

Political Communication and Conflicts Resolution: A Critical Analysis of the Factors that Influence Nigeria's National Security

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Abstract

In Nigeria, where the winner of presidential election takes all and decides who gets what, political communication is as intriguing and sentimental as it is self-serving and aggrandizing. This unfortunate fact extends to conflict resolution. The consequence of this is the prevailing insecurity that permeates every facet of Nigeria's life. Nigerians are killed with impunity as perpetrators are encouraged by government's seeming inability and unwillingness to live up to its obligation of protection of lives and properties of the citizens they swore to defend. Thus, the challenges of National security are a concern to the Nigerian citizen. While political analysts have written extensively on insecurity in Nigeria, little has been written on the factors that influence national security or insecurity. Accordingly, this paper, using analytical research method, seeks to critically analyse the factors that influence national security in Nigeria some of which include ethnicity, religion, and political party affiliations and fraternities. The paper concludes that except the constitution is amended to enhance devolution of powers or restructuring that will reflect true federalism, national insecurity will continue to be a disturbing phenomenon in the years to come. It recommends that true political communication that will usher in national rebirth should be embarked upon to enhance conflicts resolution.

Keywords: Nigeria, Political communication, Conflicts resolution, National security, Insecurity

INTRODUCTION

With the prevailing insecurity in the country and government's seeming inability to address the scourge, it has become pertinent to examine the issues surrounding Nigeria's national security. Accordingly, many scholars, political and security analysts and commentators have done

enormous work on this subject. Most of them discuss the factors that are responsible for insecurity in the country and how they could be tackled. Scholars, political and security analysts accuse the government of deliberate lack of effort to curtail the menace of insecurity; still, scholars, political and security analysts blame the incapacity, cluelessness of leaders for the destruction of lives and properties. Ultimately, they link insecurity with lack of economic and social development. Truth to be told, no country can develop in a milieu of chaos and perennial insecurity.

This paper aims at discussing these same factors but not as causing insecurity but how they influence national security in the country. The protection of lives and properties is a primary constitutional responsibility of the government but when insecurity prevails, the government has failed in upholding this obligation. Further, the paper seeks to understand why these factors influence national security and how they could be addressed.

This research employs an analytical approach to dissect the intricate web of influences shaping national security policies. This method hinges on the meticulous examination of secondary sources, both online and offline. Scholarly journals, official reports, insightful newspaper articles, and even well-reasoned opinion pieces will be meticulously combed through.

The rationale behind this choice is multifaceted. Analytical research fosters the development of critical thinking skills, an essential tool for dissecting the complex tapestry of information (Aggarwal, 2023:2). It equips the researcher to meticulously assess the data and information at hand, ensuring its relevance to the specific research question. In this instance, the research delves into the potentially concerning use of cyberspace by religious leaders for personal gain, and how this phenomenon might influence national security policies.

Satter (2003:2) aptly captures the essence of analytical research, emphasizing its ability to generate fresh and more credible ideas by meticulously piecing together a multitude of seemingly insignificant details. By employing this systematic approach, the research aims to shed light on the often-opaque forces that exert influence on national security policies.

This paper argues that the government deliberately keeps people under multi-dimensional and extreme poverty, unemployed and uneducated in order to mentally enslave them. This is in a bid to forestall any challenge to whatever national security policy that is formulated. In addition, the government's Prebendal tendencies have made some citizens to lay in wait for their patronage

through handouts. Accordingly, most of security policies are done based on the patronage, religious, ethnic, friends, and political party cronyism.

CONCEPTUAL FRAMEWORK

The concepts discussed in this segment are for clarity and to enhance understanding to readers and our research focus.

National Security

There are different forms of security namely: national security, human security, food security, cyber security, among others. The chief concern of this paper is to look critically at the nature of national security in Nigeria. This will enable the paper to properly appraise how national security could affect other forms of security in Nigeria as it is being experienced now.

Generally, security is defined as “freeing a person or a country from danger or threats; it is the ability of a nation to protect and defend itself, its cherished values and legitimate interests and the improvement of its well-being” (Adagbabiri and Okolie, 2018:48). Oghuvbu and Oghuvbu remarked that protecting people from poverty, hunger, unemployment, disease, natural disasters and so on is part of human security (2020:6). National security, on the other hand, means the deployment of coercive-force state apparatus to deal with crises, globally or nationally. All these forms of security “can only occur when there is harmony and stability in the political system” (Ighodalo, 2012:169).

Ajodo-Adebanjoko and Okorie while trying to establish the nexus between corruption and insecurity, defined insecurity as “a state of being subject to danger or threat.” They further explained that threats to human life emanate from not only situation of violent conflicts but also other non-conflict sources. In this regard, insecurity refers to:

...a situation of fear or anything that causes fear, harm or has the capability to cause fear or harm to an individual. Such issues could be politico-strategic, socio-economic, or ecological in nature; for instance, political instability, poverty, environmental degradation, lack of access to education, discrimination, diseases and unemployment (Ajodo-Adebanjoko and Okorie, 2014, 3).

This definition of insecurity is suitable to the thesis of this paper due to the factors or variables that are mentioned therein. They shall be discussed in detail as factors influence for national security as the paper progresses.

THEORETICAL FRAMEWORK

This study adopts the use of two theories that are germane to the argument and focus of this paper: Prebendal and Frustration-Aggression theories. The choice of these two theories is because the paper believes that they will help in the understanding of the issues surrounding national security and insecurity in Nigeria.

Prebendal Theory

Prebendal theory deals with the concept of primitive acquisition. Joseph Richard espoused the theory depicting the politics of corruption in Nigeria, where cronies or members of an ethnic group are compensated on their advancement to the position of power or where; state offices are regarded as prebends that can be appropriated by office holders who use them to generate material benefits for themselves and their constituents and kin groups. This patron-client or identity politics has encouraged corruption in the country to the extent that appointments, promotions, admissions, award of contracts among others are done with consideration for one's ethnic or religious affiliations (Ajodo-Adebanjoko and Okorie, 2014, 3).

This is why politics in Nigeria is a do or die affair. In Nigeria, the president possesses immense power that is equivalent to a winner-take-all situation. In a feeding bottle economy that is devoid of economic justice, the president decides who gets what thereby promoting cronyism, nepotism, and other forms of corruption. This has often led to the marginalization of other Nigerians that are not from the same ethnic group, religious affiliation or political affinities. The same is the case with national security policy. Such policies are formulated to service ethno-religious and socio-political sentiments not in the interest of the nation.

Frustration-Aggression Theory

Frustration and aggression theory stipulates that aggression is the result of frustration, which results from an individual's inability to attain their goals. Accordingly, insecurity is the product of aggressive behaviour, which results from issues such as poverty and unemployment among others. Corruption in Nigeria has resulted in abject poverty, unemployment, environmental degradation, injustice, absence of infrastructure, ethnic conflicts, militancy that in turn results in insecurity (Ajodo-Adebanjoko and Okorie, 2014, 3).

Classical examples of this could be the militancy in the Niger Delta over environmental degradation, the plundering of their commonwealth and resources, brazen malfeasance by their political representatives, government officials and the multi-national oil conglomerates; the separatists' agitations in the South-East by the Indigenous People of Biafra (IPOB) due to the marginalization of the Igbo ethnic group.

LITERATURE REVIEW

The 1999 Constitution of the Federal Republic of Nigeria as amended in Section 14(2) (b) that "The security and welfare of the people shall be the primary purpose of government." This is a constitutional primary obligation of any government in Nigeria. In fact, every citizen is supposed to feel secured wherever he or she find himself, herself, or he or she domicile. Sadly, this is hardly the case. Chigbo (2022:1) had in mind when he remarked, "All governments are expected to guarantee and provide security of lives and property of its populace. In the absence of the above, society will be on the brink of anarchy. Consequently, the society will be doomed to fail and become nasty and brutish."

Many scholars, political analysts and commentators have written on security and insecurity in Nigeria. Some go farther by discussing the factors responsible for insecurity even as they proffer solutions. This paper is aimed at critically analysing the factors that influence national security. This is to understand how national security policies are made. While these same factors may be listed as those responsible for insecurity and other vices in the country, in the context of this paper, they are listed as influencers of national security policy.

Ugo Okolie, in his deposition, argued that the fundamental basis for security lies in freedom from poverty, disease, hunger, arbitrary power, joblessness and ignorance. He then remarked that a country that invests heavily on modern or human security may not have to spend much efforts and money in fighting crimes like armed robbery, kidnapping, human trafficking, political motivated assassination, bombings, herdsmen militancy, student unrest, vociferous separatist agitations and other forms of violent crimes (Okolie, 2022:1).

Similarly, Otto and Ukpere (2012:1) expressed dissatisfaction lamenting that though the government claims to be on top of the situation, national security crisis persists thereby jeopardizing the possibility of economic and social development. On his part, Ebeh (2015:1) mentioned that "corruption, injustice, poverty, poor health care delivery services, decayed and

collapsed infrastructure, environmental degradation and socio-religious crises” are responsible for insecurity in Nigeria. Accordingly, both of them linked these variables to the crisis of underdevelopment as it is experienced in the country concluding that there is no way the country could develop with the current insecurity challenges.

Abraham Orhero, in his contribution, opined that the primary role of the government is to protect lives and properties of the citizens as it concerns human security. According to him, “human security involves protecting the citizens from poverty, hunger, diseases, unemployment and national disaster” (Orhero 2020:1) as without these, there cannot be stability in the polity. This argument entails that a government that is serious about national security will first of all social and basic amenities to all citizens to avoid any form of restiveness. However, it can be magisterially stated that the Nigerian government has seemingly weaponised these variables in order to keep citizens under perpetual enslavement. When citizens are under such precarious circumstances and impoverishment, they do not have the energy or the desire to question the policies of the government least they lose their meal tickets. They think government is doing them a favour by handing out cash or food giveaway to them.

In the course of presenting an overview of Nigeria’s national security strategy process and security architecture, Saleh Bala and Émile Ouédraogo averred that Nigeria’s security outlook remains precarious. They cited the militancy in the Niger Delta, the Middle Belt’s waves of reprisal violence ricocheting between Christian farmers and Muslim pastoralists, concluding that since 2009, *Jama’atu Ahlus-Sunna Lidawati Wal jihad*, or Boko Haram, now overtaken by Islamic State of West African Province (ISWAP), has waged a bloody insurgency in the northeast (Bala and Ouédraogo, 2018:2).

According to them, the Nigeria’s National Security Strategy developed in 2014 defines security as “the aggregation of the security interest of all individuals, communities, ethnic groups, political entities and institutions in the territory of Nigeria” (cited in Bala and Ouédraogo, 2018:2-3). Despite the lofty and laudable definition of security above, it remains to be seen if the security in the country caters for all individuals, all communities, all ethnic groups, all political parties, among others. The discussion of these is nestled under the next subheading. Relating to this, Folarin and Oviasogie (2017:1) accused the Federal Government of not being decisive enough in tackling insecurity in the country. The reason for this indecisiveness might not be unconnected to the Federal Government’s Prebendal tendencies.

FACTORS THAT INFLUENCE NATIONAL SECURITY

This paper discusses these factors not as causes of insecurity but as influencers of national security policy in the country.

Corruption

Corruption has been adjudged a prominent and constant factor that influences national security or entrenches insecurity in Nigeria. Successive governments have been accused of corruption by those in charge of providing security for the protection of lives and properties of the citizens. Accusations of the diversion of funds meant for the procurement of armaments and the development of the armed forces and other security agencies have been rife and commonplace.

To this extent, some scholars averred that “corruption is one of the most dangerous ills in Nigeria and it is seen in the high rate of poverty, disease, unemployment, hunger, infrastructural decay, insecurity and deficit; it is a plague that has eaten deeply into the structure of the political system in Nigeria (Agbekaku, *et al*, 2016:291; Ngwube and Okoli, 2013:92 in Oghuvbu and Oghuvbu, 2020:2).

As a concept with wide range coverage, Yelwa (2011) cited by Oghuvbu and Oghuvbu, defined corruption in the public sector as:

The misuse of power by public officials to make personal profits in the performance of their official duties: ranging from fraud, bribery, embezzlement, favouritism, extortion, dishonesty; unethical or unethical actions in pursuit of personal goals (Oghuvbu and Oghuvbu, 2020:2).

It is to be noted that corruption in Nigeria runs across political, religious and ethnic affiliations via nepotism. This explains why some security appointments tilt towards favouring the president’s kin and kith. For example, during the Muhammadu Buhari’s administration, almost all those appointed to take charge of the entire security apparatus, i.e. the service chiefs, Police Inspector General, National security Advisor, heads of the National Intelligence Agency (NIA) and the State Security Service (SSS), otherwise known as Department of State Security); in addition to the Comptrollers of Nigeria Customs Service (NCS), National Immigration Service (NIS); National Corrections Service (NCS); Nigeria Security and Civil Defence Corps (NSCDC), among others, were Northern Muslims.

This allowed corrupt citizens to smuggle in arms for some terrorists' organisations, as in some cases, both the Customs and Immigration services looked the other way leaving the northern borders porous. This festered insecurity in those axes extending to other regions of the country. This shows that the security of the country was not formed based on character, capacity and competence but on primitive nepotistic whims and caprices of the president.

Religion

In Nigeria, politicians and religious leaders invoke religion to either curry favour or outwit one another in the game of politics. Religious sameness, not capacity or competence, has become a factor that yield leadership positions to individuals in Nigeria. Belonging to the 'right' religion is a key determinant for winning public office. This entails that the people affiliated with the other's religion, like ethnicity, seem to be mentally enslaved and can support you without question whatsoever. Sadly, some religious, traditional and political leaders have repeatedly exploited this loophole to always dragoon Nigerians into blind followership because of personal aggrandizement.

The choice of Tinubu's Muslim-Muslim ticket that has brought them to power was definitely appreciated by some Muslims who saw it as a *jihad* to take over the country. Many of them supported the ticket not because they are seen to be competent but just because of the allure of the religious angle. Now, the hardship and insecurity in the country is experienced by both the religious and the irreligious.

For context, during the Buhari regime, most of his security heads were mostly Northern Muslims: Hassan Abubakar (Chief of Air Staff), Ibrahim Attahiru (Chief of Army Staff), Awwal Gambo (Chief of Naval Staff), Usman Baba (Police Inspector-General), Ahmed Rufai (Director General, National Intelligence Agency, NIA), Yusuf Bichi (Director General, State Security Service), Hameed Ali (Comptroller of Customs), Mohammad Babandede (Comptroller of Immigration), Ahmed Audi (Commandant of National Security and Civil Defence Corps), Liman Ibrahim (Comptroller-General FFS), Buba Marwa (Chairman, National Drugs Law Enforcement Agency), Bashir Magashi (Minister of Defence), Babagana Monguno (National Security Adviser); few of them were Christians e.g. Leo Irabor (Chief of Defence Staff); John Mrabure (Acting Comptroller General, Nigeria Correctional Service).

Responding to critics of the lopsided nature of these appointments during an interview with Channels Television, Femi Adesina, the then Special Adviser on Media cautioned Nigerians:

Don't subject security to ethnic balancing; don't subject security to federal character. In fact, the constitution prescribes federal character even gives the President some prerogatives that he can appoint on his own. President will always have the prerogative to appoint those he feels can help him with the country and have the kind of country you deserve to have (Opejobi, 2023:1-3).

There you are. This explains the mentality behind the frivolous appointments that influence national security in Nigeria.

Feudalism

Alade Rotimi-John, in his opinion in the Guardian Newspaper of December 7, 2023, defined feudalism as “a social system based on personal ownership of resources or as the exercise of personal fidelity between a suzerain and a vassal” (2023:1). There are few individuals in Nigeria, the rent-seeking elite, who control almost everything in the country, including security. They influence how national security policies are formulated for sentimental benefits. The truth is that the government panders to them mostly because they are power brokers called “god-fathers.” Those who seek to consolidate their regime security do not bear swords with these godfathers, as they are capable of unleashing chaos and anarchy on the country.

Poverty

It is no longer news that Nigeria had overtaken India as the poverty capital of the world. Statistics show that the citizens are suffering from multi-dimensional extreme poverty as 88.4 million Nigerians live in extreme poverty while 133 million Nigerians are multi-dimensionally poor according to recent data from the National Bureau of Statistics (NBS), while projecting that Nigeria's economic growth will fall to 2.8 per cent in 2023 from 3.3 per cent in 2022 (Ogbuokiri, 2023:2; Ichedi, 2022:2-3). Multi-dimensional poverty is not only about income based on lack of money but all-encompassing factors that go into decent human living. When a majority of a country, like Nigeria, is unable to meet basic needs like primary healthcare, security, housing, basic education among other indices, it is safe to say that such poverty is multi-dimensional and extreme.

Accordingly, about 70 percent of the population lives in abject poverty. This predisposes the poor to violence, fuelled by the ease of access to small arms. Developing countries' imports of weapons have increased dramatically (Otto and Ukpere, 2012:67). According to Yomi Kazeem, "The 86.9 million Nigerians now living in extreme poverty represents nearly 50% of its estimated 200 million population" (Kazeem, 2018:2). The statistics seem to differ probably because of the differences of the years in reporting as Kazeem was in 2018.

These statistics are grim, because having deliberately made the citizens poor; they have succeeded in mentally enslaving them. The poor throng to the rich for handouts to be able to put food on the table for their families and meet other filial obligations. Because of this unfortunate condition, the poor tend to follow the elite blindly without questions and are ready to surrender their lives just as they have already surrendered their thinking faculties, for them. This means that instead of holding their leaders accountable for decisions that influence national security, the poverty-stricken Nigerians acquiesce so that they will not jeopardize their daily bread. Having known this, the politicians formulate policies or make appointments that are detrimental to the welfare and common good of Nigerians without the fear of accountability. This is how the passivity of Nigerians influences national security.

Unemployment

According to the International Labour Organization (ILO), the unemployed are numbers of the economically active population who are without work but available and seeking work opportunities, including people who have lost their jobs and those who have voluntarily left work (cited in Nwankwo and Ifejiofor, 2014:1). Citing Oni (2006), Akeju and Olanipekun gave a doomsday scenario of the matrix or complexity of unemployment in Nigeria. They averred that there are underemployment cases in which people receive incomes that are inadequate to support their basic needs, in terms of food, clothing and shelter. There are also cases of disguised unemployment where people take up jobs that are below their educational attainment and experience. The worst case of all is that of people seeking for job opportunities but who cannot find any in either the public or the private sector. Some people are willing and ready to set up enterprises themselves and engage in one type of economic activity or the other but are constrained by the prevailing poor macroeconomic environment. All these have contributed

significantly to the high level of unemployment and poverty in Africa (Akeju and Olanipekun, 2015:1).

There is no gainsaying that unemployment is a big problem akin to a keg of gunpowder. This is because given the large number of unemployed citizens, when they become frustrated, they become restive and run amok. However, knowing the desperation of the unemployed, the government has set up some machinery to keep them in check. The unemployed are offered economic palliatives in form of government's 'benevolent' jobs like N-Power with unending promises of more goodies to come. Thus, the pressure to do anything in order to put food on the table has led to a passive and docile population that does not challenge any government policy. This way, having known that there will be no challenge to whatever they do, security policies are initiated based on sentiments and these same unemployed persons are recruited based on ethnic, religious and political party affiliations.

Mental Slavery

"Emancipate yourselves from mental slavery; none but ourselves can free our minds" (Bob Marley, 1979).

The quoted line above is taken from the music legend, Bob Marley. In 1971, Bob Marley sang this song titled Redemption Song as a means of calling the people's attention to the happenings that involved politics and social justice of their day. Commenting further on the song, Hooley similarly asserted, "Marley's song addressed his contemporary audience and looked back across history to explore the intertwined stories of racism, imperialism and capitalist oppression. Marley borrowed the line 'emancipate yourselves from mental slavery' from an earlier radical thinker, Marcus Garvey, who also made the link between how people think about themselves and political change" (Garvey, 1938 in Hooley, 2015:9).

Garvey's words are sacrosanct and worthy of mention here:

We are going to emancipate ourselves from mental slavery because whilst others might free the body, none but ourselves can free the mind. Mind is your only ruler, sovereign. The man who is not able to develop and use his mind is bound to be the slave of the other man who uses his mind (cited in Hooley, 2015:10).

The words of Garvey aptly describe some average Nigerians who have seemingly leased out their thinking faculties to their church and, or, political leaders. This has made them incapable of

thinking by or for themselves and are unwilling to critically think and make decisions that could free them and their children from the shackles of these mental slave masters.

Piya Tan (2009:1), from the perspective of Buddhism, asserted that mental slavery is “A situation where one is deprived of personal freedom and is forced to serve another is slavery. But worse than bodily slavery is mental slavery, when we are so conditioned by a person, a group, an idea or an ideology that we are unable to think for ourselves to the extent of being unable to distinguish right from wrong, and from acting rightly. We remain mental slaves when we are ignorant of the true causes of the problems and sufferings, or when we are deluded with persons, events and ideas in our lives.” This reinforces the importance of mental emancipation.

Mental slavery in Nigeria is fast becoming a worrying and concerning phenomenon. Due to incisive and weaponised poverty and illiteracy, some Nigerians have found it a vocation being praise singers and foot soldiers for unscrupulous politicians. They do this to make a living from the peanuts handed out to them. These mentally enslaved Nigerians can do anything from killings, maiming, stealing, snatching of ballot boxes, rioting, rebellion, illiterate bigotry, among other crimes.

Jaiyesimi, in a Punch Newspaper opinion, describes mental slavery graphically when he stated that it is “to complement a master-elite group is a compliant and docile population manifesting the other side of the master-slave equation. The people willingly deify their leaders making themselves available as foot mats for their leaders. They willingly keep the shackles on especially if it is put on them by their tribesmen” (nd:3-5). These mental slaves influence national security policy by supporting their masters in power on any decision taken, no matter how unpopular and inconsequential it may be. They have lost their ability for critical thinking as they lease out their brains to their masters and can kill for the same.

Ethnicity

According to Uwaifo, ethnicity involves the display of sentiments in bias to a special set of group one belongs to. He cited Omu as saying that ethnicity applies to the consciousness of belonging to, identifying with, and being loyal to a social group distinguished by shared cultural traditions, a common language, in-group sentiment and self-identity. On the whole, ethnicity has to do with a unique group with distinct and peculiar features which are sources of common ties on which the feeling of sentiment and emotion is being expressed in protest or support of an

action taken against or in favour of such a group. In sum, ethnicity is the deliberate and consciousness of tracing of one's identity to a particular ethnic group and allowing such feeling to determine the way one relates with people and things, ethnicity creates the brackets of 'we' 'they' 'ours', 'theirs' feeling. Ethnicity makes it very difficult for different ethnic groups to agree on anything (Uwaifo, nd:4).

In Nigeria, ethnicity is a major factor that influences mental slavery. In many cases than not, citizens follow those from their ethnic group without questioning their intentions or actions. They see Nigeria as a 'national cake', which is shared turn by turn. Accordingly, whenever any of them is in power, many of those from the same ethnic group tend to support. This unfortunate scenario has found much impetus in the political mantra of Mr. Bola Ahmed Tinubu *emi lo'kan*. In this same *emi lo'kan* milieu, there was birthed in Lagos state the *Yoruba Ronu*. This slogan, originally a call for Yoruba to think, unfortunately used out of context, became a fascist-like war cry by the All Progressives Congress (APC) to create ethnic tension and supremacy of the Yoruba ethnic group in Lagos gubernatorial elections. The Yorubas who pledged support to other ethnic aspirants were maligned and called *Omọ-Ale*, literally translated as 'bastards.'

Ethnicity has made some citizens to follow or support leaders just because they are from the same ethnic group and those leaders 'are our own.' This is done without a consideration of whether such leaders are qualified, have the character or capacity to execute the obligations of such offices. They just allow them to occupy those offices because of mental slavery. This is what Adegami and Uche had in mind when they aptly postulated that "the attendant effects of ethnic politics to include- emergence of incompetent political leaders who are not committed to the development of the nation; inability to choose leaders with national outlook or national acceptability; disconnected leaders (self-centred/self-seeking leaders); mediocre in governance; and corrupt leaders being supported by ethnic groups" (Adegami and Uche, 2015:1). No country can be secured like this with ethnic tensions and clashes all over the nation. This makes the conclusion that Nigeria lacks internal cohesion and unity due to the differences in ethnic group.

Ethnicity influences national security in many ways. Security policy makers formulate them with the members of their ethnic group in mind. Everything is done in their interest because it is their turn. Even the appointments to offices as security chiefs are not based on competence but on ethnic association.

CONCLUSION

The same factors that are responsible for insecurity in the country are the same that influence national security policy in Nigeria. These policies are formulated based on group patronage of ethnicities, religious affiliations and party affinities. In addition, feudal rent-seeking godfathers influence national security policy that is why insecurity prevails in the country. Above all, a majority of the citizens are mentally enslaved due to weaponized poverty, unemployment, illiteracy, among others. They follow whatever their man in government dishes out without asking questions or holding any public official accountable. This is the bane of Nigeria's national security.

RECOMMENDATIONS

The following recommendations are made based on the argument and conclusion of this paper:

Psyche Reorientation: Both the government and the citizens, especially the mental slaves, need psyche reorientation posthaste. This will enable the citizens to acknowledge the power of the people, knowing the government is answerable to the citizens and not the other way around. They should bear in mind that the government is not doing them any favours by those handouts or patronages. They are being cheated. On the part of the government, they will understand that the source of their power is the people. By this, they will be careful in their policy making because they will have to answer to the people. Once this is achieved, the divide and rule or punish will be outdated.

National Security Policy: Both the citizens and, especially, the government should note that the security of lives and properties of the citizens is a constitutional duty of the government. The primary obligation is supposed to be devoid of any sentiments. The government should therefore desist or refrain from importing primordial sentiments into such issues as these. Security is for everybody and must not be offered only to friends or kith and kin.

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