Sapientia Global Journal of Arts, Humanities and Development Studies (SGOJAHDS), Vol.7 No.3 September, 2024; p.g. 51 – 64; ISSN: 2695-2319 (Print); ISSN: 2695-2327 (Online)

RELIGION: A TOOL FOR STRENGTHENING NATIONAL SECURITY AND PROMOTING HARMONY IN NIGERIA

AZOWUE O. EMMANUEL[1], UWOH, MICHAEL BENJAMIN (PH.D)[2], EZUGWU KELECHI[3], FABIAN-MARTIN OBUNGWAH[4], UGWU, GODSFAVOUR EBERE[5] & EZEA STELLA CHINEDUA[6]

[1,3,6]Social Science Unit, School of General Studies, University of Nigeria, Nsukka
[2]Department of Political Science, Nasarawa State University, Keffi, Nigeria
[4]Department of Religious Studies, Ignatius Ajuru University of Education, Port Harcourt, Rivers State, Nigeria
[5]Department of Sociology and Anthropology, University of Nigeria, Nsukka

Corresponding Author: Ezugwu Kelechi, kelechi.ezugwu@unn.edu.ng, 07032237145

ABSTRACT

Religion is a timely tool for promoting national security and harmonious coexistence in Nigeria. As one of the national aspirations of Nigerians and the international community since our independence in 1960, it is wished that religion be experienced as the instrument of national security and the vehicle of peace that initiates meaningful development as demonstrated in certain nations of Europe, Asia, and America. On the contrary, "religion" has emerged as the primary instrument of national security threats and the primary cause of disintegration in Nigeria. By employing the methodologies of library and oral sources in a qualitative and themes-based analysis, the paper aims to contribute to the existing literature and inspire further research by examining the conceptual clarification of key terms. The expected roles of religions in promoting national security and co-existence in Nigeria can be realized by utilizing the three theories of religion—Evolutionary, Marxist, and Functional—and the harmonious co-existence of the ethnic nationalities in Nigeria. Additionally, the nature of the Nigerian state and the synergy between religion, national security, and harmonious co-existence must be considered. It discloses seven dimensions of human security threats in Nigeria, as found in theories. It also envisioned Nigeria's security and religious activities in the future, followed by practical recommendations and a conclusion that posited that the government, religious organizations, corporate organizations, and the international community should prioritize the welfare of individuals in order to ensure national security.

Keywords: Religion, Tool, National Security, Harmony, Nigeria.

Introduction

In 2006, the Nigerian Political Bureau (1989) estimated that the country's population was approximately 145 million, occupying an area of approximately 923,768 square kilometres (NPC 2006). The territory is inhabited by over 350 ethnic nationalities, which are situated in relatively well-defined areas with varying degrees of diversity of religious and other convictions. In the 21st century, the most frequently used terms that are acquiring widespread recognition are religious crisis, conflict, peace, development, and security. Security and harmonious coexistence are both considered social or global public goods by humans. The political slogan of our era is the integration of the diverse ethnic nationalities for harmonious

living, and national security, particularly in the administration of President Goodluck Jonathan in Nigeria.

The current security crisis in Nigeria is extremely a great concern. The Nigerian nation-state appears to be susceptible to a variety of forms of insecurity due to its inherent composition and nature. These include assassination, ritual killings, armed robbery, pen robbery, kidnapping, ethno-religious violence, suicide bombings, arsons, floods, food shortages, unemployment, corruption, police and military brutality, impunity, lawlessness, and a plethora of other sources of insecurity.

In general, the underlying causes of insecurity or security threats in Nigeria are poverty, unemployment, illiteracy, ignorance, and poor or ineffective leadership or governance. If these highlighted causes of insecurity are not comprehensively addressed, Nigeria will continue to be at risk in terms of family, disintegration, social, economic, and political aspects of national insecurity (The Guardian, 2013).

The primary objective or ultimate objective of religion should be national security, as stated in the thrust of this paper. Religion that does not culminate in the harmonious coexistence of diverse nationalities and the enhancement of national security is not deserving of the title. In general, religion is divided into universal and ethnic religions. Nevertheless, the academic study of religion has three distinct categories: indigenous religion (which pertains to minor, culture-specific, or nation-specific religious groups), new religions movements (which pertain to recently developed faiths), and transcultural international faith. There are approximately 4,200 religious organisations worldwide. In 2012 and 2013, a global census revealed that 59% of the global population identified as religious, 23% as nonreligious, and 13% as atheists (Oluwawunsi, 2013).

This paper investigates the concepts of national security, religions, and harmonious coexistence. It establishes a strong connection between the three concepts from three significant religion theories and the ways in which religions, specifically Islam, Christianity, and African Tradition Religion, function. The primary objective of this paper is to examine the potential of religion to promote national security and harmonious coexistence in Nigeria.

Conceptual Clarifications

Religion

Religion is defined or conceptualised by Taylor (1985) as a belief in spiritual entities. It does not include rituals and ceremonies, which are integral to the majority of religions, including Judaism and Buddhism. The propitiation or conciliation of power superior to man, which are believed to direct and control the cause of nature and human existence, is what James Frazer defines as religion. Karl Marx, on the other hand, characterised religion as the opiate of the populace. Marx viewed religion as a symbol of the subjugated creature, the sentiment of a callous world, and the soul of a soulless condition. We will revisit this theory.

Religion was characterised by later-day Marxists, particularly Lemin, as one of the forms of spiritual subjugation that consistently imposes a heavy burden on the majority of the population, who are burdened by their perpetual labour for others, as well as by isolation and poverty.

Religion, which is as ancient as society, is the result of humanity's endeavour to reconcile with a severe and ambiguous world. It has always been the final resort of all those in distress, as nearly all religious groups that are known to humanity originated in conditions of social and economic dislocation. These movements were originally composed and led by the impoverished and oppressed in society (Albert, 1999). In other words, religion unites individuals of the same faith in a social and spiritual sense, ensuring a degree of physical and spiritual security in both the present and the future. The faith perspective in the Christian religion is centred on the Holy Bible and Jesus Christ (Olywawunsi, 2013). Islam is founded on the Qur'an, one of the sacred texts of the Muslims, and its faith perspective is centred on Muhammad (PBUH) (Olywawunsi, 2013). In Africa prior to the advent of Islam and Christianity, the Nupe religion, a traditional African religion, was in existence. Among other new religious movements in Nigeria, these ones provide their followers with assurances of spiritual and social security. They emphasize that faith is the essential means of divine security in life, providing adherents with holistic divine security that encompasses the tripartite being of man (spirit, soul, and body) (Admas, 2007).

National Security

The concept of national security has its roots in the origins of nation-states. Since the beginning of time, armies have been in existence to maintain national sovereignty and maintain domestic tranquilly; history this has been documented. Civil and national security forces have also existed for millennia (Bostman, 2006). Governments, intelligence agencies, and secret services have been in existence since antiquity, including the Roman Empire, Benin Kingdom, and Bornu Empire, among others in Asia. Although the fundamental principles of maintaining the security of a nation are not novel, the precise English term "national security" was introduced into common usage during the 20th century. Throughout the modern era, methodologies and strategies have been consistently devised to attain and maintain the highest possible desired state of national security. Nevertheless, the concept of national security is exceedingly challenging to define due to the fact that the term "security" has been a subject of debate. In other words, it lacks a universally accepted definition as a result of its multifaceted nature, which is a result of the ideology and timeframe being addressed, as well as the focus of the analysis (Thomas, 2002).

Additionally, the issue of national security is so critical to the national interest and the leaders of nations that they are willing to risk everything in order to defend the nation or ensure its security. Consequently, Walter Lippmann noted that a nation is secure to the extent that it is not at risk of losing its fundamental values, including life, property, and liberty. Nineteen National security also encompasses the necessity of ensuring the survival of the nation state by employing economic, military, and political authority, as well as the practice of diplomacy. While delivering his grand strategy, President Olusegun Obasanjo declared that the primary goal of national security is to fortify the Federal Republic of Nigeria, advance its interests and objectives, contain instability, control crime, eliminate corruption, promote genuine development progress and growth, and enhance the welfare, well-being, and quality of life of the citizenry (Admas, 2007).

In this work, we will be utilising the Gwarlox definition of national security, which defines it as the freedom from starvation or a threat to a nation's ability to protect and defend itself, as well as the promotion of its cherished values and interests and the improved well-being of its

citizens (Animoshe, 2006). It is evident from the aforementioned definition that national security is not limited to military preparedness and armaments; it also encompasses the political, social, and economic well-being of the populace. As a result, any threat to any of these is a threat to national security.

Peaceful Coexistence

From the perspective of social psychology, behavioural scientists such as Adams Newman and Beautric Newman recognised harmonious coexistence and presented one of these insights. They conceived of harmonious coexistence as a condition of friendship, hospitality, cooperation, or competition, subordination or dominance, alliances or animosity, peace or conflict between two or more organisations and their respective members (Adams and Beantrice, 2009). Additionally, they regard a group as a social unit that is composed of a number of individuals who are in a role and status relationship with one another and possess a set of self-established values or norms that govern their interactions with one another in matters that affect them. In his analysis "The Dynamics of Inter and Intra Ethnic Relations in Nigeria," A.B. Ojularin provides an additional significant clarification on peaceful coexistence. He posits that peaceful and harmonious coexistence is predicated on tranquil interactions and contact between groups, each of which has an identity that contributes to their existence. In summary, each of these entities possesses a certain degree of autonomy and autonomy, but they consistently demonstrate a willingness to make sacrifices in order to maintain a lasting friendship (Ojularin, 1995).

This raises a number of fundamental conceptual issues that should be addressed in relation to the phenomenon of harmonious co-existence. The first of these is that harmonious coexistence necessitates interactions and contacts between groups. This generally entails that it is the logical outcome of human interaction between individuals who share the same ethnic affinities or not. In the latter case, it pertains to human beings and is therefore a social phenomenon.

The second issue that arises from Ojularin's perspective is the distinctive identities of harmonious and co-existing groups. This leads to a diverse array of concerns, including differences in natural endowments, comparative and absolute advantages, divergent socio-economic and political requirements, and the unique characteristics of individuals (Ojularin, 1995). For an uncritical observer, the socio-economic, political, and cultural heterogeneity of conglomerate states typically fosters isolation and lack of interaction between groups.

Therefore, it is the responsibility of the state to establish and promote structures of social, political, or economic significance that would facilitate the peaceful coexistence of its citizens, as demonstrated in this paper through the use of "religion" as a case study. Once more, the aforementioned principles of harmonious coexistence are substantiated in situ by the groups' capacity to make a significant contribution to the entirety of their aspirations or even desires. It is important to acknowledge, however, that this symbiosis is characterized by cooperation, reciprocity, and sacrifice. This does not necessarily mean that conflict or disagreements are automatically eliminated. In reality, conflicts, disputes, discord, and even ostentatious animosity are and will always be a component of this harmonious process as long as the groups have some or any amount of divergences, as is the case with Nigeria.

Conflict and other forms of disagreement are regarded by social scientists, particularly sociologists, as a critical phase in the establishment of harmonious coexistence (Dunmoye, 2001). Nevertheless, it is imperative to emphasize that conflicts should not be regarded as a preponderant variable; rather, they should be viewed as the result of an ever-changing nature, which is the character of the factors that, in the majority of cases, facilitate tranquil coexistence between and among groups. Other authors who have contributed significantly to the literature on the subject of harmonious coexistence in Nigeria's multiethnic society include (Nwabueze, 2003).

The aforementioned analyses by N. Nwabueze, B.C. Osita, B.C. Nwolise, D.O. Erim, and Garba, S. demonstrate that the Nigerian society's diverse nature, including its culture, religion, ideology, and historical context, should be leveraged to support the nation's development. The issue of "harmonious coexistence" can be addressed through the study of history and theology, as evidenced by the majority of the world's advanced nations (Osatowe, 2001).

Religion and National Security in Nigeria: A Perpetual Paradox

Religion and national security are related because their effects and consequences can spread to one another. Bolarinwa identified 29 major theories of religion, including the evolutionary theory, the Marxist theory, and the functional theory. These ideas must be discussed before we get into the specifics. These all merit a succinct explanation. According to evolutionary theory, religion first emerged from animistic attraction mixed with fear and dread. In other planets, the first religions were either animalism (believing in impersonal forces based on their expressive function) or animism (believe in spirits based on personal dread of them). Marxist theory holds that religion is a product of human imagination and, as such, is a creation of either society or man. And it is essentially for the bourgeoisies' (the wealthy or those who possess the means of production) subjugation of the proletarians (the working class or the impoverished). Here, religion is the "opium of the people, the sign of the oppressed creature, the sentiments of a heartless world and the soulless conditions" (Keenan, 2007). Put another way, the ruling class uses religion as an excuse for tyranny and oppression of the subject class. According to the functional theory of religion, religion serves as a social tool that helps people feel like they belong in human society and acts as a community's glue for social cohesion. Stated differently, religion is perceived by functional theory as fulfilling the essential function of strengthening the society's collective conscience, which is necessary for maintaining social order, stability, peaceful coexistence, and overall human security (Keenan, 2007).

According to evolutionary theory, it may be inferred that everything that humans dread or fear represents a threat to their safety. Humanity created religion as a means of overcoming its innate dread of the supernatural, which it recognizes as real. Religion and security are linked by the absence of fear. Marxist theory, an economic theory, demonstrates that religion arises out of a need for economic security. It argues that despite the fact that the wealthy utilise religion as a means of oppression against the poor, man's clever design of religion is rooted in liberation from lack. Functional theory, often known as meaning/comfort theory, demonstrates how religion gives life purpose and consolation in the face of hardships, losses, and other hardships. Thus, religion offers protection from life's uncertainties and ups and downs. It demonstrates that the security function of religion is pain relief. Thus, these arguments offer a compelling connection between religion and security, whether it be illogical or national. Therefore, in every human civilization, religion has a security function. These

ideas make it extremely clear that religion would persist across the world, including Nigeria, in defiance of scientific positivism's expectation and forecast.

Let's now put these ideas aside and look at the core reality of Nigeria's predicament from 1999 to 2014 in terms of religion and national security. There is a widespread belief, particularly in the realist worldview, that there is anarchy in the world and that using force is still the best way to ensure one's own or another country's security. The realist adheres to the traditional postulation, which emphasizes military threats and the several ways in which the armed forces might respond to them (Nwolise, 2020). This military viewpoint was maintained throughout the Cold War and throughout the post-Cold War period. The end of the Cold War, however, also ushered in a discussion on the necessity of redefining and rethinking national security in order to address fresh global issues, particularly those pertaining to human security or the socioeconomic and political well-being of dynamic communities. This is due to the fact that, as Nwolise (2008) noted, during the Cold War, the world was duped into thinking that security was only dependent on massive military forces, awe-inspiring weaponry, and high defence spending. The opinions expressed on national security by John Mroz, Ian Bellany, Peter, and Ahmed (2006) are representative of how the idea was seen and how it drove procedures and practices throughout the Cold War.

According to Luard (1988), a state's degree of security is primarily determined by its military might, which includes things like the quantity of nuclear weapons, missiles, tanks, soldiers, and other weapons. These academics have reduced other crucial concerns like the economy and public welfare to secondary by seeing security only in the framework of defence. Because the majority of developing nations based their security doctrine on this method, many of their security issues remain unresolved, mostly as a result of the disregard of the human security and welfare component.

To the cost of the actual security of people and nations, the cold war era promoted militarism in the practice of national security while disregarding all non-military factors. The security issues are complex and multifaceted. Therefore, any attempt to approach these issues from a static, singular point of view will lead to reductionism, if not intellectual blindness. Thus, it is necessary to approach it from a comprehensive angle. The need to expand national security beyond militaristic and aristocratic viewpoints and to include non-military dangers is one of the factors driving the need for a rethinking of national security.

Furthermore, Nwolise's observation that a country can have the best armed forces in the world in terms of training and equipment, the best police force, the best custom men, the most active secret service agents, and the best quality prisons, but still be the most insecure nation in the world due to defence and security issues stemming from bad governance, alienated and suffering masses, ignorance, hunger, unemployment, or even the actions of foreign residents or companies, was further supported by the disintegration of the Soviet Union in 1991 and the humiliation of the USA on September 11, 2011 (Nwolise, 2020)

Nigeria's view of security reflects a realist worldview that views the country as a state within which it may prospect its power. This impression is starting to cause problems more and more. This is due to the anachronism of a state-centric view of democracy and the rising internal resistance to the dominant statist understanding of national security. Olukoshi (1992),

Weke (1988), and Imobighe (1986, 1987, and 1989) (cited in Cyril, 1997) contended that national security in Nigeria is subordinated to the interests of the state and the ruling class. Olukoshi, for example, contended that the majority of Nigerians are estranged from the security mechanisms, which paradoxically occasionally turn against them, and that the security drive is focused on serving the interests of the ruling classes and their loyal followers. As a result, whenever the country faces internal security issues, national security strategists typically focus more on the government's coercive machinery while ignoring non-coercive and social welfare strategies.

The official national security paradigm in Nigeria was and remains statist, reflecting the lopsided power dynamics in the nation, particularly under President Obasanjo's and Goodluck Jonathan's democratic rule (Nwolise, 2020). This is especially true in light of the social and economic issues brought on by these regimes' outdated economic policies. Despite being seized by the ruling class, the state's fundamental principles of human security stayed mostly unaltered. For example, the Nigerian government appeared to endorse this military definition of national security from 1999 to 2014. This is evident from the military's super-ordinations and the ensuing subordination of other crucial economic sectors including employment, public health, education, agriculture, youth and women's empowerment, and the supply of basic services, among others. The gap in funding between the national security and defence departments and the other important sectors outlined above will demonstrate the government's priorities. The issues of underdevelopment, poverty, political instability, demonic governance, and social inequality, however, pose a greater danger to Nigeria's security. Military readiness is not a sensible response to these dangers.

The cliché about having to choose between weapons and bullets is the crudest articulation of the conflict between security and the socioeconomic and political system. To protect its tranquilly, the people needs more bulletproof vests than firearms. This was supported by Dwight Eisenhower's statement that "no matter how much we spend on arms, there is no safety in arms alone" (Briggs, 1990). Our strength in the military, economy, intellect, and morals all contribute to our security.

A lot of security professionals concentrate on how much internal issues are the root cause of disputes and strain. Because of the harm that poverty does to the environment, Thomas Homer-Dixon and Robert Kaplam (in Michael and David, 2005) have popularized the theory that poverty in emerging countries poses the greatest threat to all nations.

In this case, it is believed that the socioeconomic component is paramount to national security. In essence, the non-military alternative is a development-oriented ideology. The claim that security equals development and that security cannot exist without growth is supported by McNnamara (1968). Attah (2006) said that "when the economy slumps, when the citizens can no longer maintain their accustomed standard of living, when employment opportunities are no longer available, and when the country is corrupt," national security "will be endangered." Protection against any significant dangers to human existence and well-being, such as those presented by serious environmental degradation and widespread human misery, must be included in the broader definition of national security. A society that attempts to achieve adequate military security against the backdrop of acute food shortages, population explosion, low levels of productivity and per capita income, low technological development,

inadequate and inefficient public utilities, and persistent unemployment issues is deluding itself, according to McNamara (in Nwolise, 2008), who illustrates the role of social, economic, and technological forces in security calculus.

In addition to being internally created, challenges to national security from 1999 to 2014 have also taken on economic, political, and social manifestations. For example, popular involvement is a crucial component of democracy, and its principles of openness and popular participation have created a great deal of friction due to the intricate and dynamic nature of contacts and exchanges between the rulers and the ruled. According to Dunmoye (2009), there are three significant facets of growth that inherently relate to security.

He listed these as: improving people's standard of living—that is, their incomes and consumption of food, shelter, healthcare, and education—through pertinent economic processes; establishing social, political, and economic systems and institutions that uphold human dignity in order to foster the development of people's sense of self-worth; and expanding people's freedom of choice by giving them more social, economic, and political options; comparing it side by side with the governments of Obasanjo and Goodluck reveals a desire to fulfill fundamental, needs. The security danger posed by insurgencies and militants that is tearing apart northeastern Nigeria is another area of focus since it has the greatest potential to jeopardize the democratic process in Nigeria (Daniel, 2014).

Given the extent, scope, and expression of threats—particularly that posed by the fundamentalist rebels known as "Boko Haram" in the Nigerian state—rethinking national security under the current Goodluck democratic governance has become imperative. For example, a broad examination of the several crises and security challenges facing the state of Nigeria reveals that these are caused by social inequality, political instability, underdevelopment, poverty, and poor governance (Daniel, 2014). Sam Aluko (1995) discussed the effects of poverty in Nigeria and pointed out that every Nigerian, regardless of socioeconomic class, must deal with the aftereffects of poverty. Therefore, he implied that the impoverished Nigerians are unable to sleep due to hunger, but the affluent Nigerians are unable to sleep because the impoverished are awake.

To elaborate, in our country's history, devastation poses a security risk on its own. An angry and hungry man is a violent guy, and a man who is hungry is also furious. The above analysis would have ideally predicted that given our history of conflict and aspirations for growth and development, Nigeria's various religious organizations would have created a programme to fill in these gaps and offer Nigerians some welfare and human security in areas where the government has failed. However, this is still far from the case. "Many Nigerians are religious and attend churches, mosques, and other traditional worship centres believing that God through his functionaries on earth would assist them where and when the state had failed," according to Mike and Onyinbo (2010).

Unfortunately, rather than serving as a tool for national unity, peace, harmony, stability, and security, faiths in Nigeria have instead served as a catalyst for conflict, instability, and insecurity. In an ideal world, religion would be a source of both universal security and the specific security of its followers. Without fear of disagreement, it can be said that religion in

Nigeria ought to be used as a tool to counteract challenges to national security and insecurity across all social classes (Segun, 2013).

In Nigeria, threats to economic security, food security, health security, environmental security, personal security, community security, political security, and several more security issues impacting human life are examples of dangers that represent human desires. For example, the current Ebola danger necessitates the use of cutting-edge medicine, contemporary technology, and retrained medical personnel in order to stop the virus's spread (Gaffer, 2014). Thus, religious organisations ought to concentrate on releasing individuals from these dangers. How may religion be applied in Nigeria to counter these dangers to human security?

Managing national security threats and promoting harmony through religion in Contemporary Nigeria

Religion has a crucial role in addressing security concerns and fulfilling human needs. As previously noted, religion and security are inextricably linked as human security is the ultimate goal of all faiths. So religion may be modified. Repackaged to address, manage, and control national security risks. Nigeria's three major faiths (Islam, Christianity, and African Traditional Religion) should prioritize enhancing individual residents' security in various ways, as discussed in the paper's following subject (Gaffer, 2014).

Enhancing economic desires and security

Governments and commercial sectors should not be solely responsible for providing productive and remunerated labour. Religion organizations in Nigeria should participate in this role, especially presently, the face of poverty and extreme unemployment among the country's teeming people. Religious leaders can create jobs by investing in agricultural production, transportation, estate acquisition and sales, computer/business centres, printing of recharge cards, bakery, textile and banking industries and block making instead of acquiring private jets and expensive cursors. Religious entities have created several schools (primary, secondary, and university) in Nigeria, indicating their significant involvement in education. The high tuition at these schools made it difficult for the impoverished to attend. Religion may invest in several areas of the economy, both large and small, to reduce joblessness among productive Nigerian youngsters, in addition to school-based businesses. However, their engagement in business should be motivated by a feeling of divine mission to help the poor, rather than only for profit.

Improving Food Shelter and Clothing Security

In Nigeria, there is starving among wealth. Access to basic necessities such as food, housing, and clothes is determined by one's purchasing power. Many people are denied access to essential foods because they cannot afford it. Thus, food security is intimately linked to economic security. Religious organizations can provide free food on a regular basis to the country's hungry and underprivileged population. Nigerian religions should prioritize humanitarianism by providing food, clothing, and shelter to those in needs. Religion should prioritize addressing members' fundamental necessities, such as food, clothes, and shelter, in addition to collecting donations.

Improving Health Security

Nigerians' physical and spiritual well-being are equally vital. Religions in Nigeria should play a more active role in providing inexpensive health care charges. Religion-based organizations have made significant progress in the health sector, but there is always room for improvement. Nigerian religious establishments have the financial resources to provide free health treatments to its followers. Many Nigerians face financial barriers to accessing hospitals run by religious entities, which is distressing.

Enhancing Environmental Services

Religion should be used to increase environmental security. Religious leaders should oppose environmental abuse by their statements and deeds. In consideration of the many environmental dangers are chronic and persistent. Water and air pollution, deforestation, and inadequate sanitation are serious concerns that must be addressed. Religions should encourage healthy lives in this country, as cleanliness is closely related to godliness.

Improving Personal Security

Religions in Nigeria should help individuals avoid physical violence. Religions can repel and defeat threats from the state, including physical torture. Threats include war, ethnic unrest, religious fundamentalism, and crime/street violence among individuals or gangs. threats aimed at women (rape, domestic violence) Threats against children might be based on vulnerability and reliance (e.g., child abuse) or self-harm (e.g., suicide, drug misuse).

Strengthening Community Security

Religion should safeguard and preserve the positive and valuable aspects of a culture, rather than erasing it. Approval of community virtues and disapproval of community vices should be granted spirituality. It is preferable to assimilate, accommodate, and identify with the culture of others rather than overthrow it. It should vaccinate the culture rather than contaminate it. Religions should be employed in Nigeria to protect individuals from intra- and inter-ethnic, as well as inter-religious conflict. Religions are expected to resolve disputes and conflicts, as well as to uphold the fundamental values and national ethics of Nigeria, as outlined in the country's constitution. For example, religions should commemorate the fundamental African values of hospitality, inter-ethnic relations, communalism, and the extended family system.

Strengthening their Political Safety

In Nigeria, religions need to provide protection against fundamental human rights violations. They ought to be against systematic torture, maltreatment, political repression, and violations of human rights. They ought to maintain ethical leadership and excellent administration, combat corruption and support the values of social justice, religious tolerance, discipline, honesty, fairness/equity, independence, labour dignity, and patriotism.

Nigeria's Security Prospects

If Nigeria's "free fall slides" continue, this is undoubtedly what its near future promises, despite the opinion presented below being frightening or disturbing. disregard for human development dangers to national security and deteriorating infrastructure. According to Osatowe Peters, a lecturer at the University of California, Sam Diego Campion, Nigeria is on the cusp of significant disruptions involving ethnic groups, faiths, and communities. He said

that most European poets nowadays would be less interested in the problems facing West Africa and Europe in the twenty-first century. Nigeria will occupy this sphere of influence as a more natural hegemonic power, which means it would require twice as many resources as it already has to deal with internal and foreign crises originating from Niger (the Hausa connection), the Republic of Benin (the Yoruba link), and maybe Cameroun (Osatowe, 2001). Moreover, the prospect of sustainable democracy is slim because for one, the repressive apparatus of the state security service will be difficult to dismantle by the civil administrator or be controlled by it. As environmental scarcity adds to various demands made on the government, the country would become increasingly ungovernable. Ethnic and regional splits are deepening as situation been made worse by religious cleavages. Muslim fundamentalism and Evangelic Christian militancy are on the rise, and northern Muslim anxiety over southern Christian control of the economy is gradually becoming intense and the will to keep Nigeria together is not very strong. And not only will the west and America retreat from the African continent, because the Soviet Union is no longer a threat and the global containment of communalism dead (Osatowe, 2001).

Moreover, foreign policy is now resource driven as the USA State Department will liketo say, and over the past five years, "don't ask anything for Africa that cost money" (Adamu, 2010), Nigeria is simply not commanding the kind of attention in the New World Order (NWO) to keep it from disintegration due to the high rate of corruption, neglect of state structures, bad governance and promotion of ethnic-religious crisis and the Nigerian state is still predatory or pre-banal. It is being used as a tool for the accumulation and expropriation of the national wealth by a few privileged individuals who control the lever of political and economic power. The state is symbolized by a personalization of political power which seldom acquired through legitimate democratic process but through election rigging and adoption of a pre-part system. In the function of the state, there is a deliberate unwillingness on the part of the power wielders to blur the boundary between the private and public sphere in the state.

Thus in a recent lecture delivered at the Nigeria institute of International Affairs, the renowned Africanist Scholars, Richard Joseph, stated that "such practices have now gone beyond prebendalism to a system based on pure confiscation of public assets.

In a prebendal system, legal frames and procedures governing the operation of state offices are used as cover behind which state resources are appropriated under the confiscatory system, commonly referred to as 'lootocracy'. Government officials have simply seized public assets without even attempting to disguise their behavior behind legal framework. Thus the states have been weakened by the low identification of the citizenry with the various units of governance. Thus, the Nigerian citizen have generally disengaged from the state since Nigeria has come to be seen as an external and oppressive force, the nature of the federal state in Nigeria, therefore accounts for the rampant insecurity and the absence of any semblance of legitimate authority, leaving insurgents, militias and vagabonds to carry out anarchy in most parts of the country. That is the main reasons why the author is calling for the religions in Nigeria to move out of the existing norms of religions tenets to and provide the citizens with human security as experience in Europe, Asia and America.

Conclusion

The ideas of religion, national security, and peaceful coexistence in Nigeria have all been made clearer by this essay. It has demonstrated the connection between religion and national security and made clear that, as opposed to national security, human security has to be improved. As we have argued, in contemporary even while it includes hardware, military might, and even traditional military operations, security in society, particularly in the twenty-first century, is mostly about development, as dangers to national security would arise in the absence of it. According to several of the informants we spoke with, security now involves feeling protected from the range of risks this study looks at, rather than avoiding or defending against war or other threats. Through the promotion of human security and the use of the seven dimensions of human security/wants—economic, food, health, environmental, personal, community, and political—it has addressed the expected roles that religion should play in managing and controlling threats to national security (1994 UNDP Human Development Report). The main idea is that, in the words of Tony Blair, the former British prime minister, "security requires much more than hard power and sophisticated weapons." Understanding the many ways in which our social, political, and economic institutions contribute to our sense of security is also necessary (Victor, 2009). More so, regardless of the amount of weapons at his disposal, a person cannot be considered secure if fundamental requirements like food, clothes, shelter, healthcare, education, and employment have not been met. Furthermore, religion in Nigeria ought to alleviate the suffering and adversity experienced by its members rather than escalating it.

Recommendations

This paper suggests that a stable democratic regime, characterized by effective governance and leadership, should be established to guarantee the following objectives:

(1) to ensure the safety of individuals in their residences, communities, workplaces, schools, and religious institutions;
(2) To ensure the security of property from theft and destruction;
(3) To guarantee that all individuals have access to a system that administers justice fairly, promptly, and without discrimination, as the prerequisites for security (whether national or individual) in Nigeria, religious organizations should collaborate with the Nigerian government to provide social services, basic healthcare, qualitative and quantitative education, job security, and a sense of belonging to the entire population.
(4) This partnership is not only necessary to mitigate threats but also to guarantee rights. Additionally, the capacity to enforce legal norms and the reinforcement of legal norms are effective strategies for improving human security in Nigeria. Given that human security and desires are the responsibility of all individuals, it is incumbent upon each individual to safeguard their brothers and sisters.

REFERENCES

Adams, N and Beatrice, N. (2009). *Harmonious Attitude in Social Psychology* Brelton: Hodder and Stoughton; Pp.316-319.

Adamu, A.O. (2010), "Corruption and its Consequences in Nigeria Democracy 1999-2007". *Journal of Social and Political Administration,* Vol. 15, No.8 November; p. 11.

Admas, B.T. (2007). *Civilizing Religious Society* Cambridge: University Press; Pp. 118-120.

Attah, C. S. (2006), Nigerian security issues and problems of development in the 21st century in Vogt Aminu (ed). *Human development as a security strategy in Africa: Nigeria, Chard and Liberia as case studies.* Nairobi: dimension publishing corp. P.25.

Albert B. (2001), "Religion as an Instrument of Economic, Political and Social Development in South-East Asia". *Daily Trust* Thursday, April 26.

Albert, O.A.(1999), *Ethnic and Religious Conflicts in Kano* Ibadan: Spectrum. P206.

Akinyele (ed) *Race, Ethnicity and Nation Building: Studies in Inter-group Relations,* Lagos: Rex Charles Publication; p.4;

Animoshe, D. (2006). "Introduction to Security and Insecurity Threats in Nigeria" *New Nigeria* Monday September 9th.

Audu, J. (2010). An Assessment of National Security in the Fourth Republic 1999-2007 in Law and National Security in the 4th Republic *Lapai Democracy Series* Talla N. Sunday and Reuben B. Ziri (eds), p.23.

Bolarinwa, J.O. (2009), "Clash of Cultures: Muslim Christian Violence in Nigeria and its Implications for Political Stability". In Albert, I.O. Olarinde, O.N. (eds.) *Trends and Tensions in Managing Conflicts*, Abuja: Society for Peace Studies and Practice p63-73.

Bostman, N. (2006), *The Historical Background of National Security and Interest in Ancient Europe.* New Jessey: NEWTON Corporation, Armalda; p26

Briggs, A. (1990), *Soldiers, society and human security*, London: Leonue and Reunner: Rastledge, p313.

Cyril, A.U. (2005), *Rethinking Strategy for National Security in Democratic Nigeria.* New York: Harper and Row; p221.

Dunmoye, E. (2001), *The Politics of Inter Ethnic Relations in Post Independence Nigeria*, Zaria: New Capital Publishing Co. p101.

Dunmoye, A.R. (2009), "Security-development Nexus conflict and crises in Nigeria" National Defense College, Abuja.

Daniel, A.B. (2014). "An Assessment of National and Human Security in the 4th and 5th Republic" *Vanguard*, Tuesday, March 25.

Edim, O.E (2000), *Harmony and Conflicts in Nigeria*, Lagos: Budoye Publishers, p36

Egbefo D.O.(2009). Ethnic Relations inPre-Colonial Nigeria in the *Revised Journal of Politics, Society and Ethnicity* Vol.5 No.3; p25;

Gaffer, E. (2014). "Give Poverty Crisis as Ebola Virus international community argued" Nigeria www.nigbay.security/poverty/index2.php

Garba M.S (1998), Nigeria: Social Problems of Multi Ethnicity in S.A.Okibe (ed.) *New Trends in Nigerian Nationalism*: Ibadan Adex Tech. Bks; Pp 201-216.

Gwarzo, I. (1998). *Meeting the Current Challenges of National Security* National War College

Ikime, O. (ed.) (1980). *Groundwork of Nigerian History*; Ibadan: Heinemann Edu. Bks. pp224-234;

Keenan, T.J. (2007). "The Origin and Current Meanings of Religious Activism." *California Religion Review,* Inc.<htt://www.social.org.irev/Religious-activism.htm

Mike, J. and Onyinbo, K., (2010). "Religion is not driving extremist violence in Nigeria, poverty, government role", www.newsrescuee.com

Micheal, S. and David Markson, (2005), *Human Security: Concepts and Implication,* London: Rastledge; p.421.

McNamara, R. (1968), *The Essence of Security: Reflections in Office*, Sweden: hodder and Stoughton; pp318-326.

Marx, K. (1989), "Religion as an Instrument of Oppression" In Minute Matthias, (ed). *New Perspectives of Modern Religions*, New Orleans: Arkand Oak Corporation. Pp 114-121.

Nwolise, B.C, (), *The Role of the Nigerian Military in National Integration*. *In Nigeria, the First 25 years*; Uma Eleozu (ed) Lagos: Heinemann Educational Bks Pp. 55-56

Nwolise, O.B.C. (), "Fundamental Importance of National Security in Post Civil War Democratic Polity: Repositioning the Nigerian Contemporary Experience for 2020 and beyond" PACEP Book Series No. 25.

Nwolise, O.B.C (1985), "Nigerians Perception of Security: Need for a Change" In a Democratic Society *Vanguard* 3, June 14.

Nimandi, B. (2014). "Nigeria and problem of insecurity: Time for a Better approach" *The Sunday Vanguard*, May28 p36.

Nzera, I.C. (2005), "Security and the socio-economic structures of democracy" *The Guardian* Thursday 2.

Nigeria Political Bureau (1989) Reports on Ethnic and Tribes in Nigeria, National Workshop on Ethnicity Stability and Development NPB Series XX1.

Nwabueze, N. (2003), "Towards a Wider Understanding of Intergroup Relations" in R.T Osatowe, P. (2001), "Nigerian Security and Issues of Development in the Future" in Christian A.B (ed) *Cost ofConflicts in Nigeria* Lagos: AB Publishing Coy.pp521-26.

Osazee, O. I.(1997), 'Structural Adjustment and Religions in Nigeria' Uppsla: Nordis Kaafrika Institute Research Report No. 93.

Thomas, I. (2002), "Threat Assessment" Lecture Delivered at National War College Jaji Nigeria

Ojularin, A.B.(1995), *The Dynamics of Inter and Intra Ethnic Relations in Nigeria*, Ibadan: University Press,Ibadan; p18.

Oluwawunsi, O.A. (2013), "Religion as an Instrument for Enhancing Human Security in Nigeria" In the *Postgraduate Journal of Multidisciplinary Studies*, Vol. 11, No. 1, p181.

Olayemi, N.C. (2009), *Religion, Source of Conflict and Resource for Peace* Lagos: New Idea Publication Co. p223.

Osita, B.C (1989), Ethnic Relations in an Evolving Nigerian state. Ibadan: John Printers, p26;

Ogieoba, S.N. (1999), *Conflict Resolution in Multi-ethnic Societies*, Ibadan: Adaeze Books; p.238;

Otite, O. (2006), "On the Concept of a Nigerian Society" in A.O Sanda (ed), *Ethnic Relations in Nigeria: Problems and Prospect*,Ibadan. The Caxton Press West Africa Ltd. P3.

Sam-Aluko, G. (1995), Poverty Alleviation in Nigeria: an examination of the international and technical dimensions in poverty alleviation in Nigeria. NES annual conference.

Segun, O. (2013), "Poverty and threats to national security crisis in Nigeria: religion options" *Nigeria journal of Social and Policy Issues* Vol.10, No.4.

The Guardian. (2013), under the Caption "Deferral Government Committed to National Integration and National Harmony; Sunday 15th June p.A8

Taylor, E.B (1985), 'Religion' in Barnards et al (eds.) *Encyclopedia of Social and Cultural Anthropology* New York, Routledge.

Tafa, B. (2005), "Counsolidating Security in 2005". *The Guardian* 2 Thursday

Victor, A. (2009), "National Security in a Democratic Security" *Vanguard* June 28