Identity Crisis Management and National Security: Theoretical Interface for Development in Nigeria

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Abstract

The Nigerian state gained her independence in more than fifty-seven years ago. It has over two hundred fifty ethnic groups and languages. There is problem of national identity, which has led to various security challenges like inter-ethnic disputes, boundary disputes, religious crises and other mayhems in which many lives and properties have been destroyed. Hence, this paper investigates identity crisis management and national security as theoretical interface for development in Nigeria. The study applied theoretical and literary methods to gather information for the study. The data was sourced secondarily through text books, related journals and internet sources. The findings from the secondary sources showed that identity crisis emanated from statement of state of origin, place of origin, language spoken, religious affiliations and even local government of origin as the major source of our national disunity. Nigeria has thirty-six(36) states including Federal Capital Territory and seven hundred and seventy four(774) local government areas.There is no unified and generally acceptable means of national identity. The political elites are not helping the situation; they capitalize on the Nigerian identity crisis to create avoidable problems in order to realize their selfish interests. Improper identity crisis hasresulted in ethno-religious crises whereby many lives and property have been lost. Most pre and post-election violence in Nigeria resulted from improper identity management. All these crises undermine national security. Hence, this paper recommends broad-based public enlightenment programmes to facilitate national identity management; there is need for accountable leadership and responsible followership at all levels of government and even distribution of national wealth, true federalism and adequate security of life and property. The results of this study will be useful to the government at all levels, the National Orientation Agency and the National Identity Management Commission. The researchers in the field of identity management can initiate another research form this juncture.

Keywords: Identity crisis management, national security, development, violence, true federalism, Nigeria

INTRODUCTION

Identity crisis according to Schultz (2009) refers to inability to attain ego identity during adolescence. It originated from German psychologist Eric Erikson. The management of identity according to Adejumo (2004) is the mobilization of human and materials resources to ensure social and economic justice and transparency in the distribution of resources to ensure peace and development and giving individual s/he rightful place in the scheme of things, it starts from socialization of infants to adolescent. When peace is entrenched in a state, the problems of intolerance that culminated into insecurity issues like killings and destruction of property will be addressed. Linguists have identified about 400 distinct languages in Nigeria. Almost three quarters of these languages were spoken in the Jos Plateau, Southern Zaria of Kaduna State, Bauchi and Adamawa hills and upper Benue River Valley as well as the Cross River valley and Middle Niger River valley (Adejumobi, 2004). The area so described approximates the Middle Belt region of Nigeria. This is the region of Nigeria's ethnic minorities (Olawale & Olarinde, 2001). There are of course ethnic minorities in the Southern part of Nigeria especially in the South-south region. Apart from these minorities who together constitute substantial component of Nigeria are the so-called majority groups like the Igbo, Hausa, and Yoruba. These groups were regarded as the tripod foundation on which the Nigerian house stood (Hallam, 1999). Nigeria was operating on regional basis before military incursion in politics that misruled the country for twenty-nine years. There was healthy competition among the regional governments, for instance, efficient utilization of resources, purposive and public-oriented administration led to the establishment of Alhmadu Bello University in Zaria, by the Premier of the defunct Northern Region, in the Eastern Region, the Premier of the Eastern Region late Dr. Nnamdi Azikwe established the University of

Nigeria Nsukka, and in the Western Region, the premier of the defunct Western Region Chief Obafemi Awolowo built the Twenty-two storey building Cocoa House in Ibadan, University of Ife, now Obafemi Awolowo University Ile-Ife (Ademoyega,1981) In that period there were little or no identity-based crisis in Nigeria because, every region was allowed to develop on its pace and contribute little to the centered in form of tax(Brubaker, 2002). After prolonged military incursion in politics Nigeria returned to civil rule in 1999 after a long period of military rule and chaotic democratic transition programmes. One important features return to civil rule is intermittent civil strives and disturbances. The imbalance structure incites ethnic and religious groups against one another; identity politics and attendant violence have assumed unprecedented dimensions (Adejumobi, 2004).For whatever motive, some identity based conflicts have been unfolding somewhere in Nigeria at any point in time since 1999. The headlines are fraught with sad news of destruction of lives and property. Most of these crises are fueled by wrong political structure of the Nigeria state. When the country returned to civil rule in 1999, there have been series of bloodbath caused by indigene and settler syndrome. There are intermittent religious conflicts between Muslims and Christians as a result of lack of national identity. Many lives were lost to Jos crises in Plateau State, in Shagamu in Ogun State, crises erupted between Yoruba and Hausa community, where many lives and property worth millions of Naira were destroyed (Eliagwu,2005). The Boko Haram Islamic extremists are inflicting serious pains on the Nigerians especially in the Northern parts of the country. As results of their nefarious acts over one million lives have been lost and property worth billions of Naira were lost, the number of internally displaced people is frightening. They started these acts around 2010the killings by herdsmen is another national disaster, over 500,000 lives have been lost to their deadly activities from 2016 till date especially in Benue and Nassarawa States. Inadequate utilization of resources which

produces bad governance have aftermath of religious and ethnic issues like civil unrest, instability and fear in the system. Hence, this paper examined identity crisis management and national security and theoretical interface for development in Nigeria. The research is guided mainly by a research question of the role of identity crisis management on national security.

METHODOLOGY: This study applied theoretical approaches and data was sourced secondarily through content analysis of internet, text books and newspapers. The work of other author on specified variable like identity crisis, national security and their impacts on development in Nigeria were perused. There ideas and findings were also adopted in explaining the current inability of Nigerians to find their place in national and social affairs.

The related literatures of other scholars are hereby applied in explaining various concepts in the study.

Meanings of Identity. In psychology, identity is the qualities, beliefs, personality, looks and/or expressions that make a person or group. (Brockmeier & Carbaugh, 2001). The process of identity can be creative or destructive, Weinreich (2003) gives the definition "A person's identity is defined as the totality of one's self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future"; this allows for definitions of aspects of identity, such as one's ethnic identity is defined as that part of the totality of one's self-construal made up of those dimensions that express the continuity between one's construal of past ancestry and one's future aspirations in relation to ethnicity"(Brubaker & Cooper, 2000). Sociology explains identity as the role-behavior or as negotiation that arises from learning of social roles through personal experience. Identity negotiation is a process in which a person negotiates with society at large regarding the

meaning of his or her identity. From a socio-political perspective, 'identity' bears a personal and a social meaning. Processes related to identity are 'located at the core of the individual and yet in the core of his community culture' (Meyers, 2004). Thus, identity can be said to be an individual's 'sense of belonging to a group if (it) influences his political behavior', identity is built into an individual's physiological 'givens' and in social roles. Identity is characterized by features such as an 'emotive tie to a group', 'love and belief for a group', 'pledge to a cause', and 'commitments and duties to a group' with which a person identifies. General studies in identity underscore the fact that identity implies similarity and contrast at the same time, (Little, 1991) group, there may be a plurality of identities. Yet, such a plurality is a source of stress and contradiction in both self-representation and social action. This is because identity must be distinguished from role-sets' (Okpanachi, 2010).

Types of Identity. According to Erikson an identity framework is dependent on a distinction among the psychological sense of continuity, known as the ego identity (sometimes identified simply as "the self"); (Brockmeier & Carbaugh, 2001), the personal idiosyncrasies that separate one person from the next, known as the personal identity; and the collection of social roles that a person might play, known as either the social identity or the cultural identity. According Sociologists there are five different types of identity.

Individual Identity: The first type of identity is individual identity or personal identity, this looks at the things which give you a sense of who you are. You might have selected any of the following: birth certificate, Finger prints, passport, family, friends, relationship, national identity number, finger prints and passports (Weinreich & Saunderson, 2003).

Social identity: The second type of identity is known as a social identity, this is different from the personal identity because it is imposed through social roles (Cohen, 1994).It is also referred to as group of collective identity; an example of group identity in Nigeria is language and religion.

Complex identity: Some sociologists argue that people have complex identities and formation of complex identity is far more cumbersome variables like tribe, age, ethnicity, social-class, gender and nationality. It is called a complex identity because combinations of two or more of these factors may come to play in a single identity situation (Barnard, & Spencer, (Eds.), 1996).A renown sociologists Erving Goffman , in his work in Impression Management. According Erving Goffman a stigma is any undesirable identity or characteristic. A person with stigmatized identity will have issue of acceptance with other member of the general public.

Ethnic identity. Ethnicity is a social phenomenon that is demonstrated in relationships among individuals of divergent ethnic nationalities within a political system where language and culture principally motivated such interaction (Werbner & Modood, 1997). The formation of dialects within languages was one of the ways in which ethnicity – both small-scale and large-scale – became fixed in Nigeria. Although there are over 400 languages in Nigeria, only three are major while the rest are considered minor languages. However, the distribution of these languages is directly proportional to both political and socio-economic power, and therefore the language group to which one belongs defines his/her status in the society. Missionaries and local politicians created standard languages and hoped that they would homogenize language and ethnicity, and create more harmonious (Barth, 1969).

Religious Identity. Nigeria has three dominant religious identities: Christian, Islam and traditional religions. Traditional religions are the least politically buoyant of the three groups, 'numbering several hundreds of ethnic groups and sub-groups, villages, clans and kin groups; and, involving the worship of different gods and goddesses'. On the other hand, Christian and Muslim identities have continued to be the backbone of religious disparity and conflict. This differentiation underlies the North-South cleavage (Modood, & Werbner (Eds.), 1997). It is worth noting that, within the wide Christian and Muslim categories, there lie many sub-cleavages and intra-group conflicts that have either been active politically in the past or have a potential of being salient in the future. Among the Christians, sub-cleavages include the Protestants (Anglican 10%, Baptist 8%, Methodist 5%, and Lutheran 5%), the Catholics 15%, the Evangelical Church of West Africa 2%, Jehovah's Witnesses 5% and a myriad of other local (Aladura, Cherubim and Seraphim, Celestial Church of Christ 20%) and Pentecostal churches 30% (). The church has played an important role in civil society in anti-military struggles and democratization. This has been made possible through umbrella bodies such as the Christian Association of Nigeria (CAN), the Pentecostal Fellowship of Nigeria (PFN), and the Catholic Bishops Conference (Ademola, 2006). However, politicization of Christianity has been reliant on moves by the Muslims and the interventions of the government. Still, Protestant-Catholic cleavages have continued to play an important role in elections among the Igbo communities living in the Southeast of Nigeria (Adejumobi, 2004:21).The fact that an average Nigerian is very religious was observed by some sources (Ademoyega, 2009:23-30).Religion plays a critical role in Nigerian society and has expressed itself as a potent force in the geopolitical development of the country. This force which has been used to unite Nigerians is the same force that has led to numerous conflicts in the

country. Nigeria has been engulfed in numerous religious crises and/or conflicts between 1980 and 1994 (Warner 2012:38).

IDENTITY CRISES MANAGEMENT. An identity crisis could be experienced at any age and in any set of circumstances, it will manifest no matter what those situations are. Our sense of self instrumental to our happiness, and when that sense of self becomes obstructed, it can be destructive. So, learning how to regain your sense of self can help you overcome an identity crisis and find joy in life

Exploration of Self: This is associated with adolescence. Most teenagers try do not realize the principle of self, and they have crises in their adulthood in terms of career pursuit and success in their life this propels them to engage in deviance acts (Trudi, 2015).

Determining your Associates. Your associates like friends, colleagues, marriage partners have substantial influence on your life. The quality of this relationship can make or mar your future, from time to time assess your gains from any relationship and the reasons while those associates are not bringing the expected results. Most of youths today are grossly influenced into criminalities because of their bad associates, to the kind of people you mingle with have far-fetch implications on your character.

Re-evaluation of Interests. Aside associates you need to constantly assess your interest in a relationship, especially how those relationships have impacted on your life. This will enable you to make adjustment and continue the positive aspect of your life. Most people find it difficult to realize self because of their inability to re-assess their interests.

Positive Changes: What is permanent in life is change, change is key to identity management, to maintain positive identity one should be able to accept positive changes and act in that directions.

IDENTITY-BASED CRISIS: Ethno-religious conflicts have gained notoriety as the most violent crises in Nigeria (Durch & Blechman, 1995). Most of these conflicts occur in the middle-belt and along the culturally borderline states of the predominantly Muslim North, and also take place between Hausa-Fulani groups and non-Muslim ethnic groups in the South. In conflicts of this nature. This occurs along the convergence of ethnic and religious lines, it is often very difficult to tell the differences between religious and ethnic crises because the dividing line between them is slimmer than thin. In this regard, many lives and property were lost and there is apprehension in the land (Carey and McLean, 1864).

Kafanchan-Kaduna crisis that occurred in the 1980s and 1990s, the Kaduna Sharia riots of 2000 and the Jos riots of 2001 as maintained by Akinwale (2009). Several hundred lives were lost during the Kaduna crisis of 2000 and the Jos insurrection of 2001. The crises caused violent ripple effects that spread beyond Kaduna and Jos (Enukora, 2005:633). Other recent ethno-religious conflicts include the July 1999 conflict among the Oro cultists in Sagamu in Ogun state who claimed that the Hausa women had come outside when the cultists were outside with their gnome (Ibrahim, 2003).The results were arguments that finally turned into a full-scale crisis. Many Yoruba and Hausa people were killed before a dusk to dawn curfew was imposed on the Sagamu town. Even as the infamy was being put under check in Sagamu, reprisal attacks continued in Kano, in Hausa city, leading to deaths and destruction of property worth billions of Naira (Kura 2010:33-34).

Lagos-Kano(Idi-Araba/Oko-Oba: Another ethno-religious conflict that had far reaching impacts on the people of Nigeria was the October 2000 Lagos-Kano (Idi-Araba/Oko-Oba) conflict which was caused by a misperception between the Hausa inhabitants and the Yoruba living in Lagos over the use of a convenience by a man from Hausa. The mayhem resulted in the death of many Yorubas (Akinwale, 2009). As a consequence, the O'dua People Congress (a Yoruba militia) was formed and worsened the situation as the violence later spread southwards to Kano.

Tivs and Lunkus in Plateau: Worse still, in September 2001, ethnic friction between the Tivs and the Iunkuns in the Plateau state reached fever pitch following what came to be referred to as 'mistaken identity'. 'What this means is that some Tivs took some nineteen soldiers to be Iunkuns in fake army uniform. The Tiv youths captured them and slaughtered them one by one' (Kura 2010:34-35). And then the Nigerian army embarked on devastating reprisal attacks in Saki-Biam. According to some controversial numbers at least a hundred people died in the army attacks (Human Rights Watch 2001). Violence spread to Jos plateau especially after a Christian was appointed as a Local Council Chairman. By the time the menace was brought to a standstill, over 160 lives had been lost ().The fact that an average Nigerian is very religious was observed by some sources. Religion plays a critical role in (Northrup, 1989).Nigerian society and has expressed itself as a potent force in the geopolitical development of the country. This force which has been used to unite Nigerians is the same force that has led to numerous conflicts in the country. Nigeria has been engulfed in numerous religious crises and/or conflicts between 1980 and 1994(Warner, 2012:38).Due to their tendency to spread into other areas after an early stage in one area, ethno-religious conflicts have gained notoriety as the most violent crises in Nigeria. Most of these conflicts

occur in the middle-belt and along the culturally borderline states of the predominantly Muslim North, and also take place between Hausa-Fulani groups and non-Muslim ethnic groups in the South (Adejumobi, 2009). In conflicts of this nature occurring along the convergence of ethnic and religious lines, it is often very difficult to tell the differences between religious and ethnic crises because the dividing line between them is slimmer than thin. Examples of such ethno-religious conflicts are the Kafanchan-Kaduna crisis that occurred in the 1980s and 1990s,

The Kaduna Sharia riots of 2000 and the Jos riots of 2001. Several hundred lives were lost during the Kaduna crisis of 2000 and the Jos insurrection of 2001. The crises caused violent ripple effects that spread beyond Kaduna and Jos (Ogba, 2008),.Other recent ethno-religious conflicts include the July 1999 conflict among the Oro cultists in Sagamu in Ogun state who claimed that the Hausa women had come outside when the cultists were outside with their gnome.(Anderson, 1983*).* The results were arguments that finally turned into a full-scale crisis. Many Yoruba and Hausa people were killed before a dusk to dawn curfew was imposed on the Sagamu town. Even as the infamy was being put under check in Sagamu, reprisal attacks continued in Kano, in Hausa city, leading to deaths and destruction of property worth billions of Naira (Akinwale, 2009).

CAUSES OF IDENTTY CRISIS IN NIGERIA.

The following are some factors that

Religious intolerance: The practitioners of the two major religion have not been tolerated each other. Some Muslims have dogmatic feelings for their Christians counterpart.This has resulted in various religious crises in Nigeria. There are extremists in the two religions that think of their religious affiliation before national affiliations. So, this has been major rationale behind identity crises imposed by their religion (Olzack, 1983).

Hate Speech: Hate speech is one of the circumstances that warrant ethno-religious conflict in Nigeria. This issue of hate speech could be religious hate speech or tribal hate speech (Gana & Omelle, 2005). The religious hate speech have been dormant cause of religious crises in Nigeria; there are instances where some Christian made unguided utterances against Muslims, this has sparked serious crises between Muslims and Christians and many lives and property have been lost to that effect (Stryker, Sheldon, Burke & Peter, 2000).

Political interferences:

Politicians do meddle in the religious and ethnic aspects of people`s life in order to achieve their political ambitions or as result of their failure to achieve their political ambition. They incite people against one another to achieve their political interests (Akinwale, 2009).

Governance. Government is to provide adequate services to people in terms of water supply, viable economy, security of life and property, efficient education, affordable health-care delivery services (Adejumobi, 2004). Hence, when these services are not adequately provided people will have little or confidence in government and they will be charged and get angry at the slightest provocation. Unemployment is one of the economic failures on the part of government; an idle hand is a devil workshop.

Poor Parental Upbringing. Improper parental upbringing is another cause of identity issues in Nigeria, many children experienced nasty child development processes in terms environment and bad cultural practices.

THE ADVERSE IMPACTS OF IDENTITY CRISES ON NATIONAL SECURITY

Psychological Trauma: Ethno-religious conflicts cause psychological trauma to their victims, many of the victims of this unrest lost their families, all the property they have struggle to achieve in their life, most of them are in state of disability for the rest of their life as a result of ethno religious crises.(Weinreich & Saunderson, 2003).

Manpower Loss. Many ethno-religious conflicts have resulted in the death of high-skilled manpower in various sectors.(Gana, 2002) For instance, many professors and senior lecturers, bankers, doctors and teachers have lost their lives to ethno-religious crises in the country.(Laura,2003)

Impediment to Investments:

Ethno-religious crisis hampers foreign direct investment (FDI) flow and local investment in Nigeria. No rational investor will put his or her money in a country that is devilled with instability. (Bray, 2004).Because of fear of loss of profitability and invested capital. So, conflicts deter investors of different categories from a distressed region. According to (Ibrahim, 2002), ``when he posited that in economic terms, ethno-religious crisis damages resources and facilities which took time to acquire`` So, ethno-religious conflict brings economic issues to a country.(Adejumobi,2004).

Negative International Image: Another undesirable impact of ethno-religious conflicts is that it dents a nation international image and relations (Dows, 1992).The image of Nigeria has been painted in black color as results of the various ethno-religious conflicts in the country. This accounts for maltreatment of Nigerians in countries like United Kingdom,

United State of America, South Africa, Saudi Arabia to mention few (Dutch & Blechman, 1995).

Budget Burden on the Government: Ethno-religious conflict; the cost of managing victims of internal displaced people in Nigeria is substantial, most people needed to be rehabilitated in terms of provision of makeshift houses and food items(Anyaele, 1991).This money under normal circumstance should have been channeled into infrastructural development.

Theoretical Underpinning: (Sökefeld, 1999), (Stryker, Sheldon, Burke & Peter 2000). identified the following theories of identity

Attachment Theory by Marry Ainsworth and Cole

Theorists such as Mary Ainsworth, who studied attachment in infancy, observed and explained concepts of development. In her theory, infants who have learned trust grow into children who believed in possibilities of life (Panitch, 1977).These children have a trusting and accepting relationship with their mother and their personality can be expected to be characterized by basic confidence. Failure in attachment and in trust results in a confused child who is not sure in his/her mother and in the world that it can be a safe place (Palmer, Woolfe, (eds.), 1999). When children when not properly attached to their parents there will be problem of identity and children will experienced poor child development processes, which will later result in identity problem and deviance behavior that will gravitate into criminalities (Brain & Christine, 2002).

Psychosexual developmental theory by Sigmund Fraud

According to Sigmund Freud childhood sexuality and unconscious motivations influence personality and behavior (Sol, 1983).He thought that our thoughts and actions are caused by unconscious motives and conflicts. He believed that the unconscious is responsible for most of our everyday behaviours (Smith, 1986). Freud's theory divided human personality into three parts: the Id, the Ego and the Superego, in a situation when these components are not well synergized there will be issue with child development and adulthood crises. So, a child that experienced this will exhibit anti-social behavior at the adult stage of life (Ron, 2008).This may results in socially unacceptable acts like criminalities in both children and adulthood.

Cognitive Developmental Theory

Jean Piaget and the cognitive psychologists recognized age-related strategies of children in reasoning (Shettleworth, 2010). Cognitive reasoning is necessary for establishing identity, but before adolescence there are limits in children's reasoning. Existence of cognition in infancy is emphasized by babies being able to recognize their mothers' voice and smell even from birth. Babies can be comforted by their mothers' voice and feel secure in her presence. In early childhood self-concept is constantly changing because of cognitive development. Piaget calls the period of development in cognitive functions between the ages of 2 and 6 years of age the preoperational phase (Laura & Koppes, 2003). Children at this age do not use logical strategies. Therefore, they tend to focus on only one feature of an object and do not understand the identity principle that things do not change essentially even though they change one of their features. In describing themselves, children will focus on only one aspect

of who they are. During middle childhood, children develop the capacity for logical reasoning, which marks this period as the cognitive stage of concrete operations (Edward, Craighead & Linda, 2003). Children are increasingly capable of classifying and cross-classifying objects and characteristics. Due to classification, children can identify their own strengths and weaknesses and express an expectation of stability in their characteristics (Brain &Christine, 2002) during adolescence individuals can reason beyond the concrete. They have increased capabilities for abstract reasoning and with this ability come awareness that they have a future for which they need to prepare. This unexpected realization is the beginning of the identity crisis and which usually occurs in the formal operational stage according to Piaget's model (Piaget, 1964).

Conclusion and recommendations

The principle of the unity in diversity has to be practiced by all and sundry, no meaningful development can be achieved where destruction of lives and property is the order of the day. Nigeria has lost a lot to the problems of identity. Nigerians should hold allegiance to our nation before any other thing. Citizens should tolerate others who are not from our religious or ethnic background, Ethnic and religious differences are derivatives thought processes and intuitions (Eliagwu, 2005). There should be good governance at the three levels of Nigerian Federal structure. There should be devolution of power from Federal to the state and local government, there is urgent need to restructure Nigerian state; each regions should be allowed to develop at its pace. There is need for genuine policy options to address widespread unemployment, poverty, poor infrastructure in the country. The security outfits should be up to the task to checkmate any form of breakdown of law and order. And criminal justice

system should be fortified and sanitized to pave the way for speedy trial of identity- crisis management suspects; to serve as deterrence to others. There is need for proper and reliable national data base to checkmate identity crises in the country, this will also enhance security and address multiple registration processes in the country. There should be adequate provisions for free and fair elections in the country,, people`s votes should count in order to restore credible leaders that will manage our national resources in an efficient and effective manners, patriotism should be demonstrated in our dealings both the leaders and followers should exhibit patriotisms in every sphere of our private and national dealings.

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