



Language, Religion and Culture as Tools for Peaceful Co-Existence: A Case Study of South-Western Nigeria

Ajibade, Mufuliat Iyabode

Department of Yoruba, School of Languages,
Kwara State College of Education, Ilorin, Nigeria

Mrs. Komolafe-Johnson, Comfort Bukola

Department of of Christian Religion Studies, School of Art and Social
Sciences, Kwara State College of Education, Ilorin

Mr. Issah, Jimoh Atolagbe

Department of Islamic Studies, School of Art and Sciences,
Kwara State College of Education, Ilorin

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Abstract

Nigeria and the world at large has experienced series of conflicts which have led to killing of innocent citizens and wanton destruction of valuable properties. Despite all efforts made at proffering solutions to conflicts and violence, Nigeria is yet to achieve the intended resolution. This paper focuses on investigating the use of language, religion and culture in generating a peaceful co-existence among the people of south-western Nigeria. In this research article, it was uncovered that the intended peak of conflict resolution in Nigeria is yet unattained. The research article was based on social exclusion theory and adopted a survey research design. A structured questionnaire was used to collect data from a total of 180 respondents. Data were analyzed with the use of descriptive statistics. It is expected that the research article will help Nigerians to resolve their internal conflict through the appropriate use of language, culture and religion.

Keywords: Culture, Nigeria, Nigerian Language, Peaceful Co-Existence, Religion

Introduction

Indigenous language also known as native language or the mother tongue, is one of the cultural heritage in Nigeria. There is the standard language (national and international) which is the official language of Nigeria nation; used by newspapers, textbooks in schools, on the radio and television programs. The existence of the standard language according to Adeyinka (2005), the existence of the standard language makes it possible for people of different dialectic groups to converse meaningfully. To this end, the importance of a language in any society cannot be overemphasized. Religion, an encounter or a relationship between the supernatural (God) and human beings is also another element of culture. Presently, three main religions are practiced in the south-western Nigeria. These are Christianity, Islam and Traditional religion. Culture that entails all aspects of human life incorporate language and religion as an inseparable entity of culture. However, a contending issue is raised by the cultural diversity, Has the cultural diversity helped to promote a progressive development among the people of south-western Nigeria? This further provokes another question: Does the culture of south-western Nigerian people exist despite their experiences in the hands of their colonial masters who came to rule them with their culture? However, the south-western culture exists with a lot of changes but they are typically south-western culture of the south-western people. Why do we study African religion today? The answer to this question is not farfetched. The value of studying African language today holds a moral sense of justice and truth along with the knowledge of the existence of good and evil in human society. Generally, the aim of this research article is to investigate the use of language, religion and culture in generating peaceful co-existence among the people of south-western Nigeria. Hence, the sociology theory of social exclusion is used.

In this research article, the adopted theoretical framework of exclusion approach is applied. On the other hand, attention is directed at the role of language, religion and culture in conflict resolution in South-western part of Nigeria. The study will significantly help to reduce ethnic violence and create room for peaceful co-existence and tolerance among the people of the selected area and Nigeria at large.

Some of the identified conflicts that occurred in Nigeria, particularly in south-western part, the states, those involved, causes and consequences are presented in Table 1.

Table 1. Conflicts in the South-Western Nigeria from 2000 to 2022

Date	State	Belligerents	Cause	Death	Injured
Oct. 2000	16, Lagos	Igbo traders	Communal clash	Unknown	87 people
Dec. 2000	11, Osun	Modakeke versus Ife	Communal clash	43 people	Unknown

March,18, 2000	Oyo (Ibadan)	Fulani and farmers	Communal clash	17 people	Unknown
Jan. 22, 2021	Oyo (Igangan)	Farmers/Herdsmen	Communal clash	Unknown	Unknown
Feb. 10, 2021	Oyo (Ibarapa)	Farmers/Herders	Communal clash	Unknown	Unknown
Feb. 2, 2002	Lagos	OPC versus Hausa Fulani herdsmen and Farmers	Communal clash	132 people	245 people
May, 24 2021	Odo	Fulani herdsmen and Farmers	Communal clash		Unknown
June 7, 2022	Ondo	St. Francis Catholic church, Owo attack	Unknown armed terrorists group attack	No accurate figure	No accurate figure
June 27, 2022	Lagos	Fulani cattle-rearer versus bus driver	Killing of cow on highway	1 person	Unknown

Source: www.google.com Accessed on 13/6/2022

Theoretical Framework

There are different approaches to the study of society. Some of these include Functionalism, Marxist, Feminism, Social action, Post-modernism, Conflict perspective, Interactionists perspective and Social exclusion among others. Each of these approaches has its strong and weak points. However, a critic can make use of any of the approaches since each offers unique insight into the same issue. Nonetheless, no one approach to a particular issue is ‘correct’ (Caudwel, 1997). It is assumed that the broadest understanding of a society can be gained by drawing on the adopted approach in the study. The exclusion approach is the adopted approach under sociological theories which was used for analysis in this research article. This approach cannot be ignored because the society is a high organism and each part contributes to its survival. This is evident in the research topic for this research article. It is clear that the adopted approach will give us richer, fuller and detailed understanding of not only living together in a Yorùbá community but also in Nigerian society.

The term “social exclusion” was coined in France in 1970 by Red Lenoir. Social exclusion is defined by Red Lenoir (1970) as a process by which certain individuals and groups are systematically blocked from their rights, opportunities and resources that are normally available to members of other groups within a society. According to Durkheim (1997), social exclusion is termed as “anomie” which he viewed as a breakdown of social bonds between an individual and the community, thus resulting to social alienation and the fragmentation of social identity. Social exclusion, according to him, theoretically emerges at the level of four correlated factors: deprivation of

material resources, denial of social rights, prevention from social participation and cultural integration.

Social exclusion focuses on how to understand the society, as well as the responsibility of the society to ensure equal opportunities for all. This includes equal access to the labour market, education, health care, judicial system, rights and decision-making among participation. This theory places emphasis on the process of improving the terms on which individuals and groups take part in the society.

Statement of the problem

With the increasing state of migration and the right of free movement of citizens, there are growing waves of conflicts in south-western and other parts of Nigeria. The research article acknowledges from literature that the concept of culture has been over flogged. Nonetheless, the attention of this research article is directed at the role of language, religion and culture as tools for peaceful co-existence among the people of south-western Nigeria, i.e Oyo, Ogun, Ondo, Lagos, Osun and Ekiti State. One of the main challenges facing the south-western state is the problem of conflicts and violence especially during political periods. This has generated the following questions: What is the role of language, religion and culture in conflicts resolution? Why has religion failed to guide the human spirit to fulfil its appropriate role? What are the disadvantages of the frequent conflicts and violence in south-western part of Nigeria?

Significantly, language, religion and culture play a vital role in the society, especially in a multi-ethnic society like Nigeria. Hence, there is the need to explore the potentials of these three siblings: language, religion and culture.

1. Literature review

There are several scholarly works on conflicts and violence resolution like community conflict in Nigeria management resolution and transformation Otite 1999, ethnic conflict and democracy in Nigeria: The marginalization question Anugwom, 2000), ethnic violence and national development in Democratic Nigeria: A historical analysis Adeyemi & Adebisi 2015), mechanisms for conflict management in plural and divided societies: The Nigerian experience (Ojo, 2006), ethno-religious violence in Nigeria Garba, 2007), ethno-religious conflicts in Nigeria: Causal analysis and proposals for new management strategies (Salawu, 2010), conflict between traditional and Western culture: A case study of Soyinka's Death and King's Horseman (Chika, 2011), atunpa ero lori ışıatunto: irinşę fun aabo ni awujọ Yoruba (Oyetade, 2018), and language use in conflict resolution: Nigeria and South Africa xenophobic attack (Abolaji, 2019).

Furthermore, studies such as Tempo (2013) centered on ethnic and violence, Yusuf and Alighazzali (2015) surveyed Islam and religious tolerance: The Quranic input, and Salahudeen and Adeleke (2015) examined conflicts of culture and its implications on Muslim students of Emmanuel Alayande College of Education, Oyo. The critical works of these scholars are stimulating, encouraging and educative. However, this research article is prompted by the need to further examine, the reasons for the failure of language, religion and culture to impact on peaceful coexistence among people. Findings of previous studies will contribute to the knowledge and understanding of this research article.

2. Conceptual Framework

2.1 Language: According to Adeyinka (2005), language begins right from the cradle and the importance of language in any society cannot be over emphasized. It can be regarded as an instrument or a tool which mankind uses to communicate with one another. This is because language is considered indispensable in communication and is at the vanguard of everything people do. It is sufficiently clear that human beings, language and the society revolve around one another. The components of the society can help contribute to unity, promote good governance and assist to solve political and religion differences. Corroborating this, Aristotle as cited in Awobuluyi (2010) asserts that language and society are inseparable.

2.2 Concept of Culture: Chika (2011) defines culture as a learned behavior which each person acquires as a member of a group or society. To her, each character is a product of its unique history. Sanni (2020) describes culture as the beliefs, customs, practices and social behaviour of a particular nation or people. To Ajibade (2019), culture refers to features of life of a society; prevailing modes of dressing, routine living habits, food preferences, the architecture of houses and public buildings, the layout of fields and farms, and system of education, government and law. To Lebron (2013), culture is an all-encompassing term that identifies not only the whole tangible lifestyle of a people, but also their prevailing values and beliefs. Culture in this research article focuses on a complete societal heritage. It is the pivot around which the life of any society revolves. Culture welds the past and the present, synthesize achievements and aspirations. In other words, culture connotes the total ways of life of south-western people of Nigeria.

2.3 Concept of Religion: Religion in line with King (2005), as cited in Isiramen (2010), is viewed as an encounter or as a relationship between the supernatural (God) and human beings. Isiramen asserts that religion is expressed in the form of human passion belief of their creator and to whom they absolutely depend on for their sustenance and fulfillment of their destiny. It is on this basis that there is belief in supernatural powers or power that the

believers accept to have influence on their existence. This scholar further stresses that this helps believers to comport themselves in their socio-cultural life in a manner they believe will please the object of their worship.

There are many different religions, each with a different set of beliefs. The beliefs are about the world and the people in it, how they came into being, and what their purpose is. In Nigeria, Christianity, Islam and African traditional religion are the three main religions being practiced with Christianity and Islam being the dominant religions. For instance, Churches in Nigerian society is a major source of social services, inspiration for art and culture, as well as an influential player in politics. The most important contributions of Islam to the society, according to Islamic scholars, is to promote justice, equality and respect for others. To Africans, the value of African religion holds moral sense of justice, truth, and knowledge of the existence of good and evil in the society (<https://www.academia.edu/44222274/> “why we study African religion today”).

According to Caudwel (1997) and Ogunşina (2006), religion, laws and taboos exist are for social cohesion. In traditional society, interaction and politics in the pre-colonial background was predicted upon the primary goal to root a firm political and economic order, as well to sustain and maintain the moral and religious order in worldview. Abdul-Raheem (2020) states that these religions have certain things in common as they teach that God is transcendent and independent of the world. Therefore, people depend upon Him, pray to Him, worship Him and people engage in activities that would make their services accepted by God. The three religions teach people moral behaviour, and how to be good members of society. In addition, Adekunle (2004) asserts that the most famous set of rules for moral behaviour are the ten commandments in the bible. Some important functions of religion in society include the following: providing mental peace, inculcating social virtues, promoting social solidarity, social control, psychological and physical well-being.

3. Inter-Relationship of Language, Religion and Culture: Looking at the above definitions of language and culture along with the various functions of language in human society, it is very clear that language is a very vital tool for promoting culture. Ajibade (2019) asserts that language can be used to sooth anger, excite, intimidate, energize, stimulate, create, destroy or immortalize. Sanni (2020) states that whatever acts that is being practiced from time to time or, from one generation to another becomes their culture. This implies that culture expresses how humans experience and understand the world. Religion on its own is a fundamental way by which human beings experience and understand the world. The relationship between culture and religion is revealed in the motivation and manifestation of cultural expression.

Therefore, it is imperative to affirm that religion and culture cannot be discussed without language as, the three are interwoven. Thus, it is evident that people are influenced by the cultures and regions they are from or practice.

4. South-Western Nigerian Society: Lebron (2013) defines society as a group of human beings bound together for self-maintenance and self-perception; sharing their own institutions and culture. Members of any society cultivate certain social behaviours similar to common brotherhood, faithfulness, responsibility, patriotism, and the life that fosters peaceful co-existence. They are united by common aims and objectives, as well as values and interest. The south-western Nigerian society constitutes the majority ethnic group in West Africa, identified as Yoruba speaking society. According to Abdul-Raheem (2020), the term ‘Yoruba’ is used to describe a cultural and linguistic group of people. Most of these people are found in south-west of Nigeria. They are the indigenous inhabitants of the present Oyo, Ogun, Ondo, Ekiti, Osun and Lagos states of Nigeria. Also, they constitute the majority single ethnic group in Kwara and Kogi state of Nigeria. In their expansion, they could be found in Bendel state, the royal line of Benin city, which is their claims of ascendance from Oduduwa in Ife. It is known as, the spiritual cradle of Yoruba centre of dispersion for the various Yoruba social groups, including the, Itshekiri language of the same state. To Abdul-Raheem (2020), the claims seems to be a dialectical of the school of Yoruba. Nevertheless, it has been considerably influenced by its immediate linguistic neighbours. A number of Yoruba speakers could also be found in sporadic locations along West African coast such as, Senegal, Ghana, and a host of others. However, when reference is made to Yoruba in this study, it concerns those that still occupy their ancestral origin in south west Nigeria. English is the official language of the Yoruba people alongside different dialects.

The people share so many things in common, including, road, water, market and electricity among others. Since the beginning of the 20th century, the Yorubas were followers of traditional religions, but British colonial policies discouraged to a great extent. At the time of independence, in 1960, majority of the people were classified as Muslims or Christians. At the beginning of the 21st century, about half of the population were Muslims, slightly less than that were Christians, and only a small number claimed to follow traditional religions. However, many of those professing to be Muslims and Christians also openly performed certain rites or ritual of traditional religions that were no longer condemned especially during the colonial period. While a supreme god (called Olorun-Olodumare) is central to many of the traditional religions, the deity is worshipped through a number of intermediaries or lesser gods. Religious freedom is guaranteed by the constitution, and Muslims and Christians live and work together. This does

not negate the conflict that exists between them and adherents of traditional religions (Obayemi,1983).

The Yoruba society existence is defined and founded on divine terms. Its socio-political development is forged by religious and political leaders at the helm of affairs. In the past, hierarchy of power is traced from the supreme being to the divinities and the kings (Ajayi Labisi, 2023). Example of the traditional Yoruba cultural practices is the dresses that shows the status of the Yoruba kings. The Yoruba ways of greetings, dressing, ways of showing feelings to their loved ones, and their togetherness is a symbolic and a very important aspect of Yoruba culture. Before attainment of independence, farming was the major occupation of the Yoruba people. This is identified in the song below:

Isẹ̀ àgbẹ̀ ni sẹ̀ ilẹ̀ ẹ̀ wa Farming is our national occupation,
Ènikò ẹ̀sẹ̀ á mà jalẹ̀ Whoever does not work will steal.
(Odujọ, 1990)

Furthermore, Awolu and Dopamu (1993) assert that the interactional politics in the pre-colonial background was predicted upon the primary goal to root a firm political and economic order as well to sustain and maintain moral and religious order in world view. The south-western Nigerian society is full of myths and rituals. There are revelations of how the Yoruba leaders in the past seek help from the deities to protect their lands.

5. Peaceful Co-existence: According to Hamzat, Adeyemi and Adebisi (2015), peaceful co-existence is a term that defines the relation that takes place between two parties or entities, especially with regard to moderating and containing their idiosyncrasies from spinning out of control. Peaceful co-existence is an obligating term that restricts parties or entities from violating the agreed and defined space where the parties or entities live. The term connotes the self-moderation from arbitrarily interfering in the internal affairs of others, parties or entities to which one has not been invited to take part in. The term is an equating term, in the sense that equality and mutual benefit characterizes relationships of parties or entities, especially economic and political relationships. It is the abhorrence to any threat to peaceful living, while encouraging healthy competition among parties or entities that will help enhance general living condition.

To Bovin (1979), peaceful co-existence is a type of relation between states with different social systems. The underlying principles of peaceful coexistence include the renunciation of war and the adoption of negotiations as a means of resolving disputes between states, equal rights, mutual understanding, and trust between states, as well as consideration of each other's interests, noninterference in the internal affairs of another state, and recognition of the rights of people to freely choose their own socioeconomic

and political system. He further stresses that, peaceful coexistence presupposes a rigorous respect for the sovereignty and territorial integrity of all countries, including the development of economic and cultural cooperation based on full equality and mutual benefit. Bovin asserts that a policy aimed at establishing and developing a good relation between states is identified as a policy of peaceful coexistence.

Significance of the study

This study will be of great significance in order to understanding the impact of ethnic violence on democratic consolidation in Nigeria. Furthermore, the study aims to motivates the policy makers to further emphasize the design of strategies of peace operations that will encourage diverse local actors as a way to better address their needs. Likewise, those involved in conflicts resolution will learn that tolerance and respect for one another is the central pillar for generating peaceful co-existence. Similarly, it will serve as a useful tool in all the states of the federation as a means of creating awareness about the importance of embodying the spirit of unity and solidarity in the society. It will further assist the government in promoting sustainable and peaceful co-existence which requires coordinated and integrated multilateral responses. This in turn will reduce the factors responsible for ethnic violence in the society.

Research methodology

Research Questions: For the purpose of this study, the research questions that direct the focus of the research article are stated thus:

1. What are the causes of conflict in South-West Nigeria?
2. Which class of society is involved in conflict?
3. What are the means of resolving conflict?
4. How effective are the means of resolving conflict?

Objectives of the Study: The specific objectives of the study are as follows:

- i. Examines the cause or nature of conflict in the study area.
- ii. Identify people who are mostly involved in conflict.
- iii. Investigate different means of resolving conflict in South-Western region of Nigeria.
- iv. Examine the effectiveness of religion, culture and language as means of conflict resolution.

The research article makes use of survey research design analysis. Survey research design refers to a particular type of research design where the primary method of data collection is by survey. This method is considered fit for the research article because it provides a quick and efficient way of

obtaining large information from a large population. It gathered more accurate sample and target results which were used to draw conclusions and make important decisions in the research article. The research article is a mixed method of qualitative and quantitative method because it involves a questionnaire with in-depth scalable answers.

This study employed a survey research design to investigate the use of language, religion and culture in generating peaceful coexistence among the people of South-Western Nigeria. The research article includes the total number of residents drawn from the selected cities in South-Western Nigeria, through satisfied random sampling techniques, using Krejcie and Morgan (1970) sample size table. The six south-western States in Nigeria are: Oyo, Ogun, Ondo, Osun, Ekiti, and Lagos. The population comprises of one hundred and eighty respondents from the selected cities. Thirty (30) respondents from each selected city were chosen as sample of the study. The selected cities are:

- i. Ibadan city in Oyo State
- ii. Oşogbo city in Oşun State
- iii. Akure city in Ondo State
- iv. Ado-Ekiti city in Ekiti State
- v. Abeokuta city in Ogun State
- vi. Ikeja city in Lagos State

The information for the study were collected through administered questionnaire to ascertain the use of language/religion/culture in generating peaceful-coexistence among the people of South-Western Nigeria. They were given options, through which they could state their minds, tick the appropriate answer, support or be against the stated items. The questionnaire was clearly divided into Yes/No, Rarely/Regularly, State of mind and tick the appropriate option.

The questionnaire was structured into four parts with section A dealing with the demographic information of the respondents. Section B focused on questions dealing with nature of conflict in the South-Western part of Nigeria, section C focused on questions based on means of resolving conflict in the South-Western part of Nigeria, and section D concentrated on questions dealing with appraisal of the strategies employed in the process of conflict resolution in the South-Western part of Nigeria.

1. **Questionnaire:**

Section B: Nature of Conflict in the South-Western Nigeria

7. Have you ever witnessed any conflict?
8. What is the nature of the crisis you witnessed?
9. What class of the society is commonly involved in the conflict resolution?
10. Which gender do you think is usually involved in conflict?

11. Is conflict good in the society?
12. How often do you have conflict in your area?

Section C: Means of Resolving Conflict in our Society

13. What are the tools used by the society for conflict resolution and how would you rate each tool?

Items/Means	Effective	%	Don't know	%	Ineffective	%	Percentage	Total
Religion								
Education								
Political								
Culture								
Language								
Inter-ethnic-marriage								

Source: Authors' fieldwork, 2023

Section D: Appraisal of the Strategies Employed in the Process of Conflict Resolution

14. Who are the religious leaders involved in conflict resolution?
15. How can conflict resolution be entrenched in a multi-ethnic society?
16. How has the world religions fore-stalled conflict in the society?
17. The political view of many Nigerians is self-seeking. Yes/No
18. Can the political situation of Nigeria bring the expected peace in the nearest future?
19. Can the use of language be a way of putting an end to conflict?

2. Year and duration of survey: The year and duration of survey covers the period September – February 2023 (Six months). Some of the obstacles faced include fuel scarcity, insecurity, and fear of unknown. Time and period of the research also posed some limitations. The police, community heads and heads of ministries were contacted before carrying out the research work.

Result and Discussion

The data collected were analysed based on the number of respondents covered by the research article.

Table 2. Demographic Distribution of Respondents

	Gender		Age		State					
	M	F	Youth	Adult	Oyo	Ogun	Lagos	Osun	Ekiti	Ondo
F	97	83	79	101	30	30	30	30	30	30
%	53.9	46.1	43.9	56.1	16.7	16.7	16.7	16.7	16.7	16.7

(Source: Authors work, 2023)

The gender distribution of the respondents shows that 53.9 percent are male, while the remaining 46.1 percent are female. Age distribution of the participants shows that most of them are adult (56.1 percent) and 43.9 percent are youth. Also, the distribution of respondents based on state of resident shows that 16.7 percent are selected.

Table 3. Nature/Causes of Conflict and People involved

		Frequency	Percentage
Witness Conflict	Yes	165	91.7
	No	15	8.3
Occurrence of Conflict	Rarely	111	61.7
	Regular	69	38.4
Nature/Causes	Religion	28	15.6
	Political	114	63.3
	Socio-economic	38	21.1
People Involved	Youth	150	83.3
	Adult	30	16.7
	Male	140	77.7
	Female	40	22.2

(Source: Authors work, 2023)

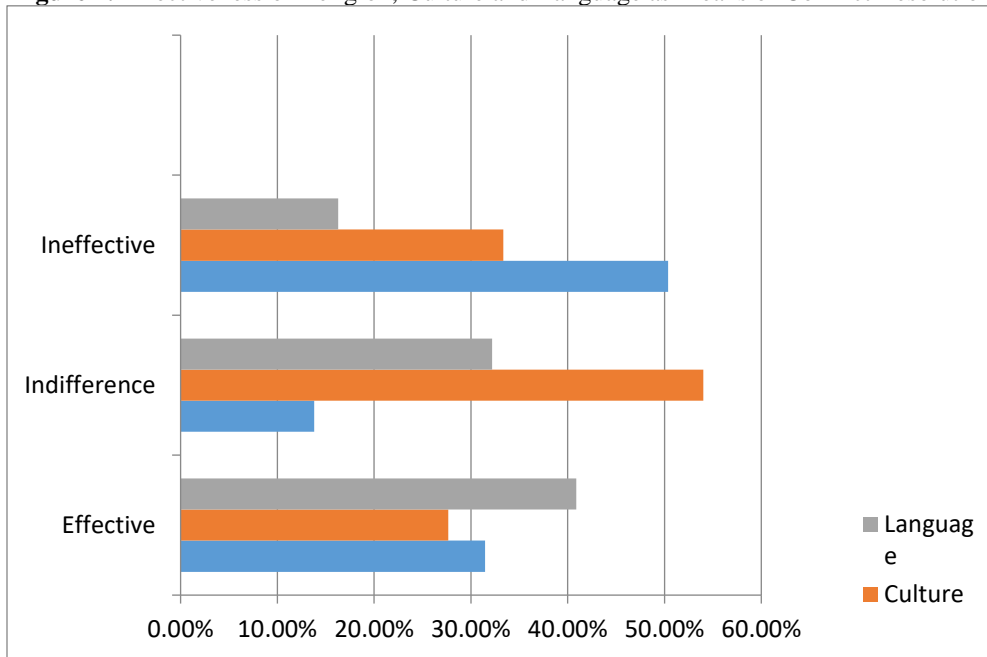
Table 3 shows that 91.7 percent of respondents asserted that they have witnessed crisis in south western Nigeria, while 8.3 percent objected to seeing crisis in south western Nigeria. Also, most of the participants (61.7 percent) hold the view that conflict rarely occur in South West Nigeria, while 38.4 percent of respondents believe that conflict is a regular occurrence. 63.3 percent of the respondents affirmed that conflicts in the study area are political in nature, 21.1 percent identified socio-economic factors as causes of conflicts, while the remaining 15.6 percent believed that conflicts in South-Western part of Nigeria are caused by religion differences. In addition, the table shows that 83.3 percent of the respondents believed that the youth are more involved in conflict than the adults. Similarly, most of the participants (77.7 percent) are of the opinion that males are involved in conflict while only 22.3 percent believed that the females are involved in conflict in south-western part of Nigeria.

Table 4. Means of Conflict Resolution

	Religion			Culture			Language		
	Effec.	Neut.	Ineffec.	Effec.	Neut.	Ineffec.	Effec.	Neut.	Ineffec.
F	100	12	68	88	47	45	130	28	22
%	55.7	6.7	37.8	48.9	26.1	25.0	72.2	15.6	12.2

(Source: Authors work, 2023)

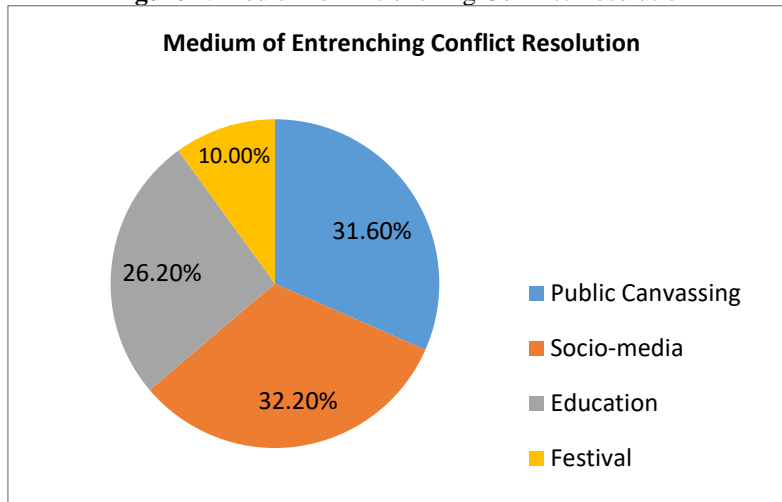
Figure 1. Effectiveness of Religion, Culture and Language as Means of Conflict Resolution



(Source: Authors work, 2023)

Table 4 reveals that 55.7 percent of the respondents are of the view that religion is a major weapon in conflict resolution, 6.7 percent are indifferent, and 37.8 percent disagreed. Also, 48.9 percent of the respondents are in strong support of the use of culture as a tool for conflict resolution. On the other hand, about 26.1 percent are not genuinely convinced while the remaining 25 percent believed that culture has no place in conflict resolution in south western part of Nigeria. Similarly, Figure 1 shows that 72.2 percent of the respondents vouched for the use of language as a tool for conflict resolution. Whether in doubt or as a matter of inconsistency, 15.6 percent of the respondents are neutral while 12.2 percent are against the use of language as a tool for conflict resolution.

Figure 2. Medium of Entrenching Conflict Resolution



(Source: Authors work, 2023)

Table 5. Respondents and Percentage

Medium	%	Political Situation	%
Public Canvassing	31.60	Agree	49.53
Social Media	32.20	Neutral	14.31
Education	26.20	Disagree	36.16
Festival	10.00		

Figure 2 shows that 32.2 percent of the respondents are in support of socio-media as a strong tool in conflict resolution. Also, 31.6 percent of the respondents stated that public canvassing will play a vital role in entrenching conflict resolution and 26.2 percent of the participants are of the view that conflict resolution can be channeled through education. Conversely, a collective festival as a means of resolving conflict is supported by 10 percent of the respondents. Furthermore, Table 5 shows that 49.53 percent of the respondents agreed that the present political situation in the country can bring the expected peace and tranquility in the nearest future, while the remaining 36.16 percent of the participants are against the view that the present political situation can bring the expected peace in the nearest future. However, 14.31 percent of the respondents are indifferent.

Based on the findings of the research article, recommendations are indicated by the researchers. The effective use of language is important since it is a major source of interaction. In a volatile economic and political situation, subtle language and respect for others in communication plays a major role in calming anger down.

Religion has three (3) arms in Nigeria but each of this arm has a major role to play when it comes to generating peace. Every religion organizer

should be encouraged to preach peace, teach people moral behaviour, how to be good members of society and maintain African culture.

The basic aspect of human life is culture. Every aspect of culture can only be retained if there are people to maintain them. This means that culture should be used to promote peaceful co-existence in the society. This encompasses food we eat, our clothing and the strongest among all, inter-ethnic marriage. All of these play significant roles in generating peaceful co-existence in every developing society.

Conclusion

This research article was carried out to investigate the use of language, religion, and culture in generating a peaceful co-existence among the people of south-western Nigeria. Various literatures were reviewed; to discover the opinion of authors and other icons in the society, who came up with the suggestions that a spontaneous response of government to political, religious, and economic crisis will serve a better weapon in alleviating conflict in Nigerian society. Contributors came up with useful suggestions and ideas which can be very effective in conflict resolution such as the role of community leaders, religious leaders, and the positive influence of the political class. The primary objective of this research article is directed at the following questions; ‘What are the causes of conflict in South-Western Nigeria?’ and ‘How effective are the means of resolving this conflict?’ This led to the recommendation of language, religion, and culture as useful tools. While the Christians in their churches, under their leaders, preach peaceful co-existence and tolerance in their congregations, the Muslims however, preach against the use of politics and other means to divide Nigeria. The traditionalist encourages equalities and fair play in distribution of wealth and political appointments. Subsequently, all the approaches are aimed at entrenching a conflict free society.

Conflict of Interest: The authors reported no conflict of interest.

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Human Studies: This research has followed CREDIIT ethical principles for research involving human subjects.

Data Availability: All of the data are included in the content of the paper.

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