

RELIGION AND THE POLITICS OF NATIONAL SECURITY AND COEXISTENCE

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Abstract

Security is driven towards the values of peace, and the peace is the product of religious, moral, political, ethnics and cultural convictions that are based on the values of development courses: love, justice, freedom and truth. With this conviction the paper is aimed at the consideration of the religiosity of the human person and the values for peaceful coexistence in relation to the realization of national security. It is based on the understanding that one's religious convictions and the morality of peace that will foster national security, and help to fight the imposing and growing reality of insecurity being occasioned by religious and ethnic bigotries and sectionalism. With recent social, religious and political happenings, especially in the name of religious violence and intolerance, there are urgent needs to reassess the meaning, natures and the significance of religion as we civilise and socialise in our contemporary society that has been bedevilled with conflicting and non-internalised religious interests. The paper revealed that proper placing of the socio-philosophical nature of religion is necessary to understand properly the human persons as subjects of lived experiences by defining human histories, moralities and cultures in relations with the divinity. By so doing, it will engender communitarian living and gesture that are jelled toward its happy end. Adopting the phenomenological method of analysis, the paper concludes that the interactive nature of the human persons as participatory agents of development visibly in their politics of values and processes should be properly oriented to enhance development courses for the attainment of national security

Keywords: Development Courses, Human Person, National Security, Peaceful Coexistence, Politics, Religion

Introduction

We can easily recognised that many human societies as nations are very busy fighting the abuses of political, economic, religious and social rights: the development courses, and possibly neglecting the values of the human person that owns them.¹ The same societies are not oblivion to the fact that the courses of peaceful coexistence must be reasonably and constitutionally fought for and to be justly sustained human values.² For; where there is no peace and the operation of social justice, there will not be proper consciousness for the respect of development courses and the proper dispositions towards the religion and religious practices. With the operations of the social institutions like education and religion, we can say that development course are protective shields against those things that could hinder one's attempts to progress, especially towards fulfilment of human person as an agent of lived experiences.³ With the sense in the respect, protections and promotion of development courses, the human rationality and reasonability necessarily define the existence and living. These qualities of development differentiate the human person from his or her fellow primates in a number of important aspects of living. The human person with his or her morality and rationality has the capacity embedded in the operation of freedom and faith to change his or her world reasonably and intelligibly.

With religion, the human persons drive and seek always to maintain and sustain holistic living, despite the conditions they may create for themselves, positive or negative, favourable or hostile. The world in which we live today and always is interwoven in human interests, responsibilities and desires, so much so that there is hardly any aspect of our existence that is totally isolated from the rest.⁴ It is what the human person as a subject of lived experiences shares with the spiritual beings (the human spirit) that distinguish him or her from other beings in the universe makes him

¹. See, P. O. Isanbor & B. O. Igboin, "Buhari's Change Agenda and Jesus' Temple Radicalism: A Socio-Ethical Synthesis for National Character Reformation and Development." In M. Michael, E. Alegbu, & A. Alegbe (eds). *Human Rights, Religion and Society*, (pp. 494-510). Keffi: Philosophy and Religious Studies Dept, Nasarawa State University, Keffi, Nigeria, 2020.

². Cf, P. O. Isanbor, "Environmental Sustainability and the Quest for Global Social Order in Francis' Laudato Si." In I. A. Kanu (ed.). *African Eco-Philosophy: Cosmology, Consciousness and the Environment*, (pp. 42-66). USA, Maryland: APAS, 2021, p. 43.

³. As an avenue of developing experiences, it is understand that the central message of any religion is on peace, love and the avoidance of conflicts among humans which the founder of any religion had taught his or her followers for the attainment for happy end. The goal of every religion should be permanently ordered by the natural law which is 'do good and avoid evil'. With this, peace and justice have become stills that must be acquired by every individual who desires the symbiotic living, limiting the culture of conflicts and violence, even in the name of faulty religious convictions, and then, through the understanding of the human person as the subject of lived experiences and as the true agent of development, the society achieve the needed social order as the fruits of truth and authentic freedom. Through such values of freedom, the culture of peace remains the human responsive rationality and reasonability. This is greatly known through human love for the values of morality, law, culture and politics that define the society.

⁴. P. O. Isanbor, "Functional Interplay of Peace and Human Rights in Context of Religion and National Security." In J. K. Ayantayo & S. A. Fatokun (eds). *Religion and Security Issues* (pp. 114-128); Ibadan: Dept of Religious Studies, University of Ibadan, Nigeria, 2015, p. 115.

or her superior to them.⁵ The human person is whom the individual is as we have understood him or her and the society demands that we continuously understand him or her because of the relationships he or she has with the other selves and with the divine, God through the sense of spirituality he or she possesses. Even with this composited nature, the human person as an individual is becoming different to the other selves in terms of interests and desires to the detriment of the original plan and order of creation.

Seeing the imports of human religious spirituality in relations to the respect, protection and promotion of development courses, the paper is poised to analyse the relationship of one's religious sensibility and the institutionalization of national security and coexistence in Nigeria. This is against the backdrop that, over the time, religions have been used as an avenue or a tool to engineer the causes of national insecurities and disorders. The resultant effects of social engineering have been adjudged on the mismanagement of religious convictions and ideologies, which is leading to: loss of confidence and faith in the government and the electoral process; absence of popular democratic sovereignty' the stall economic growth; mediocrity and gang occultic groupings driven by violence and conflicts; militancy; insurgents; and youth restiveness.⁶ The concerns for the attainment and sustainability of development courses bring us to associate religion,⁷ politics⁸ and national security.⁹ In order to achieve good understanding of

⁵. Cf, A. O. Ihensekhien & P. O. Isanbor, EndSARS Protest Philosophy as a Reminder of Rebranding Nigeria Campaign's Objectives for Sustainable National Development. *The Progress: A Journal of Multidisciplinary Studies*, Vol.4, No. 3, 2023, pp. 42-52.

⁶. C. C. Chenimuya, "Ethical Perspective on Religion and Security Issues." In J. K. Ayantayo & S. A. Fatokun (eds). *Religion and Security Issues* (pp. 161-171); Ibadan: Dept of Religious Studies, University of Ibadan, Nigeria, 2015, p. 170.

⁷. Religion is defined as a system of beliefs and practices, which borders on the sacred and unites a sect of followers into a single community. Religion is one of the oldest of human institutions, and it is philosophically recognised that religions belief and practices existed more than 40,000 years ago. Along these years, religion has been judged by many sociologists, archaeologists, psychologists and philosophers to be aimed at exacting human values towards the divine realities. With it, the human person has the ability to stand up erect; and this characteristic has enabled him or her to use his or her feet to walk and his or her hands for doing other kinds of work that define human existence. With religion, the human person is a spiritual, material and rational being. He or she is characterised with consciousness, spirit, mind, matter, rationality, imagination, memory and volition. The composition of this spiritual and material of the human person brings the development of human's sense of religiosity and brings to seek the helps or interventions of supernatural reality, God.

⁸. Politics: It involves the resolution of conflicts and competing interests within a society. This involves organisation, decision making, compromise, or power struggles, and then on societal services. These include the management of taxation, public spending, and welfare programmes. It can be defined in various ways, but, it is generally refers to as the ways in which power is exercised and decisions are made within a society. This exercise of power or the privilege of governance entails the ability to influence the behaviour of others. This power can be expressed in various ways, including through the use of force, coercion or persuasion.

⁹. Security is the protection against crime or harm and safety of freedom. It is the freedom from danger, fear or anxiety. It is also defined as a measure taken to guard against espionage or sabotage, crime, attack or escape. It is the freedom from fear and anxiety that leads to stability. Therefore, national security is a arrangement of safety and sincerity of purpose provided by a sovereign nation or state for the wellbeing of its people. It is sense of protection against the effects of political and industrial unrests, social exclusions, communal violence and injustice, ethno-religious crises, poverty, illiteracy, unemployment, environmental fear, suspicions and intolerance.

this analysis, the paper assumed the following items:

- The Problematic: Existential Conditions for the Politics of Peace Coexistence;
- Religiosity of National Security and Coexistence;
- National Security amidst the Politics of Religious Insensibility and Intolerance;
- Possibility of National Security and Coexistence: The Role of Peace and Religious Education in Nigeria;

The Problematic: Existential Conditions for the National Politics of Peaceful Coexistence

As a subject of lived experiences, average Nigerian is increasingly becoming more selfish, beastly and sectional in his or her assessment on engagements and involvements. They are averagely being beclouded by religious, ethnic and political sentiments and dividends.¹⁰ Many of them are gradually drifting towards humanistic and secular complacencies by less valuing of human life and the sense of common good and solidarity. Following the increasing trend of insecurity in our society, according to Lucky Onyekakeyah, “Nigeria is currently among the top ten kidnapping countries. That has placed her among the ranks of Iraq, Afghanistan, Chechnya Region of Russia and Philippines where violent criminal activities are rampant.”¹¹ It is from the interest to control personal and public affairs that some individuals and some specified groups or nations have been catalytic forces of negative developmental distractions. This desire to control others, to bend them to our will, is seldom exercise in a gentle way. Almost it becomes violence, which is essentially destructive power directed against the masses. Whether it involves specific acts of injustice or situations of injustice produced by such acts, its intents is to deprive the masses of their freedom and their rights and, if deemed necessary, of their lives.¹²

With the reign of the violations of human rights and dignity, especially occasioned by violent religious and ethnic groupings, every society longs for communal togetherness or coexistence, which is contrary the trending civilisation of violence, hostages and other forms of dehumanization.¹³ Any form of national coexistence is centred and built on the value of development courses.¹⁴ National symbiotic living is a communal living where every individual

¹⁰. Isanbor and Igboin, p. 500.

¹¹. L. Onyekakeyah, The worsening insecurity in the countries. *Guardian*, July 28, 2009.

¹². W. Shannon, *Seeds of peace: contemplation and non-violence*. Mumbai: St Pauls, 2004, p. 23.

¹³. This concerns have being on the fights against social and religious unrests and disordered that are politically engineered. Such concerns have just be seen to be beyond a sudden consideration and values for political and sovereign relevance, insecurity has become the first item on the agenda of the different governments of the world. The Nigerian government, through its policies and other measures has been battling with the problem of insecurity for years. The government's efforts have tripled since the birth of the ill-fated terrorist group: *Boko Haram*, Fulani Herdsmen, Bandits, Unknown Gunmen and the activities of faceless and fearless kidnappers and insurgents across the country. The result has been nothing but incessant waste of lives of innocent citizens and hard-earned properties.

¹⁴. Isanbor, 2015, p. 116.

interest and life are respected. And even, every religion recognises this development and traditionally works to internalise it to realise the redemption of humankind in the world.¹⁵ The problem before the world is immediate and urgent, as the life of the innocent bystander- has been made cheap; and it is becoming meaningless. Violence grows apace. To the shame of us all, violence has come to assume the character of a spectator sport. Security of life and property has been the major challenge of contemporary society, Nigeria inclusive and especially.¹⁶

Ultimately, it remains a given that what human persons seek in life is the security of what they desire either as needs or as wants. In all the various endeavours of human beings, they all try to secure their lives and property. In securing their lives, they put into account all those elements and facets of life that enhance the better growth and development of their lives. Hence, they desire to secure the best of health services, the best of their cultures and traditions which play a great role in forming them. Thus, all the sectors of the human society must be secured.¹⁷ Even religion which is originally constituted or instituted for peace and justice, as we have met to understand its very nature, has become a tool of social alienation and disintegration. It has seen becoming a danger to many individuals, due to improper integration of its tenets and improper disposition towards the practice of faith, love and hope inherent in the values of justice and equity.¹⁸

Just as the title suggests, this paper limits itself to the more precise and certainly more difficult problems of human freedom in the human socialisation properly so called, as the human person relates his or her power of rationality and that of his or her religiosity in his or her developmental processes.¹⁹ Thus, to assess the development of a country, we need to find out what degree of social freedoms the citizens have naturally and constitutionally. And these freedoms depend on the extent to which the economic and socio-cultural needs of the people are satisfied. Human's growth in this life is hindered by the conditionings and pressures exerted upon him by dominating structures and mechanisms in the various spheres of society.²⁰ Therefore, in our conflicting society, there is need to foster the education for the value of peace and for the respect of human rights and dignity. This is what this paper is trying to explicate in order to enhance the developmental peaceful coexistence that the human person so much desired. Then, what is the relationship of education with the issues of religion and national security to the common

¹⁵. Isanbor and Igboin, p. 501.

¹⁶. Cf, A. O. Ihensekhien & P. O. Isanbor, EndSARS Protest Philosophy as a Reminder of Rebranding Nigeria Campaign's Objectives for Sustainable National Development. *The Progress: A Journal of Multidisciplinary Studies*, Vol.4, No. 3, 2023, pp. 42-52.

¹⁷. C. C. Nwanyanwu, Security: The ultimate desire of human beings. *The Sage*, 26(1), 2013.

¹⁸. See, M. Dukor, "National and World Peace: An Ethical Imperative for our Times." In P. Iroegbu and A. Echekwube (eds.). *Kpim of Morality*. Ibadan: Heinemann, 2005, pp. 159-160.

¹⁹. L. B. Geiger, "Freedom and Christian philosophy." In G. F. Mclean (ed). *Christian philosophy and religious renewal*. Washington: The Catholic Univ. of America, 1966, p. 106.

²⁰. Isanbor, 2021, p. 46.

contemporariness of the human person? What is the meaning of education to common humanity in solving societal problems?

Religiosity of National Security and Coexistence

The central message of any religion is on peace, love and the avoidance of conflicts among humans which the founder of any religion had taught his or her followers for the attainment for happy end. The ultimate goal of humanistic living is naturally ordered. This central message is on the moral principle on which the value of life is weighted, through the culture which makes him to enjoy the natural rights. This arrangement has been challenged by the reign of insecurity of human lives that possess these rights, especially the right to live, as religion will understand it. There cannot be meaningful living without security. This is the role of the human community “guaranteeing security of lives and properties; and this remains the primary purpose of the creation of State, and God recognises such arrangement of development. This is the heart of the contract between the State and the people. In the absence of development courses, every environment plagued with insecurity,”²¹ In religious palace, security belongs to the Divine that works in the institutional governance. Then, the failure of this is the reign of insecurity posing by the religious institutions who believe in this divine authority. This makes the sense of peace seem to be probabilistic even in the religious palace.

These indicate the posterity in human existence, because religions have to advance the fundamental human rights through the pursuits for development courses. As Michael Fishbane asserts on the consideration of the value of the human person in Jewish Tradition which is also peculiar to almost all religions of the world that “the fundamental preposition of the rights of the person in Judaism is a belief in the absolute and uncompromisable worth of human life. This belief is grounded in the unique value of the individual in the divine scheme of creation and is variously articulated in both biblical literature and rabbinic tradition.”²² On this, the human being is of inestimable worth, an incomparable divine creation; each one unique, like Adam at the beginning, each one is a whole world, a cosmos in miniature. All humanity is bound up in the life of each person. These mentalities for the attainment of peace have led to the development or the constitution of many conferences for the promotion of peaceful coexistence. Religion like Christianity has greatly influenced the thinking and lives of people, include their society. It should be noted that almost every person who is involved in one conflict or the other belong to one religion or the other.²³ They have also facing a lot of difficulties, due to some elements of evaluation of human values of interests.

²¹. Friday Ndubuisi, Crime and punishment: the missing links. *The Guardian*, Nigeria, April 29, 2008.

²². Michael Fishbane, “The image of the human and rights of the individual in Jewish Tradition.” In Leroy Rouner (ed). *Human rights and the world's religion*. Indiana: University of Notre Dame Press, 1988, p. 45.

²³. See, J. A. Onimhawo and P. O. O. Ottuh, Conflict prevention and management in Nigeria. *Enwisdomisation Journal*, 4(3), 2010, pp. 113-126.

For any meaningful development to ever take place in our society, our eyes must be opened. The sore state of thing in our society goes to explain why there are so many failures in our institutions, infrastructural decay, especially in our schools, collapse on our families' values, denial of justice to the less privilege, and proliferation of religious bodies devoid of Christian standing and values, and the same go to the Islamic sect. we can go on to mention some of these infirmities to infinity.²⁴ If our spiritual eyes are not opened, it will be difficult for us to see and respond to our too duty in a manner that will be worth commending. Until our eyes are opened then, we will remain incapable of doing anything good not only for God but even for one another as is the case on our societies and communities.

The religious and cultural diversities which the world is experiencing are hinged on the unified values of love and peace which they advocate for, through the cultivation of moral conscience.²⁵ Some religions are seemed to have fallen short of these values that are expected of them with regard to human life and dignity. In most cases, the demands of peace and justice are preached inside the reign of religion, because it is the major message of any established religion. According to the majority of religious leaderships, the nature of God is peace and justice. Right from human's beginning, there was the general assumption that the human person was living in a world that is made and directed by a great force beyond human's control. Hence, it becomes the duty of religion to redeem the world in peace and justice, and returning it to the creator of all that is good and pleasant. Hence, it is an uttermost importance to educate and re-educate the human society on the nature and relevance of the religions that they are practicing for their development.

National Security amidst the Politics of Religious Insensibility and Intolerance

To answer the above questions is to be concerned with the relationship between the understanding of religious tenets and the values of national security. Such concern is hinged on the values of the conscious drives of human comfortable living conditions that give individuals the sense of security of the lives and properties.²⁶ In general, security, in the layman's parlance, simply means safety. However, Hence, national security then is the ability to preserve the nation's

^{24.} Catholic Bishops Conference of Nigeria, Communiqué at the end of the first plenary meeting of the CBCN, Theme: "Catholic Education and the New Evangelisation" Held at the Daughters of Divine Love Retreat Centre, Abuja, 2012; Catholic Secretariat of Nigeria (2009). *Lenten Campaign- the Nigerian child: hope for the future*. Nigeria: JDP/Caritasm 2009, p. 39.

^{25.} Isanbor and Igboin, p. 504.

^{26.} This means that safety is synonymous with protection. It is from the perspective that security is being observed as well as interest in the protection of life and property of the citizens of any country, Nigeria being the main focus. The sense and consideration of the meaning of security centre on the safety of human life and his or her properties and about the guaranteeing of development courses. However, when the reverse is the case, we have a general social insecurity. This is the situation whereby every aspect of the society and human life is seriously losing value as they no longer enhance positive growth and development of human beings. In most cases, the term of insecurity is discussed than that of security. The porous embrace of religion in Nigeria has contributed to the issues of insecurity.

physical integrity and territory; to main its economic relations with the rest of the world in some reasonable terms, to preserve its nature, institution and governance for disruption form outside, and to control its borders.²⁷ National security is, therefore, best described as a capacity to control those domestic and foreign conditions that the public opinion of a given community believes necessary to enjoy its own self-determination or autonomy, prosperity and wellbeing.²⁸

The most crucial issue is the concept and understanding of the word 'security' as a national policy. There is no doubt that the insecurity situation in the country calls for extra-ordinary measures to combat it.²⁹ As a result even if our entire budget were to be dedicated to dealing with the subject many people may likely not raise an eyebrow. Our agitation however, is government definition of the term security which seems to harp on the narrow dimension of defence and military might. National security is wider than that. There are other basic dimensions like job security, water security and food security. But national security policy would be of no use to the unemployed and hungry citizens that constitute the majority of the population in a poor country likes ours. While it is conceded some external coercions as a major challenge to national security because of its visible impact, it is however doubtful if it is more critical than the consequences of internal disequilibrium in a nation's social system.

In Nigeria, the sense of insecurity has been associated with religious intolerance, spread of diseases through violent rapes of the hostages or kidnapped, infiltration of terrorists, rise in spending on defence matters by the government, disruption of economic activities, increase in the cultivation of hard and rapid growth of terrorism, creation of a large number of refugees, increase in smuggling of illegal arms, increase in crime wave, increase in corruption and poor governance.³⁰ Thus, our life is lived in conflict. Not necessarily inter-communal or armed conflict (God knows there are enough of that), but conflict within the self the confused concepts of the self and the absence of a clear vision of where we belong and what constitute genuine progress of us as a people.

Possibility of National Security and Coexistence: The Role of Peace and Religious Education in Nigeria

The attainment of national security and coexistence are both situated in the curiosity for the culture of peace as against the culture of dehumanization. This is one of the hallmarks of human development and civilisation.³¹ Curiosity is all about education of the human person. The human

^{27.} See, E. O. Seweje, The employment of English language as a means of communication in search of national security. *Ikere Journal of Languages*, 5(2), 2013, pp. 35-40.

^{28.} Isanbor and Igboin, p. 502.

^{29.} M. E. Nyong & F. T. Obadare, Literature as an instrument of national security: Chinua Achebe's things fall apart as a case study. *Ikere Journal of Languages*, 5(2), 2013, pp. 59-67.

^{30.} Cf, Nyong and Obadare, pp. 59-67.

^{31.} Isanbor, 2015, p. 120.

person should be curious about what will promote his/her life intellectually, culturally and then holistically. The achievement of the culture of peace is based on the education of the rights which the society will be able to give to the people and what the human person can lay claim to. That is, the sense of morality which he or she has places on the value of his or her life and activities of the living.³² We understand that the widespread illiteracy and other forms of educational limitations need to be eradicated in order to reduce or eradicate the operations of religious fanaticism, particularism and bigotry. For the purpose and security, the national educational growth should not necessarily be measured by the numbers of educational establishments (institutions) facilities on ground, and never on the large number of graduates being turn out annually, but preferably by the level of productivity or the functionality of the beneficiaries driven towards the attainment and sustainability of national unity and progress.

In a nutshell, we understand that many societies at a global level of development have having crisis of faith and they need reassurance of hope on the divinity to remain religious. For emphasis, in Nigeria today, people seemed to being perceiving God to be less present in our world; to be less necessary, less capable of providing a valid explanation of personal and social life, and to be less needed as a subject of beliefs and salvation. This is amounting to some forms of religious crisis and consequently leading to the crisis of faith. The prevailing religions development in Nigeria is becoming more secularised and de-sacralised, due to the politics of personal wills being embedded in expressing and advancing religious convictions.³³ Such culture of development has been the hallmark of national insecurity, and strongly creating the consciousness for the culture of “survival of the fittest.” This becomes the circle for the struggle to overcome the effects of poverty which the societies in the name of the unreliable and failing governments. This is where the people of faith have seen that their perceived God of all-providence has remained silent to their recurring dehumanising conditions. So there is need to re-evangelise the consciousness on the interplay of the divinity and humanity towards the establishment of security and peace on earth.

With well-integrated religion, the employment of peace-building and conflict resolution will bring the sense of moral value to human lives which are wasted in war and other dehumanised acts. This is because; they debased the morality of life which the natural order and law have been maintaining, even as, the human person is endowed with an extremely high level of adaptability to many different forms of stress, anxiety and depression, and this attribute enables him or her to survive, function and multiply under a very wide range of conditions and situations of life. Even with these adaptabilities as qualities, every individual should be taught the value of peace-

³². P. O. Isanbor, 2021, p. 56.

³³. M. Ihensekhien & S. Njoku, “The Catholic faith in Nigeria in the web of the second Vatican Council.” In A. Nnamani & M. Ihensekhien (eds). *The Catholic faith in the face of changing values*. Benin City: Floreat System, 2013.

building and conflict resolution. The human persons should treat peace education not only as a subject in its own right, which what certainly it is, but also as a perspective of living. It helps us to examine critically the major issues affecting humanity and to participate actively in society around us. There should be commitment to justice, concern for equality, tolerance of uncertainty and management of human changes and creativity in the educational and moral development of the society.³⁴

This paper has brought about the understanding on the interplay of the peace education in relation to his religious conviction and mentality for the attainment of national security and peace. Within the values of peace and harmony, the human person is an interactive and communal being, and he or she never found meaningfulness of living without union with others. The natural order of things demands the promotion and protection of the rights of an individual by the others. Individual demands should not becloud the value of the human person as evaluated by the communitarian ethics, in the exercise of freedom and intellectual strength. Though, the universal moral and social orders are constitutionally and continually maintained by human activities, and in modern society, mostly expressed in the domain of science and technology. The culture of peace and justice must be instilled in our consciousness to value the sense of security, in order to work against social and religious violence.

From all above, we understand that the goal of real education is to teach us to love: “to love God above all things and to love our neighbours” this is because, despite their different religious, ethnic or cultural affiliations, God loves all humanity, and created the world for the benefits of all. It is by pursuing this objective of love that education should foster or be directed to achieve a just socio-economic and political order. For emphasis, Nigeria is in dire need of education that promotes love, and love integrates a diverse populations and civilisations. It is our immediate community, and that, we know what she demands, especially as we bedevilled by religious and political violence and conflicts. The whole process of human socialisation must be properly internalised and ordered. It must involve the avoidance of religious fanaticism. Religious tenets must be fully integrated to avoid religious, social and environmental frictions. Religion has been the product of human's existence, and it has been one of his or her major tools of social and

³⁴. The concerns for moral and educational development of the perpetrators of religious violence and conflicts could hinged on the fact that a good number of them are not properly educated to be morally civilised on the values of human life and peaceful coexistence. Hence, it demands that our current educational curriculum should be met to adequately evaluate professional religious educators, and that, proper studies should be done on them, especially those that pose dangers on human life and society. Also, we should understand that natural order and morality demand that the human person should be adequately developed in peaceful environment and with high values of his or her rights and dignity. These are possibly achieved when the human mind is remade or re-oriented towards positive humanistic and cultural living. Since the human person is naturally incline to religious practices and engagements, he or she should be more educated and nurtured about them for his or her proper development and growth. The society in the name of government should make the values of religion to be situated and evaluated within the parlance of educational maturity of the human person.

spiritual integrations, if and when properly adopted.

In all, religion should be and remain a product of well internalised, educated and moral society, and it help is natural ordering of humanistic living. This central message is on the moral principle on which the value of the life of human is weighted, through the culture faith, economies and education make him or her to enjoy the natural rights.³⁵ Though, in the cause of history it has been also tool of conflicts and destructions, just as a result of improper management of the spirit of misplaced priorities and embellishment of politics with religious principles. This is because; religion can be made to serve the interests of a personal or collective ego. When it does so, it can develop into some forms of fanaticism, bigotry or fundamentalism.³⁶ Even with these negations; at the level of human development, mankind cannot do without religion, just because of its influences and the mentality of the attainment of happy end of life which it has put into them. Religion is perhaps the only phenomenon which captures the human person in his or her entity, giving meaning to his or her existence, the most fundamental grounds of one's being. True religious commitment costs not less than everything. With religious vibrant and balance mindset and consciousness, it is on demands that human socialization must be healthy in order for individual's essence to be meaningful, reasonable, purposeful and responsible. That is, the human persons should develop the “civilization of Love”, where there will be charity of truth, the respect of natural law and rights, and the reign of cultural humanistic development.

Conclusion

From the foregoing, the paper has been concerned about the understanding of religion and its operations in relations to the institutionalization of national security and coexistence, especially in Nigeria, whose national insecurities and conflicts are mostly traceable to religious bigotry, fanaticism and particularism in the minds of many Nigerians. The paper helped to sustain the understanding that the ultimate goal of all religions is on the attainment and sustenance of peace, justice and progress in reference to the salvation of the human person as a subject of lived experiences. It posited also that religion is very relevant in all areas of human life, and that, human actions and values are to be driven away from what are detrimental to lives, especially the factors that engineer national insecurities and conflicts. It demands that people apply their religion to their social, emotional, economic, intellectual and spiritual life. Religion helps to cultivate the whole of human person. For, it is in religion that the human person solves every profound questions of life in relation to his or her salvation or earthly ending.³⁷ In the light of all that have been said, sustained national security and coexistence cannot be possible in a country where religious fanaticism and the likes hold sway. National security and coexistence all over the world

³⁵. Isanbor, 2015, p. 116.

³⁶. T. Menanparampil, Mission Areopaguses in Asia. *Omnis Terra*, Pontifical Mission Union, June, 2010.

³⁷. Onimhawo and Ottuh, p.122.

is achieved in an atmosphere of brotherhood based on the values of truth and justice, where people are open to share the gift of their culture, of which religion is an integral part of human living.³⁸

Therefore, the political cum religious concerns about the individuals changing their world should be guided the values of development placed on themselves through pragmatic and moral operations of their faith and reason. With the integration of faith and reason in our actions, the world's troubles can be fully or duly resolved only when the human persons fully realized themselves. Human self-realization is never easily possible in the faces of unnecessary anxieties, uncertainties, restraints, fears and dilemmas as results of debased religious convictions. All discourses on national and global security in relation to the social and evangelical operational motifs of religions should be to morally evaluate the tenets of every religion towards peaceful coexistence. This is on universal conviction that peaceful coexistence is a right for every individual that we all need to be religiously humane in the expressing of our actions, choices, ideologies and beliefs.

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