

Religion and National Security in Nigeria: Exploring the Complexity of Religion and Security

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ABSTRACT

Religion and security issues have become a national concern for all in Nigeria. This is because the relationship between faith and security is ambivalent. Religion is not an independent force; religious adherents deploy it for their interests. This is vital to understand because it prevents the mistaken claim that religion is either inherently good and peaceful or bad and violent. The role of religion continues to pose as an ultimate concern because of the nature of the present-day society, which is characterised by unmitigated suffering, persistent violation of principles of justice and human rights, and the place of religion is questioned. Therefore, in light of the complex nature of religion, this paper examines the interplay between religion and security in Nigeria. This article discusses the concept of religion and national security and explains the role of religion in protecting its adherents. Using participant observations and oral interviews, this work concludes that religion, in and of itself, is neither inherently positive nor inherently negative, but rather depends on how adherents appropriate and deploy it. This paper ultimately recommends that religious adherents perceive religion as an instrument of peaceful coexistence and deploy it accordingly; furthermore, religious adherents should be prepared to adhere to and apply the fundamental ethical values of their religion, as outlined in this work. Additionally, the article recommends that as good citizens of Nigeria, every religious person should pray, participate in elections and electoral processes, and be obedient to civil authority.

Key words: Religion, National Security, Complexity, Nigeria

INTRODUCTION

Religion is such a prominent feature in human society that it cannot be ignored, most especially in the area of human security. World history would be incomplete without reference to religion; the history of any nation cannot be written without reference to it. Religion is as old as man on earth. Man's daily attempt to extricate himself from religious belief in one form or another has also proved elusive. Religion has contributed to social progress, educational development, economic growth, health, and human security, among other areas (Omogbe, 1999). Pentecostalism has been declared by Adabembe (2024) as the bedrock for the promotion of wealth, faith, and health. It has also contributed to areas of interpersonal and international cooperation, as well as mutual understanding, on a global scale (Adabembe, 2024). On the other hand, religion has also been the underlying force behind conflicts, civil as well as international wars, social stagnation or even regression, oppression, and discrimination in Nigeria (Omogbe, 1999). Equally, values, unity, principles and love that bind the country together are almost going into extinction (Adabembe, 2022). Thus, religion is a two-edged sword that can be cut either way with serious consequences.

The effects of religion on Nigeria as a nation cannot be ignored. Hence, it has transformed the structures of society and the lives of countless individuals and institutions (Falola & Babalola, 1991). It has produced saints' men and women in the country, whose lives have been

shining examples of human goodness, love, dedication and selfless services (Falola & Babalola, 1991). On the other hand, it has also produced fanatics, men and women who have done incalculable damage to humanity, men who slaughter their fellow men in hundreds and thousands in the name of God (Adabembe, Adedayo, Ugwu, & Isaiah, 2024). Religion has driven many fanatics into pathological illusions and rendered them cruel, heartless, wicked, inhuman and Godless (Omogbe, 1999). Insecurity has remained a significant impediment that has shaken Nigeria's foundation in recent years and dramatically threatens the unity and stability.

Nigeria is battling with so many security challenges, such as armed robbery, kidnapping, and religious extremism; all these have contributed to the security challenges. Adabembe & Adedayo (2022) noted that religion has perpetrated more evil than good in the nation's history. Insecurity is the order of the day, and poverty has become a vicious circle. Nigeria has a high level of religious consciousness, and religion is widely regarded as a moral bastion of society (Adabembe et al., 2022). Therefore, one would think that this would boost the moral lives of the citizens and bring about peace and development, but the reverse seems to be the case in Nigeria. This is because people deploy religion for their interests. Scott (2000) is of the notion that religion, in and of itself, is neither positive nor negative. Instead, the key is how different actors appropriate and deploy religion. Man is a religious animal just as they are political animals (Samuel & Anadi, 2021), because religion is generally considered to be an instrument of peaceful co-existence and a moral fortress of any society. For example, Nigeria is home to three main religions: African Traditional Religion, Islam, and Christianity.

Unfortunately, Nigeria is considered to be one of the most religious nations in the world. BBC News (2004) and Samuel & Anadi (2021) are bedevilled by religious crises and a high level of insecurity. Therefore, the fact remains that these religions possess ethical values inherent in them, which are desirable courses of action with the potential to foster cordial relationships and peaceful coexistence between humanity and God, on the one hand, and humanity and society, on the other. The question now is, if ethical values such as love, cooperation, honesty, tolerance, peace, respect, patience, perseverance, and other features prominently featured in the Bible, Quran, and Ifa literary corpus, legends, and myths, are there practitioners who follow the ethics and approved norms of society? (Adelowo, 2001).

This scholar believes that, to some extent, we may say yes. According to him, if we critically look at the specially selected religions, we observe a negligible few that observe the ethics to an excellent percentage. Thus, in sincerity of purpose and intention, and with historical assertions, man lives by himself and responds to his God as an individual. Unfortunately, it can be argued that some religious Nigerians today have not brought the ethics of their religion to bear on the dynamics of their lives. Instead, they have contributed to national insecurity due to the misinterpretation of their religious beliefs and practices. Human security is, therefore, more than a militaristic, statist and political/realpolitik, and secular matter. It has to do with people's lives and existential questions.

Tadjbakish (2014) and Gheciu & Wogiforth (2018) posit that human security is perceived as a step forward that creates space for social actors, such as religious civil society organisations, beyond the state and the military, and one that reveals new elements and dynamics of contemporary security. It is in the light of this that this work is carried out to explore the complexity of religion and security in Nigeria. Hence, the article aims explicitly at;

- i. Ascertain religion as a source of human security beyond the state and military if positively deployed.
- ii. Identify some of the areas in which religion has provided security
- iii. Analysing some of the religious ethics expected of any religious person for peaceful co-existence.
- iv. Answering the question as to whether religion is a bridge or a barrier.

CONCEPTUAL CLARIFICATION

This work includes some terms that require clarification; this section addresses them. These are religion, security and human security.

Religion

It is a well-known fact that religion has no universally accepted definition. It has been defined in different ways by different people. Adelowo (2001) reported that Leuba, as informed by Pralt, gave forty-eight definitions of religion from various scholars and equally included two of his own to make it fifty. Scholars were still not satisfied with all these definitions, except their own. There are people, these days, who hold the view that there is no body without a religion. Man is a religious animal, just as he is a political animal, because there is no known human society or culture that is not religious (Samuel & Anadi, 2021).

Whitehead (1960) defines religion as the art and theory of the internal life of man, so far as it depends on the man himself and what is permanent, such as things. Furthermore, Whitehead tells us that “religion is what the individual does with his solitariness, thus religion is solitariness; and if you are never solitary, you are never religious”. “Religion is the feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand about whatever they may consider the divine” (William, 1960).

Therefore, from the above definitions, one can easily deduce that religion does not act as an independent force. In the same vein, it has also clarified the view that people deploy religion for their interests. Here is an obvious fact: religion in and of itself is neither positive nor negative, but rather depends on how different actors appropriate and deploy it.

Paul Tillich’s definition of religion in Omoregbe (1999) as man’s “ultimate concern” may have misled some people. However, Tillich’s “ultimate concern” does not mean “strong belief. Rather, by man’s ultimate concern, Paul Tillich means man’s anxiety about the meaning and purposes of his life, and his ultimate destiny. It is this kind of anxiety or concern that leads people to religion. According to Paul Tillich, men turn to religion in search of an answer to some fundamental questions that arise spontaneously in their minds – questions that concern the meaning of human life, its purpose, its origin and its ultimate end. “From the various religions, men expect answers to the secret enigmas of the human condition, which deeply troubled the human heart yesterday as they do today. Enigmatic questions like man’s nature, the meaning and end of our life, good and sin, the origin of suffering, the way to reach true happiness, death, judgment and sanction after death. Finally, the ultimate and ineffable mystery which envelops air existence, where we came from and where we are going” (Omoregbe, 1999).

Security

Scholars have given diverse definitions of security. For example, Adabembe and Adedayo (2002) view security as the protection of a person's life and property. Security is the protection of a person’s life and property. Recently, the concept of security has undergone a shift from its traditional definition to a more non-traditional understanding (Owen, 2013). In conventional security, the state acts as the referent object responsible for preserving territorial integrity, domestic order, and international affairs, and most importantly, protecting its citizens from armed threats. The primary threat to the state, and subsequently to its people, is the use of force by other states, with interstate war being the primary concern (Owen, 2013). Thus, security is linked to the use of force, power and defence for the state. This is statist, militaristic and secular. For ordinary people, security is about the assurance that what has been gained today will not be lost tomorrow. Insecurity, therefore, refers to the loss of the guarantee of access to jobs, healthcare, social welfare, education, as well as to interlayer. This fear arises from domestic violence, political instability, crime and displacement (Owen, 2013).

The meaning of security for a refugee fleeing war, a farmer losing their crops to drought, an elderly couple losing their assets following a banking crisis, and a woman scared of her violent husband is decisively different from what it means to a state on the brink of collapse, failure or invasion (Owen, 2013). Any society needs security and safety to function; safety and security encompass a wide range of aspects. Security is freedom from danger, a threat or a risk, and not exclusively from knives, spares, nuclear proliferation, interstate war, terrorism, bombs, grenades and guns (Owen, 2013). A threat thus depends invariable on the context and can be anything from a sudden, clear, and present danger to a chronic violation of human dignity. Threats to people can be to their survival (physical abuse, violence, persecution or death), their livelihoods (unemployment, food insecurity, health threats) and their dignity (lack of human rights, inequality, exclusion, and discrimination (Tadjbaklish, 2014).

Human Security

Human security is thus more than a militaristic, statist, political and secular matter. It has to do with the people's lived and existential questions. Human security protects the vital care of all human lives and enhances human freedom and fulfilment. This means "protecting people from critical and pervasive threats and situations, using processes that build on people's strengths and aspirations, and creating political, social, environmental, economic, religious, military and cultural systems that together give people the building block of survival, livelihood and dignity (Owen, 2013; Burgess, 2018). Human security is perceived as a step forward that creates space for social actors, such as religious civil society organisations, beyond the state and the military, and one that reveals new elements and dynamics of contemporary security (Gheciu & Wohlforth, 2018).

The concept of human security captures and accentuates the dimension of experiences, perceiving security in the real-life, everyday experiences of human beings and their complex social and economic relations (Thomas, 2002). While security is connected to the statist and militaristic conception, human security is about people's experiences of everyday life, rather than an elegant articulation of the idea of human security (Thomas, 2002). Human security is about what they will eat and drink, where they will sleep, how secure their jobs are, whether they have enough money to send their children to school, how safe they feel in public space, how much space they have to participate and express themselves, among others. The security of the State does not automatically translate to the security of individuals. Meanwhile, a higher or a robust military does not mean anything to a homeless person who sleeps on the streets and has no food to eat. Therefore, without undermining the security of the state, human security distinguishes itself by being active all the time to ensure that people's everyday lives are not threatened.

LITERATURE REVIEW

This part of the work focuses on the literature relevant to the research. It examines the historical context of religious crises and the role of religion in promoting security in Nigeria. The deployment of religion by adherents and individuals has had both negative and positive outcomes. In the field of development, the question has been posed in terms of whether religion is a bridge or a barrier (Ter Haar & Busuttil, 2005), whether it is a help or hindrance, or whether there is conflict or cooperation between religion and development (Haynes, 2007).

Scholars have long concluded that a religious crisis in contemporary Nigeria impedes national development (Abimboye, 2009). Meanwhile, religious violence is not peculiar to Nigeria; there are records of religious violence in some African nations such as Mali, Gambia and Mauritania (Basedau & Schaefer-Kehnert, 2019). Adelowo (2001) argues that religion has been a source of conflict between individuals and communities. Ordinarily, religious tenets are expected to promote peace and discourage conflicts. On the contrary, religion seems to be

promoting conflict because of the fanaticism, intolerance and reckless enthusiasm of its adherents. Thus, the various religious crises in Nigeria lend credence to this submission (Kukah, 1994).

Therefore, religion, in and of itself, can be argued neither to be positive nor negative. Instead, the key is how different actors appropriate and deploy religion to suit different situations. Thus, some actors can choose to engage religion for a positive outcome. However, other actors can also use the very same religion to cause harm. It resembles fire, which may be used to prepare delectable meals but can also cause harm, just as a knife can serve to spread butter on bread or to kill someone.

Moreover, historically, there is a litany of cases which seem to confirm that religion causes violence; cases in point include the crusades, Jihads, the inquisition, and the so-called religious conflicts of the 16th and 17th centuries. These tragedies are taken as illustrative of the irrationality, divisiveness and incivility that allegedly characterise religion (Chintado & Tarusarira, 2019). In more recent times, the list of occasions when religion has undermined human security is endless. Al-Shabaab has perpetrated violence in Somalia, and Boko Haram has caused havoc in northern Nigeria and Cameroon. Some apostolic sects in Zimbabwe have denied children and women access to health services such as immunisation in the name of religion. The group has perpetrated some unwholesome activities and killings, called Islamic States of West Africa (ISWAP), a splinter group from Boko Haram, has been argued to have links with the terrorist group Islamic State (IS). Moreover, people with albinism have been killed in Tanzania in the name of culture and religion (Chitando & Tarusarira, 2019). There have been endless unholy alliances between religious and political elites, as well as inter- and intra-church conflicts. The perpetration of direct, structural, cultural and symbolic violence in the name of religion is rife in Africa as a whole (Chitando & Tarusarira, 2019).

Consequently, it is indisputable that religion is a moral bastion of society and a lifeline of human existence because there is no known human being without a religious belief. Therefore, the tenets of these religions are supposed to shape human behaviour. Religion supports, revitalises and rejuvenates various special institutions. For example, it provides guidelines for maintaining the family, economic, and political institutions. For example, religion provides guidelines for maintaining the family, economic and political institutions. Religion gives meaning to life itself. It guides and explains people's lives, offering answers to some fundamental life problems, both in this world and in the afterlife (Adabembe & Adedeji, 2022). No wonder Marx refers to religion as the opium of the people (Haralambos & Holborn, 2013).

On the other hand, religion has also been deployed to promote human security. Religious actors have been involved in peacebuilding, conflict transformation, and resolution activities, as well as providing social services and humanitarian aid. Scholars and practitioners have identified human security-promoting motifs that are shared by most religious traditions. There includes empathy, non-violence and pacifism, the sanctity of life, prayer, meditation, love, cooperation, honesty, tolerance, respect, repentance, compassion, the discipline of the body, prophetic and moral imagination, apology, forgiveness and restorative justice (Johnston & Sampson, 1994). The above-listed security-promoting motifs are described as religious and ethical values that represent desirable courses of action with the potential to enhance cordial relationships between God and humanity, on the one hand, and among humanity, on the other. These values are essential to good and morally oriented social living and lifestyle. They feature prominently in the Bible and Christian church traditions, as well as in the Qur'an and Hadith for Islam, and the Ifa literacy corpus, legends, myths, and folk tales for Traditional Religion.

EXPLORING THE COMPLEXITY OF RELIGION AND SECURITY

Religion holds great value for people; otherwise, nobody would die for it or give so much for its sake. People make sacrifices and offerings of the best they have for the sake of religion. From time to time, people freely go to perform their religious duties, ceremonies, and rituals. They can fast, inflict pain on their bodies, deny themselves the pleasures and comfort of this life, go on pilgrimages at great expense, cross national boundaries and oceans in order to take the religious message to other people and do other things, all for the sake of religion. These are done voluntarily, freely, willingly and happily in most cases, even though occasionally force or pressure may be put on people. People often decide freely to join a particular religion. It must be, therefore, that there is something valuable in religion to make people do all those things of their own will. The role of religion in human life cannot be overemphasised. Religion is both pragmatic and existential, and therefore, it often seeks solutions to people's existential human problems and challenges. Religion has been able to address human national security challenges in the following ways:

- a. **Economic security:** This will be explained based on the four factors of production: land, labour, capital, and entrepreneur. Islam, like Christianity, refers to land as being owned by Allah, making it the same as everything else on earth and His property, much like water, air and sunshine. Man developed the land for his use and advantage. The Bible places a strong emphasis on farming and encourages landowners to leave some of their harvests behind so that those who are less fortunate might use them. Religion is its bid to secure the economic lives of its adherents, who engage directly or indirectly in economic activities such as farming and banking, which involve workers who are paid salaries, stipends, and emoluments as the situation demands. This means that in addition to teaching about employee-employer social and industrial relations, religion itself is also an employer of labour. Wealth can be money or something that can be sold or bought for money to be used now or in the future. From a Christian perspective, the Bible does not promote money but instead cautions against placing one's confidence in it and suggests that it be distributed to the less fortunate as a requirement for entry into heaven. The biblical teaching on frugality, which is a benefit of saving in and of itself, is connected to the concept of saving.

The establishment of schools and hospitals by the religious centre is an obvious example of how religious organisations are aware of the economic prospects of their local surroundings. Nonetheless, it is essential to note that the establishment of hospitals and schools was not primarily motivated by the maximization of economic profit. However, their existence has beneficial economic repercussions because they employ people, which is a means to contribute to the reduction of Nigeria's unemployment issues. In the present day societies, religious sponsored entrepreneurship programs that trained adherents to produce goods and services that may provide them with a means of subsistence have reignited the significance of this such entrepreneurial operations include soap making, cream making, ice cream disinfectants, cakes, headgear, tie and die, make-up training, caps, interior décor and many more. This implies that factors of production are influenced by religion, both in theory and practice.

- b. **Health Security:** Many religious organisations in Nigeria establish hospitals to meet the health needs of the population and to complement those already established by the government, fulfilling their corporate social responsibility. This is because health is holistic in theory and practice, transcending the spiritual. The introduction of Christianity and Islam to Nigeria added another advantageous aspect to the one already present from the perspective of the development of health institutions in Africa generally and Nigeria specifically. From the perspective of Christianity, mainline churches like the Catholic, Anglican, Methodist, and Baptist churches are a positive example in this regard.

Hospitals are also established nationwide by Pentecostal denominations, including Vine Branch Church, Winners Chapel, and the Redeemed Christian Church of God.

Therefore, it is pertinent to note that religious organisations are aware of the health insecurity and challenges faced by their adherents and the general public, and do not rely solely on faith healing to address these needs. Instead, they establish faith-based homes known as Maternity Homes, such as those affiliated with Christ Apostolic Church, Clinic Dispensing Medical Centre, and Specialist and General Hospital. In some areas, these healthcare facilities are offered at reduced costs to make them more affordable and accessible to the general public than what is offered by government-owned hospitals. Ayantayo (2003) explains how important religious organisations were in 2020 in halting the spread of the coronavirus (COVID-19). He pointed out that, in addition to sealing their places of worship during the lockdown exercise, both churches and mosques participated in raising awareness about how to stay safe while the disease persisted. They also offered facilities to curtail the sickness from spreading. In addition to the aforementioned, it is a well-known fact that several religious institutions have dedicated ministries for hospitals. The ministry visits hospitals, prays for the patients, and reassures them that although the hospital provides care, it is God who heals. They do not stop there; many also provide food, money, medications, and medical facilities to meet the patients' requirements.

- c. **Education Security:** There was a focus on knowledge acquisition in the traditional religious context of Africa, from the family level to what can be called the official level. Oral traditions, including stories, tales and legends, are ingrained in education in traditional contexts, such as Islam and Christianity, which saw education as an essential component of life that every member of society needs. This is why it promotes universal education from birth to death. With the formalization of religious education at various points in history, practitioners of the three religions – African traditional religion, Christianity and Islam – have further emphasized their commitment to education and their significance in society. The development of education in Nigeria as a whole has been aided by the government's support of religious education. The disarray that now marks Nigerian institutions of learning may not be unconnected with the lack of clarity in official policy on education and the ostracization of religious and moral values in schools (Mozai, 1989).

Faith-based institutions of higher learning now largely complement the conventional government-established universities that were formerly the norm. Despite their high school fees, they have, to a substantial extent, helped lower the number of pupils who could not gain admission to conventional colleges. In the same spirit, they have assisted in instilling morality in their pupils through practice and philosophy, in contrast to what occurs in traditional colleges, where there is a strong emphasis on freedom and free will. Ayinde (2015) believes that faith-based colleges have a tangible impact on the broader goals of utilizing higher education to cultivate morally upright and productive individuals, despite the controversy surrounding their creation and rapid growth. Owing to the above, it is impossible to overstate the favourable impact of religion on Nigerian education in terms of moral growth, institutional development, infrastructure development and total national development.

- d. **Nature and Environmental Security:** In line with the nature of African Cosmology, relationships between humans and nature, as well as between spirit and nature, are not dichotomized or compartmentalized but are integrated into an interdependent system of existence tied together through spiritual interactions (McDonnell, 2014). As the epistemology of African Cosmology views the physical and spiritual worlds as integrated, this fosters profound respect and reverence for nature, without exploitation,

and a commitment to conserve and enrich it. Turaki (2006) suggests that nature and the environment are an integral part of life, inseparable from people, as there is no separation between them. To destroy nature and the environment is to destroy oneself. Living in harmony with the natural world translates to living in harmony with the spiritual world, as they are interconnected and co-dependent.

Thus, natural phenomena, such as plants, rocks, and bodies of water, are respected and revered, acting as vehicles to the spiritual world and having both visible and invisible powers. According to McDonnell (2014), this automatically ensures that nature and the environment are protected, thereby mitigating global warming. Religion and culture are factors that can contribute to mitigating global warming, which threatens human security, thereby paving the way for enhanced sustainable development.

- e. **Political Security:** Nigeria is blessed by a benevolent creator with abundant human and mineral resources, featuring rich varieties and diversities in both religion and society. However, there is abject poverty and the general misery of the people, traceable to human factors such as failed leadership, colonial and neo-colonial past, oppressive structures of injustice and sin. Nigeria, at this juncture, needs religious people and organisations with rational religious faith and belief as leaders to navigate the vices and challenges confronting the nation.

Hence, religion brings with it spiritual wisdom and meaning, which has content and vision about God, the world, morality, and society. Moreover, religious organisations in Nigeria today have the potential to influence their followers not only in prayers or faith encounters but also in social and political matters. Through the efforts of religious organisations, adherents of various religious groups were encouraged to participate in the electoral process and cast their votes. It is also pertinent to note that religious organisations in Nigeria teach their adherents always to pray and obey constituted authority. By doing so, God may not always change the entire government in answer to their prayers, but He may change the hearts of those in authority.

- f. **Gender Security:** The role of women as leaders in both the sacred and secular worlds today has evolved from a passive to an active one. Generally, in Christendom, we are pretty familiar with and cannot in any way doubt the numerous roles that Christian women play in various denominations today. A close examination of Neo-Pentecostal churches in Nigeria reveals that not only are women playing prominent leadership roles in church administration on an equal footing with men, but Nigerian Pentecostalism has also produced great women church founders, planters, General Overseers, Prophetesses, Lady Evangelists, Pastors, Bishops, Teachers, and others. Besides, some of these women, whose husbands are church founders and have proven themselves suitable helpmates to their husbands in co-running their ministries (Fatokun, 2006). Apart from the leadership role of women in the sacred world, there have also been noticeable changes in the psychological attributes and behaviours of women in contemporary society, shifting from being primarily a wife and mother to acquiring leadership roles. There has also been an indication that the incongruity between the male leader's role and the female gender has diminished (Schein, 2001). This is evident in the fact that women are now appointed to occupy some elective posts, while men are also vying for these posts in contemporary society.

CONCLUSION AND RECOMMENDATIONS

An attempt has been made to explore the complexity of faith and security in Nigeria. In the process, we have identified religion as a source of human security and peaceful co-existence if positively deployed; some of the areas where religion has been able to provide security to the people were also discussed. The work also addressed the question of whether a religion

serves as a bridge or a barrier to understanding. In any attempt to utilize religion for peaceful cohesion, stability, and progress, it is a basic responsibility for every adherent and, by implication, for every Nigerian to live by the ethical values of his or her religion.

Given the Importance of Religion and National security in Nigeria, exploring the complexity of faith and security, the following recommendations are proffered. It is observed that people deploy religion for their interests, and religion does not act as an independent force. This work recommends that religion should be deployed positively by adherents to ensure adequate security and peaceful coexistence in Nigeria.

The federal government of Nigeria should work towards organizing conferences on religion and human security with a focus on religious extremism, blasphemy, violence, terrorism and human and sustainable security in Nigeria. To enhance human security and promote peaceful coexistence in Nigeria, effective dialogue among religious groups and their adherents is crucial and must be maintained.

It is observed that every man is religious. If their religions have good ethical bases, this work therefore, recommends that as Nigerians, every religious person be it Islam, Christian or Traditional religion should try as much as possible to adhere strictly to the ethical values of their religions in their day to day activities and in relating with one another to foster security and peaceful co-existence.

The role of religious peace and security in Nigeria cannot be overemphasised. The Federal Government of Nigeria owes it a duty to reintroduce the teaching and learning of religious education in Nigerian secondary schools and make it compulsory for all students.

Ultimately, our political, social, and religious leaders must make concerted efforts to ensure that the lives and properties of citizens are protected. However, religious bigotry should be stamped out, and proper tenets of religious teaching should be taught and practised. As previously mentioned, when religion is positively deployed, it could be the solution to the incessant violence, confrontation, conflicts and insecurity in Nigeria.

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