

Nexus between Insecurity, Conflict and Corruption in Nigeria

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ABSTRACT

This study examines the nexus between insecurity, conflict and corruption in societies as attributes of peace and economic development. This research examines the critical factors for assessing the managerial contributions that can address the challenges of insecurity, corruption, conflict indices and build the blend blocks of conflict prevention, conflict resolution/management, business growth, economic development and stability. Security as freedom or protection from danger or worry has been a great matter to man in matrixes. Corruption on its own isle generates fear and creates conflict in its abode as well as breeds insecurity. In measuring perspectives, conflicts as they arise is seen as attributes of corrupt practices or suspicion of corruption. Conflict index is assessed and measured on three platforms of conflict prevention, conflict resolution, and conflict management. In working within established parameters of time and money we play in on the blend orbit of matrixes and cosmos. This seeks to investigate the nexus between the structures of governance in principles of governments, in relation to the indices of corruption or corrupt practices, conflict management, peace and security of a state or nation. It is crystal clear that every economic environment needs a high level measure of security and peace to achieve business growth and economic stability.

Keywords: *Security, Corruption, Conflict Resolution, Business Growth, Economic Stability, Nexus*

INTRODUCTION

Insecurity exists as a brain child of conflict or corruption or social inequalities in or of societies. Insecurity is a state or position of not being protected or secured or being safe. Conflict in an organisation is socially inevitable and if not addressed or managed, can cause significant damage to an organisation, teams, and to individuals. Addressing conflict and security deals with the principles of management on: types of conflict, sources of conflict, different ways that individuals address and respond to conflict, why it is important to manage conflict, a methodology for managing conflict, and what

to do and avoid when managing conflict. Sometimes the problem is how can scientific uncertainty, different economic and political perspectives, different interpretations of directives and the varying capacity of bodies or a body to implement them can be reconciled? Considerations on insecurity management is a conflict resolution techniques that is an embodiment or concerns of: arbitration, anger management, collaborative problem-solving, cross-cultural communication, dialogue/dispute systems design, face-saving and empowerment facilitation, restorative justice, trust building and violence prevention.

Relating to the Anti-Corruption Law of the Federal Republic of Nigeria, Obasanjo (2000), recounts the Corruption Practices and Other Related Offences Act 2000 at Abuja, on Tuesday, June 13; “as we all know, corruption is a cankerworm that has eaten deep into the fabric of our society at every level. It has caused decay and dereliction within the infrastructure of government and the society in physical, social and human terms. Corruption has been responsible for the instability of successive governments since the First Republic. Every coup since then has been in the name of stamping out the disease called corruption.

Unfortunately, the cure often turned out to be worse than the disease. And Nigeria has been the worse for it. Nigeria’s external image took a serious bashing, as the country feature on top of every corruption index. The crusade against corruption was a major plank of the PDP election manifesto and this message was relentlessly proclaimed during the campaign. We fully accept the overwhelming victory at the polls as a mandate to fight corruption to a standstill. We must tackle it head-on for our country to make any meaningful economic progress.” Obasanjo says, “with corruption, there can be no sustainable development, nor political stability. By breeding and feeding on inefficiency, corruption invariably strangles the system of social organization. In fact, corruption is literally, the anti-thesis of development and progress. Of course, we realise that corruption covers a wide spectrum of acts and not just the simple act of giving and receiving of bribes. Corruption covers such acts as:

- * Use of one’s office for pecuniary advantage,
- * Gratification,
- * Influence peddling
- * Insincerity in advice with the aim of gaining advantage,
- * Less than a full day’s work for a full day’s pay,
- * Tardiness and slovenliness

We acknowledge that we may not be able to eradicate corruption in its totality overnight, but we can at least begin by laying down the foundations of a moral and ethical society. Ethics and morality are the norms of every decent society and we must begin to acknowledge their importance in our society as the bedrock on which a wholesome, efficient, just and prosperous entity can be built.” Obasanjo set up a special council which he said:

It is worth noting that this Act makes it an offence to fail to report the offer of inducement in any form. Another aspect worth noting

is that of the Office of a Special Counsel. This is a welcome dimension which was contributed by the National Assembly.” The Special Counsel was appointed by the Chief Justice, whose office and personality is meant not allow for frivolity, so, according to him, “there is no fear of abuse. I personally endorse the idea of a special Counsel because it means that no Nigerian, from the President to the lowest peasant, is exempted from being investigated under this law to a large extent, if faithfully implemented, this Act ought to substantially clean our society of the menace and evil of corruption. I will now proceed with maximum dispatch to establish the Anti-Corruption Commission. I believe that the implementation of this Act will go a long way in purifying our society. I commend the spirit of this law to all Nigerians who desire to live in a sane, just, decent and progressive society.

According to Abubakar (2001), conflict management deals with mechanisms for containing, or coping with, a conflict such that it does not become intractable and therefore difficult to resolve. It involves complex processes of peace-making, peace-keeping, peace-enforcement, peace-building and confidence-building measures. It is invariably an inter-related process with conflict prevention and conflict resolution. Today, we also grapple with the varying views of people about religion and politics as it affects disputes, diplomacy and conflict resolution. This study examines the relationships between diplomacy and conflict resolution in the engagement in practices, education and research concerning the contributions of world religions to conflict and to peace buildings. It studies the placement of policy making that propels effective collaboration between secular grassroots leaders and policy makers in societies, realising that providing policy makers and activists with strategies to elicit moderate moral religious expressions and practices in conflict areas can strengthen civil society and democracy communities and nation states. EL-wathing (1980) defines corruption as the use of power for profit, preferment, or prestige, or for the benefit of a group or a class, in a way that constitute a breach of law or of standards of high moral conduct, economic progress and democracy in Nigeria. Corruption is the canonization of fraudulence; the brazen celebration of impunity, which pollutes the ethical hygiene of a society (Ogbunwezeh, 2005). Corruption is a Worldwide phenomenon but prominent in the third world countries, particularly in Africa.

Johnson and Rose-Ackerman (1997) point out that the wide spread of corruption is a symptom of a poorly functioning state that can undermine economic growth. And where corruption is situated in the structural nature of any society, countries with extensive natural resources may fail to develop in a way that benefits ordinary citizens (Edewor and Sokefun, 2002). Presently in the world today, Christians constitute about 41% of the population; Muslims constitute about 23% while the Traditional and others religions make up the remaining 36%. There are certain factors present in Christianity and Islam, and many other religions that exacerbate the tendency to restrict ethics to fellow believers rather than apply it also to followers of other religions. In

Christianity and Islam, God has different attributes, names, history, expectations, requirements, and so on. The believer in any one religion will naturally treat all other religions as following false Gods. These ideas and beliefs breed discriminations and cause conflicts, and to a large extent give birth to or encourage corruption and create insecurity. This research re-examines the building blocks of society that is needed to address the trend and the escalating forces of insecurity in the third-world nations especially in the Nigerian society.

Conflict and Sources of Conflict in Nigeria

Considering the prevailing trend in Nigeria, it is absolute suicide to discuss conflict, insecurity, violence etc. in isolation of corruption. This context gives corruption a broader connotation and meaning conflict can therefore be seen as chaotic shattered delimited and confused state of a group of people with varying demands. Sources of conflict cut across all sphere of human endeavour as long as life is concern. According to Alia-Kein (2014), a Professor from the Friedman Brain Institute and Icahn School of Medicine, with more and more violence seeping into movies and other media these days, the question of how it affects real-world violence has become an increasingly important one. A new study addresses this question by investigating how exposure to violence affects people with aggressive traits versus those without...”Aggression is a trait that develops together with the nervous system over time, starting from childhood. “Patterns of behaviour become solidified and the nervous system prepares to continue the behaviour patterns into adulthood when they become increasingly coached in personality. This could be at the root of the differences in people who are aggressive and not aggressive, and how media motivates them to do certain things”. According to the report of their research, in wanting to find out what happens in the brains of aggressive and non-aggressive individuals as they watch violent movies, it is said, they theorised that people with aggressive traits would process violent media differently, compared with non-aggressive people, and violent movies made aggressive men feel ‘inspired and determined”. This text suggest that the high degree of violent acts experienced today in societies and largely related to children and youths is to a great extent, an attributive of violent media movies today in the world.

Sinful inclinations lead many to put their own interests first or to center their lives on gaining material possessions or authority at others’ expense.–Romans 5:21, 7:17, 20, 23, 25. Our world is characterized by greed and selfishness. In such an environment, some people find it difficult to be different. Driven by selfish ambition, they become power hungry. They also develop a strong desire for more money and possessions—more than they really need. Sadly, they are willing to behave in a dishonest way to achieve those goals. We believe that in Nigeria the main sources of conflicts are inter-religious and intra-religious conflicts, land use and land disputes, with marriage and cultural differences on the minor side of it. According to Robinson (2004), Christianity teaches: therefore all things whatsoever ye would that men should do to you, do ye even so to them (Matthew 7:12). Islam, he says teaches: not one of you is

a believer until he loves his brother what he loves for himself (Fourth Hadith of an-Nawawi 13). Then, Hinduism states that this is the sum of duty: do naught unto others which would cause you pain if done to you (Mahabharata 5:1517). And in Buddhism, he says: a state that is not pleasing or delightful to me, how could I inflict that upon another? (Samyutta Nikaya v. 353). Insecurity must be fought with zeal and commitment to ethics and anti-corruption practice and laws by leaders. According to Obasanjo (2000), ethics and morality are the norms of every decent society and we must begin to acknowledge their importance in our own society as the bedrock on which a wholesome, efficient, just and prosperous entity can be built. Speaking on how corruption is an enemy of development he states, “let it be known that this Anti-Corruption law demonstrates our unequivocal commitment to rid our land of corruption”.

Growth is achieved by non-reliance on company politics and game-playing. Leaders should learn to sustain growth through positive reengineering and reorganisation on policies, processes, systems, and bureaucratic structures in organisations to increase manpower development in the society that is measured on percentage level of productivity and marketing success policy for economic build-ups and social blend of such society. This research has reviewed the nexus between security and insecurity; conflict resolution, and corruption in societies as attributes of peace, economic development, human resource management, business and politics. We have the disintegrating pressures that plays against the evaluating potentials of framework order and comparative advantage which requires prudent analysis. Good managers know that they manage events, processes, situations, strategies, but not people.

Most of our leaders are not good managers because they would not manage the processes, situations, etc. Instead they want to manage the people. The study also examined the growth level of commitment by various stakeholders to sound management of all political environments for peace and tranquillity. “Religious organisations also make efforts to overcome sectarianism, religious-intolerance and nationalism; the development of an ecumenical and concrete theology for peace between Christians, Jews and Muslims (Kung, 1990). A systematic analysis of their divergencies and convergencies, and their potential of conflict and cooperation would be a helpful step forward. The study reveals that the desecularisation of the world and the rise of religious conflicts have played critical role that stimulates negative developments.

This study reviews the major challenges of security, peace, conflict resolution, corruption and economic development as it affects or concerns religious organizations to end existing and prevent new religious conflicts. In a world (or in nations) where many governments and international organizations are suffering from legitimacy deficit, it is common to expect a growing impact of religious discourses on international politics because religion has been positioned as a major source of soft power. Religions and governmental organizations sometimes take advantage of religious conflicts to pursue their selfish interests. According to Nwele (2006), “Because religion plays very important role in life and living (existence) of man, it is important therefore to develop a profound knowledge and understanding of the basic assumption underlying the different religions

in our environment and the ways in which adherents to these religions see their interests, including the identification of the elements of communality between the major religions.” In the study of the typology of conflicts it is the correlation with other integrating or disintegrating pressures that determines the dynamics of a conflict.

According to Kung (1990), the first step to overcome religious-intolerance, sectarianism or nationalism is the development of an ecumenical and concrete theology for peace between Christians, Jews and Muslims”. There are three dimensions relevant to the analysis of socio political and economic developments at the global level that adversely affect the developing states sovereignty (Conteh-Morgan, 2004). The first is the practical-conjunctural level viewed in terms of intentional human agency, which he corroborated with (Robinson, 1996). Conteh-Morgan (2004) states that at this level, it is important to draw the distinction between means (which are policies) and ends (which are interests), and to recognise the tactical nature of many disputes related to policy making between the developing states and external actors over the most effective means of achieving ends. The second dimension is the underlying global structure in which states and groups engage with the broader world system. Stressing further, he says “analysis at this level is structural analysis. Structure shapes and conditions events and activities at the state level, often apart from intentionality. The third dimension refers to processes in international society which straddle both the practical-conjunctural and the underlying global structure. Through its interconnectedness with the two, it enables analysts to identify mechanisms that monitor functionalist teleology”.

Corruption and its Problems in Nigeria

A review of the complexities of corruption states, according to children’s education watch-dog report (2004), credited to John F. Kenedy, a former American President, “a child miseducated is a child lost”. This is because when you fail to educate a child well on the part of truth, you only succeed in sending that child out to the conflict zone of his or her life as he or she grows with the wrong ideology of life he gets involved in unlawful practices and crime. Akanni (2001) defines corruption as to make partial, to debase, to bribe, to rot, to lose purity. To this end, corruption is seen as to make evil, deprive, bribe, and faint. These two definitions suggest that corruption encompass a broad range of activities that are morally wrong. Indeed, any act that contradicts what society considers as right can be termed as corruption. Corruption is an unethical behaviour which runs counter to the accepted social norms and moral values. It is a behavioural pattern which seriously hurt public mortality. It is an act involving dishonesty, illegality and non conformity with accepted standard of behaviours. Such an act or behaviour has its main aim, the return of financial or material benefit, either for the person committing the act or on behalf of any other person. Corruption is a dishonest or immoral behaviour by individuals, groups, politician or people in government or who hold a particular office.

In 2004, it was reported that in late August 1978, a US Central Intelligence Agency (CIA) Paper asserted confidently that “Iran is not in a revolutionary or even a pre-Revolutionary situation.” This was also considered by Williamson (1990), as the

most glaring example of Western incomprehension and misconception of Modern Islam. The fundamental mistake of Western observers, he argues, is the assumption that since Christianity plays little direct role in shaping policy in Western nations, the separation of religion and political decision-making can be assumed in the Middle East as well. Since the fall of Shah, research about the role of religions in conflict dynamics has increased. The amount of research, however, lags considerably behind the boom of studies of ethnic and nationalistic conflicts. Osagie (2014) reporting on corruption in Nigeria (Lagos State experience) states; “The logical questions to ask are: why has it become impossible to mount cameras everywhere? What happen to budgeted sums for the project? The answer: Lost to corruption. Why is it impossible to prosecute the people, who embezzled the camera funds? Answer: Corruption can’t fight corruption. And life goes on. Sadly. Tragically. What a Country!”

Commenting on political issues and corruption in Nigeria, Alto Roni (2014) says: “but like all things, some aspects of our democratic experience are going down. Take example of the wellbeing of Nigerians. Are we any better than we were a decade ago? The economy, in my thinking, is far from well, at least from the point of the man on the streets, not the point of view of the economists sitting in an air-conditioned office. There are still issues of corruption that could be better addressed and tackled by the agencies in charge of ensuring more accountability of public fund (Alto Roni, 2014).

Peace-Making/Peace-building in Nigeria

Good governance produces dividends of democracy as a composite commodity. As a commodity the consumers of dividends of democracy are the electorate who should be treated by leaders as consumers with consumer protection rights in a consumer friendly society. The level and quality of democratic dividend enjoyed or to be enjoyed (and in their limit too) by any electorate or community or social entity needs to be made transparent enough. Such community should have the right to choose, and the right to safety. Prudent dispensing of democratic dividends is concerned with appropriate channelling of resources to projects that have direct bearing on the needs of the people first, before the considerations of their economic wants.

It is the managerial adherence to this political economics that eliminates abandoned projects syndrome in government – abandoned projects are indices of corruption, in societies. It is U.S Secretary of State Hillary Rodham Clinton who said: “Today, I am in Nigeria, a country that produces 2 million barrels of oil a day, has the seventh-largest natural gas reserves of any country in the world, but according to the United Nations, the poverty rate in Nigeria has gone up from 46 percent to 76 percent over the last 13 years.” As she continued, ‘now, there are many reasons why Nigeria has struggled. There is the destructive legacy of colonialism, there were wars, including a devastating civil war. There are other external forces. But as President Obama said in Ghana in his historic speech, the future of Africa is up to Africans, and future of Nigeria is up to the Nigerians. The most immediate source of disconnect between Nigeria’s wealth and poverty is a failure of governance at the local, state and federal levels.

And some of that is due, as you know so well, to corruption, others of it to a lack of capacity or mismanagement. But the World Bank recently concluded that Nigeria has lost well over \$300 billion during the last three decades as a result of all of these problems. And therefore, it is imperative that we look at where Nigeria is today and, in the spirit of friendship and partnership, of a country that has made its own mistakes, has had its own problems, we look for ways to help one another, and particularly to help the people of this country.’ Again, to refer to President Obama’s speech, “what Africa needs is not more strong men, it needs more strong democratic institutions that will stand the test of time. Without good governance, no amount of oil or no amount of aid, no amount of effort can guarantee Nigeria’s success. But with good governance, nothing can stop Nigeria.” Six years into independence the military intervened in the governance of Nigeria and seized power from nationalists who fought for independence. The government of Western Region was first headed by Obafemi Awolowo, who resigned to become leader of the opposition at the federal level. The nationalists that took over the government at independence made education their first priority. Dr. Azikiwe established the University of Nigeria Nsukka, the Sardauna of Sokoto, as premier of the North established Ahmadu Bello University at Zaria and Awolowo the University Ife. They were anxious to produce educated young men and women to take over the administration, the schools and lead the industries and so forth.

First Republic politicians were accused of being 10 percent bribe takers and of indulging in over-invoicing. Since then, there have been various levels or degrees/class of corruption in the country and in the present, there are signs though that unless the present trend of corruption and stealing is stopped we might become a bankrupt nation. And if bankruptcy comes, anarchy steps in, and if anarchy steps in, it could lead to a break-up.

Nwele (2014) states that in philosophy we believe, “that there are only two living things in the world that does not sleep, ‘Nature,’ and the ‘Ants,’ which up until the end of the world shall continue to be deciding factors on man’s strategy for life and living. That because power is important to politics, and because it is difficult to measure precisely how and when power is exercised, we then have recurrent disputes within the cut of political science about how much power any or various groups have in the field.” He said “governments have a need to do more to harmonise the relationship between production and capacity building network orbit (including basic infrastructure and micro credit support, skill acquisition training, and academic support) to all the deserving poor of societies, and efficient and effective supervision of all stakeholders to achieve the desired success.”

South Africa is a beautiful country, richly endowed with many natural resources – fine farming land, gold, diamonds, coal, copper, and many other valuable minerals. And among its varied population groups – blacks, whites, Coloureds (mixed race), and Indians – there are many fine, kindly people. ‘Moreover, South Africa is a very religious country. Most people, white or black, believe in God. Yet the country is terribly disunited. Is religion partly to blame? What has brought about this distressing

situation? And, far more important, is there a solution?’ The Boers were Calvinists of the Dutch Reformed Church. They read the Bible frequently, yet they believe they were superior to the black – many believed that blacks were under a curse from God. One of the focus of the 69th UN Security Council meeting in New York, Wednesday, September 24, 2014 is on global coordination of the fight against terrorism, and other violent conflicts around the world.

RESULTS AND DISCUSSION

This study reveals among other things, that there is a nexus between security, conflict resolution, and corruption in societies as attributes of peace and economic development. That security as freedom or protection from danger or worry has been a great matter to man in matrixes. That corruption on its own isle generates fear and breeds insecurity that is a threat to economic development or business and economy. This research reveals that parents like most of leaders do not know and do not care to have sound (or even good knowledge of the) principles of business and investment; which dictates that for peace and tranquillity to reign in any community or environment, there should be, the existence of “prudent creativity” and “financial intelligence.”

Prudent creativity deals with inspiration for ‘safe liquidity’ and ‘liquidity growth,’ while financial intelligence deals with ‘measure of means (earnings)’ and ‘financial security’ or insurance through “positive thinking (creativity)”. This is Business Studies and Entrepreneurship Benchmark Order (BUSEBO), because, “the world is all about the economics of living”. Because of this, parents and leaders have to learn to be prudent in reasoning, behaviour and in practice or governance. This research also reveals that leaders, politicians and individuals should stop creating structural inflation in the society they lead. In peace-building, the ‘law of strategic planning’ as it concerns planning for good business states that, ‘the planning of all the activities of a business to ensure competitive advantage and profitability must be fair to the third party.’

The peace-making activities of NGO’s, be it of a religious or non-religious nature, are getting more attention. A great deal of research is, however, needed to have insight in the potential of the rich amount and variety of peace services. Because, in the midst of every war there is ‘peace,’ and in the midst of any peace process there is ‘war,’ peace-builders has the dare need to dwell on and consider absoluteism as a target. The consideration of absoluteism examines the remote tendencies and inclination to control and leadership. Examination of tendencies of control in relation to peace looks on the principles of inter-play in crisis/conflict management. The inter-play investigates configuration (of space and lining), communication template branding in reporting journalism, networking order especially of election violence and security network management. We need patriotic generals of the political landscape to manage home-land and inter-face of social and political securities, those who understand that success lies not in the result built in the efforts, that ‘being’ the best is not important, but ‘doing’ the best, because doing the best is all that matters.

CONCLUSION

This study re-examines the nexus between insecurity, conflict and corruption in societies as attributes of peace and economic development, security as freedom or protection from danger or worry. It examines corruption on its own isle and in measure of perspectives. The study reveals that religious organisations have a major impact on inter-communal and international conflicts. In response to studies of international relations and peace research, in relation to economic development or business and corporate governance at all levels of societies for peace and tranquillity in the land, religions and religious organisations should work spiritually and socially to build new global ethics that is against violent conflicts and conflict culture. The untapped or under-used integrative power potential of religions and religious organisations can only be strengthened when religions and religious organisations understand which factors inhibit or enhance joint peace ventures between the Christian religion; and between the prophetic religion (Judaism, Christianity, Islam), the Chinese wisdom religion and the Indian religions (Hinduism and Buddhism).

In the instance of this research, it is important to get all stakeholders of community and social life, religions and religious organisations to know or believe as it reveals that conflicts, corruption and insecurity are man-made trends and political issues and in most cases, of selfishness. This research, in wanting to find out what happens in the brains of aggressive and non-aggressive individuals as they watch violent movies, it is revealed, that people with aggressive traits would process violent media differently, compared with non-aggressive people, and violent movies made aggressive men feel ‘inspired and determined.’ This text suggest that the high degree of violent acts experienced today in societies and largely related to children and youths is to a great extent, an attributive of violent media movies today in the world. So, it is in the interest of society that most of our movies today are censored to peace-making/peace-building template models as one of the important means of reducing conflict and violence. In Nigeria between 1992 and 2013 there had been several conflicts or crises of religious undertone, with political orgy arising from corrupt practices that breed insecurity. These areas include Kafanchan, Zangon Kataf, Bauchi, Kano, Zamfara, Zaria, Kaduna, Maiduguri, Potiskum, Yobe, Jalingo/Taraba, Jos/Plateau, Nasarawa, Katsina, and so forth. Based on the above, corruption should not be seen as a life style by the insignificant few in the corridors of power. Rather there should be a change in behavior and attitude knowing that a leader is a servant.

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