



## Religion and National Security: A Precursor for Economic Development

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### Abstract

The intricate relationship between religion, national security, and the development of a nation has been a subject of significant interest and debate across the world. This study explores the dynamic interplay between religion, national security, and its potential impact on the overall progress and development of Nigeria. Three important issues were addressed, which strengthened the functionalist and social systems theories' predictions and further guided the investigation. The study adopts a descriptive research method; which is mostly theoretical and relies on literature reviews and library research to gather the necessary facts and figures. The paper reveals a nexus between religion and national security; utilizing this synergy will enhance even development and reduce fear caused by increased insecurity and moral and social panic linked to a palpable fear of the unknown. Religious extremism has recently undermined national security since it has been exploited as a pretext to wreak havoc across the nation, thereby encumbering economic development, social life and human security, as people seldom go for their routine activities (work, business, market, farming, leisure, and worship) to avoid being attacked. This is not without implications for the criminal justice system, particularly policing and law enforcement administration, which calls for inter-security agency collaborations to effectively address the problem. The study suggests that all levels of government should constantly partner with critical social control actors among civilian populations in crime and security education for better outcomes. Understanding the role of religion in national security is a practical aspect of national development and economic growth

**Keywords:** Economic growth, national development, national security, religion, religious extremism

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## **Introduction**

Religion is a complex topic. Not only are there different religions, different ideologies, different sects within religions, and different books of worship, but there are also varying interpretations of the role of religion. Some authors view religion as a unifying factor; others associate religion and identity, or religion as freedom and a universal right. Still others understand religion as a precursor to violence, whereas some see religion as a force for social service and good. This phenomenon has no universally accepted definition, thus, religion has been variously defined by different scholars. Sociologists see it as one of the social institutions of the society, while religious men and women see religion as a GIVEN. This means that religion is conceived as "extra-societal" (Onyeka, 2009). In his definition of religion, Taylor (1985), said that religion is the belief in spiritual beings. Every religion believes in a being, higher and greater than man, who is the object of man's veneration and worship.

Francolin, (2000), conceived religion as the act of worship, propitiation and recognition of power beyond man and superior to him, which he (man) believes to have control over the whole universe, the human person and the course of nature. For Uche (2011), religion is a reference to a set of beliefs, practices, norms and values relating man to God and to his neighbour, irrespective of colour, nationality, creed and worldview. By this definition, it is discernible that religion fosters both vertical and horizontal relationships – vertical relationship defines man's relationship with God and the horizontal relationship suggests man's relationship with his fellow man. Egbeto, (2016), observed that religion is always the last resort of man when he is in distress. This means that when human actions fail to bring an expected result, religion is appealed to for intervention. This is why it is believed that religion brings people of the same faith, belief and convictions together in a social and spiritual sense for some kind of physical and spiritual security now and hereafter. Egbeto, (2016), noted that in Christian religion, faith is centred on the Lord and Saviour, Jesus Christ and the Bible; African Traditional Religion assures its adherents of holistic divine security covering the three aspects of the human person, spirit, soul and body, while in Islam, faith is based on Muhammed and the Quran, the holy book of the Muslims. Karl Marx, on his part, defined religion as the opium of the masses. Marx saw religion as a sign of the oppressed creature, the sentiment of a heartless world, and the soul of a soulless condition. Religion, which is as

old as society, is the product of man's effort to come to terms with a harsh and uncertain world.

Elshtain, (2010), contends that in the conventional discourse of international relations, religion is seen in two simplistic ways: either as a source of sanctimonious aspirations to peace and love that are often ignored by realpolitik or as the source of all terrorist extremism that now threatens the developed and developing world's (like Nigeria) vital interests. Religion should be integrated within national security policy, with the understanding that religion can motivate members of a society to act, both on the side of war and peace.

Bush, 2006, stated, "Political, religious, and economic liberty advance together and reinforce each other. National security objectives determine where and how religion intersects with each other. However, Samuel Huntington advocates for addressing religion in terms of understanding behaviour within national security policy, recognising that when it comes to security, the behaviour of our friends and adversaries matters very much. Shaw, 2001, as quoted by Carlisle, 2011, also argues that religion—not as a standard of belief, but as a power which drives human behaviour—must be at the table if national security policy is to embrace the fullness of the human situation, formulate effective concepts, and yield enduring results. Shaw acknowledges that religion is a great force that can be used for human development for the benefit of the entire society if properly channelled. Mbiti, (1985), noted that Africans are religious in all things. He says: Africans are notoriously religious, and each people has its own religious system with a set of beliefs and practices. Religion permeates all the departments of life so fully that it is not easy or possible always to isolate it. Religion is the strongest element in traditional background and exerts probably the greatest influence upon the thinking and living of the people concerned. Religion is a prominent feature in human society that it cannot be simply ignored. It is as old as man on earth and will probably remain on earth as long as man remains in it.

Religion is unique in sharing several features that characterise it, such as belief systems, norms and values, prayers, ceremonies, rituals and festivals. (Uche, 201 1: 351). This paper does not explore or advocate for any particular religion or ideology but understands religion and its relationship to human behaviour and the issue of security. It is an attempt to investigate religion and national security as a precursor for national development in Nigeria. At such, this investigation covers:

- An overview of the role of religion in national security in Nigeria.
- The nexus between religion and national security in Nigeria.

- The impact of religious extremism on national security and economic development in Nigeria.

## **Literature Review**

In this section various perspectives of scholars and researchers related to this study are critically reviewed in accordance with the study

### **An overview of the role of religion in national security**

Religion itself serves to provide a meaningful worldview and the rules and standards of behaviour that connect individual actions and goals to that worldview. Religion also has the ability to legitimize actions and institutions. In other words, people and organisational bodies often understand what is right and just based on what they learn through religious teachings and practices. Religion also provides a common means of communication among members of a group. This also agrees with the view of Segun, (2013), that religion ought to and should address all forms of security challenges in Nigeria. Egbeto, (2016), enumerated the threats which constitute human wants in Nigeria to include economic security threat, food security threat and health security threat. Religious leaders communicate with authority, they have access to media and political figures, and they usually have an in-depth knowledge of the people, places, and communities within their area. Outreach to religious leaders can advance national security because these leaders often have access to areas that are off-limits to others and they know the personal history of their region.

When religious freedom is cultivated worldwide, it is often accompanied by economic growth, stability, and security. These things benefit the United States' own long-term strategic national security interests and could be replicated in Nigeria for same or similar benefits. Therefore, reaching out to religious leaders around the world and promoting universal rights fit squarely into a national and global security plan. It is also recognised that religious institutions can play an important role in promoting mutual security among states. There are problem sets in every society that cannot always be addressed by the government, and in many cases, it may be inappropriate for the government to intervene. This is where religious leaders and religious institutions can solve problems and promote peace. Certainly, religious leaders or the institution itself can be used during the course of constructive dialogue to address social and economic issues, (Toffler 1980). Religious leaders and institutions are often deeply involved in education, medical care, counselling, and providing food, water, and other needs when governments fail or become otherwise preoccupied.

Because of the unique relationship between religion and society, Harold Saunders suggests that national security be viewed through a relational paradigm; one that takes advantage of the entire polity, including religious institutions. Religion, because of its control over resources, interpersonal relationships, communications, and expertise, also has power in relation to war and national security. Otis, (2018), notes, “religious leaders are often more believable in failed or fragile states than political leaders and therefore have power above and beyond the sheer strength of numbers or observable resources.” In a different writing, Otis recognises that religious leaders emerge as primary authority figures under conditions of state failure and that religious factors are an essential component of effective conflict management, Otis (2008pg219). The security of all nations depends on recognising the role that religion plays for individuals everywhere.

Fukuyama, (2022), opines that state stability endures because religious institutions garner support and loyalty, which can threaten weak regimes, and this is often why religious freedom comes under attack. Fukuyama also recognises that there is no inherent conflict between religion and liberal democracy, except where religion ceases to be tolerant and egalitarian. The challenge for policy makers is to harness the unifying potential of faith while containing its capacity to divide. According to Madeline, policymakers must learn as much as possible about religion and then incorporate that knowledge into their national security strategies.

Religious freedom is a human right, and countries seeking to protect this right worldwide often do so strictly out of humanitarian concern. Yet, the need to promote this right can be made on other grounds as well—namely, that promoting religious freedom is in the best interest of our own national security.

### **The nexus between religion and national security in Nigeria**

The issue of National Security is very important to all nations and leaders; hence nations and leaders should do everything possible to ensure the defence of their nations or maintain maximum security. Egbeto, (2016), quoting Walter Lippmann in Audu, 2010, said that a nation is secured to the extent that it is not in question to lose core values, life, property and liberty.

National security according to Gwarzo, (1998), is the freedom from hunger, threat to a nation's ability to protect and defend itself, promote its cherished values and interests, and enhance the wellbeing of its people. Any threat to the general well-being of citizens in any nation is a threat to national security. For instance, a general look at the plethora of crises and security threats to the Nigerian state reveal that these arise from underdevelopment, poverty,

political instability, bad governance, corruption and social injustice. Talking about the consequences of poverty in Nigeria, Sam Aluko, (1995), noted that no Nigerian regardless of their social location is free from the consequences of poverty. Hence, he alluded that poor Nigerians can no longer sleep because they are hungry and the rich Nigerians can no longer sleep because the poor are awake. To push this further, a hungry man is an angry man, an angry man is a violent man and violent man destruction and destruction on its own is a security threat in our national history.

From the above analysis one would have expected that with our history of conflicts and aspiration for growth and development (that is still a far cry from reality) that the various religious organisations in Nigeria should have designed a programme to fill these gaps and provide Nigerians some welfare/human security where the government has failed. According to Mike and Onyinbo, (2010), '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 has failed'. Unfortunately, religions in Nigeria have often been a source of conflict, instability and insecurity instead of being an instrument for peace, stability, harmony, security and national integration.

Ideally, religion ought to be a source of security in general and the wellbeing security of their adherents in particular. It can be asserted, without fear of contradiction, that religion should be an instrument for addressing threats to national and all classes of insecurity in Nigeria. National security advocates the safety of the citizens of a nation or country at home and in diaspora. This means that security outfits must be put in place to ensure that lives and properties are safe and secured. National security enhances national integration and national development. This implies that each country must work for the safety and unity of all in the country and further implies that political intimidations, exploitation, social unrest and religious crises are checked and handled. Moreover, the disintegration of the Soviet Union in 1991 and the humiliation of USA on September 11, 2011 corroborated Nwolise's (1985) observation that a country may have the best armed forces in terms of training and equipment, the most efficient police force, the most efficient custom men, the most active secret service agents, and best quality prisons, yet be the most insecure nation in the world. Olukoshi, (1992), Nweke, (1988), and Imobighe ,(1986, 1987 and 1989) (in Cyril, 1997) argued that state and dominant class interest eclipse national security in Nigeria. Olukoshi for instance posited that the security thrust is directed toward the interest of the governing classes and their properties allies, while most Nigerians are alienated from the security processes that ironically turn on them from time to time. The situation in Nigeria is one that national security

officials should be taking seriously. Saiya N. and Joshua F. (2018) have observed, “as a result of their training, many policy makers have been inculcated with a secularist mindset that believes religion is irrational, violent and (fortunately) on the decline.” In other words, many think they can solve the world’s problems without dealing with religion, or indeed, even by intentionally side-lining it. However, the so-called “secularization thesis” has been proven to be wrong, as “religion remains a primary identity around the world.” Recent data shows 84 percent of the world population adheres to a religious identity, and that percentage is only expected to increase in the future, (pew research centre 2012, and the guardian 2018). Although religious freedom is a national security issue “in most countries where religious persecution causes human suffering, violence, and instability, religion is the linchpin of politics and culture.” Ensuring that all people have the freedom to practice their religion can mitigate tensions and instability rooted in religious conflict. In addition to religious freedom’s positive relationship to security, we now know that it is associated with economic growth and linked to peaceful social outcomes. As Brian has observed, when religious freedom flourishes, corruption is lowered, and there is more peace, less harmful regulation, reduced liabilities, and more diversity and economic growth. And all of this is not unrelated to national security, since economic growth aids stability and security. As it bolsters economic growth, it also counters instability and a lack of security.

Tom observes that Governments or cultures that oppress or coerce religious believers are, by such actions, demonstrating a totalitarian impulse that undermines social stability. After all, if the government can take action against religious freedom, it is unlikely to show respect for other aspects of society. Thus, wherever religious freedom violations occur, they stifle growth and threaten security. Given that, as of 2021, at least two-thirds of the world’s population lives in countries where religious freedom is not upheld, it seems that the violation of religious freedom is something to which our national policy and national security professionals should pay close attention. Lippmann observed that a nation is secured to the extent that it is not in a question to lose core values, life, properties and liberty. National security also refers to the requirement to maintain the survival of the nation state through the use of economic, military and political power and the exercise of diplomacy. President Olusegun Obasanjo, while presenting his grand strategy, declared that the primary objective of national security shall be to strengthen the Federal Republic of Nigeria, advance her interest and objectives; to contain instability, control crime, eliminate corruption, enhance genuine development progress and growth and improve the welfare and wellbeing and quality

of life of the citizenry. Perhaps nowhere in the world do religious freedom and national security overlap as clearly as they do in Nigeria.

### **The impact of religious extremism on national security and economic development in Nigeria**

Security threat in Nigeria is the problem of underdevelopment, poverty, political instability, demonic governance and social injustice. These threats cannot be reasonably confronted by military preparedness. The crudest expression between security and the socio-economic and political structure is expressed by the cliché about the choice between the guns and butler. More butlers for the populace rather than guns to defend their peace. Dwight Eisenhower (in Briggs, 1990) corroborated this when he said: “no matter how much we spend for arms, there is no safety in arms alone. Our security is the total product of our economic, intellectual, moral and military strength.” Many security experts focus on the extent to which internal problems constitute a source of conflicts and tension. Thomas Homer-Dixon and Robert Kaplam (in Micheal and David, 2005) have popularised the idea that more than anything else, poverty in developing countries is the biggest threat to all nations because of the damaging effect it has on the environment. Here, the primacy of the socio-economic factor is seen as fundamental to national security. The non-military option is essentially a development-oriented philosophy. McNamara, (1968), corroborating this assertion posited that security is development and without development, there can be no security. National security, as Attah (2006) observed, “will be endangered 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”. The concept of national security must be expanded to include protection against all major threats to human survival and well-being, including threats posed by severe environmental degradation and massive human suffering. McNamara (in Nwolise, 2008), x-raying the role of social, economic and technological forces in security calculus warned that: Any society that seeks to achieve adequate military security against the background of acute food shortages, population explosion, low level of productivity and per capital income, low technological development, inadequate and inefficient public utilities, and chronic problems of unemployment, has a false sense of security. For years, terrorist groups—including Boko Haram, Islamic States in West Africa Province (ISWAP), and Fulani militants—have claimed the lives and livelihoods of many Nigerians. Well over 11,000 Christians have been killed since Jun 2015. In northern Nigeria, Boko Haram is responsible for regular attacks against Christian individuals, faith leaders,



communities, schools, seminaries, and churches. Shia Muslims also suffer attacks. ISWAP similarly targets peaceful individuals and communities and takes inspiration from the brutality of ISIS (Islamic States in Iraq and Syria). In the Middle Belt (Nigeria's central region), Fulani militants have taken to attacking Christian farming communities, brutalizing the people, stealing and destroying their property, and justifying the atrocities with the slogan "Allahu Akbar." The routine attacks against Christians are clearly an issue of religious freedom because many Nigerian Christians, especially in the northeast and Middle Belt regions, cannot freely live out their faith without the legitimate fear of attack.

Islamist ideology has contributed to countless tragedies across the country and has been a source of increasing violence. Thus far, the Nigerian government has lacked the willingness to take meaningful measures to protect religious freedom or even to guarantee its citizens' security. The consequences are grave; more Christians were killed in Nigeria due to their faith in 2020 than anywhere else in the world. This has induced high expenses on food consumption and lead to low savings, hence threats to human security, particularly food security. According to the Food and Agricultural Organization (FAO) and Food Security Policy Brief (FSPB), food security is achieved by ensuring adequate food supply in terms of quantity, quality, and variety of food, as well as optimized stability inflow of supplies and secure sustainable access to availability by those who need them (FAO, 1996; FSPB, 2006). The implication is that "such circumstances as conflict and terrorist activities (which evoke insecurity) have hindered the achievement of sustainable access and availability of food in Nigeria, especially in the Northern States, where the Boko Haram, insurgency, banditry and herders/farmers conflict is a recurring decimal," (Nnam *et al.*, 2020: 1269-1270). These authors added that "traders in the market expressed frustration about the state of insecurity which has restricted the movement of people, goods, and services. For instance, most of the food items sold in Maiduguri are brought in from other Local Government Areas (LGAs) of the state and transporting them into markets has been cumbersome due to fear of and attacks from Boko Haram terrorists, (1279)."

Furthermore, studies have shown that the fear of Boko Haram and banditry attacks in Northern Nigeria impacts negatively on agricultural production in the country, (Nnam *et al.*, 2020; Caulderwood, 2014 as cited in Ogbonna& Jiménez, 2017). The situation has been further elucidated thus: The effect of herders, banditry and terrorism on the agricultural sector has consequently, led to a huge decline in agricultural production due to constraints in human mobility and attacks on storage facilities. The increased fear of attack has made other factors such as transportation riskier and therefore more expensive, thus adding extra pressure and

cost to economic outputs. The overall impact has manifested in food shortages, increased prices of food items, poverty and hunger (Ogbonna& Jiménez, 2017: 14).

When insecurity is the order of the day, people tend to spend less time in productive activities and more time indoors. This also have economic implications as people shutdown their business activities earlier than expected due to insecurity. This situation has direct negative consequences on the economic outcomes. This can be exemplified by the current ‘sit-at-home’ order by IPOB separatist agitators in the entire South East. These have encumbered economic development, social life and human security in Nigeria, as people seldom go for their routine activities (work, business, market, farming, leisure, and worship) to avoid being attacked, Arua (2021).

### Theoretical framework

The theoretical framework of this study is anchored on functionalist theory and social system theory; the functionalist theory Developed by Emile Durkheim (1893) and refined by Talcott Parsons (1952). From the sociological perspective, functionalism looks at society as a set of interrelated parts which together form a whole. Functionalists posits that behaviour in society is structured and relationships between members of society are organized in terms of rules and that social relationships are patterned and recurrent (Harlambos and Holborn, 2005). Functionalists believe that there is value in consensus and a high degree of consensus binds members together to form an integrated and cohesive unit. The theory assumes that a certain degree of order and stability is necessary for the survival of the social system. Functionalists downplay the conflict in society between classes and believe that once norms and values are maintained, the society would be conflict free. It considers society as a structural system made up of interrelated parts. The social system has certain basic needs that must be met if it is to survive. These needs are known as functional prerequisites. This means that each part, will in some way, affect every other part and the system as a whole. It also follows that the survival of the system depends on the compatibility of the various parts.

On the other hand, social system theory from the sociological perspective was developed by Talcott Parsons in 1951 and Luhmann (1984), though on management. It is to be noted that the application is almost the same with slight variation. The major assumptions of social system theory are therefore: (i) all social systems are defined in terms of the relations between their “internal” parts, and between the system and its environment; (ii) the notion of

functional contribution is essential in understanding the continuity of various parts of a system, and sociology is directed primarily to the analysis of the functional significance of institutions in the survival of social systems; and (iii) it is the social system and not its social parts or institutions which is the referent of functional significance, (Haines 1987). In common sense terms, the task of sociology is to discover how various institutions (such as the family, the school, or the church) function, that is, how they contribute to the continuity and survival of the society as a whole. Parsons was acutely interested in the impact of religious values on political and economic issues. The Social System which is a study of the value-orientations which are fundamental to social interaction, provides the normative structuring of social relationships.

Since the Nigerian Police is an integral part of the Nigerian social system, its ineffectiveness and poor job performance has implications on the criminal justice system and the overall security of the society. Other agencies that provide security become impacted as a result of the inability of the police to perform their function effectively (Inyang and Abraham, 2013; Gbenemene and Adishi, 2017; Audu, 2016). However, in situations where everyone plays their part in the social system, peace and stability is inevitable, (Ordu and Nnam, 2017).

### **Methodology**

The research used a descriptive approach to theoretically explore how religion and national security can serve as a precursor for national economic development in Nigeria. Noting The nexus between religion and national security in Nigeria, the impact of religious extremism on national security and economic development in Nigeria. The work adopted a theoretical approach. Basically, the secondary sources of data collection procedure such as the use of text books, journal articles and other online sources were used. Three major variables were explored: (1) Overview of the role of religion in national security. (2) Nexus between religion and national security (3) impact of religious extremism on national security and economic development in Nigeria. Answers provided to the three critical questions raised reinforced the assumptions of functionalists' theory and social system theory, which aided in the analysis.

### **Discussion of Findings**

The findings were drawn from the reviewed previous scholarly literature, which focused on religion and national security which could serve as a precursor to national economic development. Available literature shows that religion plays significant role in national security and economic development of any nation. As can be gleaned from Otis, (2018), "religious leaders are often more believable in failed or fragile states than political leaders and therefore have power above and beyond the sheer strength of numbers or observable

resources.” In a different writing, Otis recognizes that religious leaders emerge as primary authority figures under conditions of state failure and that religious factors are an essential component of effective conflict management, Otis(2008pg219). The security of all nations depends on recognizing the role that religion plays for individuals everywhere. There are problem sets in every society that cannot always be addressed by government, and in many cases, it may be inappropriate for government to intervene. This is where religious leaders and religious institutions can solve problems and promote peace. Toffler’s Third Wave theory sees faith communities as becoming more vocal and powerful, constituting stakeholders and minority power bases. Certainly, religious leaders or the institution itself can be used during the course of constructive dialogue to address social and economic issues, (Toffler 1980). Again, the findings revealed that there is nexus between religion and national security, in that religion remains a primary identity around the world. Recent data shows 84 percent of the world population adheres to a religious identity, and that percentage is only expected to increase in the future, (pew research centre2012, the guardian 2018).

Governments or cultures that oppress or coerce religious believers are, by such actions, demonstrating a totalitarian impulse that undermines social stability. After all, if the government can take action against religious freedom, it is unlikely to show respect for other aspects of society. Thus, wherever religious freedom violations occur, they stifle economic growth and threaten national security and development. Fear of crime leads to high rate of consumption of food and lowers the rate of savings. This scenario is evident in the North East of Nigeria, where agricultural, businesses, offices and other economic activities are distorted over the years. The implication of this is that poverty and economy in this region will be in continuous decline except something is done to salvage the situation in long rFindings further revealed the impact of religious extremism on national security and economic development in Nigeria. This aligns with the views of Attah (2006), who observed that, “national security will be endangered 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.” The implication is that “such circumstances as conflict and terrorist activities (which evoke insecurity arising from religious extremism) have hindered the achievement of sustainable access and availability of food in Nigeria, especially in the Northern States, where the Boko Haram insurgency and banditry is a recurring decimal, (Nnam *et al.*, 2020: 1269-1270). These authors added that “traders in the market expressed frustration about the state of insecurity which has restricted the movement of people, goods, and services. For instance, most of the food items sold in Maiduguri are brought in from other

Local Government Areas (LGAs) of the state and transporting them into markets has been cumbersome due to fear of and attacks from Boko Haram terrorists” (1279).

### **Conclusion and Recommendations**

The link between religion and national security is that of mutual transmissibility of impacts which x-rays the intricate relationship between religion, national security, and the development of a nation, which has been a subject of significant interest and debate across the world. This study explores the dynamic interplay between religion and national security, its potential impact on the overall progress and development of Nigeria and repercussions that arise from misuse of this synergy that engenders the economic development of the nation. This misuse manifest in different forms, resulting from religious extremism taking the form of banditry, insurgency, herders/farmers conflict, kidnapping and other forms criminality that has heightened insecurity and moral and social panic linked to palpable fear of the unknown. People fear criminal victimization when and where law enforcement agents are selective and reactive instead of unselective and proactive in policing society that belongs to all, irrespective of gender, class, religion and ethnic line, Arua (2021). These have encumbered economic development, social life and human security, as people seldom go for their routine activities (work, business, market, farming, leisure, and worship) to avoid being victimized.

It is recommended that that gaining broad based understanding of the role religion in national security has implications for national economic development

These includes raising peoples living standard - their incomes and consumption of food, to the growth of people’s self-esteem through the establishment of social, political and economic systems and institutions which promote human dignity; and increasing people’s freedom to choose by enlarging the range of their choices - social, economic and political, as noted by Dunmoye, (2009).

Also recommended is the urgent need for all levels of government (federal, State and local) to constantly partner with critical social control actors among civilian populations (family/community, places of work and worship, schools, etc) in crime and security education for better outcomes. Finally, it is the promise of this research that gaining broad based understanding of the role religion in national security has implications for national economic development

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