



**The Implication of Socio-Political Conflict on National Development in  
Nigeria.**

**(A Case Study of Religious and Ethnic Crisis in Kaduna)**

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
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## ABSTRACT

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Ethnicity and religion have played a significant role in individual lives and contemporary society. Equally of note is the alarming increase of ethnic and religious conflicts all over the world, yet, it is an indisputable fact that all religions promote peace and harmonious co-existence among its adherents. Against the above background, this research intends to critically examine the role of Religion and Ethnicism as a tool in causing social-political crises, often with unbearable and disastrous consequences. It is assumed that the core causes of social-political conflict in Kaduna State were as a result social inequalities, ethnicity, and religious affiliations that are inherent in the society. In the course of this research work, a sample population was selected, provided with a questionnaire, and their responses were analyzed using the simple percentage method. After the analysis, the researcher found that the government felt reluctant in the proper implementation of policies or programs that would tackle the social-political conflicts in the State. It also gathered that unemployment among the Youths contributed significantly to the social-political crisis in the state. Therefore, the opinion of the researcher has a strong view that the government should, as a matter of urgency, correct the anomalies. More importantly, followers of all religions should be advised to uphold the core moral values and strictly adhere to its teachings of faith, since all

religions are peace-loving. The spirit of tolerance and cooperation should be encouraged so that Nigerians can live in harmony. Finally, there should be total war against the debilitating problems of ignorance, poverty, and diseases, thereby promoting a general well-being of the citizens. The study examined the implication of social-political conflict on National Development in Nigeria.

**Keywords:** Ethnicity, Religion, Social Political Conflict, National Development.



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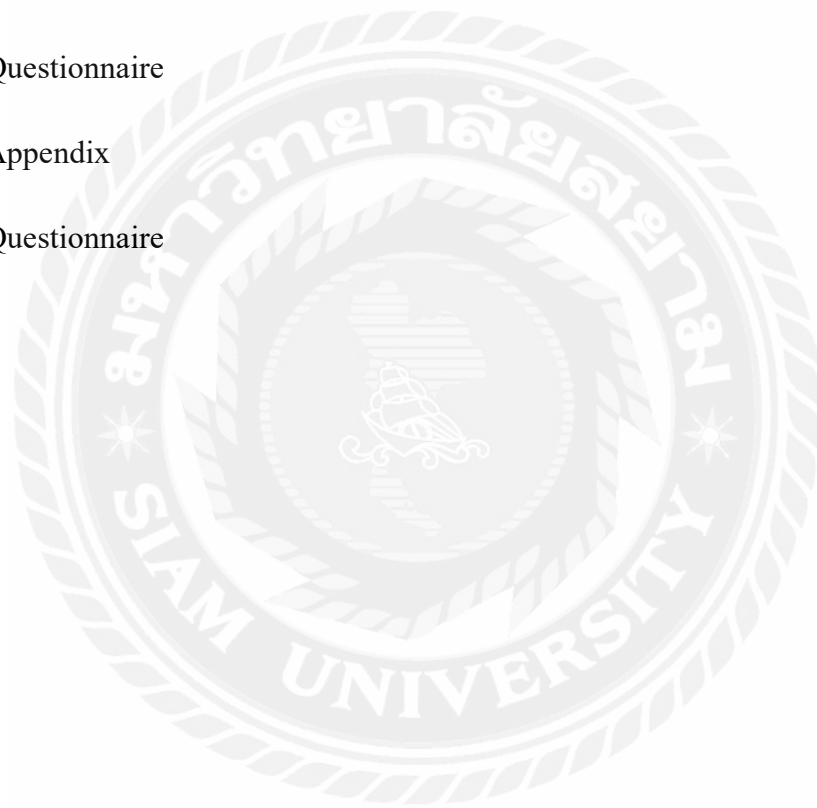
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## Chapter One

### Introduction

#### 1.1 Background of the Study

The capital of Kaduna State is one of the largest cities in northern Nigeria. While the north of Nigeria is predominantly Muslim (Hausa/Fulani ethnic group), the city of Kaduna State has a significant population of Christians estimated to be 40% of the population. In addition to religious diversity there are up to thirty other groups based mostly in the southern part of the state, sometimes referred to as the south Kaduna minority ethnic groups.

An important aspect of the city of Kaduna springs from its colonial origins. Many cities in the north such as Kano, Zaria, and Katsina were major towns and the site of emirates in the pre-colonial period in the nineteenth century. These urban Congo marathons had populations of 25,000 and 100,000 which functioned as important trading centers and had well-defined settlement patterns. Unlike other established cities. Kaduna's urban center was created by the colonial government, previously as a small town during the pre-colonial era and they invested in building major road and rail way transport routes that developed their main markets.

A historical examination of Kaduna's region proved that there have been serious ethnic tensions in the region since the colonial period in 1942. The kage ethnic group of Zangon kataf district protested over conceived domination and discrimination by the native authority administration between 1946-1966, which saw the violent demonstrations by the katafs and other related groups in southern Zaria province over certain oppression as such as the elimination system particularly the headship of the Fulani ruling families over predominantly non- Fulani indigenes.

In the 1970s, the people of southern Kaduna mobilized themselves over the frustration of the emirate officials, who until the 1976 local government reform dominated the system of the native administration. Retime Suberu, a prominent Nigerian scholar, opined vehemently that the tension can be attributed to the Underdevelopment of southern Kaduna state and lack of viable source of revenue.

In the 1980s these tensions in the Kaduna state attracted district religious connotations and the additional dimension of Muslim versus Christian dichotomy and this led to the escalation of political violence witnessed in Kasuwa magani (1980) zangon mataf (1984), Kafanchan (1987) and zangon metag (1992) respectively.

While these conflicts generated religious sentiment in Kaduna state. The misunderstanding over zangon matag conflicts in 1992, contributed also to the ethnic-religious crisis in the city of Kaduna. Though, Nigerian scholars attempt to partially interpret the situation by associating it to the inter-ethnic ties in Kaduna local demographics and inhabitants.

However, the Sectarian crisis in Nigeria has presented many challenges that bother on security and the corporate existence of the country which is the fundamental reason for the adoption of a federal system. A major source of what we now see as ethnic-religious conflicts in Nigeria have to do with the accusations and allegations of neglect, domination, exploitation, victimization, discrimination, marginalization nepotism, and religious intolerance. What this means is that conflicts usually occur when deprived groups and individuals attempt to increase their share of power and wealth or put differently, to modify the dominant values, norms, beliefs, and ideologies. Thus, in Nigeria, there seems to be a divisive interplay of politics, ethnicity, and religions, which has consequently led to the rising jingoism and militancy of various ethnic and religious movements.

For this study and as stated above, the geographical area of Kaduna state is located in the northern part of Nigeria. The study is to find out the implication of social-political conflict on National Development and proffer recommendations. It has become abundantly clear that no nation can survive without exhibiting peaceful coexistence and religious tolerance. Therefore, this study will also provide useful information and operational framework that government, economic planners, administrators, public office holders, policymakers, academicians, students, and the general public could utilize in understanding issues surrounding the crisis in the Kaduna State of Nigeria.

## 1.2 Statement of the Problem

The causes of conflict between and within ethnic and religion could be viewed in different ways, namely the patter of propagating the religion, teachings of religious doctrines, the synergy between the followers of the religion and ethnic groups, selfishness, ignorance, and intolerance amongst the two groups. Some other problems witnessed by the country in the area of religious and ethnic crises are as follows. Firstly, each of the tribes of the country today works only for the interest of its people and not for the nation. Thus in these blind competitions of each trying to dominate the other, conflict of ethnic nature always occurs.

Secondly, the desire to harness and utilize the God-given economic potentials distributed in all parts of the country made the movements and permanent settlement of different tribes in different regions of the country inevitable. Socio-political and economic relations that follows also resulted in a leadership crisis between many tribes.

In the west there is the Oodua peoples' Congress (OPC) purely Yoruba people, in the East, there is the Ohanze (Ndiigbo) purely for Igbo people, while in the North, there is Arewa consultative forum for the northern people. It should be noted that all these associations have been established to directly and openly protect the interests of their respective people whenever there is a clash of interests' clash. Many ethnic and religious crises in Nigeria can be seen as a result of the activities of these associations. Furthermore, wrong and exaggerated information by the press and the media houses sometimes from the background of tribal and religious conflicts in the country always spark up some ethnic groups violence on innocent citizens.

Finally, the problems of ethnic and religious crisis can be traced to the activities of the "area boys" who suffered from the alarming increase of unemployment in the country.

## 1.3 Objective of the study

The objective of this research is to make a systematic study of the impact of social conflict on national development using the ethnic and religious crisis in Kaduna as the case study.

However, this research will specifically identify the following:

- i. To find out what lead to the frequent outbreaks of ethnic and religious violence, particularly in Kaduna State.
- ii. To critically examine the socio-economic and political consequences of these crises and their implications as they affect national development.
- iii. To proffer a solution to the unending ethnic and religious crisis in Nigeria.

#### **1.4 Significance of the Study**

This study is relevant to Nigeria and at the same time will impact positively the formulation of better policies that will help in national development.

Another significance of this study is to enlighten the people on the various ethnic and religious crises that the country has witnessed, especially in Kaduna state. This study is of great importance because it exposes problems, major crises, and the plight of the people. It is of vital significance to students particularly those from the northern part of the country, Nigerians in particular, and the world at large. It also ascertains the true position of things in the country as regards the ethnicism and religious tolerance.

To some scholars who are practitioners in a politically related discipline, it shall be a welcome development because this work having carried out successfully will ameliorate the ugly trend of negative impacts found in the socio-political development in this country. The government certainly the findings will be extremely useful to the government in terms of strategizing the way forward for Nigeria economically and politically advancement and peaceful coexistence. It addresses all the other social vices which culminated from socio-political conflict in Nigeria.

#### **1.5 Research Questions**

1. What are the effects of socio-political conflict on national development?
2. Do socio-political conflicts get solved after a long period?
3. Why does the government feel reluctant in the implementation of policies/programs that will tackle the social-political conflict?

#### **1.6 Scope of the Study**

Good research needs to be delimited to a manageable scope. This research covers the impact

of socio-political conflict on national development in Nigeria. It also dealt with religious and ethnic crises in the northern part of the country, Kaduna to be precise.

### 1.7 Limitation of the Study

The researcher encountered several restrictions in the course of this study. The researcher faced numerous challenges such as academic work load which did not allow sufficient time for data collection during the period of the research. Insufficient funds to cover the high cost of transportation for data collection, scarcity of the materials required for the research work from the school library, inadequate information from indigenes of Kaduna for fear of disclosing some secret information. The inability of the researcher to retrieve all the distributed questionnaires.

### 1.8 Definition of Terms

**Ethnic:** Ethnic involves a nation, race, tribe that has a common cultural tradition.

**Conflict:** Conflict is all about disagreement or argument between people, groups, countries, etc.

**Crisis:** Crisis implies the period or moment of great danger, difficulty, or uncertainty, especially in policies or economics.

**Culture:** This means the ideas, beliefs, and customs that are shared and accepted by people in a society.

**Tribe:** This means a social group consisting of people of the same race who have the same beliefs, customs, language, etc., and usually live in one particular area ruled by a chief.

**Language:** It is the system of communication by written or spoken words which is used by the people of a particular country or area.

## Chapter Two

### Literature Review

#### 2.1 The Concept of Ethnicity

Ethnicity can be defined as a group of people who identify with each other based on similarities such as common ancestry, language, history, society, culture, or nation. Ethnicity is usually an inherited status based on the society in which one lives.

Nnoli (1980) opined that ethnic groups are social formations distinguished by the communal character or their boundaries, whose relevant factors may be language and culture or both.

In Africa, language has been the most crucial variable. However, their culture or language difference alone, or itself, is not of importance to use, the dimension which culture or language differences is obvious. This point was made in a pity statement by Patel (1973) in reference to the political salience of race. He said more than biological race which is critical in understanding values, behavior, and politics. The former three kinds of races are best to be properly seen as more than a rationalization of the leaders and the psychological race. It is the psychosocial ethnic groups that exist within the same physically defined geographical area in the Africa setting or context, though some ethnic groups are Often not homogenous entities. There are often sub-ethnic groups within large ethnic groups. Nnoli further attributed that ethnicity exists only within the political society that consists of diverse ethnic groups. Ethnicity is characterized by a common consciousness of one being related to one another.

Suffice it to say that ethnicity is a psychosocial phenomenon in which diverse ethnical conscious groups are competitively engaged.

Truman (1964) defined ethnic group as follows: The term denotes a social system claims or is accorded to special status in terms of a complex of traits and a common ideology.

More importantly, however, is that “ethnic group” can thus exist among physically similar groups.

#### **Religion**

According to Oxford Dictionary defined as “The belief in and worship of superhuman controlling power, especially a personal God or gods. Others such as Wilfred Cantwell Smith, have tried to correct a perceived Judeo-Christian and Western bias in the definition and study of religion,

whereas Emile Durkheim defined religion as "a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden - beliefs and practices which unite into one single moral community called a church, all those who adhere to them. Examples of religions are Jewish religion, Christian religion, Islamic religion, and others. Igwe (2007) defined religion as a system of thinking that recognizes a super soul and performs some sort of adoration of that super soul. Emefic (1987) stated that every religion comprises the brief and practical of a given community or several communities. Isaac and Sunday (2003) in the pre-historical background of Anoma Ndikelionwu vehemently opined that religion has been the pre-occupation of mankind since pro-historical times.

### **Islam**

The Oxford Advanced Learners Dictionary (6th Edition) defines Islam as the Muslim religion based on the belief in one God and revelation through Muhammed as the prophet of Allah. Worshippers of this religion are predominantly found in the northern part of Nigeria where they have about 90% of the population as Muslim and also in the west where they are about 40%. Islam as a religion is an Arabic word and connotes submission, surrender, and obedience to the laws of Allah. Islam is to enter into and a Muslim makes peace with Allah and man's peace with Allah implies complete submission to his will and peace with his fellow man, refraining from evil, injury to one another, but also to do good to him.

### **Christianity**

According to Advanced Learners Dictionary, "Christianity is defined as the religion that is based on the teaching of Jesus Christ and the belief that he is the son of God. Christianity is also said to be belief in Christ Jesus, the man that Christians believes in the son of God Almighty, Christians are mainly found in the southern part of Nigeria where they have about 99% of the population.

## **2.2 Religious Crisis in Nigeria**

The causes of the religious crisis in Nigeria remain unexplainable to all concerned citizens of the nation. These crises are mostly centered on religion without adequate explanation of such uncharitable acts. Religion is often used to cover up and is considered as one of the major causes of the crisis in Nigeria.

Since independence, Nigeria has witnessed a series of ethnic and religious crises. The regional and ethnic division of Nigeria, which was fomented under decades of British colonial rule gave rise to various conflicts that have happened or occurred in Nigeria. For instance, the issue of the

Biafran war in 1966 which the Muslims in the North believes that the Christians in the south want to rule Nigeria. In May 1996 violence erupted in Kaduna State over the succession of an emir, more than a hundred people died and property worth millions of dollars was destroyed, in February 2000 over a thousand people dies in rioting over the introduction of the Sharia criminal code in the state, in the south, in the same year, hundreds of Muslims (Hausa) were killed in a reprisal attack. In September 2001 over 2000 people lost their lives in inter-religious rioting and thousands were displaced in violence that spread across the middle belt state of Taraba, Benue, and Nasarawa, Igwe (p.154, 2007), Consequently, in 202, Miss World beauty pageant which was to be held in Kano state, Nigeria was aborted and venue shifted to another country because of heavy protest against the pageant by Nigeria Muslims particularly in Kano. This was as a result of the statement made by one of the pageant planners while describing the beauty of the contestants, “that if holy prophet Muhammed was to be alive, he would not resist the beauty of the contestants”. The above statement was considered by the Muslims as blasphemy.

In 2009 and 2010 there were incidents of religious crisis (Boko Haram) that spread to Bauchi, Yola, Kebbi, and Yobe all in the name of religion.

### **2.3 Ethnic-Religious Crisis in Kaduna**

In February 2000, Nigeria witnessed one of the worst outbreaks of violence in Kaduna since the 1967-1970 civil wars. The Kaduna metropolis did not have a reputation for frequent susceptibility to violent ethnic-religious crises until the early month of the year 2000. On Monday, February 21st, 2000, the Christian Association of Nigeria (CAN) organized a protest against the Kaduna State House of Assembly in consideration for including sharia into criminal law. During the course of the protest, violence broke out between demonstrators and bystanders. While reports indicated that both Muslims and Christians bear responsibility for the clash between demonstrators and bystanders. The conflict spread rapidly to all parts of the city of Kaduna, Houses were set on fire, people were attacked with guns, machetes, swords bows and arrows, so many cost their lives as a result of this crisis.

### **2.3 Ethnic Crisis in Nigeria (Causes)**

In the words of Eleazu “the people of Nigeria are many and varied” actually, a nation with a population of over 150 million people now and about 139 different ethnic groups with divergent socio-political, economic, cultural and religious backgrounds could be termed as a nation of many and varied people. With this heterogeneous nature of Nigeria social- political conflicts and especially of ethnic nature are bound to occur.



From 1950s till date, the reality of Nigeria problem started to unfold. Many minority ethnic groups began to feature in the sharp competitions in the entire aspects of government. This is done through the formation of their own political parties' ethnic groups whom they regard and see actual as threats to their economic and political aspirations.

In 1987, a dispute erupted between students from different ethnic group in Kafanchan, and violence spread to several other towns and areas. In February and May 1992, in what became known as the Zangon-kataf crisis, there were Predominantly Christian ethnic groups).

Initially sparked of by a dispute over the relocation of a market. In 1993, there was a dispute in Delta State between ethnic groups as a result of argument between some supporters of Delta state government Chief James Ibori and his opponent Chief Odili who accused the governor of being more Itsekiri than Urhobo. These accusations led to ethnic crisis and distance the longtime relationship between the Itsekiri and Urhobo in Delta. The Aguleri-Umuleri crisis, in Anambra State is another ethnic crisis that has occurred in Nigeria.

## 2.5 Implication of Religious and Ethnic Crisis in Nigeria

### i. Increase in The Rate of Unemployment:

Religious and ethnic crises lead to high rate of unemployment. This is because many businesses were closed down and many are relocated to areas where there is no conflict, people in area where such conflict occurs loss their job and source of income which often bring about increase in poverty rate, untold hardship and underdevelopment.

### ii. Increase in Crime Rate

Youths are the most hit when their source of livelihood is destroyed, they tend to engage themselves into various activities thereby posing danger to their immediate environment and the society at large by turning into armed robbers, prostitution and other negative social vices.

iii. Religious and ethnic conflict brings fear and mistrust between people who have lived together for years and this may lead to national disintegration. Nigeria been a failed state like president Obasanjo said in his speech on March 1, 2000, "but what I found most astonishing was the discovery that majority of those who died in such crisis were Nigerians who have lived all their lives as neighbours in Kaduna and could not truly call anywhere else their home". Suddenly people who have lived as neighbours for decades turned on one another and massacred each other all in the defense of religion and their faith.

- iv. Religious and ethnic crisis have in the past cripple economic activities and government have lost millions of dollars because of such conflict. For instance, foreign investor does not invest in an unstable environment; this brings about economic backwardness and high level of underdevelopment. The above contributions as the implication were by Nosa (2006).

## 2.6 Current Worrisome Trend Trajectory of Religious and Ethnic Crisis.

- i. The unhelpful and uncooperative stand of some state governors and elites created in the minds of the citizens because as the custodian of the law, they are meant to protect lives and properly, but some state governors and their deputies have in the past supported such violence, which is moving the nation to state of disintegration. Even the religious leaders and elites are not left out just because of the love of power. They mobilized and cause havoc in order to remain in control, and this bring about insecurity and instability.
- ii. The increasing case of manipulation of religion for personal and political advantage by politicians posed a serious problem. This religious bias and conduct by the political elites send wrong signal to the youth who sees them as role model and these causes, the youth to turn to monsters which moves the nation towards a state of lawlessness.
- iii. Things have gone bad that tribal mark, attire, voice code, ethnicity are used as tools for discrimination in public places, this cultural and ethno religious stereotypes and profiling as instrument or discrimination is an unhealthy development in Nigeria and also a worrisome development.
- iv. Another worrisome trend is in the area of political appointment, our leaders through public appointment of aids, public officials, move the nation toward a state where some people due to their religious background are sidelined and ignored by the government in power, recently the Igbo (people from the South East) are crying because they felt they are being marginalized, this is not good for the nations because it brings about mistrust and hatred.

## 2.7 Remedies for Ethnic-Religious Crisis in Nigeria.

We have seen that the socio-political history of Nigeria has been characterized with series of conflict especially of ethnic and religious nature. These conflicts are also varied, sometime within a given religion or between religions, so also are the case with ethnic crisis. These crises are seriously hindering the nation towards achieving one of its desired objectives of unity and stability which is the basic prerequisites for any country to make meaningful development.

Below are a number of suggestions which would serve as remedies to the frequent ethnic and religious crisis in the country as Nosa stated;

1. Followers of both religious should value and adhere strictly to the teachings of their faiths since all religions are place-loving. The spirit of tolerance and cooperation should be developed so that Nigeria can work with one another peacefully.
2. The method of imparting to the Nigeria citizen the spirit of patriotism should be revised. Nigerians should embrace high sense of spirit of Nationhood and patriotism. They should think of what to do to country, not what the country should do for them. In other words, the national interest of the country should supersede any personal interest.
3. The basic aim of the federal character commission should be observed with deep sense of seriousness. The aim is “to give every citizen of Nigeria a sense of belonging to the nation notwithstanding the diversities of ethnic origin, culture, language or religion affiliations.” if this aim is fully implemented, all Nigerians irrespective of language, religious or ethnicity will have a sense of belonging and fully participate in all government affairs without discrimination. By this way, the feelings of one’s tribe or religion domination will be discarded.
4. Formation of associations of purely tribal nature should be out right discouraged.
5. Inter-faiths mediation centers should be developed at all levels of government.
6. Law enforcement and scarcity agents should be reoriented on the importance of being neutral when handling crisis of any nature in the country.
7. Standard should be set for preaching in all religions by this, the rampant preaching by the scholars of various religions could be controlled.

8. People should desist from rumor mongering which often responsible for the crisis in the state.
9. Media houses and press should always be fair in their reports, especially when it involves crisis of ethnic and religious nature.
10. As some of the crises are caused deliberately by area boys and certain movements, this is actually reflecting the economic situation of the country, effort should be done to reduce the activities of area boys through employment and equitable distribution of the nation wealth.

## 2.8 Summary of the Literature Review.

In summary, if we must go beyond political acrimonies, these must be a determined effort on the part of all Nigerians to held steadfast to the principle of human integration, human dignity and sense of togetherness for peaceful co-existence without deliberate exclusion of any citizen on the ground of ethnicity, religion or poor social status. Ethnicity and social integration are vital and closely related aspiration. A nation that segregate and judges people of same group as inferior, cannot achieve political stability, if our goal is to safeguard our hard earned political freedom then, we have no choice but to fight ethnic prejudice regardless of any ethnic or religion involved.

## **Chapter Three**

### **Research Methodology**

#### **2.1 Research design**

Research design can be viewed as a framework of methods and techniques chosen by a researcher to combine various components of research in a reasonably logical order so that the research problem can be efficiently handled. This provides insights about “how” to conduct research using a particular methodology. There are several methods available to any researcher to enable him/her obtain the required information. The researcher adopted the survey approach to enable him obtain the primary information needed for this research study.

#### **3.2 Area of the Study**

The geographical location of his study is Kaduna state. Northern region of Nigeria where the impact of socio-political conflict was felt at its highest magnitude.

#### **3.3 Population of the Study**

The population of this study includes all the inhabitants living in the area. This number was drawn from the 23 local governments. Ten (10) people from each local government that made up the state, they are, Birinin Gwari, Chikun, Giwa, Igabi, Ikara, Jaba, Jema'a Kachia Kaduna, North, Kaduna South, Kagarko, Jajuru.

#### **3.4 Sample Size /Sampling Technique.**

The researcher adopted a random sampling method of analysis. Out of total population of (1000) one hundred people were selected, comprises of legislatures, students, market woman, etc. This was done using simple random sampling, so as to make sure that each and every one of them has equal chance of being selected.

#### **3.5 Instrument for Data Collection.**

The researcher used structured questionnaire as instrument for data collection. The questionnaire was made up of two sections. Section A & B.

Section A contains nine items which was designed to obtain personal information about the respondent such as educational qualification, sex and years of working experiences.

Section B was designed to solve the problem on the subject matter.

#### **3.6 Validation of the Instrument**

The questionnaire was scrutinized by my supervisor who made necessary corrections that helped

in the formation of the final questionnaire.

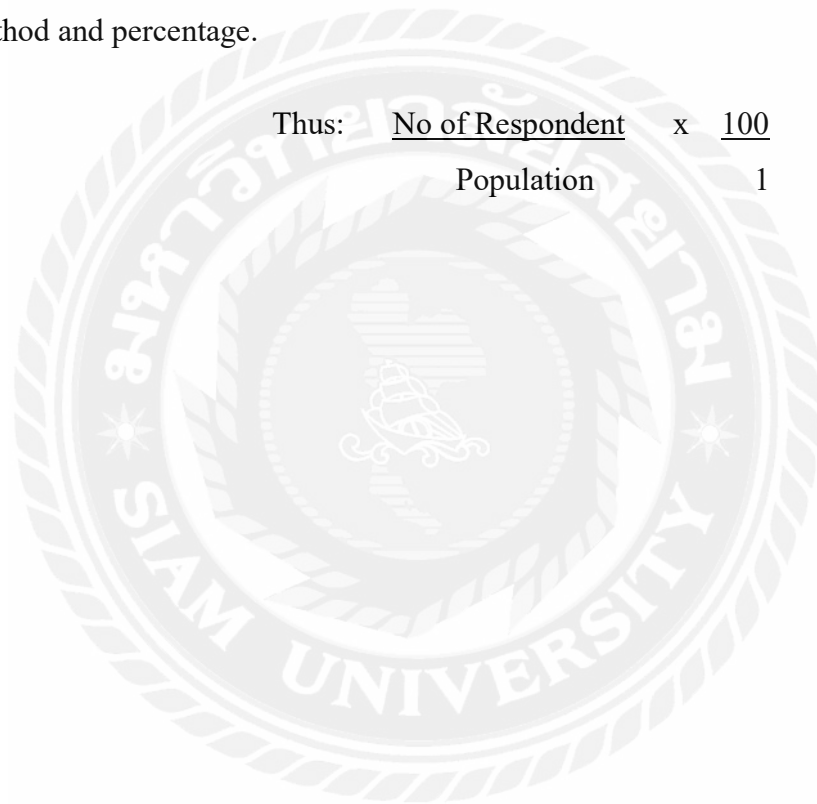
### 3.7 Distribution and Retrieval of the Instrument.

For clarity of purposes, questionnaires, were produced and distributed to the sampled population which is one hundred people. The respondents were given two weeks to go through the questionnaire and make their entries. At the expiration of the two weeks, the researcher went for retrieval. Ninety (90) copies while ten (10) copies were lost.

### 3.8 Method of Data Analysis

The major techniques used in analyzing data collected from this study is simple random sampling method and percentage.

$$\text{Thus: } \frac{\text{No of Respondent}}{\text{Population}} \times \frac{100}{1}$$



## Chapter Four

### Data Analysis

#### 4.1 Question 1

What are the effects of socio-political conflict on national development?

**Table 4.1**

Options	Response	Percentage
It leads to the destruction of lives and properties.	50	30%
It brings about bitterness and suspicion among ethnic groups.	30	20%
It leads to stagnancy in the economy.	20	50%
<b>Total</b>	<b>100</b>	<b>100</b>

**Source:** Research Survey, 2014

From the above table, (40%) said that the effect of socio-political conflict on national development leads to the destruction of lives and properties 150 (30%) said It brings about bitterness and suspicion among ethnic groups while 150 (30%) said it leads to stagnancy in the economy.

#### Question 2

Does socio-political conflict get unsolved after a long period of time?

**Table 2**

Options	Response	Percentage
Yes	50	50%
No	20	30%
I don't Know	30	20%
<b>Total</b>	<b>100</b>	<b>100%</b>

**Source:** Research Survey, 2014

In table 2, 100 respondents representing 20% of the population said No, 300 (60%) said Yes, while 100 (20%) said they don't know. This shows that after a long stay of socio-political conflict in Nigeria, it has remained unsolved.

### Question 3

Why does government feel reluctant in the implementation of policies/programmes that will tackle the socio-conflict?

**Table 3**

Options	Response	Percentage
To a greater extent	75	10%
To a lower extent	10	70%
I don't Know	15	20%
Total	100	100%

**Source:** Research Survey, 2014

From table four above 100 respondents representing 70% of population said to a greater extent, while (30% said to a lower extent. None said he/she does not know. This shows that government has not been able to proffer solutions to ethnic and religious crisis in the country.

### Question 4

To what extent has a government proffer solution to the ethnic and religious crisis in the country?

**Table 4**

Options	Response	Percentage
To a greater extent	50	50%
To a lower extent	30	30%
I don't Know	20	20%
Total	100	100%

**Source:** Research Survey, 2014

From table four above 50 respondents representing 30% of the population said to a greater extent, while 20 said to a lower extent. This shows that government has not been able to proffer solutions to ethnic and religious crisis in the country



### Question 5

Is unemployment partly responsible for socio-political conflicts in Nigeria?

**Table 5**

Options	Response	Percentage
Yes	25	50%
No	-	-
I don't Know	-	-
Total	25	50%

**Source:** Research Survey, 2014

From the above table 5, the analysis shows that unemployment is partly responsible for socio-political conflict in Nigeria, hence all the respondents indicated Yes.

#### 4.2 Findings

**From table I** of the chapter, it was observed that 25 (20%) respondents said that the effect of socio-political conflict on national development leads to destruction of lives and properties, (55%) said it brings about bitterness and suspicion among ethnic group and some said it will lead to stagnancy in the economy.

**The data from question 2** represented in table two indicated that from the table (20%) said No, 20 (50%) said Yes while 30 respondents represented said they don't know. This shows that a long stay of socio-political conflict in Nigeria has remained unsolved. This is owing to the political instability in the country.

**In table 3**, it was observed that lack of synergy between the government and citizens is one of the reasons why government feels reluctant in the implementation of policies/programmes to tackle the socio- conflict.

**In table 4**, 150 (30%) said that government has proffer solutions to the ethnic and religious crisis in the country to a greater extent while 350 (70%) said to a lower extent.

In table five, 500 (100%) respondents said unemployment is partially responsible for socio-political conflict in Nigeria.

## Chapter Five

### Summary of Findings, Conclusions and Recommendations.

#### 5.1 Summary of Findings

It was identified that a greater percentage of Nigerians understood what conflict is all about in the sense that they have experienced what is going in the country. The effect of socio-political crisis on national development is too bad and the citizens noticed it, it is evidenced by the 100% respondents, even 60% of the population observed that long lingered socio-political crisis in Nigeria has remained unsolved despite the huge resource committed in the course of finding a lasting solution to it.

The findings also revealed that there are major reasons behind socio-political conflicts in Nigeria. However, suggestions for solving the problem under recommendations are given. Finally, circulation of questionnaire has helped to rectify the correctness of research question. Out of the 10% only 70% accepted that government proffer solution to ethnic and religious crisis in Nigeria to a lower extent; whereas 30% said it is to a greater extent.

#### 5.2 Conclusion

In this conclusion, it can be concluded that sectarian violence contaminates social relations and undermines the economy of the state. Ethno religious intolerance in Nigeria has become a hinge of various forms of nationalism ranging from assertion language, cultural autonomy and superiority to demands for local political autonomy and self-determination. The realities of sectarian conflict in Nigeria are alarming and require very urgent and continued attention. The use of ethnicity, religious and politics should rather unite us as Nigerians in order to promote peace, harmonious peaceful co-existence and unity. The reverse of this has consequences for Nigeria as there have been cases where 'ethno-religious' conflicts had claimed so many lives and property hence, it can be concluded that there is a negative effect of sectarian crisis in Kaduna-State of Nigeria and there are significant efforts made towards preventing conflict in this very part of the Nigeria.

This study explored the implication of social-political crisis in Nigeria and discovered that the crisis led to serious humanitarian problems. The study observed that sectarian crisis has resulted in dire humanitarian consequences in Nigeria. These consequences include human casualties, fatalities, population displacement and refugee debacle, human rights abuses, livelihood crisis, as well as public insecurity.

Moreover, every group wants to control the power at the center to solve the problem of unhealthy rivalry. Nigeria should operate a truly federal system in line with the words of Obafemi Awolowo, where every section or even group will be autonomous in regards to its internal affairs. It is therefore, regrettable that Nigeria as a country has not fully embraced the principle of federalism to reduce the incessant ethnic and religious rivalries in the country that has remained unabated over considerable number of years now.

### 5.3 Recommendations

Based on the findings in chapter 4, the following recommendations are made which if followed will put an end to the high incidence of socio-political conflict and its consequences on national development. The recommendations are as follows:

1. Nigeria should as a matter of urgent concern formulate policies and programmes aimed at inculcating the spirit of togetherness, Nationhood and patriotism to heal the already created wound of tribalism and religious affiliation.
2. Formation of associations of purely tribal nature should be out rightly discouraged.
3. Law enforcement and security agencies should be re- oriented on the important of being neutral when handling crisis of any nature in the country.
4. As some of the crisis are caused deliberately by street boys (area boys) and this is actually having a “telling effect” on the economic situation of things in the country. Effort should be made to resolve the activities of street boys through employment and equitable distribution of the nation’s wealth.
5. Media houses and the press should always be fair in their reports, strictly adhere media ethics especially when it involves crisis of ethnic and religious nature.
6. Religious communities must educate their clergy: All religious leaders are to educate their members on the need for peaceful co-existence and tolerance in the society. They should be taught that violence is the last resort in every dispute. And they should also be told the consequences of crisis in the society and its effect on the economy.

7. Strengthening of government machinery: Government should strengthen its Machinery to enforce the implementation probe panel reports, so as to prevent criminal impunity on the side of the offenders and their sympathizers. On treating the reports of the probe panel on any ethno religious conflict, government should ensure that there is no sacred cow in the administration of justice.

#### 5.5 **Suggestions for Further Study.**

Since this work is faced by some limitations, the researcher is suggesting that further researchers should repeat this topic using other strategically tools and widen the scope to embrace both private and public corporation in data collection.



## QUESTIONNAIRE

### Section A:

#### 1. Name of the respondents

.....

#### 2. Age of the Respondents

- a. 0-15
- b. 16-30
- c. 31-45
- d. 46-61

#### 3. Sex of the respondents

- a. Male
- b. Female

#### 4. Educational question of respondents

- a. Higher education
- b. Secondary education
- c. Primary education
- d. Non-formal education

#### 4. Occupation of respondents

- a. Doctor
- b. Teacher
- c. Lawyer
- d. Farmer

### SECTION B:

#### 1. What are the effects of socio-political conflict on national development?

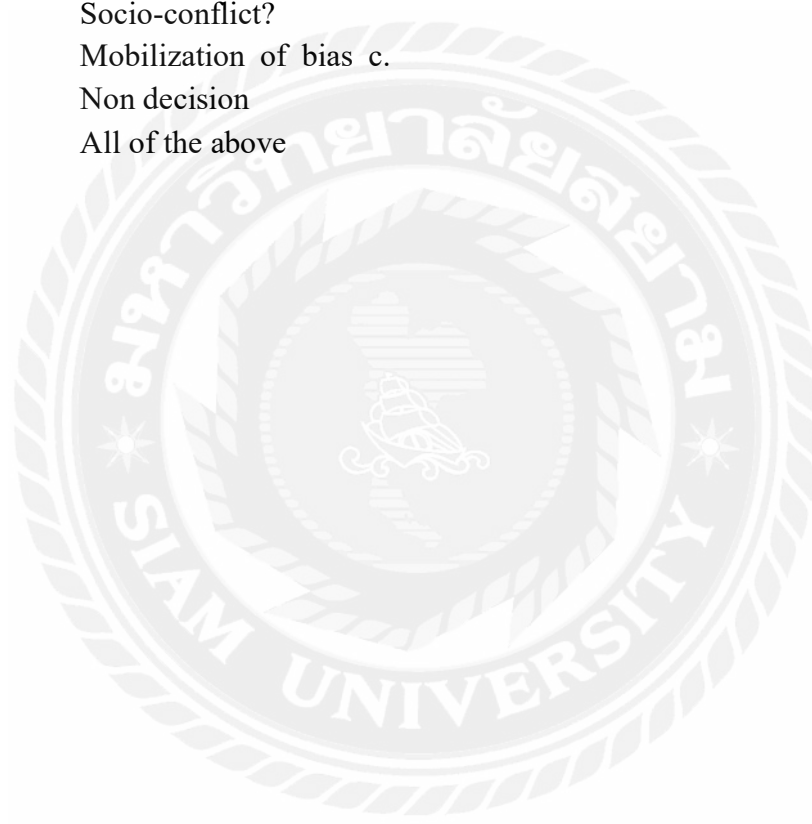
- a. It leads to destruction of lives and properties
- b. It brings about bitterness and suspicion among ethnic groups.
- c. It leads to stagnancy in the economy

2. **Does socio-political conflicts get unsolved after a long period time?**

- a. Yes
- b. No
- c. I don't know

3. **Why does government feels reluctant in the implementation of policies/programmes that will tackle the socio-conflict?**

- a. Socio-conflict?
- b. Mobilization of bias
- c. Non decision
- d. All of the above



4. To what extent has a government proffer solution to the ethnic and religious crises in the country?
- a. To a greater extent
  - b. To a lower extent
  - c. I don't know
5. Is unemployment partly responsible for socio-political conflicts in Nigeria?
- a. Yes
  - b. No
  - c. I don't know



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**APPENDIX A**

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2<sup>nd</sup> March, 2019

Dear Respondent,

**Letter of Introduction**

I am MBA student of Siam University Bangkok, Thailand majoring in Human Resource Management. I am presently carrying out a research on the impact of socio-political conflict on national development in Nigeria (A case study of Religious and Ethnic crises in Kaduna), please feel free to fill the attached questionnaire for me.

I humbly solicit for your co-operation and also crave your indulgence to fill the attached questionnaire with deep sense of honesty and accuracy as required of you. All information provided shall be treated as confidential and will only be used purely for academic purposes.

Thanks for your anticipated co-operation.

Yours faithfully,

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Egwuonwu Isaac Anayo.