before it has a chance to spread and negatively affect the team's performance, corporate culture, or customers, it is best to squash it as soon as possible. It is undeniable that violence and conflict occur in Nigeria, just as they do everywhere else. Conflict in Nigeria, according to Umenilorah (2015), takes on forms similar to those seen elsewhere in the world. However, what make the Nigerian scenario unique are the far-flung origins of the violence there. In other words, the country's blatant variety. Different cultural, ethnic, religious, and political groupings coexist peacefully in Nigeria. Concerns regarding the sustainability of Nigerian businesses arise from the tangled structure of their relationships with one another.

1. After a century, do you think the merger of the Northern and Southern Protectorates to establish Nigeria had a favourable or negative impact on the country's business sector?
2. Can people of different races, religions, and political persuasions work together amicably to run a business in a place where they do not have to worry about being persecute

3. Given the variety of her successful businesses, is Nigeria actually viable as a nation?
4. If Nigeria were to break up, would it be on the basis of business firms' ethnicity, culture, religion, or politics?
5. To what extent would Nigeria's peace and order be restored if the country were to disintegrate? and
6. When there is commercial diversity, what additional possibilities are available for maintaining national harmony?

Most Nigerians attribute the country's violence to underlying economic disparities. For instance, in modern-day Nigeria, Muslims view Christians not as their brethren of a different faith but as religious rivals; similarly, Christians generally view Muslims as a volatile group with a perverse belief pattern, leading them to disrupt worship and prompt violence in churches; and, finally, a critical look at the Fulani herdsmen reveals that, despite the passage of various bills and executive order by the government on open grazing, there seems to be diversity in the mind of the Fulanis. The bombing of a livestock market in Kaduna and the recent killings in Owo, Ondo State, both have a direct bearing on this piece of writing. Similar mistrust exists amongst other culturally distinct groups when it comes to practical problems. "*How can we talk about national unity despite continual strife, anger, and severe animosity between Muslims and Christians and among the Ethnic groups?*" was the issue posed by Uka (2008), as stated by Umenilorah (2015). When the IPOB does not want the Hausa man doing business in Igbo territory. Thus, the fundamental reasons of Nigeria's social, political, and economic upheavals appear to be the country's unhealthy ethnic business and mutual animosity among the country's many cultural, linguistic, and ethnic groupings. When there is a lot of different people working in a company in Nigeria, disagreements are inevitable. The good news is that Nigeria as a country has all the tools necessary to overcome her diversity and achieve national unity. This study aims to outline some of such possibilities.

The Ideology Behind Diversity as a Concept

The idea of diversity encompasses not only the acceptance and respect of the full range of human characteristics in the socio-ecological, historical, and cultural contexts in which they are found, but also the comprehension of the fact that every individual, family, community, and societal group possesses distinctive qualities that set them apart from others. According to, the concept of diversity can signify a variety of things to a wide range of individuals. Perceptions of diversity and found that, depending on who is answering, diversity is usually one of three things: demographic diversity (our gender, race, sexual orientation, and so on), experiential diversity (our affinities, hobbies, and abilities), and cognitive diversity (our different ways of thinking and approaches to problems) (how we approach problems and think about things). All three forms contribute to the formation of identity, or more accurately, identities.

The Idea of Conflict in Relation to Business Organizations

According to Wright (2010), the phrase originates from the Latin word "*configure*," which means "*to strike together*." According to Leslie (1972), conflict is an inherent feature of human associations. Since it is difficult to conceive of simple or complex relationships that are not in some way defined by the norms and customs of the society, it follows that every human relationship contains within it the potential for conflict. The contemporary view accepts that conflict, despite the fact that it may occasionally be necessary, has the potential to interfere with the school's ability to function in an appropriate manner. This view asserts that conflict should be viewed as indispensable because it is the factor on which the mobility of the entire school largely depends. Conflict is an inevitable consequence of the presence of humans. When there are multiple humans working toward a same goal, their interactions will invariably be marked by

differences on various topics. This is simply a fact of life. When people's wants, needs, and beliefs are in direct opposition to one another, conflict may result.

The Multifaceted Commercial Landscape of Nigeria as a Nation

From the oil-rich swamps of Bayelsa to the deserts of Sokoto, from the highlands of Adamawa to the bustling sprawl of Lagos, if your intention is to crisscross this country, you will have covered 923,768 Square Kilometers with 152 people per Square kilometer. This country has a total population of approximately 182 million people. You would have encountered 250 different tribes and heard more than 400 different dialects. You would have attended services at a shrine, a mosque, a church, and perhaps a temple in the Hindu tradition as well. All of these have their own distinct businesses and contribute to the creation of a house that is rich in diversity. This is the location that more than 200 million people call home. There is no question that Nigeria exemplifies what a diverse business nation should look like. Nigeria is home to several cultural traditions, well over 250 languages, and a diverse array of ethnic groupings; as a result, Nigerian businessmen and women are well-versed in a variety of political philosophies as well as religious beliefs. The North and the South of Nigeria each have their own distinct cultures, which allow one to categorise the commercial landscape of the country into two distinct major regions. This very colonial classification served as the foundation for understanding Nigeria's historical ethno-regional politics, as well as its conflicts in terms of culture and religion, as well as its struggles in terms of sociopolitical, moral, and ethical issues, which the nation is currently undergoing. And in the words of Turaki (2011), it is essential that we have an understanding of some historical, geographical, political, cultural, and religious factors, all of which have contributed to the shaping and defining of the nature of the Nigerian business.

Turaki (2011) states that these factors have played a role in shaping and defining the nature of the Nigerian business. Even the variety that exists between the country's two largest religious groups has become a source of concern in recent years. This is in addition to the stark regional splits and divisions that exist along commercial lines, which are the most obvious in the country. According to Turaki (2011), there are currently several Muslim groups in Nigeria, just as there are a large number of Christian organisations in the country. Each of these Muslim groups has its own set of beliefs and a unique perspective in comparison to the others. When it comes to doing business, this is unquestionably a prescription for strife. While the focus of the North is mostly on cattle and other key food businesses, the focus of the South is on the oil industry as well as fisheries, household goods, building materials, and other important food businesses. The development of numerous ethno-based sociopolitical business movements is another factor that raises certain concerns. For example, there is the Odua People Congress (OPC) in the South-West, the Arewa People Congress (APC) in the North, the Movement for the Emancipation of the Niger Delta (MEND) in the South-South, and the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) in the South-East, amongst other groups. All of these groups are fighting for the independence of their respective regions. It is obvious that these organisations were created along racial and cultural lines, and each of their respective agendas is distinct from and in opposition to the agendas of the other groups. This is another potential source of contention.

The Characteristics of the Conflicts that Face the Nation of Nigeria

The origins or factors that bring about a conflict can give rise to a variety of characteristics and manifestations of the conflict. Throughout the history of the human race,

conflict has been observed on a variety of scales, ranging from personal (or internal) conflict through conflict between groups, conflicts within communities, conflicts at the national level, and even conflicts at the worldwide level. According to Uka (2008), the existence of micro nationalism, ethnic, religious, and communal conflicts in poor countries like Nigeria, which pose a great threat to peace, security, and progress, contributes to the problem of underdevelopment in those countries. This is especially true in countries like Nigeria. Disputes, disagreements, quarrels, battles, clashes, and wars are all examples of conflicts, which can occur between individuals, groups, and even countries. According to Turaki (2011), there is not a unanimous consensus on how to equitably distribute income, power, and status among different persons and groups, as well as how to bring about the required changes and reforms. Because different people and organisations are motivated by different things, the objectives of some groups will be in direct competition with those of other groups.

Conflicts arise when individuals or organisations who are disadvantaged make an effort to enhance their share of power and money or to influence the values, norms, beliefs, or ideologies that are prevalent in their environment. It is important to recognise that there are two types of conflicts: functional and dysfunctional. When open violence, wars, mass strikes, and other types of disruption take place, dysfunctional conflicts are damaging and cause loss of lives, property, man-hours, investment possibilities, hunger, and starvation. On the other hand, disputes that are useful or creative are beneficial and reflect the contrasts and variety of human perspectives and activity that is present in any free society. These kinds of conflicts can be helpful. (Yakubu, 2010). If creative conflicts between groups, which are major sources of innovation, new ideas, institutions, and social change, are completely suppressed, a nation will become stagnant and static. Creative conflicts between groups are major sources of innovation, new ideas, institutions, and social change.

The fractious interaction between politics, ethnicity, and religion in Nigeria has resulted in an increase in regionalist sentiment and the militant activity of a variety of ethnic movements in Nigeria. These movements demand self-determination, local autonomy, and a separatist identity. As a result of the establishment of artificial and arbitrary boundaries that split ethnic groups among several Local Government Areas (LGAs) and states, there have been disagreements over the boundaries and calls for either reunification or separation. In a country with a diverse population in terms of both ethnicity and religion, it is not uncommon for there to be accusations and charges of neglect, oppression, dominance, exploitation, victimisation, discrimination, marginalisation, nepotism, and intolerance. And Michael (2017) puts it this way: "*It is impossible to identify who is marginalising who in Nigeria because all ethnic groups, from the large Hausa, Yoruba, and Igbos to the smaller Ogonis, Ikwere, and Igalas, etc. are complaining of marginalisation*" (Michael, 2017). However, the majority of communal conflicts in the minority areas of the South and Middle Belt are brought on not only by disagreements over land, boundaries, and chieftaincy, but also by dominance and oppression, frustration-aggression-displacement, divide-and-rule policies, and techniques that divert attention to a scapegoat.

The inequalities in the distribution of power, wealth, and status, as well as the dominance and oppression by larger groups and their collaborators within the smaller groups, have frustrated the minority Ogonis, Ibibios, Tivs, Igalas, and Itsekiris, among other groups, who appear to reduce their built-up tensions by fighting among themselves rather than uniting and confronting the real oppressors. However, both those who oppress and those who are oppressed can be found in every single ethnic group. The uneducated fisherman and farmers of Edo, Efik Nupe, and Ijaw, as well as the destitute and hungry Igbo, Yoruba, and Hausa Fulani farmers, are all

subjected to the same degree of oppression. Similarly, there are members of every ethnic group that are self-serving, corrupt, and repressive and who hold positions of authority such as politicians, bureaucrats, military people, and contractors who rob public and private treasuries (Akpokiniovo, 2018). This corrupt little clique in each ethnic group in Nigeria is responsible for the oppression of the vast majority of people in that group. The failure of Nigeria's leaders to establish good governments, forges national integration, and promote economic progress has resulted in widespread poverty and unemployment, as well as the ensuing communal, ethnic, religious, and class conflicts that have arisen as a direct consequence of these problems.

Openly and without shame, law enforcement agents engage in unlawful activity, demand bribes, and collect illegal levies from vehicles. And according to a former Deputy Head of State named General Oladipo Diya, *"A judge goes to court with two versions of his verdict to sell to the highest bidder, and the political system was so inefficient and corrupt that in 1993 the National Assembly became the venue where bribes were offered and received openly to the dismay of Nigerians"*, a judge *"goes to court with two versions of his verdict to sell to the highest bidder"* (Concord, 1994). In addition to inefficiency and corruption, those who seek political power and fortune have made thuggery and hired assassination into lucrative careers, which has undoubtedly created a fertile field for strife and violence. The prolonged involvement of the military in politics has a tendency to normalise the application of force and violence as tools for effecting social change and achieving predetermined objectives and requirements. At particular times in the history of a nation, we are able to recognise the supremacy of the values of particular social classes, and there appears to be a hangover from the time when the military used coercion and force to settle problems.

Conflicts in the Business and Economic Worlds

Nigerians are killing each other and setting fire to their neighborhoods for a variety of reasons, one of which is economic. In general, the economy has not been able to keep up with the demands that the growing population has placed on it. A poorly managed and deteriorating economic structure that was inherited, a persistent overdependence on oil, apathetic foreign investment, a bloated public sector, and pervasive corruption in high places are some of the reasons for this situation. The consequent macroeconomic problems have a devastating impact on the economically disadvantaged metropolitan neighborhoods and oil-producing towns, which are the primary sites of violent conflict (Awonbiogbon, 2011). However, there are also communal disputes that are directly motivated by struggles over economic resources such as farm and grazing grounds. These types of conflicts are more common.

A poll conducted in 2001 by Afrobarometer Research Network and Management Systems International, based in the United States, inquired about Nigerians' perspectives on democracy and markets and found the following: At best, Nigerians have a range of opinions regarding how they feel the government is handling the country's economy. There is a consensus among the majority of people that the government is not doing enough to solve the issues of unemployment, poverty, and inequality. As a direct response to the issue, the Government has just recently put together an elite group of economic managers, the efficacy of which is still unknown (Olofinlua, 2011). In the meantime, economic discontentment is continuing to fuel acts of violence, which in turn continue to wreak havoc on the nation's economy. The Niger Delta, which is the economic heart of the country due to its oil production, continues to be plagued by severe chaos. The exploitation of the region's wealth by successive Nigerian governments and multinational oil firms, which results in very little of the region's income being distributed to the

region's impoverished inhabitants, has been a problem in these oil villages for a very long time. Young people have responded with both nonviolent and violent forms of protest.

In Nigeria, groups that are either ethno-religiously homogenous or heterogeneous can be torn apart by violence that is stoked by economic tensions. It frequently arises as a result of provocations that appear to be completely harmless. For instance, in 1991, violence broke out in the Tafawa Balewa local government area of Bauchi state (located in the north-west zone), which was ignited by the selling of roasted beef. This conflict resulted in a great deal of death and destruction. Later on, the disorder took on racially and religiously motivated rationalizations and characteristics, which pitted the Christian Sayawa group against the Muslim Hausa-Fulani. However, the underlying fuel may have been the pre-existing economic stress that was brought about at the time by the widespread poverty and unemployment that existed in the country. In the south-east zone, a group of people who are all similar to one another have engaged in violent conflict over a limited economic resource. Both the Aguleri and Umuleri rural communities in Anambara state, which are of Christian Igbo stock, have been known to engage in violent conflict with one another on multiple occasions (Leslie, 1972). It is believed that the primary causes of these conflicts are the increasing commercialization of land and the high population density. A significant portion of this battle is centered on a struggle for control of land.

Types of Conflicts in Nigeria Organizations

There are many various kinds of conflicts that can arise in companies, and having an awareness of those conflicts can provide you with some insight into how to effectively resolve them. According to Awonbiogbon (2011), the following are some illustrations of this: Conflict that arises between individuals in a relationship occurs when those individuals are unable to come to an agreement regarding the best way to achieve a shared objective. This can lead to interpersonal conflict. The pressure of a deadline, a shift in the culture of the business, or even simply differences in working habits can all spark interpersonal confrontations, which may continue to be controllable or may suddenly flare up and undermine team morale.

Individual vs. group conflict: When more than two persons are engaged in the dispute, a conflict of this nature might arise in the workplace. When one person disagrees with the established working order of a group or the dynamic of a team, things have the potential to become more difficult. In addition to causing a glitch in productivity among coworkers, this can also lead to a quarrel between a manager and the staff that he or she is responsible for. In this scenario, a manager might decide to take disciplinary action, even though this might not get the results they want in the end. Because a quarrel of this nature in the workplace has the potential to escalate rapidly through word of mouth and may have significant repercussions for employee morale, it is critical to avoid getting caught off guard and to take prompt corrective action (Awonbiogbon, 2011).

Disputes between departments: This list of many forms of conflicts that can arise in organizations takes into consideration the bigger picture of an organization and the parts that make it up. To put it another way, an organization is made up of smaller networks of groups, all of which frequently depend on one another and make use of the competencies and duties of the other units. Awonbiogbon (2011) opined that when there is a breakdown in communication or misunderstanding between groups or when there is an all-out conflict between them, resolution can become a little bit complicated. Assuming that the managers of the two different groups are separate, it may be absolutely necessary for both sets of employers to become engaged and collaborate on finding a solution.

Inter-organizational conflict: Even in situations where one organisation is dependent on another, there is potential for conflict to arise between the two organisations. In this situation, there may be a problem caused by competing cultural norms and methods of working in groups, which has the potential to have an effect on expectations, work ethic, quantity, and quality. A disagreement of this kind according to Awonbiogbon (2011) may also involve an organisation at odds with a labour union that represents its workforce. In circumstances such as these, it is possible but not necessarily necessary to resort to more official methods of conflict resolution, which may or may not include the assistance of legal counsel.

Management of Diversity and Conflict in Nigerian Business Firms

As was mentioned before, diversity of background or even work philosophy can have a good impact on an organisation; nevertheless, it also has the potential to be the source of conflict. Whether the potential for conflict is between employees or between employees and leadership, it is essential to head it off at the pass as soon as possible, well before it begins to have an effect on the rest of the team, on corporate culture, and on the customer experience. The following are some methods in which you can remain ahead of the needs of your firm with regard to diversity and conflict management:

Create an Inclusive Culture

In the workplace, diversity and conflict may occasionally go hand in hand due to the underlying disparities that are at play; nevertheless, inclusiveness should be modeled in an effort to prevent these ruptures. Leadership entails taking on the responsibility of developing a culture inside an organisation that recognizes and appreciates diversity. According to Sylva (2011), this is an important activity because it can reduce the possibility that a conflict based on diversity will emerge. Management that demonstrates a commitment to workforce diversity can serve as a model for appropriate adherence to diversity policies and inclusion, which can then be passed on to other workers. Management has the ability to redirect morale by highlighting the merits of such inclusion, despite the fact that some employees may be resistant to diversity out of fear of change or going out of their comfort zone.

Develop Leadership Capabilities Regarding Diversity

It is essential to provide your leadership with the training necessary to manage personnel who come from a variety of backgrounds. According to Olofinlua (2011), diversity training is especially essential since it helps reduce the need for conflict management and other forms of diversity management. This is despite the fact that every employee has unique demands that may not be met by more traditional management approaches.

Put the Power in the Hands of Managers or Team Leaders.

It is expected that leaders will have a basic understanding of how to settle conflicts that arise on the job. Empowering managers, supervisors, or team leaders to manage workplace relationship conflicts on their own before escalating it to higher-ups or HR is one way that upper management can help foster a positive workplace culture. According to Gbadamosi (2011), this can be accomplished by giving managers, supervisors, or team leaders the authority to manage workplace relationship conflicts. Because direct supervisors have their fingers on the pulse of their team, it is possible that they are better suited to resolve disagreements that break out and to address the unique needs of the employees that are engaged. On the other hand, higher management and human resources should keep themselves available in case additional support is

required.

The Unifying Possibilities for Business Firms in Nigerian as a Nation in Diversity

In spite of the seeming confusion that is caused by the wide variety of businesses that can be found in Nigeria, there are some things that bring people together that the country has to investigate in order to maintain its pursuit of unity and oneness. Several of these elements that work together are as follows:

The People Who Live in Nigeria

The population of Nigeria was counted at over 170 million during the 2006 census, and the country takes pride in being known as the "*Giant of Africa*". There is little room for debate on the status of Nigeria as the most populated black nation in the world. It is impossible to place enough emphasis on the dangers that are posed by the heterogeneity of this enormous population. Nevertheless, in the words of John F. Kennedy: "*If we cannot immediately eliminate our differences, at least we can help make the world safe for variety*".

The large population of the nation of Nigeria suggests that the country is endowed with immense human resources, which can be utilized for the sake of national unity if they are properly harnessed. According to Sylva (2011), when compared to other countries, Nigeria should hold its head high thanks to its sizable population. It is not simply a matter of numbers; the varied majority in our country has a responsibility to fight against the idea that the only way to achieve lasting peace is through our division from one another. This is an incorrect way of thinking that can be easily debunked by the achievements of countries like Singapore, the United States, and even post-apartheid South Africa. These countries have demonstrated a great deal of wisdom in dealing with their many cultural backgrounds by successfully assimilating their differences into a cohesive national interest.

According to Uka (2008), the people of Nigeria are required to place their original affiliations with a religion, tribe, or geographic area behind their allegiance to a unified Nigerian identity. Above all other affiliations, such as racial, ethnic, or religious feelings, we are to prioritise our status as citizens of this nation. The people of Nigeria can look to those aspects of their identity that bring them together rather than drive a wedge between them. These characteristics include, amongst others, things like hair colour, clothes, and dishes. Imagine a man from Yoruba encountering a man from Ijaw in a classroom at Cambridge University. There is a good probability that they would recognise each other first and foremost as Nigerians, rather than as representatives of their own states, local governments, and communities. Such togetherness in the Diaspora can just as easily be transposed to every other facet of contacts with one another, even if it is just for the sake of maintaining peace. Not in the country's more than 200 different tribes is Nigeria's variety to be found. It is in the 20 different tribes, each of which has its own way of life. The beauty is in the fact that each and every one of us acknowledges that "*no tribe is superior to the other; neither is any inferior to the other*".

Cultural Heritage

According to Umenilorah (2015), Nigerians can further strengthen their sense of oneness by capitalising on the country's rich cultural diversity. When compared to other countries in the globe, Nigeria, which is home to well over 250 distinct ethnic groups, each of which maintains its own distinctive cultural identity, has every reason to feel exceptional and proud of it. In this particular nation, the inhabitants are distinguished from one another not only by the languages they speak, but also by the clothes they wear, the ways they live their lives, the foods they eat,

the festivals they celebrate, and so on. As opposed to the current attitude that one group is superior to another, they should be a source of national pride instead of a feeling of superiority. An Edo man, for example, should be interested in studying the tales and traditions that lie behind the Eyo Festival that the Yoruba people celebrate rather than judging the festival as being primitive. The Igbo man would be well served to learn the art of bead making from the Benin man, just as the Hausa man would be well served to investigate the commercial opportunities presented by the Yoruba people's "Adire," and so on.

If and when each group in Nigeria learns something about the other and makes an effort to understand the distinctions that exist between them, there is no question that Nigeria would become a better nation. Imagine a world in which a man from the Hausa people can speak Idoma and a man from the Tiv people can not only speak Yoruba but is also married to a Calabar woman who is able to prepare the Igbo specialty known as "Abacha and Ugba". Additionally, an Itekiri man and a Hausa man who sell cattle should be able to conduct commerce with one another in regards to fish.

Tolerance for Many Religions

Each and every one of the world's major in faiths, whether it is Christianity, Islam, Hinduism, or Traditional, has the belief that there is one supreme entity in the universe to whom they can pray and make their requests. The only variation between them is in the aesthetics and construction of their places of worship. How is it therefore that the many religious groups in Nigeria are unable to appear to accommodate one another? Nigeria is home to two of the world's most prominent religions: Christianity and Islam, it is incredible that both religions advocate for peace, yet at the same time, they are engaged in a never-ending battle to prove that they are superior to the other. Even though "self" is supposed to be the center of our everyday interactions, all religions preach about how important it is to put others before you. When I was younger, I always thought of the Quran as the Bible written in English, and the Bible as the Quran written in Arabic. As I became older, I stopped thinking of the Bible that way. Not only was I not alone in this train of thought, but Olofinlua (2011) also proposes that "*there were so many similarities between both books: Isa and Isaac; Mohammed and Jesus; Mary and Mariam; I thought the difference was just the language*". I was not alone in this line of thinking because Olofinlua (2011) also proposes that "*there were so many similarities between both books: Isa and Isaac; Mohammed and Jesus; Mary and Mariam*". One thing all of our faiths have in common is that they teach their followers to be kind and peaceful. So, "*what is it that makes us so different?*" (Olofinlua, 2011).

CONCLUSION

It appears that the majority of the population in Nigeria is aware of the issues facing the country, but none appears to be interested in taking action to fix the problems. In order to put an end to the ever-increasing number of instances of conflict between Nigerian corporate firms, it is necessary to investigate both the firms' long-term and more recent causes. The Nigerian people need to detribalize their awareness by coming to the realisation that they are first and foremost Nigerian, regardless of which of their many tribes they belong to. Why cannot we see ourselves in the same light as everyone else does? The solution is not really in putting away our differences as such; rather, it is in recognising and appreciating the ways in which our differences in language, culture, religion, and political orientation serve as factors that bring us together rather than factors that keep us apart. This will result in the flourishing of business despite the presence

of diverse dispute, which may at times be unavoidable.

RECOMMENDATIONS

Our power lies in the fact that despite the numerous things that set us apart from one another, we still have the same identity. This is due to the fact that we are all Nigerians, which is despite the fact that there are many things that set us apart from one another. If we are able to look past our differences and establish a common connection of togetherness despite the widespread diversity that surrounds us, then moving forward will be the only option available to us. Therefore, the overarching goal of our mission to ensure the continuity of our business is for each of us to acquire the ability to recognise the other person as a member of our community and someone to whom we have a responsibility to provide assistance and assistance. It is imperative that there be a fair distribution of power, wealth, and status in addition to responsibilities, duties, and contributions at the core of every business in Nigeria if there is to be any hope of restoring peace to the country's already tumultuous business community. Without peace, there will be no development and progress, and there will be no peace until equal rights and justice are established. Therefore, an emphasis should be placed on equity, fair play, and justice in order to foster peace and progress in business organisations across the nation. The interests of the nation should take precedence over those of individuals or groups. It is imperative that the judicial, religious, educational, and political systems be fortified and improved in order to rid themselves of profiteers and keep only genuine practitioners in their ranks.

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