

Corruption, Conflicts and the Challenges of Insecurity in Nigeria: A Case Study of Jos North Local Government Area, Plateau State, Nigeria

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Abstract

This paper attempts to demonstrate how corruption is the bane of political crises in Nigeria, using Jos North Local Governments Area of Plateau State as a case study. Incessant crises in the area were traced to various types of corruption among which were political and religious corruption. The crises which became heightened in 2001 as a result of corrupt political and religious leaders raised the issue of indigeneship and settlers to an intolerable level, which resulted in divisions and disunity, thus paving way for incessant urban uprising. Using qualitative methods, data were drawn from secondary sources such as books, journals, internet articles, newspapers, etc, with primary data drawn from interviews, surveys and focus group discussions (FGDs). The result of the study revealed that political and religious corruptions were the major causes of conflicts and insecurity in the area. The Authors therefore suggested that the Nigerian Government should find lasting solutions to the crises by giving top priority to eradication of corruption.

Key words: Corruption, Conflict, Insecurity, Politics, Crime,

Corruption, Conflits et Défis de l'insécurité au Nigeria: Une étude de cas dans l'arrondissement de Jos Nord, Etat du Plateau, au Nigeria

Résumé

Cet article tente de démontrer comment la corruption est le fléau des crises politiques au Nigeria, en utilisant l'arrondissement de Jos Nord de l'Etat du Plateau comme une étude de cas. Les crises incessantes dans la région ont été attribuées à différents types de corruption parmi lesquels était la corruption politique et religieuse. Les crises qui se sont accrues en 2001 en raison de dirigeants politiques et religieux corrompus ont soulevé la question de l'indigénat et sédentaires à un niveau intolérable, ce qui a entraîné des divisions et la désunion, ouvrant ainsi la place à l'insurrection urbaine incessante. En utilisant des méthodes qualitatives, les données ont été tirées de sources secondaires telles que des livres, des revues, des articles sur Internet, des journaux, etc., avec des données primaires tirées des interviews, des enquêtes et des discussions de groupes (DG). Le résultat de l'étude a révélé que les corruptions politiques et religieuses ont été les principales causes des conflits et de l'insécurité dans la région. Les auteurs ont donc suggéré que le gouvernement

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nigérien devrait trouver des solutions durables aux crises en donnant la priorité à l'éradication de la corruption.

Mots clés: corruption, les conflits, l'insécurité, Politique, Crime.

Introduction

For a very long time, corruption has been recognized as a major problem in Nigeria. This is because it has eaten deep into the fabric of the society at every level to the extent that government after government has continually expressed alarm at the situation and has declared its intention to combat it. Corruption is indeed a cankerworm that has eaten deep into the fabric of every sphere of public life of Nigeria and a cog in the wheel of progress of the nation. The thing about corruption in Nigeria is that it is found in both public and private sectors, among the rich and poor, the literate and illiterate and the young and old. It is a disease that is tearing the nation apart and requires immediate attention. In a World Development Report issued by the World Bank (1997) after Surveying 3600 firms in 69 Countries, it was reported that over 40 percent reported paying bribes as a matter of course (Sharma, 2011).

In Nigeria, corruption has stigmatized the image of the government, weakened its credibility and reduced the effectiveness of the development programmes (Ikoiwak 1987). Corruption at the high level damages the economy and the country in the long run. At the ground level, it makes the lives of people miserable. It is therefore no exaggeration when it is said that corruption is the bane of Nigeria. Corruption is endemic, evil and widespread. It is condemned by various laws; the Ten Commandments deprecate it while both the Old and New Testaments abhor it, the laws of Justinian make it punitive while the Roman Civil Law and the Common Law of England make it punitive (Duda 1997). Corruption in Nigeria has caused decay and dereliction within the infrastructure of government and the society in physical, social and human terms. It is spreading like harmattan fire so that no part of the country is spared of this disease.

Jos North Local Government Area, the focus of this study is one of the local governments in Plateau state with Jos as its headquarters. Two decades ago, Jos was known as a very peaceful city which accounted for its slogan 'the Home of Peace and Tourism.' This is because the city accommodated people of different ethnic, religious and cultural backgrounds. As a matter of fact, everybody loved to reside in Jos because of its security. This was short-lived as all of a sudden, the city became a theatre of war that hardly could any year pass out without one form of crises or the other. People the world over now see Jos as a crisis prima area and therefore not good for habitation and business investment.

The root cause of the incessant crises in this city is corruption. It is this cankerworm that has brought about division and hatred amongst the citizens of the city who were knit together some years ago. Corrupt politicians and religious leaders have hijacked the two decades old crises to their advantage but to the disenchantment and frustration of the masses. This situation cannot be divorced from the current insurgency in the state. This paper is an examination of the triple problem of corruption, conflicts and insecurity and their implications for the country with particular attention on Jos North LGA. In this paper, three dimensions of corruption i.e. political, religious and economic/commercial corruption have been identified as the cause of conflicts in Jos. The authors endeavoured to show how corrupt religious and political leaders capitalized on

the poverty and ignorance of the people to hire them as agents of crises in order to achieve their selfish and satanic ambitions.

The paper begins with an introduction and clarifies the concepts of corruption while establishing theoretical basis for the paper followed by an indepth discussion of the crisis in the area of study and its implication for the country's security. Recommendations that could avert further occurrence of crises were made and it is believed that such recommendations would go a long way in minimizing crises in Jos in particular and Nigeria in general if implemented.

A Conceptual Discourse on Corruption

Corruption is a global phenomenon; it is found in developed and developing countries of the world which is why it has attracted both national and international discussion by scholars. Scholars have however avoided its definition in their discourse because of its complex nature. However in this study, efforts would be made to clarify the concept.

The Oxford Advanced Learners Dictionary defines corruption as dishonest or illegal behavior, especially of people in authority, the act of making somebody change from moral to immoral standards of behavior. Blagwan and Bhushan (1981) defined corruption as "a deliberate and intentional exploitation of one's position, status, or resources directly or indirectly for personal aggrandizement whether it be in terms of material gain or enticement of power, prestige or influence beyond what is legitimate or sanctioned by commonly accepted norms to the detriment of the interest of other persons or the community as a whole". In the same vein, the Anti-corruption Law of the Federal Republic of Nigeria (2000) sees corruption as including bribery, fraud and other related offences. Corruption goes beyond giving and receiving of bribes, it covers such acts as: use of one's office for pecuniary advantage, gratification, influence peddling, insincerity in advice with aim of gaining advantage, less than a full day's work for a full day's pay, and tardiness and slovenliness.

From the above definitions, we can deduce that corruption has to do with abnormalities. It strangles the system of social organization and impedes development aid progress of any society. Its practice in any society brings conflicts and progressiveness.

Types of Corruption in Nigeria

White (1996 cited in Pam 2000) identified three forms of corruption, viz: bureaucratic or petty corruption, judicial corruption and political corruption. Other types of corruption namely; economic /commercial corruption, administrative /professional corruption, organized corruption, working class corruption, grand/ government corruption, moral corruption and religious corruption.

Bureaucratic/ petty corruption consists of actions that fundamentally deviates from the official rules and regulation set up for attainment of goals. This occurs at the level of government bureaucracy and often involves perversion of laid –down rules of due process and aims at private monetary gain through wrongful inducements and illicit payments for rendering public service. It also classified as Petty Corruption because of the usually small amount of money involved.

Another type of corruption in Nigeria is judicial corruption. It is that type of corruption which devalues professional conduct. Political corruption takes the form of inter mediation. This takes place when judicial officers fall short of the standard of Integrity and the course of justice is perverted for personal gains. There are two methods of corruption of the judiciary: the state and the private. Because of budget of the judiciary developing countries like Nigeria is almost

completely controlled by the executive undermines the separation of powers, it creates a critical financial dependence of the judiciary on the former which gives room for state interference in judicial decisions.

Odukunle (n.d) identified five types of corruption namely; political corruption, economic / commercial corruption, administrative / professional corruption, organized corruption, and working class corruption. Political Corruption is the use of power by government officials for illegitimate private gain. It involves the subversion of the political process with the primary aim of capturing power for determining the rules of economic and political engagement. Nigeria has been characterized by a state of unrestrained political corruption and ruled by kleptocrats-thieves.

Economic /commercial corruption is an act largely motivated by financial gain. Such acts are perpetrated by businessmen and contractors either for their benefits or for the benefits of others such as politician or decision- makers who are in charge of public contracts. A good example is the ongoing \$2.3bn arms deal fraud involving a former National Security Adviser in Nigeria under the Goodluck Jonathan administration. Administrative /professional corruption refers to casual but deliberate and largely criminal acts by top administrative and professional status for private material and socio-political gains e.g. falsifying accounts, embezzlement of corporate or government funds, mileage and other claims, fraudulent tax-returns, cover-up of professional misdeeds and overtime claims.

Organized corruption is the relatively large-scale and complex criminal activity carried on by groups of elites and control agents, loosely or tightly organized, for the enrichment of those participating and at the expense of the community and its members e.g. hoarding, burglary and armed robbery. Working-class corruption is similar in almost all respects, to the administrative professional type except for the status of the perpetrators-artisans, messengers, accounts clerks, market women and the like.

Corruption has also been classified using different parameters such as size or amount of money involved, the degree of incidence, location of occurrence, etc. Some classifications of corruption include, *grand or Government corruption* which occurs at the highest level of government and involves top government functionaries. It usually takes place in the contract process and involves enormous monetary value. *Grand corruption* impacts heavily on government budget and growth prospects. In Nigeria, Members of the government take advantage of the natural resources such as oil or state-owned productive industries to enrich themselves. In addition, a number of corrupt governments have enriched themselves via foreign aid, which is often spent on showy buildings among others. There are currently high profile cases in Nigeria involving former government functionaries who enriched themselves through public funds while in office.

Moral Corruption covers all immoral behaviour that is socially unacceptable to the generality of people. For instance, asking for sex before admission, recruitment, promotion etc which is a common feature of our offices and institutions of learning.

Theoretical Framework

Prebendal and frustration aggression theories would help our understanding of the role of corruption on conflicts and insecurity in Jos. Prebendalism refers to primitive acquisition. The concept is credited to Joseph Richard who depicts the politics of corruption in Nigeria where cronies or members of an ethnic group are compensated when an individual from the group comes into power or where; “state offices are regarded as prebends that can be appropriated by office holders who use them to generate material benefits for themselves and their constituents and kin

groups (Joseph 1996). This patron-client or identity politics has encouraged corruption in the country to the extent that appointments, promotions, admissions, award of contracts among others are done with consideration for one's ethnic or religious affiliations (Ajodo-Adebanjoko & Okorie 2014).

The theory stipulates that aggression is the result of frustration which results from an individual's inability to attain their goals (Ferrerabend & Feiravbend, 1972). Accordingly, insecurity is the product of aggressive behaviour which results from issues such as poverty and unemployment among others. Applying this to the study, corruption in the country has resulted in abject poverty, unemployment, environmental degradation, injustice, absence of infrastructure, ethnic conflicts, militancy which in turn has resulted in insecurity.

Both theories help our understanding of the crises in Jos by showing how primitive accumulation leads to corruption which in turns creates identity politics to the extent that appointments as we see in the case of the issue that fueled crises in Jos is done with consideration for one's ethnic or religious affiliations. This often results to frustration on the parts of those who believe they have been shortchanged thereby leading to conflicts.

Corruption and Conflicts in Jos: An Overview

Corruption is the brain behind incessant crises in Jos. It has through its three dimensions i.e. political, religious and economics given birth to conflicts that have made Jos a theatre of war. Each dimension of crises as they relate to the crises in Jos would be examined:

Political Corruption: This is that type of corruption that is largely perpetrated by political office holders and their henchmen. It is normally associated with the desire to acquire or retain political power e.g. buying votes, illegal acts directed towards election or the defect of a particular candidate; or the illegitimate patronage of civil service appointment. Going by this definition, it is crystal clear that political corruption is the root cause of Jos crises. The creation of Jos North came out of political corruption as there was an allegation by the Beroms, Anaguts and Afizeres that Jos North was created to favour the Hausa/Fulani Muslims by the Ibrahim Babangida's administration in 1991. The Hausa/Fulani Muslims bore the majority tribe in Jos North and this ordinarily would give them electoral advantage. It is also alleged that it has been the desire of the northern political elites that the Hausa/Fulani Muslim community should be in control of Jos against the wishes of the Beroms, Anagutas and Afizeres who are believed to be the owners.

The crises in Jos have remote and immediate causes. The remote causes also have to do with political corruption. The key issue in the remote cause is about the ownership of Jos. While the Afizere, Anaguta and Berom claim the ownership of the town, the Hausas and to some extent the Fulani also lay claim to its ownership. During the inquiry into the civil disturbances in Jos and its environs in September, 2002 headed by Justice Niki Tobi, the two parties gave account of how they own Jos. In Exhibit 44, submitted by the Jos Divisional and Cultural Organization (JODICO) Solidarity Front, the authors of the Northern provinces of Nigeria, volume IV (1934) page 53 claimed that the book described those who formed former Jos Division, presently comprising Bassa, Jos North, Jos South, Riyom and Barkin Ladi Local Government Area as the Berom, Ganawuri, Irigwe, Jarawa, Rukuba, Pengana, Jarawa and Anaguta tribes. These people were described as sharing a common native treasury at Jos. They also made reference to an article in New Nigeria publication of 13th March, 1986 entitled "Appointment and Employments in Plateau State credited to six persons. It is claimed in Exhibit 100 that in 1986 the Hausa Fulani had sought

for registration as the recognized owners of Jos, under the Land Perpetual Act but could not successes as the late Dr. Alex Fom had already registered and received approval for Jos Development Association since 1975.

Exhibit 508 dealt with the Hausa- Fulani Jihadists. It claimed that in 1973 the first invasion of the Jos area was attempted by the Hausa-Fulani Jihadists, led by the Sarkin Yaki (War Lord) Ahmadu under the command of Sarkin Bauchi Ibrahim and his Ciroma, but the invaders were badly defeated by the tripartite force of Berom, Anaguta and Afizere and they couldn't risk any repeated attempt until the advent of colonialism (White Paper on the Report of the Judicial Commission of Inquiry into the Civil Disturbances in Jos and its Environs, September 2002 Pages 26 and 27).

Another exhibit which gave credence to Jos ownership by the Beroms, Anagutas and Afizeres was tendered. In Exhibit 92, history is recorded that before the British came in the early years of the 20th century, there had been a native settlement of Afizere, Anaguta and Berom at the site and part of the land presently occupied by the town was a communal hunting territory occupied then by not only the three tribes mentioned above, but by other neighbouring tribes like Biyi, Rukuba and the Irigwe. With the British discovery of high quality tin which had been mined and smelled for centuries in the Dihmi valley and carried by long distance traders all over West Africa, a special phase of colonial rule was opened on the Plateau. The Plateau indigenes at first resisted working in the mines, as they had staunchly resisted British incursion into their territory, so the British had to look elsewhere for a work force especially from the nearby emirates of Zaria and Bauchi.

On the other hand, the Hausa/Fulani tendered some exhibits in regard to their ownership of Jos. In exhibit 162, the memorandum that was presented by the Elders of Jasawa Development Association, the authors claimed as follows: (a) Out of Fifteen persons who ruled Jos traditionally, thirteen were all of Jasawa Origin (b) Four persons from undisputed records served Jos in their capacity as Magaji Gari and Wakilin Garin Jos during the colonial and post-colonial period respectively (c) According to a book titled *This is Jos* by 1912, the town was referred to as the Hausa settlement of Jos. A group that called itself concerned Muslim Youth in Jos North tendered an exhibit. In it the group wrote that no single tribe in Plateau State as a whole can claim that it did not migrate from another place to present Jos. E.g. Berom tribe migrated from Sokoto. "Our forefather developed the areas; socially, economically and politically that is, in addition to the founding of Jos and most of the villages in the mining areas in the division". Consequently these areas still bear their founders, name thus: Barkin Ladi, Rafin Bala, Gidin Akwati etc, all Hausa – Fulani Muslim names.

It is also evidenced that from 1904 to 1948 thirteen rulers in Jos feature with the title SARKIN JOS. Oral testimonies of Sarkin BUNU and BARDE of first and second amongst the Hausa rulers. In the same vein, one Alhaji Sale Hassan claimed that the Hausa – Fulani came to Jos long before the Beroms. He claimed that the Hausa – Fulani came to Jos 70 to 80 years before the Beroms. He also claimed that Jos was founded by Hausas long before the advent of the colonial masters. The colonial masters came to Jos immediately after the Royal Niger Company was disbanded in 1900.

It should be noted that the claim by the Hausas to the ownership of Jos is not authenticated beyond oral evidence of persons. The Hausas could not make any claim to ancestral land which is a by-product of ownership of a place. How can a person claim ownership of a place when he cannot boast of an ancestral land which simply means land acquired from an ancestor. The commission from the evidence available to it concluded that Jos belongs to the Beroms, Afizeres and Anagutas.

Corrupt politicians in Jos North have been capitalizing on this issue of ownership of Jos to cause conflicts among the people. In 1994, a Hausa man (Muslim) Sanusi Mato was appointed chairman of Jos North LGA by IBB's regime. On April 5, 1994, the aggrieved communities of Berom, Anaguta and Afizere organized a peaceful demonstration rejecting the appointment of Sanusi Mato but unfortunately the next day he was sworn in as committee chairman. This act aggrieved the three communities and on April 8, 1994, they besieged the Local Government secretariat with the aim of preventing him from assuming office. They were calmed by a government order directing the Local Governments director of personnel management to take over the running of the council. The Hausa-Fulani on their own part protested against the government's order by slaughtering cows and other animals on the highway near the Abbatoir and insisted that Mato should be allowed to take over the administration of Jos North Local Government area. By April 12, crisis ensued with many people were killed, displaced and property worth millions of Naira destroyed. A similar incident took place on June 20, 2001, when another Hausa Fulani man, Mukhtar Mohammed was appointed the coordinator of the National Poverty Eradication Programme (NAPEP). As it happened during that of 1994 appointment, the indigenes protested against the appointment, demanding that he should be replaced by an indigene. For the next few months, the tension created by the appointment of Mohammed continued until on September 7, 2001 when it was finally replaced by a major crisis which erupted.

Religious Corruption: This is the type of corruption that is being perpetrated by religious leaders. They collect bribe from rotten politicians to preach inciting sermons. Both Christian and Islamic religious leaders are guilty of this crime. Religious corruption has a direct link with political corruption. The sermons of these corrupt religious leaders have caused hatred between Christians and Moslems in Jos North Local Government area of Plateau State. As a result, what ordinarily shouldn't have caused quarrel has caused serious crisis. The September 7, 2001 crisis could have been averted if not for the deep hatred existing between the Muslims and Christians. What sparked off the crisis was the refusal of Muslim worshippers at Congo-Russia to allow a Christian Lady to pass through their house during their Friday Juma'at service. It was gathered that the lady in question, one Miss Rhoda Haruna Nyam (a Christian Berom Lady) usually go for her lunch break around the time of Jumma'at service and on that faithful day she was refused passing even though the Muslim worshippers said that the lady had been warned not to be passing through that road during their juma'at prayers. The question here is should such an issue cause crisis that claimed the lives of many people destruction of property worth millions of Naira? The crisis lasted for six day i.e. 7th – 12th September. The September crisis tore Jos apart. Other crises that happened after that of September 7, took religious dimension.

Economic/Commercial Corruption: These are acts largely perpetrated by businessmen and contractors and directly motivated by financial gain not only for the contractors and businessmen but also for the politician, military ruler and or administrator e.g. giving kickbacks or commissions to decision makers for public works contracts. The economic/commercial corruption widens the gap between the 'haves' and the 'have nots' to the extent that the 'have nots' are reduced to nothing economically. They hardly can boast of three square meals a day talk more of taking care of their children's education. Corrupt political and religious leaders have therefore capitalized on the poverty of the people to use them as tools for crises. There are cases of youths and jobless adults in the areas receiving stipends to burn churches. The commercial motorcyclists popularly known as "Okada" are also used extensively during crises hence the decision by the Plateau State

government to ban operations of commercial motorcycle in Jos North Local Government Area. To a large extent this has ushered in peaceful atmosphere in Jos city.

A Chronology of crises in Jos North from 1994 – 2014

Date	Venue	Causes(s)	Parties involved
April 12, 1995	Jos North – Jos town	A Hausa man Sanusi Mato (Muslim) was appointed chairman of Jos North LGA by IBB regime. The appointment was opposed by the Beroms, Afizeres and Anagutas on the grounds that Sanusi Mato being an Hausa man was a settler. Several people died, many displaced and property worth N328,278,659.90 destroyed	Hausa/Fulani (Muslim) and the Birum, Afizeres and Anacutas, owners/indigenes of Jos
March 1996	Angwan Rogo, Rikkos in Jos town	Local Government elections in respect of chairmanship position of Jos North LGA	Between Hausa/Fulani (Muslim) and list communities (Birum), Afizere and Anaguta)
September 7 th 2001	Congo/Russia, Bauchi Road in Jos town	The attempt and effort by one Miss Rhoda Haruna Nyam on Friday, 7 th September, 2001, to pass through a road at Congo – Russia area of Jos where a Muslim congregation had gathered for their Juma'at prayer and the refusal of the congregation to allow her the right of passage. Another cause was the appointment of Alhaji Mukhtar Usman Mohammed as the Co-ordinator of the National Poverty Eradication Programme (NAPEP) of the Federal Government for Jos North Local Government Area. Loss: The Crisis which lasted for about a week claimed about 1,000 lives, many people injured a loss of property valued at N3,369,716,404.95	Between Christian and Muslims
28-29 November, 2008	Jos town	Electoral workers did not publicly list the winners of the elections, and rumours had it that Barr. Timothy Gyang Buba of Peoples Democratic Party (PDP) defeated the candidate of All Nigerian Peoples Party. The Hausa/Fulani who sensed a foul play started attacking Christian homes and churches by midnight violence escalated between Muslims and Christians. Loss: Over 381 people died and property worth of Millions of Naira destroyed	Between Christians and Muslim
January 17, 2010	Angwan Rukuba	Crisis erupted following a quarrel over the reconstruction of a building affected by	Between Christians and Muslim

	Nasarawa Gwom in Jos town	the 2008 crisis. The crisis lasted for about four days. Houses, churches, mosques and vehicles were set ablaze during the fighting. About 992 people were killed and property worth millions of Naira destroyed.	
January 8, 2011	Dilimi village Bauchi road in Jos town	Attacks by Muslim youth in respect of their people who were killed on their way for a wedding at Upper Plateau: Loss Many Christian were killed in Dilimi village, especially Igbo businessmen and women who went for their business early that faithful Saturday morning when the incident occurred.	Between Christians and Muslim
January 29, 2011	Farin Gada in Jos town	Reprisal/escalation of attacks of Dilimi attacks. Many people died, property worth millions of naira destroyed.	Between Christians and Muslim
August 2011	Rukubu road area in Jos Town	Muslims who went for Sallah jumat service in Rukuba road, an area dominated by indigenes Igbo, Yorubas etc (majority christian) had a clash. Many people were killed, property worth millions of Naira lost	Between Christians and Muslim

Source: Authors, 2014

There have also been cases of bomb blasts in Jos which triggered off violent reactions. The first case of the bomb blast was that that happened in a market at Gida Biu, along Goodluck Ebele Jonathan road. A number of people lost their lives while many were seriously injured. Another one occurred at COCIN Church headquarters, near Central Bank of Nigeria. Suicide bombing occurred at a church in Rukuba road. Recently, in 2014, there were twin bomb blasts at terminus market area in Jos. The blast came from two vehicles packed by unknown persons. A lot of people lost their lives in the blast. It was not long when the people were trying to recover from the terminus bomb blast that another one occurred at a viewing Centre in Bauchi road, near Nigerian Red Cross Society, Plateau State headquarters, Jos.

Effects of Crises on Jos

The crises that occurred in Jos have brought about both positive and negative effects on the town. However, it is important to note that the negative consequences outweigh the positive. On the positive side, it has brought rapid socio-economic development. The villages around Jos have witnessed rapid expansion because people relocated to the interior villages to erect buildings. If not for the crises, such areas would not have witnessed this type of development.

Another positive effect is security consciousness. People are now security conscious unlike before the crises when they take everything for granted. They have now come to realize that they are responsible for their own security and must always be at alert. Consciousness of and respect for other people's mode of worship is another positive effect of the crises. Christian and Muslim faithfuls are now conscious of each other's modes of worship and what is required on worship days. For instance, on Sundays, Muslims obey road blocks mounted by Christians while on Fridays

Christians do same to road blocks mounted by Muslims. This has introduced some form of respect for each other's mode of worship.

On the negative side, there has been loss of lives of men, women and children. Many people who would have contributed to the development of the city lost their lives while property worth billions of naira has been destroyed. In addition, there has been destruction of farm lands and economic trees which has adversely affected food production in many of the towns and villages.

There is a change in the residential pattern. The crises brought about Christians living in one section of the town and Muslims living in another section. Also there are "no go" areas for Christians and Muslims alike. The result is that social interactions have been disrupted. The pattern of settlement shows that the crises have brought deep hatred between the Christians and Muslims. The government of Plateau State has lost a lot of revenue as a result of the crises. Jos main market which was located in Jos town from which the government generates huge revenue was burnt down during the crises. Again, there has been mass exodus of people from Jos as a result of the crises and this has affected businesses in the city. This is because local and foreign investors are no longer interested in investing in Jos.

Conclusion

Corruption is an ill wind that blows no good to any society and as a result all hands must be on deck in fighting and eliminating the cankerworm in the society. Government at all levels should tackle the issue of corruption with all seriousness. It is high time we stopped paying lip service to the issue of combating corruption. Other countries of the world have reduced corrupt acts to its barest minimum and we can do like them if we are sincere in our fight against corruption. . The effects of corruption and insecurity on Nigeria's socio-political and economic development are myriad. Corruption does not promote political development, rather it leads to serious political decay in that it weakens administrative capacity and undermines democracy, stability and national integration. Corruption promotes crises, brings about economic hardship on the people and also brings about divisions among them Corruption and insecurity therefore pose a serious development challenge to the nation as pose a threat to the existence of Nigeria as a nation.

Since corruption and conflict give rise to insecurity, there is need to first eliminate corruption and conflict. If this is done, insecurity would be dealt a lethal blow. In this regard, the following are recommended:

i). Poverty is a major cause of corruption and conflict in Nigeria. The government should therefore ensure that the economic life of its people is improved by paying its workers a living wage and also empowering the unemployed. It is sad to note that most Nigerians workers can hardly feed their families or educate their children while civil servants retire without anything to show for it because of poor remuneration among others. This situation contributes to many of them wanting to get rich either by hook or crook before retirement and this accounts partly for corrupt practice such as embezzlement of government funds, extortion and bribery.

ii). Social transformation which involves orientation and reorientation of the Nigerian populace on the evil of corruption and the true meaning of wealth is necessary. The idea that wealth means primitive acquisition of property even if it is illegal must be discarded. In the same vein, instead of embezzling public funds, people must learn to work hard and patiently wait to make their wealth legitimately. In addition, people should celebrate only those whose sources of wealth are known.

Furthermore, school curriculums particularly on moral instructions and civic education should be redesigned to include subjects on the evils of corruption, the virtues of hard work, integrity and sincerity. This will help in no measure to curb the menace of corruption in our societies.

iii). Appointments to public officers must be based on track record of integrity as it has been found some government appointees are sometimes appointed even when they have tainted records of corrupt practices in the past. The implication is that they continue with the act once they occupy positions of influence. In the same vein, appointments should not be based on ethnicity.

iv). Political leaders particularly the president should show an example of integrity by shunning corruption in its entire ramification. For instance he must ensure that appointments are not based on patronage but merit. If people see this sincerity on the part of the leader, they will see that the government means business and shun corruption on their part. This way, the fight against corruption will make the necessary impact it ought to.

v). Closely linked to the above is the need for political leaders and government officials to lead modest lives worthy of examples. Flamboyance in terms of what they possess and how they appear in public should be discouraged. In line with this, government should make political offices unattractive by way stripping political leaders some of the non-essential paraphernalia of office. For instance, law makers must be engaged on part time basis instead of on permanent basis. In this regard, only sitting allowances should be paid and that when they sit.

vi). The fight against corruption must be holistic and all encompassing. It should not be restricted to a select few or the high and mighty alone but at whatever level it is found, it must be dealt with. Political office holders and government officials who are found to have enriched themselves through government funds should be punished according to the law to serve as deterrence to others.

vii). Anti-corruption agencies such as the Economic and Financial Crimes Commission (EFCC) and the Independent Corrupt Practices Commission (ICPC) should be strengthened by giving them a strong legal backing to try and prosecute those who are found guilty of corrupt practices irrespective of their societal standing or political affiliations.

viii). The media has an important role to play in the fight against corruption by portraying the evil of the monster. Documentaries on effects of corruption on development must be shown on national and state televisions while the print and social media should also do likewise. Also, the media should emphasize the need for Nigerians to see one another as one instead of on the basis of their tribes.

ix). Inter-marriages among the various groups should be encouraged as it could help in reducing the recourse to conflicts if people realize that the eruption of conflict in a particular community could affect their family members.

x). Political and religious leaders must watch their words and ensure that they do not make inciting statements that could lead to clashes between ethnic groups. Furthermore, religious leaders should caution their followers against inciting violence through their words and actions.

xi). In the event of crises, security personnel and law enforcement agents must ensure that they act promptly and that ethnic considerations are not resorted to in resolving such crises as there is the propensity to want to take sides. Government should also ensure that issues that cause crises are addressed promptly and peace restored to conflict communities as soon as possible.

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