THE CAUSES AND EFFECTS OF INSECURITY ON THE SOCIO-ECONOMIC ACTIVITIES IN PLATEAU STATE: A STUDY OF JOS NORTH AND BARKIN LADI LOCAL AREAS FROM 2010- 2017

BY

MANCHA RITA KANENG

(P13SSPS8293)

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CERTIFICATION

The dissertation titled **"THE CAUSES AND EFFECTS OF INSECURITY ON THE SOCIO-ECONOMIC ACTIVITIES IN PLATEAU STATE: A STUDY OF JOS NORTH AND BARKIN LADI LOCAL AREAS FROM 2010-2017"** by Mancha Rita Kaneng, meets the regulations governing the award of the degree of Masters of Science of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

Prof. Paul P. Izah ----------

Chairman, Supervisory Committee Date

Dr. Mohamed LawalTafida ----------

Member, Supervisory Committee Date

Dr.AliyuYahaya ----------

Head of Department Date

Prof. S.Z. Abubakar----------

Dean, School of Postgraduates Date

DECLARATION

I humbly declare that this dissertation titled **"THE CAUSES AND EFFECTS OF INSECURITY ON THE SOCIO- ECONOMIC ACTIVITIES IN PLATEAU STATE: A STUDY OF JOS NORTH AND BARKIN LADI LOCAL AREAS FROM 2010-2017"** has been carried out by me in the Department of Political Science and International Studies. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was presented for another degree at this or any other institution, to the best of my knowledge.

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Name of Student Signature Date

DEDICATION

This research is dedicated to Almighty God, the pillar of my life for his divine love, mercy, protection and grace, which sustained me from the beginning till the successful completion of this study. I also dedicate this project to my Mother, Mrs Kangyang Mancha for her financial, moral and spiritual support.

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ABSTRACT

The central focus of this study is on the causes and effects of insecurity on the socio- economic activities in Plateau State specifically in Jos North and BarkinLadi Local Government Areas. Cognizance was given to security and insecurity problems. The studyduginto the socio economic causes and indicators of insecurity in Jos North and BarkinLadi Local Government Areas which includes unemployment, poverty, ethno-religious conflicts, farmers and herdsmen feud etc. as well as their impacts and the mechanisms adopted by the State and Non-Governmental Bodies in their quest to reduce and resolve the sways caused by insecurity. The theory of Securitization was reviewed and adopted. This is because it borders on the issues of insecurity and security. This owns to the substantial effects of insecurity in Jos North and BarkinLadi Local Government Areas. The theory of securitization is of the opinion that insecurity matters do not center only on conflicts, crisis or insurgency, rather they entail economic and social perspectives like poverty, unemployment, illiteracy etc.The research relied on primary type of data. Primary data was generated through questionnaires and thorough interview. Secondary data was sourced through reports, journals, and articles by eminent scholars on the subject matter. The study discovered that the problem of insecurity has deep implication for the growth and development of the people of Jos North and BarkinLadi, particularly in the areas of education, unemployment, agriculture production, hospitality business, transportation businesses, governance, ethnic and religious intolerance etc. it also found out that the causes of insecurity are enormous and the resolution mechanism have not been effective due to the inability of Government to follow through with their promises to reduce the effects of insecurity. The study recommendsmassive employment to reduce youths from engaging in various crimes like thuggery, kidnapping etc. Government shouldencourage dispute resolution initiatives to reduce lack of trust and belief in one another, and to renovate the central market (terminus). This is because terminus central market served as a point of social interaction, business activities etc.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Universally, the fundamental responsibility of a state is to protect the lives and properties of its citizens. According to Omoyibo and Akpomera (2013), security is a concept that is prior to the state and the state exists in order to provide security. Security therefore, is the prime responsibility of the state (Hobbes, 1996). This is because security is a highly valued goal, which may be difficult to reach because of different threats and risks in personal lives and in near and global environments. The word insecurity is a broad concept. It entails terrorism; conflicts both religious and ethnic; general political violence; youth political thuggery; farmers and herdsmen feud; armed robbery, kidnapping etc. The impact of these on both psychic and overall functioning of Nigeria cannot be overestimated (Eme, 2011).

Insecurity takes various forms. According to Eme (2009), It is the breach of peace, and security whether historical, religious, Ethno-regional, civil, social, economic and political, that has contributed to the recurring conflicts which Nigeria has witnessed over the years resulting in wanton destruction and loss of lives and property. The desire for security is fundamental to human survival. However, insecurity is not unique to Nigeria alone. Insecurity has geographically spread across the globe. The United States, United Kingdom and many countries face the challenges of insecurity within their borders on a daily basis (Adejumo, 2011). The differences between these nations and Nigeria according Adejumo, is how they manage the threats and impact.

Socioeconomically, Nigeria has been confronted with numerous conflicts (farmers and Fulani herdsmen feud, ethno-religious conflicts, indigene settler conflicts etc.) that have inflicted monumental damage on the economy, politics and peaceful coexistence amongst groups (Sha, 2005). Notwithstanding the provisions of the 1999 Constitution of the Federal Republic of Nigeria which specifically states that the security and welfare of the people shall be the primary purpose of government. Government has failed in its constitutional responsibility to provide a secured and safe environment for lives, property and the conduct of business and other economic activities. In contemporary times, the alarming impact has been felt leaving unpalable

consequences in the nation's economy, social vices and political structure. Despite the huge budget allocation to insecurity problems, insecurity in the country is at its peak and a confirmation of this is the low ranking of Nigeria in the global peace index (GPI, 2012)
The failure of economic growth in most developing and developed countries of Latin America and Africa, in the late 1970s, to deliver corresponding social goods and solve problems of unemployment, poverty, disease, hunger, illiteracy and ever-increasing crimes and wars, necessitated the emergence of insecurity in Plateau State (Nwanegbo and Odigbo, 2013).

Plateau State is a homeland of several ethnic groups in Nigeria and by reason of its geographical and friendly weather occupies a strategic position in the middle belt of the country. Yet, it remains one of the least developed states in Nigeria notwithstanding the long term contacts with foreigners living in the city for as far back as 1940's.During the colonial and early post-colonial periods, Jos was dominated by migrants while the indigenes made up less than 2% of the city population. "The migrants also dominated 86% economic life in the city because Igbo, Yoruba, and Hausa were traditionally strong in trade and other commercial activities" (Krause, 2011). This is simply because most of the indigenous people were into farming, as supported by Mangvwat (2013), who points out that land farming, was the basic occupation of the Plateau people. As a result, their calendar was based on agricultural activities like farm clearing, burning, cultivation, tilling, sowing, weeding, harvesting, threshing, and storing. They supplemented their income with other activities like hunting, fishing, crafts (Mangvwat, 2013), blacksmithing, pottery, and civil service.

This is also why Plateau people were easily able to continue their business lives as traders in other goods when tin mining declined in the 1960s. The Hausas had served as middlemen, but with the decline of tin mining activities some of them lost their jobs. Therefore, it was easy for them to go into the informal economy because of their long history of doing business. Sha (2005),argues that the migrant population engaged in all sorts of small scale production and commercial ventures as means of meeting livelihood challenges. Many of them became dry season farmers, petty traders, taxi and bus drivers and owners, artisans, sales commission agents, retailers, and pool agents (Sha, 2005).

Markets were also created in various parts of the city, which helped in the expansion of the city. Examples of these created markets are the Meat market, the Central market at the terminus area,

Laranto market, Bukuru market, the Building Materials market, Gada Biyu market, Katako market, Yan Shanu market, Tudun Wada market, and Hwolshe market, all located in Jos North and Jos South local governments (Sha, 2005).

The geographical location and economic history of Plateau State converged in its becoming one of the most religiously plural cities in Nigeria and a particularly significant meeting point for Christianity and Islam, and yet, until the 1990s, its diverse communities lived together in peace (Best & Rakodi, 2011). Today, Diversity has taken its negative toll on the state, however, leading to conflicts as discussed in the study.

1.2 Statement of the Research Problem

This research examines the effects of insecurity on the daily lives, living standards, political behaviour and economic activities of the people of Jos North and Barkin Ladi Local Government Areas of Plateau State.

The socio- economic activities of the people of Plateau State have been affected drastically by insecurity in various forms. The interaction of social and economic practice in Jos North and Barkin Ladi Local Governments Areas has witnessed a lot of setbacks. Economic and social activities are shaped by social processes that are not hindered by insecurity forces. For a society to grow, it needs to focus and protect the socio- economic conditions and well-being of the people.

In trying to solve the problems created by socio economic indicators of insecurity, Government efforts overtime have not produced the desired positive result. The high level of poverty, unemployment, violent conflicts, and terrorism is still on the increase. This is because as argued by Egwu (2001) Government are not confronting insecurity in the right direction. Consequently, living in Nigeria has literally become very much like living in Hobbes "state of nature" where life is nasty, brutish and short (Hobbes, 1996).

Apart from the economic problems, Plateau State is bedevilled constantly today with fears of one attack or the other by one extremist group or another. Hostage taking, bomb throwing and violent crimes are now part of our daily lives to such an extent that we only shake our heads to acknowledge the events and move on as if nothing has happened. All these troubles of daily

living, finding food to eat and paying bills in the midst of direct attacks by those propagating one extremist view or another, there is no word for it but that we are in troubled times (Fasan, 2011).

Distinctly, the social problems such as ethno religious conflicts, farmers and herdsmen crisis, indigene settler feud etc. and the economic problems like unemployment, poverty etc. is so ruthless that one often wonders if there exist a government in Nigeria. This reason alone has prompted and driven many researches, investigations, security policy analysis from different perspectives, with the aim of providing a plausible headway and a lasting solution to the socio-economic causes of insecurity and the challenges that have bedevilled the nation of recent. Many other contributors take critical look at the possibilities and difficulties of achieving sustainable peace in our embattled nation Jegede and Adahis (2011). To Jegede (2011), the insecurity situation in the country has led many to wonder if Nigeria has not returned to the state of nature where, according to Thomas Hobbes, life was solitary, nasty, brutish and short (Hobbes, 1996).

1.3 Research Questions

i. What are the causes of insecurity in Jos North and Barkin Ladi LocalGovernment Areas?

ii. What are the social, economic and political effects of insecurity in Jos North and Barkin Ladi Local Government Areas?

iii. What measures have been taken to address the problem of insecurity in Plateau State?

1.4 Objectives of the Study

i. To examine the effects of insecurity onsocial (community) interaction,citizen's material conditions,political behaviour, the level of income and survival etc.

ii. To assess the implication that insecurity has for the social and economic domain in Jos North and Barkin Ladi Local Government Areas.

iii. To assess the efforts and strategies provided by the State and Non- Governmental organisations, religious heads etc.

1.5 Significance of the Study

This research therefore, helpsus to understand the socio economic causes and effects of insecurity on the activities of the people of Plateau State in terms of their interaction with one another, the level of hospitality, education, transportation, health, business(potatoes, tomatoes etc.).

Secondly to understand the socio economic indicators of insecurity in Plateau State and the overall impact it has on the people of Jos North and Barkin Ladi Local Government Areas of Plateau State. Also, its importance lies in the diverse views of writers on how they perceived social and economic causes of insecurity and how their views differ in solving these problems.

The essence of this research is to widened the knowledge of the causes and effects of insecurity on the socio-economic activities on the part of the people of Jos North and Barkin Ladi Local Government areas of Plateau State so they can find lasting peace to these problems and also, for the Government to look for better ways to mitigate these problems.

1.6 Research Assumptions

i. The major causes of insecurity in Jos North and Barkin Ladi is poverty**.**

ii. The major causes of insecurity in Jos North and Barkin Ladi is unemployment.

iii The major causes of insecurity in Jos North and Barkin Ladi is bad leadership.

iv. Insecurity has caused economic hardship and has affected the social relations and interactionsof persons and groups in Jos North and Barkin Ladi Local Government Area.

v.There are significant commitments and efforts by the state government to mitigate the impacts of insecurity.

1.7 Scope and Limitations of the Study

This study fundamentally deals with the causes and effects of insecurity on the social and economic activities in Plateau State, precisely in Jos North Local and Barkin Ladi Local

Government Areas. The reason been the state has witnessed lots of insecurity problems as a result of ethno-religious conflicts, election violence, farmers and herdsmen conflicts, unemployment, poverty, illiteracy, terrorism etc.

In trying to do so, the geographical area isJos North and Barkin Ladi local Government Areas of Plateau State. The choice of the Local Government Areas is justified on the ground that most scholars such as Bingel (2013), Best (2012), Abbas (2012), Danfulani and Fwashak (2012), Eme (2009), Sha (2005) etc. have written many books and articles on the effectsinsecurity have on the people of Plateau State.

1.8. Chapters Outline

This work is organized in five chapters. Chapter one is the general introduction. Chapter two explores and interrogates existing literatures bordering on insecurity problems and provided a theoretical framework that served as an analytical tool. Chapter three extensively discussed the method of data collection. This chapter focused on method of data collection in which the nature and type of data, sources of data, procedure for data collection, and the questionnaires. It also considers the method of data presentation and technique of data analysis for the purpose of this study. Chapter four fulfilled the task of data presentation and data analysis of the causes and effects of insecurity on the socio-economic activities in Plateau. Chapter five is the summary, conclusion and recommendations.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

The essence of a state is to protect its citizens against both internal threats and external aggression. Nigeria since independence has faced security challenges which have affected the people in all spheres of life. In an effort to understand the recent insecurity in Nigeria and how it has impacted the lives and living standard of the citizens, various policy makers, academicians, non-governmental organizations and other concerned citizens have to asked questions as to the real causes or genesis of such monumental security issues.

In view of that, to have a clear understanding of the causes and impact of insecurity in the socio economic activities of the people of Plateau State, it is paramount to know the social and economic setting of the state. Economically, the location of Plateau State in the Kano-Kaduna-Jos industrial triangle and its strategic communication network as well as agricultural products has turned the State into a commercial nerve centre for the North-Central (HRW, 2001).

The products of the industries in Jos and the proximity of Kano and Kaduna which are equally important centres of the manufacturing industry make the goods and services produced easily available thanks to the effective road network. The rail linking the South and the North, as well as the airport linking Jos to Lagos make the availability of goods and services from these areas available in the State. As such an intricate wholesale and retail trade has developed in the North Central zone with its centre based in Jos. For example the NASCO Group of Companies based in Jos produces a wide range of products which include carpets, biscuits, cornflakes, detergents, packaging materials and a variety of beauty care products. The Grand Cereals Oil Mill which is located in Zawan, Jos South Local Government Area produces numerous products in the three components of the industry involving flour products, cooking oil and livestock feeds. A long line of trailers off-loading raw materials is a familiar sight at the gates of the factory. The Jos International Breweries also produces a number of alcoholic and non-alcoholic products which are widely distributed all over the country. There are numerous smaller industries including bottling companies, leatherworks, catering and hotel businesses which add to the sustenance of the vibrant commercial centre's viability (HRW, 2001).

Notably, the wide expanse of the State with 17 Local Government Areas makes road transport the most strategic link for the movement of people, goods and services in the state. The existence

of “Motor Parks” to cater for travellers to all parts of the State and the country at large makes mobility fairly feasible. The activities of the National Union of Road Transport Workers of Nigeria and the National Association of Road Transport Owners assist in organizing the transport sector efficiently. The state government, other state governments and the Federal Government also contribute through their transport companies and loan assistance to the sustainability of the sector.

2.2 Concept of Security and Insecurity

Traditionally, the issue of security has been centred on the security of the state and the absence of war (Pease, 2012). Security as an essential concept is commonly associated with the alleviation of threats to cherished values, especially the survival of individuals, groups or objects in the near future. Thus, security as the name implies involves the ability to pursue cherished political and social ambitions (Williams, 2008). Palme (1992) implies that there is a correlation between ‘’security and survival’’ where as survival is an essential condition, security is viewed as safety, confidence and free from danger, fear, doubts among others. Therefore, security is “survival plus’’ and the word plus could be understood from the standpoint of being able to enjoy some freedom from life determining threats and some life choices (Booth, 2007).

Security according to Brons (2001) covers a wide range of factors; individual physical safety from other people; legal, economic and social protection; political and military stability; and certainty or confidence in the value system in which the individual is embedded. Similarly, McNamara (1968) has aptly observed that security means development and without development, there can be no security. Development means economic, social and political progress, it means a reasonable standard of living (Alemika, 2012).

At the empirical level according to Alemika (2012), security may be defined and measured as absence of harm, fear and want. Thus, security can be classified into three broad domains: protection and safety from injuries and losses arising from criminal activities, violent conflicts, wars etc. protection and safety from oppression by state and non- state actors, especially by corporate actors and the institution and officials of the state. Protection or safety from deprivation of or lack of access to basic necessities of life, food and nutrition, shelter, clothing, health care, education, employment, healthy condition of work and healthy environment.

However, the concept of security is meaningless without a critical discourse of something pertinent to secure. Indeed, security could be understood when situated within the context of a referent object (Nwagboso, 2012). In the long sweep of human history, the central focus of security has been people (Rothschild, 1995). Contrarily, some scholars especially those in international politics have argued that when thinking about security, states should be the most important referent. On the other hand, some analyst have challenged this position by arguing that any intellectual discourse on security should accord priority to human beings since without reference to individual humans, security makes no sense. (Mcsweeney, 1992)

More so, the concept of security is not alien and has been central even in primitive societies. The need for security necessitated the social contract in which people willingly surrendered their rights to an organ (Government) who over sees the survival of all. For decades, issues relating to security tend to occupy the centre stage in the development discourse. In his view, Igbuzor (2011) posited that security is the condition or feeling of safety from harm or danger, the defence, protection and absence of threat to acquire values. Security in an objective sense, measures the absence of threats to acquire values, in subjective sense, the absence of fear that such values will be attacked (Wolfers, 1962).

In spite of its conceptual complexities, the understanding of the term shows that security is vital for national cohesion, peace and sustainable develop thus:

> "Security has to do with freedom from danger or with threats to a nation's Ability to protect and develop itself, promotes its Cherished values and legitimate interestfrom or absence of those tendencies which could undermine internal cohesion andthe cooperate existence of the nation and its ability to maintain its vital institutionsfor the Promotion of its core values and socio political and economic objectives, aswell as meet the legitimate aspirations of the people. It implies freedom from danger to life and prosperity."(Oche, 2001).

Security therefore refers to the search to avoid, prevent, reduce or resolve violent conflicts whether the threat originates from other states, non-state actors or structural socioeconomic

conditions (Stan, 2004). Insecurity denotes absence of security. Nigeria in recent times has witnessed an unprecedented level of insecurity- inter and intra communal and ethnic clashes, ethno religious violence, armed robbery, assassination, murder, gender based violence, bomb explosions etc. have been on the increase leading to enormous loss of life, property and a general atmosphere of siege and social tension for the populace (Ibrahim and Igbuzor, 2002).

Insecurity as an essential concept is commonly associated with the situations of threats to cherished values especially the survival of individuals, groups or objects in their near future. Thus, insecurity as the name implies, involves the inability to pursue cherished, political and socioeconomic condition favourable to democracy. Insecurity is a condition of no safety, confidence, and the pervasiveness of danger, fear and doubts. It could also mean the situation of being inadequately guarded or protected; unsafe, and the prevalence of instability as against desired stability.

As Alemika (2012) argued there are various forms of insecurity which can be classified under four dimensions. These are: Physical insecurity- violent personal and property crimes; public insecurity- violent conflicts, insurgency and terrorism; economic insecurity- poverty, unemployment; social insecurity- illiteracy, ignorance, diseases, or illnesses; human right violations- denial of fundamental rights by state and non-state actors; political insecurity- denial of good and social democratic government.

For the purpose of this study, insecurity refers to the breach of peace and security, whether historical, religious, ethno-regional, civil, social, economic and political that has contributed to recurring conflicts and impacted enormously to the downgrade of Nigeria.

2.3 The Socio- EconomicIndicators and Causes of Insecurity in Nigeria

To understand and to access the underlying socio- economic causes and impact of insecurity on the activities of the people of Plateau State, there is a need to fully grasp the indicators of insecurity. The concept of the socio- economic indicators of insecurity bothers entirely on the causes and types of insecurity that affects the society both socially and economically. The indicators for measuring the impact of insecurityincludes unemployment, poverty, ethno religious conflicts, farmers and herdsman crisis, indigene settler conflict, illiteracy, corruption,

kidnapping, Boko Haram insurgency etc. the indicators and causes of insecurity are explained by various scholars below.

Unemployment

The International Labour Organization (ILO, 2017) defines the unemployed as members of the economically active population who are without work but available for and seeking work, including people who have lost their jobs or who have voluntarily left work (IBRD, 2009). Morio and Zoctizoum (1980), define unemployment as works available for employment whose contract of employment has terminated or been temporarily suspended and who are without a job and seeking paid employment; persons never previously employed whose most recent status was other than that of employee, together with persons who had been in retirement, who were available for work during the specified period and were seeking paid employment; persons without a job and currently available for work who have made arrangements to start a new job at a date subsequent to the specified period; and persons temporarily or indefinitely laid off without pay. The expression of these definitions is that persons who are without paid jobs to earn decent living are unemployed. In Nigeria's unemployment scenario, the young school leavers of all categories are the worst hit. These creams of jobless youths belong to the major workforce of the economy who are wasted as they seek for job endlessly without success.

The Nigerian unemployment level is both a serious economic and social problem and it has been spiralling upwards, growing at 16% per year. The spiralling unemployment rate has resulted to thus, only 35% of the youths are employed, while 56% have remained unemployed and 9% are underemployed (NBS, 2011). These rates should be of great concern to policy makers because youth unemployment is a major deterrent to economic growth and development. It undermines the political and social structure of a country, peace, security and even the possibility of future prospects are threatened (Ahmed, 2005).

Unemployment is a global trend, but it occurs mostly in developing countries of the world, with attendant social, economic, political, and psychological consequences. Thus, massive youth unemployment in any country is an indication of far more complex problems. The ILO (2007) report showed that the proportions of world unemployment are steadily increasing and that the number of those without jobs remained at an all-time high of more than 195 million, or 6.3%, in

2007. For instance, during that period (2007), the Middle East and North Africa were the regions with the highest unemployment rate in the world at 12.2%, followed by sub-Saharan Africa at nearly 10%. East Asia's unemployment rate of 3.6% remained the lowest. The report affirmed that population growth, especially in South Asia, the Middle East, and North Africa, and Sub-Saharan Africa, was putting a lot of pressure on job creation. The report concluded that half of all workers in the world - some 1.4 billion working poor - lived in families that survived on less than US $2 a day per person. These people worked in the vast informal sector - from farms to fishing, from agriculture to urban alleyways - without benefits, social security, or healthcare. Some 550 million working poor lived on US $1 or less per day. In absolute terms, it is estimated that there are about 122 million youths on the African continent (Echebiri, 2005; Chigunta, 2002). Therefore, projections of the population growth into the 21st century indicated that the proportion of youths, in relation to the overall population, will continue to grow. Todaro (1992) pointed out that the high rate of unemployment is a result of continuous transfer of economic activities, especially the youths from rural to urban areas.

In Nigeria, accurate unemployment rates are difficult to access. However, according to Oyebade (2003), Nigeria's unemployment can be grouped into two categories: first, the older unemployed who lost their jobs through retrenchment, redundancy, or bankruptcy; and second, the younger unemployed, most of whom have never been employed. According to National Bureau of Statistics (2010), the national unemployment rates for Nigeria between 2000 and 2009 showed that the number of unemployed persons constituted 31.1% in 2000; 13.6% in 2001;12.6% in 2002; 14.8% in 2003; 13.4% in 2004; 11.9% in 2005; 13.7% in 2006; 14.6% in 2007; 14.9% in 2008 and19.7% in 2009.

Specifically as regards the age group, educational group and sex, data provided by the National Bureau of Statistics (2010:3) further showed that, as at March 2009 in Nigeria, for persons between ages 15 and 24 years, 41.6% were unemployed. For persons between 25 and 44 years, 17% were unemployed. Also, among those with primary education, 14.8% were unemployed and for those with only secondary education, 23.8% were unemployed. Furthermore, for those with post-secondary education, 21.3% were unemployed. For those who never attended school and those without primary education, 21.0% and 22.3% were unemployed respectively. As regards

sex, data showed that males constituted 17.0% while females constituted 23.3% of the unemployed in the country.

The scourge of poverty and unemployment has ravaged almost all nations of the world in different dimensions and shades. But in Nigeria, as Akande and Okuwa (2009) pointed out, the unemployment challenge is captured by the growing number of unemployed youths roaming the streets all over the country. It is seen in the informal sector of the economy as under-employment; declining real wages; reduced incentives; reduced private investment in all sectors of the nation's economy; and a reduction in the quality of education and training given to the citizens in our educational institutions across the country. Poverty and rising crime wave are consequences of this phenomenon. In other words, unemployment in Nigeria carries with it a number of attendant social, economic, political and psychological and security challenges.

The causes of urban unemployment and under-employment in a developing country such as Nigeria are complex. Firstly, there is the pressure of rapidly growing population and especially of school leavers which means that year by year vast numbers of new job opportunities have to be created. Secondly, there is the growing unemployment of trained people including university graduates. Thirdly, there is defective manpower planning coupled with inappropriate bias in the educational system in which disproportionate numbers of white collar job seekers are turned out at the expense of much-needed technicians, technologist and scientists. And lastly there is the fact of job seekers selectivity of job availability or of location, posting or hankering after jobs unrelated to acquired training and skill.

According to Okafor (2011), unemployment in Nigeria has its attendant social, economic, political and psychological consequences. One of its social consequences on the Nigerian youths is that it encourages the development of street youths and urban urchins ("area boys") that grow up in a culture of criminal behaviour. Unemployment has also contributed to increasing feminization of poverty among young women, which has encouraged prostitution as a means of survival and leads to trafficking of young women across international borders with transnational security implications.

Psychologically, the unemployed usually experience trauma, anger, frustration, low self-esteem, negative life satisfaction, unhappiness and mental disorder including depression and acute stress.

Other economic consequence of unemployment include flight of youths and able bodied men from the country in search of better opportunities elsewhere, thereby reducing the labour force and producing capacity in Nigeria (Akande,2009 and Okuwa, 2009).

In the study of unemployment in Nigeria, Adebayo (1999), Alanana (2003), Awogbenle and Iwuamadi (2010), Ayinde (2008), Echebiri (2005) and Morphy (2008) have identified the main causes of youth unemployment in Nigeria. The first is the rapidly growing urban labour force arising from rural urban migration. Rural-urban migration is usually explained in terms of push-pull factors. The push factors include the pressure resulting from man-land ratio in the rural areas and the existence of serious underemployment arising from the seasonal cycle of climate. The factors are further exacerbated in Nigeria by the lack of infrastructural facilities, which makes the rural life unattractive.

The second is the rapid population growth. Going by the 2006 census in Nigeria, the nation's population was put at 140,431,790 and projections for the future indicate that the population could be over 180 million by the year 2020, given the annual growth rate of 3.2% (National Population Commission & and ICF Macro, 2009:3). With this population, Nigeria is the most populous nation in Africa. It is argued that the high population growth rate has resulted in the rapid growth of the labour force, which is far outstripping the supply of jobs. The accelerated growth of population on Nigeria's unemployment problem is multifaceted. It affects the supply side through a high and rapid increase in the labour force relative to the absorptive capacity of the economy.

The third is the out dated school curricula and lack of employable skills. Some scholars and commentators have argued that as far as the formal sector is concerned, the average Nigeria graduate is not employable and, therefore, does not possess the skills needed by the employers of labour for a formal employment etc.

It is true as Okafor (2011), stated that unemployment in Nigeria has its attendant social, economic, political and psychological consequences but it is important to note that unemployment is on the increase as a result of not only the problems he stated above but of the non-creative andnon-innovative spirit of Nigerians especially the youths. The problem is they rather stay home and waits for the government to provide jobs and as a result of boredom and

laziness, they tend to engage in illicit activities to get quick money and this in turn creates problems in the society.

Poverty

Many people conceive poverty as simply lack of income, while others extend it to lack of education and health facilities. But according to Amartya Sen cited in World Bank Development Report (2000), poverty encompasses lack of voice, lack of empowerments, and lack of good governance. It also means little money getting through for intended purposes.

There are as many definitions of the concept as there are scholars writing on the issue. But there are universally accepted indicators of what constitutes poverty and these indicators categorize and explain the concept. These indicators categorize poverty into absolute poverty, relative poverty, and material poverty.

Absolute poverty means the inability of a person or group to provide the material needs for physical subsistence and protection of human dignity. These materials are food, clothing, shelter, water, health services, basic education, transportation, and work because the persons or groups do not have jobs or income. Relative poverty on the other hand is the inability of certain sections of the society to satisfy their basic needs as well as other needs; while material poverty is the absence of ownership control of physical assets as lands, and all other resources that land produces or that subsist on land such as birds, animals and mineral resources.

Finally, poverty could be spatial – rural poverty and urban poverty (UNDP, 1996). Poverty is an abject state of being, in which an individual is incapable of utilizing resources around him to improve himself or herself economically, socially, politically or otherwise. It could be due to lack of opportunities for education which is basic to any human development. Poverty could occur as a result of indolence or misinterpreted religious beliefs (Chigbo, 1996). It could also be a state of the mind or a psychological disposition that places the individual in question in want, material or spiritual. Materially, it involves the want for food, clothing and shelter. Spiritually, it involves want of peace of mind, the spirit and the inner man.

According to Okoronkwo (1996), poverty ordinarily stands for a situation whereby one cannot meet average requirements. Any situation under which one cannot afford a good meal at any

given time is real poverty. One is poor when one cannot plan for tomorrow because he or she has failed for today. Poverty means a man's inability to afford decent food, shelter, clothing and recreation (Jolaosho, 1996). Poverty entails the absence of the basic requirements essential for the survival and comfort of man. It is hunger and starvation. It is squalor and it is the non-availability of basic Medicare.

Poverty therefore is a condition of being poor; deficiency; inadequacy, or scarcity. Poverty is a condition of having insufficient resources or income. In its most extreme form, poverty is a lack of basic human needs, such as adequate and nutritious food, clothing, housing and health services. Poverty also relates to other things such as poverty of ideas or information. Poverty in the most common usage can be defined as the insufficiency of means relative to human needs (Adefolalu 1992). However, poverty does not affect only the individual, but classes of people, whole societies and nations as well. In Nigeria, the sub-groups among the poor include the unemployed, those with low level of education and female – headed households (NBS, 2009).

Generally, poverty is a condition that somewhat dehumanizes the individual because of the various disabilities that it causes to the sufferer. Poverty makes people to suffer from severe malnutrition, diseases, famine and war. And the effects of poverty include poor nutrition, food insecurity, mental illness, drug dependence, crime and high rates of diseases; all of which are threats to national security. Besides, the poor in urban areas is a source of constant embarrassment to government and the rest of society; for they remain not only politically volatile and seedbeds for urban socio-political intrigues when not catered for. Their utter neglect creates social imbalance and can provide ripe conditions for the outbreak of urban social disorder which may find expression in the form of urban riots, crime and other clandestine activities. Any unpleasant occurrence or situation can be used as excuse by the urban poor with long pent-up grievances, to create sporadic or even widespread disorder (Akwara, Adekunde and Udaw, 2013).

The Central Bank of Nigeria's report in 1999 revealed that the overall poverty rate in Nigeria as at 1997 was 69% (National Bureau of Statistics, 2005). Aigbokhan (1998) used food energy intake measure to determine the incidence of national poverty to be 38% in 1985, 43% in 1992, and 47% in 1996. The National Bureau of Statistics suggested that the application of the food energy intake measure would result 34.9% as poverty incidence in 2004. The relative poverty

trend revealed that the incidence of poverty rose from 28.1% in 1980 to 46.3% in 1985, but declined to 42.7% in 1992. The trend later rose to 65.6% in 1996 before finally decreasing to 54.4% in 2004 (National Bureau of Statistics, 2005). This is the reflection of poverty incidence at the national level. Inferences have been drawn from selected states in the Niger Delta region (as illustrated below) to further buttress the argument. The Niger Delta is part of Nigeria; therefore, the poverty incidence situation at the national level touches all parts of the country. However, Rivers and Bayelsa States poverty incidence were recorded to have stabilized at around 44% after its first rise from 7%, the poverty level rose between 1980 and 1996 as shown in figure 3. According to the national estimate, poverty incidence declined between 1996 and 2004 (UNDP, 2006). The trend has not changed significantly.

It is true that poverty is a condition that somewhat dehumanizes the individual because of the various disabilities that it causes to the sufferer (Akwara, Adekunde and Udaw, 2013) however it is not so true in the case of Barkin Ladi Local Government Area. Poverty to them is not one of the problems of insecurity because they are proud farmers who engage in agricultural activities across the nation and to say that they are poor is an insult to them. They can afford to send their wards to school pay medical bills, afford good food etc.

Illiteracy

Education is not only a social service but a transformative act which is fundamental to social and personal development because when there is access to education, there is an increase in social and political awareness and heightened aspirations, self-assurance and self-assertiveness. The main role of education in man's life is to expand people's knowledge base thereby helping us to shape our destinies and move us towards desirable goals and better living.

To understand the concept of illiteracy and grasp it to the fullest, there is the need to understand what literacy stands for. One is literate when he has acquired the essential knowledge and skills which enable him to engage in all those activities in which literacy is required for effective functioning in his group and community, and whose attainments in reading, writing and arithmetic make it possible for him to continue to use these skills towards his own and the community's development. The concept of literacy should be understood as the ability to read, write and compute in any language and to an appreciable level.

However, other bye-concepts are functional literacy, illiteracy and semi-illiteracy. Functional literacy, according to Oduaran (1991), refers aptly to the ability to use the skill of reading, writing and computing in the acquisition of such information as would make the individual function more actively and beneficially in the economic, social, political and cultural activities of the community where he lives. Hence the ability of the individual to contribute to the development of the country lies in his ability to read and write. There cannot be meaningful development in a modern society where majority of the populace is illiterate. The implication therefore, is the scaling up of literacy programmes to be part of major national endeavour, even if it finds practical expression in a diversity of programme activities. The report of Human Development rates Nigeria as having the highest number of illiterates in the world. In agreement, The United Nations Education, Scientific, and Cultural Organization (UNESCO), discloses that, "there are about 60 million adults in Nigeria, 85% of them under the age of 35 years, who can neither read nor write" (EFA, 2000).

The definition proposed by the UNESCO follows the traditional concept of functional literacy. According to UNESCO, literacy is the ability to identify, understand, interpret, create, communicate and compute using a printed and written materials associated with varying contents. Literacy involves a continuum of learning in enabling the individual to achieve his or her goals, develop his or her knowledge and potentials, and participate fully in the community and wider society. To this may be added a further dimension of literacy earlier defined. This is known as functional literacy or work oriented literacy. It is considered to be comprehensive enough to teach economic skills and offer immediate use to the recipients in participating in important political issues and personal matters. This dimension of literacy calls for definite programmes and instructional objectives and strategies within a context of development which should be part of an over-all educational plan in order that the new literates may become active members of the society.

According to the United Nations' Economic Scientific and Cultural Organization (UNESCO 1989) the illiterate, also known as the non-reader is a person who cannot, with understanding, read and write Simple statement on his everyday life; and a functionally illiterate is a person who cannot engage in all those activities In which literacy is required for effective functioning of his group And community and also for enabling him to continue to use reading, Writing and

calculation for his own and the community's development. The illiterate is, therefore, a person for whom the written word or symbol in any language conveys no meaning and who, consequently, cannot use it in any form of communication.

These ordinary definitions of illiteracy must today be extended to include what I may call the neo-illiterates. Today one talks about "computer literacy". Thus science and technology have created a new class of illiterates to which some traditionally literate people now belong. Anyone who today does not possess the requisite skills in computer and internet usage is a "neo-illiterate. Unfortunately, even in our institutions of higher learning, there are many "neo-illiterates". Many studies on illiteracy have shown that people who cannot read and write usually have very negative self-perception of themselves. Some scholars have tried to get inside the mind of the non-reader in order to discover how and what he/she thinks.

Ethno-Religious Conflicts

Since Nigeria gained independence in 1960, she has witnessed more of ethno-religious conflicts than any other insecurity problems not until recently the BokoHaram insurgency. To understand ethno-religious conflicts, one needs to understand these two concepts; ethnicity and religion. According to Osaghae (1992), ethnicity refers to a social formation resting upon culturally specific practices and a unique set of symbols and cosmology.

Ethnicity can be defined as a social formation predicated on culturally specific practices and unique symbols (Osaghae, 1992). What this means is that ethnicity is a situation in which individuals in a particular ethnic group consider themselves or are considered by others to have common affinity which distinct them from other groups in the society. Furthermore, distinct cultural behaviours are usually developed; all groups can be identifiable through religion, politics, occupation or language. Ethnicity could be linked with an affiliation resulting from racial or cultural ties; ethnicity has a strong influence on community status. Ford (in Aleyomi, 2012) opined that ethnicity is a complex social construct that influences personal identity and group social relations. Even in the United States of America, social stratification persists differently influencing the well-being of ethnic groups. From the foregoing, ethnicity can be summarized as the discrimination by members of a particular ethnic group against the other in

the process of competition of certain values in the society (Oyediran, Nwosu, Takaya and Agbaje 1991).

Religion has been defined as the belief in the existence of a god or gods, and the activities that are connected in the worship of them in the same way. Religion is used to describe man's relationship with the divine being. In order words, the conception of God among different groups of people remains basically the same. Egwu (2001) argued that religion is a difficult subject of inquiry including attempts at its definition and conceptualization. Religion is thus defined in many ways and the definitions usually vary among scholars. According to Adeniyi (1993), religion is a body of truths, laws and rites by which man is subordinated to the transcendent being. Religion has been viewed as a catalyst that controls cultural and ethnic over-zealousness in a society (Curtis, 1981). It has also been identified as an important unifying factor in a societal setup (Smith, 1976). In the same view Young (1976), sees religion in a society as a secondary but insignificant basis of division.

Religion can be termed by reference to what is known as extent of purity and impurity (Shabi and Awe, 2001). Religion is a cultural institution and like other institutions, it is a means and instrument for the satisfaction of needs. They are belief system and may be charged by emotions (Otite and Ogiowo, 1999). This means that all religions are human institution which can be differentiated from other social institutions of the sacred or supernatural forces embedded in it. Adeniyi (1993) emphasized that religion is a strong element in the traditional backgrounds and exerts the greatest influence upon the thinking and feelings of the people concerned. Religion as an institution cannot stand as a thing or unto itself; it is part of the society. It has been argued that one's religion is what makes one a complete whole, this assertion may not be correct because not all people practicing a religion would agree that they depend on their religion to complete them as a whole. This may be true of most religions but not of all religions. Religion has two distinct functions. The first is the comprehensive system of symbolic meaning for understanding the nature of reality, while the other function is the system of value to enforce complete devotion. Basically the two major religious practices in Nigeria are Islam and Christianity. While Christians believe in one God, the Muslims believe in Allah, Also there is Africa Traditional Religion. These differences in beliefs have given rise to the religious conflict we are experiencing worldwide.

By ethno-religious conflict, we mean a situation in which the relationship between members of one ethnic or religious group and another in a multi-ethnic and multi-religious society is characterized by lack of cordiality, mutual suspicion and fear, and a tendency towards violent confrontation. In Nigeria, it is interesting to note that ethnicity and religious bigotry has become a fulcrum of various forms of nationalism ranging from assertion of language, cultural autonomy and religious superiority to demands for local political autonomy and self-determination.

Ethno-religious conflict is distinguished from other types of social conflicts in that it involves ethnic groups, which are of different religions. In discussing the causes of ethno religious conflict in Nigeria therefore, it is important to mention at this point that both religious and ethnic factors are present in the majority of social conflicts the Nigerian people have witnessed. Religion and ethnicity as they present themselves in Nigeria have therefore become critical factors in ethno-religious conflict. At different levels and times people experience religious or ethnic discrimination, people complain of past and present religious and ethnic discrimination, people demand for religious or ethnic rights in their state, and more importantly, the state uses religion or ethnicity in political discourse or action. What the above means is that ethno-religious conflict is a multi-causal variable.

A major cause of what we now see as ethno-religious conflicts in Nigeria has to do with the accusations and allegations of neglect, oppression, domination, exploitation, victimization, discrimination, marginalization, nepotism and bigotry Egwu (2001). In every nation (Nigeria inclusive), there is no complete agreement on how wealth, power and status are to be shared among individuals and groups. There is also no agreement on how to effect necessary changes and reforms. This is because, different groups and individuals have diverse interests in which case, some groups will have their aims met, while others will not. What this means is that conflict (ethno religious ones inclusive) usually occur when deprived groups and individuals attempt to increase their share of power and wealth or to modify the dominant values, norms, beliefs or ideology. Thus, in Nigeria and going by the various examples of ethno-religious conflicts, there seems to be a divisive interplay of politics, ethnicism and religions, which has consequently led to the rising nationalism and militancy of various ethnic and religious movements. It is interesting to note that the overall consequence of this is the escalation of

various ethno-religious conflicts that are witnessed all over the country today which are meant to correct any perceived form of marginalization, oppression or domination.

The ethno-religious conflicts in Nigeria also have some connection, with a number of politico religious developments at the international scene. According to Albert (2005), religions crises in Nigeria could be traced to the developments in the Middle East. In this regard, he pointed out that religious issues became particularly phenomenal since the late 1980s with the death of the cold war and replacement of communism (a global social and political ideology) with Islamism. With this new Islamic ideology, the Muslims worldwide, and particularly in the Middle East, were determined to resent the 'socio-economic impoverishment and psychological alienation that stem from failed modernization and excessive westernization in the post-cold war world (Ayubi, 1991, Dekmejian 1995; Faksh, 1997). The contemporary increase in the incidences of terrorism around the world has also been linked to this new ideology of Islamism (Cordesman, 2003; Booth and Dunne, .2002).

A very important cause of ethno-religious conflicts in Nigeria is the breakdown of such vehicles of social control that characterized the traditional African societies such as the family, education, law, religion and political system that cared for the well-being of all citizens. Indeed, the malfunctioning of all these important institutions has actually increased ethnic and communal conflicts.

Another reason responsible for ethno-religious crises in Nigeria is the wrong interpretation of the scripture by those who claim authority to the interpretation of the holy books. If not so, one wonders why people act contrary to the teaching of the scriptures in matters pertaining to peaceful co-existence, unity and sanctity of life, and property. As it is a serious disease for an ignorance to claim authority to knowledge, many of the so called ‘religious leaders’ use their shallow knowledge to interpret the scripture to suit their selfish end banking on the ignorance of their followers. Lamenting on the wide gap between the teaching and practice of religion among its adherents, Adebayo (2003) identified some factors responsible for using religion as instrument of polarization, among which is leadership tussle, which also culminated in the proliferation of many denominations in the country. Also, sectarian jingoism, as well as excessive patriotism to one’s religious sect, which consequently transformed to fanaticism, is another major factor contributing to this social menace.

In line with Egwu (2001) Shabi &Awe, (2001), Adeniyi (1993) etc. It is true that ethno religious conflicts is as a result of accusations and allegations of neglect, oppression, domination, exploitation, victimization, discrimination, marginalization, nepotism and bigotry. The issue of scramble for economic and political space is also one among the causes of ethno religious conflicts in Nigeria.

Boko Haram Insurgency

Insurgencies connote an internal uprising often outside the confines of state's laws and it is often characterised by social-economic and political goals as well as military or guerrilla tactics. Put differently, it is a protracted struggle carefully and methodically carried out to achieve certain goals with an eventual aim of replacing the existing power structure. To launch their anger on the state, insurgents often target civilians and infrastructures. Similarly, the Oxford English Dictionary defines insurgency as "an armed rebellion against a constituted authority (for example, an authority recognized as such by the United Nations) when those taking part in the rebellion are not recognized as belligerents.

Officially, Boko Haram is called Jama'atu Ahlis Sunna Lidda'awati Wal-Jihad which in Arabic means "People Committed to the Propagation of the Prophet's Teachings and Jihad. It needs be said that the underlying causes of insurgencies such as Boko Haram are not momentary but often the result of a long and cloudy set of problems culminating into uncontrolled grievances and exploding into sustained violence. And as noted, such problems are often social-political and economic. This also account for the reason insurgencies are likely to be more in underdeveloped countries or countries characterised by corrupt regime, ethnicity, social prejudices, religion and disparities in the distribution of resources or even the lack of it. Boko Haram propagates that not only interaction with the Western World is forbidden, but it is also against the Muslim establishment and the government of Nigeria, the latter of which they accuse of political corruption and weak judicial structure.

The group has primarily targeted the Nigerian policemen, the military etc. It has shown no compunctions, killing traditional leaders who they considered informants and has channelled its attacks on Christians and Muslims by bombing churches and mosques, killing the rich and poor peasant, foreign nationals and international organisations notwithstanding using even children.

This stands as one of the most difficult insecurity problem faced by Nigerians on a daily basis. Thousands of lives and properties are been destroyed every day as a result of this jihadist movement.

Indigene/Settler Conflicts

Indigene-settler problem has been a recurring issue in Nigeria threatening the peace and tranquillity of the country. The term indigene is usually used to show the level of acceptability of an individual in a certain geographical area above others on the basis of the fact that he or she owns such a place as an inheritance from the fore-fathers, and can trace his or her ancestral background from the said place. Considering this issue, Omotoso (2010) viewed indigene-ship as a discriminatory concept employed in the Nigerian state to distinguish between the natives of a particular locality and those who are thought of as not belonging to such places. The explanation of this concept usually becomes difficult any time attempt is being made to single out non-indigenes of a particular place. For example an individual who hail from a particular state but has been carried away by the great grand-parents to a new destination for over a century is in most cases still asked to go locate his or herself in a place of birth where the individual happens to know nothing, all in the name of authenticating one's indigene-ship . In some cases there is always no trace of such persons identity in the place claimed to be the place of origin (Kyernum and Agba, 2013).

Indigene-ship is different from citizenship in the sense that, every Nigerian is a citizen but Nigerian citizens are never accepted as indigenes of all parts of Nigeria, this makes the definition of an indigene very difficult in the Nigerian context. Indigene-ship is sometimes viewed as a biological term used to describe people of homogeneous background who are regarded as same biologically even when they are not socially connected. Indigene-ship is also looked upon as a weapon commonly employed by various groups to exclude other Nigerians from certain privileges due to scarcity of resources in the society. For this reason any indigeneity claim by any community is not just a claim for territorial control per se. almost invariably, it is an issue of political economy – i.e. it is usually inspired and fired by a natural struggle for access to, or control over, economic activities or means of survival in a given locality (Oladele, 2007).

Lemchi & Nwaoha, (2013), lament the situation in Nigeria in which each group identify its own members against the rest as outsiders who ought not to enjoy certain rights and privileges. Indigenes are essentially a group of people which has common identity a common descent or lineage, and cultural affinity.

The term settler is used in many cases to connote individuals who reside in a particular place not recognised as their original place of birth. In some instances it describes any one born outside the native home of the ethnic group. This is a derogatory term used to describe individuals who are considered to have resided outside a place of their ancestral background. With this in mind Neighbours are usually pitted against each other and the assailed expelled from particular geo-physical space and told to go "home". Such individuals are frequently referred to as "settlers" and labelled as foreigners, visitors, colonizers, by other groups who claim to be "indigenes" of particular geo-political spaces, (Odufowokan, 2012).

Indigenes are looked upon as the first to have settled permanently in a particular area and who are considered as traditional inhabitants of the area that is, people who inherited such areas from their ancestors for the reason of first settlement as opposed to their having bought the place of residence or being given such places free by earlier settlers. Indigenes are seen to be those who have exclusive claims to a place through historical and homogeneous culture without an alternative place to lay claim or practice such a culture. It is sad to note that there seem to be no restriction to the level of contribution 'settlers' offer in their places of residence in form of payment of taxes, rendering of services and so forth, it is only when such settlers are to enjoy some opportunities and privileges that segregation and discrimination sets in. Such individuals treated as settlers are psychologically upset; they do not fill belonging and are emotionally unsteady to render hearty services to the host community.

As a result of these, conflicts arise in the country. Nigerian citizens are facing undue deprivation within the country particularly in an area which is not his/ her indigenous place. This is contrary to Section 42 (2) of the 1999 constitution that says no citizen of the country shall be subjected to any disability or deprivation merely by reason of the circumstances of his birth (FRN, 1999). The non-indigenes in any part of the country are subjected to undue frustration, oppression, marginalisation etc. the interesting thing about this is that, it is not limited to a particular area. As a result of the crisis generated by the indigene- settler issue in the country, the concept of the

Nigerian state does not really hold any appeal to average Nigerian. As a result, they hold more allegiance to these ethnic groups. This perhaps account for the dimension ethnic crisis is assuming in the country.

The reason behind these crises between 'Indigenes'/'settlers' exist as a context for identity, access to and control over resources and positions which are further complicated by the practice of discrimination against Nigerians who are tagged 'settlers' distinct from the principle of citizenship in Nigeria.

The most surprising of this ethnic conflagration deflowered Jos on September 7, 2001, breaking all illusions of its being the home of peace, shattering the dreams of many families which had being planning to move there on permanent basis. As if that was not enough another one erupted in Kurgwui, Shendam area of Plateau state, leading to the imposition of state of emergency as the problem took on a religious undertone and was threatening to spread to other parts of the country.

The Tiv /Jukun crisis of 1992, 1998 and 2001- 2002 which claimed several lives, displaced millions and destroyed property worth millions of naira came about as a result indigene/settler squabbles. Hausa settlers in Oro Sagamu Lagos State clashed with their host 17th July 1999 living about 100 people dead. In 2002 Hausa Fulani attacked the indigenes of Maza community in Plateau State where 5 people were killed (Alubo, 2011).

Several of such cases exist in Nigeria. In some cases, high level of discrimination on the basis of settler/indigene relationship results into crises and violence that manifest in wanton destruction of lives and property worth millions of naira. This affects the development of the country in several ways. The displacement of people result to untold hardship, lack of productivity and over stretching of the host communities which are to cater for the displaced citizens. Investors from different parts of the country are sometimes afraid of establishing big time business in towns outside their ancestral places even when such opportunities are granted, with the fear of having to lose money and resources in times of disagreement violence and displacement that comes with the indigene-ship question.

Notwithstanding the writings of (Alubo 2011), (Odufowokan, 2012), Lemchi & Nwaoha, (2013) Who agree that indigene settler feud is as a result of identity, access to and control over resources

and political positions. The reason behind this problem is the inability of the Nigerian constitution (1999) to take a stand and specify who an indigene is and also who a citizen is.

The implication of these is that Nigerians on opposing sides of protracted indigene-settler fights suffer deep physical and psychological trauma. Parts of Plateau and Kaduna States have now experienced mass destruction of lives, property, relationships, economies, and institutions for a generation. This has bred survivalist, us versus- them mind-sets and destructive behaviour patterns. Around Jos, villagers slink across boundaries under cover of darkness to murder each other in near-nightly retaliation killings, many with no obvious trigger.

Farmers/Fulani Herdsmen Feud

Conflicts between nomads and the settled farmers goes back to the earliest written records and are mythically symbolized in many cultures. Such conflicts existed since the beginnings of agriculture and increased or decreased in intensity and frequency depending on economic, environmental and other factors. For example, increases in the herd sizes, due to improved conditions of the cattle, compelled the pastoralists to seek for more pastures beyond their limited range. Nigeria, however, presents a very special situation quite unlike other African countries, for two reasons; most notably the ambiguous prestige of pastoral culture particular to Fulani pastoralists but also because of its large and comparatively wealth population. The cattle-based pastoralism of the Fulani has thus been the most significant focus of herder/farmer conflict in Nigeria.

The causes of farmer-herdsmen conflicts are often not farfetched. However, there appears to be no consensus among both groups on the causes of their mutual conflict. According to de Haan (2002), while farmers cite destruction of crops by cattle and other property by the pastoralists as the main direct causes for conflicts cited, burning of rangelands and Fadama and blockage of stock routes and water points by crop encroachment are major direct reasons cited by the pastoralists

The types of conflict for survival between the Fulani pastoralists and farmers in Nigeria vary in form and intensity from one community to another. Social and economic factors continue to provoke violent conflicts among the Fulani pastoralists and farmers. The intensity and variations of the conflicts largely depend on the nature and type of the user groups where the herdsmen

graze. These conflicts have constituted serious threats to the means of survival and livelihoods of both the farmers and pastoralists and what both groups are tenaciously protecting and projecting. The conflicts, through provocative claims over access rights to farmland and cattle routes, have become ubiquitous and seem to have defied solutions (Abbas, 2009).

Cattle herding is dominated almost entirely by the Fulani tribe in Nigeria. Iro (1994) gave a vivid documentation of the herding system of the Fulani in Nigeria, and most of what is presented here was derived from his account. According to him, herding is a daunting task, and contrary to widespread belief, it is not the delight of the Fulani- they herd not as a matter of choice but as of necessity. Iro (1994) found that about 75% of the sampled nomadic pastoralists maintained that cattle herding is not only toilsome, but also becoming increasingly strenuous.

In Nigeria, production of arable crops is essentially the prominent feature of agricultural activities. Indeed, almost all farmers in Nigeria cultivate one or more arable crops for food and income. According to Fayinka (2004), Nigerian agricultural production is dominated by rural-based small scale arable crop producers, who account for about 80% of total food requirement. Arable crops include a wide range of annual crops of primary importance such as maize, rice, sorghum, millet, cassava, cowpea, wheat, soybeans, melon, groundnut yam, and vegetables and so on. In Nigeria, production of arable crops is essentially the prominent feature of agricultural activities.

In a study published by the Nigeria Watch database, it was reported that during that period June 2006 to May, 2014, there were 615 violent deaths out of the total of 61,314 reported by the press across the 36 states of Nigeria. It shows that in 2009, the number of fatalities more than doubled the figures of the previous year, with 83 deaths spread over the months of April (Benue), June (Plateau and Jigawa), July (Jigawa and Benue), September (Borno), October (Kebbi), November (Imo), and December (Nasarawa, Oyo, and Zamfara). June, July, and December had the highest occurrence per month, while 11 of the 13 reported cases took place in the North. Jigawa again recorded the highest number of incidents, with 4 reported cases between June and July. Nasarawa had the highest number of deaths (47) in the most sustained crises, which lasted 2 days: in addition, mercenaries were allegedly hired from the neighbouring states of Taraba and Kogi. The reported case in Borno also reflected trans-border actors from the Republic of Niger

and Chad; in this case, rebels dressed in military uniforms and armed with sophisticated weapons raided Fulani communities in Abadam and Mallam Fatori (Musa, 2009).

Adekunle (2010), stated that dozens of people died and hundreds were displaced in clashes between local farming communities and nomadic Fulani herders in Mambilla Plateau, North Eastern Nigeria. The fight broke out in Tonga Maina village following a dispute over grazing land. February 22, 2002: at least 23,000 Fulani herders fled Nigeria's Eastern Taraba State to Cameroon to escape clashes which broke out between several communities in Mambilla Plateau. May 30, 2002: at least 10 people died in clashes between nomadic Fulani herdsmen and local people in parts of central Nigeria's Plateau State. These fights were part of an emerging pattern since a major upheaval in 2001 in the state capital, Jos, in which more than 500 people died. June 20, 2002: at least 30 people were killed in clashes between farmers and herders in Barkin Ladi local council area of Nigeria's central region Plateau State. The clashes were sparked by a dispute over grazing land in the village of Kassa. July 15, 2002: at least 12 people were killed in an outbreak of ethnic and religious violence between Fulani herders and agricultural people in the Plateau State, central Nigeria. Farmers blame some of the attacks on Fulani herdsmen who, would have been seeking to avenge the death of one of their chiefs in the September 2001 Jos conflict. The herdsmen in turn accused the indigenes of giving them ultimatums to leave land which, for decades, had been their traditional grazing areas. March 4, 2003: more than 100 people were killed in clashes between ethnic groups living side-by-side and competing for limited resources in the North Eastern State of Adamawa (Adekunle, 2010).

The implication of such conflicts is devastating on both parties and has left thousands of people dead and many more displaced not forgetting the loss of properties.

Inter and Intra Party Conflicts

Political parties are one of the institutions that carryout and actualize the democratic principles in any organized democratic society. They have to perform a number of 'institutional guarantees' to effectively discharge what is expected of them in any democracies.

The problem of party politics in Nigeria is not alien but dates back to the colonial era. The contemporary incidences of intra and inter-party squabbles associated with party politics in the country is nothing but a throwback to the past which was replete with schisms, bickering,

backbiting, intrigues, violence, packing and sacking (Olaniyan, 2009). Essentially, the gamut of activities that take place in political parties make it needful for their members to articulate their common or divergent interests and this sometimes engenders intra or interparty conflicts, which consequently create fractionalisation within parties or some sort of intra-party conflict.

Nigeria‘s Fourth Republic (May 29, 1999 to date) has been characterised more by recurring intra and inter party conflicts resulting in factionalisation of the major political parties at the national, state and local government levels, than bequeathing a legacy of progress and development on the nation. Intra and inter-party crises have become even more pronounced during the Fourth Republic. Such crises have taken embarrassing dimensions to the extent that one can reasonably contend that there exists today epilepsy of party stability in Nigeria. The political parties in the Fourth Republic starting with the ruling PDP, have not been able to manage their political fortunes. They seem to have turned their political fortunes into political misfortunes as a result of avoidable intra-party crises.

One of the major problem of intra party conflict is the idea of trying to cast everybody or member into one mould, philosophy or belief. But in the great democratic nation of United States, elements of intra party conflicts abound with the existence of liberal democrats and republicans. It is the contending issues that bring about intra-party dissent in party politics.

Inter-Party Conflict on the other hand is an obvious, expected conflict because of differences in formation, leadership, manifestoes and ideologies competing to control the state in a democratic set up. The differences serve as springboard for individual ambition, factionalism, ethnic and religious bigotry, crisis of confidence and finally the quest for power control. It is the inter party conflict that make democracy possible and thick, thus these variegated groups wearing different ideological colours that come together to form parties

Boucek (2009), identifies three types of intraparty conflicts or factionalism, which include cooperative, competitive and degenerative.‘ Looking at the nature of all the three, cooperative factionalisation is most preferable because it creates the incentive for the constructive resolution of conflicts between party members. As Boucek (2003), argued that repeated interactions between factions foster the emergence of cooperative norms‘, which may create the incentive for the parties in conflict to embrace compromise in settling their incompatible interests.

Scarrow (2005), intra party conflicts is triggered by factors such as: Favouritism – promoting one‘s kith and kin: Unequal sharing of resources: (leader‘s constituency gets lion‘s share), Centralize authority: Power concentrated at the top.

Generally, our study reveals that there are many factors that cause conflicts within political parties in Nigeria, which include: leadership tussle, paucity of ideology, absence of internal democracy, interference by the executive arm in the domestic affairs of political parties, desperation for power as it guarantees opportunity for aggrandizement culture of impunity, ethnicity and religious brinksmanship.

The implication of inter and intra party conflicts is political instability in the polity as a result of killing of opponents, kidnapping, blackmailing, using of thugs during elections to manipulate results etc. politicians use this medium to manipulate electoral processes by citing hateful words thereby creating conflicts.

Corruption

Corruption is another major cause of insecurity in Nigeria. Salisu (2000), simply define corruption as the misapplication of public resources to private ends. This among others include the public officials collecting bribes for issuing permits licenses for authorizing passage of goods at sea/airport, passports or visa, for awarding contracts or for enacting regulations designed to create artificial scarcity, awarding undeserved score or grades to students after exam, availing question papers to students before examination, and at times it may come in the form of sexual or other forms of gratifications. The World Bank (1996), defines corruption as “the abuse of public power for private benefit”. The Transparency International (2005) defined it as “the abuse of entrusted power for private gain”.

Khan (1996), defined corruption as an act which deviates from the formal rules of conduct governing the actions of someone in a position of public authority because of private - regarding - motive such as wealth, power or status. Otite (2000) defined corruption as perversion of integrity or state of affairs through bribery, favour or moral depravity” ... It takes place when at least two parties have interacted to change the structure or processes of society or the behaviour of functionaries in order to produce dishonest, unfaithful or defiled situation

Sowunmi (2010), opined that the history of corruption in Nigeria is strongly rooted in the over 29 years of the military rule, out of 46 years of her statehood since 1960. Ribadu (2006) claimed that successive military regimes subdued the rule of law, facilitated the wanton looting of the public treasury, decapitated public institutions and free speech and instituted a secret and opaque culture in the running of government business. Benjamin (2007) asserted that corruption in Nigeria can be traced back to the colonial era when Nigerians were bribed with different foreign goods in exchange for local products in exchange for slaves. Aside this, various regimes have also been associated with certain corrupt practice.

Ali and Isse (2003), argued that in a country where economic condition is poor; there is tendency for such country to experience high level of corrupt practices which further worsen the growth rates. They also buttressed their assertion that a country with good macroeconomic performance stands to experience low (if any) level of corruption and develops rapidly. This corroborates the conclusion of Benjamin (2007) that hindrance to economic performance stands to economic opportunity. This corrupt practice are glaringly notice on our high and express ways where law enforcement illegally blocks the high and express ways extorting money and other valuables form road users and also causing unsolicited accident for innocent souls.

Corruption also affects the quality of life of man. Dike (2005) observed that corruption occurs in many forms and it has contributed immensely to the poverty and misery of a large segment of the Nigeria's population. Gbenga (2007) asserted that corruption deepens poverty and makes it difficult for ordinary people to get ahead as the result of their own efforts.

The negative consequences of the prevalent corruption continue to hamper the growth and development of the economy, causes insecurity of lives and property of the citizenry as evident from several Boko Haram attacks, heightened level of poverty and unemployment. Decaying infrastructure are notable and common features which are largely attributable to the high incidence of corruption which has reached a prevalent level.

Youth Political Thuggery

Thuggery has been a common feature in Nigerian history since independence but it is quite difficult to ascertain the exact time it became an indispensable part of the Nigerian polity.

A thug is someone whose behaviour is rough and violent. He/Her can kill and destroy fellow humans without any feeling of remorse. His/hers concern is to achieve a set target by eliminating every obstacle, whether human or object to satisfy the desire of his or her master. Thuggery is defined to mean a violent behaviour in which people fight and attack others. The word is thus clothed with criminal flavour and is consequently associated with all negative synonyms such as violence, brutal acts, hooliganism, gangsterism, assassins, criminal, delinquent, troublemakers. Etc. Thus political thuggery can be defined as any act of intimidation, violence, hooliganism, brutality or gangsterism, whether leading to death or not, calculated to pose a threat or scale political opponent or perceived political opponents before, during or after elections and aimed at achieving an undue political result or advantage.

It is therefore safe to say that thuggery in Nigeria politics is a means to an end. The Nigerian politics has become a do or die affair where the only rule of the game is survival of the fittest, regardless of crudeness or brutality. The political tussle between Akintola and Awolowo during the first republic (1960 -1969), which witnessed an unprecedented violence, is one of the earliest crises recorded in post-colonial era. The issue of thuggery during the first Republic is not limited to Yoruba and Tiv lands. It was a common phenomenon in several parts of Nigeria. Since then, the use of thugs by politicians to gain political advantage became widespread.

In Benue State, thuggery was witnessed in its brutality during the Tiv riot of 1964, in the political days of Late Senator J.S. Tarka, leader of the United Middle Belt Congress (UMBC). Isichei (1984) asserts that "there were serious outbreaks of violence in Tiv land in 1960 and 1964. In 1964, it was estimated that 337 people died". Tiv people often refer to the brutal attack as 'Atemtyo'. Literally, meaning killing of political opponents by smashing their heads (Ortese, 2004).

Since elections and post-election periods of 1999 to 2008, there is hardly any state in Nigeria that has not witnessed political violence, killings and thuggery. These periods are characterized by what Agbaje et al (2004), describe as "allegations of rigging, incidence of violence, and litigations over elections outcomes in an increasingly charged atmosphere.

Recently, political thuggery appears to be the only means of gaining political power without any consideration for meritocracy and popular opinion of the masses. Memberships of thugs are

predominantly youths (males and females). As a result of the use of thugs, incidents like bombs blowing at campaign grounds, people being stabbed and shot; political offices being burnt and shot at, convoys being vandalized etc.

Youth political thuggery plays a lot of role in Nigeria politics and will continue to do so until the government of the state wake up and provide good employment to able bodied young people who can work but cannot find job. One might begin to think that, having no job is another way of using the youths during elections and after elections for their selfish gains.

Kidnapping

In Nigeria, kidnapping and Hostage taking started in the Niger Delta Region in 2005. Initially it was used by the Niger Delta militants, to make a case for the development of the region. At the initial stage according to Aloysius Okorie the Commissioner of Police of Imo State, they were not asking for ransom. But later on the militant, hoodlums and criminals hijacked it and started kidnapping for a ransom (News Watch, June 29, 2009 P.16). Kidnapping is the forcible seizure, taking away and unlawful detention of a person against his/her will. It is a restriction of someone else liberty which violates the provision of freedom of movement as enshrined in the constitution of Federal Republic of Nigeria, where every other law takes its cue from. Asuquo (2009) noted that the term "kidnapping" is difficult to define with precision, because it varies from State to State and jurisdiction to jurisdiction.

Thomas and Nta (2009), defined kidnapping as robbery of the highest rank. According to them, it is an organized and systematic robbery which is not as deadly as armed-robbery, but more profitable than the former. The profitability has encouraged those that indulged in it to carry on with the act although there is a law prohibiting it. Nwaorah (2009) viewed kidnapping as an act of an angry man who wants to take any person of value hostage, and who could be rescued by loved ones. In most cases, victims are often released after payment of ransom. According, to Ogabido (2009) "kidnapping" means to abduct, capture, carry off, remove or steal away a person(s).

Inyang (2009), linked the problem of unemployment as one of such reasons why kidnapping in Nigeria is often associated with youth unemployment. Furthermore, Inyang (2009) also believed that, the proliferation of arms as a result of political patronage of miscreant who were dumped

after elections may indirectly encourage and enhanced kidnapping. Inyang likened today's kidnapping situation to the scourge of arm robbery in the early eighties where many young able-bodied men who fought during the Nigerian civil war were discharged and sent home with nothing.

The issue of "moral decadence" and the "quest to get rich quick" syndrome have been identified as some of the causative factors of kidnapping. Again Inyang (2009) confirmed these in his proposition that in Nigeria, nobody asks questions on how people make their wealth. According to him, a poor person today can show up with an expensive car tomorrow and nobody dare to question the sudden wealth.

Dode (2007), observed that this harsh reality has placed the Nigerian youth against the Federal Government and the oil producing companies, hence the incessant rate of kidnapping. Citing Ibeanu (1997), Dode further affirmed that the level of political imbalance in the country leads to marginalization and unfair federalism.

Since 2003, one social problem that has remained recurrent in the annals of a multi ethnic nation of Nigeria is the incidence of kidnapping. The social malaise has become so pervasive that it has been underscored by the Federal Government as one of the greatest challenges the country is facing (Adebayo, Adeyemi & Adetayo, 2009).

The planned crime of kidnapping creates insecurity among Nigerians and corporate personnel. Contractors abandon their projects due to insecurity. This trend retards growth and development. Oil workers abandon their job for their safety, at the detriment of our oil production which is the main source of our economy.

2.4 Causes of Insecurity in Plateau State

Plateau State derived its name from the geographical feature that dominates the state. Its terrain is mostly rocky, treeless with many beautiful rock formations. It is located in the highlands of Central Nigeria. It has a lot of features, which attract a large population and support various economic activities. It is commonly referred to as the Jos-Plateau. It covers nearly 26,809 square meters in land mass, with a projected population 3,178,712(2006 census projection) and is said

to possess the most conspicuous feature in the federation, it has been likened to a tourist haven being richly endowed with scenic beauty (Bagudu 2004).

Jos is also an old mining town. During the colonial era, mining camps were established using a set of military campaigns to subdue the hostile. In the early 1940s, the colonial state recruited through forced labor workers from Bauchi, Benue, Borno, Kano, Katsina, Niger, Plateau, Sokoto and Zaria provinces (Sha, 2005). The Hausa and Fulani alongside other ethnic groups in the country must have migrated to Jos to work in the mines or are a part of the forced labor recruited by colonialist. The absence of diseases which are detrimental to livestock rearing led to a heavy concentration of livestock usually reared by the Fulani on the Plateau. During that time, the residents lived in peace with both the indigenes and one another up till the founding of Jos as an urban centre in the early part of the 20th century, when issues of political power, leadership and ownership of Jos began to rear its head. These contestations might not be unrelated to the temperate climate of the state, which makes it one of the coldest in Nigeria, and whose land is very fertile for agricultural purposes and its scenic beauty has contributed to its status as a minor tourist attraction within Nigeria. Plotnicov describes Jos as one of the healthiest places in West Africa (Plotnicov, 1967).

Notably, Plateau State is the home to the headquarters of major religious organizations from both Christian and Islamic constituencies (Best, 2001). In particular, Jos has been home to the headquarters of many of the Christian missions (Gwamna, 2010). Furthermore, Jos is also a home to a growing Islamic presence and activity, and it hosts the National headquarters of the Jama'atu Izalatu Bidiah Ikamatu Sunna (JIBWIS) and the Jama 'atu Nasul Islam (JNI). Jos has therefore attracted attention to itself from diverse religious groups (Gwamna, 2010). This partly explains the strong interest for the control of Jos by members of these faiths.

The most significant symbol of the commercial importance of the city is the Jos Central Market. This monumental edifice was built at a cost of N20million in the late 70s and commissioned in 1985. It has a capacity of 4,290 stalls of various sizes. It has the Parking Space that can accommodate comfortably, over 300 cars, 60 trailers and over 200 buses at a time (NIPSS, 2004).

The causes of insecurity in Plateau State are many. The violence in Plateau State began after two decades of increasingly collective violence in other parts of northern Nigeria the worst of which occurred in Kano, Kaduna and Bauchi States. Plateau State was largely peaceful during this

period 1980- 2000.It is one of the major theatres that have experienced violence which has increased in intensity and frequency from 2001 to 2010. Although the first significant outbreak ofviolence occurred in 1994 it was summarily quelled by military intervention and concession to local demands (Para-Malam, 2011).

According to Bingel (2013), ethnicity, religion and politics are a major source of conflicts in Nigeria with critical reference to Plateau State. Some of the factors identified as causes of conflicts in the region are remote and proximate. However, most of the causes identified reinforce one another. As noted by Best (2007) the Fulani attribute causes of conflict in the area to ethnicity, religion and their economic prosperity reflecting in the large herd of cattle they have which made them object of envy by the indigenes. The indigenes argued that they do not envy the Fulani's and that conflict between them often cropped up when their cows (the Fulani cows) destroyed their (indigenes) crops, but the Yoruba's in the area view the conflicts has been politically motivated by the politicians in the area.

Bingel (2013) asserts that the remote causes of insecurity in Plateau State are attributed to three major reasons; the first is the nineteenth century Sokoto jihad which penetrated the Wase-Shendam-Quanpan axis and succeeded in the establishment of Wase Emirate. The second has to do with the colonial political reorganization on the Plateau generally but what is described today as Plateau North senatorial district in particular. According to him, this political reorganization is a classic example of how colonialism created a remote problem that led to the violent clash experienced within the period of 2001 to 2004 as demonstrated in the appointment of "Bagwon Nasaras" to serve as an intermediary between the British colonial administration and the Natives of the land. This created the indigene/settler phenomenon in which the Hausa's claimed that they founded the towns on the Plateau and there were indigenous to Plateau state. The third reason was the problem created by successive military regimes by way of creating local government and federal constituencies in a lopsided manner in order to give the Muslim Hausa/Fulani minorities' economic and political advantages over the indigenes.

Dunka (2007) opined that Islam and Christianity were externally injected into Nigeria thus, attributed to the emergence of violent clashes in the society to inter-ethnic relations, that is; migration of ethnic groups due to one reason or the other, ranging from environmental,

economic, social and political reasons which constitute the pull and push factors necessitating human migration.

Adi (2011) is of the opinion that that violence in Jos is more of religion in the sense that there has been no political party office burnt or destroyed in the crisis but several religious worship centres have been razed down. Best (2007) also noted that for the Christian leaders in Plateau state, the Jos conflict is seen as primarily religious. They view the conflict as a campaign to forcefully bring down Christianity in order to Impose Islam on the people of Plateau State. In the same vein, HRW (2009) noted that in November 2008 crisis; forty-six churches were vandalized and set ablaze with a number of clergies killed. This is in line with the trend of thought of Suleiman (2011) that blockage of roads during worship and indiscriminate use of speakers among others accentuates violent conflicts in the area.

The division of Jos Local Government Area in 1991 into Jos North and South by the Babangida's military regime has often been used as a sad commentary in respect of Jos crisis even though Krause (2011) stated that Jos Area was divided into Jos North, Jos South and Jos East Local Government Areas. This is because the exercise gave the Hausa/Fulani group numerical domination in Jos North. Throughout the period of military regime Hausa/Fulani people were was always appointed to chair the Local Government, a development that pitched the Hausa/Fulani population against the indigenes. A more direct link to this was when local government election in November 2008 sparked violence in Jos North Local Government on the claim by the Hausa/Fulani that Jang's administration of eight years planned to rig the election in favour of his cousin, a Berom who contested on the platform of the People's Democratic Party (PDP) (Suleiman, 2011). Added to this is the fact that, the Hausa/Fulani group does not feel represented in the government of Jang's, (ICG, 2012).

The Boko Haram insurgency is also one amongst many that causes insecurity. Since the end of 2010, security has further deteriorated in Jos because of terror attacks and suicide bombings against churches and security targets by suspected militants of Boko Haram, the Islamist group responsible for an unprecedented wave of terrorist attacks in the north. Thousands have been killed, hundreds of thousands have been displaced internally and billions of dollars of property have been destroyed.

The indigene/settler feud is another major cause of insecurity on the Plateau. The settlers are almost entirely Muslim and the indigenous people predominantly Christian, struggle over land ownership, economic resources and political control tends to be expressed not just in ethnic but also religious terms. The dispute is compounded by the fact that, of the settler groups, only the Hausa-Fulani lay proprietary claim to Jos. As violence recurs, spatial polarisation and segregation accentuate social and political divisions; people become more conscious of their sub-national solidarity and allegiances and are more forthcoming about expressing them.

More so, access to resources is another cause of insecurity. Although the nation rakes in billions of dollars in oil revenue annually, the majority of Nigerians live with less than a dollar a day. A typical example is Plateau State, where Jos is located, Muslim cattle herders from the north and Christian farmers from the south compete for control of the fertile plains Suleiman (2011).

Growing rate of unemployment among youths especially from the late 1980s, have aggravated tensions in Plateau and the rest of the country. Onuoha et al, (2010) equally aligned with this argument that high level of poverty, unemployment and underemployment, especially among youth is a contributory factor to the outbreak of violent conflicts not only in Jos, but Nigeria in general.

Eventually, the relationship that existed between the ethno religious and political groups in the state is characterized by suspicion and lack of trust. This lack of trust and suspicion has bedevilled every effort made at generating a common solution to the teething problems which will enhance harmony and cooperation among diverse interest groups in the state.

2.5 The Consequences of Insecurity on the Socio-Economic Domains in Plateau state

The effect of insecurity is enormous in the sense that the crisis has weakened patriotism, commitment to national ideals and true nationhood, giving rise to parochialism, ethnicity and other cleavages which 'ethno-religious' Loyalists exploit for their interest and advantage.

Adebayo (2003), posits that In addition to the irreplaceable loss of lives, losses in terms of property (goods, houses, business premises) have not yet been fully ascertained (Adebayo 2003). Some survivors have permanently lost all they laboured for in their lives. As a result, one can safely argue that the aggregate of such instances negatively impact on the overall economy of these communities and by extension, the rest of the country; new armies of the unemployed, the destitute and highly aggrieved are added in the streets with its attendant consequences. Victims are also generally made and belonging to the economically active segments of the society (NIPSS, 2004).

Religious conflicts also have implications for economic growth and national development. This is because conflicts not only stagnate the economy but also stultifies growth much as it scares away foreign investors (Adebayo 2009). This conflict has also resulted in the destruction of property, including some of the city's most viable economic centres like the Jos Main Market and the Bukuru Market.

In terms of decreasing Government effectiveness, political legitimacy and increase in stability, Mauro (1997) observed that corruption affects investment. Corruption also affects the quality of life of man. Dike (2005) observed that corruption occurs in many forms and it has contributed immensely to the poverty and misery of a large segment of the Nigeria's population. Mauro (1997b) and Johnston observed that high rate of corruption creates a situation where investment returns are difficult to predict.

Gbenga (2007), asserted that corruption deepens poverty and makes it difficult for ordinary people to get ahead as the result of their own efforts. There is increasing evidence that the social and economic cost of corruption disproportionately affects the poor, who not only suffer from the lack of services and efficient government, but who are also powerless to resist the demands of corrupt officials

The consequences of illiteracy in the society leads to limited ability to obtain and understand essential information for one, unemployment; the unemployment rate is 2-4 times higher among those with Bachelor's degrees, lower income, difficulty in understanding societal issues which in turn lowers the level of community involvement and civic participation and low safe esteem which leads to isolation which ultimately affects the full development potentials thereby limiting the progress of a society (Oduaran1991).

Economically, The consequences of the rapid growth of youth unemployment and underemployment are naturally grave, and these are manifested in the ever growing pockets of conflicts, youth restiveness and militancy (Niger Delta youths; Movement for Actualization of Sovereign State of Biafra, Oduduwa People's Congress; Boko Haram scourge, etc.), participation in 'flourishing' organized criminal activities like kidnapping, armed robbery, political thuggery, abduction, drug abuse, vandalization of oil pipelines and national power holding installations, and other criminal activities and/or delinquent behaviour remains the only option for the idle employable youths (Faleti 2006). Unemployment has reached to a risk destroying height that many youths that are unemployed lack the prospects of ever being able to work have resorted to some social vices like prostitution, internet scam, political violence, kidnapping, militancy, drug trafficking and armed robbery (Isah, 2012). Ogunjobi (2006) found out that increase in crime rate is attributed to continuous increase in high level of unemployment.

Lack of representation in decision making in the society and lack of freedom to express oneself is a consequence of poverty. To be poor is to be powerless. It also means being despised and looked down upon. It means being treated unfairly. Most significantly, it means lacking things that translate into good physical and mental health. Poverty increases the level of high child and infant mortality rates in Nigeria. Unemployment and lack of access to regular means of likelihood in many households exacerbates the conditions of the poor people in the rural areas (Aigbokhan, 1998). Ignorance and low level of education contribute also to worsen the situation as evident above.

The negative impact of the conflict in the State affected the transport sector in various ways. A large number of passenger vehicles and goods trailers were destroyed during the numerous conflicts in the State. The prevalence of conflicts in some parts of the State sometimes makes certain roads impassable. This means long detours have to be made to reach nearby destinations.

The vehicle fares and the cost of moving goods and services escalate in such circumstances. The majority of those who bear the brunt are most likely the poor (NIPSS, 2003).

Socially, Farmers and Fulani herdsmen conflict affects the quality of social relationships. Moreover, farmers and herdsmen indicated a loss in quality of relationship as a result of conflict. Other non-material resources that were lost included self-esteem; and personal\family health. Loss of material resources were, however, more widespread among farmers. Income loss had the highest relative incidence among farmers, followed by loss of yield, household resources and stored products. On the part of herdsmen, losses – whether material or not, were minimal. In point of fact, herdsmen claimed to have suffered losses in respect of their, income, yield, stored products and household resources respectively (Haan, 2002). In essence, both farmers and herdsmen suffer from economic repercussions such as loss of income/resources/yield, Physical repercussion such as home/farm destruction, bodily injury or death of family member and Socio-psychological repercussions such as emotional exhaustion etc (Abbas 2009).

Indigene/Settler conflicts has negative impacts for one, Access to employment opportunities based on indigene-ship instead of qualification, skills and performance thereby, underutilizing the human resources of the country and then hindering the economic development of the nation, by this, some brilliant students are in most cases left out of admission and Government sponsorship using indigene-ship criteria (Alubo, 2011). In some cases high level of discrimination on the basis of settler/indigene relationship result into crises and violence that manifest in wanton destruction of lives and property worth millions of naira. This affects the development of the country in several ways. The displacement of people result to untold hardship, lack of productivity and over stretching of the host communities which are to cater for the displaced citizens. Educational programs are distorted due to crises caused by the unhealthy relationship between settlers and indigenes of certain areas within the country. In times of crises, Schools are usually closed down for safety; academic calendar distorted thereby delaying the academic progress of the Nigerian youths (Oladele, 2007).

The economic effects of kidnapping include direct and indirect costs. At the individual level, the costs include the economic value of money that may be lost to kidnappers, while the indirect economic cost of kidnapping include expenditures on preventive measures, such as the employment of private security personnel. At the governmental level, the economic effects of

kidnapping involve the expenditure on security and security agencies. The nation loses a lot of revenue when expatriates working in the multinational oil companies are attacked. Out of fear, people tend to stay clear from the working environment and the adverse effect is always on the economy.

Another impact of insecurity in Plateau State is The ultra-modern market otherwise refers to as Terminus market was gutted by fire on 12th February, 2002, a few months after the 7th September, 2001 crisis. Several billions of naira worth of wares was razed down in the inferno. No report of any enquiry on the fire incident has been published. Up to the present moment the market has neither been rebuilt nor the displaced traders rehabilitated. This has caused economic backwardness in the sense that before the fire incident, the State government realized monthly revenue of about N40million. After the fire hardly could the State government realize N4million as revenue from the market. This has also contributed to the strained industrial relations between the State government and its labor force (NOA, 2002).

Kidnapping affects the social life and social relations of many people who are held hostages in their homes from dusk to dawn, for the fear of being kidnapped. People are compelled to present an unfinished look of poverty by not painting the external walls of their houses (Inyang, 2009). Many people are afraid to buy or use new motor vehicles for the fear of kidnappers. It was reported that rich people in Rivers State have resorted to riding in taxi cabs and commercial motorcycles popularly called okada to market, school and social outings as a means to check hostage takers (Soyombo, 2009). In regards to inter-personal relationship, kidnapping has also contributed to a relatively high level of mistrust among people. Few people still extend the traditional African hospitality to strangers. Most devastatingly, it has been noted that, it is the fear of kidnapping that has contributed to the current high demand for police escort by diverse public officials in the country, thereby further depleting the inadequate police personnel that could have been deployed to street crime control (Soyombo, 2009).

Youth political thuggery increases crime rate and hinders the delivering of democratic dividends and exercise of citizenship rights in Nigeria. Threats, thuggery and violence influence voting behaviour of electorates. It can be observed that some electorates vote under duress and in this kind of situation, they are most likely to vote candidates forced on them by thugs. Political thuggery drives fear and danger into the minds of credible candidates thus hinders their

emergence. Igbefe and Offiong (2007) stated that the way people are being killed frightens, the politics of assassination can't make one contest an election" and once they see a potential candidate standing against them, they will eliminate him. In essence, the implication of this is that Thuggery influences voting behaviour of electorates, it hinders the emergences of credible candidates, it increases crime rate and insecurity of lives as a threat to democratic dividends and rights of citizens and also makes voting a mere formality and facilitate rigging of elections. Most devastating of all the effects of political thuggery is the wanton destruction of lives and property of innocent citizens of the state (Ortese, 2004).

2.6 Summary of Literature

A lot of scholars have written on the socio-economic impacts of insecurity in Nigeria. Scholars like Olalade (2007) conceived the impact of insecurity as increased unemployment and destitution amongst the youth and the vulnerable. On his point, Gbenga (2007) concluded that insecurity has deepened poverty and made it difficult for ordinary people to get ahead as a result of their own efforts. Adebayo (2009) however believed that insecurity has stagnated the country's economy and stultified growth and scared away foreign investors. In Haa's (2002) view insecurity has affected the quality of social relationships, in addition to socio-psychological repercussion such as emotional exhaustion etc. Inyang (2009) has also made the case that insecurity increases crime rates and hinders the delivering of democratic dividends as well as the exercise of rights in Nigeria.

Powerful as some of these arguments are, this research tested the empirical validity in the case of Jos North and Barkin Ladi Local Government Areas. This study therefore has been designed to fill the gap.

Theoretical Framework

2.7 Securitization Theory

The essence of securitization theory to this study is to make us understand that socio- economic problems cannot be sorted out or decipher using only military intervention or rather, socio economic problems does not only centre on conflicts alone. It entails a lot of factors Thus, the theory of securitization was adopted by the Copenhagen School which emerged at the Conflicts and Peace Research Institute (COPRI) of Copenhagen (Denmark) and is influenced by the writings of Barry Buzan, Ole Waever, Jaap de Wilde and others. Securitization according to Weaver and de Wilde (2004) is a process of oriented conception of security which stands in contrast to materialist approach of classical security studies. Classical security approach of security focuses on the material disposition of the threat including distribution of power, military capabilities and polarity, whereas securitization examines how a certain issue is transformed by an actor into a matter of security in order to allow for the use of extraordinary measures. The main argument of securitization theory is that security is a (illocutionary) speech act, that solely by uttering a security issue that it becomes one Weaver (2004). Securitization studies aim to understand who securitizes (securitizing actors), on what issues (threats), for whom (referent object), why, with what results and not least under what condition.

The theory of securitisation is of the view that to understand the socio-economic impact of insecurity we need to discontinue looking at insecurity from the military perspective alone but rather; we should look at it from the social and economic dimension and the effects it has on the environment. The Copenhagen school adopted a multi sectoral approach to security that represents a move from traditional studies of security. They identified five categories of security. They include military, environment, societal and political security. However, the security survival logic is maintained as well as extended beyond military security to four other categories. Four of the five accounts for non- military threats to security. They deepened security by including non-state actors. The dynamics of each category are determined by securitizing actors and referent objects existentially threatened.

An act of securitization refers to the accepted classification of certain and no other phenomenon, persons or entities as existential threats requiring emergency measures. They rely on a two way

stage process of securitization to explain how and when an issue is to be perceived and acted upon as a threat to security. The first stage concerns the portrayal of certain issues, persons or entities as existential threats to referent objects. The second stage is securitization is completed successfully only once the securitizing actor has succeeded in convincing a relevant audience that a referent object is existentially threatened. Only then can extraordinary measures be imposed. Central to the stage process, is the importance of 'speech act'. The Copenhagen school refers to it as the starting point of securitization. An issue becomes security question only through the speech 'act alone', irrespective of whether the concern represents an existential threat in material terms.

A referent object could be state (military), national sovereignty, or an ideology (political): national economics (economy); collective identities (societal); species or habitats (environment) or individuals and groups; refugees, victims of ethno-religious conflicts or unemployment as well as issues areas that possesses a legitimate claim to survival and whose existence is threatened. A securitizing actor articulates an already politicized issue as an existential threat for example national sovereignty, ideology, economy etc. in response of the nature of the threat, the securitizing actor asserts that it has to adopt extraordinary means to that go beyond the ordinary norms of political domain Buzan et al (1998). The actors can be government, military, political elites or civil society groups. Thus, securitization is seen as a more extreme version of politicization.

A threat or a specific matter can be non-politicised, politicised or securitised. An issue that is non-politicised when it is not a matter of for state action and it is not included in public debate. An issue is politicised when it is manage within the political system. It is a part of public policy, requiring government decision and resources allocation or more rarely, some other forms of communal governance and also an issue is politicised at the securitized end of a spectrum when it requires emergency actions beyond the states standard and procedure Ralf (2005). An issue is de securitised when an issue is no longer an existential threat. This is done by the de securitizing actor. He does this by removing it from the securitized realm into the ordinary public arena. An act of securitization is successful only when a referent object has been convinced of the existential threat to the referent object. However, government and political elites have advantage

over other actors when seeking to influence an audience and eventually, an act of securitization can either fail or succeed depending on the persuasiveness of the discourse.

The relevance of this theory is obvious, security and insecurity problems and their impacts cannot be limited to just military actions. There are other referent objects in Jos North and Barkin Ladi that are existentially threatened and needs urgent intervention. A securitizing actor for example is the civil society group articulates a referent object (unemployment) in response to the nature of the threat, the civil society group (actor) asserts that it has to adopt extraordinary means that goes beyond the ordinary norms of political domain. This is the first stage of securitization. The second stage is completed only when the civil society group have succeeded in convincing the relevant audience that unemployment is threatening the society by breeding kidnapping, armed robbery, youth thuggery etc. only then can extraordinary measures be imposed in Jos North and Barkin Ladi Local Government Areas. The measures adopted to reduce the problem of un employment does not centre on military actions as Weaver and de Wilde (2004) posits that security does not just centre on military actions but rather it entails social, economic, environment etc. factors. The theory helps to assess the effectiveness of the policies and mechanisms adopted by state and non-state actors in reducing the impact created by insecurity and its unintended consequences in Jos North and Barkin Ladi.

Consequently, the theory has been found limited because the process of securitization can be abused to legitimize and empower the role of the military or special forces in civilian activities especially in emerging democracies and also, elites can use securitization act to curtail civil liberties, impose martial law, detain political opponents or suspected terrorists without trial, restrict the influence of certain domestic political institution or increased military budgets (Anthony, 2008)

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter contains the research methodology. Essentially, research methodology is the procedures by which this research went about describing, explaining and predicting occurrences. It is also defined as the study of methods by which the knowledge of this work is gained. Basically,this chapter include location of the study, type and sources of data, sample size and sampling procedure, methods of data collection and method of data analysis.

3.2 Location of the Study

Plateau Stateis located in the North- Central part of Nigeria(Higazi, 2011). Jos is the administrative capital of Plateau State and is located in the North-East zone of the State(Onuoha, 2010). Scholars like Best (2007) noted that Plateau State is one of the most diverse states in the Nigerian federation. The region hosts a high concentration of relatively small ethnic communities with over 40 languages (Blench, 2009). The major ethnic groups in Jos are the: Berom, Anaguta, and Afizere regarded as indigene groups in Jos and are predominantly Christians; other groups which are often referred to as settlers are the Yoruba, Igbo and the Hausa/Fulani. The Hausa/Fulani group refer to themselves as Jasawa (people of Jos) to distinguish them from the Hausa/Fulani in other states of the Nigerian federation (Krause, 2011).

Going by the Nigerian census of 2006, Plateau State had as at then a total population of 3, 178, 712 (Nigerian Census, 2006) and as now 3.5 million. The state has 17 Local Government Areas. Jos, the state capital is divided into three Local Government Areas; Jos North, Jos South and Jos East. Krause (2011) noted that according to 2006 Nigerian Population Census, Jos North had as at then, a population of 429,300.

Barkin Ladi Local Government Area is also located in Plateau State. Its headquarters is in the town of Barkin Ladi. It has an area of 1,032km and a population of 175, 267 at the 2006 population census. Languages spoken in the area include Berom, Foron Gashish and Hausa.

3.3 Types and Sources of Data

This research employed primary techniques in generating data. Secondary data was sourced from employ materials such as journals, articles, books etc. Primary data was gathered through the use of cross-sectional field surveys which involved the use of interviews, questionnaire and focus group discussion

Secondary Data

Our secondary data consisted of analysis of data that has previously been collected and tabulated by other sources. For example, the ICG (International Crisis Group) report of December 2012 which documented and analysed the violence in Jos, Plateau State capital. Such data was gotten from third party data contained in a journal etc. however, others where gotten from government agencies in Plateau State and also, publicly available third party data, contained in text books, journals, newspapers and internet materials etc.

One among the weaknesses of using secondary data is inappropriateness of the data (Denscombe 2010). This is because it can provide you with vast quality, but quality is not synonymous of appropriateness.

Primary Data

Primary data was collected directly from first-hand experience. It is the original object or document-the raw materials or first-hand information, source materials that is closest to what is being studied. It includes interview, questionnaires.

They are created by witnesses or recorders who experienced the events or conditions being documented. They are characterized by their content, regardless of whether they are available in original format, digital or in published format.

Questionnaire contains both closed and open ended instruments/items which is divided into four sections. The first section of the questionnaire addressed issues bothering on the causes of insecurity in Jos North and Barkin Ladi. The second section addressed the socio-economic effect of insecurity. The third section addressed the various mechanisms adopted and their

effectiveness and the last section focused on contribution of how to reduce insecurity in Jos North and Barkin Ladi Local Government Areas.

3.4 Sample Size and Sampling Procedure

The population of this study consists of the total population of Jos North and Barkin Ladi Local Government areas, which are in Plateau State respectively. According to the population census of 2006, the population of Jos North Local Government Area is 432,217 and Barkin Ladi is 179805 (National Bureau of Statistics, 2007)

The sample size used in a study is determined based on the expense of data collection and the need to have a sufficient statistical power. Therefore, a sample size is any subset of sampling units from a population. The goal is to make inferences about a population from the sample. Therefore, a sample is drawn from the population. A sample determinant can be gotten using

The Krejcie and Morgan formular (1970). S $=\times 2NP\ (1-P) \div d2(n-1) + 2P(1-P)$

Where S $= required\ sample\ size$

n= the population size

The total population of Jos North and Barkin Ladi is 612,022**.** The area of study is made up of forty wards. The ward has varying numbers of polling units as sub- division of the wards. The polling units are usually allocated based on three qualifications; the population size of the area, the age distribution of the area as well as the population density of the given area. Based on the inability to get the accurate population size of the wards in Jos North and Barkin Ladi local government areas, the research made use of the polling unit availability in a particular ward as an indication of the population distribution. Thus, the number of polling units indicates the differences in size and it is then used as a unit for representation. The wards and their units are thereby presented below;

Table 3.4.1: Distribution of Wards in Jos North Local Government Area

S/N	WARDS	POLLING UNITS
1	Abba na Shehu	29
2	Ahwol	18
3	Alikazaure	38
4	Amanzah	08
5	Garba Daho	26
6	Gangare	20
7	Ibrahim Katsina	25
8	Jenta Adamu	24
9	Jenta Apata	34
10	Jos Jarawa	19
11	Kabong	33
12	Lamingo	18
13	Naraguta a	32
14	Naraguta b	40
15	Riziza/ Tarwong	11
16	Sarkin Arab	17
17	Tafawa balewa	11
18	Tudun Wada	32
19	Angwan Rogo/Rimi	29
20	Vander wuyeb	11
Total	**20**	**424**

Source: INEC, 2006

Table3.4.2: Distribution of Wards in Barkin Ladi Local Government Area

S/N	WARDS	POLLING UNITS
1	Takok-kwok	8
2	Gafat	6
3	Gassa	4
4	Gindin-akwati	11
5	Heipang	4
6	Kakuruk	5
7	Lamang/nafok	5
8	Kapwen/ken	10
9	Kapwis	6
10	Kura falls	6
11	Lobiring	7
12	Mazat	4
13	Marit	4
14	Pwomo/chit	7
15	Rafan	10
16	Rakwol/ gwol	7
17	Sho	6
18	Tafan/nwok a	5
19	Tafan/nwok b	6
20	Zaboth	11
Total	**20**	**132**

Source: INEC, 2006

The location of the study comprised of forty (40) federal wards as indicated in the tables and six hundred and two (602) polling units. The study employed the systematic sampling technique. For one thing, it is fairly easy to do. One can only have to select a single random number to start things off. It is also more precise than simple random sampling. Its disadvantage falls is the risk of data manipulation. The wards were chosen by five (5) units' intervals in alphabetical order.

Using the estimated wards of four (4) wards each are selected in each Local Government, using the simple sample technique.

The sample size of each for each of the selected wards is derived from the formula;

$$\text{Ward Sample Size} = \frac{\text{Number of polling units} \times 384 \div i}{\text{Total number of polling units}}$$

From the formula therefore, the sample size of each of the wards is presented in the tables below

Table 3.4.3: Distributions of the Selected Wards and Their Respective Sample Size

S/N	WARDS	LOCAL GOVT	NO OF POLLING UNITS	SAMPLE SIZE (N× 384 ÷ 1)
1	Garba daho	Jos North	26	103
2	Jos jarawa	Jos North	19	75
3	Rizizat tarwong	Jos North	11	43
4	Vander wuyeb	Jos North	11	43
5	Kakuruk	Barkin Ladi	5	19
6	Lobiring	Barkin Ladi	7	17
7	Rakwok gwol	Barkin ladi	7	27
8	Zaboth	Barkin ladi	11	43
	Total	8	97	370

Source: Researchers Calculation

Table 3.4.3 shows the distribution of sample size across the wards of the location of the study. The systematic sampling method was applied where the first house was selected at random upon which the nth house was selected for administering questionnaire. The individuals selected were adult male and female. In areas where houses where not properly arranged into a lined pattern such as in Zaboth, Lobiring and Kakuruk (in Barkin Ladi local Government Area), the administering was done based on a demanding application of the selection criteria stipulated in the study by the process of multi stage sampling technique.

3.5. Methods of Data Collection

There are four categories of interview which include Politicians Farmers, Hotel and Recreational Heads, Transport Workers, Religious heads, and heads of non-Governmental organizations.

CATEGORY A:

In the first category, four politicians were interviewed. They include the former Local Government chairman of Jos North and Barkin Ladi, Honourable Chollom Buba (Jos North) and Honourable Emmanuel Lohmang (Barkin Ladi), Hon. Rufus Bature (Secretary to the State Government), Rwang Gyang Rwang (secretary of security Jos North). Reasons been Hon. Timothy Buba and Hon. Emmanuel Lohmang were they the heads of their various local government areas during the period 2010-2015 and were in charge of granting, releasing relief funds and aids to members of their locality that where affected during disruptions, they were also in charge of employment and establishing schools and centre of learning and so they can provide answers on the impacts of insecurity and they measures they took in managing and avoiding a replica. Hon. Rufus Bature from 2015 to 2017 is the secretary to the state government but he plays a major role in terms of insecurity in Jos North and Barkin Ladi. He is the co-chairman of peace architectural dialogue, a peace agency created by the government. Mr Guang Rwang Gyang is serving as the secretary of security from 2012 to 2016. He provided a lot of data on insecurity that erupted in Jos North during the stipulated period.

CATEGORY B:

The next category is the religious heads which comprised of two leaders each, The Archbishop of Jos, Most Rev. Ignatius Kaigama and the Imam of central Mosque, Sheikh Lawal Adam, Hon. Ghazi Ismail Adam This is because the Archbishop of Jos and the Sheikh of Jos Central Mosque are always among the committee members of inquiry whenever there are cases of insecurity problems and civil disruptions. These religion bodies/heads plays vital role in impacting and catering for those who have been displaced by giving welfare to orphans and widows, they also create peace agencies in collaboration with the government etc.

CATEGORY C:

The third category deals with the leaders of Non-governmental organizations situated in Jos North and Barkin Ladin Local Government Area. Barr. Clement Normongu, (executive director of International Centre for Peace, Charities and Human Development, INTERCEP), Barr. Joel Pam (Programm Officer at INTERCEP), Mr Jacob Pwakim,(Secretary Peace Architectural Dialogue (PAD) and the exercutive director, Youth Initiative Against Violence and Human Right Abuse, (YIAVHA) and Rev. Fath. Stephen Akpe (Asistant Director/coordinator, Justice Development and Peace Caritas Commission, JDPC) etc. they are correspondent on behalf of their organizations. These organizations are always on the lookout to cater and provide counselling to those who are directly affected, the organise rally point for dialogue with different stakeholders in peace building, they provide financial assistance to help victims, calm anger and prevent revenge etc. and in turn help them to go back to their communities and start all over again not withstanding their losses. By providing counselling, they get to find out the remotes causes of insecurity problems and they impact they have on an ordinary man.

The reason for the choice of these categories of respondents is predicted on the nature of what they do, their vast knowledge on the issue under study and their influence in the area under study. Open ended and probing questions will be employed to obtain useful data related to the research. The interview will be guided by the interview using an interview guide/schedule questions, notebook and audio tape. This process will be required for in-depth probing of respondents and their view on the causes, impacts and ways to minimize the impacts of insecurity in Jos North and Barkin Ladi Local Government Areas of Plateau State.

CATGORY D:

The fourth category deals with persons those that engage in buying and selling like market sellers, transport workers like drivers and Union heads, hospitality workers like hotel managers, resort workers etc. They are Mr Musa Sani (Vegetable seller), Mr Harry Chung(Vegetable seller), Mr Kudi Mark (Hill Station Hotel), Mrs Jane Mangai (Plateau Hotel), Mrs Stella Jankawa (Jos Museum), Mr Livinus Binde (Jos Wild Life Park), Mr Japheth Miango (driver), Mr Umar Sani (NURTW). The reasons for interviewing these people is there is a need to get concrete data especially from those who travel using public transport and those who drive them,

those who buy and sells vegetables in bulk in the market and those who are in charge of hospitality business in the state. Their inputs helped the research in knowing the economic effects insecurity has meted in Jos North and Barkin Ladi.

The next category is the questionnaire which was administered to male and female of adult age residents within Jos North and Barkin Ladi Local Government Area of Plateau State.

The study also employed use of research assistants during the distribution of questionnaires. These research assistants were four in numbers.

3.6.Methods of Data Analysis

Data created from the field work were presented in a tabular form with simple percentage distributions which was directly followed by interpretation and analysis of the tables. The researcher during the interview used tape recorder, transcribed and analysed the data using a combination of analytical skills in which responses from questionnaires were collaborated with interview responses and supporting documents.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.1. Introduction

This chapter contains the presentation and the analysis of data collected through both secondary and primary sources on the subject under study in the light of which deductions or findings were drawnd and verified against the assumptions posed in chapter one. Therefore, this chapter contains the number of questionnaires given and retrieved, The socio-demographic characteristics of respondents, the causes of insecurity in Plateau State, the socio-economic effects of insecurity in Jos North and Barkin Ladi Local Government Areas, the implication of the socio economic effects of insecurity on the activities of the people of Jos North and Barkin Ladi Local Government Areas, the efforts made in curbing the socio-economic effects of insecurity in Jos North and Barkin Ladi Local Government Areas and discussion of major findings on the research assumptions postured in this research. Data collected through questionnaires andinterviews were collectively presented in a tabular form and analysed.

4.2 Questionnaires Retrieved

Table 4.2.1: Administration and Retrieval of Questionnaires

S/N	Selected Wards	Local Government	Questionnaires Administered	Questionnaires Retrieved	Valid Questionnaires
1	Garba Daho	Jos North	103	98	97
2	Jos Jarawa	Jos North	75	70	69
3	Rizizal Tarwong	Jos North	43	40	40
4	Vander Wuyeb	Jos North	43	39	39
5	Kakuruk	Barkin Ladi	19	18	16
6	Lobiring	Barkin Ladi	17	14	13
7	Rakwol Gwol	Barkin Ladi	27	23	20
8	Zaboth	Barkin Ladi	43	38	38
Total		**8**	**370**	**340**	**332**

The above table indicates, a total of 370 questionnaires were administered in all eight selected wards, based on their perspective population as calculated in chapter three (3.5.3). Outof the 370 administered questionnaires 340 (91.8%) were retrieved and 332 were properly filled representing 89.7%, and therefore considered valid for data analysis.

4.3. Socio-Demographic Characteristics of Respondents

This section presents the distribution of respondents by their socio- demographic characteristics in terms of sex, marital status, age, educational qualification and local areas where they reside. Data gotten were analysed on the tables below.

Table 4.3.1: Sex of Respondents

Sex	***frequency***	***Percentage***
Male	*198*	*58.8*
Female	*139*	*41.2*
Total	*337*	*100.0*

Table 4.3.1 gives the statistics based on the sex of the respondents a total of 58.8% representing are males and the rest 41.2% are females. This showed that both male and female are well represented in this study. This iscrucial to the study because the impact of insecurity is strongly felt by both males and females in these areas.

Table 4.3.2.: Marital Status of Respondents

Marital Status	***Frequency***	***Percentage***
Single	*128*	*38.6*
Married	*199*	*59.9*
Others	*5*	*1.5*
Total	*332*	*100.0*

According to the table 4.3.2, 38.6% of the respondents are single as compared with representing 59.9% that are married and the rest 1.5% indicated other marital status which could include

either divorced or separated. Here, it can be deduced that 59.9% of the responded who are married are mostly those who filled out the questionnaire.

Table 4.3.3:Age of Respondents

Age	***Frequency***	***Percentage***
18-30	*86*	*26.0*
30-50	*196*	*59.0*
50 and above	*50*	*15.0*
Total	*332*	*100.0*

Table 4.3.3 above shows the age bracket of the respondents; therefore, from the table 26.0% of the respondents were between the ages of 18- 30 years. 59.0% were between the ages of 30- 50 years while, 15.0% were 50 years and above. This implies that the researcher obtain data from all categories of adult population of the area under study. This frequency is helpful to the study because those who fall under the ages of 18- 40 years are widely affected by the impacts of insecurity like unemployment, illiteracy, youth thuggery and kidnapping etc.

Table 4.3.4:Educational Qualification of Respondents

Qualification	***Frequency***	***Percentage***
Primary School Certificate	*34*	*10.2*
Secondary School Certificate	*65*	*19.6*
NCE/Diploma	*97*	*29.2*
HND/B.sc and Above	*136*	*41.0*
Total	*332*	*100.0*

The qualification according to the table 4.3.4 showed that 10.2% possess primary school certificate while or 19.6% possess secondary school certificate as against 29.2% that possess

NCE/Diploma and the rest 41.0% possess HND/B.Sc. or above. Therefore, most of the respondents possess at least HND or above. This shows that majority of the respondent's attained post-secondary educational qualification.

Similarly, this implies that efforts were made the researcher to seek the opinions of people that possess the knowledge and educational qualification because such people were considered enlightened enough to understand the phenomenon under investigation and hence provide reliable findings as regards to efforts to be made to reduce the socio-economic effects of insecurity in the area.

Table 4.3.5: Local Areas of Respondents

Local Government Area	***Frequency***	***Percentage***
Jos North	*264*	*78.0*
Barkin Ladi	*106*	*32.0*
Total	*332*	*100.0*

This focuses on the number of questionnaires administered in each local government areas based on their population. 78.0% of the respondent are from Jos North Local Government area and 32.0% of the respondents arefrom Barkin Ladi Local Government area. This makes it easier for the researcher to differentiate between the different numbers of the respondents from two different Local Government areas.

4.4 CAUSES OF INSECURITY IN PLATEAU STATE

This section presents the respondents view on the causes of insecurity in Plateau State especially in Jos North and Barkin Ladi Local Government Areas. Divergent views were made by respondents and the analysis was made from table below.

Table 4.4.1: Views of Respondents on the Socio- Economic Causes of Insecurity in Jos North and Barkin Ladi

Causes	***Frequency***	***Percentage***
Unemployment	*70*	*21.0*
Ethno-religious conflict	*69*	*21.0*
Farmers and Fulani Herdsman feud	*59*	*18.0*
Illiteracy	*34*	*10.0*
Poverty	*35*	*10.5*
All of the above	*65*	*19.5*
Total	*332*	*100.0*

The main causes of insecurity in Jos North and Barkin Ladi Local Areas of Plateau in the views of 21.0% of the respondents is unemployment. While 21.0% believes is ethno-religious conflicts, on the other hand, 18.0% believes that it is the farmers and Fulani herdsmen feud as against or 10.0% who think is illiteracy. 10.5% are of the view that it is poverty and the rest 19.5% believe that all five mentioned are causes of insecurity in Plateau State.

Unemployment is conceived as one of the major factors that causes insecurity in the area, at least with the views of 21% of the respondents. Therefore, the causes of insecurity has been centred on the high level of unemployment especially unemployment of workable youths. This view is given credence by one of the interviewee when he posits: “For the past twelve years, there hasn’t been any significant employment In the state civil service notwithstanding that Plateau State is Regarded as a civil servant state as most of the working population are civil servants and depend heavily on government and not employing Skilled, semi-skilled unskilled workers are not healthy to the populace” (Interview, 2017).

When the issue of unemployment was brought to the front, some of the respondents from Jos North Local Government Area are of the opinion that the government have failed to do anything concerning the issue of unemploymentespecially in this area. This is because the people of Barkin Ladi according to them are mostly farmers or illegal miners and so the youths of that area engaged in these activities unlike in Jos North.

Another cause of insecurity is ethno-religious conflicts which can be seen from the view of 21.0% of the respondents. This conflict is usually triggered by many factors as one of the respondents posits:Ethno-religious crisis is caused by grievances from ethnic and tribal issues inability to share natural resources and the inability to co-habit togetherwhich many scholars have made reference to the era of slave trade,Forcedintegration by colonialists, tyrants of Africa and also religion"(Interview, 2017).

The cause of insecurity is propelled by the farmers and Fulani herdsmen feudat least in the view of18.0%. Initially, the farmers and they herdsmen co-exist peacefully over time. They farmers usually allow the cattle's of the herdsmen into their farms after they have harvested their crops. They eat the grasses and in return the cattle's will defecate on the farms by way of fertilizer. By so doing, both the farmer and herdsmen have gained from this transaction. Overtime, this arrangement changedand conflicts arose. The farmers cite destruction of crops by cattle and other property by the pastoralists as the main direct causes for conflicts, while the burning of rangelands and Fadama and blockage of stock routes and water points by crop encroachment are major direct reasons cited by the Fulani pastoralists. This view is given credence by one of the interview when he posits that:

"The problem between the farmers and the pastoralist lies on land occupation, the burning of rangelands, the destruction of crops by cattle's and the blockageof routes and water points elicits this conflicts" (interview, 2017).

Illiteracy also plays a role in causing insecurity in Jos North and Barkin Ladi. This is the position of 10.0% of the respondent. It is valid to note that "In Jos North and Barkin Ladi illiteracy have created ignorance and lessens individual participation to the development of these areas" (interview, 2017) Thus, reports have shown that people who cannot read and write usually have very negative self-perception of themselves.

Poverty also contributes to the problem of insecurity in Jos North and Barkin Ladi according to 10.5% of the respondent. The rate of poverty is high whether absolute, relative or material. However it is vital to note that not all focus group discussions tend to agree that poverty causes insecurity. As a matter of facts, the focus group discussion carried out in Barkin Ladi are of the opinion that they are not poor, they are educated farmers and tin miners, cattle reapers and as such, poverty is not the one of the socio-economic causes of insecurity. However some of them debunked such saying. They are of the view those of them who claimed it is not poverty is the bourgeoisie. They owned farmlands, cars, houses and herds of cattle's and so economically they are stable without considering those who have not. This response however justifies the accurate nature of poverty in Jos North and Barkin Ladi.

The remaining 19.5% respondents believes that unemployment ethno religious conflicts, farmers and herdsmen feud, illiteracy and poverty are to blame for causing insecurity in Jos North and Barkin Ladi.

Table 4.4.2: Views of Respondentson other Socio- Economic Causes of Insecurity in Jos North and Barkin Ladi

Factors	***Frequency***	***Percentage***
Scramble for economic and political space	*101*	*30.0*
Reinforced stereotypes, Perception and Mutual distrust	*81*	*24.0*
Indigene settler conflict	*90*	*24.0*
Weak judicial system	*19*	*6.0*
Religion and Ethnic Intolerance	*51*	*16.0*
Total	*332*	*100.0*

There are other factors responsible for causing insecurity in Jos North and Barkin Ladi. While 30.0% believe that scramble for economic and political space, another 24.0% believe it is reinforced stereotypes, perception and mutual distrust as against 24.0% believe it is indigene settler crisis while 6.0% believe it is weak judicial system and 16.0% believe it is religion and ethnic intolerance. In summary scramble for economic and political space, reinforced

stereotypes, perception and mutual distrust and indigene settler crisis are the other factors responsible for causing insecurity in Jos North and Barkin Ladi.

Indeed the theme of scramble for economic and political space is captured by one of the interviewee who posits that "it is nature and structure of Jos. This structure is as a result of long time grievances from ethnic and tribal issues and so a particular group are trying to usurp the hierarchy of the state (political) from another group. There is also, a pool for economic vibrancy, people are scavenging and scouting to create a strong economic base and when they are unable to do so, they begin to hold grievances and begin to do what experts of development call emerging communities" (interview,2017). Therefore, this grievances has exacerbated insecurity in Jos North and Barkin Ladi

Similarly, religion and ethnic intolerance has also taken a toll on the causes of insecurity in Jos North and Barkin Ladi. It has remained one of the historical factors that have increased the cause of insecurity. Indigene settler crisis amounts to another cause of insecurity. This is as a result of domination and fear of domination by both the indigene and settler. This view is captured one of the respondent who asserted that "indigene settler problem has created hatred among these groups. Social and economic relations built in the atmosphere of hatred and distrust does not escalate into political assimilation" (Interview, 2017). Weak judicial system is also one of the causes of insecurity. This institution is not active in punishing those who have violated laws and committed violent crimes etc.

4.5. SOCIO-ECONOMIC EFFECTS OF INSECURITY ON JOS NORTH AND BARKIN LADI LOCAL GOVERNMENT AREA OF PLATEAU STATE

This section presents the respondents views on the impacts on insecurity on the social and economic activities of the people of Jos North and Barkin Ladi Local Government Areas. Indicators such as poverty, agricultural production, hospitality, transport business, unemployment, illiteracy, ethno-religious crisis, farmers and Fulani herdsmen conflicts and corruption were used as the major indices for insecurity in the analysis.

TABLE 4.5.1: Views of Respondents on Whether Insecurity has affected the Socio-Economic Activities in Jos North and Barkin Ladi Local Government Area

Insecurity affected socio- economic activities	*Frequency*	*Percentage*
Yes	*331*	*99.7*
No	*1*	*0.3*
Total	*332*	*100.0*

From the table 4.5.1:It is evident that 99.7% are of the view that insecurity has affected the socio economic activities of the people of Jos North and Barkin Ladi Local Government Areas as against the 0.3%. Insecurity has affected social and economic activities such as transportation business, hospitality industry, farming activities etc.

4.5.2: Specific Areas how Insecurity Affected the Socio- Economic Activities of the People of Jos North and Barkin Ladi Local Government Areas

Response	***Frequency***	***Percentage***
Hospitality	*50*	*21.0*
Transportation	*71*	*19.0*
Agricultural Production	*85*	*27.0*
Social Relationship	*48*	25.0
Religious Relationship	78	*27.0*
Total	*332*	*100.0*

As a result of violent conflicts in Jos North and Barkin Ladi Local Government Areas, these areas have witnessed low patronage in terms of visitation outside and within the state especially in the area of hotels, amusement parks, museums etc. initially, Jos serve as a place where people

come to relax and merry as a result of its friendly weather, its tourism and most importantly, its friendly people. So the state originally was generating revenue from various hospitable sources. 21.0% respondents are of the opinion that one of the impacts of insecurity is the hospitality business in Jos North and Barkin Ladi Local Government Area of Plateau State.

Transportation business in Jos North and Barkin Ladi Local Government Areas has witnessed low patronage with 71.0%. Before these various conflicts, Jos served as middle point whenever people are travelling from the eastern, southern and western areas to the northern part of the country. They usually take the Jos route. As a result of the effect of insecurity, most people now prefer to take other routes than passing through Jos. As a respondent noted, people travelling to the North East especially now prefer to go through Saminaka in Kaduna or Kano state than to pass through Plateau state because no one wants to be taken unaware in case conflict erupts any moment (Interview, 2018).

With 27.0% of the respondents who are of the view that insecurity has affected the economic activities of the people of Jos North and Barkin Ladi Local Government Areas in terms of agricultural production. Agricultural production here entails livestock production, food crops production; commerce etc. since the people of Jos North and Barkin Ladi Local Areas specializes in the production of a wide variety of vegetable products namely, Cabbage, Lettuce, Carrots, Green Beans, Cucumbers, Peas, Green Peppers, and a host of horticultural products. This various conflicts have affected the production of these kinds of goods thereby making it scarce and expensive.

Socially, insecurity in Jos North and Barkin Ladi Local Government has affected the social relationship of the people. It can be supported with 48% from the respondents. The people of these areas no longer move freely at night without the fear of one attack to the other. It is either one will be robbed; beaten or killed etc. this is unlike the scenario in Jos in the 60's, 70's and 80's. The Jos of before was full of social activities, peaceful coexistence and freedom of movement without any fear or hindrance whatsoever (interview, 2018).

In the area of religion interaction and peaceful coexistence, insecurity has affected the religious activities of the people with 27.0%. Before the existence of ethno religious conflicts, Boko Haram insurgency etc. the people of these areas live side by side with each other not minding

their religious affiliations. Insecurity has brought about suspiciousness, stereotyping to another. People in these areas no longer trust to be living close to another. This in turn pushed people of the same religion background to stay together for their peace of mind and fear of any attack of any sort. The way people are living based on their religious affiliation in Jos North and Barkin Ladi Local Government Area is very alarming. This has practically divided the city bringing much about hatred among them (interview, 2018).

4.5.3: Views of Respondentson Whether Insecurity has Negatively Affected Food Production in Jos North and Barkin Ladi Local Government Areas

Response	*Frequency*	*Percentage*
Yes	*318*	*96.0*
No	*15*	*4.0*
Total	*332*	*100.0*

From the above table with 96.0% respondents agreed and 4.0% did not agree to whether insecurity has affected food production in Jos North and Barkin Ladi Local Government Areas. One of the respondent is of the opinion that as a result of violent conflicts in these areas, he has been forced times without number to abandoned his farm and farming activities whenever there is a dispute. He has to move his family to a safe place until the conflict has been calm. Sometimes, it usually takes a lot of time and by then, he ends up not planting as many crops as he intended and also, most times the farming season might even pass as a result of the feud (interview, 2017).

Barkin Ladi and Jos North Local Government Areas specializes in the production of a wide variety of vegetable products namely, Cabbage, Lettuce, Carrots, Green Beans, Cucumbers, Peas, Green Peppers, and a host of horticultural products. These are produced through both rain fed agriculture and irrigation farming. Other crops that are produced in the Local Government Areas include acha, rice, sweet and Irish potatoes, maize and millet

One of the respondents is of the view that initially before the advent of these conflicts; he usually harvests three hundred and eighty (380) bags of Irish potatoes. This is not the case for him today. Now all he gets as a result of these conflicts is one hundred and seventy five bags (175). When

compare to the loss of other farmers who lamented over such loses. Therefore, the cost of production and scarcity of food crops are on the increase (interview, 2018).

Vegetable business in Jos North and Barkin Ladi has been affected drastically because of insecurity problems been witnessed in the state. Farmers no longer enjoy the luxury of peace. This is because of the feud going on between farmers and Fulani herdsmen.

Also a respondent stated that before all these conflicts, the trucks of vegetables that leaveJos North and Barkin Ladi Local Government areas everyday especially on Tuesday from Building Material market, Farin Gada Tomatoes market, Gyel Market etc. amounts to almost 180 trucks from the state to other states in Nigeria. The negative impact of insecurity has reduced the number of trucks leaving the state to eighty (80) sometimes and below (Interview 2018).

Higher food prices definitely threaten the achievement of poverty reduction goals and affect the development prospects of the people of Jos North and Barkin Ladi Local Government Areas. This is because, an increase in food prices reduces purchasing power since higher food prices reduce total household spending for other essentials, and can lead to increased poverty (World Bank, 2010).

Table 4.5.4: Views of Respondents onWhether Indigene-Settler Crisis Led to Frustration, Oppression and Loss of Lives, Relationship and Property

Indigene- settler crisis	***Frequency***	***Percentage***
Yes	*331*	*99.7*
No	*1*	*0.3*
Total	*332*	*100.0*

In the view of 99.7% or 331 of the respondent indigene settler crisis has led to undue frustration, oppression, loss of lives, relationship and property as against 1 or 0.3% in Jos North and Barkin Ladi. This conflict has been manipulated by the elites for their selfish interest according to one of the interviewee. He posits “indigene settler have been used as a tool by the elites especially during election to gain favour from the indigenes through the use of provocative and incitements words for selfish reasons .”

This has built up destructive behaviour pattern on both sides and makes it difficult for settlers to invest because of fear of violence erupting.

Views of Respondents on Whether Boko Haram Insurgency contributed to the Destruction of Lives and Properties, Displacement of Families and Annihilation of Social and Economic Activities

A total of 100% (322) of the respondents believe that Boko Haram insurgency contributed to the loss of lives and properties, displacement of families and annihilation of social and economic activities against 0%. Boko Haram insurgency led to lives and properties. Jos north which is known for peace and tourism is now dead literally because of the annihilation of social and economic activities and this has chased away foreign investors who settled in Jos North and Barkin Ladi.

Table 4.5.5: Views of Respondents on Whether Illiteracy led to Limited Ability to Obtain Essential Information, Low Self-esteem and Unemployment

Response	***Frequency***	***Percentage***
Yes	*318*	*96.0*
No	*14*	*4.0*
Total	*332*	*100.0*

A total of 96.0% of the respondents believe that illiteracy hinders the ability to obtain essential information, low self-esteem and unemployment in Jos North and Barkin Ladi while the rest 4.0% say it is not. Illiteracy has hindered the ability to obtain employment because of lack of knowledge on the use of internet. Most jobs are advertised in the internet and so those who cannot read nor write or have access to computers and internets cannot apply for jobs, as a matter of fact they tend not to have an idea when these jobs are advertised and most of these jobs on the other hand requires certain amount of educational qualification and so, they fall under those who are not qualified.

As a result of illiteracy, the people of Jos North and Barkin Ladi develop low self-esteem. This leads to low involvement in societal activities and attracts the abuse of drugs.

4.5.6: Views of Respondents on Whether Ethno Religious Conflicts has affected Transportation Business in Jos North and Barkin Ladi

Ethno- religious conflicts	*Frequency*	*Percentage*
Yes	*299*	90.0
No	*33*	*10.0*
Total	*332*	*100.0*

From the above table, majority of the respondents 90.0%are of the view that ethno religious conflicts has affected transportation business in Jos North and Barkin Ladi as against 10.0% who disagrees. Jos served as a link between southern and northern Nigeria especially in the 80's and 90's until the 11th of September 2001 when crisis swamped the city and disrupted the peaceful setting of the state. State and private motor parks were bubbling before then. Popular motor parks like Plateau Riders, Bauchi Park, Farin Gada Park, Ifesinachi motors etc. recorded huge numbers of passengers and goods day in day out. Transport business was booming.

It is sad to agree that ethno religious crisis has affected transportation business because people now prefer to invest in a peaceful atmosphere other than one that holds uncertainty. This is because during these conflicts, trucks, buses etc. are mostly properties been burnt down or otherwise (interview, 2018).

4.5.7: Views on Respondents on whether Corruption Deepened Poverty and Makes it Difficult for Ordinary People to Get Ahead as a Result of Their Efforts

Corruption	***Frequency***	***Percentage***
Yes	*330*	*99.4*
No	*2*	*0.6*
Total	*332*	*100.0*

From the table above, 99.4% respondents are of the view that corruption has deepened poverty and makes it difficult for ordinary people to get ahead as a result of their efforts, on the other hand, 0.6% believe it is not. The elites of these areas has turned the supposed Nigeria's democracy into money making ventures as this is now the dynamics and motivating factor for

politics within Jos North and Barkin Ladi polity. This is because the governmental structures are poor and so are holders of political offices are not often accountable. A greater amount of public funds had been siphoned into the private accounts of those in power and so money meant for the public is no more available to the poor and so you find people living below the poverty line. Ordinary people cannot grow as a result of their efforts because they suffer from lack of services and efficient government in Jos North and Barkin Ladi (interview, 2017).

4.5.8: Views of Respondents on whether Ethno religious Crisis has Contributed to Loss of Lives andProperty High Level of Unemployment Humiliates Growth AndScares Away Investors

Scare away investors	***Frequency***	***Percentage***
Yes	*287*	*86.5*
No	*45*	*23.5*
Total	*332*	*100.0*

Table 4.5.8 reveals that ethno religious crisis contributed to high level of unemployment humiliates growth and scares away investors as 86.5% of respondents believe that as against 23.5%. Loss of lives and property has remained a reoccurring decimal in most conflict Jos North and Barkin Ladi is not immune from this implications. Houses and infrastructures have been burnt down especially in jos North Local Government Area. The impact of ethno religious conflicts since it started in September 2001 has affected the indigenous people and the residents of Jos North and Barkin Ladi. This is as a result of burning of houses, shops, cars and outraged destruction of lives and properties. Through the burning of houses, shops and market places, the level of unemployment increased in these areas. Those who owned business lost all they laboured for throughout their lives and became victims of such instances and it has negatively impacted on the overall economy of these communities and by extension, the rest of the country; new armies of the unemployed, the destitute and highly aggrieved are added in the streets with its attendant. This not only stagnate the economy but also stultifies growth much as it scares away foreign investors.

Table 4.5.9: Views of Respondents on Whether Unemployment Contributes to Various Crimes and ViolenceIn Jos North andBarkin Ladi

Unemployment	***Frequency***	***Percentage***
Yes	*331*	*99.7*
No	*1*	*0.3*
Total	*332*	*100.0*

It is apparent from table 4.5.5 that unemployment breeds various crimes and violence in Jos North and Barkin Ladi as an over whelming majority of the respondents numbering 99.7% believes so and the rest insignificant 0.3% think it is not. The rate of unemployment has increased in 'flourishing' organized criminal activities like kidnapping, armed robbery, political thuggery, abduction, drug abuse and other criminal activities and/or delinquent behaviour. This remains the only option for the idle employable youths in Jos North and Barkin Ladi.

4.5.10: Whether Farmers and Herdsmen Feud Affects the Quality of Social Relations in Jos North and Barkin Ladi

Quality of social relations	***Frequency***	***Percentage***
Yes	*329*	*99.0*
No	*3*	*1.0*
Total	*332*	*100.0*

According to table 4.5.10, a total of 99.0% of the respondents believes that farmers and Fulani herdsmen feud has affected the level of social relations as against 0.9%. This shows that farmers and pastoralist conflicts has affected the quality of social relations not only in Barkin Ladi but also in Jos North. While this may be discord with 3 or 0.9 respondents, most of the interview respondents were quick to disagree with this view. In the words of one of the interview respondent "the protracted conflicts between the farmers and herdsmen have been conditioned by lack of communal trusts" (interview, 2017) this view is justified by:

4.5.11:Views of Respondentson whetherPoverty Increased Severe Malnutrition, Drugs Dependence, Low-level of Education and Crimes in Jos North and Barkin Ladi

Poverty increased malnutrition	***Frequency***	***Percentage***
Yes	*299*	*90.0*
No	*33*	*10.0*
Total	*332*	*100.0*

A total of 90.0% of the respondents believes that poverty increase severe malnutrition, drugs dependence, low level of education and violent crimes in Jos North and Barkin Ladi while the rest 10.0% said it is not. Therefore, it is obvious that the impact of poverty is taking a toll on malnutrition, Drugs dependence,low level of education and is increasing violent crimes. Low level of education hinders the citizens of Jos North or Barkin Ladi Local Government areas from getting the required education they need. Poverty hinders one from furthering his or her education. Also, poverty increases the level of violent crimes committed in Jos North and Barkin Ladi. Crimes such as armed robbery, prostitution, joining insurgency groups, kidnapping etc. are on the increase as a result of it. There is high level of malnutrition and poor nutrition notwithstanding the high rate of diseases in these areas. The dependence and abuse of drugs by the youths is also a sorry case. The wave of poverty has led to such depravities in Jos North and Barkin Ladi.

4.6: IMPLICATION OF THE SOCIO-ECONOMIC EFFECTS INSECURITY IN JOS NORTH AND BARKIN LADI

This section presents the respondents views on the socio-economic implication of insecurity in Jos north and Barkin Ladi in the context of their interaction with one another, living standard, survival rate, those without shelter or income, those who dropped out of school and those who lost spouse and parents as a result of insecurity problems etc.

Table 4.6.1: Consequences of Insecurity in the Social and Economic Realms in Jos North and Barkin Ladi

Implications	***Frequency***	***Percentage***
Loss of lives and properties	*69*	*21.0*
Destruction of social and economic activities	*57*	*16.0*
Increase in violent crimes	*64*	*19.0*
Low level of education	*50*	*15.0*
Food insecurity	*45*	*13.5*
Relocation and closure of businesses	*52*	*15.6*
Total	*332*	*100.0*

There are many implication of socio economic insecurity in Jos North and Barkin Ladi. These according to 21.0% believe it has led to loss of lives and properties, while 16.0% believe socio-economic insecurity have led to the destruction of social and economic activities as against 19.0% who think it is increase in violent crimes while others 15%believe it is increased low level of education as against 13.5% believe is food insecurity and the rest 15.6% believe relocation and closure of business.

Loss of lives and properties has remained a reoccurring decimal in most social and economic conflicts and Jos North and Barkin Ladi are not immune from this implication. Houses and infrastructures have been burnt down especially during the 2001 ethno-religious conflicts that erupted in Jos North and later spread to Barkin Ladi. Properties worth millions of naira were lost to the burning of markets in Dilimi, Terminus, Gangare and masalanchi jumma'ah. Thus, the conflicts in Jos and Barkin Ladi conflicts since 2000 have affected the indigenous people and residents of Plateau State. This is as a result of burning of houses, shops, cars and outraged destruction of lives and properties.

The destruction of social and economic activities in Barkin Ladi and Jos North accounts for 16% of the respondents view on the implication of insecurity. The rate of insecurity has led to citizens being advice to stay indoors at home or otherwise. Jos North and Barkin Ladi are known for its social activities which attract people all over the country to come down and visit and also invest. Places like the Jos Museum, Jos wild Life Park, Rayfield Resort, Kura Falls and a host of others,

is experiencing low level of patronage as a result of fear of conflicts or attacks. Major state events like the Polo tournament, Nzem Berom day etc. have been cancelled as a result of fear of violent attacks and bomb last etc. this significantly affects the economic activities of the state, the loss of resources coming from lack of patronage in the state owned establishments and the loss of her glory as home of peace and tourism. This has affected the mainly urban economy of Jos because nobody wants to invest in contentious areas, even among the local inhabitants prefer to live in areas that are known for peaceful co-existence like Rayfied, Apollo Cresent, Ibrahim Taiwo, State and Federal Lowcost etc as opposed to Bauchi road, Gada biyu, Tudun wada, Gangare etc.

Increase in violent crimes amounts to 19% implication of insecurity in Jos and Barkin Ladi. As a result of the unemployment rate in these areas, there have been high rate of armed robbery and theft in. these viable youths who have no form of employment becomes idles and engage in all kinds of dangerous social activities in order to be able to afford the good things of life. However, to be able to have the guts to carry out these activities, they engage in abuse of drugs and other substances. These kinds of activities make people to be scared and vulnerable.

Low level of education is huge in Jos North and Barkin Ladi as 15% of the respondents believe it is one of the implications of insecurity. Low level of education is the inability to afford good education or no education at all as a result of poverty, lack of good schools or it is the drop out of school children as a result of lack of funding of schools by the government, lack of payment of teachers' salaries and lack of free education. Indeed it is worthy to note that there are many schools and higher institution in Jos North and Barkin Ladi, they problem lies in the high cost of tuition fees, under-funded and dilapidated nature of public schools and constant strikes in public schools.This discourages students and in turn leads to drop out of children. However,a lot of the people residing in Jos and Barkin Ladi cannot affords the high cost of fees attach to private schools. It is mostly patronise by foreigners.

Food insecurity amounts to 13.5% to the implication of insecurity in Jos North and Barkin.

Poverty and Fulani herdsmen feud has created a number of problems. Indeed, food insecurity is a state of been without access to enough sufficient quantity of affordable, nutritious food for healthy life. This exists whenever the availability of nutritionally adequate and safe foods or the ability to acquire acceptable foods in a socially acceptable ways is limited or uncertain. Barkin Ladi is known for its pride in farming vegetables in Plateau state and Nigeria in general.

Affordable food and vegetables is one of the prides of living in Jos North and Barkin Ladi because of its accessibility. Insecurity has rendered farmers to abandoned their farms for fear of attacks and reprisal attacks, this in has made food to be scarce and expensive in Plateau State. This is justified as one of the respondents is of the view that "farmers and herdsmen crisis has turned the cheap nature of vegetables in Jos North and Barkin Ladi to be scarce and very expensive. Vegetables like tomatoes, peas, cabbage and Irish potatoes is scarce because of the high cost placed on it" (interview, 2017).Poverty has created undue malnutrition, poor nutrition and increase in diseases.

The relocation and closure of businesses with 15.6% has deep implication for Jos North and Barkin Ladi. All business needs a stable socio-economic environment to thrive. Conflicts such as indigene settler, ethno religious, Boko Haram insurgency etc. has indeed affected many internal investments, this is perceived in the view of a respondent who argues that "the conflicts in Jos has limited the investment climate because of the nature and activities of ethno-religious conflicts and that of farmers and herdsmen feud which has turned the vibrant nature of Jos to that of darkness, thereby making investment unappetizing" (interview, 2017). All business needs a stable socio-economic environment to thrive and conflicts undermine that needed stability.

4.7 EFFORTS MADE IN CURBING THE SOCIO-ECONOMIC EFFECTS OF INSECURITY IN JOS NORTH AND BARKIN LADI

In an effort to get comprehensive knowledge on the value of the strategies adopted, some of the methods adopted were presented on the table below to be able to establish which of them has the capacity to reduce the socio-economic impact of insecurity.

Table 4.7.1: Efforts by the State Government, Religious Heads and Non-Government Organizations in Reducing the Impacts of Insecurity

Efforts	***Frequency***	***Percentage***
Setting up vigilante groups	*56*	*16.8*
Creation of peace agencies	*60*	*18.0*
Deployment of security personnel's	*55*	*16.6*
Educating people on the need for peace, organization of games	*53*	*15.9*
Creation of judicial committee of inquiry	*21*	*6.3*
Provision of welfare for orphans and widows, Granting of loans, women and youth empowerment	*59*	*18.0*
All of the above	*28*	*8.9*
None of the above	*0*	*0.0*
Total	*332*	*100.0*

In reference to the efforts made by the state government in reducing the socio economic impact of insecurity in Jos North and Barkin Ladi, a total of 16.8% said it is the setting of vigilante groups, while or 18.0% believe it is the creation of peace agencies as against 16.6 believes it is the deployment of military personnel's while 15.9% believe educating people for the need for and organizing inter-ethnic and religious games others 6.3% believe the creating committee of judicial inquiry while 18% believe that provision of loans and welfare to widows, orphans and empowering women and youths and the rest 8.6% believe that all of the above. In summary, the main efforts made by the state, religious heads and non-governmental organization in reducing the socio economic impact of insecurity include the creation of peace agencies, provision of welfare to orphans and widows, granting of loans and empowering women and youths and deployment of security personnel's.

Firstly, the setting up of vigilante groups with 16.8% by the former governor of Plateau state Sen. Jonah Jang known as operation Rambo remains one of the major steps taken by the State government to reduce the socio economic impact of insecurity in Jos North and Barkin Ladi. The

government of Plateau State in its determination to end and reduce the impact of insecurity created a vigilante group known as operation Rambo from 2010 but as of Jan. 2017 the name operation Rambo was dissolve but is known as an ordinary vigilante group. The purpose of creating this vigilante group is to identify a stranger in an area. It is created in such a way that the recruit is a resident member of a committee because of their familiarity with the terrain so as to reduce external miscreants and strange persons from committing or inciting conflicts. Justifying the creation of vigilante groups, Hon. Emmanuel Lohmang posits: "The conflicts in Barkin Ladi and Jos North Local Government is in need of a familiar security structurein form of a vigilante group to solely protect the lives and properties of the people.This can be achieved by engaging unemployed youths who have no jobs but who are willing to guide report and protect the community from external aggressors."The state government in the quest for peace have been questioned by a respondent who asserts that the state has failed in taking care of this group by not placing them on a regular salary base. This has resulted in vigilante groups robbing their respective host communities (interview, 2017).

Secondly, 18% exalts the government, religious heads and Non-governmental organization efforts at creating peace agencies. Indeed, agencies like Peace Architectural Dialogue, international centre for Peace, Charities and Human Development, Justice Development and Peace Caritas Commission, Jos Crisis Appeal Funds, Youth Initiative Against Violence and Human Right Commission etc. indeed the efforts made by the state government and these other non- state actors has helped in reducing the impacts of insecurity. In the case of Peace Architectural Dialogue is a platform that different stakeholder come together to discuss issues that having potentials for violence. This are called conflicts indicators usually carry out every once in a month. It is headed by the secretary to the state government Hon. Rufus Bature and the commander of the State Task Force Major Gen. R.I. Nicholas. They are co-chairmen of this meeting.

Here, there are state level actors, community leaders, religious leaders, heads of non-governmental organizations and traditional heads etc. these meetings are also carried out in communities. They have recorded great success in in terms of bridging the gap between state actors, security personnel's, community peace practitioners and dialogue partnership. Evidently, there has been great success in linking the gap between the farmers and pastoralists in sorting out their grievances in Barkin Ladi as against the way it was before the creation of peace agencies.

They are also success in the area of poverty reduction, adult training and reduction of illiteracy, rural and agricultural development and empowering women and youths etc.

Thirdly, the deployment of security personnel'swith 16% is another mechanism adopted by the state government. Since the ethno-religious crisis that erupted in September 2001 in Jos North and other parts of plateau state, the state have been consistent in deploying security personnel's to crisis affected areas to reduce the loss of lives and properties and to install peace. However, one of the respondent is of the view that "deployment of military personnel's was done by the federal government and not the state, more so, too many of this security personnel's have contributed to the high level of prostitution by young girls and has increased the number of rape" (interview 2017).

Fourthly, educating people on the need for peace and organizing friendly games between different ethnic and religious groups has 15.9%. This education is mostly carried out by religious leaders by organizing peace seminars and teaching people on the need for peace as peace breeds' growth and development. Usually, the education programme is usually inter-mixed by both Muslims and Christians, Biroms, Hausa's, Fulanis,Yorubas etc. The archbishop of Jos, the Chief Imam of Jos Central and Plateau State CAN president are the co-chairmen of this education. By organizing friendly football matches between different tribes and religion, it has reduced the hatred created by ethnic and religious crisis, indigene settler crisis, farmers and Fulani herdsmen conflicts etc. it is worthy to note that these games are organized in such a way that a team consists of Hausa, Berom, Fulani, Yoruba, Igbo, Igala, Rukuba, Miango, Tarok, Mwangavul etc.

Also the creation of judicial committee of inquiry with 6.3% has reduced the impact of insecurity. The state government created a judicial committee of inquiry to look into the various conflicts in Jos North and Barkin Ladi. This committee have given the people of these areas to report any perpetrators of violent crimes to the committee so that offenders will be persecuted. It is as a result of such inquiry that the Caretaker of Barkin Ladi posits: "the conflicts between the farmers and Fulani herdsmen in Barkin Ladi are been orchestrated externally. Externally in the sense that it is been carried out by Fulani's that are not indigenous to Barkin Ladi." (Interview, 2017). This committee has however been condemned by a respondent who believe that"judicial committee are slow in decision making and most of the offenders are later released without persecution." (Interview, 2017).

Another approach adopted by non-governmental organization is provision of welfare for orphans and women, giving grants and loans for youth and women empowerment. The non-governmentalorganization has tried in the area of welfare to orphans and women. Justice Development and Peace Caritas Commission (JDPC) and International Centre for Peace and Charities and Human Development (ICPCHD) have really made huge efforts in this area. Also, they have contributed to youth and women empowerment by giving loans and grants to petty business owners, adult learning where people learn skills to empower themselves and communities like tailoring, carpentry, beads making etc.

The remaining 8.4% believe that all the mechanisms have been useful in reducing the socio-economic impact of insecurity in Jos North and Barkin Ladi.

Table 4.7.2: Effects of the Impact Resolution Mechanism

Resolution mechanism	***Frequency***	***Percentage***
Very effective	*29*	*9.0*
Effective	*82*	*25.0*
Fairly effective	*64*	*19.0*
Not effective	*159*	*47.0*
Total	*332*	*100.0*

On the level of the effectiveness of the mechanism employed by the state to reduce the socio-economic impact of insecurity, a total of 9.0% believe that it is very effective while 25.0% believes that it is effective as against 19.0% that believes it is fairly effective and the rest 47.0% believes it is not effective, in conclusion therefore the conflict resolution mechanism is not effective.

Table 4.7.3: Mechanisms for Reducing the Socio-economic Impacts of Insecurity in Jos North and Barkin Ladi

Suggestions	***Frequency***	***Percentage***
Creation of employment	*119*	*36.0*
Creation of education	*80*	*24.0*
Vigilante groups should be placed on salary	*11*	*3.3*
Persecution of offenders	*21*	*6.3*
Governments should provide palliatives loans, give welfare to victims of conflicts	*51*	*15.4*
Encourage dialogue, peaceful cohabitation and Reconciliation	*50*	*15.0*
Total	***332***	***100.0***

The table above are the various suggestions on what could be done to reduce the impacts of insecurity in Jos North and Barkin Ladi Local Government Areas. A total of 36.0% believes that it is the creation of employment while 24.0% it is the creation of education and reduction in tuition fees as against 3.3%who believes that vigilante groups should be placed on salary like in the case of paramilitary personnel's as against 6.3% believes that offenders caught should be persecuted as against 15.4% who are of the opinion that government provide loans and give welfare to conflicts victims especially to those who lost properties and means of livelihood and the remaining 15% believes in encouraging dialogue, peaceful cohabitation and reconciliation. Therefore in a nutshell, the main thing to be done to reduce the socio-economic impacts of insecurity is the creation of employment and the creation of education and reduction of tuition fees for the ordinary man to able to afford sending his children to good schools and in turn reduce illiteracy which breeds ignorance.

It is however relevant to note that some respondents believes that for there to be meaningful change in reducing these impacts, government should be unbiased and should be fair in handling insecurity matters or else allow the citizens to fight for their rights and violent settlers that do not

want to contribute to peaceful coexistence will be exterminated. While others were quick to assert that the best way to reduce this impacts is for socio-ethnic relations should be encouraged.

4.8 DISCUSSION ON MAJOR FINDINGS AND VERIFICATION OF THE RESEARCH ASSUMPTIONS

- This work has reaffirm the assumptions that the loss of lives and properties, high level of crimes and violence, ignorance, suspiciousness and reinforces stereotypes, humiliation of economic growth and unaccountability is a reality of the socio-economic effects of insecurity in Jos North and Barkin Ladi Local Government Areas. Table gives 4.4.2 credence to this finding.
- This research can attestthat transportation business has been on the decrease(Table 4.5.2). This is as a result of previous conflicts which led to burning of vehicles and buses not to mention massive loss of lives.
- This work also re-established the assumptions that insecurity has led to the decline in economic activities especially on goods and services, transportation, hospitality and migration of people from Jos North and Barkin Ladi Local Government Areas.
- This study found out that as a result of the effects of insecurity; have led to the agitation for the change of name from Barkin Ladi to Gwol. This is pursued by Hon.Istifanus Gyang member representing Barkin Ladi/Riyom Federal Constituency in House of Representative. One of the respondents is of the opinion that the name of Barkin Ladi is alien and so the change is necessary.
- The fear of one attack to another, the loss of lives as portrayed by Adebayo (2009), Abass (2012), Egwu (2009) etc. accounts to the lost or low level of patronage of hospitality business and migration of people in Jos North and Barkin Ladi Local Government Areas of Plateau state to other states. Table 4.5.2: Can validate to this.
- This work can attest that events that pertain to the scramble for economic and political space have been the major triggerof ethno-religious conflicts in Jos North and Barkin Ladi Local Governmnt Areas. These include farmers and Fulani herdsmen conflicts, indigene settler. This finding is also justified by table 4.4.1.
- Indigene settler conflicts have negatively hindered the development of Jos North as posited by Ford Foundation (2009) etc. especially in the area of employment. It has also increased the manipulation of elites as aresult of corruption. Tables 4.5.3 and 4.5.5 can justify this.

- The study also reaffirmed the assumption how Boko Haram insurgency led to the wanton loss of lives and property, displacement of families and obliteration of social and economic activities. Indeed the sheer destruction as a result of insurgency illustrates the extent to which violent conflicts could undermine growth and scare away investors (Brock, 2012).
- The study also spew up that poverty has increased ignorance, low level of education or no education at all. Violent crimes are on the increased as a result of this effect. Table 4.5.7 validatesthisfinding.
- This research has apparentlyindicated to the role of corruption in affecting and increasingthe rate of poverty and making it difficult for the ordinary man to get ahead as a result of his or her efforts.
- The study discovered that as a result of these violent conflicts, security personnel's have been caught molesting and raping young girls in exchange for protection. There ishigh level of prostitution especially in Barkin Ladi.They haven't beensignificant knowledgein the persecution of these security personnel's.
- The study discovered also that violent conflicts have increased the level of domestic violence against women and child. There are a lot of cases of domestic violence in this locality backed up data from interview. The aftermath of conflicts usuallytriggersuch behaviour especially for men.
- This study can attest that most of the mechanisms adopted by the State Government are not operational in practical sense. This is as a result of the inability of Government to follow through with their promises.

CHAPTER FIVE
SUMMARY CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

This chapter covers the above summary, conclusion and recommendations. The summary contains a succinct overview of the entire study. It is then followed by the conclusion drawn from inferences on the discussion on the previous chapters thus far. Particular insight is extracted from the respondents on the basic instruments used to source the needed information. Accordingly, recommendations are made on how to reduce the impact of insecurity on the socio-economicactivities of the people of Plateau State especially in in Jos North and Barkin Ladi Local Government Areas in order to bring lasting solutions.

5.2 SUMMARY OF FINDINGS

This study examines the effect of insecurity on the socio- economic activities in Plateau State particularly in Jos North and Barkin Ladi Local Government Areas, Nigeria. This became necessary as a result of the overwhelming implications of insecurity in Jos North and Barkin Ladi Local Government Areas. The variables investigated in the study included the causal factors of insecurity in Jos North and Barkin Ladi Local Government Areas such as poverty, unemployment, indigene settler crisis, farmers and Fulani herdsmen feud, ethno religious conflicts, corruption, illiteracy etc. the study also looked at the implication of these problems which includes high level of violent crimes, loss of lives and properties, low patronage in hospitality business, transportation business, low food production, high rate of distrusts and suspicions, food scarcity, embezzlement of public funds, low self-esteem etc. mechanisms carried out by the state and non-state actors were also taken into grasp.

The study also came up with major findings in the preceding chapter that loss of lives and properties, scarcity and low food production, low level of patronage in hospitality business, high level of crimes, un accountability of government and suspiciousness and reinforced stereotypes are major socio- economic effects of insecurity in Jos North and Barkin Ladi Local Government Areas. Also, it can be deduced that the causes of insecurity in these areas are variables ranging from unemployment, illiteracy, farmers and Fulani herdsmen crisis, weak judicial system,

religion and ethnic intolerance, indigene settler crisis etc. recognition is also given to various resolution mechanisms.

Accordingly, the literature review covered the main variables in the topic. The indicators investigated in the review include the concept of security and insecurity, conflicts both social and economic from the global perspectives to the study area. The thematic conceptualization was followed by the theoretical framework in which the theory of securitization was employed to explain the phenomena of security and insecurity problems.

In an attempt to verify these claims in a scientific and objective way, quantitative method was used to analyse information collected from questionnaire, in-depth interview, and other scholarly extrapolation in a systematic way by collaborating information on their similarities and divergence respectively. This was collected from two sampled Local Government that make up the study.

Furthermore, the opinions and information gathered from the designed methodology were presented systematically according to the research questions which were developed into objectives and assumptions all drawn from the research problem. The opinion was contradictory; however there were unanimity that conflicts have negatively affected the growth and development of Jos North and Barkin Ladi Local Government Area.

5.3 CONCLUSION

The central theme has been the impact of insecurity on the socio- economic activities in Plateau State; a study of Jos North and Barkin Ladi Local Government Areas. Insecurity problems have led to a number of problems in Jos North and Barkin Ladi. It has destabilized the social economic and political development of these areas. Notwithstanding the subverted effects of insecurity in Jos North and Barkin Ladi Local Government Area, various measures were enunciated by the Government and Non-State Actors as remedy for the niggling problem of insecurity.

Also it is the view of this study that every persons or groups in Jos North and Barkin Ladi Local Government area should come together and embrace peace because peace breeds growth and development. Peace initiative should be promoted as cure to the hatred which is inherent among ethnic groups and other residents in Jos North and Barkin Ladi Local Government Area.

5.4 RECOMMENDATIONS

i. There is a need to create employment in the state. This is because the rate of unemployment is alarming based on statistics carried out. The State Government should employ the habit of employing youths into the state civil service either at the end of the year or the beginning depending on the number of civil servants that retires every year. This is because one of the findings reaffirmed that unemployment breeds all sets of negativity in the society.

ii. The study also recommends the prosecution of offenders and suspects accused of criminal offences during conflicts. They should be subjected to criminal processes under the provision of the criminal law, instead of treating them with soft hands and later releasing them without trials. This will serve as a lesson during future conflicts.

iii. Also there is a need to intensify and encourage dispute resolution initiatives and other measures aim at preventing conflicts in Jos North and Barkin Ladi Local Government Area. Special efforts should be made to listen to the grievances and suggestions from various communities affected by ethno- religious, indigene settler or farmers and Fulani herdsmen crisis.

iv. Government should build a central market or renovate the burnt terminus market where every person irrespective of tribe or religion can freely come and shop, own shops and otherwise.

v. The study also recommends that education should be made free and compulsory especially in the primary and secondary section. This is because the high level of fees attached to schools discourages parents from sending their wards to school. At the tertiary level, there should be massive reduction of school fees especially for non-indigenes who also resides in Jos North and Barkin Ladi Local Government Areas.

vi. The State Government should place the vigilante groups on salary scheme or some form of incentives. This is because; this group have made significant efforts in reducing and arresting miscreants in remote areas, not only that, they have helped in providing security for their various neighbourhood. By so doing there

are indirectly reducing unemployment in Jos North and Barkin Ladi Local Government Area.

vii. The Government should provide welfare, loans and grants to victims of conflicts especially those who lost their houses, farmlands foods etc. This should be done to reduce the problems of poverty, malnutrition, sickness and diseases etc.

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APPENDIXI

QUESTIONNAIRE

Dear Respondent

I am a master's student in the above named department. I am currently conducting a research titled **the Impact of Insecurity on the Socio- economic Activities in Plateau State: A study of Jos North and Barkin Ladi Local Government Areas**. You are randomly selected as one of the respondents to answer questions about this issue: The purpose is to provide accurate and objective information about the issue under investigation. Be assured that all information provided will be treated with utmost confidentiality. This exercise is purely for academic purpose.

Thanks you for your anticipated cooperation.

Mancha Rita

(Researcher)

SECTION A: PERSONAL DATA

Please tick in the box to your preferred response and make comment when necessary.

1. Sex: Male [ ] Female [ ]
2. Marital Status: Single [ ] Married [ ] others (please specify) ……
3. Age: Below 30 years [ ] 30-50 years [ ] 51 years and above [ ]
4. Educational Qualifications: Primary school certificate [ ] Secondary school certificate [ ] NCE/Diploma [ ] HND/B.Sc. and above [ ]
5. Local Government Residence: Jos North [ ] Barkin Ladi [ ]

SECTION B:

6. What do you think are the causes of insecurity in Jos North and Barkin Ladi Local Government Areas?
   [A] Youth unemployment [B] ethno-religious cleavages[C] disputes between farmers and herdsmen [D] indigene/setter dispute

7. Do you think that the problem of insecurity has affected socio-economic activities in Jos North and Barkin Ladi Local Government Areas?

   [A] Yes [B] No

10. If your answer to the question above is yes, in what specific areas are you affected?

11. Hasinsecurity negatively affected food production?
[A] Yes [B] No

12. Has ethno religious conflicts affected transportation business in Jos north and Barkin Ladi Local Government Areas?
[A] Yes [B] No

13. Will you agree that ethno religious conflicts contributed to the loss of lives and property, humiliates growth and scare way investors in Jos North and Barkin Ladi Local Government Areas?
[A] Yes [B] No

14. Will you agree that indigene settler feud has increased the number of unemployment in Jos North and Barkin Ladi Local Government Areas?

[A] Yes [B] No

15. Do you believe that poverty has increased severe malnutrition, drugs dependence, low level of education in Jos North and Barkin Ladi local Government Areas?
[A] Yes [B] No

16. Has farmers and herdsmen conflicts affected the quality of social relations in Jos North and Barkin Ladi Local Government/?
[A] Yes [B] No

17. What are the socio-economic implications of insecurity in Jos North and Barkin Ladi?
[A] Loss of lives and properties [B] Destruction of social and economic activities
[C] Increase in violent crimes [D] Low level of education [D] Food insecurity
[E] Relocation and closure of businesses

18. What efforts is the state, Religious Heads and Non-governmental Organizations made in curbing the impact of insecurity in these areas? [A] ----------
[B] ---------- [C] ----------

19. How effective has the mechanism employed by the government in resolving insecurity problems in impacts?
[A] Very Effective [B] Effective [C] Fairly Effective [D] Not Effective

20. What can you suggest to be done to manage the impact of insecurity in Jos North and Barkin Ladi Local Government Areas?
[A] ---------- [B] ----------

APPENDIX II

INTERVIEW GUIDE

Dear Sir/Ma,

These interview questions are designed purposely to obtain information that will assist the research in a study on **THE CAUSES AND EFFECTS OF INSECURITY ON THE SOCIO-ECONOMIC ACTIVITIES IN PLATEAU STATE. A STUDY OF JOS NORTH AND BARKIN LADI LOCAL GOVERNMENT AREAS** in partial fulfilment for the award of master Degree of Science (M.Sc.) Political Science. I hereby solicit your maximum cooperation. However, the responses provided in the interview shall be used solely for research purpose.

BIO-DATA

1. Please, may I know your full name sir?
2. May I know your educational qualification?
3. May I know your occupation, the office you are currently occupying or have occupied and other portfolios?

INTERVIEW GUIDE FOR FARMERS, HOTEL MANAGERS, TRANSPORT WORKERS, POLITICIANS, RELIGIOUS HEADS, HEADS OF NGO'S AND SOME STAKEHOLDERS OF JOS NORTH AND BARKIN LADI LOCAL GOVERNMENT AREAS

4. What do you think are the major socio economic causes of insecurity in Jos North andBarkin Ladi Local Government Areas?
5. As a farmer, how has the feud between herdsmen affected the cost of production?
6. How many bags of potatoes, tomatoes etc. do you usually harvest before the feud and how many do you harvest now?
7. How has ethno religious conflicts affected transportation business in Jos North and Barkin Ladi Local Government Areas?
8. Can you estimate using your records the number of passengers who travelled daily from Jos to other part of the country before the conflict and the number now?

9. How has the dispute between farmers and Fulani herdsmen affected the prices of goods such as vegetables and potatoes etc?
11. As the manager of this hotel, how has ethno religious conflicts affected the overall patronage of visitors?
12. Do visitors visit as often as they did before this threat? Can you support your answers with numbers?
13. How would you describe the relationship between the farmers and Fulaniherdsmen in Barkin Ladi local government area?
14. How has the Christian community especially the leaders of the churchcontributed in rising awareness and catering for those who are displaced and hungry?
15. Does the church for example, get contributions from members or from otherconcern persons in providing for those with no jobs and those who dropped out ofschool as a result of the impact of insecurity?
16. During your tenure in office sir, how did you contributed in solving the problemscreated by insecurity in your local government area?
17. As the former deputy Imam and now the Imam of Jos central mosque, how have you helped in reducing the impacts of insecurity in Jos NorthLocal Government Area?
18. I will like to know if you and the other members of your congregation/worshippersmake provisions for people mostly displaced as a result of the effect of insecurity.
19. How will you suggest ways to curb these problems and reduce their impact?
20. How effective are the mechanism put in place by the state in improving the welfareand security of the people of Jos North and Barkin Ladi Local Government Areas?
21. What do you think in your opinion can be done to address and reduce the impactof insecurity in these areas?
22. Apart from the socio economic impacts of insecurity I mentioned, do you think there are others i failed to look at?
23. How has your organization helped in solving the impact of insecurity in Jos Northand Barkin Ladi Local Government Areas?
24. How effective is your methods in providing aid and grants to societies affectedby insecurity?

25. What exactly does your organization do to those affected by insecurity ineither Jos North or Barkin ladi Local Government Area?
26. How effective is your dialogue method in reducing the impact of insecurity?

APPENDIX III

NAMES OF INTERVIEWEES

S/N	***NAMES***	***POSITIONS/PORTFOLIO***	***DATE OF INTERVIEW***
1.	*HON. EMMANUEL LOHMANG*	*FORMER LOCAL GOVERNMENT CHAIRMAN,BARKIN LADI*	*30TH JANUARY 2017*
2	*HON. TIMOTHY BUBA*	*FORMER LOCAL GOVERNMENT CHAIRMAN, JOS NORTH*	*11TH JANUARY 2017*
3	*SHEIK LAWAL ADAM*	*CHIEF IMAM, JOS CENTRAL MOSQUE*	*9TH JANUARY 2017*
4	*MOST REV. IGNATIUS KAIGAMA*	*ARCHIBISHOP OF JOS*	*24TH JANUARY 2017*
5	*REV FATH. AKPE STEPHEN*	*ASSISTANT DIRECTOR/COORDINATOR, JDPC*	*25TH JANUARY 2017*
6	*HON, GHAZAHI ISMAIL ADAM*	*JUDGE PLATEAU STATE JUDICIARY/DEPUTY CHIEF IMAM, JOS CENTRAL MOSQUE*	*30TH JANUARY 2017*
7	*BARR. JOEL PAM*	*PROGRAMME OFFICER, INTERCEP*	*10TH JANUARY2017*
8	*BAR. CLEMENT NORNONGU*	*EXECUTIVE DIRECTOR. INTERCEP*	*10TH JAN 2017*
9	*RWANG GYANG RWANG*	*SECRETARY OF SECURITY JOS NORTH LOCAL*	*29TH JAN 2017*

		GOVERNMENT	
10	*JACOB PWAKIM*	*SECRETARY PEACE ARCHITECTURAL DIALOGUE/EXECUTIVE DIRECTOR YOUTH INITIATIVE AGAINST VIOLENCE AND HUMAN RIGH ABUSE*	*12TH JANUARY2017*
11	*HON. RUFUS BATURE*	*SECREATARY TO THE STATE GOVERNMENT, PLATEAU STATE*	*31ST JANUARY 2017*
12	MUSA SANI	VEGETABLE SELLER	19TH DECEMBER 2017
13	HARRY CHUNG	VEGETABLE SELLER	19TH DECEMBER 2017
14	JOY MANGAI	PLATEAU HOTEL	3RD JANUARY 2018
15	MARK KUDI	HILL STATION HOTEL	3RD JANUARY 2016
16	LIVINUS BINDE	JOS WILD LIFE PARK	4TH JANUARY 2018
17	UMAR SANI	NATIONAL UNION OF ROAD TRANSPORT WORKERS JOS CHAPTER	5TH JANUARY 2018
18	JAPTHET MIANGO	DRIVER	5TH JANUARY 2018
19	DASHE STEVE	DRIVER	5TH JANUARY 2018