

RELIGION AND HUMAN SECURITY IN AFRICA

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DOI: 10.13140/RG.2.2.23433.67684

Abstract

Security is sacrosanct in the world. Decades had passed and the certainty of insecurity has become a global African phenomena despite millions of dollars spent on security issues in Africa. The global governments have spent much to ensure that life is not brutish and short in Africa to no avail. It has been discovered that the main debilitating issue in African security is corruption. African leaders are paying lip service to security as they squander monies borrowed for security purposes with their cronies and the result is heaping quantum debts for incoming administrations. The researcher employing Maslow's theory of corruption discovers that the only remedy to Africa's mounting insecurity is elimination of corruption in her polity. If this call is ignored Africa will remain a continent that is not safe and livable.

Keywords: Africa, security, continent, Maslow debt.

Introduction

Security in Africa is as old as religion. Religion is argued to be illusory by many pundits and security definitely is not Illusory. It is not just a concept but a phenomenon that has endured for ages. It involves all actions and inactions appropriated through arms and negotiations to ensure that life is not threatened and property lost to intruders. Armed warfare often occurs when there is inconclusive agreement on the moves to obtain peace. When armed conflict arises amongst states, the need to obtain peace starts arising and nations or states involved start to negotiate moves that broker peace.

Kegley and Blanton (2010) aver that in International relations, conflict regularly occur when actors interact and disputes over incompatible interests arise. Conflict like politics is activities aimed at getting another actor to do something. Conflict may be seen as inevitable and occurs whenever two parties perceive differences between themselves and seek to resolve the differences to their own satisfaction.

It is that idea and resolution of differences that brings to bear the issues of security.

The term security is seen as the act of protection of a person, building, organization or country against threats such as crime or attacks by foreign countries. Inscripting United Nations view on security, Junkel (2001) says that in Polity terms, human security is an integrated sustainable, comprehensive security from fear, conflict, ignorance, poverty, social and cultural deprivation, and hunger, resting upon positive and negative freedoms.

Security therefore has come under different views but the underlying factor has remained that human security encapsulates those agencies and bodies charged with protecting human beings, countries, establishments and property from insurrection, attacks, plundering and extermination. This task has its certain vulnerabilities and weaknesses because it is an act though divine but handled by human beings. As human agency, security issues have bothered the global forum that the United Nations has one of its strongest arms as the Security Council. One of the functions of the arm is the prevention of genocide. According to the U. N. Charter, prevention requires importuning responsibility and promoting collaboration between the concerned states and the international community. The duty to prevent genocide and mass atrocities lies first and foremost with the state, but the international community has a role that cannot be blocked by the invocation of sovereignty. Sovereignty no longer exclusively blocks states from foreign interference; it is a charge of responsibility where states are accountable for the welfare of their people. This principle is enshrined in article I of the Genocide Convention and embodied in the Principle of “sovereignty as Responsibility”, and in the concept of the Responsibility to protect”.

As a divine act, security speaks to mankind as God assures that He is the most dependable global security architect. Divine action in global security is seen in David song in Psalm 91 where mankind is reminded that God secures those who trust in Him. Many cases in the Bible underscores divine security for instance in Exodus 15, the passage through the Sea of Reeds protects God taking charge of the Jews and securing them through the middle of the sea and where the Pillar of fire and cloud acted as divine nearness. The Egyptians who were following them were drowned in the sea, while the fleeing Jews got away safely in the midst of the raging storm.

Throughout all ages, religion and security have been on the front burner of theological and social debates. The issue of religion being a major chunk holder in security and global defense has not been resolved. This could be seen in myriads of destructions occasioned by religious based bodies in several parts of African continent but most notably the almost institutionalized macaberic Massacre of ISIS, Boko Haram in South and North Africa. In Nigeria, the herdsmen (Miyethi Allah cattle breeders) and Boko Haram insurgency have rendered some states immotile and inevitable. This is despite governments claims of victory over the insurgents and most confusedly the national forgiveness of “repentant” Boko Haram insurgents and incorporating them into national life. Religion (it seems) has not actually provided solution to issues of insecurity, insurgency and mass murder in Africa. The onus of this paper therefore is to draw the nexus between religion and security in Africa and establish that both are indomitable ingredients of the contemporary surviving humanity. Theories of security by Immanuel Kant and Durkheims theory of religion will be used as bases of discussion.

Theoretical Perspectives

Kant propounded the theory of “Freedom as the basis of the State”. In this theory, he states that “there is only one innate right”, “Freedom (independence from being constrained by another choice), in so far as it can coexist with the freedom of every other in accordance

with a universal law". Kant rejects any other basis for the state, in particular arguing that the welfare of the citizens cannot be basis for state power. He argues that a state cannot legitimately impose any particular conception of happiness upon its citizen. To do so would be for the ruler to treat citizens as children unable to understand what is truly useful or harmful to themselves.

This claim must be understood in the light of Kants more general claim that moral law cannot be based upon happiness or any other given empirical good. In the *Groundwork*, Kant contrasts an ethics of autonomy, in which the will (Willie, or Practical reason itself) is the basis of its own law, from the ethics of heteronomy in which something independent of the will, such as happiness, is the basis of moral law. Kant argues that happiness (the agreeableness of life when things go in accordance with ones wishes and desires), although universally sought by human beings, is not specific enough to entail any particular universal desires in human being. Further even there any universal desires among human beings, those desires would as empirical be merely contingent and thus universally of being the basis of any pure moral law. No particular conception of happiness is too vague to serve as the basis of a law. Hence "a universal principle of right" Kant offers is thus "any action is right if it can coexist with everyone's freedom in accordance with a universal law, or if on its maxim the freedom of choice of each can coexist with everyone freedom in accordance with universal law.

Durkheim (1912) on the other hand propounded the elementary form of religion theory. He reasons that religion is an independent system of beliefs and practices regarding things which are sacred, that is to say, apart forbidden, beliefs and practices which unite all those who follow them in a single moral community called a church" (P.21).

Pryer (2012) says that according to Durkheim, religion is a division of the word into two kinds of phenomena namely the sacred and the profane. The sacred refers to things human set apart; including religious beliefs, rites, deities or anything socially defined as requiring special religious treatment. Profane is just the opposite of the sacred, which is not sacred is called profane.

On the one hand, the sphere of the sacred is the area that pertains to the numerous, the transcendental, the extra-ordinary. Pryer maintains that in the other hand, the sphere of the profane refers to the realm of everyday utilitarian activities. When a number of sacred things maintain relations of co-ordination and sub-ordination with one another so as to form a system of the same kind, this body of corresponding beliefs and rites constitutes a religion.

Objects and behaviours deemed sacred were considered part of the spiritual or religious realm. They were part of rites, objects of reverence or simply behaviours deemed special by religious beliefs. Those things deemed profane were everything in the world that did not have a religious meaning but while these two categories are rigidly defined and set apart, they interact with one another and depend on each other for survival.

There is an intriguing part of the conviction between the profane, the sacred and the society. That is the fact that society creates religion by defining certain phenomena as sacred and others as profane. Those aspects of social reality that are defined as sacred that is that are set apart and deemed forbidden form the essence of religion. The rest are defined as profane- the everyday, the common place, the utilitarian, the mundane aspect of life. The sacred brings out attitude of reverence, respect ,mystery, alive and honour. The respect accorded to certain phenomena transforms them from the profound to the sacred. The differentiation between sacred and profane is necessary but not sufficient conditions for the development of religion.

Durkheim's theory in all things dismissed religion as a phenomena that will surely recede and wane and which will give rise to developed sociological thinking. To Durkheim, religious dwindling would give rise to scientific discoveries and which will shake the world and encourage positive sociological avenues to life. This feat has not been achieved. This assertion was heightened by Inglehart and Norris (2014). According to them, the great nineteenth century social thinkers argued that the rise of modern industrial society entailed the decline of religion. Modernization has indeed involved the rise of rational- bureaucratically authority with that of the professional and technocratic elites. But in recent decades, a resurgence of religiosity and religious fundamentalism seems to have reversed the global trend toward secularization. Norris and Inglehart explained that the experience of people living in weak and vulnerable societies heightens the importance of religious values, whereas the experience of people in rich and secured societies lessens it. Indeed, they find that in most developed countries, church attendance and the authority of religious figures have continued to decline (although the U.S, is a bit of lagged because social inequality and the massive immigration of people with traditional world-views). In contrast, poor countries are not secularizing and they contain a rising share of the world's population.

Religion and security intertwine in Africa. Ellis and Herr (2010) concur that:

Religion is of great importance in Africa in that most people engage in some form of religious practice from time to time and many profess some formal religious organizations, traditional, Muslim, Christian or otherwise. Many Africans voluntarily associate themselves with religious networks, which they use for a variety of purposes-Social, economic and even political- that go beyond the strictly religious aspect...Religious ideas typically govern relationships of people with a perceived spirit world (p.9).

Sociologically speaking, religion is a set of beliefs, symbols and practices (for example rituals), which is based on the ideas of the sacred and which unites believers into a socio religious community. Scotland and Marshall (1994) say that the sacred is contrasted with the profane because it involves feelings of awe. Sociologists have defined in a god or gods, because it makes social comparison possible: for example some versions of Buddhism do not involve a belief in a god. Religion is not just a social fact. It is strongly issue of security. The name of God portrays a security architecture. The Yoruba of Nigeria has several names for God. Elemii is one of the names they give. It means owner of life. According to Awolalu (1979), the name as applied to the Supreme Being suggests that all living beings owe their breath of life to Him. In other words, without the Supreme Being no creature can live. When the owner of life takes away the breath of a living soul, that soul dies. If man needs security of his life, he must trust in God who provides that security. Without God, it is impossible for man to live.

Turaki Quoting Styne (2020) opines that:

Life's essential quest is to secure power and use it. Not to have power or to access to it produces great anxiety in the face of spirit caprice and the regards of life. A life without power is not worth living... Power offers man control of his uncertain world. The search for and acquisition of power supercedes any commitment to ethics or morality. Whatever is empowering is right.

Life and security thus have something in common. Life subsists because there is an agent that ensures its worth and there is a system that sustains it. That system is security. When

security is not functional in any state, or system, that organ will surely collapse because it is left at its own. In a Macrocosm, the state is created to ensure that life is not snuffed out. In other words, security is the sole purpose of creation of state. Actually, state is voiceless if life is not secured. The act of revenue generation is not feasible if security of life is not guaranteed. Here, Engels (1942) view is apt. viewing the state politically, he maintains that:

The state is therefore, by no means a power force on society from without; as little is it, the reality of the ethical ideas, the image and reality of reason that Hegel maintaining rather, it is a product of society at certain state of development. It is admission that this society become entangled in an ensoulble contradiction with itself, that is has split into irreconcilable antagonism, which it is powerless to dispel. But in order that these antagonism, these classes with conflicting economic interest might not consume themselves and society in fruitless struggles, it became necessary to have power seemingly standing above society that would alleviate the conflict and keep it within bound of 'order' and the power, arisen out of society but placing itself above it, is the state (p.153).

It is true that the state creates security and through constitutionalism empowers it to operate; the state all roundly depends on security to subsist. The apparatus that protects the state from crumbling is the anchor on which life revolves. The Military, Police, Navy and other uniformed apparatus are the wings on which state fly and the feet on which the state lands. They are the imagery figure of each state internationally. So, without security, it is solemnly difficult for state to withstand external and internal aggression. With uncorrupt security apparatus, the state stands on its feet to face the world and forge a spawning economic environment. So it is a common place for any state to boast of s strong, viable and indivisible egalitarianism based on a strong security operative. Thus developed states like the Unites States of America, Canada, Russia, China and so forth can come out audibly before the global community and boast of impregnability against external disturbances and international confrontation. The reason is because their apparatus of security is not just dependable, they are sophisticated by all worlds standards and they can even form allies against other non-secured and vulnerable states who live in fear.

Hence, the regulation of security and its apparatus in developing countries have suffered intractable losses many decades ago. The reason is that many African States lost out in purposeful and human orients governance. Rather corruption has been ruling African governance and this have colored greatly the process of administration of human lives. The incidences of myopic leadership and insensitivity coupled with capricious ethnocentrism have reduced the process of human values in administration into religious cognition. Instead of religion being a base at which strong security administration of state will subsist, governments have introduced it as a facet of division and instrument of oppression amongst other members and citizens of the same state. One of the countries affected by religion-security politicking is Nigeria. One issue about situating Nigeria intractable problem on issues of security and religion has defied appropriation and classification. Usman and Badmus in Albert and Olarinde (2010) posit that:

The study by the institute for peace and conflict resolution identified that many of the causes of (conflict) are essentially similar and can be explained in terms of ethnic, succession/dethronement of religious. However, over the course of time, their original causes have been lost and the conflicts manifested themselves around a single issue that had become a focus of

antagonistic and intractable attitudes. For example, the Ife-Modakeke conflict began as territorial dispute in 1835, but now has been situated in ethnic gone from one about the environment. The pendant for attacking Nigerians from other parts of the country, particularly Igbo in northern cities like Kaduna and Kano, over religion that has little or no bearing to those being attacked defy logic. The crescendo with which Plateau State often regarded as the melting pot of Nigeria groups and religious is engulfed in crises suggests an undercurrent to this conflict hotspot (P.141).

The worry over this matter of security and religion has become so heavy that an academic enquiry has to be undertaken to uncover the mystery and solution. This worry was expressed by Soludo in Chiegboka and Utoh Ezeajugh (2012). He insists on a question of who will bail the cat. According to him, it is the current players in the political terrain, and perhaps even the beneficiaries of the current order who would be expected to change it. A constitution of the Federal Republic of Nigeria already exists, and this needs to be fundamentally amended. Under current power relations, a coalition of elected governors is the most dominant political force in the country. Soludo avers that “to amend the constitution, you require not only the National Assembly (at least 24 out of the 36 states).....” (p.31). as observed by Basedau and Kehnert (2018), “The rise in religious discrimination in Sub-Saharan Africa has coincided with a rise in religious armed conflicts”. (p6).

With the Salvo recurrent on religion and security, it is apparent that researchers works reveals certain concurrent link with maladministration and copious ethnocentrism. The work will now focus on those vital ingredients that contribute to leakages in security and religion and how they can be overcome.

Causes of Insecurity in Africa

Before vital issues insecurity and religion in Africa are discussed there are vents to insecurity. Why are there so much occurrences and re-occurrences of insecurity in Africa and particularly Nigeria? Such issues like: poverty, religious/intolerance, lack of good governance, migration, international policies on wars and armaments, insatiable lust for power and fear of ethnic domination, will be discussed.

Poverty

When people do not find food to eat, they become vulnerable and could become a toll for all facets of violence especially against authorities. A common saying that “a hungry man is an angry man” could be understood in a clearer term. The incidence of hunger is captured by the F.A.O report actions through the agency of Africa Regional Overview of Food Security and Nutrition. It was a downward trend and upward curve of food and nutrition fracas in Africa.

According to this ugly report:

The latest data shows that the deterioration has slowed, but there remain 256 million hungry people in Africa today. The upward trend in undernourishment over 2014 to 2018 period in Africa is confirmed by the rise in the prevalence of severe or moderate food insecurity, a complementary indicator of food insecurity introduced by FAO in 2017. This measure also shows that in addition to 277 million people in Africa who are severely food insecure, i.e they do not have regular access to nutritious and sufficient food,

even if they were not necessarily suffering from hunger (P.1).

This report revealed a dastardly decline on food security in Africa which is one of the worst scenarios of Africans poverty and governance. African countries record over 87% of citizens who live below poverty level (below one dollar per day). These are people who are farming the fields and harvesting from the scorched lands and can hardly find enough food to sustain them. Further analysis replays a grim reality for the continent in the area of food value chain. The report claims and rightly so that:

Food insecurity has been rising in Africa in recent years and the continent is not on tract to eliminate hunger by 2030. The 2071, 2015 spatial inequalities, is essential to strengthening household resilience, laying the part for inclusive growth and reducing food insecurity and tackling the multiple forms of malnutrition (p.4).

This report makes far reaching suggestions on methods and models of tackling food insecurity in Africa. This suggestions is a ploy to governments in power in Africa of the continent must sail through in her bid to conquer food insecurity and thereby possibly reduce the incidence of impending mass action on government establishments which lie insecure as far as Africans' hungry masses are concerned. The model and methods is:

Addressing acute and chronic malnutrition also requires both nutrition specific and nutrition sensitive approaches that are multi sectoral in nature. Policies and interventions must focus on promoting nutrition sensitive food systems that can promote and sustain healthy and diverse diets. Policy makers should put particular emphasis on maternal and child malnutrition and health in the first 1000 days, both as a moral imperative but also as a high return investment (p.5).

There is no doubt that this report underscores a highly rigid political game of insensitivity over the plights of African Population by her rulers. High levels of hunger and despondency are highly noticed amongst the vast population of citizens who live in the Sahel regions of Africa where food and water are almost unreachable luxuries and where people drink their own urines and that of famished animals as water. The result of high incidence of food insecurity is high death and mortality rate and rising expectancy of mass action against politicians from affected countries. Uchendu and Abolarin (2015) attributes this high level of food insecurity to corruption and ineptitude by the political authorities in the continent.

Religious Intolerance

It is not news that religious intolerance has proved a strong indication of insecurity in Africa. Form Nigeria to Senegal, from Burkina Faso to Libya and Kampala, Africa has had her toll of killings and blood lettings as a result of religious intolerance. Though highly political and sociological in out-lay, religious colouration has been the regular picture attached to this Malaise. Haldeem (2013) refers to Osaghae and Suberu (2005) that:

Nigeria is synonymous with deep divisions which cause major political issues to be vigorously and violently contested along the lines of intricate ethnic religious and regional divisions. Issues that raise the most dust are those regarded essential for the existence and the validity of state. Opposing and contending assemblages have a tendency to assume an exclusionary winner take all approach. These issues include the control of state power, allocation of resources and citizenship. As a result, states with such divisions are disposed to be delicate and unstable because almost by definition, they have very little in common with regard to convergence and harmony which are

necessary to reduce the centrifugal forces that rip them apart (p.1)

It is a common place that religious intolerance has contributed its own quota to the displacement of the populace from their original settlements into new territories thereby forcing migration on the inhabitants. For instance, the influx of the Almajiris and the Almajirai from the North of Nigeria into the South South and South East of Nigeria was traced to internal conflict based on misunderstandings in that region. The almajiri school system according to Awofeso, Ritchie and Degeling (2003) served as an instrument of radicalization for three important reasons.

First, it involves children been relocated or separated from their family and friends to the guardianship of Mallams in towns. Second, it is restricted almost exclusively to boys. Third, the curriculum of the schools is concerned primarily with teaching the sixty chapters of the Koran by rite memorization. Fourth, each school serves 25 to 500, from the ages of 6 to 25. These schools are largely autonomous from government oversight” (p8).

Being that the system does not support any lucrative or any useful knowledge; the common characteristics of the almajiri became domestication of radicalism in the young boys. Being taught the basic tenets of Islam and little knowledge or none at all of other religions and being deprived of basic life support systems, they resort to violence. Their targets have always being members not of their religion. The level of physical destruction of these young domestic radicals is beyond description.

The lack of understanding of the tenets of other religions in Nigeria has also forced up loathing of those attached religious to official kleptocracy. Moving up to outright religious stigmatization, many juicy positions even through justified constitutional rights were denied. Most countries in Africa and most especially in Nigeria have made official rejection of members of other religions a hallmark”. People lose their jobs or are threatened either to forcefully proselyte or are denied their rightful constitutional positions. Those who are sacked in this manner constitute national security risks to the country.

Lack of Good Governance

Lack of good governance has been a bane in most African countries. When governance lacks human face and the political administrators go all out to achieve personal and family oriented satisfaction and utility on the alter of public good, that administration is judged as having failed. Many countries in Africa lack people oriented policies and programmes.

In most countries like Nigeria, Ghana, Guinea, Morocco, Somalia etc, the constitution or programmes of government may not actually be the issues, the issues become the political personal handling of policies and programmes of government. For instance in Nigeria,, the President Buhari immediately after his second term election flew to Germany in a conference and declared that his concern was not the 17% regions that did not vote him but the 98% that voted him to power. This singular executive assertion had posited him as an executive chairman who was already biased ethnocentrically against a part of his country. Most executives in Africa seen Presidential opportunities through the eyes and perspective of and ethnocentric and Machiavelian policy of “the winner takes it all”.

With such political mindset, some African countries like Nigeria has suffered under the hands of suffocating political gladiators with intense myopic political tenets and values. The direct effect of the actions are untold sufferings of both people favoured and those who are unfortunate to be in minority of political executive interest. Okechukwu & Duru in Chiegboka, Utoh-Ezeagugh & Ibekwe (2012) advocated that:

The World Bank (International Bank for Reconstruction and Development) founded after the Second World War had grown so wide and influential that it has directly or indirectly affected the political colour of many countries. As international, financial, it has decided to attach good governance as a major prerequisite for a country to obtain financial assistance from her. As Agwu observed, it has identified three distinct indicators of good governance as (a) the form of political regime (b) process by which authority is exercised (c) capacity of government to discharge its responsibilities (P.134)

True to its accredited statement, the people of South-South and South East of Nigeria have had their “stories” that touch the heart” to tell as they grapple with inept and capricious handling of their regions under the present government.

Another effect is the “radicalization” of pressure groups which its youths have continually posed dire assaults to government. Such groups as Indigenous People of Biafra (IPOB), Mobilization for Attainment of Sovereign State of Biafra (MASSOB), Niger Delta Boys, Amotekun in the South West, herdsmen and farmers clashes, banditry, insurgence of Boko Haram and other internal facts have arisen. The country's borrowing formula has arisen to about 68% of the total revenue thereby debts are the only instruments used in financing national budgets. These policies will only ensure national insecurity and eventual loss of lives and property if care is not taken.

International policies on wars and armaments

Wars across the world and production of armaments had affected African Security System in a large scale. As the international policies has not actually encouraged using third world countries as dumping grounds of war equipments and arsenals, many dictators had been encouraged by the countries producing these armaments to stage uprising through enactment of draconian policies that will negatively affect their citizens. The motive was for those countries to sell their weapons of mass destruction to the gullible countries. Skons (2014) agree that:

Many African countries depend to a significant extent on the economic development and security related activities of external actors. The life saving impact of externally supported example. However, external engagement presents challenges to African Security efforts. In order for African countries to best benefit from external activities, they need locally strategy for incorporating external support civil society now has an opportunity to play a major role in shaping these policies (p.1).

Because African countries are prone to internal wrangling and secessionists tendencies (as result of bad governance), international actors are always invited to play the roles of peace negotiators, peace watch and mediators etc. over the past decade and half, international efforts on peace and security initiatives were borrowed from International Financiers thus forcing up Africa continental borrowings to about 46%. Skon maintain that:

Visible external security activities on the soft side, direct interventions by external military and security forces in conflict or post-conflict situations (either bilaterally or multi laterally) in the form of peace operations). Another visible form of external activity is the transfer of weapons, either legal or illicit; to African states and armed groups. In addition, external actors train military and security personnel; conduct joint exercises; and provide support

for the reform of the security sectors (p.4).

Nigeria as a major peace keeping country has over the decade sent forces to Liberia on peace mission in ECOMOG operations (Economic Community of West African States Monitoring Group) which was formed and started operation in 1993 to foster peace amongst warring groups in that country. One of the victims of that peace keeping was former President Samuel Doe. In Nigeria (1967-1970) was a period of interest when all peace negotiation had failed and most prominent was the Aburi Accord signed between Nigeria and Biafra at Ghana in 1967.

Some of such peacekeeping operations are still going on in Congo-Brazzaville, Sudan, Mali, etc. After those peace keeping operations, the arms race and arm deal lead to arms surrender by the conquered forces. The tragic affects of those surrender is the internal use unsundered arms for internal use by criminals and bandits who are not favoured by the government that and initially adopted as reperant soldiers. One of the side effects of Nigeria Civil war was the criminal activities of soldiers who had fought in those wars and had not surrendered their armament.

Fear of Ethnic Domination

One of the major under-balance of African countries and their politicians has always being fear of ethnic group toppling another ethnic group in pursuit of top executive positions. For instance, before the independence of South Africa in 1984, the African National Congress (A.N.C) led by Nelson Mandela had battled with the Inkatha Freedom Party (I.F.P) led by Mongosuthu Buthelezi. In Nigeria, before the political independence in 1960 and 1963 republicanism, the fear of Hausa/Fulani oligarchy and Igbo ethnic group tussles had been the mainstay of political parties and associations. The effect of this fear led the formation of political parties that are more of ethnic associations with both parochial and myopic political manifestoes.

In fact, the only political party in Nigeria which had allayed this ethnic domination fear was the National Party of Nigeria (N.P.N) that produced both Mallam Shehu Shagari as the president and Dr. Alex Ekwueme as the Vice president. The bottom pot of national unrests in African countries had bred from sectional and ethnic interests in national affairs. Irobi (2005) discovers ethnicity (ethnic groups) “as a community of people who share cultural and linguistic characteristics including history, tradition, myth and origin”. (P.3).

Because an ethnic group feels like they are shortchanged in the share of the “national cake’ they compete for external and internal recognitions and participation have been identified as one of the major causes of conflict in Africa. Terrorists believe that competition for scarce resources is a common factor in almost all ethnic conflicts in Africa. According to him;

In multi-ethnic societies like Nigeria and South Africa, ethnic communities violently compete for property, rights, jobs, education, language and health care facilities,...

In the case of South Africa, Gehard Mare confirms that ethnicity and ethnic conflict appear to be a response to uneven development in South Africa, which caused ethnic groups (Xhosa, Zulus, and even Afrikaans) to mobilize to compete for resources along ethnic lines. It follows that multi-ethnic countries are likely to experience distributional conflicts (p.6).

External Conventions on Security and Religion in Africa

Right from 1888 when there was the “scramble for Africa”, the continent has been a volatile area seared by different religious beliefs, observations and values. This is coupled

with also volatile political views of tribal leaders who wedged untold powers over the regions they ruled either through the kings, Obas, Obis and other designated office holders. Many of these countries which later became colonies to those Western nations that grabbed them have to face a new political and religious realities following either from their countries of their colonial masters or from the counties that has dominant religious (or even denominational muzzles). For instance Nigeria became a colony of great Britain who also was the parent body of Anglicanism. Painting a dominating feature of Anglicanism in Free Town and Nigeria, Okeke (2006). In his words:

The most important outcome of patriotism was the preservation of tribal languages. Each tribe endeavored to hand overt its language and culture to a succeeding generation. This language continuity eventually led to S. Koelle's polyglotta Africana- a collection of vocabularies phrases, varies geographical and cultural information concerning over zoo African groups.

Against such syncretism, J.F.Schon complained and preached. Part of this religious continuum still persist in the Creole Awujo- a ceremony which origins ought to be traced to the cultural background of the liberated Africans .it is a ceremony of peace and blessing in which the generations are telescoped and their influenced solicited (P.12-13).

The religious influences of these colonial masters are in so /many degrees positively influential on the scrambled people. For a race just recovering from intractable Atlantic slave trade and its vagaries the need for “fresh air” was rife. Change in values orientation and new political ideas were to wash away the wounds of oriental servitude those races and countries had suffered in the hands of the white supremacies who had rough handled them in more than one century years of slave dealing.

By the late 1930's, the first and second wars had come and gone and the cold war of intellectualism and political advocacy. The formation League of Nations in 1919 and United Nations Organization in 1949 put up new political viewpoints which provided new guidelines on emerging religious and security situations in the globe. One of those arms was the Security Councils.

Kegley and Blanton (2012) advocated that : the founders of the U.N(United Nations) expected the security council to become the organization primary body, because it was designed to maintain peace and its permanents members were the victorious great powers that had been allied during the use of force. The General Assembly can only make recommendations (p.145).

In this guise, Gutterres (2014) in conjunction with the security council made some recommendations that will help stem the tide of insecurity and violence in Africa. Some of these recommendations are grouped under “silencing the guns by 2020”. They are:

- Strengthening the legal regime also means bringing more precision to it. The international legal definitions of a mercenary is very narrow and therefore poses a challenge to effective investigations and prosecutions
- we need to increase bilateral, regional and international cooperation.

Cooperation on border management will be crucial in stemming the largely unhindered flow of weapons and foreign armed actors throughout Central Africa.

Such steps could include mixed border commission, joint border security monitoring mechanisms and regular intelligence sharing between national defence forces.

Cooperation will also be essential for building the capacity of national institutions responsible for justice, security and human rights to carry out these vital functions and to

implement the relevant legal instruments.

A state must be able to exercise a monopoly on the use of force within its territory with armed forces capable of protecting people while upholding the rule of law.

There was need to also decipher that some of the provisions while limit international deals on arms and transfers they also empower internal usage of ammunition amongst African leaders and separatist/irredental groups. On referring to the weakness Harsch (2010) reports that in South Africa:

Yet in addition to those nations still affected by armed conflict, others remain politically fragile... They have weak institutions, Vulnerable economics and growing number of jobless youths. They face a new lost of new challenges ranging from transnational crime to climate change. If left unaddressed, such problems may lead to resumption of old conflicts or the outbreak of new ones. To avoid a resurgence of war, the secretary general argues a new report. "African countries and their outside partners need to provide the minimum conditions for human sustenance and forge a security policy that has people, developmental *and social issues at its core*" (PI).

Panacea to security and Religious issues in Africa.

Many countries in African have been facing untold religious and political hardships due largely to both religious intolerance and insensitivity coupled with political radicalization of executive office holders. One of the compounding problems of African leaders is paid government is using religious ethnic sentiments to whip-up political unrests. The gullibility of Africa citizens who are whipped with hunger and lost values give rise to this menace and greatly discourage political gladiators to use religious sentiments to acquire personal political gains and clanish ascendancy. It is important to note that most uprisings in Africa are just direct assault by those in power to flush out religio-political elements in service to entrench mono-based religious loyalists in positions of power. This has continued to encourage politico, nepotic administrative systems in African countries. In Nigeria for instance, this method has encouraged Fulani led oligarchic monopoly of political positions in the country and the feeling that have powers to instill themselves nepotically has been on the increase in the past four decades in the country. The removal of President Goodluck Jonathan in 2015 elections did not come as a surprise. This is most evident in Adeniyi (2015) who vividly recounted how a sitting president lost out in an election Nigeria. That is first of its kind in Africa in many countries.

One ugly impact of religion-ethnic myopism is the country's debt burden. Nigeria with her soaring oil profile since 1956 would have been on line of credit nations, but that was not be. Between 1979-2000 Nigeria has continually been a debtor nation and her debt profile has risen significantly astronomic in the past three decades. Okonjo-Iweala and Soludo (2003) paint ugly and scary picture of this debt enigma like this:

After decades of dictatorship and misrule, Nigeria, Africans most populous country and potentially its largest economy, has emerged as a nascent democracy, and its leadership is determined to start anew. However, the average Nigerian is poorer today than in 1972, despite the country's nearly US and 300 billion earnings from all exports between 1973 and 2000. Poverty is deep and pervasive with about 70% of the population in absolute poverty infrastructure decay is significant, corruption is endemic and accountability is grossly weakened (Pi).

Observing a colossal waste of general enterprise and political malfunctioning, it becomes evident that neglect of this gross political waste will not just spell economic doom for Africa. Nigeria will suffer both political and religious peril. One evidence is the conflict between farmers and herdsmen in Nigeria states and the hardest hit area is Katsina in the North central of Nigeria. That is also the home state of the country's president. The fear of travelling between Abuja (the capital city of Nigeria) and the next sister state of Kaduna, one faces the most daring risk. Religio-Political assault on both religious and political institutions in the North of Nigeria has become scary faces for instance a Roman Catholic Ordinand was abducted and murdered in cold blood after a ransom of over twenty million naira (NM20) had been paid. One of the governors had only boasted that foreign observers who try to report cases of extra-judicial murders will be carried on "body bags" went viral on both social and government media. This is a daring assault on international intelligence. With all these on, there must be a respite and panacea to the impending security and religious breaches in Africa countries. One wonders what would be the panaceas to this obvious security and political anomalies in Africa. Here, few suggestions are put forward.

Balanced Religious Freedom for the Citizenry

One issue with Africa leadership is the inordinate ambition for one particular religion to bottle-hole others especially when such group finds itself in the vantage populous. The result is attempt to eliminate employees of other religions or at least to ostracize them to ignominy. In order to do or achieve this task, official government communications pass through informal and unruly home avenues and deposited in unofficial gazette files. In some cases, experienced hands in offices are transferred to areas where they are not relevant and inexperienced and untrained hands are replaced on the after of religious or denominational caprices.

So, the issue of religious freedom is a "must" agenda for Africa and Nigeria state on true application of that policy will not just move Africa and indeed Nigeria forward, it will entrench a free society where everyone is free to practice this religion without fear. Notuce, Danji and Oladeje (2009) observed as they analyzed the religio-political landscape in Nigeria.

The Obasanjo administration presided over a constitution, which, despite the considerable experience of Nigeria with constitution-writing the country has had nine constitutions/ since the first [Clifford constitution in 1927], was somewhat ambiguous with regard to the role of religion in the state. This section 10 of the 1999 constitution of Nigeria..... announces that the government of the Federation of the state shall not adopt any religion as state religion. However, Section 38(i) holds that every person shall be entitled to the freedom of thought, conscience and religion, including freedom to change his (sic) religion or belief and freedom (either alone or in community with others, and in public or private) to manifest and propagate its religion or belief in worship, teaching, practice and observance (P. 16).

The implication of this section of the constitution is secularization of religion in Nigeria. However, it impoverishes sections of their ability to practice their religion as it also empowered the majority to push others to the wall religiously. Because of what that law implies Imo (2008) opuses that despite heated about Sharia at the time of its introduction, the boundaries in the struggles by religious groups and organizations over public space

and recognition are filled.

Restructuring of political system in Nigeria.

The idea of restructuring lays credence to delimitation and devolution of powers of state to all aspects of development. It is the idea of seeing areas of need and assigning workable tools to facilitate reforms. The objective of restructuring is to steer mechanism properly and to give focus and locus to attempt at collective identity and distributive politics. According to Amuwo, Suberu, Agbaje and Herault (ed) (1998):

To think with political structures is perhaps suggestive whilst democratic practice may not yet have firm roots, the democratic idea has same form of expression. The importance of the latter idea in a federal system can hardly be over emphasized, particularly where there are not only actually existing feudalist movements but also nationalities being driven to agitate for separatist identities.

Two, political restructuring is intended to lay institutional foundation for a more just and equitable sharing of the political space by multinational groups cohabiting in a federal polity. The strategic objective seems to be the solidifying – or perhaps merely engendering – of a sense of a national community. Within this context, political restructuring is an indication that some spirit of political bargaining, however circumscribing does not exist notwithstanding whether or not the decision to restructure the polity by the ruling class or clique was voluntary or otherwise (B6)

Restructuring implementation and execution will eliminate in high measure the democratic fascism and the policy of cabalism that has bedecked Nigeria in the past ten decades or more. With collective bargaining amongst the religious that make up Nigeria, security apparatus will face reshuffle as well as other key agencies in Nigeria. The result will be total elimination of insecurity and the rootization of safety and trust in governance and administration in the country.

Institution Workable Peace and Conflict Platform For National Peace Initiative.

It is imperative that without peace no system works. Many nerves have been strained both nationally and state wise. When men are at each others, throat campaigning for one position or the other, it is evident that such system is heading for the rock. Nigeria has fought a civil war from 1967 – 1970 and the impact of the war is yet to subside. It is true that the regime-change had declared “no victor, no vanquished”, but the underlining factor is that the nation still sees the South-East part of Nigeria as a conquered territory and so servitude affect that region. There was need for national reconciliation process in Nigeria that will assuage the hunger for peace which citizens from the minority and conquered regions have been clamoring for. Preventive actions will also be taken to combat future occurrences of bad blood and hatred amongst citizens of Africa and more especially in Nigeria. The effect of this is confidence building, national reconciliation and trust in governance. Gaya-Best (2006) offers that preventive action comprises many activities. According to him:

Preventive action therefore comprises a host of other activities ranging from confidence – building, national reconciliation and fact finding missions to preventive diplomacy, including mediation, negotiation and facilitation. It also includes peace initiatives, like the deployment of observers, verification or monitoring missions, the deeping of democratic values and institutions, the strengthening of accountability and monitoring institutions, the improvement

of electoral processes and financial assistance (P. 199).

Without sustainable peace and trust in the government and governance in Africa, it is impossible to obtain a humane and administration. Citizens must have reasons to revere their political and religious leaders and thus sustainable development will be ensured in Africa nay Nigeria.

Instituting the Exemplary Lives of Religious Stages

There is no gainsaying the fact that the founders of religious bodies have their lives and teachings buried in love and peace on the earth. Both Jesus Christ (the founder of Christianity) and prophet Muhammad (the founder of Islam) lived and practiced peace and taught same. Most of their disciple lived like them and moved on teaching baptizing and encouraging their followers to do the same. Even Moses the founder of Judaism taught the ways of Yahweh (though Yahweh was a man of war) also instructed Moses to teach peace amongst the Jews. But in his teaching to Christian listeners insisted on obeying the law and being subject to administrators both of his time and now as antecedent to peace. Bowen (1975) in discussing the word “Be Subject to” says that:

This word does not simply mean “obey”, though it may include the idea of obedience. Paul here used neither of the two Greek words which normally conveyed the idea of obey. The word he used means “submit to”, and it conveyed the idea take up your proper rank beneath...(P.176).

When there is peace in the polity, ineptitude and kleptocracy will be a thing of the past in Africa. Those in authority will copy the foot prints of these religious leaders by making peace through, negotiation and round-table conference. Those in authority will copy hook-line and sinker the uncorrupt and non-violence stance of founders of the religions. The effect of corruption has continually being evidence in any polity. Ampitan and Ige (2018) underscores the endemic// nature of corruption in these words:

Corruption in high places has no doubt brought the country /to her knees. Those who have had the opportunity of occupying the positions of authority somewhat abuse the position in collaboration with their cohorts. They connive with their cronies to defraud the country (P.8).

Both Jesus Christ and Mohammed lived lives of peace, sacrifices ascstism and love as they taught about God who will one day judge the world. If the African leaders will understand that death seals the destiny of man and that includes position, wealth and name, the footprints of religious founders will be their focal point.

Conclusion

Having at length discussed the issue of religion and violence in Africa, it has become clear that religion has served as a building block for peace. The issue in question is that African leaders have turned backwards and utilized it negatively. Integrating ethnicism, cabalism and myopism, the instrument of violence has served as a boost to achieve personal political ambition.

Religion was supposed to usher-in peace and unity, egalitarianism and understanding amongst people of divine and the same faith. Rather than doing that, religion rather serve as an umbrella for misunderstanding clannish sentiments and parochial desires. Religious leaders instead of copying the worthy lives of founders of religious became puppets and toys in the hands of political leaders to unleash untold terrors on the populace. Faith in Christ or Muhammed instead of unveiling the realities of heaven and vileness of the earthly

riches rather becomes its boost. Politicians offer them juicy positions and undue political recognitions and convert them almost to card carrying members of choice political parties. The result is that prophecies meant to correct political anomalies turned to praise instruments for corrupt politicians. Teachings for universal love have become love for “members of my faith”. This has led to clannish feelings amongst faiths and insatiable lust for bloodletting.

The work concludes by saying that religion must be a vehicle of love in Africa and must not be counter-used for spreading of violence and misunderstanding. African leaders both religious and political must learn to speak the truth at all times and remove endocentric ideas in pursuit of personal goals. This will set Africa on the pedestal of progress and sustained industrialization.

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