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Exploring Social Theories in the Study of Insecurity in Contemporary Nigeria

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Abstract: The nature of insecurity at global level is changing rapidly. In the Cold-War era, its problem was an issue of concern among countries but, it later changed to become a major challenge within different countries in the Post-War era. The case of African societies is critical due to the emergence of non-violent conflicts which seem to have compounded the already existing violent conflicts in these countries. This article uses social theories to explain this problem in Nigeria via data from secondary source. The article among other things examines the concept of insecurity, sources of insecurity, and theoretical approaches to insecurity, which include traditional (Functionalism and Marxism) and contemporary theories (Elite, social structure and anomie as well as relative deprivation theories) as they relate to the problem of insecurity in contemporary Nigeria. The study concludes that none of these theories could adequately provide an extensive explanation of the phenomenon under study but it offers synthesis of all the theories to provide an encompassing knowledge.

Keywords: Exploring; Insecurity; Sociological theories.

1. Introduction

The nature of insecurity at global level is changing rapidly. In the Cold-War era, it was a major problem between one country and another but in the post-war era, the problem became a major issue of concern within different countries. In recent times, the problem of insecurity is seemed to be lesser between one country and another but greater within countries.

The case of developing societies is pervasive and it may not be out of content to argue that the assimilation of western culture with traditional ways of life that prompted developing societies to change their mode of security from informal system to formal and its poor management by their leaders seem to have compounded the endemic nature of insecurity in the least developed countries.

The problem of leadership that confronts the least developed societies has also resulted in the extension of violent conflicts to non-violent conflicts and compounds the problem of insecurity. Although, no society is strictly immune against insecurity but the nature and its rate of occurrence as well as the negative implications it portends on societal development varies from one society to another.

In developed nations, the nature of insecurity is purely violent conflicts and it is centred on natural and climatic changes- earthquake, tropical storm (Ahme Ladan-Baki, 2014), Information and Communication Technologies (ICTs) and other organized crimes-violent conflicts (Elliot, 2015; Spencer and Heberton, 1999) but its nature in developing countries and sub-Saharan Africa are rooted in both violent and non-violent conflicts (Adebayo, 2013a; Battersby, 2016; Edigin, 2010; Fox *et al.*, 2016; Hove *et al.*, 2013; Ikejiaku, 2009; Ngwama, 2014).

Nonetheless, developed societies are distinct in their strategies to curtail the escalation of insecurity by ensuring that perpetrators hardly get away with them. This level of efficiency could be attributed to their robust security networks and well committed and motivated, properly educated, trained and remunerated personnel that are in charge of security matters. Moreover, the leadership of these societies is very effective and capable, thus unequal allocation of resources and provision of amenities necessary to live a normal life do not have any negative

implication to their citizens. Consequently, insecurity in such societies has never been regarded as a serious hindrance to national progress.

In many emerging societies, the reverse is however the case. Perpetrators are hardly caught due to their poor security network. When persons are caught, the poor ones are usually brought to book, while the elite class is let off the hook due to the prevailing high level of injustice and discrimination. Moreover, security personnel are largely ineffective and inefficient because they are poorly educated, trained, motivated, equipped and remunerated (Nyamwamu *et al.*, 2012). Hence, it becomes essentially difficult to maintain peace needed for national development

Nigeria is also faced with a severe problem of insecurity due to several factors highlighted in the literature (Adebayo, 2013b; Adesina, 2013; Anaedozie, 2015; Dionne and Adunbi, 2016; Ebegbulem *et al.*, 2013; Longe, 2016; Nwagwu, 2014; Odubajo and Alabi, 2014; Okuchukwu, 2015; Olu-Olu and Jegede, 2014; Omede and Omede, 2015; Sotunde, 2014; Yax-Nelson, 2016). Most of these factors hinged on political, economic, cultural and religious issues surrounding insecurity but with little regards for the social relations arising from interaction among groups with respect to religion, ethnicity, politics, etc. Also, knowledge of insecurity emanating from social interaction between groups- entrepreneurs and employees, the ruler and the ruled, etc. and its implications for human life and national development is yet to be fully explored in Nigerian context.

It is on the premise of the foregoing that this study provides a theoretical understanding of insecurity within social perspectives of the classical theories-functionalism, Marxism and contemporary theories such as the elite, social structure and anomie as well as relative deprivation theory.

The paper is numerically structured from the introduction to the concluding part.

2. The Concept of Insecurity

Diver views have emerged in academia on insecurity. Nevertheless, just a few of these perceptions that are strongly related to this discourse are briefly considered. According to Nwagboso (2012) insecurity is the danger that entrepreneurs and executives of business organizations exercise by relocating their business ventures from an insecure environment to a more secure one. This view is applicable to Igbo and Yoruba business men who relocated to their native lands in the wake of Boko Haram Insurgency Suileman, (2012), as cited in Adegami (2013). The view is also applicable to many manufacturing companies that relocated from the Northeast geo-political zone of Nigeria to other countries due to the high level of insecurity occasioned by the Boko Haram Insurgency (Ajodo-Adebanjo and Okorie, 2014).

For Achumba *et al.* (2013), insecurity is an absence of protection or safety. These scholars argue further that insecurity entails peril; deathtrap; ambiguity; dearth of fortification, and lack of security. They also discuss the problem of insecurity from the following two major perspectives:

Firstly, insecurity is the state of being prone or vulnerable to danger or threat of danger. In this situation, the tendency of experiencing hurt based on insufficient measures against danger is very bright.

Secondly, insecurity is the state of being exposed to risk or anxiety. The exposure could be as a result of inadequate measures against insecurity by the state or by a group of people etc. This usually happens when the law enforcement agents are poorly educated, trained, remunerated and motivated. It could also occur when peoples' basic necessities of life are lacking.

Similarly, (Beland, 2005) views the concept of insecurity as a state of fear or anxiety, due to absence of protection. Also, Ezemonye (2011), cited in Udoh (2015) see the concept as a state of not being secured, in certain environments (Adegami, 2013) while (Ajodo-Adebanjo and Okorie, 2014) view insecurity as a state of being subject to danger or threat. Under this scenario, people state of mind concerning safety could be categorized by self-doubt and defenselessness and such persons could consider themselves targets for harm.

In the past few decades, mostly during the Cold-War between the United States of America and the former Union of Soviet Socialist Republic (USSR), scholarly works on insecurity was centred on traditional tactic (Pierce, 2009), which means state-centric. Hence, the problem of insecurity, then, was largely considered as a threat between one country and another, and the struggle for arms and ammunitions was to defend the state from external aggression (Ajodo-Adebanjoko and Walter, 2014). The issue of insecurity after post-war era later changed to centre state as many rebels began to increase within countries, most especially in developing countries. The recent phenomenon of non-violent conflicts within the least developed countries has prompted scholars to perceive insecurity as threats to human life (Saliu *et al.*, 2007).

The key points to observe from the above perceptions are as follows:

- i. Insecurity could be regarded as a condition of anxiety or whatever that has the capacity to cause fear, impairment or injury in the lives of people. Such phenomenon is rooted in politics, economics, religion, ecology factors.
- ii. Insecurity could arise from both violent and non-violent conflicts.
- iii. Insecurity could be a business stratagem to avoid loss of human and material resources.
- iv. Insecurity is something which can be felt.
- v. The problem of insecurity has been extended from violent conflicts to non-violent conflicts with serious implications in developing countries.
- vi. The above perspective of scholars on insecurity failed to see the concept of insecurity as the failure of the state to provide the necessary facilities or amenities for the safety of the citizenry. This gap in

knowledge serves as a concern to sociologists and other scholars in social, behavioural and humanities, considering the implication of the subject matter on national development and the wellbeing of the people.

Under normal situation, it is one of the roles of the state to ensure adequate safety of lives and property and to also make adequate provision for necessities of life. but such vital roles can only be successfully carried out under effective and efficient leaders. Thus, an insecure society could be said to have its political and social control institution malfunctioning which could also cause disequilibrium in other institutions in the society.

The foregoing therefore, brings to the fore the need for a social discourse of insecurity considering its implications on national development and the wellbeing of Nigerians.

2.1. Sources of Insecurity

There are two sources of conflict that makes the Nigerian society insecure. These are succinctly discussed below

2.1.1. Violent Conflicts

According to (Ikeke, 2014) violent conflicts are performances of thoughtful violence leading to unswerving attack on people physical or psychological truthfulness or psychological integrity. This author argues further that it involves all kinds homicide, extermination, confrontation, lawbreaking, massacre, assassinations and terrorism.

Violent conflicts emerge from all types of coercive or brutal action concerning bodily or emotional misery when one or two persons, groups, parties, communities involved in discrepancy that leads to dispute and struggle over resources. In this category are cases of armed robbery, abduction for ransom, stealing, torture, political riots and assassination, rape, religion and ethnic violence (Edigin, 2010; Esiri, 2016; Ubhenin, 2013) etc. In such situations, people engage dangerous materials and non-material weapons to arm their opponents in order to emerge victorious. Material weapons involve arms and ammunitions while non-material weapons involve the words of mouth, or other fetish means.

2.1.2 Non-violent Conflicts

For this discourse, non-violent conflicts are based on the Haq's seven categories of threat to humanity, as cited in (Human Development Report, 1994; United Nations Development Programme, 1994). These include food economy, health, personal, community, political and environmental insecurity (Onywerea and Blanchard, 2014; Otaha, 2013).

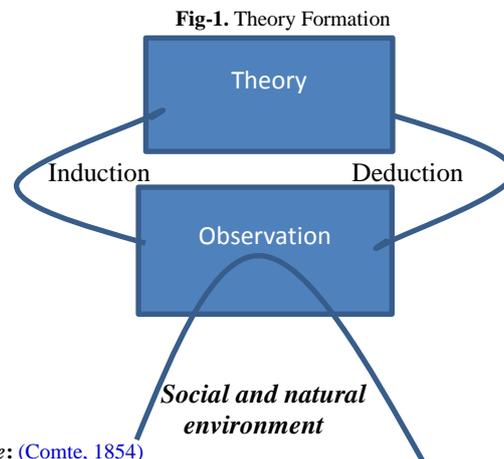
Non-violent conflicts have been associated with developing countries alone and it manifests in the failure of the leadership to adequately provide essential services for people (Ogbeidi, 2012; Ojo, 2016; Okafor, 2012; Tambuwal, 2013). These include building good road networks, health facilities, running tap waters, nourishing food, befitting shelter or accommodation, good employment with sound conditions of service, electricity, good education etc. These are basic essential to live a successfully life but most of them are lacking in the least developed countries. Scholars such as (Lawal and Abe, 2011; Mohammed, 2013) have associated them with non-violent conflicts.

The prevalence of non-conflict violence has negative implications on the wellness of Nigerians in terms of life expectancy and human development index. Also, it could adversely affect the productivity, effectiveness and efficiency of Nigerians in other institutions that make the whole.

2.2. Theory: An Overview

Theories could be regarded as systems of thoughts or concepts carefully formulated, tested to expound and predict certain phenomenon, mostly those hinged on common ideologies, which are independent of the phenomenon been elucidated. Theories are formulated to analyze or explain social life issues affecting mankind.

In theory formulation, the following scientific steps must be strictly observed: unbiased basis for conclusion, respect for accuracy and experimentation, respect for the principle of cause-effect relationships and readiness to identify significance of observations made (Aluko, 2016).



Source: (Comte, 1854)

Dwelling on (Comte, 1854) it is impossible to observe facts in the absence of theories and no social fact in life can have any scientific meaning unless it relates to other social facts. This means every theory must be built on observed facts but facts cannot be observed without the guidance of theories. Comte concludes that real observation of phenomena is only possible if it is first directed and interpreted by some theories (see fig. 1). However, it should be noted that both deductive and inductive reasoning are essential in theory formation and more often than not, scholars have engaged them to make adequate contributions to knowledge.

Deductive reasoning in theory formation entails reasoning from the general to the specific and it is an indication that a scholar can start his research by thinking up a theory on a social phenomenon in the society and narrow it down to specific hypotheses which can be tested. The result of the test can be used to corroborate or reject the initial theory while in inductive reasoning, a theory could emerge through observations in social and natural environments (see fig. 1).

Thus, a researcher can commence a study with certain observations and measurements and detect patterns and regularities to follow, and then formulate some tentative hypotheses for exploration and conclusion.

The major difference between deductive and inductive reasoning is that the former is very narrow in scope and it must do with testing and confirmation of hypotheses while the latter is flexible and explorative in nature.

2.3. Social Theories

Social paradigms are statements of how and why certain facts on social life issues are related or illustrated for proper understanding. The first sets of such theories in social sciences emerged during the industrial revolution of 1789 to resolve the issue of disorderliness that confronted Europe (Zeepedia.com, 2017). Since then several social theories have emerged to explain social phenomenon affecting humanity.

The existence of such theories was questioned by Runcima cited in Ben-David (1973) who contended that social scientists, sociologists in particular, should be regarded as consumers rather than producers of theories. This is because such theories deal with concrete events which are not possible to condense to a restricted quantity of variables. This has actually prompted extensive argument on the scientific status of such disciplines, mostly, sociology. While scholars such as (Mannheim, 1936) and August Comte (1798-1857) in (Tripathi, 2014), argued in favour of its scientific status, (Friedrichs, 1970; Gouldner, 1970) and Max Weber cited in (Aluko, 2016) argued otherwise. The argument of Max Weber cited in (Aluko, 2016) is hinged on humanistic aspect of life which shows that it is not everything that objectivism can reveal. For instance, the fact that Mr. K. Benson is shaking hands with Mr. T. Benjamin does not mean he is pleased with him (see fig. 2), but dwelling on scientific principles, it may not be out of point to argue that science will conclude that Mr. K. Benson is a friend of Mr. T. Benjamin.

Symbolic interactionist perspective could be used to concur with this analogy. This is because handshaking is a sign of friendship and it can be used to explain peaceful interaction and coexistence among mankind. However, it could be very intricate to discover the ulterior motive of Mr. K. Benson to harm Mr. T. Benjamin as illustrated in his thump finger through science. Such a dangerous motive resides within him and it can only be explained by the humanistic approach to human life.

Figure-2. An Illustration of Human Nature



Source: Culled from (Ogundare, 2016)

However, it could be observed that both objectivism and subjectivism are constantly used to explain social life issues since the inception of social science discourses.

Traditional social paradigms (structural functionalism, symbolic interactionism, Marxism, conflict theory) were the first set of theories developed, while contemporary theories or a middle-range theories, such as the elite, differential association, convergence, critical, modernization, world system theory, globalization and others emerged afterwards. Early social thinkers such as Saint Simon, August Comte, Emile Durkheim and others were greatly disturbed about the problem of disorderliness that plagued Europe after the industrial revolution and occupied their minds with how to proffer solutions. This propelled the enlightenment that brought about academic development and a change in logical thought that brought about the combination of reasoning with experiential inquiry to produce powerful logical forms of thought via rational sense derivable from the real-world observation (Ritzer and Goodman, 2016) and prompted the emergence of social theories. However, just a few of these theories that strongly address the problem of insecurity in contemporary Nigeria are discussed in this paper.

3. Theoretical Perspectives on Insecurity

Mankind is described as a rational being. Thus, he is educated with intelligence to explain social issues in his environments. Some scholars regard this the practicality or realism of everyday affairs of life (Liadi, 2013). A theory in sociology is a set of logically interrelated statements that attempt to describe, explain and sporadically forecasts social events (Kendall, 2007).

Social theories therefore connote an organised body of knowledge which tries to explain, describe and predict or debunk social phenomenon. Through its efficacy of predicting the future, sociological theories serve as weapons of social change that affect the structure of the society and also directs people's ways of life.

The theoretical perceptions largely related to this discourse are both Classical and contemporary sociological theories. From the classical or traditional aspect, functionalist theory and Marxian are considered while on the contemporary side, elite, social structure and anomie as well as relative deprivation theory are considered.

3.1. Structural Functionalism

Structural functionalism is one of the classical or traditional theories in Sociology. Its origin could be traced to August Comte (1798-1857) while scholars such as Herbert Spencer (1820-1903) and Robert Merton (1920-2003) contributed to its development. The theory was later refined by Emile Durkheim (1858-1917) and Talcott Parson (1902-1979).

Central to this paradigm is that within human society, the following structures exist: political, economy, religion, education, industry, technology, social control or social order and work together in an interrelated and interdependent manner to promote solidarity and stability. Hence, any flux in one part of the society causes flux in another part.

Historically, functionalists compare society with a living organism and drew analogy between them. Just like a living organism whose parts work together for its survival, society in the same manner has various parts which enable it to meet its needs towards survival. These parts are regarded as social institutions, which are strongly related to the structures mentioned above and they perform specific roles towards maintaining the whole. These roles could be manifest and latent and they have continued to hold the society together (Merton, 1938).

However, Merton (1920-2003) one of the protagonists of functionalism tends to disagree with the idea that every part of the whole performs positive roles towards the maintenance of the system. (Merton, 1938) argues further that the usefulness of analysis should advance from the postulation that any part of the society may be useful, dysfunctional or nonfunctional for groups, society and persons (Haralambos *et al.*, 2008).

3.1.1. The Applicability of Functionalism to Insecurity

Connecting the tenet of functionalism with the theme of this discourse, insecurity could be regarded as a sub-unit of the social control institution of human society that affords a section of the society "functional prerequisites" for the survival of its members, to prevent them from extinction. The role discrepancy and obligations of agencies created to checkmate insecurity could be viewed in the following two way:

Firstly, violent conflicts that generate insecurity i.e. armed robbery, assassination, kidnapping, terrorism etc. provide unofficial or illegal employment for those who indulge in them (Global Terrorism Index, 2015; Haralambos *et al.*, 2008; Ngwama, 2014; Oputeh, 2015). These activities enable them to adjust or design an innovative means of survival (Merton, 1938) since the rate of unemployment and poverty is too high in contemporary Nigeria.

Secondly, it provides a means of occupation and career development for security personnel in their various agencies in the society. In Nigeria, there are nine of such agencies. Their roles of maintaining law and order are essential for a cohesion and smoothly running society (Andersen and Taylor, 2006).

The occupational roles of both legitimate and illegitimate employment enable the above classes of persons to perform essential functions in other social institutions such as the family and education which are also germane to the survival of the society. The occupation provides a means of livelihood for every member of the family, which prevent members from extinction and also permit the institution of family to also perform other roles of socializing the young, regulating sexual activity and procreation, providing physical, emotional and psychological support to members, assigning identity to people (Glenn, 1987). It also enables the institution of family to pay the school fees of their children in educational institutions, where different generations acquire skills for occupational roles in work settings and the progress of the society.

Furthermore, the occupational roles of the security personnel ensure the functionality of social mobility from the least rank to the highest in the social stratification machinery meant to dispense humanity into social positions which they must be inspired to fill in the society (Haralambos *et al.*, 2008).

Therefore, the manifest roles of these agencies are evident in system maintenance within the threshold of employment opportunity for individual members and the safety of the general society while the latent role is the implication of insecurity to the wellbeing of Nigerians and national development. This theory brings to the fore the importance of insecurity as one of the functions of the economy sub-system and social control institution of the Nigerian society.

3.1.2. Critique of Functionalism

Dwelling on Merton (1938) and Durkheim (1964) insecurity is a reflection of dysfunctional social control institution in the society and it has negatively affected investments which is expected to play an active role in the process of national development in Nigeria (Rostow, 1960). The escalation of insecurity has prompted the closure of many industries and the relocation of others to the neighbouring countries (Adebayo, 2013b). The negative implication of these on tax income, individual savings, Gross Domestic Product (GDP) of Nigeria cannot be easily ignored. Similarly, the possibility of loss of man hour in public and private establishments because of condensed working hours and curfew as well as the pronouncement of the state of emergency in states, such as Borno, Yobe and Adamawa has greatly affect local economic operators such as akara, suya, shayi, kosai and bread vendors who make out their living on a daily basis (Shettima, 2012). These may further aggravate the current high rate of unemployment and poverty with more effects on crimes and insecurity in Nigeria.

It is admitted that insecurity provides both legitimate occupation and career development for some persons in nine agencies established to handle security matters in Nigeria, but the estimated cost of material resources and life lost to insecurity may not be quantifiable. Between 2009 and 2012, about 2,800 lives had been lost to militia insurgency Human Rights Watch cited in (My Financial Intelligence, 2017) while within the 1st 9 months in 2012, 815 people were killed in 275 suspected attacks. Also, “more than 60 police stations were attacked in 10 northern states, excluding the bombed police headquarters in Abuja. Tens of dozen are still nursing various degrees of injuries. The data base of orphans and widows caused by the rampaging sects has grown vastly” [p. 1 of 68]. Material resources and human lives are key to national development when they are being destroyed, it sets the process of national development backward. The negative effects is not comparable with the occupational roles and career development of persons working in security agencies.

Although the income from violent conflicts enables some persons to perform other roles in social institutions such as family, education etc. but the funds meant for national development for the entire populace is often diverted to ameliorate the problem of insecurity in Nigeria. These include one hundred million cash donations from the Central Bank of Nigeria, the two hundred million endowment from the joint effort of the opposition governors and the fifty thousand dollars from the Christian Association of Nigeria, America Chapter (My Financial Intelligence, 2017). Instead of engaging this money for human capital development, it is being diverted to reintegrate the families of casualties of insecurity, renovation of properties destroyed and serve as payoff for the release of victims of kidnappers (My Financial Intelligence, 2017).

Certainly, those who engage in violent conflicts that make Nigeria insecure maintain their families and also give quality education to their children which could enable them to contribute to societal development in future, but the negative implication of insecurity in the disruption of many other people’s lives in the Northeast and south-south could be too costly. When human societies experience such a disruption, the institution of family and economy become disorganized and it weakened social consensus around which they have formed (Eme and Anthony, 2011). Apart from the fact that it affects education of the children of affected families, parental economic activities, their psychological state of mind, emotional stability and ethnic harmonization are also affected and it could also affect national integration. For instance, the dislodgment of settlement of Igbo and Yoruba traders from northern Nigeria to their native lands (Okeshola, 2013) after many years of settlement in the north has both social, psychological and economic implications on the affected families.

3.2. Marxian Theoretical Analysis

3.2.1. Class Struggle, Conflict and Exploitation

According to Max and Engels:

“The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes” (Marx and Engels, 1882).

Marx and Engels (1882) argued that the history of human society is rooted in class struggle and violent conflicts. In his work on capitalism, Marx acknowledged two major opposing classes- the Bourgeois and Proletarians. The former own the means of production which determine the social relations of production while the latter work as labourers for their means of livelihood. The conflict of interest between the bourgeois and the proletarians emerged from the hostile and aggressive social relations which is hinged on creating and expanding business empire for the bourgeoisie at the expense of the proletariat who are poorly remunerated. Marx and his associates believe that this contradiction cannot be resolved except there is a structural change (violent revolution) in favour of the proletarians (Ritzer and Goodman, 2004).

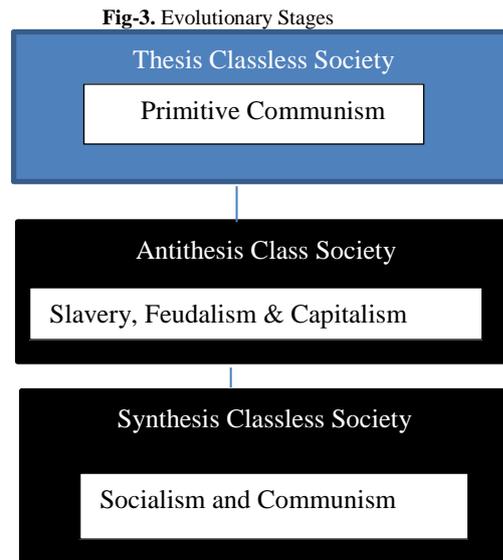
3.2.2. Historical Materialism

Historical materialism is constructed on the economic explanation of history. Therefore, the evolution of the economic institution according to Marx is the driving force of history and the basis of the society. Thus, the main alterations in social institutions (super structure) are being elucidated from the changes in the economic institution or substructure.

Marx advanced that sub-structure comprises of two contraries that are in unceasing struggle- the ‘forces of production’ and ‘the relations of production’. Forces of production means innovation and progress and it represents what it takes to ensure production and its growth while the relations of production is referred to as economic institution, public and private sector.

Inconsistencies between forces and relations of production are the crux of the social system and the inherent driving force of the economic and social progress. Forces of production are in continuous process of quantitative evolutionary change, while relations of production tend to be conservative. When the contradiction between the new forces of production and the obsolete relations of production becomes, unbearable insurgency brings qualitative change to terminate the old relation in order to create the new relations for modifications in the substructure for the betterment of the masses.

Marx like other evolutionary scholars such as (Darwin, 1861) also argues that human society evolve through several historical changes with definite phase having class disinterestedness and exploitation. There exist three of such stages i.e. a triad, another triad in the middle and two sub stages in the last triad as indicated in fig. 3 below:



Source: (Marx and Engels, 1882) with researchers’ emphasis

3.2.2.1. Thesis Classless Society

Primitive Communism

This is the first stage and it contained a triad known as primitive communism. It commenced after the dawn of humanity when fire was discovered. The population was very small and it depended on the environment for survival since mankind had never developed the ability of manipulating forces of nature to its advantage. The stage is characterized by the following:

- a. Shared property: The concept of ownership beyond personal control was not in existence; thus, property was collectively owned. People served as their brother keepers by responding to the need of their fellow human beings in love.
- b. Hunting and gathering which symbolizes subsistence agriculture for the means of livelihood. Rather than living on a fixed spot, people moved in search of games and edible plants (Stark, 2004).
- c. Lack of political leadership, either through monarchy or democracy or military. The best warriors were used as the leaders of each tribe.

3.2.2.2. Antithesis Class Society

The second triad contains these stages of development as succinctly discussed below:

Slavery

The stage of slavery is the first of the second triad. It marks the commencement of class society and private accumulation of wealth. There were two classes of people in the stage-the slave owners and the slaves. Moreover, the state also emerged as the weapon for slave owners to control their slaves. The means of subsistence in this stage was agriculture but larger than that of the hunting and gathering society. Moreover, democracy and authoritarianisms also emerged. Although the two look like opposites but they emerged at the same stage. However, it should be noted that democracy first emerged with the development of the republican city state and followed by the autocratic kingdom. In this stage people began to own more property, mostly the slave owing class. They owned the land and slaves who work for money on it but the slave were the propertyless.

The first system of exploitation emerged in this stage and the interest of slave owners was hinged on the increase in the daily work in order to maximize the productivity of the slaves while the slaves were interested in reducing the work load to better their lots.

Feudalism

From the second triad, feudalism is the third stage of the series. In this stage, the following classes of people were in existence; kings; lords and serfs. The landowners were the kings and lords while the serfs or peasants were the landless. Land was the main foundation for kings or lords to exploit serfs who worked for them in order to survive. The bone of contention between the two classes was hinged on the serfs struggling to have more control over their crops while the lords were interest in having more farm produces.

Capitalism

Also from the second triad is capitalism which is the fourth stage. After the fall of feudalism, two classes of people emerged- the bourgeoisies and the proletarians. The former owned the means of production while the latter worked as labourers for wages. The root of antagonism between the two lied in profit sharing. The capitalists wanting to maximized profits for business expansions while the workers who actually worked for profits want wages commensurable with their labour but without any positive response from the capitalists. Karl Marx believes that this conflict of interest would eventually destroy capitalism to pave the way for socialism.

3.2.2.3. Synthesis Classless Society

The third triad contains the following two stages:

Socialism

Socialism is one of the third triad and the fifth in the sequence of Karl Max stages of development. In this stage, lumpen proletariat will be divided into: (i) Class in itself and (ii) class for itself (Edwards, 1983). The group in the class for itself will gain class consciousness to overthrow the capitalists and govern by communes to establish classless society where workers will be rewarded based on the value of their contributions to work, which they can now exchange for goods produced by other workers.

Communism

This is the second of the third triad in the six stages of development of Karl Marx. The stage was predicted to have the following features:

- i. Stateless society, where there will be no governments, rules and regulations
- ii. Classless society, where social classes will no longer be valid
- iii. Propertylessness- Money or private property will no longer be in existence and goods will be distributed according to needs and not wants.

Hence, this stage will completely get rid of class system, inequality, exploitation, the state and its machineries.

3.2.3. Surplus Value

Surplus value is a German expression for "Mehrwert" and it means value added. This is the profit realized by the capitalists after deducting the overall expenses incurred in the process of production but exploitation arises from the sharing of the surplus value (Igbo, 2003). While the capitalists are interested in re-inventing the surplus for their own benefits, the workers, the source of all labour is not recognized for compensation. Instead, they are being made to work more via, machines and technologies for poor salaries. Marx maintained that capitalists will like to re-invest profits to produce more goods and services than attending to the social cost of production which makes the situation of the proletarians precarious.

3.2.4. Alienation

According to Oppolzer (1997) alienation has an extensive practice in the history of Western theology and philosophy but it is largely traceable to the early work of Karl Max on Economic and Philosophic Manuscripts (1844) cited in (Christ, 2015).

Marx evaluates alienation from an historical, anthropological and socio-economic standpoint and argued that capitalism has condensed proletarians from being an end in itself to a means to an end. This is due to the practice of the capitalists on recruitment and discarding workers at any given time. Marx attributed this to the structure of capitalism which is hinged on exploitation. The structure and the system of many organisations are basically designed to reduce workers to a mere commodity which can be bought and sold. This has been in practice for a long time and it has succeeded in separating workers from its real owner for survival.

Marx distinguishes between four different dimension of alienation and their connections with capitalism (Christ, 2015) as follows:

a. Alienation from Workers Productive Activity

In this dimension of alienation, the interest of workers with respect to needs and satisfaction in the production of goods and services is jeopardized for the interest and the satisfaction of the owners of the means of production. The wage which the proletarians receive from the capitalists as compensation is lesser compared with their input in the production process and it is being regarded as a subsistence wage that affect their wellbeing as well as their families.

b. Alienation from Workers Object of the Productive Activity

The second dimension of alienation defines workers' isolation from the act of production or economic activity. Therefore, products do not belong to the proletarians but the owners of the means of production and their decisions on them are final. In this situation, proletarians have to buy the products they produced for their own use. In this situation, proletarians need to work for many hours in order to get enough money to buy these products for their own use while the capitalists receive an improvement or compensation.

c. Alienation of Workers from Fellow Workers

For Marx, mankind in contrast to animals is a species-being. Thus, he acts not only on his own interests, but likewise in the interest of their own species (Christ, 2015). Hence, Marx believes that human beings are social and working beings, created as a representational species-being faced with labor and productive life. This expectation is being upset by introducing strangers to work together, with organized rules and regulations that underlines dialogue and social interaction, well premeditated rivalry with unequal reward that results in conflict and stratification with imbalanced social status. Marx believes that this is the upshot of interpersonal conflicts that distances workers from their co-workers.

d. Alienation of Workers from their own Human Potentials

The last dimension of alienation is a direct consequence of the first three dimensions earlier discussed, mostly the third type. "In fact, the proposition that man's species-nature is estranged from him means that one man is estranged from the other, as each of them is from man's essential nature" [79:514]. Hence, the excessive control over man's social relationship with others in work organisations hinders his active productivity or potential in group settings. Workers are therefore made to function like machines for maximum productivity.

3.2.5. The Application of Marxian Theory to Insecurity

Dwelling on Marx line of thinking, economic determinism has strongly resulted in inequity, oppression, exploitation, injustice, class struggle and violent and non-violent conflict in contemporary Nigeria.

In many private organisations, the level of exploitation is very high. The capitalists are usually interested in the expansion of their businesses to the detriment of the proletarians. Although the rate of exploitation in the federal institutions is lower than the private firms and companies, where casual workers are employed to perform the work of full time workers with poor wages, but the salaries of staff is not regular in the sector while retirees are often denied of their entitlements when due. Previous studies have connected these with several factors that influence insecurity (Anaedozie, 2015).

The surplus value which the capitalists employ for their businesses expansion is at the expense of the social cost of production against the masses. This could be regarded as a reflection of exploitation which has severally resulted in conflicts in many organisations. Moreover, it could negatively impact the standard of living of workers, their life expectancy and human development index.

Marxian theory also has some explanations on the poor welfare package of the security personnel in Nigeria. The country is rich enough to properly train, equip, remunerate and motivate her security personnel, but the resources for such is often embezzled by the elite class. This has seriously hindered their effectiveness and efficiency (Abdulkadir, 2004; Adegoke, 2014; Adejumo, 2011; Peatsall, 2012).

The primitive communism in Karl Marx's historical materialism was purely an egalitarian society, hence, exploitation was not in existence. While the Nigerian masses may cherish this type of a society and want it for the rest of their lives the capitalists may strongly oppose it due to their unquestionable desire for materials acquisition. However, the next stages, feudalism and capitalism, was full of exploitation in diverse ways. Nigerian workers in the private sector, even in some Christian mission universities are having the slavery experience in term of poor wages and conditions of service which have negative effects on their wellness and social status. Certainly, their upward movement in the social strata is doubtful. Such persons are more than the upper and middle classes in Nigeria and other least developed countries, and it is one of the indices of underdevelopment affecting many least developed countries today.

On a daily basis, workers in different organisations are confronted with all sort of alienations. The case of Niger delta represents the first and the second dimension of Marx's alienation. Oil -producing states have been separated from their God given resources. Thus, indigenes of Niger delta benefited less from the oil wealth while many elites have greatly enriched themselves through the oil wealth (Ifediora, 2016). Also, it is the strategy of the elites to ignore their devastating ecological costs of oil spillage and the highest gas flaring rates in the world (Watts *et al.*, 2003) in order to keep on exploiting them. This condition has infuriated the indigenes of South-South, leading to protests that have taken different forms (Marenin and Reising, 1995; Owugah, 1999) in contemporary times.

3.2.6. Critique of Marxian Theory

Right from Darwin to Karl Marx and from August Comte to George Simmel and other social thinkers, social conflict entrenched in revolutions is one of the main topics in social and behavioural studies (Dahrendorf, 1958) but the well predicted revolution of the capitalists by the proletarians, by Marxian theorists has hitherto remained a mirage. Instead, the influence of capitalism in determining the world economy is getting stronger. The development of the Southeast Asia economies under capitalism while no country has ever developed with socialist ideology could be used to support the above argument. Also, the collapse of the former Union of the Soviet Socialist Republic (USSR) (Lauritzen, 2011), the renewal of decades of strained diplomatic and economic relationships of Cuba, the only socialist country in America hemisphere and one of the surviving four in the world, with the US (Smith S., 2016) and the conversion of Russian to a market economy and its proper incorporation into international capitalism (Clarke, 2006) may eventually make the prediction unrealistic.

Nigerian masses may not subscribe to revolution due to their religious beliefs which preach against such as a sin. Besides, Nigerians who experienced the civil war between 1966 and 1972 may not support another uprising which could negatively affect their lives.

Marxian scholars explained social life reality of conflict and class struggle in capitalist societies with only economic factor (economy) and ignored the contributions of institutions such as religion, politics, education, culture etc. to various criminal activities that contribute to insecurity of lives and properties in a country like Nigeria (Ezeani and Chilaka, 2013; Jekayinfa, 2012; Oduwale and Fadeyi, 2013). This seems to give conflict theory that extends conflict to other institutions in the society an edge over Marxian theory.

3.3. Elite Theory

Elite theory emerged from the works of Pareto (1963) and Mosca (1939) as a reaction to Karl Marx on power and state and Abraham Lincoln on democracy (Epstein, 2011).

Elite theory rests on the premises that man society is divided into two major groups i.e. 'the ruler' and 'the ruled'. The former represents the minority while the latter constitute the majority, but the minority manipulation power which enable them to misappropriate the resources of the state to the detriment of the ruled.

Pareto (1963) and Mosca (1939) largely attributed the ability of the elites to manipulate power to the internal organization of the elite class, and that it permits them to form a united and unified minority against the masses who are usually uncoordinated and easily manipulated. (Pareto, 1963) also believes that characteristics of subtlety and crookedness single the elite class out as superiors.

The structure of the elite is static, but individuals in the group change. When the old members pass on or retire, new members are recruited to the group. However, it should be noted that such persons are usually recruited from the old members jurisdiction. Anyone recruited from outside the group is usually recommended by members and he or she must subscribe to the dictates of the group before his or her induction can be carried out so as to retain the influence and the power of domination of the group.

3.3.1. The Application of the Elite Theory to Insecurity

The elite theory has some explanation on the manipulation of power which has generated conflicts across Nigeria in both military and political regimes. The genesis of the Nigerian civil war and the annulment of the June 12, 2003 presidential election could be traced to such manipulations while scholars such as [98-99] have connected other democratization process in the country with political violence.

The manipulation of the political power has also granted the elite class an unlimited access to misappropriate the funds meant for national development to the detriment of the ruled. This is an indication of dysfunctional leadership responsible for the failure of the economic, education, social control, technology, family institutions etc. that correlate violent and nonviolent conflicts with negative implications on national development. Since Nigeria's political independence in 1960, the elite class has produced leaders without conviction, patriotism and vision (Bakoji, 2006). These leaders according to Bariledum and Serebe (2013) have "assumed the dimension that is unusual of realistic functions in development context".

Leadership is an essential requirement of any society, but the type of leadership determines her level of development. Hence, a nation with poor leadership, like Nigeria, no matter her level of natural endowments has been associated with underdevelopment in previous studies (Achumba *et al.*, 2013; Bakoji, 2006; Ben-David, 1973).

Development could be regarded as a function of how natural and human resources can be manipulated by the concerted efforts of the 'rulers' and the 'ruled' to the advantage of their country but this effort is seriously lacking (Cervallati and Sunde, 2011). Thus, the political institution seems to have malfunctioned with negative implications on other institutions such as, economic, education, social control, etc.

Contrary to Karl Marx on economic structure determining superstructure therefore, the political institution seems to have negatively influenced the superstructure in Nigeria, considering the manipulation of political power which enable the elites to loot the funds meant for national development to its advantage and disadvantage of the masses. The foregoing corroborates (Tomoloju, 2007) who contends that "We fight, and sometimes shed blood to achieve and retain political power because for us in Nigeria, the political kingdom has for too long been the gateway to the economic kingdom" (P. 50-51). However, both the economic and political determinism of the superstructure gears towards the exploitation of the masses. The capitalists and the elites are more or less in the same camp with the same interest or focus (exploitation of the masses).

Due to poor leadership, the economic institution cannot function at optimal level to afford employment for many graduates, good remunerations and conditions of service for the employed in the public sector while the private sector is characterized by exploitation. Also, the problem of leadership seems to be causing the malfunctioning of the educational institutions hence cases of industrial action, violent demonstration of students etc. in various campuses. The social control unit is ineffective because of corruption and poor welfare of the security personnel (Achumba *et al.*, 2013). Most of these officers are ill-equipped, poorly trained, remunerated, educated and motivated. Also, most of the literature on ethnic violence shows that it is often motivated for economic and political reasons (Obasanjo, 2002). Moreover, most violent conflicts associated with differences in race, religion, culture, language are traceable to the perceived inequality in the circulation of economic, political and social resources by the elite class (Harris and Reilly, 1998, cited in (Obasanjo, 2002).

3.3.2. Critique of the Elite Theory

Elite scholars failed to demarcate between leadership position in developed and developing societies. While the theory is applicable to explaining, problems associated with governance, and backwardness of developing societies, it may not be applicable to developed nations, in term of the manipulation of power to their advantage and the detriment of the ruled.

Even in developing societies, elite scholars fail to recognize few elites who could be regarded as agents of change duly committed to the welfare of the general populace, but such persons are either prevented from winning an election, or never allowed to exercise power for long, or even never permitted to live long by their elite counterparts.

Elite theorists are silent on the roles of the ruled in sustaining corrupt elites in power by manipulating electoral process for material and financial gains in a country like Nigeria. Most Nigerian masses are not only selling their votes for corrupt elites they also mobilize others to vote for them and even ensure that elections are rigged in their favour (Anzaki, 2014).

Elite scholars are also found wanting for ignoring the fact that any elite in a developing country like Nigeria who gets to power without using his position to his own advantage and that of his community, friends, family and group interests is often hated and adjudged a failure who can never become successful in life. So, the culture of embezzlement is now considered as the norms of political culture that drains the resources meant for the welfare of the entire citizenry.

3.4. Social Structure and Anomie Theory

The social structure and anomie is a contemporary theory of Halliru (2012) in social sciences that illustrates the active roles of deviant behaviour in criminality. Merton focuses mainly on the “broad patterns of norm-violating behavior rather than in the behavior of individual deviants” (p. 132), using cultural goals, institutional norms and social structures of the society.

Merton analyzes how people situated in certain segments of the society are predisposed to environmental pressures and how it could encourage deviant behaviours. According the thinking of Merton, all sections of the society are expected to struggle for the cultural goal of physical accomplishment which includes money and the impressive possessions it can afford within its institution or structure. Nevertheless, the society that places high emphasis on cultural environment for success attainment and social ascent for all its members ought to make adequate provisions for their accomplishments. Quite unfortunately, society emphasizes less on the means for members of the society to attain this goal and it predisposes them to criminality.

Thus, the serious inconsistency between cultural goals and structural certainties does not only destabilizes social support for the established norms but also for the promotion of defilements of those norms (Merton, 1957). When persons are choked in their pursuit of economic success in the society, they are forced to acclimatize in deviant ways to this exasperating environmental condition.

How people adjust to the environmental burdens is therefore the vital contribution to the anomie tradition. This is illustrated in an analytical typology of how individuals adjust to the discrepancy between culture and social structure in the society.

Table-1. Typology of Individual Adaptations to Environmental Pressure

SN	Types of Adaptation	Cultural Goals	Institutionalized Means
1	Conformity	+	+
2	Innovation	+	-
3	Ritualists	-	+
4	Retreatism	-	-
5	Rebellion	±	±

Source: (Halliru, 2012)

Note: + means acceptance while - means rejection. The symbol for rejection of the existing goal or means and substitution of new goal is ±

As indicated in Table 1, adaptations define the types of social roles which persons engage in their reaction to cultural and structural pressures. Hence, conformity connotes a nondeviant adaptation where persons keep on engaging genuine work-related or educational roles in spite of the prevailing environmental pressures toward criminality. Thus, the conformists are persons who accept and strive for the cultural goal of material success (+) by following structural provisions (+).

On the other hand, innovation is an adaptation style for accepting the cultural goal (+) and discarding the legitimate institutionalized means (-) of achieving the goal, which propels innovators to engage in criminality via illegal means to obtain material success. The ritualist in the above typology is an over conformist. His or her quest hunts for the main cultural goal of economic success is avoided (-) in favour of the compulsive conformity to structural norms (+). The retreatism typology indicates the rejection of both cultural goals (-) and institutionalized means (-) in order to avoid the pressures and demands of organized society. In the final adaptation in the above table, rebellion, is specified by dissimilar symbolization than the other adaptations. The two \pm signs show that the rebel does not only rejects the institutional goal and its means of accomplishment but actively attempts to replace them with new goals and means.

3.4.1. The Application of the Social Structure and Anomie Theory to Insecurity

The construct of this theory in Nigerian context reveals the relevance of three typologies-innovation, retreatism and rebellion. In respect of the innovation, the characteristic of some persons access to legal means of achievement is especially limited and the “strain toward anomie” is most unembellished. Driven by the dominant cultural emphasis on material goals, some persons engage in illegal activities but advantageous to them to overcome the structural blockages in their quest for material accomplishments. Therefore, Merton’s explanation of innovation support the high rates of criminal activities in economic recession of the contemporary Nigeria among unemployed and underemployed graduates who engage in violent conflicts for survival (Haruna and Jumba, 2011; Ibekwe and Ewoh, 2012; Igbafe and Offiong, 2007; Orcutt, 2006; Smith D. J., 2001).

The explanation of Merton on retreatism could be applied to the deviant role of smugglers, areas boys, touts in motor parks (Shu-Acquaye, 2013), alumajiris, drug peddlers, omo onile, alcoholic etc. across Nigeria. They tend to remove themselves from the society because they have no means and goals and have no ambition to change their status (Ayodele *et al.*, 2012). Lastly, rebellion signifies an attempt to greatly amend the existing structure of the society which could be dangerous to national development and the wellbeing of other persons as reflected in youth militancy in south-south, Boko Haram insurgency in the Northeast and kidnapping in the south-east. The gang members seem to have made a new goal of gaining power in their gang and using violence and other illegal activities to achieve this (Ayodele *et al.*, 2012).

3.4.2. Critique of the Social Structure and Anomie Theory

The major weakness of the anomie theory is that it overstresses the role of social class in criminality (Siegel, 2012). The theory strictly fits into the situation of the people in lower classes who strive with dearth of resources to reconcile their goals and aspirations while it fails to adequately account criminality among the elites in the upper class. This is an area where Marxism and Elite theories have an edge over the social structure and anomie theory. The former explains the role of the capitalists which represents the upper class in forcing proletarians to indulge in criminality while the latter gives a vivid account of misappropriation of public funds by the elite class to the detriment of the poor masses.

Certainly, Merton’s theory offers the most all-inclusive description of the connection between macro social structure and criminality but it ignores the connectivity of interactive or interpersonal and intrapersonal features with criminality. This is where symbolic interactionism has strength over and filling the gap created by the social structure and anomie theory as it offers the roles which social interaction plays in criminality.

Social structure and anomie theory equally fails to provide enlightenment on crime and deviance relating to gender inequality. Most societies are patriarchally structured and more crimes are being perpetuated by men against women, however, sufficient insight into such crimes were ignored in Merton’s theory. This also gives credence to feminist theory over the social and anomie theory as it expounds several areas of crime against women such as domestic violence.

Finally, Merton’s idea clearly fits into explaining utilitarian or no-frill crimes such as fraud and theft that obviously help to improve peoples’ financial standing, but it does not explain state criminalities such as genocide or smaller scale crimes which include rape, discrimination and misappropriation of public funds.

3.4. Relative Deprivation Theory

Relative deprivation theory is a middle range contemporary theory in social sciences that is undistinguishably linked to poverty and social segregation. The theory date back to ancient Greece and it is largely associated with (Gurr, 1970). Thus, drawing inspiration from the principle of Aristotle that revolution is driven by a relative sense or feeling of inequality rather than an absolute measure, (Gurr, 1970) contends that instead of a total standard of deficiency, a breach between projected and accomplished wellbeing result in cooperative dissatisfaction. Therefore, the main root of human capacity for violence appears to be the frustration-aggression mechanism; the anger brought by frustration is an inspiring force that positions men to belligerence, regardless of its instrumentalities.

The relative deprivation is the term employed to signify the strain or tension that emerges from a disagreement between the “ought” and the “is” of collective value satisfaction which prompts humanity to violence. Giving credence to this theory Runciman (1966) cited in Obah-Akpowoghaha (2013) defines the prerequisite of “relative” deprivation as: (where individual A feels deprived of object X): individual A does not have X; individual A wants to have X; individual A knows of other persons who have X; individual A believes obtaining X is realistic.

3.4.1. The Applicability of the Relative Deprivation Theory to Insecurity

The construct of this theory shows that systemic failure or structural defect in a given society is significantly connected with frustration and aggression that prompt criminality and violence. In contemporary Nigeria, systemic failure manifests in high rate of unemployment among graduates and non-graduates. Unemployment is a correlate of poverty and violent conflicts- youth militancy in Niger Delta (Ibekwe and Ewoh, 2012) Boko Haram Insurgency in the Northeast (Adebayo, 2013a) and high rate of kidnaping in the southeast (Nwagwu, 2014) political assassination (Igbafe and Offiong, 2007) etc.

Nigerians who involved in the above violent conflicts and others such as armed robbery (Adebayo, 2013a), smuggling, political thuggery (Adesina, 2013), assassination (Anzaki, 2014; Haruna and Jumba, 2011); ritual killing for wealth (Smith D. J., 2001), human trafficking, (Shu-Acquaye, 2013) etc. must have been frustrated to join criminal gangs to fend for themselves and fulfil other obligations in the society such as getting married, paying the children school fee, assisting their dependents and contributing to community projects.

The construct of relative deprivation theory also reveal the situation of competent graduates who are underemployed as casual staff. Seeing their mates with the same qualifications placed better than them, earning well with good standard of living could lead to frustration-aggression and violent conflicts. Some of them could demonstrate their grievances through absenteeism and engagement in corruption as well as vandalization of property of such organisations.

Relative deprivation theory also has some explanations concerning injustice and discrimination in Nigeria. When persons are caught for issues relating to violent conflicts and other crimes, the poor ones are usually brought to book, while the elite class is often set free or fined with ridiculous amount in the law court. This shows that justice, which is supposed to be the hope of common man has suddenly become the hope of the rich and the enemy of the poor.

3.4.2. Critique

It is admitted that the theory of relative deprivation has significant implications for behaviours and attitudes, including feelings of stress, political attitudes, and participation in collective action but scholars who subscribed to this theory are silent on reasons why some discontent persons normally fail to react negatively to deprivation either by joining revolutionary movements or involving in criminal activities. (Byym and Lie, 2007) for instance believes that persons who are prone to conflict avoidance may never want to be involved in violence as a reaction to deprivation. For instance, the importance of promotion in academia, mostly at the professorial cadre is usually observed in Nigerian higher institutions, (Kendall, 2005) but it has been observed that most of the academics are being denied of promotion to the rank of professor without resorting to violence.

Although, this theory has been widely used in social sciences to define or describe feelings or measures of socioeconomic and political deprivation that are virtual rather than absolute (Anijaobi-Idem *et al.*, 2012) but scholars in this school of thought fail to realise that violent actions against deprivation does not guarantee life improvement in all cases. For instance, Vandalization of pipelines and disruption of oil production has never produced solutions to the issue of neglect, poverty and backwardness of the indigenes of Niger Delta in Nigeria instead, it has only complicated Nigeria's current economic recession. Also, the massive destruction of lives and property in the northeast by the Boko Haram Insurgency has not made the region a better place for human existence but a danger zone against investment and national development.

3.5. Synthesis of the Theories

Both Functionalism and Marxian theory emphasizes economic determinism of social life. Although the idea of the functionalist perspective could be applied to a section of the public while the idea of the Marxian theorists could be applied to the general public, but the two perspectives are relevant to this discourse. The point of argument of the classical Marxism on the survival of mankind through economic determinism and his exploitation as well as its negative implications on other social institutions is well understood. Similarly, the thinking of the functionalists on the role of economic institution in affording jobs to those who engage in violent activities, in making the whole (society) healthy is a strong point of alignment with Marxism.

Slightly, the functionality of insecurity in creating illegal or unofficial job opportunities for those who engage in violent conflicts and the provision of legitimate employment opportunities and career development for the security personnel saddled with the responsibility of checkmating violent conflicts are somehow relevant to the two theories. The Marxian position, most especially on the provision of criminality for the subsistence of the exploited masses (Bakare, 2008; Iain *et al.*) correlates functionalist perspective on the functionality of the subunit (insecurity) towards maintaining the whole

Elite theory highlighted the manipulation of political power which enables the elites to misappropriate the funds that is meant for national development to the detriment of the ruled in Nigeria (Gordon, 1973). This position could be likened with the manipulation of the social cost of production which enable the capitalists to exploit the proletarians to the tune of profit margin in order to expand their businesses to the detriment of the workers. Also, the political institution and power in the elite idea is strongly connected with an instrumentality of class struggle Rummel, (1977) as cited in (Chambliss, 1975) in Marx's work on capitalism.

Also, the wealth from oil production in Nigeria could be akin to the surplus value in Karl Max study on capitalism. The same way in which the elite class manipulates the political power to misappropriate the profits from

oil production to its advantage and to the detriment of the ruled is similar to the manipulation of the social cost of production to misappropriate the surplus value by the capitalists. Hence, the two theories have integrating points on conflict of interest.

Structural functionalism, Marxian theory, elite, social structure and anomie as well as the relative deprivation theories emphasized on structural defect of the society. However, functionalists view the structural defect useful to a section of the public. Although some functionalists argue that it could be dysfunctional if its rate is too high. Marxian, anomie and relative deprivation perspectives, excluding the elite theory highlight the relationship of the structural defect with criminality.

It should be noted at this point that the elite class also serves the interest of the capitalists. In most cases, the elites are also the owners of the means of production. Most of them are government functionaries who formulate and implement policies on industrialization and development in their own interest.

It may not be out of content to say that Marxian, elite, social structure and anomie as well as deprivation and aggressive theories are strongly connected in the sense that the exploitation of the masses and the misappropriation of the resources of the state are the root of the frustration and aggression responsible for violent conflicts in North east, south-south and south-east.

4. Conclusion

Although a large body of literature can be found on insecurity in contemporary Nigeria but most of them focused on economic, cultural, religious and political factors with little regards for the social relations among groups, religion or ethnic, between groups- entrepreneurs and employees, the ruler and the ruled. It is on the premise of the foregoing that this study engaged sociological theories to discuss insecurity.

However, it should be noted that out of the two classical and two contemporary sociological theories, employed none could adequately address the need of this paper. Nevertheless, Marxian theory demonstrated the exploitative social relations between the owners of the means of production and masses and its implications on the wellbeing of employees. Actually, most Nigerians are in the services of the federal government where the conditions of service are better than the private sector, but the welfare package of the junior staff in the same sector is very poor. Moreover, wages of staff and entitlements of the retirees are often delayed unnecessarily by the Nigerian leaders. Therefore, it may not be out of point to say that the elite class represents the capitalist in Marx work.

The gap in knowledge inherent in Marxian theory was addressed by the functionalist perspective by revealing the importance of insecurity for those who engaged in violent conflicts for their means of livelihood and their role fulfillment in other institutions. This class of people according to the 'Social Structure and Anomie Theory of Merton (Merton, 1938) have designed an innovative means of survival since the level of unemployment and poverty in Nigeria is exceptionally high. Also, functionalist perspective elucidates the importance of job and career development for security personnel saddled with the responsibility of maintaining peace in the society, but Merton, (Merton, 1938) idea of the possibility of dysfunctionality of the parts of social system becomes relevant to this discourse. The rate of insecurity is exceptionally high in Nigeria and it could align with Marxian contention that exploitation would prompt the exploited masses to look for a way of survival in criminal activities (Iain *et al.*).

The position of the elite theory is similar to Marxian perspective in the confine of exploitation. The manipulation of the political power which enables the elites class to misappropriate the resources of the state to their own advantage and to the detriment of the masses could be compared with the exploitation of the proletarians to the tune of profit margin. Nevertheless, Marxian idea could be associated with violent conflicts alone while the idea of the elite perspective could be associated with both violent and nonviolent conflicts. The inability of the Nigerian leaders to adequately provide the necessities of life for Nigerians has been associated with both violent and violent conflicts responsible for the escalation of insecurity. Relative and Relative deprivation theory provided an understanding of the outcome of the perspectives of Marxian and Elite theories but with no direct or indirect link with functionalism. Violent conflicts could emerge from structural defect of various parts of the society and result in frustration and aggression which can prompt violence. Structural defects manifests in the exploitation of the masses, misappropriation of the resources of the state and the failure of the leaders to adequately provide the basic necessities of life for the populace.

At this stage, it could be deduced that these theories have illustrated the 'social cause' and its connection with insecurity in contemporary Nigeria, their flaws in knowledge notwithstanding. Nonetheless, the Elite, social structure and anomie theory as well as deprivation and aggressive theories provided a convincing explanation on insecurity. However, it should be noted that this paper has not in any way completely engaged all areas of both theories, it has only employed some of their vital aspects to provide explanation on the phenomenon under study, mostly as it relates to insecurity in contemporary Nigeria.

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