

An Assessment of Social Structural Imbalance and Sustainable Development of Plural Society

C.A.C. Chukwunka¹, Zulaihatu A. Zubair²

¹Department Of Criminology and Security Studies, Nigeria

²Department Of Economics National Open University of Nigeria Abuja Main Campus, Nigeria

DOI: <https://doi.org/10.47772/IJRISS.2026.100400426>

Received: 01 April 2026; Accepted: 06 April 2026; Published: 13 May 2026

ABSTRACT

This study examines the factors responsible for social conflicts in Nigeria, a country with a plural society and a history of social injustice. The research explores how deprivation of rights, social discrimination, inequality, and imbalance in the social structure contribute to conflicts. The need for all citizens to benefit from a safe and pleasant environment, entails fair distribution of resources amongst the plural groups. The lack of it calls for sufficient public action and real danger for a social breakdown. The constitution of the federal republic of Nigeria 1999 advocated the principle of state social order based on the ideals of freedom, equality and justice. In furtherance of this social order, in 1996, federal character commission was established with responsibility to promote, monitor and enforce compliance with the principles of proportional sharing of all bureaucratic, economic, media and political posts at all levels of government. The social contract and social justice theories were the Theoretical frameworks. The study adopted a survey design method and interview were conducted in structured in-depth and key informant interviews with 200 respondents from different ethnic groups. Data collected through the interviews were analyzed using frequency tabulation, percentage, thematic summaries. There was selection of sample size from the population of the study. Findings from the study showed that, there are pervasiveness of political imbalance, which has led to one component unit being stronger than other parts of the plural segment. Consequent upon these findings, the study recommends a restructure where the federating units are equal in the natural opportunities and resource allocation. In conclusion, the research also suggests a revisit to the 2014 national sovereign conference as a way forward for Nigeria's unity.

Keywords: Politics, Imbalance, Social Injustice, Social structure, Pluralism

INTRODUCTION

One of the problems in Nigeria is the multiplicity of her plural society. The society's components are deeply cleaved in nature and the cleavages are dysfunctional. Nigeria is a country with differences in the conditions of cultural diversity and social cleavage of different peoples within a single society (Nnoli, 1980).

These pluralistic tendencies seen to have segmental social formations. According to Emile Durkheim, they are either organic or mechanical solidarity in nature (Nnoli, 1980). These socio-anthropological structures have limited the mutually reinforcing mechanisms for managing the inherent contradictions between the groups. Therefore, resulting with its attendant testimonial injustice influence that calls for restructuring, fiscal federalism, sovereign national conference, referendum and self-determination.

To understand the complex concept of pluralism, most scholars' engagements, unravel the dialectical issues involved in the content and structural dimensions of the discourse (Thomas & Mazrui, 1992). In this context, pluralism means in the words of Kuper & M.G. Smith:

"There are many societies that do not readily conform to expectations derived from much of contemporary sociological theory. They are societies possessed of a minimum of common values. They appear to be maintained more by coercion than by consensus. They are dividing by sharp and persistent cleavages, which

threaten their dissolution.... •, The terms (pluralism and the plural society) refer to (such) societies with sharp cleavages between different population groups brought together within the same political unit ...•• " (Kuper & Smith, 1969) p.3

We therefore, adduced that plural society is subjected to all sorts of contradictions, found in 'racial and ethnic' groups. It is also characterized by absence of value consensus with sharp presence of cultural heterogeneity between these inherent contradictory population groups brought together within the same political context. The societies, moreover, do not readily conform to expectations, which form the basis of contemporary sociological theory. These resulted the presence of social conflict between the significant corporate groups of the societies and relative autonomy between parts of the social system. These major circumstances form the major determining factor in such social organization.

Nigeria is a plural society with shape variants of pluralism. This is because it manifests in sharpened diversities, and severely limit the effectiveness necessitating the democratic governance. Such sharp contrast in democratic governance influence testimonial injustice, which include prejudice against gender, ethnicity, and race of a social group (Wanderer, 2011). The injustice conditions such as under-representation of the marginalized individuals or groups, socio-economic disadvantages and structural inequalities resulted in ethnic disintegration (Kidd, Medina, & Pohlhaus, 2017).

In this context, Kuper & Smith agreed that:

...most regimes in power are perceived as representing the interests of a particular ethnic or social stratum, or an economic or military elite that has assumed control of the state apparatus, they usually lack support from significant section of the population (Kuper & Smith, 1969). p.7

According to Rabuska and Shashe, (1977), such plural societies severely limited their effectiveness with military force to resolve conflicts. This is common in post-colonial plural societies where the colonial psychology of "divide-and-rule" were enshrined into the administrative system of the people. This is called a conflict-reinforcing plural society. A population where domination of the minority over the majority influence despotic administration. Such societies are only together by coercion through the technology of violence. A military rule rather than being the melting pot for ethnic integration and nation building. This escalates conflict because of the separate but overlapping structures created to clash with themselves (Rabuska and Shpsle, 1977).

The variables of pluralism could be ascertained through the various shades of Structures that exist in a given society. The most visible structures are ethnicity; religion, class, race, caste, estate and demography; political, economic, cultural proclivities, and social relevance. In fact, the nature of these societal structures is regulated towards either conflict or peace (Beng, 2011).

Beng, in his words, argue *the* mentality that can trigger conflict in this society;

thus:

[T] he social basis is a medley of a people living side by side, but separately within the same political unit. It is in the strictest sense a medley of peoples, for they mix but do not combine. Each group holds by its own religion, its

own culture and language, its own ideas and ways. As individuals they meet but only in the market place, in buying and selling (Beng,2011). p.17

Beng, argued that societies with pervasive conflicts are associated with colonial policy of “divide and rule”. This could be ameliorated if there exist dynamic equilibrium and competitive balance model of pluralism. Beng noted that despite the diversity, conflicts and stratification in the society, self-sustaining and mutually system-reinforcing model answers the basis for a liberal democracy. Therefore, liberty and democracy can thrive strongly in a society with diversities and heterogeneous plurality. A system, which provides checks and balances. A system where the process of governance is measure to accommodate various interests and values. This is the type of democratic integration, which renders dysfunctional conflict irrelevant in a pluralist Nigeria (Beng, 2011).

Conceptual clarification of some key concepts

Social Injustice

" Social Injustice anywhere is a threat to justice everywhere"

– Martin Luther King (Essays, UK, 2018).

The quotation above depicts the nuances and dangers of social injustice in our society. The situation created act of unfair and inequitable distribution of social goods among the multi ethnic groups in Nigeria. This has resulted in the sharpening of the individual’s allegiance to ethnic inclinations rather than to state authority (Essays, UK, 2018).

In Black’s Law Dictionary 5th Edition, define social Justice as the constant and perpetual disposition of legal matters or disputes to render every man his due. For a man to have his just due, it must be given to him when due. When due, connotes that it must be immediately, otherwise the right for all practical intents and purposes would be lost.

The reality of this fact has led to the weakening of the federal government and state authorities in propagating agendas of national interest and development. In a further analysis of the Nigerian socio-political situation, we observed that the deepening effect of social injustice in the Nigeria polity developed ethnic pervasiveness, structural imbalance and poor distribution of social wealth. Furthermore, Ograh (2014 in Essays, UK, 2018) avers that structural imbalance and social injustice in Nigeria represents in two main forms:

First, the exertion of control and appropriation of state resources by more advantaged ethnic groups in Niger Delta Region even when the later seem to be the main producers of such resources. Second, structural imbalance and social injustice in the Nigeria polity consists in the overwhelming gap between the living standards of the few elite citizens and the majority commoners in Nigeria. The citizens of Nigeria have the right to an efficient social Justice System. Without justice in the society, there can be no order and stability, which are the necessary conditions for development. Injustice breeds anger, social strife, disorder and instability.

Human Rights

As Justice J.S. Verma (2011) had rightly remarked, "Human dignity is the quintessence of human rights". According to Donnelly (1990), the emergence of social justice in the society is the prerequisite for human rights. Rights are literally. One has it simply because he is a human being. Donnelly (1990) argued that human rights set out minimum conditions for a dignified life, a life worthy of a fully human being. They are the entitlements individuals or groups enjoy.

The Nigeria 1999 constitution in Article 17(2) (a) and Article 42(1) guaranteed freedom from discrimination and equality before the Law. Article 34(1) of the Fundamental rights provides right to personal Liberty. Human rights guarantee different members of the citizenry equal conditions and treatment. These include the Magna Carta of 1215; French Revolution: Liberty, Equality, Fraternity; the Charter of Fundamental Rights of the European Union; the African Charter on Human and Peoples' Rights (Vasak,1977,p.35). Jaffrelot (2003) & Ikpeze, (2011) refer it as policies that take into consideration race, ethnicity and gender in an attempt to promote equal opportunity in all spheres of life such as employment, education, holding public office and decision-making as Affirmative Action.

The policy is to counter discrimination against minorities. It is part of affirmative action, which seeks to redress past discrimination through active measures to ensure equal opportunities for both women and men. Affirmative action is referred to as positive policy. It involves equity for every human being. Affirmative action is a subtle systematic and gradual machinery of achieving both equity and liberation without force. It predicates on Governments' positive policies and the will to actualize such positive policies (Chukwuka, 2017).

Under the natural law, the concept of Natural rights emerged. The theory of Natural rights is based on the view that these rights did exist prior to the birth of the State itself and therefore, cannot be violated by the State. The theory of Natural rights of individual is used to checkmate the theory of divine rights of the Kings. John Locke beautifully summed up this principle. To him, "absolute monarchs are but Men." These rights are supposed to be absolute in nature.

The Effect of Social Injustice in Nigeria

Since Nigeria got its freedom from Britain in 1960, some privileged Nigerians assumed the leadership of the new state left by the colonist. However, to our utter consternation within a short period we noticed that the predators characterize the former taskmasters. They reappeared in the character of the present leaders. The differences were only in colours but the thinking patterns and reactions are the same with those of colonial masters.

It is true that Nigeria is made -up of diverse ethnic groups, making it a fact that the Nigerian nation is a colonial creation. Thus, Awolowo remarked that Nigeria is but a geographical expression and as such, nations are made and not born (Awolowo, 1968). In addition, (Smith, 2005), stated that the division of powers between regional and national governments was a safeguard to the rights of the people and against government's misuse of powers.

In 2014, the Northern part of Nigeria successfully allied with the Western Nigeria (South-West) to form the All-Progressives Congress (APC) in order to wrestle power from the People's Democratic Party (PDP) and the rest of the Eastern Nigeria (South-East and South-South) (Fasoranti ,2014).

Fasoranti (2014) noted that rather than creating an enabling environment for rational discourse and contestation of ideas for the electorate to be able to make informed choices, many of the political actors made inflammatory remarks. These remarks inflame and deepen the divisions within the country for political gains.

When the All-Progressives Congress (APC) government was inaugurated on 29 May 2015, the government neglected the zoning formula of political appointments. Due to this neglect, some scholars went to an incendiary length to characterize the President as "President of Northern Nigeria." We observed from his statement to his first visit to the United States of America, where he said that 'it would amount to an injustice to treat those who voted for him and those who did not vote for him equally' (Ezeibe et al, 2016). The president believed that since the Southeast did not massively vote for him in the 2015 Presidential election, the geo-political zone should not expect much from his government. (<http://www.opinionnigeria.com/the-biafra-question-and-buhari-s-pledge-of-an-inclusive-nigeria>).

The 1999 Constitution and the social justice administration have a reciprocal relationship. While the Constitution sets certain ideals of securing justice to the people and maintaining unity and integrity of the

nation, the social justice administration plays a crucial role on the process of achieving the objectives of the Constitution. It is its responsibility to prevent violation of people's rights and maintain order but its failure leads to a chaotic situation where the Constitution was nothing but a mockery. The people cannot enjoy their constitutional rights freely in an atmosphere of distrust, hatred, fear and insecurity (Bharti, 2003).

The Constitutional Drafting Committee (CDC) inaugurated by the late General Muritala Mohammed on 18 October 1975, defines Federal Character as:

... 'the distinct desires of the people of Nigeria to promote unity, foster national loyalty and give every citizen of Nigeria a sense of belonging to the nation notwithstanding the divestitures of ethnic origin, culture, language or religions which may exist and which it is their desire to nourish, harness to the entrenchment of the Federal Republic of Nigeria' (Asaju, 2015). P.124

The 1999 Constitution" Section 14 (3) clearly spelt out the modus operandi of the Federal Character principles as follows:

'The composition of the government of the federation or any of its agencies be carried out in such manner as to reflect the Federal Character of Nigeria and the need to promote national unity and also to command loyalty thereby ensuring that there shall be no predominance of persons from a few ethnic or other sectional groups in that government or any of its agencies' (The Constitution of the Federal Republic of Nigeria, 1999).

In order to avoid conflict and to ensure equal representation of states in federal institutions, two office distribution arrangements was created. They are (a) principles of federal character and (b) zoning modalities for resolving elite conflicts over distribution of offices (Chukwunka, 2017).

The federal character principle is controversially applied in Nigeria. It depicts a constitution has lopsided appointment by any government. Such appointment is illegal and unconstitutional (Arsenio 2006). The situation gave birth to the Niger Delta crisis. This also give input for the declaration of the Movement for the Emancipation of the Niger Delta (MEND), Niger Delta People Volunteer Force (NDPVF), Niger Delta Peoples Salvation Front (NDPSF), Niger Delta Vigilante Force (NDVF), Indigenous peoples of Biafra (IPOB), the Movement for the Actualization Sovereign State of Biafra (MASSOB) and Biafra Independent Movement (BIM).

The injustice was mainly in the different ethnic groups based in the Southeast and South-South geographical zones of Nigeria. Nic Cheeseman, professor of African politics at the University of Oxford, noticed the protests in the zones was a similar factor that led to Original Biafran Uprising, in particular, a sense of political disenfranchisement among the Igbo people. In the protest, the people rejected the idea of including the Igbo race to be part of Nigeria nation due to marginalization, injustice, inequality and violence which was entrenched in the national life (Chukwunka, 2017).

THEORETICAL FRAMEWORK

Social justice theory

This is theoretical postulations of John Rawls. Social justice was useful in this paper because Rawls' conception of justice contains ideological guides for rectifying social injustices in multi-ethnic societies like Nigeria. Rawls believes that the major function of the basic structure of any society is to distribute the benefits and burdens of that society equitably. The benefits of social cooperation are wealth and income, food and shelter, authority and power, right and benefits among others. The business of the social cooperation included duties, obligations and liabilities. However, the most important value of this research is to reemphasize the critical role of the concept of social justice in the formation and sustenance of a stable, viable, humane and progressive society.

Social contract theory

Social contract theory, nearly as old as philosophy itself, is the view that persons' moral and/or political

obligations. They are dependent upon a contract or agreement among them to form the society in which they live. What men would mostly want is to be able to commit injustices against others without the fear of reprisal. In addition, others are treated on what they mostly want to avoid unjustly without being able to do injustice in return. Justice then, is the conventional result of the laws and covenants that men make in order to avoid these extremes. That is, being unable to commit injustice with impunity, and fearing becoming victims themselves. People decide that is in their interests in order to submit themselves to the convention of justice. While living under the authority of a Sovereign can be harsh. Hobbes argues that because men's passions can overwhelm their reason.

Nevertheless, the Sovereign always have absolute authority in order for the contract to be successful. However, it is at least better than living in the State of Nature. Moreover, no matter how much we may object to how poorly a Sovereign manages the affairs of the state and regulates our own lives, we are never justified in resisting his power because it stands between the State of Nature and us. The Social Contract begins with the most oft-quoted line from Rousseau: "Man was born free, and he is everywhere in chains. Humans are essentially free, and were free in the State of nature, but the 'progress' of civilization has substituted subservience to others for that freedom. The are substituted through dependence, economic and social inequalities, and the extent to which we judge ourselves through comparisons with others.

Interventionist strategies through Sustainable Development systems

The crisis of social structural imbalance revealed inadequacy of traditional, and state-centred responses. It makes increasingly necessary to adopt collaborative sustainable partnerships involving multiple actors at local, national, and international levels. Such partnerships have emerged as distinct, transformative frameworks capable of addressing the multidimensional drivers and consequences of social injustice (Okoli & Ugwu, 2022).

Collaborative sustainable partnerships incorporate government institutions, civil society organizations, community leaders, international development agencies, and technology-based innovators. Their uniqueness lies in pooling resources, expertise, intelligence capabilities, and community trust. The elements that isolated government agencies often lack. The multidimensional nature of social structural imbalance in Nigeria as a plural society makes collaboration not optional but fundamental (Ojebode, Omilusi, & Aremu,2021).

Collaborative partnerships play a pivotal role in imbalance recovery and crisis response in plural society. Their involvement often reduces negotiation stalemates, increases community cooperation, and avoids escalations that could endanger conflicts (United Nations Development Programme,2023).

International partnerships, including support from UNICEF, UNDP, and foreign intelligence agencies, have contributed technical support. The counselling programs, negotiation frameworks, and capacity-building had emphasised the importance of sustainable development through dialogues (United Nations Development Programme, 2023). These collaborations enhance professionalism, reduce operational delays, and improve outcomes in structural imbalance missions.

The advocate of the SDG 4 offers Quality Education for equity. SDG 4 is a meaning for Sustainable Development Goal 4: Quality Education. It is one of the 17 United Nations Sustainable Development Goals (SDGs) adopted in 2015 as part of the 2030 Agenda for Sustainable Development. It is an international standard practice which is aligned with global framework. Its main Goal is to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" by 2030 (UNESCO,2015).

The main targets of SDG4 include:

- a. Ensure that all girls and boys complete free primary and secondary schooling.
- b. Early childhood development – Ensure access to quality early childhood care and pre-primary education.
- c. Equal access to technical, vocational, and higher education – Affordable and inclusive for all.

- d. Relevant skills for employment – Increase youth and adult skills for work, decent jobs, and entrepreneurship.
- e. Gender equality and inclusion – Eliminate gender disparities in education and ensure equal access for vulnerable groups (persons with disabilities, indigenous peoples, children in vulnerable situations).
- f. Literacy and numeracy – Achieve universal youth literacy and ensure a substantial proportion of adults achieve literacy and numeracy.

Sustainable education systems are those that maintain equitable access, high-quality learning, institutional resilience and environmental responsibility over time. Collaboration across public, private, community and international actors has become a central strategy in many countries seeking to accelerate progress toward universal learning goals. However, effectiveness depends on institutional design, power sharing, and rigorous monitoring.

Collaborative sustainable partnerships represent one of the most effective and unique approaches in tackling social structural imbalance in Nigeria as a plural society. Their strength lies in integrating diverse actors, combining sustainable development strategies, enhancing intelligence gathering, and strengthening institutional capacity. While challenges persist, the multifaceted impact of these partnerships demonstrates that sustainable, long-term collaboration is essential for any meaningful progress toward eradicating injustice and restoring public safety in Nigeria (Nwankwo, 2025; Okoro, 2025).

Sustainable partnerships integrate these actors in structured ways that ensure synergy while limiting abuses. This blend is unique to African social frameworks and has been particularly effective in IDPs camps northern Nigeria (Yahaya & Ahmed, 2022).

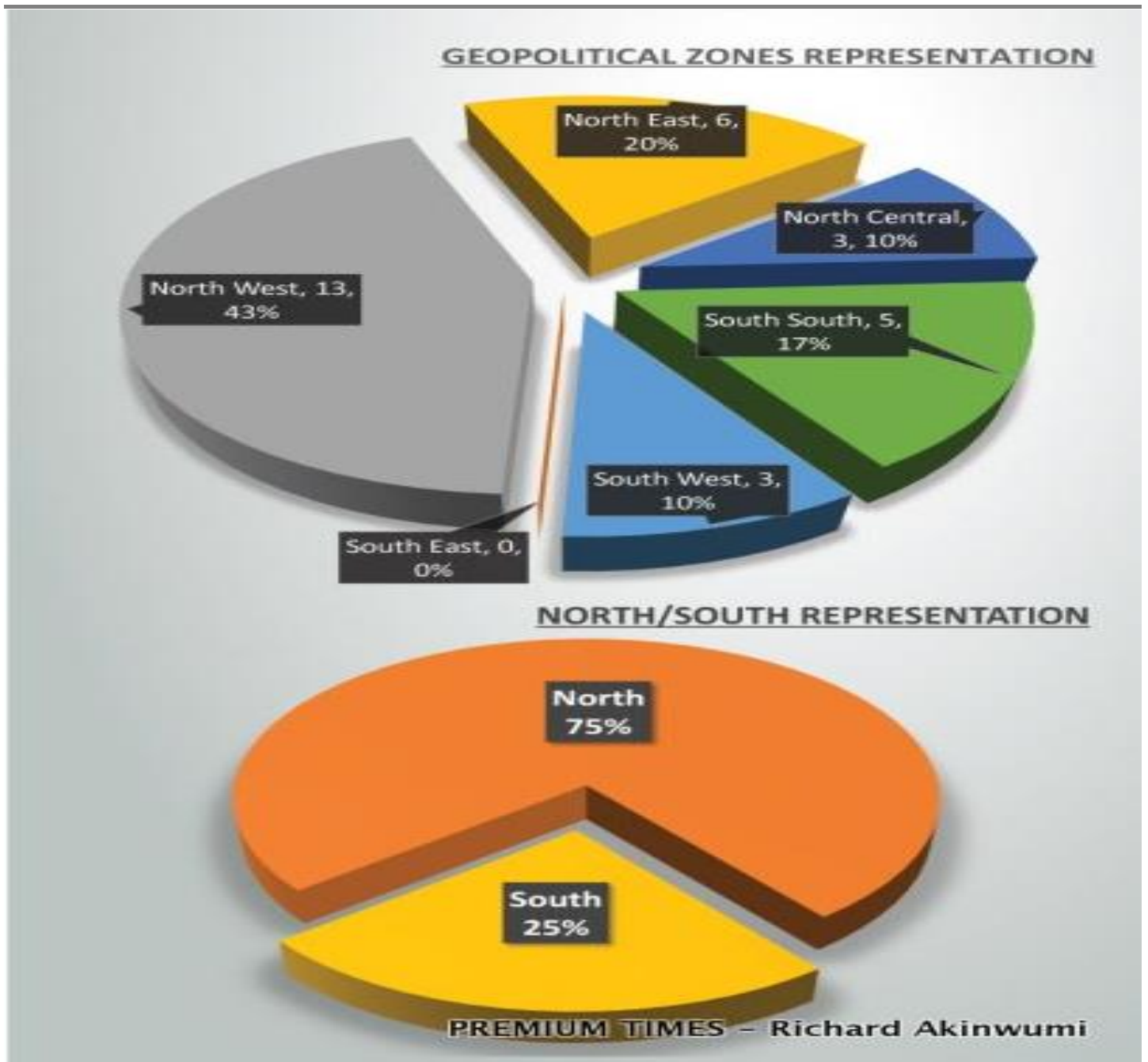
METHODOLOGY

The study was an exploratory design method. It employed qualitative methods of data collection. The study was carried out among residents in Aba and Port Harcourt of South East and south-south Geographical Zones of Nigeria respectively. The paper was based on Purposive sampling technique. We selected respondents from Indigenous peoples of Biafra (IPOB), Movement for Actualization of the Sovereign State of Biafra (MASSOB), Biafra Independent Movement (BIM), Ezes and Leaders of Thought in the communities in both In-depth Interviews (IDIs) and Key Informant Interviews (KIIs). The paper was considered appropriate because the study enlisted variations related to educational background, gender, and cultural background and ages as demographic characteristics. This helped to unfold hidden knowledge from different categories of people with different perspectives. Qualitatively, data collected through IDIs and KIIs were analyzed by both frequency tabulation, percentage, and thematic summaries. Ethical principles guiding social sciences research such as informed consent, non-maleficence to participants, anonymity and confidentiality were adhered in the course of the study.

Demographics

The socio-demographic characteristics of the respondents show that respondents' ages ranged from 18 to 70 years with a mean age of 35.0 ± 10.4 years. Majority of the respondents were age below 40 (65.2%). The 65.2% of the respondents being below age 40 attribute to able-bodied persons (Youths). Majority of the respondents (78.1%) were male. This is also attributed to the physical strength of male gender. More than half of the respondents (59.4%) had above secondary education compared to 15% of them, who had obtained secondary education. This implies that the study had more of educated respondents. More than half of the respondents (52.5%) were currently married, while 42.4% were single.

Table 2- Show political exclusion of some Geopolitical Zones in the last political administration in Nigeria. The table shows the skewed appointment.



Source: <http://www.premiumtimesng.com/news/headlines/189117-outrage-grows-across-nigeria-as-buharis-lopsidedappointments-continue.htm>

FINDINGS

The Director of IPOB, during the interview opined that in all these political exercises, the Igbos were absent or at best spectators in Nigeria political positions. The director argued that Nigeria is by creation and not born. 'As a created family between husband and wife, they ought to part their ways peacefully when it seems that the union is no longer viable' he concluded.

80% of the respondents were indeed shocked by the turn of events, which are totally at variance with Mr. President's earlier stand that he was for nobody but that he was for everybody. A leader of thought in the South- South Geo-political zone also confirmed that he developed 'cultural shock' when the Federal appointments were made. He said, "We are at a loss where this statement fits in, considering all the actions he has taken so far, which are all against the interest of Ndigbo. "Where is the justice; where is the equity; where is the one Nigeria? How long Ndigbo shall be pushed to the wall? He mourned.

CONCLUSION

In conclusion, the paper discovered the analysis of the Nigerian socio-political situation, and observed that structural imbalance is one of the deepening effects of social injustice in the Nigeria polity developed by ethnic strand. It examined the effects of social injustice in a country where political and economic domination were experienced. The consequences resulted in despotic administration and social conflicts such as seen in the upsurge of ethnic militias, sovereign national conferences, referenda, and self-determination conundrums.

It was noted that despite the diversity in pluralistic and stratification nature, self-sustaining and mutually system are the reinforcing answers to the basis for a liberal democracy in a country. Therefore, liberty and democracy can thrive strongly in a society with diversities and heterogeneous plurality. This is a system that provides checks and balances. A system where the process of governance is measure to accommodate various interests and values of the ethnic groups.

When these rules of good governance characterized by consensus-value and sharp presence of democratic character, then the inherent contradictory of ethnic groups by the presence of conflicts between the significant corporate groups of such ethnic societies and the relative autonomy could be reduced.

RECOMMENDATIONS

Emeka Anyaoku, erstwhile Commonwealth General Secretary, believed that true federalism is the only way to progress and development in Nigeria. According to him, the presidential structure breeds high cost of governance, tribalism and religious bigotry. We therefore recommend that:

- The federating units should be incorporate into the present six geo-political zones in Nigeria and Presidential elections should be allocated to these zones in alphabetical sequence.
- we look forward for the Federal government to look into the issue of the 2014 national sovereign conference which formed the basic deliberations for the country's unity.
- There is always a danger of creating act of unfair and inequitable distribution of social resources among the multi ethnic groups in Nigeria.
- We should recognize that the process of good governance accommodates various interests and values of the ethnic nationalities through the Sustainable Development Goal 4.

REFERENCES

1. Andrew,R.(1997). Social Science History for Budding Theorists. London: Middlesex University. <http://studymore.org.uk/ssh.htm>
2. Arsenio, W.F. (2006). The effects of social injustice and inequality on children's moral judgments and behavior: Towards a theoretical model. <https://www.researchgate.net/publication/223016624>
3. Asaju, k. (2015). Democratic governance, federal character principles and national development in Nigeria, review of public administration and management vol. 4, no. 8.
4. Adamolekun, L, J., & Oshionebo,B. (1991). 'Federal Character and Management of the Federal Civil Service and the Military' Publius: The Journal of Federalism, 21(4), pp. 75-88.
5. Bharti, D. (2003). The constitution and criminal justice administration. New Delhi: a.p.h.- publishing Corporation.
6. Bernard, H. R. (2002). Research methods in anthropology: Qualitative and quantitative approaches (3rd ed.). Walnut Creek, CA: AltaMira Press.
7. Beng, P.G.C. (2011). The Problem of Cultural Identity in Implications of Pluralism: Essays on culture, identity and values; Collste,G.(ed.). Institute of Ethnic Studies, Universiti Kebangsaan, Malaysia, Bangi
8. Essays, UK. (2018). Impact of Social Injustice on Nigeria <https://www.ukessays.com/essays/politics/impact-social-injustice-nigeria-5944.php?vref=1>

9. Ezeibe, et al. (2016). Zoning of Public Offices, Liberal Democracy and Economic Development in Nigeria. Rome-Italy: Mediterranean Journal of Social Sciences MCSER Publishing
10. Chukwuka, C.AC. (2017). The Effect of Criminal Injustice and the Demand for Self Determination by IPOB in Nigeria. Journal of Public Administration and Management Vol.6 No.12, Nnamdi Azikiwe University, Awka (ISSN: 2315-7844
11. Creswell, J. W. (2003). Research design: Qualitative and quantitative, and mixed method approaches. Thousand Oaks, CA: Sage.
12. Dike, V. E. (2001). Democracy and political life in Nigeria. Zaria, Nigeria: Ahmadu Bello University Press
13. Donnelly, J. (1990). Human Rights in a Pluralistic World. UNESCO: New York.
14. Fadakinte, M.M. (2013). The nature and character of the Nigerian state: explaining election crisis in a peripheral state. British Journal of Arts and Social Sciences
15. Fazoranti R. (2014). Nigeria preparing for war, not election. Silverbirdtv.com/news,
16. Ikpeze, O. V. C. (2011). Legislating Women's Affirmative Action and its Constitutionality in Nigeria. www.ajol.info/index.php/nauij/article/download/82399/72553.
17. Kidd, I. J., Medina, J; & Pohlhaus, G.Jr. (2017). Introduction to the Routledge Handbook of Epistemic Injustice, in: The Routledge Handbook of Epistemic Injustice. Kidd, I. J. (Ed.). New York: Routledge. 1-11.
18. Kuper, L. and Smith, M.G. (1969). Plural in Africa in Democracy in the United States Conflict and Consent;Kuper,L.& M.G.Smith,(eds.). California:University of California Press, 1969.
19. Nnoli, O. (1980). Ethnic Politics in Nigeria, Fourth Dimension, Enugu.
20. Nkwachukwu, O. (2008). Eat and Give to Your Brother: The Politics of Office Distribution in Nigeria.In-Spire Journal of Law, Politics and Societies, Vol. 3, No. 2.
21. Ojebode, A., Omilusi, M., & Aremu, F. (2021). Community engagement and intelligence gathering in counter-kidnapping operations in Nigeria. Journal of Social and Governance Research, 6(3), 77–95.
22. Rabuskha, A. and Shpsle, K.A. (1977). Politics in Plural Societies: A Theory of Democratic Instability in Democracy in Plural Societies: A Comparative Exploration; Manil,C.E.& A. Lyphart.(eds.). Yale University Press.
23. Skyrms, B. (2014). Evolution of social contract, 2nd Edition. Cambridge: University of Cambridge Press.
24. Vasak, K. (1977). "Human Rights: A Thirty-Year Struggle: The Sustained Efforts to give Force of law to the Universal Declaration of Human Rights", UNESCO Courier 30:11, Paris: [United Nations Educational, Scientific, and Cultural Organization](http://www.un.org/esa/socdev/unpfii/).
25. United Nations Basic Facts (2000), New York, United Nations publications.
26. UN Permanent Forum on Indigenous Issues: www.un.org/esa/socdev/unpfii/
27. UNESCO. (2015). Education 2030: Incheon Declaration and Framework for Action. United Nations Educational, Scientific and Cultural Organization.
28. Verma, J.S. (2011). Human Rights and the Criminal Justice System", The New Universe Human Rights, Universal Law Publishing Co. Pvt. Ltd., New Delhi, p.126.
29. Walter Rodney (2004), How Europe Underdeveloped Africa, London: Bogle-L'ouverture Publications.
30. Wanderer, J. (2011). Addressing Testimonial Injustice: Being Ignored and Being Rejected. The Philosophical Quarterly 62: 148- 169.