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SECURITY AND INSECURITY IN NIGERIA

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Abstract

The thrust of this paper is to examine and situate the dynamics of insecurity in Nigeria from a historical point of view and relate the same to contemporary development in the nation's polity. To many critics, the nation's colonial epoch has continued to shape and define its direction, more so that some of the internal contradictions namely, conflicts, have largely been attributed to the nature and character of imperialism in all its contents. Unarguably, the study has underscored several historical events where the Nigerian state is believed to have evolved, and these incidences have helped to shape the present socio-economic and political predicaments in the country. This paper has found that Nigeria has nose-dived into a more dangerous insecurity cliff orchestrated by many factors such as terrorism, herders-crop farmers crisis, political violence, ritual killings, and of late, kidnapping, among others. Using the institutional fragility theory as a basis for evaluation, the study has pointed out that Africa, namely, Nigerian society is prone to conflicts due to the nature of its internal contradictions and shock. This work is an exploration of existing works of experts and intelligentsias in the broader field of security studies. The data collection method is, therefore, archival, the purpose of which is to address f research questions in the study. The paper came up with recommendations for mitigating the increasing spate of insecurity in Nigeria to place the nation and its people on the right path to national cohesion and socio-economic development and sustenance in the 21st century and beyond.

Keywords: Security, insecurity, nationhood, socio-economic development.

Introduction

One of the commonly used concepts that have gained currency in the world is security. Thus, individuals, governments, heads of governments, security experts, community groups and/or community leaders, market women and sundry persons now discuss security. The concern for the existence of security in every facet of society has risen, and hence, widespread. Ever since the invasion and demolition of the American World Trade Centre by terrorists on September 11, 2001, the emphasis on world powers has shifted from domestic security interests to those of the wider world. To be sure, security is now "everybody's business." The awareness and consciousness of being security conscious are spreading rapidly and in a more dramatic manner. It appears that when one is sleeping or dreaming, it is all about security!

To say the least, in today's world, and especially in the Third World context, and specifically in the Nigerian case study, security has eluded us as a people. From historical facts, several security breaches have been witnessed; from local tribal wars to the fight against colonial conquest; a fight that ensued, for example, between the British colonisers and their opposing subjects. The case of the incursion of the Lagos Colony by British overlords and the annexation of the Lagos Empire around 1861, remains fresh in our memory.

Unarguably, it can be said that the events that occurred during the pre-independence days have helped to shape the contemporary epoch. The spate of violence orchestrated by the aggressive posturing of the colonisers has left indelible marks in the minds and hearts of the generality of Africans and their people. This unfortunate scenario has snowballed into the spiraling of insecurity which is currently being witnessed all over the place in our national lives.

From the extant works of Tsuwa, Ikyase and Nwagbo (2018), Nigeria appears to have graduated to a level of sophistication in terms of insecurity. In recent times, the nation has witnessed increasing rates of terrorism, insurgency, communal conflicts, rape, herders-farmers clashes, and very recently, kidnapping. The latter has taken a new dimension where several school children have been whisked away in droves around states like Yobe, Borno, Katsina and Niger states, respectively. Some of these security breaches occur outside regional agitations that have been with us. For example, notable regional contradictions such as the Niger Delta problems occasioned by the 'Delta Avengers', the IPOB groups in the Eastern part of the country and several belligerent movements, namely #EndSars protests, are commonplace.

The enormity of violence and insecurity brought about by these boisterous groups and sections of the Nigerian state have had devastating socio-economic and political implications on the nation's landscape in no small measure.

The fundamental question here is: What has been, and have indeed, continued to be the pre-disposing factors that continue to lead to insecurity in our nation? Who are the drivers of these violent insecurity situations? What have the government and other stakeholders been doing to mitigate the rising insecurity in the country? These questions are very key to the overall understanding of the nation's security challenges and many other security variants.

Conceptual Issues

Security and insecurity are concepts that, though they appear contradictory, are mutually reinforcing. This means insecurity exists so that avenues can be created for security to be obtained and realised. In the words of Akin (2008), security can be used to mean those strategies put in place by institutions or groups of persons to forestall imminent injuries to the next person or groups of people. Security

therefore, can be used as measures that safeguard and protect against any form of hostilities targeted at inflicting pains on one's opponent. On the other hand, insecurity finds expression in how certain actions or inactions of persons or groups can lead to some level of danger, fear, hazards, uncertainty and even death. In either of the two extremes, it can be said that security is adjudged to be much more fashionable than insecurity. The latter has grave consequences that can destabilise the nation and the nature of devastation can be gruesome.

Theoretical Issues Many theoretical postulations have been used by scholars to explain and predict social events and phenomena. They include but are not limited to, structural-functionalist approach theories of developmental state,; conflict theories, system thinking and many others. These theories have in one way or another other failed to address critical socio-economic and political questions bedeviling societies around the world.

For the purpose of this paper, institutional fragility theory will be adopted to explain the spate of insecurity in Nigeria. From the classic works of Janavitz, Jemibewon and many other Eurocentric scholars, most African societies (Nigeria inclusive) operate a relatively fragile political system. The uncertainties and contradictions surrounding these systems ranging from weak political structure, inequality, leadership and/or good corporate governance gaps and many other factors congeal to suffocate the democratic system.

This is why Slater (2012) claims that some of these societies with these kinds of problem have over time become susceptible to the crisis, one way or the other. Slater opined that many African societies suffer internal shocks and conflicts due largely to the inherent challenges in the system within which such societies operate. A case in point is a Nigerian system where all kinds of accumulated problems have given rise to incessant conflicts and things have fallen apart, while the centre can no longer hold!

Why Insecurity Occurs in Nigeria

Insecurity in Nigeria cuts across a broad spectrum of the nation's landscape. It has manifested in form of political violence, thuggery, arson, character assassination, ethnicity, name-calling, hate speech, and many other dimensions. What has happened in Nigeria since the attainment of independence in 1960 is quite evident. For example, the tension and acrimony that greeted the nation's First and Second Republics and the subsequent collapse of these Republics arose from the twin problems of political violence, repression and ethnic colorations.

Gundu (2021) lamented that the nation's northern geo-political zone is highly underdeveloped. The consequences show up in the menace of destitution, where minors and kids who are supposed to be in school are busy begging for alms or food on the streets. The multiplier effect of this is that these children can hardly

understand what it takes to be morally upright. The reason is because they are already exposed to difficulties and wasteful lives on the streets. Some of them scarcely employ safe hygiene practices, neither do they even bother about having a proper bath. Many of these minors smoke, steal and easily break into homes to remove objects just to go and dispose of them and survive! The issue here is that when these categories of people grow into adults, they would have been ready tools in the hands of mischief makers to cause havoc.

To Gundu (2021), the infiltration of cross-border herders has contributed to the nation's security challenge. Recent experiences have proven that bandits from neighbouring countries such as Niger Republic, Mali and many other sub-regional entities have found their way into the country. The most affected states in the country in terms of attacks are states like Katsina and Zamfara. In these states, large herds of cattle have been reported rustled or stolen by the marauding 'herdsmen' parading themselves as bandits. However, it appears from recent experiences that states in Southwest Nigeria such as Ondo, Oyo, Ekiti and many others are not left out in the attacks. This entails that the bandits are everywhere and have been primarily responsible for occasional instability, especially in and around rural communities.

Human Rights Radio, Abuja, in one of its interviews, Friday 19th, 2021 argues that most children and/or adolescents who are actively involved in kidnapping today had no love or parental care shown to them when they were growing up (HRR, 2021). The fact here is that as human beings, one cannot give what he or she does not have. It therefore goes to explain why most kidnapped victims have been mercilessly beaten, molested, raped or even killed by their abductors in various places across the country. From reports elicited from kidnap victims, a vast number of kidnappers touting and brandishing AK47 riffles or cutlasses are teens who are probably in their mid-20s or less in terms of age. Again, some of them speak strange languages, which shows they are likely abandoned children or uneducated or both.

Lack of opportunities is a critical factor that can breed insecurity. The method of education we practise in Nigeria places more emphasis on paper qualifications than skills acquisition. This is what distinguishes between theory and practice. For those with the paper, it only makes sense when one acquires higher academic qualifications without knowing exactly what additional economic values he or she can add up to make life more meaningful. Here, the industry is thrown to the dogs, while ineptitude is celebrated. To most young people, going to school is just for fun. Again, educational delivery system in Nigeria is devoid of enabling environment where school leavers can work, earn income and cater for their needs (Ayo, 2019). The absence of this kind of privilege leaves the average youth blank, and thus, amenable to criminality. Anifowose (2006) argued that:

When you have a modernizing leadership in a country whose interest is to rapidly expand the number of educated persons within the teeming population. The expansionist drive, as it were, without associated and corresponding increase in the level of economic opportunities is the most conducive environment for political unrest to thrive (emphasis added) (2006, p.290).

The scenario painted above about lack of adequate opportunities for the youths speaks volume. This fact confirms what Makarfi (2007) asserted when he lamented that it can be a huge tragedy for a nation like Nigeria and elsewhere, to expend colossal sums of money for the purposes of educating the youths. What follows closely is the unfortunate situation where some of these youths end up unemployed.

Aside from youth unemployment as potential cause of insecurity, poverty, strife, contestation, rising inflation, poor morality and poor parenting; truancy, corruption, misinformation, unguarded utterances by politicians and power elites, among others, are viable sources of insecurity in the Nigerian society.

Question is: How do we resolve these challenges? How do we as a people come together as one indivisible and unified force to tackle insecurity in Nigeria?

First, we must resolve collectively and as individual members of society to do what is right. In Nigeria, the leadership must lead by example. A situation where politicians malign one another because of ideological differences sends very strong signals and weak moral lessons to the younger generation. In the recent past, we have seen where politicians, especially those at the opposing sides of the political divide, unleash 'terror' on the incumbent with brash and increasingly harsh words. This tells the level of animosity being bottled up by a section of the society against another. The hate disposition has caused untold resentments on the society in no small measure.

The Nigerian state and other well-meaning individuals in the society should endeavour to as a matter of corporate social responsibility assist in the education of destitute children in the country. Rather than allow these children to wander about and be used or manipulated for criminal purposes, they should be adequately catered for and trained in meaningful entrepreneurial skills acquisition for purposes of self-wealth creation. This way, the level of redundancy can be minimised, and insecurity, effectively tackled.

The herdsmen saga which has continued to fester across the nation is a bad deal. The Nigerian government should first embark on inter-regional collaboration between and amongst neighbouring countries bordering the nation. Experience has revealed that some of the 'international herdsmen' or 'hunters' as the case may be, are illegal migrants who have infiltrated the country from other African countries. Effective collaboration here means that the entire gamut of the nation's vis-à-vis African security architecture should be overhauled. Surveillance equipment such

as CCTV cameras and drones should be installed at all borders and communities where illegal migration takes place. This should also be followed by strict monitoring and evaluation to ensure that there are no compromises.

Again, there should be a dedicated school syllabus and template upon which moralities and code of conduct are dispensed and taught. It is easier to nurture teenagers from a young age and instill in them all the requisite moral etiquettes than when they grow up as adults. The Nigerian state will know relative peace when everyone understands and exhibits good behaviour devoid of contrary misdeeds. Religious institutions should again be massively involved in this exercise. The lessons passed down to the congregation by theocrats who themselves live and practise what they preach will go a long way in correcting the ills we experience on a daily basis.

Lastly, government and other well-meaning Nigerians can create an enabling environment for the younger generation. Some of these opportunities can come in form of scholarships for students of all races and creeds, irrespective of one's ethnic affinity or religious convictions. When this is done, the potential of Nigerian youths that have lied fallow over the years can be vigorously activated. The human resource of the youth themselves is a sure way to revitalising the nation's ailing economy and some of the precarious economic conditions the country has experienced during the corona virus (Covid 19) pandemic and beyond.

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RETHINKING THE SECURITY NETWORKS IN NIGERIA: LESSONS FROM THE TRADITIONAL YORUBA SOCIETY

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Abstract

In recent times, the rate at which the wave of insecurity is blowing across the nooks and crannies of Nigeria is not only alarming but problematic. It is a fact, that every part of Nigeria has witnessed one form of violence and chaos, due to nefarious activities of banditry, kidnapping, separatist insurgency, terrorism, clashes between herdsmen and farmers, in addition to the staggering poverty and unemployment, with debilitating effects particularly on the youths as well as across Nigeria. The paper advocates a rethink or restructuring of the security network system in Nigeria to curb this wave of insecurity. The paper posits further, that such a rethink or restructuring of Nigeria's security system must be based on the fundamental pillars of security networks as obtained in traditional Yoruba society. Moreover, the paper argues that essential elements of traditional (pre-colonial) security networks system, which gave room for peace and order, ought to be injected into the current security network system in Nigeria. Some of these include the commitment of the leaders to the success of security networks supported by an oath or covenant of performance: the building of efficient and loyal security personnel, through adequate funding and welfare schemes; enforcement of objective discipline among the leaders and the followers, etc. In addition, the paper recommends the formation of regional police or security outfits, which will enable citizens to exercise their fundamental human rights in protecting their lives and properties and defending their communities from external aggression and impositions. Finally, the paper makes a case for a reinvigoration and infusion of some of these essentials with expected social values into the current security networks, as these would improve Nigerian security system and foster peace and unity amongst the citizens of Nigeria.

Keywords: Rethinking, Security Networks, Nigeria, Traditional, Yoruba Society, Insecurity

Introduction

Oxford Learner's Dictionary (2000), defines security as "activities involved in protecting a country, building or person against attack or damage." At the same time, insecurity refers to the quality or state of being unstable and insecure. This implies that present Nigeria is suffering from being uncertain and unstable. The importance of peace alongside the security of lives and property of the peoples in any nation cannot be over-emphasized. It is a known fact that Nigeria is currently facing a myriad of security problems that continue to threaten the lives of its people

daily. Nigeria is presently characterized by several security challenges such as terrorism, banditry, Kidnapping for Ransom (KFR), armed robbery, separatist insurgency, and religious and ethnic crises. Citizens are no longer sure of the government's ability to protect their lives and properties as the state of the country's security is an appalling sight to behold.

So far, despite public awareness and military aid, the government has not successfully combated the security problem. Questions arising are; what is the way forward? Is the problem the approach and method used? What other means can be explored in tackling these problems? Following the questions raised traditional rulers in contemporary times and scholars alike posit that prior to modernization, the growing age of technology and development, pre-colonial African societies did not suffer such extensive cases of insecurity, this could be owing to the security measures employed by pre-colonial African states such as the Oyo Empire among the Yoruba indigenous people. Therefore, it is believed that there are indeed lessons to be learned from assessing and examining the security approaches and systems of indigenous African societies, peradventure we may extract lessons to curbing some of these extenuating security issues. Based on this assertion, one may begin to ask, what aspect of traditional African thought the system could be construed as necessary for security, peace, and survival?

We argue that prior to colonialization and modern developments, traditional Yoruba and, by extension, traditional Africans had their unique security system and agencies in place to safeguard the people and checkmate crimes as well as the activities of criminals/offenders in their various communities.

Therefore, this paper aims to examine the traditional security systems and devices of the Yoruba people, particularly the Oyo Empire to determine the values and usefulness of these methods in order to combat the current state of insecurity and challenges facing Nigeria as a nation. Furthermore, the paper makes a case for a reinvigoration and infusion of some of these essential features of indigenous security systems with expected social values into the current security networks simultaneously with the current availability of modern technology, as these would improve Nigerian security systems and foster peace and unity amongst the citizens of Nigeria.

Traditional Security Networks System: The Yoruba Example

The Yoruba people are one of the major ethnic groups in Nigeria occupying the South-Western region and constituting a sizeable amount in other West African states such as the Benin Republic, Togo, and other parts of the globe. African societies were known for their communitarian nature, with a bond of the family hood, and the same holds for the Yoruba people. The Yoruba people and their society were characterized by reliance and dependence on the community to achieve personal goals and development. The Yoruba hold specific social values,

which, as Kanu (2011) described, include a sense of community, good human relations, hospitality, respect for elders and authority, and respect for family and religious customs. The Yoruba society was embedded and guided by communal values, customs, norms, and principles derived from their culture, belief, and traditions, put in place for effective governance.

Using the Oyo Empire as an example; the Oyo Empire had an organized community, social structure, and a leadership system. The community was grouped into a hierarchy, categorized by units and group heads. The highest being the Alaafin or Oba (King/Ruler), Igbimo (council), Oyomesi (Kingmakers), Oloye (chiefs), Olori Ebi (Family heads), Eso (warlords) or Aare Ona Kankanfo (chief-of-command of the military in the Oyo empire) Balogun (chief of staff of the army within a village), Olode (watch guards/vigilante), local police agencies, the Baale (chief/elders), Ifa priest (oracular priest), etc. each position was occupied by qualified, verified candidates from chosen households or via divine selection.

Also, each position was accepted as a privilege to serve the people, ensure peace and development in the community. The pre-Colonial Yoruba people recognized that the duties entailed in these offices were first and foremost an office of service to the people and their community. This is not to say that it was a smooth operation. However, political unrest and issues of insecurity such as robberies, insurgencies, and terrorism were adequately managed and handled with both secular and traditional means. These means included youth empowerment through handiworks/trades and crafts learning, informal education, local community policing, use of charms, rites/rituals, and sacrifices.

Leadership and public governance were important positions that were not taken carelessly or flippantly. The Alaafin (king/ruler) is made to swear an oath of allegiance before assuming office. Likewise, before the selection of the Aare Ona Kankanfo (chief of the military) or Eso (warlords), Oba in council, Oloye (chiefs), they are made to swear oaths of loyalty and allegiance to protect their people and community in order to avoid cases of betrayal, misplaced loyalty or insurgencies. Yoruba traditional education also helped in curbing crimes and maintaining peace. The Yoruba teach their children and youth particular virtues and principles. They emphasize good behavior, hospitality, duty, respect, dignity, and harmony.

Through social education and customs such as myths, folklore, proverbs, and informal training, social values such as respect for authority, hard work, respect for family and lineage, etc., are upheld and instilled in the members of the society. These values and training acted as a control mechanism to ensure peace, stability, law, and order. Among the values characterized among the traditional Yoruba is hard work. In order to discourage laziness and idleness, which leads to vices such as stealing, robbery, and poverty? The Yoruba use proverbs and poems to emphasize on the need for hard work, such as;

Ise l'ogun ise
Mura siise ore mi
Ise ni a fi di eni giga

Hard work eliminates poverty,
Be diligent in your work
It is work that elevates a person (Ogunjo, 2008)

Religion was also another tool the Yoruba used to strengthen kinship and respect for elders and authority. Religion here is means the indigenous religion of the Africans before colonization. Traditional African Religion was used to enhance social relationships among extended families and the community and enforce law and order. Religious activities mainly were carried out together from the family unit to a more general one involving the whole community. As such, whatever divination or ritual/rites were made benefited every member of that community. Religion was used to support moral order and establish a sense of security among worshippers and members of the community. African scholars such as J.S. Mbiti (1969), Bolaji Idowu (1962), and Awolalu & Dopamu (1979) posit that Africans are notoriously religious and religion permeates into all areas of their being, belief and practices.

The social value of respecting elders was a principle the Yoruba used as a control device due to the need for community well-being and promotion of beneficial values. Also because elders were seen as wise, experienced, and respected individuals. They act as pillars for the youth and a voice of reason. So, when elders see youths going astray, it is their duty to caution and advice such a person. The elders laid down rules and guidelines that were followed religiously.

Another principle or value that acted as a control mechanism was the importance placed on the principle of *iwa* (character) among the Yoruba people. *Iwa* is extolled as a virtue every individual must possess to be recognized as a person. *Iwa* implies a person with good moral standing, uprightness, and disposition. Therefore, on the one hand, a reasonable person would refer to an individual who obeyed the rules and regulations of society to promote the wellness of family and community. On the other hand, an unreasonable person or (*eniti o niiwa*) would refer to a person lacking moral uprightness, acting contrary to society's rules, and not exhibiting virtues that promote societal development (Fayemi, 2009; Fayemi 2014, Abimbola, 1975: 389).

Vices such as theft, armed robbery and lying, etc., were seen as constitutive of lousy character, soiling a person's family reputation and negatively impacting a community at large, and was discouraged. Proverbs are also a means the Yoruba uses to condemn specific actions as right or wrong and also promote good character. In this regard, to prevent stealing, as the Yoruba proverb would express,

Eni ba jale le kan
To wa fi daranbori
Aso ole lo da bora
(translation) He who steals once but later wears expensive clothing, wears a thief's attire.

Ka kaki n jale
Ma kukuderu
Rather than be a thief, I'd become a slave.

Ojogbogboniti ole
Ojokannitolohun
Every day is for the thief, one day for the owner.

The implication of these proverbs was to deter children and members of the community from engaging in acts of stealing or armed robbery but to actively participate in honest work.

These proverbs calls for wisdom and worked in discouraging people from engaging in corrupt acts. After they have been caught, the action becomes a dent not only on them, but their family as well as the community. Asides from the social values and education, the pre-colonial Yoruba people had some security systems such as the local policing group, known as Olode (vigilantes/night watch guards) (Fourchard, 2008), who made use of protective charms such as alile, bante, ayeta, onde, ifunpa, etc. and rituals such as oro and sacrifices in safeguarding their communities.

The Olode are night watch guards who patrol a specific night hour. In current times, there have been given the title 'vigilante' But the idea of local patrol is not new to the Yoruba people. The olode group consisted of young men in the community who were tasked with the duty of monitoring the community's borders, fight on behalf of the people; they know every location and hideouts, family and people, which allows them to alert the necessary authorities in the case of strangers entering the community.

Another means of security among the traditional Yoruba is the act of Oro. Oro is one of the many ways of ensuring peace, harmony, and orderliness in society. The Yoruba believe that the Oro festival is used to cleanse society, even though it is controversial due to its patriarchal nature. Oro is believed to be a god of ancestral spirits among the people, dead spirits wandering about who must be appeased (Daramola and Jeje as cited by Akanji and Dada) as such oro was also used as a means of appeal to appease the gods after certain wrongs or atrocities had been committed by community members. In other times, Oro appears as a fixed tradition carried out at certain times in a year within the community. The oro was a cult used in judiciary administration as members of the cult carry out investigations in civil criminal cases and also punish and condemn criminals (Akanji and Dada, 2012). Oogun (charms) and ebo (Libation and sacrifices): sacrifices for the Yoruba are linked with religious worships. Nevertheless, etutu and ebo (atonement and libation

and sacrifice) are offerings prepared to atone or appease the gods for goodwill, often before a battle, as a means of ending a problem, during socio-political confusion and distress. Etutu and ebo are carried out with a particular significance or function through the instruction and authority of the ifa priest. When issues become problematic or in a state of confusion and no way out, the Yoruba undertake sacrifice to seek the help of the gods, alleviate suffering and ensure peace and tranquility (Kanu, Omojola & Bazza, 2021).

Causes and Challenges of Insecurity in Nigeria

Nigeria, rich in abundant human and natural resources, remains derelict and devoid of growth and development. Lack of employment, poverty, and hunger have led youths to engage in nefarious activities such as armed robbery and kidnapping, thereby contributing to the overall level of cruelty and disorderliness.

One paramount duty of the government is to secure the lives and properties of its citizens; however, the government is failing spectacularly at it. The masses can no longer run a business as usual as farmers are killed on their farmlands, children gutted, and women raped without consequences to the perpetrators if they are caught. The current level of insecurity in Nigeria can be traced to various activities ranging from the insurgent Boko Haram group, the Fulani herder-farmers clash and negligent of duty from police, military, and paramilitary personnel coupled with the failure of the government in providing security which is her primary responsibility to the citizenry. All these have led to security breakdown and unrest especially in the northern and southern regions of Nigeria.

The Boko haram group responsible for causing panic, fear, and anxiety in the North has been in operation since 2009 (<https://www.britannica.com/topic/Boko-Haram>). Despite the presence of police, military task force, and other armed forces, there has been no significant progress in eradicating the group as they have made North Eastern Nigeria their home base. The Boko haram insurgents continue to thrive and grow while lives are lost, families displaced, properties destroyed, and children kidnapped during their raid because the government has abandoned their people. All these activities have been linked to several factors and causes— majorly weak security system and lack of up-to-date security architecture to ensure national growth and adequate development. Security is necessary for national development; however, as the government continues to direct resources to security challenges such as the eradication of Boko haram insurgency, terrorism, and banditry, the country's socio-economy suffers and remains redundant. Lack of economic development, political instability, and decline in social life are some of the consequences of insecurity in present day Nigeria.

One of the causes of these security problems has been traced to the ineffectiveness of the government and her law enforcement agencies to adequately cater to the needs of the people, ensuring their safety, protection, and well-being. One

contributing factor to this is the problem of corruption and lack of commitment on the part of the government and leaders.

Another challenge to security in Nigeria is poverty and unemployment. The unemployment rate has been increasing recently; according to statistics, the current unemployment rate is at 33.3%, with one out of three working-age Nigeria jobless (National Bureau of Statistics, 2022). As the rate of unemployment increases without any working plan to diminish or minimize the effect, youths continue to roam the streets and engage in precarious acts of stealing, nuisance, and breaking the law. Among unemployed youths are those who have joined criminal groups like; armed robbery, kidnapping, abductions, and militant groups.

Perhaps if the government had set up youth empowerment schemes for educated youths and other parastatals, these youths would be gainfully employed and contribute to the economy's growth. Therefore, the government should provide more jobs and social amenities to curb poverty and unemployment to ensure economic stability.

Another problem associated with insecurity in Nigeria is ineffectiveness, inadequacy and shortcomings of the law enforcement agencies. Over the years, the police force and military members have terrorized and killed innocent citizens while abusing their power within their jurisdiction. In most cases, the agencies tasked with protecting lives are often perpetrating these crimes and causing disorder. This is evident in the 2020 End-SARS (Special Anti-Robbery Squad) protest against police brutality. The rally ensued when citizens got tired of how the SARS team extorted and killed innocent members of the various communities they were assigned to protect.

Rethinking Security Systems in Nigeria: Lessons from the Yoruba

It is important to emphasize that due to the social values and education in traditional Yoruba society, the Yoruba people exhibited a culture of discipline, which included conformity and obedience to organization's rules. This was done to enjoy certain benefits as a law-abiding community member.

The ethics-based education and training was a massive factor in curbing crimes associated with youthful vitality. The emphasis on discipline and hard work cannot be under looked; hard work for the Yoruba people is a virtue that is needed and considered for daily survival, marriage union, growth, promotion, and certain political positions. It is a tradition in the pre-colonial Yoruba society that before the Alaafin is appointed as king or head, he is made to undergo certain rites and rituals, which binds him by oath to the effective exercise of duties attached to the political position. He is made to undertake a covenant of commitment to the people. This is one of the reasons he cannot act contrary to the consent of the Oyomesi (Kingmakers), on issues affecting the community or rule tyrannically because he

is bound by oath to the people and understands that there are instant repercussions for breaking such covenants. It must be noted that there are some Alaafins or Obas who refuse or dodge such rituals knowing the consequences to escape the wrath of the gods and the people. However, nemesis often catches up with them. This is exemplified in the Yoruba movie titled *Saworoide*, set in a Yoruba cultural and traditional sphere.

The act of oath swearing led to effective governance, leadership of concern, loyalty, and performance. The traditional oath swearing ensured that leaders carried out their duties efficiently, with little or no corruption and inadequacy. The principle of oath swearing among the traditional Yoruba effectively curbed the excessiveness of leaders, improper actions, and helped in producing loyalty against dire consequences of betrayal such as death. The paper recommends that the current government or Nigerian leaders must be bound by oath of commitment (which may not necessarily be a spiritual rite but maybe in form of covenant agreement with the state) to discharge their responsibilities so as to ensure the security of Nigerian citizens and where they fail to be alert to their security responsibilities, such ruler should be sanctioned or removed and made to face the full wrath of the law. This act of commitment or oath taken which binds them will enable them guide against payment of leap service and exhibition of lackadaisical attitude in handling security matters it is our argument that if Nigerian leaders are truly committed to curb challenges of insecurity using the forces and resources at their disposal perhaps Nigeria will be a better place to live

The paper recommends that the current government take a cue from traditional security systems, their ethics-based education, and the positive role of their religion. Rather than fueling religious crises or supporting one ethnic group against the other thereby creating ethnic war, the government ought to embark on programme of national reorientation in order to train and mobilize citizens to be security conscious and be more objective in resolving ethnic and communal clashes. In addition, the government can mandate the religious and traditional rulers to discuss a decentralized communal means of protecting citizens in their region.

The government should also provide resources, funding, and welfare schemes to ensure that poverty is reduced, youths are empowered, law agencies are effectively and efficiently trained, and provide up-to-date weaponry in order to minimize the level of insecurity across the nation. Nigeria has the resources needed to create better-living conditions for its people, but due to corruption in public offices, most of these resources are diverted for personal use and any leader who is guilty of such allegation should be publicly executed.

It must be emphasized that to improve the level of security and curb the menace of insecurity in Nigeria the government must be ready to dedicate more funds to the

training of security personnel like Police, Military and Para-military. The security personnel must be well trained and retrained regularly and undertake refreshers course on modern security system in order to reduce police brutality and abuse. The welfare and the salary package of the security personnel in Nigeria must not be compromised, they must be adequately remunerated. In other words, the government must take decisive step in organizing drastic reforms among his security personnel so as to make them more active and functional. The government must renovate dilapidated barracks and build comfortable and befitting barracks to enable her security personnel have sense of belonging and human dignity which will in turn enhance their performance.

The distinguishing feature of the traditional Yoruba society has respect for communal living and rules. This creates a need for inclusiveness and harmony, ensuring adherence to laid down rules and regulations. Secondly, respect for cultural beliefs, social norms, and traditions created a peaceful atmosphere and ensured that each family/individual's well-being was accounted for in modern day Nigeria the government must ensure that citizens abide by rules and regulation guiding security orderliness and peaceful coexistence and any citizens find flouting this order or breaking rules and law irrespective of his/her status must be discipline and brought to book as it was obtained in traditional Yoruba society.

Drawing inspiration from the above structure of the tradition Yoruba society it is posited that Nigerian government should decentralized policing system and amend the constitution to give recognition to the existence of regional policing system, these will not only improve the security system it will give the region of the state the opportunity to be in charge of their state of regional security system.

Moreover, community policing where members of a particular community are coopted to form community security network in their community will also serve as an aid or complement the effort of the state police in curbing crimes and other nefarious activities. The government should not only commend the effort of some regional governors in establishing community policing groups like, Amotekun (Leopard)in south west Nigeria, Abubeakwu in south East and Shege-ka-fasa (I dare you to attack or surrender) in the Northern Nigeria.

But encourage other smaller community to come up with their community policing groups in other to complement the efforts of the central police in abating crimes. This community policing groups must not be seen as rivals to the central policing group, but as a supportive arm with harmonious interaction. A situation whereby a governor of a state who is known as chief security officer (CSO) cannot give order to a commissioner of police because of the centralized police system. This is appalling and not tidy enough for a smooth running of security network system in Nigeria.

Our argument is that to curb and address the security challenges in order to eradicate or minimize criminal activities, there is a need for diversity of security networks; the government must systematize and fuse pre-existing traditional practices embedded in our cultural norms and value system with the modern techniques. There are so many values in the traditional African culture that can be finessed as modernization kicks in with its changes and trends.

A critic may argue that in a plural or multi ethnic society like Nigeria it might become impossible or impracticable for other non-ethnic group apart from Yoruba to embrace the traditional Yoruba value or use the element of security in traditional Yoruba culture in modern day Nigeria. The response of this paper to the above question is that we are not advocating for a return to the past neither are we pretending that the traditional Yoruba had all a total glorious past. The emphasis is that some of the essential elements of her past that are good and worthy of emulation should be cultivated and inculcated into modern security network in Nigeria as this will not invalidate modern security network but rather strengthen it. Furthermore, most of these Yoruba moral value alongside the use of modern technology which can serve as the foundation of modern security network are under moral universalism which is rationally embraced by every culture. Hence, the recommendation of founder mental pillar of security network in traditional Yoruba society as tools for rethink security network in Nigeria is not only viable but philosophically plausible.

Conclusion

It is a given fact that a significant concern of human beings is the need to be protected and assurance of security of their well-being. The leaders' goal is to ensure that the maximum well-being, survival, and protection of the people they govern are guaranteed.

In the face of neocolonialism, the imposition of alien ideas and modernization, coupled with the era of decolonization, Africans would do well to incorporate traditional ideas and modernize them rather than discard and abandon them in the name of civilization. The Westerners did not abandon their cultures and practices. They built upon earlier methods and invented new ideas.

As such, their children and youths in their homes and educational institutions were taught social values which incorporated their traditional culture in their day-to-day activities as trends develop. Thus, it is pertinent to end that security of lives and properties will be guaranteed and Nigeria will be a better place to reside if, these essentials elements of security system in traditional Yoruba society are incorporated into our day-to-day security network system in Nigeria

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MULTIMODAL ANALYSIS OF REPRESENTATION OF INSECURITY IN NIGERIAN ONLINE NEWSPAPER CARTOON

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Abstract

Nigeria has had a running battle with all kinds of insecurity in the last 17 years, as the nation is confronted with terrorism, banditry, kidnapping, ritual killings and ethnic tensions. This has continued unabated and, from all indications, may not subside unless multifaceted efforts are mounted against the unpleasant manifestations. Intensifying actions against the hazard include leaving no stone unturned, but extant studies on cartoons, a critical aspect of visual representation and semantic negotiation lean towards political activities with little attention given to insecurity. Consequently, this study investigates the representation of Nigeria's insecurity situation in selected newspaper cartoons. An eclectic consideration of aspects of Kress and van Leeuwen's social semiotics, Barthes' concept of anchorage and relay, and the ideological notions of hegemon and subaltern presents theoretical and analytical insights into a multimodal critical analysis of the sampled artworks drawn from the Facebook pages of The Punch, Daily Trust and Business Day newspapers. Analysis reveals ironical twist, satire and sarcasm as visual encrypted discursive strategies that project negative valence and representation of the masses as victimised, defenseless, and "endangered species"; Nigeria's President as unfeeling, nepotistic, and maladroit; security agents as disoriented and inept; and insurgents as ferocious and untamable. The study concludes that the media employed cartoons for civic goals in the humorous depiction of the security situation in Nigeria and in calling for attitudinal change and concerted action against the alarming situation, which impedes both citizens and the nation on social, ecological, and economic fronts.

Keywords: Social semiotics, insecurity, multimodal representation, hegemony and subaltern, Nigerian newspaper cartoons

Introduction

With the advancement of technology and convergence possibilities, virtual representations such as cartoons are now acknowledged as a veritable tool for informing the public, crusading for reform, and holding government accountable and as not only media nuggets but also an alternative press and emancipatory bursts

of self-expression. A cartoon is a digital depiction of an audience's ideas and emotions; it is a growingly significant part of social interaction. While cartoons are often funny, they convey a variety of messages: insecurity, corruption, and political, social, and economic undertones. It is a valuable source of information and a useful specialised tool used as a critical method of disclosure (ALjrah, Legino & Anwar, 2021). Significantly, cartoons can express a complicated topic in a much more direct and succinct manner than language. Cartoons, otherwise conceived as "talking images", are accessible to the educated and illiterate. They are an influential mode of expression (Issa, 2016) and play a significant part in national discourse (Lee, 2011).

Previous studies into global peace and security concerns have amply shown the media's ability to support new social and political paradigms for political and economic transformation. Smith and Brecher's (2010) argument that the process of building social movements and furthering national development would be impossible without the media and its all-important messages properly emphasise the media's important position in the grand scheme of things. In effect, social media platforms such as Twitter, Facebook, Skype, Snapchat, WhatsApp, Telegram, and Instagram have evolved into a vehicle for information dissemination and for expressing interest in or disinterest in individuals and institutions, among other functions.

Succinctly put, cartoons are contextual and are motivated by modern circumstances and national concerns. It is, therefore, unsurprising that Nigerians are ready to criticise and express their views on individuals and institutions in the present political scene through creative and satirical artwork. Nigerian cartoonists have regularly utilised it as a springboard, both online and offline, to convey various inconsistencies in the country's sociopolitical and security conditions. These modes of communication are defined by a concept known as "social semiotics," which is "a theory concerned with meaning in all its manifestations" (Kress, 2009, p. 54), or by terms such as "multimodal semiotics" or "multimodal discourse" (O'Holloran & Smith, 2011), which is viewed as an emerging paradigm in discourse studies. It extends from the study of language in isolation to the study of language in combination with other resources such as images and scientific symbolism. For obvious reasons, cartoonists use incongruity and multimodal resources in their semantic engagements with their target audience not just as tactics for humour production but also for strategic communication (Muhammad & Terver, 2020). In light of the above background, this study seeks to investigate the representation of Nigeria's insecurity situation in selected online cartoons using a multimodal approach.

Perspectives on Insecurity in Nigeria

The African continent is beset by a variety of security and leadership concerns. This upheavals include electoral disputes, natural disasters, abduction, insurgency,

armed robbery, religious intolerance, ethnic conflict, community confrontations and ritual murders. Since 1960, when Nigeria gained independence from Britain, the country has faced instability and violence. Apart from the fact that the country experienced several military coups between the 1970s and early 1990s, which almost destabilised and forced the country to its knees, the demands of various pressure groups from different parts of Nigeria also pose threats to the nation and contribute significantly to the country's present heinous security situation. Regrettably, some of the security difficulties have resulted in widespread loss of life and property (Awodola & Oboshi, 2015) and environmental degradation with catastrophic implications for Nigerians and neighbouring states. As Kah (2017) noted, the continent's acute food problem or insecurity is partially the result of these costly conflicts and bad governance. Additionally, he stated:

The escalation of the Boko Haram insurgency has caused many farmers to abandon their farms for fear of attacks by marauding Boko Haram insurgents." The worst-hit states of Borno, Yobe, and Adamawa have often produced staple foods such as cowpeas, rice, millet, sorghum, corn, yams, tomatoes, onions, fish, and livestock. The farmers are no longer able to produce in sufficient quantities to meet the demand from other parts of Nigeria... Vast areas of southern Yobe, Borno and northern Adamawa states have been under-cultivated or not harvested at all (p.183–184).

Afolabi (2016) examines the relationship between religious violence and national security in Nigeria and asserts that religion, which is supposed to unite several ethnic groups in the country, has become one of the catalysts for the destruction of lives and property, and that violence motivated by religious affiliation and religious policies has resulted in physical and psychological harm to several people. This instability is, without a doubt, capable of jeopardising the country's national security. The link between corruption and weak governance is also recognised as a significant source of insecurity. In this sense, the rise in armed robbery, cultism, terrorism, unemployment, and other elements contributing to insecurity in Nigeria are all related to corruption, either directly or indirectly. Abada and Ngwu (2019) detail how corruption fuels insecurity in the Niger Delta region and remark that militancy in the region is fuelled by political thugs hired by corrupt politicians ahead of regional elections. These criminals, who were unemployed after the elections, sought employment via militancy, which ultimately evolved into the bombing of oil sites and abduction of foreign oil employees for ransom, therefore increasing the incidences of oil theft.

Meanwhile, recent market assaults have scared and pushed many individuals to retreat inside their shells. Numerous business people and craftspeople whose livelihoods depend on cross-border and inter-state interactions have paid a high price or remained invisible out of dread of assaults by insurgents in the north,

kidnappers and separatists in the east, and ritual murders and roving herds in the south. According to the International Crisis Group (2018), the 2014 abduction of 276 schoolgirls from Chibok in Borno state and a slew of other security incidents over the last few years demonstrate that securing towns and communities across the vast northeastern region affected by the Boko Haram insurgency or within militants' striking range, as well as states where kidnapping and other vices are rapidly becoming the norm, is a massive challenge for the Nigerian government and security forces. This may explain why insecurity is seen as a hydra-headed monster in the nation and why all-inclusive action is advocated daily.

National security and sustainable development

National security refers to everything a country undertakes to protect itself as a sovereign entity, which covers every facet of its life and existence. In this perspective, national security is concerned with a country's posture, well-being, stability, and progress, and it symbolises the whole of a country's efforts in its sociopolitical, cultural, economic and international affairs. Together with overall stability, peaceful cohabitation of the nation's people and the nation's citizens at a global level, sustainable development, citizen protection, freedom, well-being, national and integrity constitute the foundation of national security.

A country is deemed to be insecure if these requirements are not present or assured. When a country is unable to protect itself as a sovereign entity, every part of the nation's life and existence is jeopardised, when lives and properties are vulnerable to assault, and not everyone has access to protection and can live a healthy and productive life, insecurity occurs. The focus is on living a healthy and productive life, or the lack thereof. Citing a slew of security issues plaguing the country, including suicide bombings, ethnoreligious crises, armed robbery, kidnapping for ransom, and the like, which are all contributing to the country's slow progress toward sustainable development, Olanibi (2015) believes that there is no denying that Nigeria is in desperate need of peace and security.

Review of Related Literature

Various studies have looked at how cartoons have been utilised to transmit messages. Scholarly interest in cartooning as a tool for semantic negotiation and civic involvement has come from various directions. Some of them are examined to demonstrate the gap in the literature and correctly situate the current research. In selected Nigerian political cartoons, Oluremi (2020) analyses the use of humour as a powerful instrument for reflecting on and conveying paradigms of common Nigerian political events. He notes that some 2016 political events, such as Nigeria's 56th Independence anniversary, the anti-corruption fight, and the suspected 2016 budget padding, were re-mediated in political cartoons. He points out that audiences that are well-informed about these political activities can decode cartoons since they share the same key (political knowledge) as the cartoonist. In addition, he states that apart from genuine amusement generated by the sampled

imagery, they also lampooned Nigerian politicians' impracticable campaign pledges and the nation's despondent event at 56; self-centered leadership, lawbreaker legislators, and selective justice in the Nigerian political sphere.

Similarly, Oyemade and Adeagbo (2020) explain the linguistic and non-linguistic dimensions of ideological representation in a selection of Nigerian political campaign memes. On Instagram, four memes related to Muhammadu Buhari's and Atiku Abubakar's presidential campaigns were chosen and analysed using a mix of Kress and van Leeuwen's (2006) Social Semiotics and van Dijk's (1998) Critical Discourse Analysis. The study indicates that visual representations and textual resources, in combination with political beliefs, serve social semiotic roles as media for transmitting political intentions and ideological orientations during campaigns. Ariyo (2017) examines multimodal discourse characteristics in chosen cartoons and discovers multimodal discourse features in TELL newsmagazine cartoons. He ties the traits to the circumstances in which they were used by focusing on how they were used in the cartoons. The report indicates that cartoons are used to construct messages on delicate political matters, and are easier to read and comprehend. These signs and symbols had an essential role in creating many different types of art and critiquing the social order. Also, Ademilokun and Olateju (2016) conduct a multimodal discourse study of specific visual images in the political rally rhetoric in Southwestern Nigeria during the 2011 electioneering campaigns. Halliday's (1985) systemic metafunctional principles and Barthes' (1977) anchorage and relay notions were used to examine the data. Because of the intrinsic political, cultural, and social communication that semiotic resources and visual pictures convey, the research determined that they constitute an essential part of the discourse. According to them, communication in the contemporary world has taken on a new dimension, with the past's over-reliance on verbal expression being replaced by multimodal communication, which draws on a broad variety of semiotic resources for meaning projection.

Amore and Atoloye (2016) examine certain cartoons related to Nigeria's 2015 general elections to determine how they express verbal and non-verbal meanings. The study's data consists of fifteen carefully chosen web cartoons. Kress and van Leeuwen's (2006) social semiotic theory was used to examine the data obtained. The study demonstrates that social semiotic reference is critical in the link between political speech and ideology and that cartoons use language and non-linguistic methods to represent social behaviour. They are one of the most common ways for the general public to access and engage in a society-wide discussion about a specific event or social issue.

Dominguez (2015) explores the development of a metaphor set through time using a corpus of 266 cartoons gathered from a sample of three newspapers. He observes a progressive metaphor diversification and evolution with the oil slick as an old common trait in cartoons about the oil slick caused by the Prestige oil tanker in

2002 on Spanish shores and the subsequent court decision in 2013. He argues that cartoon is particularly helpful for the analysis of social and political realities and to observe how society assimilates new and unexpected concepts. Hakam's (2009) critical discourse analysis of Arab Newspaper is informative and emphasises the importance of cartoons in today's conversation. According to him, a Danish daily, *Jyllands-Posten*, published 12 caricatures of the Prophet Muhammed on September 30, 2005, and linked Islam to terrorism. The debate over the "Prophet cartoons," which not only heightened tensions between them but also resulted in the deaths of 17 people in Maiduguri in 2006, exacerbated tensions between Muslims and non-Muslims in some parts of the world. Even more recently, last year to be precise, the cartoon controversy resurfaced, igniting demonstrations at Batley Grammar School in the United Kingdom when a teacher showed students an "inappropriate" caricature of the prophet. This is primarily because media discourse is seen as a result of social and institutional behaviour. The examined studies have one thing in common: they all look at political cartoons, clarifying political phenomena only from a language and non-linguistic standpoint, to the exclusion of security and insecurity concerns in Nigeria. The current research aims to address this gap in the literature.

Theoretical orientations

Social semiotics is premised on the notion that images and other visual modes can represent a particular social relation between the producer, the viewer and the object represented (Liu, 2013). Kress and van Leeuwen's (2006) social semiotics is an approach to multimodal analysis of visual communication which draws heavily on the Hallidayan Systemic Functional Linguistics. It is anchored on the notion that the use of numerous semiotic resources in discourses ranging from written, printed, and electronic texts to material lived-in-reality, is capable of encoding and decoding multi-layered meaning. Halliday conceives language as a semiotic system that uses semiotic resources to create meaning. In congruence with this position, Kress and van Leeuwen (2006) contend that images, like language, have grammar structures that can be analysed for meaning. They argue that visual design, like all semiotic modes, fulfills Halliday's three meta-functions, and therefore design the theoretical framework of semiotic analysis in consonance with the Halliday's metafunctions: Ideational is replaced by representational, interpersonal by interactive, and textual by compositional metafunctions. Additionally, all semiotic systems are social semiotic systems that allow us to negotiate social power (Liu, 2013). In essence, images articulate ideological stances. Social semiotics encompasses the various rules and concepts that help readers/viewers to comprehend the meaning potential of components' relative positioning, framing, salience, proximity, colour saturations, font styles, and so on (Amore & Atoloye, 2016). As a result, multimodal discourse analysis examines how multiple semiotic modes interact to form a coherent text or communication experience.

Roland Barthes' (1977) "Rhetoric of the Image" is a masterpiece on multimodality that critically explains the implicit and explicit meaning and messages present in photographic images. The study particularly derives from the field of social and cultural semiotics and unveils variegated messages embedded in a Panzani advertisement. Barthes considers three dimensions of image analysis: linguistic message, denoted image, and connoted image. Almost all images are accompanied by some kind of linguistic text or caption. The linguistic message situates meaning within a context, especially when an image is polysemous. Linguistic message can be in form of anchorage or relay, and both can co-exist in one iconic whole. While anchorage reinforces the message already displayed in the image, relay introduces something new especially when the meaning of an image is not fixed. The denoted image relates to deciphering literal and coded meaning in an image. The connoted meaning, also termed "rhetoric of the image" of an image is described symbolically in the light of the social, cultural, historical, ideological, and mythological codes (Olaifa, 2020).

Gramsci's ideological notions of hegemony and subalternity are considered relevant to this study. These notions explain power relations across different societal structures. The understanding of hegemony and subalternity lies in the exertion of power and its effects on the one (or group) who exerts or controls, and the one (or group) who is oppressed and controlled. Hegemony also refers to the idea of the domination of one group over another. The associated term "hegemon" is used to identify the actor, group, class, or state that exercises hegemonic power or is responsible for disseminating hegemonic ideas. Subalternity is simply explained within the nomination and repression of a member or group. Gramsci's concept of subalternity is most often used for an analysis of a group's position, and in these analyses, subalternity is usually assumed to be a negative condition, based on a lack, that needs to be overcome by a confrontation with the structures of power (Smith, 2010). The adoption of the notions of hegemony and subalternity in this study, with reference to represented participants in insecurity discourse, rests on this position: "while it is true that there is no one place in which Gramsci defined and developed the term, nor is there one articulation of a 'theory of hegemony' as a coherent whole, it is the case that the concept informs most of Gramsci's wide-ranging philosophical, political and cultural prison" (Smith, 2010, p.40). In essence, hegemony can be explored in different contexts in as much as power relations exist between individuals or social groups. In this study, the hegemon-subaltern power relation manifests in diverse dimensions, which are explicated in the analysis below.

Material and Methods

Sixteen cartoons were obtained from Facebook and utilised as illustrations for this study. They were purposively selected from the pages of randomly chosen Nigerian newspapers including *The Punch*, *Daily Trust* and *Business Day* newspapers. The three dailies have a wide readership and are often at the forefront of national

debates and discussions. Their cryptic messages in the form of cartoons on national concerns are usually seen by critics and academics (Amore & Atoloye, 2016; Issa, 2016; Ariyo, 2017; Oluremi, 2020) as expressing the unspoken opinions of the population and are therefore regarded vital to this work. The selected online cartoons depict several facets of Nigeria's security situation and its leadership crisis. By their very nature, the sampled cartoons rely heavily on a variety of visual representations to deliver their message. While some have obvious meanings, others convey messages that are harder to discern. Together, they underwent a thorough quality evaluation and their verbal orientations and aesthetically packaged embedded signals were examined in the next phase of the research using the framework of social semiotics put forward by Kress and van Leeuwen, as well as Barthes' notions of anchorage and relay.

Analysis and Discussion

Cartoons are not only artistic pieces and caricature representations of people, events and situations, they are also visual communicative resources, carved with aesthetics, to convey explicit and implicit meaning to putative text consumers. Nigeria's index of insecurity is ominously rising such that cartoonists are spurred, as always, to channel their artistry into the practice of civic engagement. In lieu of this, this study beams light on the visual representations of Nigeria's insecurity situation, while unveiling how semiotic resources are deployed in accurate combinatorial possibilities to cartoon turns of events and roles of social actors in the discourse of insecurity in Nigeria. The analysis is, therefore, conducted in the light of multimodality, an approach to language analysis that affords the exploration of multiple modes for encrypting meaning within variegated wider contexts. The study draws on theoretical orientations from the eclectic combination of Kress and van Leeuwen's social semiotics and Roland Barthes' concept of relay and anchorage, to explain how semantic indicators, interspersed with semiotic modes of size, colour, focus, gaze, gestures, arrangement, among others, construct representational, interactive and compositional meanings of selected cartoons. Also, negative valence and ill representations of Nigeria's insecurity in the sampled cartoons are projected through visual encrypted discursive strategies such as ironic twists, sarcasm and satire. Representations are mimetically projected along two ideological notions of hegemon and subaltern due to the flagrant unequal power relations between and among represented discourse participants/social actors.

Cartoonists construct and represent Nigeria's insecurity experiences and some concerned social actors in a different light. Social actors are animate agents, particularly humans, whose roles, positions or responsibilities directly or indirectly influence other social actors and social issues. The study identifies Nigeria's president, Muhammadu Buhari; the Minister for Information, Lai Mohammed; the Nigerian Police; the Nigerian military; the service chiefs; Boko Haram insurgents, bandits, and civilians (farmers, school children, the abducted, the raped) as social actors who are directly affected, negatively or positively, by the severe consequences of insecurity.

The masses as victimised, defenseless and ‘endangered species

Insecurity incurs grave consequences of constant dread, defenselessness, victimisation, destruction of properties and monumental figures, and ultimately rising mortality. The plates in this section are visual construction of the plight of the masses who are mainly at the receiving end of the politicisation of insecurity and its lethal consequences. Plate 1 relates to the vicious cases of kidnapping of innocent school children, prominent in Northeastern Nigeria, and a depiction that hangs on text consumers’ shared social knowledge of the abduction of Chibok and Dapchi school girls by supposed kidnappers. As it relates to the real-world experience, three children in school uniforms with hands raised as a sign of surrender are helplessly led away by an armed abductor. The gun is symbolic of the identity of the carrier. They pass by two political figures, Nigeria's Minister of Information, and Nigeria's president, whose political power to rescue innocent children remains unexpended. Instead, sarcasm reflected in their cynical, smiley facial expression shows the state's incompetence in saving the abducted children. Going separate ways hinges on the narrative process of non-alignment and disconnect between the government functionaries and the unsecured citizens. The central positioning of the armed kidnapper shows *information value* and the power relation of "being in charge." The linguistic caption at the top of the meme, "...using kidnappers, bandits not FG's job – Minister," provides anchorage to the compositional meaning expressed by the semiotic modes of gesture and the background colour. The caption is ironic, as it reinforces the irony of the alarming security situation in Nigeria. Similarly, Plate 2 explains negligence and endangerment of the lives of innocent Nigerians in transit. Their helpless state is satirically expressed by dual tragedy: the "mighty boot" of insecurity pushing the directionless bus into a ditch, and the drivers, symbolic of the Nigerian politicians who left the wheel and wrestled at the roof of the bus hoisting the Nigerian flag (signifying their position of power and authority). The two combatants wrestle for a portfolio of power filled with money. In essence, Nigerian politicians prioritise power, inordinate wealth and embezzlement over the people's security. While the anchorage "politicians at work..." further projects the explicit and implicit meaning of the representation, the verbal expression by the passengers "Driver, stop fighting, please..." is the weak voice of the subaltern Nigerian masses who lack agency to salvage their destiny in the face of national catastrophe (a bottomless ditch). It is a metaphoric explanation of Nigeria at the edge of the precipice, and also a dismal expression of how insecurity and negligence of political leaders on matters of national security can lead the nation to a cataclysmic end.

Plate 1



Plate 2



In the same vein, Plate 3 identifies a speeding vehicle conveying some escaping armed participants attired in the military uniform, whose identity is marked as Boko Haram by the linguistic label at the back of the vehicle. The same terrain indexed by the signpost "Nigeria" is littered with dead bodies. The scenery depicts mutilation, murder and massacre of defenseless innocent Nigerians who the Boko Haram insurgents regularly brutally attack. The positioning of the victims at the centre of the plate reinforces the deployment of the semiotic resource - *salience*, which is accorded to the represented casualties. There is a sight of a survivor communicating with an unknown implied participant through a telephone. The verbal cues and his response serve as a relay, a linguistic resource that introduced another strand of meaning other than the ones communicated by semiotic modes. The linguistic caption reflects Nigeria being labelled as a hub of terrorism with an entrenched operational communicative system and structure. Plate 4 further portrays the masses as helpless and persistently endangered even in the very presence of the military and the Commander-in-Chief of the Armed Forces. Within the representational level of multimodal analysis, vector is instantiated by the dialogue between the participant dragged away by an armed uniformed militia and the federal government's representative. A *reactionary process* occurs such that the 'endangered' citizen's cry for help is met by the reaction of the whisking off of a

In Plate 8, the President demonstrates a seemingly worse disposition to the issues of insecurity, as explicitly reinforced by the *anchorage* position at the topmost part of the plate. His staunch refusal to look into the prevalent cases of killings and kidnapping in these states, as well as his engrossment in a book that in no way relates to tackling insecurity in Nigeria, prompts a portrayal of him as unfeeling and unsympathetic. While the citizens are in acute distress, the sofa of the President, a book irrelevant, the positioning of the President at the centre and the service chiefs at the margin, and the sitting posture all portray an unperturbed President who cares less about the rising indices of violence.

Plate 6

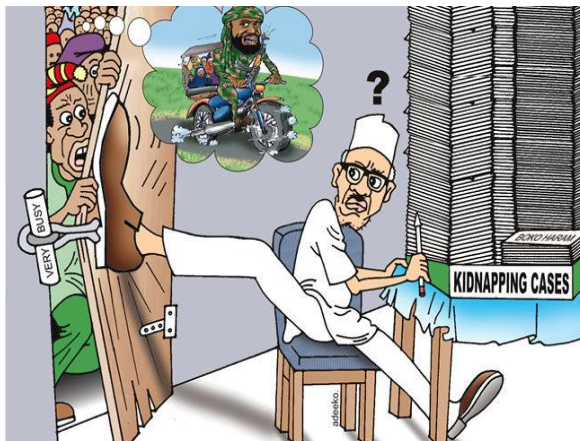


Plate 7

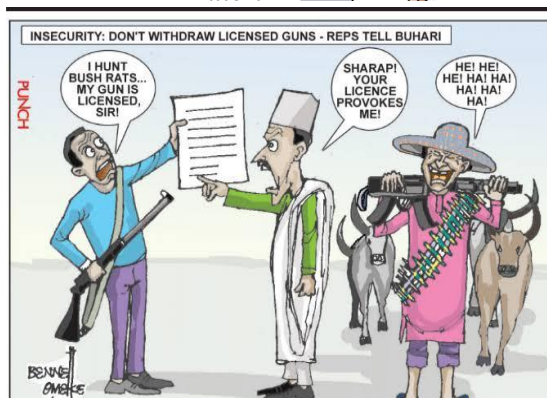


Plate 8



The text producer of Plate 7 relies on the putative readers' shared knowledge of the ethnic affinity of the President in representing him as nepotistic. In the spirit of the hotly debated Rural Grazing Area (RUGA) settlement policy initiated in 2019, to resolve the recurring dispute between the nomadic Fulani herdsmen and sedentary farmers, and its replacement with Livestock Intervention Programme planned to be implemented across the nation in 2021, form the relative perception of the general public about the President as that of unequivocal nepotism. Accordingly, the recurring killing of several farmers in their homeland birthed the tagging of the Fulani herdsmen as murderers, especially with the kind of firearms they parade their cattle with. The caption "insecurity: don't withdraw licensed gun – Reps tell Buhari" operates as *anchorage*, foregrounding the context of the dialogue between the participants. Sarcasm and irony play out aesthetically and ideologically in the President's response to a hunter who flashes his licence to use the gun. This *narrative action process* in the light of representational meaning construction creates vector links through eye contact and gesture between the President and the hunter. The President's admittance of provocation towards the licence spurs hysterical laughter from the more sophisticated arm-wielding nomadic herdsman – his identity indexed by the image of cattle in the background - who in the first place should have been the participant confronted by the President. However, this ironic twist is intentional to advance the unveiled nepotistic tendencies and ethnic sentiment of the President.

Plate 9



More profoundly, the President’s maladroitness and disillusionment are clearly articulated in Plate 9 through relevant and adequate semiotic properties. In the background are violent exchanges, as well as gory, vicious, distressing and chaotic scenery of mutilation and murder of armless and harmless citizens by ammunition-bearing insurgents, to paint a somewhat surreal image of Nigeria’s security situation. Skulls are symbolically littered at the site, just as blood, which serves as a testament to the several innocent lives that bloodthirsty insurgents have wasted. More disturbing but somewhat symbolic in this representation is that while humans suffered gruesome killing, cattle roam the same terrain untouched and unscathed. Again, the *narrative action process* of gestural exchanges in the background triggered a *reaction process* of the President’s bewildered gesture. So devastating is the sight and the situation that the President’s posture and gesture express perplexity and discombobulation. The bigger size, mucked-up posture, and centralised positioning of the President despite kneeling are semiotic resources of *salience* and *focus* to foreground compositional meaning. With the anchorage “rising insecurity in Nigeria” foregrounding the encrypted semiotic importance in the cartoon, the verbal cue “over to you, Oh God Almighty” expresses the acknowledgement of more incredible spiritual and supernatural force in dousing the pernicious situation of Nigeria’s insecurity.

Security agents as disoriented and inept

The Nigerian security agents are not left out in the discourse of national insecurity, especially with the roles the Nigerian Police and the Nigerian Army played in the #EndSars protest saga. In the representations below, the security agents are lampooned for abetting and amplifying the farmers-herders crisis. They are portrayed in Plate 10 as stooge and puppets of the President’s ethnic sentiment and nepotistic values. Ideological meanings are arranged in two slides. The narrative action process aptly captures the Slide 2 reaction provoked by the Slide 1 action. In these slides, a farmer, an armed Fulani cattle grazer whose cap uniquely indexes his identity, and Nigerian security agents are presented as discourse participants and compositionally categorised through framing. Framing relates to how semiotic modes combine to capture individuality and differentiation. This, however, frames

the armless but defensive farmer as a differing ideological group, an out-group collaboration of the murderous cattle grazer, the Nigerian police and the Nigerian army. This group can also be called “a group of hegemons”. In Slide 1, both security agents stand aloof and watch the assaults perpetuated by the armed Fulani herdsman and the armless farmers. Slide 2 narrates retaliation by the unarmed farmer who was able to overturn the threatening situation. The pointing of guns at the farmer and changing their positions at both ends are symbolic narratives.

Plate 10



Plate 11



Plate 12



The ironic twist in Plate 10 stands to satirise the Nigerian security agents and to re-echo their disorientation, disillusionment and ineptitude in conducting their primary responsibility. Significantly, the trait of disorientation is further portrayed in Plates 11 and 12. This representation stands to assert that the Police are as well victims of the nation’s insecurity challenge. At the police station, a complainer with tattered cloth, most likely a victim of a physical assault, is astounded that the three policemen are weeping profusely for unknown reasons. The anchorage “as insecurity worsens...” attributes the wailing scenario of both the complainer and the policemen to the overarching negative influence of insecurity on the police. This suggests that the “helpers are helpless” and, as such are victims of helplessness. Similarly, Plate 12 narrates how the anchorage – the news item at the top of the plate - reinforces the meaning constructed by other semiotic modes such

as posture, appearance, facial expression and gesture in the police station setting. Another victim of insecurity and ravaging insurgency is a woman with a son, and a baby strapped at her back. The sarcastic statement made by one of the police officer indexes disorientations as he attempts a justification for ineptitude – sleeping at the counter. The mantra “Police is your friend” is in this light captured as mere linguistic rendering and facade. Just as the huge exclamation symbol signifies the complainer’s dazedness at the sight of the weeping Police officers, the little boy in Plate 12 stares at the sleeping officers such that a notion of disorientation is further registered.

Insurgents as ferocious and untamable

Generally, insurgents, usually terrorists, are trained to be violent and have no regard for lives. They are fearsome for their attacks, confrontational and have vicious approach to negotiation. Their presence and activities command fret, jittery and terror. This study identifies the representation of insurgents as ferocious and untamable. Plate 13 explains the narrative of heavy presence of kidnappers, bandits and Boko Haram militias, as the earlier announcement made by Nigeria’s Defense Minister serves as *anchorage* which properly situates the visual message within the right context of interaction. While the defense minister and his cohorts had taken to their heels at the sight of kidnappers, a young boy is left alone to sarcastically confront an insurgent standing before him. He is only empowered with a catapult, and cries at the sight of a sophisticated gun. In the same vein, the posture, size, and position of multimodal semiotic resources are combined to adequately represent the social actors in Plate 14 – the insurgent, the captured and mal-handled citizen, and the President with two of his service chiefs. Obviously, one of them wields power of hegemony at the expense of others. The insurgent manhandles a young man as the latter calls and cries for help from the President and his service chiefs. The response depicts humour while simultaneously labels the President and his chiefs as cowards. The compositional arrangement of semiotic resources is highly strategic in explaining Nigeria’s insecurity. The strength of the insurgent is foregrounded by his ability to lift another human upside down and handle him with a single hand. The fearsomeness and hegemonic power are further entrenched by the positioning of the semiotic elements in certain strategic location in the plate. The placement of the President and his chiefs at the margin accords little importance to them. The anchorage “Only God can police Nigeria, Niger border – Buhari” properly reinforces and situates the semiotic inferential meaning from the visual message to the voice of a newscaster.

Plate 13



Plate 14

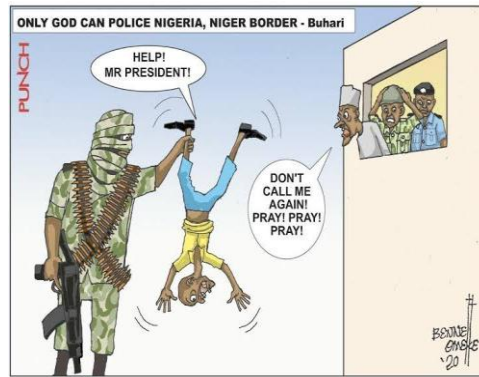
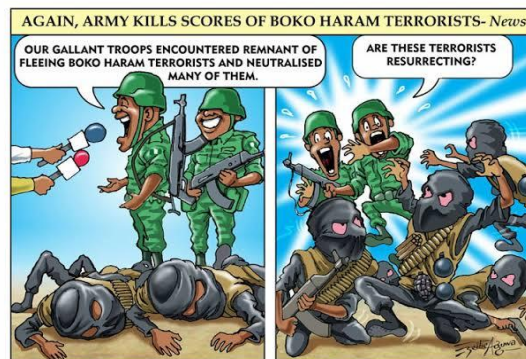


Plate 15



Plate 16



Furthermore, the terrorisation of the Northern Nigeria by bandits is amplified in Plate 15. Despite being a region ravaged by the Boko Haram attacks in the past one decade, leading to death and displacement of indigenes and settlers, the Northern region indeed suffers double tragedy of being war-torn through the ruthless attacks masterminded by banditry. The signpost at the side of the plate is a signifier of the North as the territory heinously attacked by bandits. Many state governors of the region consider negotiation as a last resort to securing peace, while some do not consider it as an option. The plate displays the image of an armed bandit with a monstrous physique, standing directly in front of dead casualties as symbolised by flood of skulls. Beside him in a pleading and appeasing gesture is a seeming elite ready to negotiate monetarily the cessation of killings in the region. A bird perching on a signpost reveals the identity of the negotiator as the State Chief Security Officer, a personality and office expected to motivate settlers in the face of aggression, confront bandits with all gallantry, and mastermind their annihilation and evacuation from the soil of the region. This further foreground the untamed nature of the bandits, and further reinforces the hegemony and dominant power of the bandits as well as the subalternation of both the state security agencies and

parastatals, and the settlers. In similar light, Plate 16 satirises the numerous news release on the Nigerian Army containment and victory over the Boko Haram insurgents at specific villages and cities. The second slide of the play exposes this as a blatant lie. While the represented military officers granted an interview, announcing the neutralisation of the remnant and fleeing Boko Haram terrorists who feign death, the terrorists suddenly rise, provoking a humorous contemplation of the “death and resurrection” of the terrorists. Again, this representation downplays the military might and strategies of the Nigerian military as weak and unmatchable with the terrorists’, while also asserting the hegemonic power of the latter. Whether or not the Nigerian military is winning the war against the Boko Haram terrorists is a deep contemplation that this representation leaves the putative viewers to brood on.

Conclusion

This study has explored the deployment of semiotic and semantic properties in the representation of Nigeria's insecurity situation in selected newspaper cartoons. Adopting eclectic theoretical insights from Kress and van Leeuwen's social semiotics, Barthes' concepts of anchorage and relay, and the ideological notions of hegemon and subaltern, analysis reveals the representation of the masses as victimised, defenseless and ‘endangered species’; Nigeria's President as unfeeling, nepotistic and maladroit; security agents as disoriented and inept; and insurgents as ferocious and untamable. Profoundly, these visual representations explain power as a tool of operation, wielded by a repressive and despotic individual or social group against repressed individual or social group. Analysis shows the binary explication of the hegemon-subaltern relation in several dimensions: Nigerian security agencies exerting unchecked power against Nigerian civilians; insurgents suppressing armless Nigerians; and insurgents subduing Nigerian security agents. The study, therefore, takes the position that the media employed cartoons for civic goals in the humorous depiction of the security situation in Nigeria and in calling for attitudinal change and concerted action against the alarming situation, which impedes both citizens and the nation on social, ecological and economic fronts.

Against this backdrop, the study aligns with O'Halloran's (2008) claim that metaphorical constructions of meaning occur across linguistic and visual elements, and concludes that in the digital space, with all forms of technology in use, the concept of literacy has shifted, and the supremacy of verbal language has been eroded as diverse aspects of visuality and a wide range of semiotic resources have been incorporated for meaning projection. The result accords with previous research that semantic negotiation is a discourse activity that is not limited to text-based interactions between social actors; it may also occur in visual representations using multimodal resources. As a result, it is anticipated that cartoonists, as well as other text creators, would use the potential provided by multimodal resources and the dynamic character of language for their varied communication activities. Furthermore, non-alignment and quietness are not appropriate at this point in

Nigeria's history. The moment has come for Nigeria's security concerns to be addressed in a concerted and decisive manner, and the utilisation of the multimodal resources inherent in cartoons might help.

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ADDRESSING INSECURITY ISSUES IN NIGERIA: CHALLENGES AND PROSPECTS OF CYBER-SECURITY

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Abstract

Insecurity has become a bane in the growth and development of Nigeria. Among the current security issues are kidnapping, terrorism, banditry, Niger-Delta militancy, insurgent groups and the Fulani herders/farmer clashes. However, one aspect of security often under-emphasised is the area of cyber-security. Among a large array of security challenges and problems is the issue of cyber-crimes, security and protection. Cyber security has risen to become a national concern due to the growing influence and advancement of technology; considering that a large amount of data and information continues to be stored in cyberspace and people are becoming more susceptible to cyber-attacks such as cyber-terrorism and hacking. The paper will be concentrating on the appraisal of the challenges and importantly the prospects of cyber-security and technology not only for curbing cyber-crimes and insecurity but ameliorating the growing list of internal insecurity in Nigeria. The paper argues further that investment in cyber software, design, policies, cyber-security training and creating legal frameworks will aid the fight against insecurity and promote the agenda of nation-building. The paper underscores the importance and purpose of cyber security in the modern internet era and how it can be used alongside the various physical security systems and law enforcement agencies for effective protection to ensure the security of lives and properties.

Keywords; Cyber-security, cyber-crime, security, development, nation-building

Introduction

It is a fact that the world has gradually become a global village and the question of world peace is now a matter of global concern as it affects people around the world. The problem of security in the cyber sphere is also a growing global issue. Nigeria as a member of this global village is not excluded from these security challenges. Nigeria is currently experiencing an unprecedented level of cyber-attacks both in information security, network security, data hacking, scamming and cyber warfare. In recent times, Nigeria has become a target of the prevailing series of cyber-crimes due to the availability of data from individuals, corporations and the government in cyberspace with a heavy reliance of the public on computer technologies, the internet and connectivity. More than ever, cyber security requires pertinent attention attributed to the continuous expansion and increasing use of digital and computer technologies. Cyber security is not only essential to large corporations

or corporate bodies or businesses but citizens as well as the general public. The perpetrators of cyber-attacks have no specific or intended target as anyone can be singled out and made a victim and everyone is at risk of cyber-attacks which exploit our computer's vulnerabilities from the use of our mobile phones to investment in banks, hospital appointments, and even the government database.

While the government remains actively engaged in ensuring protection and addressing other internal security issues within the nation, cyber-attacks such as cyber-terrorism, hacktivism, ransomware, among others, continue to rapidly increase and pose a significant threat to life and properties of citizens. Cyber-crimes are real threats that know no border, race, or background. They are virtual yet with physical implications for victims around the globe.

Security implies a guarantee of safety and protection of both lives and properties, hence considering that virtually all areas of our survival, i.e., food, health, travels, business, etc., rely on the use of digital tools, computer technologies and the internet, it is a given that cyber security should indeed be a source of concern and action for the government as well. In light of this, this paper examines the prospect of cyber-security in addressing the growing rate of insecurity in the cyberspace and recommends possible solutions to its challenges. The paper argues further that adequate education and training on cyber security alongside funding and investments in cyber tools and architecture can help minimise cyber risks, aid the agenda of nation building and development and also help ameliorate the straining effects of internal insecurity and challenges in the country.

An understanding of Cyber-space According to the Computer Security Resource Centre, cyberspace is defined as a domain within the information environment consisting of the interdependent network of information systems infrastructures including the internet, telecommunications network, computer systems and embedded processors and controllers (CSRC NIST, 2022). Cyberspace is a boundless space of unlimited data and information through interconnected networks also referred to as the internet.. Cyberspace describes a supposed virtual space that is created by interconnected computers and networks on the internet. It is an electronic space where people communicate. The cyberspace is regulated by a set of architecture—policies and designs known as cyber security architecture. Cyber security architecture is responsible for maintaining security and protection against threats or breaches. It detects future threats and provides a way of support for an organisation's system. It is the organisation's foundational defence that secures the information technology environment.

Cyber-Security Examined

Over the years, humans have witnessed a vast development in business, education, tourism, health technology and modern economy, etc. With the experience of the Covid-19 pandemic, the world has diverted into cyber world. Businesses migrated

to online platforms for sustainability and catering to a wider audience, schools began virtual training and lessons, and appointments that required walk-ins were mandated to online transactions and correspondence, leading to the development of internet applications that would enable stronger communications and smooth accessibility to cyber activities. The advancement of technology and its use has contributed immensely to various modern developments we currently enjoy. However, despite its merits and technological advancements, the internet has become a source of concern and unrest among individuals, businesses and the government. The use of technology, artificial intelligent agents and the human factor is largely responsible for the outbreak and alarming rate of cyber-crimes. Cyber-crimes are committed against unsuspecting users in cyberspace by unethical end-users, thereby threatening security and causing harm to other users and this has led to a high level of unprecedented threats and insecurity. Insecurity refers to a lack of protection and freedom from danger, physically, economically and socially. On the other hand, security is freedom from harm. Nevertheless, security is not the absence of threat; it implies a state of stability and continuity in the affairs of the state. It is a sense of peace and a guarantee of safety, to overcome the challenges that may threaten the expected conditions of safety. In recent times, there has been a dearth of data protection in ensuring the public's security as it pertains to their data and properties in the cloud and cyber-space. Data are individual facts, statistics and information about a person that has been translated for transmitting or processing on a computer or database (Vaughan, 2021). The majority of data and information are stored on the cloud; the cloud refers to a virtual storage space where files are stored for unlimited time and accessible to end-users.

According to Gaser (1988), cyber security is the protection or guarding of computer systems against theft or harm to the hardware, software or information, as well as from interruption or misleading and incorrect commands of the services they offer. Cyber security is the application of technologies, processes and controls to protect systems, networks, programmes, devices and data from cyber-attacks (REF). Cyber security includes the body of rules put in place for the protection of cyberspace (www.itgovernance.co.uk/what-is-cybersecurity). Cyber-attack refers to a series of organised crimes attacking both cyberspace and cyber security. Cyber security aims to minimise cyber attacks and protect individuals against unauthorised exploitation on the internet. According to the Australian Cyber Security Centre, there are four main principles of cyber security which are;

- i. To govern and manage: identify and manage risks
- ii. Protect: implementing security controls to reduce security risk
- iii. Detect: detecting and understanding cyber security events.
- iv. Respond and Recover: responding to and recovering from cyber security incidents.

As pointed out, cyber security is of great importance with the advent of smart devices such as smartwatches, smart TVs, mobile phones, etc. it is, therefore,

imperative to guard against damage that may occur due to the misuse and misconduct of certain end-users in cyberspace. The purpose of cyber security, therefore, is to maintain and sustain the safety, protection, confidentiality and integrity of data, information and network systems in cyberspace.

It is our belief that cyber security is a sub-part of national security and needs the intervention of the government to supervise internet activities and electronic communications, in curtailing security risks both in the cyberspace and the nation in general.

Types of Cyber-crimes include;

Ransomware: This refers to malware designed to deny individuals or user access to files by encrypting them and demanding payment. In most cases, network systems are infected with viruses or software intended to steal their personal information or files in exchange for a ransom. **Malicious Software (Malware):** Malware refers to software that has been intentionally designed to damage or gain control of a computer system or network such as viruses, worms or spyware.

Phishing: This is used to describe fraudulent and tricky messages sent to end-user for them to divulge personal information such as credit card details, and banking identity, and it can be done through emails, spam messages and scam links such as “you’ve won a lottery”, “click here to participate in our survey and win \$1,000”, etc.

Cyber stalking, harassment and bullying: These have led to the loss of lives which in most cases are suicidal. According to Michigan Tech, cyber stalking pertains to unsolicited or unconsented conduct such as constant mailing or threatening messages. Stalking, on the other hand, refers to the use of the Internet to stalk an individual (Michigan Tech, (<https://www.mtu.edu/deanofstudents/faculty-staff/intervention/resources/cyber-harassment/>)). Lastly, cyberbullying refers to bullying media with the use of digital technology through platforms or other internet services. It involves sharing harmful comments, posts and contents against a person.

Cyber Obscenities: This refers to the illegal trading of obscenity or pornography in cyberspace. Most times, cyber obscenity is used to refer to sexual crimes such as child pornography, ransoming nudity or nude images, pornography, and unprotected or hate speech against a gender/sex or sexual group.

Cyber terrorism: This is a criminal act perpetrated by the use of computers and telecommunication capabilities resulting in violence, destruction and/or disruption of services to create fear within a given population with the goal of influencing the government or population to conform to a particular political, social or ideological agenda (Cohen, 2014).

Scamming: This entails fraud and financial crimes or internet fraud. In this case, the victim divulges or shares his/her information with the other user known as the scammer. It implies a deceptive scheme or relationship aimed at defrauding unsuspected individuals or financial resources. Others include identity theft and invasion of privacy, hacking, counterfeiting and forgery, intellectual property theft, etc.

Challenges of Cyber Security in Nigeria

As recorded in the Nigerian Punch Newspaper, paypal.com reported that Nigerians lost about N159bn to cyber security in 2018 while commercial banks lost N15bn to electronic fraud and customers lost 1.9bn in the same year (Ogundepo, 2021). Nigeria is recorded as the 16th most vulnerable country to cyber attacks and this is despite its cybercrime prohibition and protection act or its increase in the global security index and its network readiness index. Nigeria ranked 47th on the global security index and the 4th African country recognised for its cyber security plan and policies. Still, it faces a myriad of cyber-attacks threatening both its business economy and the lives of its citizens.

We aim to highlight some of the challenges to a a sustainable cyber security framework in Nigeria, despite its investments over the years.

- Lack of security professionals: Cyber security is a growing field and it is pertinent to establish it as a workforce which can enable the recruitment of qualified professionals or adequate IT savvy graduates or professionals and build a future generation of security specialists.
- Lack of security education and trainings: Employees, security agencies such as the police and military as well as the public ought to be trained on the protection of information and data within cyberspace. This is because some of the breaches in the network systems are caused by human factors such as weak passwords, spam mail and external links in messages, etc. Once properly enlightened and trained, individuals can spot phishing and spamming attempts to reduce the risks of becoming a victim.
- High level of secrecy: When breaches occur, the majority of the corporations do not divulge information to the appropriate quarters nor inform members of their staff or customers. This high level of secrecy affects awareness of cyber crimes as customers are shareholders in that particular organisation and should be made aware of the risk to their properties, data or information.
- Exclusion and non-involvement of security outfits in cyber security: The security agencies such as the police and military are often excluded from activities relating to cyber security. They lack the technical know-how, expertise, experience and knowledge to probe into such issues.
- Lack of enforcement by the National Information Technology Development Agency in ensuring private companies report data breaches. Without the public's opinion, there is a lack of information for consumers/customers thereby, thwarting efforts to show the risks of cyber security to the general public

and how they can better protect themselves against it. When corporations do not report security leaks or breaches, how can the organisation of the government help in investigating and recovering lost sensitive data?

□ Lack of a legal framework and legislation that identify and describe “illicit cyber activities”, investigates them, prosecutes and enforces punishments to the degrees of the crimes committed.

□ Lack of sustainable and efficient cyber security architecture, design and policies. Cyberlaw acts or agencies in Nigeria are mostly ineffective in investigating, detecting or recovering data or properties lost by victims or businesses. The majority of security networks in Nigeria are currently operating on old security designs that are vulnerable to attacks. Cyber security acts are, in some cases, not effective and their policies are not often implemented, effected or sustainable.

Security Challenges and Issues in Nigeria

Nigeria is battling threats on different fronts both traditionally, internally, externally and non-physically. The nation is currently home to a variety of criminal activities such as kidnapping for ransom, banditry, armed robbery, Fulani herdsmen/farmer clashes, and insurgent groups such as the Boko Haram and the Niger Delta Militants.

Kidnapping has become a new business for idle individuals. They target low-income, middle and high-income families and individuals with the aim of exchanging them for ransom. Citizens live in anxiety especially road travellers as transport buses are hijacked and passengers are taken; some are killed and others are exchanged for money.

In the conflict predating this period, the Fulani herders and farmers in different communities in the country began to engage in various conflicts. The conflicts between both groups were often over land and resources and had an economic, environmental and ethnic undertone. The herdsmen who moved their cows for grazing into farmlands and forests were reported to have damaged the crops of the farmers in the grazing process. Rather than reach an amicable resolution, it was reported that herders began to terrorise and harass members of the community which in turn led to clashes between both groups. This has been a cause of unrest among the Southwest and Eastern communities, thereby causing major loss of lives, properties and peace (Crisis Group 2018; Isola 2018).

Hunger and poverty, unemployment and corruption are at the tier of these threats to national security which also pose risks to national development. Perhaps if the government had been able to eliminate or reduce hunger and poverty in accordance with the United Nations Sustainable Development Goals (SDGs), then the rate of youths involved in criminal activities would be low. However, hunger, poverty and

unemployment are driving forces behind searching for alternatives to eliminating poverty within low-income households.

Educated and employable youths equipped with technical know-how in different fields and specialisations are on the streets. Take, for instance, graduates of computer science or computer engineering who are not gainfully employed; their talents could be discovered by criminals and used for other immoral purposes such as hacking or misuse of computer networking systems to the detriment of other members of the society.

Corruption is another serious problem facing Nigeria today. This is often a result of inefficient and ineffective leaders in public offices. Public servants in Nigeria are often after personal gains rather than upholding the duties of the offices they have been appointed to and do diligently serve the people. Corrupt practices in Nigeria include embezzlement of funds and national resources, non-commitment to citizens, lack of accountability, nepotism and many more.

The law enforcement agencies that have been created with the goal of protecting citizens are often found to be against the people, siding with corrupt public officers, receiving bribes, punishing or killing innocent citizens and so on. This further distances the people from reaching out to the nearest security outfit in case of crisis or clashes. Among the many consequences of the act of corruption and lack of commitment of the government to the concerns of the citizens is the lack of trust in the government as well as having low or no expectation for achieving results within their offices.

Even when crimes are detected, citizens have little or no trust that such crimes would be duly investigated and properties would be recovered or families compensated. This is because suddenly so-called reformed members of the northern terrorist Boko Haram group were released upon pleading for respite after their barbaric acts, and corrupt public officers were released after bail or fines. There is also the case of the Special Anti-robbery Squad (SARS) killing innocent youths and harassing citizens. Similarly, there is the case of the EndSARS protest of 2021 which called against police brutality and still citizens were allegedly killed. There are numerous security challenges facing Nigeria and the solution to these problems is not the millions of funds spent on 'security' but a reformation of the commitment of the government to the people and a re-assessment of leadership in the country.

It is our belief that when these challenges are addressed along with investment in adequate modern security technology, only then can cyber security be able to successfully contribute to the reduction and elimination of the high level of insecurity in the nation. Based on the foregoing, this paper advocates the need for the Nigerian government to invest in cyber security training and outfit not only to

ensure the protection of citizenry data, lives and property but also to strengthen the capacity of the existing security agencies in the country. The establishment of cyber laws, education, professionals and technology will improve security, aid peacebuilding and development in Nigeria.

Cyber-Security, Nation Building and Development in Nigeria

The importance of cyber security to nation-building and development cannot be overemphasised. The cyber environment is a global economy. More than 50 million Nigeria engage in online activities. Piggy Vest, appointments, travel bookings, and especially shopping for service, most of these activities are now carried out virtually. Many of our daily transactions, especially buying and selling online, are made through mobile phones, internet banking or E-wallets (Bitcoins, Opay, Palm pay, Paypal, etc).

Virtually everyone uses one computer or modern device or another. Even armed robbers communicate with digital tools, messaging, email or calls. The so-called insurgent groups such as the Niger Delta militants, who exploit, destroy and loot oil wells are individuals with a system of communication and electronic devices. It is obvious that with the right security systems and tools, perpetrators can be traced, emails can be breached and this can aid effective security mechanisms in affected areas. Armed robbers, kidnappers and criminals use sophisticated devices that are mostly embedded with security chips by manufacturers or can be monitored and accessed by ethical hackers. The use of these computers and digital devices can decrease security threats and aid the restoration of peace and safety. Cyber security has numerous benefits for the Nigerian economy and requires attention to safeguard the cyber environment from physical and digital threats and activities. Some of the ways we propose this can be done are for the government, individuals and business corporations too;

- Invest in modern security devices such as smart alarms and monitors, location tracking devices, surveillance systems, etc.
- Focus on identifying cyber security professionals and creating a workforce within governmental and corporate bodies.
- Develop strong security systems and cyber security architecture. Organisations should develop a security culture with a strong foundation of security systems to protect data, information and threats. Security systems should also be created with the aid of cryptography (decrypting and encrypting).
- Encourage skill acquisition programmes in the field of cyber security and information/network security.
- Hiring ethical hackers. Ethical hackers refer to certified ethical computer programmers or engineers with knowledge of computer systems to assess the weakness in a computer system or security design that can lead to hacking. Ethical hackers penetrate networks with the purpose of finding and fixing vulnerabilities using the same tools and knowledge as a malicious hacker but in a lawful and

legitimate manner to assess the security posture of a target system (Wikipedia, 2016).

- Funding and investment in modern technology such as voice recognition and authorisation software and applications, video surveillance systems and smart alarms, etc.
- Educating the security outfit agencies such as the police, robbery squad, special crimes unit and military. Also equipping them with up-to-date technologies such as body cams, drones, internet connectivity and remote access such as walkie-talkies and gears.

The core of criminal activities and insecurity is a lack of systematic and theoretical ethical structures. As such, from a philosophical and humanistic perspective, one major challenge for stabilising security and national development within Nigeria and cyberspace is a lack of moral and ethical education and policies and assessment of traditional and cultural history in regard to security.

Nigeria needs effective leaders that can successfully enact and likewise effect policies to safeguard its people. Nigeria is still suffering from a lack of ethical, effective and adequate leaders. Corruption is at the foundation of policies and laws; as such, it is most challenging to put into practice these numerous cyber laws and policies in a country filled with greedy and inefficient leaders.

Conclusion

Despite its innovative ventures and technology, modern-day technological tools have opened the world to a wide expanse of cyber-attacks and criminal activities. Cyber threats and attacks are detrimental to the security of any nation. In as much as society continues to rely on, use and engage in information technology and the use of the Internet for personal and corporate purposes such as communication and other activities, security and cyber threat will remain constant.

In order to address and mitigate the consequence of poor cyber security networks, technical measures must be put in place and the government, along with its security outfits and networks, ought to keep up with modern technological advancements and developments. It also requires the active input, commitment and funding from the government to create a security ICT workforce, build young security professionals and establish adequate frameworks guiding cyberspace as Nigeria is currently at an unfavourable disadvantage with respect to national security, and economic and socio-political development.

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RELIGION AND PEACEFUL CO-EXISTENCE IN CONTEMPORARY NIGERIAN SOCIETY

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Abstract

Religion can serve as an instrument for development and peaceful co-existence on the one hand, and on the other hand, serve as a tool for violence and disunity depending on its deployment and context. Unfortunately, Nigerian society appears to be manifesting the latter part of this cliché. Although efforts are being made by the government, scholars, and other stakeholders to promote peaceful co-existence from independence till date but this goal has not been achieved. The current spate of insecurity resulting from activities of Boko-Haram, ISWAP, bandits, IPOB among others has compounded the issue and diminished the hope of achieving peaceful co-existence. This paper, therefore, examines the role that religion has and can play in promoting peaceful co-existence in Nigeria using the discursive and historical approaches. The paper argues that the link between religion and peaceful co-existence is such that where the former is abused, the latter becomes impossible and vice versa. Hence, it identified some abuses of religion in Nigeria that are inimical to peaceful co-existence among religious confessors. The paper also identifies three main paradigms that have emerged in the quest to address peaceful co-existence namely: public-private dichotomy, public-private non-dichotomy and integrative paradigms. Overall, it recommends that the Nigerian National Assembly should make laws that can promote the principles of religious pluralism, give room for representation of each of the major religions in governance structure at all tiers of government and mandate future Nigerian Presidents to clearly publish their strategic religious security policy before assuming office. The paper concludes that unless the role of religion is brought to bear in the quest for peaceful co-existence in Nigeria, insecurity and disunity will remain.

Keywords: Religion, role, insecurity, peaceful co-existence, Nigerian society.

Introduction

Peaceful co-existence amongst citizens is one of the top priorities of every nation in the world. This is because national security, economic prosperity and overall development of a nation depend largely on it. However, the goal of achieving peaceful co-existence amongst citizens in any nation can prove to be very difficult

especially if the role religion plays in the lives of citizens is often either undermined or overamplified. Nigeria is one of the nations in which the role of religion has often been either grossly undermined or unnecessarily overamplified. Hence, it is commonplace for citizens and government to abuse the principle of religious pluralism in the country. Unfortunately, over the years, this has created high-level suspicion amongst religious adherents and in worst situations resulted in intense religious violence that have claimed lives and properties, thereby making peaceful co-existence more difficult to attain. Although several efforts have been made by citizens and successive governments towards attaining peaceful co-existence, not much has been achieved in respect of this. Sadly, with the current spate of insecurity arising from religious terrorists' sects such as Boko-Haram and ISWAP, the hope for peaceful-co-existence has further diminished. Therefore, the paper examines the role that religion has and can play in either preventing or promoting peaceful co-existence in Nigeria. The paper relies heavily on data gathered through literature review and personal observation while discursive and historical approaches are used in the entire discussion. It is the thrust of this paper that there is a nexus between religion and peaceful co-existence and this understanding can enhance efforts in promoting the latter. Also, for purpose of clarity, the paper is divided into four main sections. Section one delves into conceptual meanings of the terms: religion and peaceful co-existence. Section two discusses the paradigms for dealing with religion and peaceful co-existence. In section three, issues pertaining to abuses of religion and their attendant conflicts in Nigeria are discussed while the last section examines some strategic steps that should be taken seriously in national discourse in Nigeria to address the impact of religion on peaceful co-existence.

Conceptual Meaning of the Terms: Religion and Peaceful Co-existence

Koko (2020) has argued that concepts can easily be misconstrued if their contexts are not clearly defined. Thus, it is appropriate to begin the paper by providing conceptual clarifications of the main variables of the paper, namely religion and peaceful co-existence.

Religion The term "religion" has no single definition that is universally accepted as Chineke (2016) had observed. Fraser and Moore (2019) have argued that this lack of consensus among scholars on the definition of religion is due to the fact that religion functions in dynamic ways. Accordingly, two strands of definitions have emerged, namely: substantive and functional definitions. Generally, those who hold on to the substantive dimension of religion conceive religion simply as a system of beliefs, symbols and practices that tend to provide understanding of the world in which we live. For example, Sibani (2020), Barkan (2012) and Okujaku (2006) conceived religion simply as a transcending system of various beliefs and practices which help a society, group or individuals to understand the meaning and purpose of life. Moreover, Iyer (2016) observed that the substantive definitions of religion attempt to investigate it as a system of beliefs or as a philosophy with a

view to understanding the world. This conception is also common with Durkheim (1912) who conceived religion as a unified system of beliefs and practices pertaining to sacred things, where “sacred things” are taken to mean things set aside and considered forbidden such as: beliefs and moral practices which unite into one single moral community. Similarly, Radhakrishnan (1928:25) has noted that “religion is an expression of the spiritual experience of a race, a record of its social evolution, and an integral element of the society in which it is found”. Hence, religion, from its substantive conception, is connected to beliefs and practices that are accepted by religious individuals and religious communities, as a guide to human life and purpose on the one hand and society on the other hand. The functional definitions of religion focus attention on what religion does for people in terms of its role in their lives or supporting them either socially or psychologically, as Iyer (2016:398) observed. For example, Glock and Stark (1965:4) have argued that religion has to do with an institutionalised system of symbols, beliefs, values and practices which relate to questions of ultimate meaning. Also, Durkheim, cited by Barkan (2012:5), has outlined some roles of religion namely: “that religion gives meaning and purpose to life; reinforces unity and stability; is an agent of social control and thus strengthens social order; provides greater psychological and physical well-being; and motivate people to work for positive social change”.

However, some scholars think that religion should be seen as playing a “double-edged sword” role in the sense that it could inspire violence and at times promote social harmony (Ekanem and Ekefre, 2013 and Chineke 2016). A similar view of religion was given by Yihua (2013) who bluntly described it as both a “spoiler” and a “builder”. The implication of the above definitions is that religion plays a major role in the lives of individuals and the society. Given the above therefore, Koko (2020) has conceived religion as an integral human experience which plays both substantive and functional roles not only in the lives of the individuals but also in all that happens in the human society. This includes the role of providing citizens with the motivation to promote peaceful co-existence which is the main concern of this paper.

Peaceful Co-existence

The phrase “peaceful co-existence” may mean different things to different persons depending on the context in which it is used. However, for purpose of clarity, it is safe to define the phrase by first and foremost understanding its independent constituents namely: peaceful and co-existence. Semantically, the term “peaceful” is coined from two English words: “peace” which connotes the absence of war or conflicts, and “full” which means abundance, maximum, total or complete. Literally, the word peaceful may translate as “peace-in-full”, “peace-in-abundance”, “total peace”, or “complete peace”. In this light, “peaceful” simply means “peace that is complete”. Notwithstanding, the New International Webster’s Comprehensive Dictionary of the English Language (2010) has defined the term

peaceful as “exempt from war, riot, or commotion while peace in itself refers to the absence or cessation of disturbance, agitation, war, riot or violence; and a state of friendly relations. The implication of this definition is that the words “peaceful” and “peace” are two sides of the same coin and denote a situation in which there is no war, riot, conflict, violence or disturbance. However, approaching it from a behavioral sense, Joseph (2019) defined peace as a lack of conflict and freedom from fear of violence between individuals and heterogeneous social groups. What is new about Joseph’s view is that peace does not take place in a vacuum; instead, it occurs between individuals or social groups. Chukwu (2021) has explained that peace emanates from a person’s state of mind and that a person who lacks peace within himself or herself cannot relate peacefully with others. The importance of peace is well noted by Francis (2006), who described it as the prime value and most valuable public good in all human societies but often becomes elusive in our society. Algera (1989) is then perfectly to have expanded the scope of meaning of peace to include the prevention of all structural and social inequalities. It is important to note that while Algera’s explanation is true of the situation in Nigeria, in this paper, the term “peace” is used in a limited sense to refer strictly to mean the absence of violence, riots, conflicts, insecurity, and disagreements arising from religious differences.

Similar to peace, the word “co-existence”, according to the New International Webster’s Comprehensive Dictionary of the English Language (2010), is the noun form of the verb “co-exist”, which carries the idea to exist together in the same place or at the same time. Consequently, “co-existence” refers to the state of simultaneous existence of two or more societies, nations, peoples, etc., which differ in ideology but which agree, often implicitly to non-interference in each other’s political affairs. The problem with this definition is that it attempts to limit the scope of co-existence to political affairs, whereas peoples, nations, or societies which differ in ideology can also agree tacitly to non-interference in each other’s religious affairs.

Hence, it is safe to define “co-existence” in this context, as a situation in which diverse religious groups, irrespective of their distinct religious doctrines and practices agree to live together in the same place, nation or society. Against this backdrop, a synthesis of the two words: “peaceful” and “co-existence” according to Chukwu (2021) would therefore mean a situation whereby all members of a given society live in harmony, love, mutual respect and tolerance, irrespective of their differences in terms of religion, tribe, language or special status. The paper adopts Chukwu’s definition of the term “peaceful co-existence” with a proviso that the supposed members of a given society as it were can only live in harmony, love, mutual respect, etc. if they consciously promote certain indispensable principles that are required in a diverse society. This implies that peaceful co-existence does not take place in a vacuum; instead, it takes place where certain indispensable principles of dealing with religion, especially religious pluralism are taken into

cognizance. It is important to note that as a state, Nigeria is a religiously pluralistic society, consisting of three constitutionally recognised religions and other religions with limited number of adherents compared to the three dominant ones. This form of religious configuration requires that proper attention should be given to the practice and manifestation of religion at the public space. Regrettably, this is not the case as there are evidence of abuses of religion that often snowball into inter-religious crisis, thereby making peaceful co-existence difficult to achieve in Nigeria. In the next section, theories underlying the thought patterns about the relationship between religion and peaceful co-existence would be discussed.

Theoretical Underpinnings of the Nexus between Religion and Peaceful Co-existence

Theories pertaining to the nexus between religion and peaceful co-existence are not new in academia. However, for this paper, it is safe to categorise the various scholarly perspectives into three compelling paradigms namely: public-private dichotomy, public-private non-dichotomy, and integrative paradigms.

Public-Private Dichotomy Paradigm

The first view that seeks to conceptualise the nexus between religion and peaceful co-existence attempts to privatise religion for the purpose of promoting peace and national security. For the purpose of this discussion, it is safe to term this paradigm as “public-private dichotomy paradigm”. In expounding this view, John Rawls (1993; 1997; 1999) for example argued that citizens in a society of conflicting religious, moral and philosophical ideologies must treat their fellow citizens simply as citizens without recourse to religion, bearing in mind that individuals are free to hold on to what they consider as valuable and important. But while this is so, they must conduct their daily affairs within the purview of what he terms “public reason”. Such reason is considered public for three main reasons: one, because all free and equal citizens hold in common; two, because it is primarily concerned about political justice; third, because it meets the principle of mutuality, i.e., the belief that the reasons we would offer for our political actions are sufficient and reasonable not only to us but also to others. Also, public reason neither attacks nor imposes religious doctrines on others. Public reason applies to the discourse of judges especially of a supreme court; discourse of government officials, especially chief executives and legislators; and discourse of public officers and their campaign managers, especially in their public oratory, party platforms, and political statements. Citizens must also heed to public reason when exercising their civic responsibility, especially during voting (Rawls, 1997:767-768). However, they are not bound by it if they are involved in other private activities such as religious worship, research, or performing on stage (Rawls, 1993:13-14). Therefore, for Rawls, religious ideologies should not be introduced in the public space at all; instead, citizens should simply treat themselves as citizens without recourse to religious affiliations when relating with one another in the public domain. However, they are free to hold on to their religious ideologies at the private

sphere. The most important goal of Rawls' theory, as it were, is to promote a religiously pluralistic society in which citizens are undifferentiated when it concerns issues of the public space. This theory has wielded strong influence in the policies of governments of nations like the U.S, UK, France, and the Netherlands, among others.

Public-Private Non-Dichotomy Paradigm

Contrary to the first view, a second paradigm, which holds that social and democratic order is impossible without religious faith in the public space has also emerged. For clarity, it is appropriate to classify this as “public-private non-dichotomy paradigm”. For example, Neuhaus (1984) has argued that the attempt to expunge religion from the public space may rather create public persons that are anonymous and irrational and who only define justice behind a “veil of ignorance”. This position gains strength in Newbigin (1986) who argued that the dichotomy between public and private spheres with respect to religious practices is inimical to public morality. In this light, the hypothesis for an empty shrine is conceived as an ideological stand that is completely misleading. In fact, this explains why Eliade (1959) likened such a dichotomy to that between cosmos and chaos. This is so because it is believed that religion plays significant roles in promoting order and peace in any given society and as such should not be expunged from public life. A stronger position is even projected by Tocqueville (2004), who unapologetically argued that social and democratic order is impossible in a religiously pluralistic society without reference to religious faith. Therefore, the introduction of religious ideologies, whether in the private or public domain, should be encouraged because religion is the basis of morality. This view also gains support in Habermas (2003; 2006), who reverberated that religion plays a vital role in the public space and as such secularism is not a sufficient condition to guarantee equal religious freedom for everybody. But the question is how should the problems resulting from religious hegemony be addressed if it is allowed to play a role? The next paradigm appears to address this question.

Integrative Paradigm

Integrative paradigm is a French model that attempts to respond to the issue of religion and peaceful co-existence within a religiously pluralistic context. For example, Caeiro (2016) has observed that in France apart from the deployment of “secularism as a domestic security instrument” and “Islam as unified exceptional force”, a third operational belief on religion that may be referred to as “integrative paradigm” has also been adopted. This integrative paradigm, according to Caeiro (2016), dates back to the establishment of the Gallican Church (1682-790), and maintains that the best way to neutralise the destructive force of religions is through an official state recognition of organised religions, which are closely regulated and required to select a single privileged interlocutor from each religion to represent them vis-à-vis the state. This has been found to be influential in formulating French counterterrorism policy over the years. This, as Mode (2019) observed, explains

why in a nation like the United States, there is increasing recognition of this nexus between religion and national security as evident in the development of language in national security strategy, statements, activities, and emerging academic research. Similarly, Bar-Moaz (2020) argued that Israel's decision-makers incorporated thinking about religion into its national security doctrine from the very inception of the state in 1948. It is important to state that if other nations have incorporated religion into their national security strategies, then it means that religion plays a significant role in engendering peaceful co-existence. Therefore, Nigeria can borrow a leaf from it.

Abuse of the Practice of Religion in Nigeria

There is no doubt that the 1999 Constitution, Section 38(1), expressly guarantees the right to practise one's religion whether in public or private. In exercising this constitutional right, individuals often practise their religion to the extent that indications of the abuse of religion are evident. Acts that can be tagged as abuse of the practice of religion are common among Nigerians, irrespective of status. As such, there have been series of abuses of the practice of religion by many Nigerians – public office holders, market men and women, business men and even academics. There is no doubt that abuses of religion are inimical to promoting peaceful co-existence. The paper will briefly present an overview of such abuse of religion using some examples.

One noticeable manifestation of abuses of freedom of religion is the frequent blockade of public roads and highways by Muslims and Christians during worship services or conferences as Ehigiator & Akinbaani (2002) and Sampson (2012) have observed. Unfortunately, the blockade on roads and highways can potentially generate inter-religious crisis. For example, the violent inter-religious crisis of September 10, 2001 in Jos was the aftermath of a road blockade by Muslims during Jum'at prayers (Adebayo 2002; Sampson 2012).

This could have been averted if religious practices were not allowed to override citizens' public right. There are also similar blockades from Christian and traditional gatherings such as the annual blockade of Lagos-Ibadan Expressway by the Redeemed Christian Church of God and traditional restrictions on peoples' movement in Oyo during New Alaafin Coronation, etc. Regrettably, the story is not different in market places, universities and business environments. In fact, it is commonplace to see businessmen and market women in Nigeria carry out full-blown religious worship services during business and market hours. In most cases, such open-air worship services are carried out using loud public address systems without considering the feelings and rights of other religious adherents as Sampson (2012) has again observed. Undoubtedly, such practices have the potential to steer up violent inter-religious conflicts. Another inter-religious crisis occurred on the 6th of March, 1987 in Kaduna State between Muslims and Christians on the campus of the College of Education, Kafanchan, following an open-air crusade of

one Rev. Abubakar Bako. This resulted in the death of over twenty-five persons, with churches and mosques burnt and several other victims hospitalised (Koko, 2017). Similar inter-religious crises occurred in 1985 and 1986 in the University of Ibadan, Oyo State, following controversies over the Chapel of Resurrection, the erected cross, the mosque and an annual interdenominational crusade called “Explo 85”. Many lives were lost in these crises and property worth millions was destroyed (Koko, 2017).

Regrettably, the situation could have been avoided if the principles of religious pluralism had been strictly adhered to. Surprisingly, the situation has not fared better among academics, who would be presumed to realise the need to prevent and protect Nigeria’s public space from the invasion of religious activities. Instead, academics consciously or unconsciously promote this invasion of the public space with their religious activities as well. For example, it is commonplace for some academics in Nigeria to start academic conferences and other related activities with religious prayers, which in most cases would favour a particular religion over others, depending on which divide the coordinators or organisers of such academic or formal activities belong. This does not in any way imply that prayers should not be said in the public domain. Arguably, there is nothing wrong in starting academic conferences, faculty and departmental meetings and other academic fora with prayers. Certainly, public prayers should be encouraged as much as possible especially if all religious groups present in such academic gatherings are given equal recognition to offer prayers. Moreover, the fact that religious people have a right to pray whenever and wherever they want should make the issue of no consequence. But this is not always the case because experience has shown that religious prayers during academic conferences, faculty, departmental and other academic fora in Nigeria, are usually discriminatory, tilting towards favouring either Christians or Muslims depending on which religion constitutes majority at the instance of such academic gatherings. Other religious groups in Africa – Traditional Religionists, Hinduists, Buddhists, and even atheists have always been relegated to the background. This is a serious violation of the basic principles of religious pluralism which place maximum priority on equal recognition, neutrality, and respect for other religions. The danger is that lack of attention to principles that underlie religious pluralism can polarise Nigerians along religious lines and further aggravate the already existing tensions in the country. Where this happens, religious conflicts would be inevitable thereby making national cohesion, consensus, peace and stability difficult to achieve. This is inappropriate for a country like Nigeria, that is already suffocating from numerous security challenges. In the next section, some strategic recommendations that could engender peaceful co-existence would be made.

Strategic Recommendations for Peaceful Co-existence in Nigeria

The quest for peaceful co-existence requires conscious efforts at providing remedy to innumerable cases of abuse of freedom of religion, few of which were cited

above. In pursuance of this, the paper proposes strategies that could be taken to address these abuses with a view to promoting peaceful co-existence in Nigeria. The first strategy is what Koko (2020:41) fittingly termed ‘responsible religious pluralism.’ This refers to a scenario in which religious practices within a multi-religious state are not allowed to override public order, collective interest and individuals’ human rights and freedom. In other words, in the context of responsible religious pluralism, religious people, businessmen and women, academics and public officials, adhere strictly, in the exercise of their religious freedom, to the principles of neutrality, equal recognition of all religions, respect for public order, collective interest and individuals’ human rights and freedom. It is crucial to note that responsible religious pluralism neither subscribes to irresponsible and discriminatory religious practices nor tilts towards absolute secularists’ tendencies.

The second strategy is for citizens to adopt the reciting of the national anthem and pledge in all political, academic and civil society gatherings. Certainly, as an alternative to the abuses associated with the practices of religion in Nigeria, recitation of the national anthem and pledge during public gatherings has become imperative. This is because the public domain of any nation ought not to be invaded for purpose of exercising our religious freedom. Therefore, one way to avoid this is to enact laws and make policies that can encourage citizens to adopt recitation of the Nigerian national anthem and pledge during public gatherings – academic, political and civic. A benefit of this is that it can spur national consensus, cohesion, consciousness, peace and stability.

Third, there is need for the National Assembly also to enact laws that would give room for representation of each of the constitutionally recognised religions at the state in all the three tiers of government. This implies the adoption of the integrative principle in Nigeria as a way of promoting peaceful co-existence. In pursuance of the above recommendations, there is the need for those in government to enforce the 1999 Constitution in a manner that would promote the basic tenets of religious pluralism namely: neutrality, equal recognition and respect for individual rights and liberty. It is crucial to note that beyond religion lies our humanness, which all individuals must endeavour to protect at all costs. Sadly, in Nigeria, religious activities have been allowed to override our humanness and this is not healthy for a nation in search of peaceful co-existence among her citizens. These strategic recommendations are crucial in contemplating possible models that can reposition the nation on the path of national unity, peace, stability and sustainable development.

Conclusion

In this paper, efforts have been made to draw a link between religion and peaceful co-existence in Nigeria. The paper argued that religion is a very fragile phenomenon that should be treated with caution in any given multi-religious

context, if peaceful co-existence must be achieved. This special treatment means that the basic principles of religious pluralism must be strictly adhered to in the practice of religion, especially with respect to what happens in the public domain. Also, citizens in such multi-religious contexts must place first and maximum priority on collective humanness and not on religious confessions in their relationship with one another. This has been the trend in nations like France, United States, United Kingdom, etc. Regrettably, the Nigerian experience has shown that these basic principles have been violated by religious practitioners, businessmen and women, academics and public office holders. Therefore, the paper concludes that peaceful co-existence, national cohesion, or stability is only possible in Nigeria if the principles of religious pluralism are duly taught and practised.

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TOURISM AND THE CHALLENGES OF INSECURITY IN NIGERIA

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Abstract

Tourism is globally acknowledged as a viable industry that can boost a nations' economy. This is due to its nature giving tourists knowledge of cultural heritages of the people and sites, improving and sustaining the standard of living, offering leisure to tourists, and some of the benefits of cultural tourism. However, insecurity challenges such as kidnapping, assassination, banditry, cult clashes, and communal crises have tended to weaken tourism sustainability in Nigeria. The economy of some families, communities, states, and nations whose source of diversified revenue are from tourism income suffered economic hardship. This paper seeks to explore cultural tourism potentials across the geo-political zones in Nigeria and proffer some measures to manage the insecurity and attendant challenges that confront them. It will also offer suggestions on how to improve security and peace for sustainable cultural tourism in Nigeria. The methodology employed is purely qualitative and complemented with extant literature in the field for a lasting tourism heritage in Nigeria. It is recommended that Nigeria should train security guards and deploy them to tourist sites for improved security. The benefits of this would help to boost the economy of the country which is sadly dependent on oil.

Keywords: Cultural tourism, heritage, insecurity, peace, development.

Introduction

Cultural tourism is acknowledged as an industry that can boost and sustain the economy of a nation. This is as a result of its multi-dimensional nature. This is explicit in its benefits in areas of eco-tourism, health tourism, religious tourism, aquatic tourism, etc. There are destination sites that afford tourists recreation and aesthetics. This explains why Ogwunka (2016:58) reasoned that the concept of tourism entails human beings and business activities associated with the temporary movement of persons away from their immediate environments and place of work for business and pleasure based on personal reasons. Cultural tourism covers the entire gamut of the cultural development of a place. According to Tasié (2013:33), cultural tourism covers the “entire way of life and natural resources of a particular community, projecting and promoting the aspects that are peculiar to it that may attract the attention of outsiders.” In other words, cultural tourism is wide and diverse and covers such areas as a material culture like monuments and artifacts,

handicrafts, natural endowments such as mountains and caves, hills and valleys, rivers and lakes, forest and wildlife and recreational aspects such as festivals, songs, dances, folktales and myths”.

The inability of the communities or nations to exploit their cultural tourism potential is a challenge to the development of the sector. Again, according to Balwin (1997), insecurity in the destinations threatens the full realisation of tourism potentials and the development of the economy. Thus, the paper analyses the questions of insecurity challenges to cultural tourism: How do tourists feel when they are kidnapped or molested? What is the state's image to the public when tourists are molested and killed or kidnapped for ransom? What impact do cult clashes and community clashes have on tourist destination activities? How safe are the cultural artefacts when these disorders occur? It is hoped that the answers provided to the above questions would give useful insight to tourism policies and thereby improve the potential of the country.

Therefore, this paper examines the tourism potential, especially the cultural tourism heritages across Nigeria, and suggests measures in managing insecurity issues that will foster peace and improve the economy and living standard of the people. This will be achieved by adopting a framework for conceptualising security, peace, cultural heritages that are panacea for cultural tourism that will enrich the destination image to tourists.

Conceptual and Theoretical Considerations

Security is defined as measures taken to guarantee the safety of a country, person, thing or value, etc (Crowther, 1995: 1062). Baldwin (1997) described security as the “preservation of acquired values.” Malec (2003) asserts that security is “a value and / or system maintenance over time, and the absence of threats to it.” He further asserted that “security is a real, or perceived state when there are no threats, or when existing threats do not pose a danger to the considered object.” His view on security covers all aspects of security and refers to total content of the term ‘security’ at all levels of analysis. Also, his concept does not exclude possible creation of subfield of studying new kinds of threat that may arise in security discourse.

These perspectives on security from scholars led to various approaches to understanding security. For instance, the traditional approach of exploring security, as Bajpai (2000) averred, focuses mainly or even exclusively on military concerns. It is a realistic approach to security based on the ideology of Thomas Hobbes that placed the state as the referent object of security. The state is the only legal entity entrusted with the power to resolve crisis/security breaches within itself and other states and between other external factors (Farah, 2015).

The human security approach appeared a relatively new approach that challenged the traditional approach on security. Umaru and Mohammed (2016) see human security approach as “an approach that takes the individual wellbeing and responding to the people’s needs in dealing with the sources of threats” where does the quotation start? The approach also proffers protection of the individual and nation from menaces such as environmental pollution, disease outbreak, poverty, food insecurity, climate change, tourism, et cetera.

On the rational approach to security, considerations are made on the changing character of the world and security threats. Thus, the understanding of security is based on organising the field of security by sorting threats into sectors on the basis of their character; demonstrating the degree of threats from a particular sector on the basis of their character; demonstrate the degree to which threats from a particular sector exist at a particular level, both of analysis and danger (Malce, 2003). All these approaches are criticised for being too broad by putting all security issues into one perspective. The social constructivist approach sees security as an outcome of a process of social and political interaction where social values and norms, collective identities, and cultural traditions are essential (Wendt, 1992 cited in Brauch 2011). From this approach to conceptualisation of security, security is achieved on the perception and fears of security threats, challenges, vulnerabilities, and risks are dispelled and defeated (Brauch et al., 2011).

As a result of the complex nature of the studies on security that have led to academic discourses, it becomes expedient to adopt the social constructivist approach in comprehending security, especially in cultural tourism operations. The menace of insecurity that has devastated the tourism sector and its branches like cultural tourism were outcomes of the negative societal and political interactions that have devalued the state’s and nation’s values and norms, cultural identities and traditions.

Some Insecurity Challenegs to Cultural Tourism in Nigeria

The rise and onslaught of the Boko Haram group that has killed human beings, destroyed properties and economy of the North-east region and, by extension to other parts of the northern states, were a result of some Islamic extremists’ reactions based on political interest and their perception on Islamic culture/traditions. Their nefarious acts metamorphosed into splinter terrorist groups vis-à-vis the bandit group, unknown gunmen, herdsmen, and kidnappers that spread to other parts of the nation, causing insecurity to states and cultural tourism heritages in their host destinations (Grizold, 1994). The rise of militancy was as a result of the perception of the youths from the south-south region of uneven distribution of wealth and underdevelopment of the region. The region became a zone for armed robbery, assassination, kidnapping, and destruction of houses and properties as well the economic activity of the region and the nation.

Other activities of the militants led to the emergence of cult groups with their claim on superiority within the state.

The porous nature of the nation's borders sparked insecurity in some communities and states in the country. Migrants are alleged to have come from neighbouring countries and are responsible for the terrorist attacks in some regions of the country ranging from killing, kidnapping, and assassination to the destruction of properties and cultural tourism sites. These migrants are believed to have their sponsorship from some individuals, local and foreign organisations that are pursuing religious, political and economic interests in some states and nations, whose aims of sponsorship may be suggesting a better economy.

Communal crisis also flared insecurity in most communities and tourist destinations. The communal crisis surfaces in chieftaincy struggles, boundary disputes, quest to control the economy of the community by one or few individuals to the detriment of the entire community. The perpetrators of the crises in various communities recruit naive youths and weak adults and arm them with all manners of arms and propaganda to keep sway of their heinous crimes. The activities of these few individuals, in most cases, metamorphose into cult groups and cult clashes in the quest to reign and claim sway over the community.

The glaring facts remain that these vices that appeared overwhelming to state security agencies did not originate from celebrating the cultural tourism heritages of the people. They are actions of the politicians and exotic cultural influences that bedevilled the society, causing the insecurity that has traumatised the economy and source of livelihood to practitioners in the cultural tourism sector. It becomes imperative for collective efforts by the cultural tourism host destinations, stakeholders, state and other security agencies to dispel and defeat the threats, fears, vulnerabilities, and risks perceived as security threats. This is because insecurity endangers the tourism quest of tourists to visit a destination and the image of host destinations in cultural tourism.

The Imperative of Peace for Promoting Cultural Tourism

Security on tourism/cultural tourism entails ensuring the safety and wellbeing of visitors/travellers/tourists before, during and after the cultural tourism heritage celebrations in various cultural tourism destinations. It is what those concerned in the tourism industry and involved in security think and make out of the security challenges to resolve the conflict. As David (2009:22) avers, security is “generally about the condition or feeling safe from harm or danger, the defence, protection, and preservation of core values and the absence of threats to acquired values.”

At this juncture, a brief conceptualisation of peace will be explored. Ibeanu (2009:5-6) says peace is a “state of perfection, an earthly expression of God's kingdom that is yet uncorrupted.” He expatiated his views on the philosophical

concept of peace by Plato's discussion on justice as the most fundamental basis of ordered social life. He reasoned that justice is the basis of peaceful social existence, which entails giving each his/her due.

Political expressions on peace entail "contractual pact denoting that the parties to the pact, especially nation, state, mutually respect the pact and recognise each other" (Ibeanu, 2009:9). The third perspective on peace is the sociological perspective. Accordingly, Ibeanu (2009:6) expressed that the sociological perspective of peace refers "to a condition of social harmony in which there are no social antagonisms." In other words, peace is a condition in which there is no social conflict and individuals and groups can meet their needs and expectations.

Exploring an approach for attainment of peace in cultural tourism celebration/activities, the sociological perspective becomes suitable for this paper. For cultural tourism celebrations to flourish and be sustained in improving the economy and livelihood of the host destinations, practitioners and stakeholders are to ensure that no social antagonism exists. Social antagonism, like social conflict, occurs when there is unjust governance, distribution of social amenities/privileges, marginalisation and failed structures to sustain order in cultural tourism destinations. This explains David's (2009:17) assertion that peace is the "absence of war, fear, conflict, anxiety, suffering and violence and about peaceful coexistence." In other words, peace is primarily concerned with "creating and maintaining a just order in the society and the resolution of conflict by non-violent means."

Comprehending security and peace in cultural tourism activities, the social constructivist approach in security and the sociological perspective on peace becomes suitable in ensuring a viable cultural tourism and tourism industry. The two concepts deal with human activities and reactions to dynamics in the society in which cultural tourism heritages are not contributors. It behoves adopting societal approaches in resolving security and its challenges. Again, cultural tourism/tourism activities are people-oriented activity. It is what the actors in insecurity resolve, see, and make out of the situation and in dialogue and positive perspective that security and peace are attained and sustained for effective cultural tourism activities in the states and nation.

Cultural Tourism Heritages and their Locations in Nigeria

A. CULTURAL TOURIST ATTRACTIONS IN NORTHERN NIGERIA

S/N	NATURAL ATTRACTION	S/N	CULTURAL TOURISM ATTRACTION
1	Akwana Salt Village	1	Yankari National Park
2	Bagauda Lake and Tiga Dam	2	Wikki Warm Springs, Yanki Bauchi
3	Baturiya Birds Sanctuary	3	Sukur/UNESCO World Heritage site
4	Barup Water Falls	4	Abuja Pottery
5	Chad Basin National Park	5	Argungu International Fishing Festival

B. CULTURAL TOURISM ATTRACTIONS IN THE MIDDLE BELT OF NIGERIA

1 Assop Water Fall, Plateau State	1 Achoncho Chunting Festival)	Assak People of Plateau
2 Chad Basin National Park	2 Egungun-Oje Masquerade from	Esohorum
3 Enemabia Warm Spring, Benue State	3 European Colonial Cemeteries	Lokoja

C. CULTURAL TOURISM ATTRACTIONS IN THE WESTERN PART OF NIGERIA

1 Arinta Waterfalls at Ipole-Iloro-Ekiti	1 Ariginya Festival at Ikare Akoko
2 Black Heritage Museum, Badagry	2 Egungun Festival of Osogbo
3 Ebonmi Lake at Ipesi Akoko	3 Igogo Festival Owo

D. CULTURAL TOURISM ATTRACTION IN THE SOUTH-EASTERN PART OF NIGERIA

1 Agulu Lake	1 Blacksmithing at Awka and Nkwerre
2 Arochukwu Caves/Shrine	2 Gigantic Ikoru Drums in Bende
3 Be Chukwu (God's abode) Cave in Enugu	3 Igbo-Ukwu Bronze Culture

E. CULTURAL TOURISM ATTRACTION IN SOUTH-SOUTHERN PART OF NIGERIA

1 Afi Mountain Nature Reserve Cross River	1 Akaso Monument in Rivers State
2 Agbokin Waer Falls Ikom Cross River State	2 Aluu Egelege Festival in Rivers State
3 Agaja Beach Bonny	3 Amachree Square at Buguma

Source: Ngozi, I. and Eluke, P. (2016). Cultural tourism sites in Nigeria. In: Abdulrazaq O. Kilani and Ben O. Onu (eds.). *Religio-cultural Tourism Promotion and Hospitality*. Port Harcourt: University of Port Harcourt Press Limited. Pp. 42-56.

Cultural Tourism, Peace and Developemnt in Nigeria

The selected cultural tourism heritage attractions situated in the regions of Nigeria reveal that the nation is endowed with an abundance of cultural tourism heritages that need to be identified, developed, and sustained for viable tourism industry. Festival celebration constitutes a major aspect of cultural tourism heritage. In Mbanefo's (2014) views expressed by Ngozi and Eluke (2016:42), festivals display the essence "for a peaceful coexistence of a people with common goals and focus especially on the host communities of cultural tourism." Furthermore, festivals give a common sense of "unity for the provision of service, friendship, and brotherhood; provide an opportunity for the training of the youths in various cultural heritages and how to respect elders, norms, culture and traditions and as well boost the knowledge of the history of the people."

Sustaining festival celebrations that will place the cultural tourism heritage of the people on the global tourism market, structures need to be in place. Structures refer to interrelated roles necessary for individual(s) or groups performing a specified function. It is believed that when the individuals and groups function properly,

there will be order in the tourist destination. Thus, peace is achievable when existing structures perform their functions adequately, supported by the requisite culture, norms and values of the cultural tourism destinations and states. The structures are:-

(a) **Cultural Tourism Peace Building Structure:** - This structure comprises the government, state security agencies, and other recognised security operatives within the cultural tourism destinations. The government here refers to the federal, state and local government areas. Their obligation shall entail building/making regulations for cultural tourism/tourism operations in line with best practices globally to appeal to tourist taste without endangering the sustainability of the cultural heritages in various cultural tourism destinations. Also, state and local government councils should constitute an effective tourism committee in the state and local government areas, including some traditional rulers in communities and the Police Force and some recognised security outfits that will constantly review the regulations and make recommendations to cultural tourism host destinations.

(b) **Cultural Tourism Peace Enforcement Structure:** - This structure for cultural tourism peace enforcement shall comprise the state security agencies, community leaders and youths, and tourist guides. The state security agencies are to monitor and implement the regulation as enshrined in the constitution and state edict to eschew mishandling by some extremists and mischief makers during cultural tourism celebrations.

The traditional rulers in the tourism committee are to inform and sensitise their subjects on the regulations and best practices in cultural tourism and tourism operations in the cultural tourism destinations towards good conduct and roles during the cultural tourism celebration. The youths of the cultural tourism destination are the workforce in preparing and executing the people's cultural heritage. The tourist guides are to guide tourists to the cultural tourism destinations and some historical sites and attractions in the community with an adequate explanation of cultural heritage to the tourists and ensure that tourists do not abuse or vandalise the tourism attraction.

c. **Cultural Tourism Peace Keeping Structure:** - The cultural tourism peace-keeping structure comprises the business community, intra-community and transport workers. The business community leaders within the cultural tourism destinations are to be sensitised to be hospitable to tourists in selling cuisines, beverages and artefacts that serve as souvenirs to tourists during the cultural tourism celebration. They are to keep the cultural image of the host destination to tourists on good standing.

As for the intra-community, celebrating its cultural tourism heritage needs to synergise with neighbouring communities especially when the heritage is a clan

heritage, to ensure the security of tourists that may access their community to the actual cultural tourism destination. They are also to ensure a peaceful atmosphere in their domain that will boost the tourists' confidence in security and safety in participating in the cultural tourism heritage.

The transport system is a major component in tourism industry. This group enables tourists to have access to cultural tourism destinations and attraction within the destination. The group is to be sensitised on their transport fares with the aim of subsidising it. Also, the transport groups are to be aware of such celebrations at a particular tourism destination as well as report to security agencies any suspicious act to breach of security.

d. Cultural Tourism Peace-making Structure: - This structure shall comprise tourist health and safety officers, tourist victims/support service centres. The role of tourist health and safety officers in ensuring security and peace in cultural tourism operations cannot be over-emphasised. Some tourist health situations may fail them, react to environmental changes, be allergic to some cuisines or may sustain injuries while participating in the cultural tourism heritage and need to be administered first aid to resuscitate them before transferring them to a nearby hospital. The safety officers are to ensure the safety of the tourists participating in cultural tourism by guiding the tourists on safe participation during the heritage celebration.

Tourist victims here refer to tourists that may fall victim to robbery, rape, loss of items/valuables while at the cultural tourism destination and need support and encouragement from the centre. This will not only help the tourist to recover from the loss/embarrassment but also boost the image of the cultural tourism participation in cultural tourism heritage celebrations.

Achieving peace structures entails development. Ake (2001) asserts that development is "the process by which people create and recreate themselves and their life circumstances to realise higher levels of civilisation in accordance with their own choices and values." He further states that development is "something that people must do for themselves, although it can be facilitated by the help of others." Offiong (1980) reasoned that development results from "a people frontal attack on the oppression, crime, poverty, and exploitation that are meted out on them by the dominant classes and their system." For Stiglitz (2000), development and developmental transformation involve "a change in the way people think and the way societies function, a change in norms, expectations and institutions." He further asserted that "development involves not just the acceptance of change but its promotion and indeed its routinization." It then implies that cultural tourism host destinations embarking on the peace processes or structures point towards developmental processes that will boost and sustain a viable tourism activities and potentials of the community, state and nation.

Conclusion

An attempt was made in this paper to comprehend tourism, cultural tourism, security and peace that are panaceas to insecurity challenges to cultural tourism operation. Brief explanation was made on the discourse on security in tourism, some insecurity challenges to cultural tourism, and amelioration of insecurity to enhance cultural tourism. The two approaches place the security and achieving peace in cultural tourism on the interaction of the society and people. The cultural tourism heritages in various regions in the country have been highlighted as an indication that the states and the nation, Nigeria, is richly endowed with cultural tourism heritage that can boost and sustain the tourism industry towards economic improvement and livelihood of the people. Also, the various structures for peace attainment towards cultural tourism celebrations were streamlined to indicate that security and peace can be achieved to make the tourism industry viable through cultural tourism. The communities, states and stakeholders in the tourism sector should work towards developing a blueprint for the cultural tourism industry towards a sustained economy for the communities, states and cultural tourism destinations.

Reccommendations

Scholars have engaged in academic discourse on cultural tourism and the challenges of insecurity from various backgrounds of disciplines. This paper is meant to suggest additional measures towards sustaining cultural tourism celebration, security, and peace despite the insecurity threatening the continuous celebration of the cultural heritage. Consequently, the following recommendations are made:

1. There should be a synergy between the indigenous security structures of communities and the state security agencies for effective security of the tourists, community and cultural tourism heritages.
2. There should be a cultural tourism auditing within an interval of five years of celebration to meet tourists' satisfaction and sustainability of the cultural heritage of the people/community to meet up with the best practices in the tourism industry as well as sustain a healthy environment.
3. There should be blueprint/policies for cultural tourism development by stakeholders.

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SOCIOLINGUISTIC CONSIDERATION OF SOME YORÙBÁ PROVERBS FOR PROMOTING NATIONAL PEACE AND SECURITY

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Abstract

One of the culturally rooted genres defined as literary expressions of wisdom is proverb. Proverbs play a fundamental role in imparting knowledge of acceptable conduct within society. Speakers, writers, singers, chanters and general users of languages employ proverbs as a means of communication to educate in different ways, including advice, encouragement, warning, and entrenching peaceful co-existence among people of the community to mention but a few. In fact, if one considers the various security challenges bedevilling the country, ranging from armed robbery, kidnapping, banditry, religious crisis that have affected the nation's economy in no small measure, it is paramount task that Nigeria as a society needs to harness elements of social institutions that can draw people's attention to the fundamental importance of peace and security in the society. Against this backdrop, this study examines the socio-cultural role of proverbs in bringing to the fore the needed peace and security in the country. The data for the study are samples of Yorùbá proverbs collected through interviews. The data were analysed and explained on the tenets of structural functionalism. The study declared that it is high time we made use of Yorùbá proverbs as an essential part of conversation and communication in everyday life because they comprise the condensed experience of past generations expressed in flowery language and they perform various functions. Parents and the entire Nigerian populace are advised to understand the need to inculcate the values conveyed through Yorùbá proverbs in terms of respect for elders, the need to be considerate to fellow men, regard for hardwork and promises made, as well as many other values which are inevitable in ascertaining peace and security as desired in our nation, Nigeria.

Keywords: Nation, Peace, Proverb, Security, Sociolinguistic

Introduction

Language is the most important part of human existence. It is an indispensable tool in the life of an individual and his society. It is a means of ensuring communication across ethnic boundaries thereby fostering unity and peace which are very

important for any nation's development. Sociolinguistics is a discipline that focuses on the features, nature, and functions of language and its application to other fields. There is no way we can talk of sociolinguistics without mentioning language because language is the most important tool ever invented by human beings for effective communication. Essentially, it is a language that distinguishes human beings from other animals. With language, we can think effectively, communicate interpersonally and associate with other people. Without any reservation, Yorùbá language is seen to provide for adequate and absolute peace and security as found in some of Yorùbá proverbs. Proverbs in the actual sense, constitute a dominant device in everyday conversations in Yorùbá language such that it is being referred to as; 'the horse of words, if a word is lost, a proverb is used to find it'. Proverbs express a rich tradition of values and norms of behaviour that can be applied sociologically in addressing the current security challenges in Nigeria.

There is no doubt that peace and security are key factors for the development of any nation. A nation without peace and adequate security is a nation without unity, and unity is a requisite tool for national development. Nigeria has been enjoying relative peace, security and development in the years past, but currently, insecurity is the major challenge facing Nigeria. Nigeria's peace nowadays has been threatened with all forms of insecurity such as ethno-religious disturbances, domestic terrorism, banditry and kidnapping, to mention but a few. Various crimes and mind-blowing degrees of violence are perpetrated with obvious effects on the peace of our nation. People are killed daily from incidents of attacks and assassination. To state unequivocally, Nigeria today looks no further than "the security and welfare of the people", which the 1999 constitution declares "shall be the primary purpose of government". Hence, safeguarding the lives and properties of the people becomes the first and most critical responsibility of governance (Elèsin, 2013). This study examines the instrumentality of Yorùbá proverbs in fostering peace and security in the country. It opines that some of the things that cause insecurity in Nigeria are misplacement of priorities.

Conceptual Clarification

i. Nation

A nation, according to *Advanced Learners' Dictionary*, is a "country considered as a group of people with the same language, culture and history, who live in a particular area under one government". A cursory look at the definition above sees ethnic, cultural and linguistic homogeneity as attributes of a nation. Nigeria as a dichotomised nation with diverse languages and ethnic groups with the spirit of unity seems to have no place in the minds of the people.

Among many challenges of post-independence that Nigeria is facing are how to make ground for federal character – how to reconcile the cultural, social, historical and linguistic disparities of constituent groups and cause the people to shift their

loyalty from individual tribes and ethnic groups to that of the country as a whole. It is only through this that we can enhance national development. According to Ogbosi (1991), development is the reduction or elimination of poverty, inequality, and unemployment within the growing economy. Operationally, development brings a general improvement in the total life of the people living in a particular society such as Nigeria. When there is improvement in the quality of all human lives and capability by raising people's standard of living, then, we talk of development. In national development, there is a decrease in the level of unemployment, poverty, inequality, illiteracy, etc. In a developing nation, therefore, there is a multidimensional process that encompasses change in structure, attitude and institutions as well as speed in economic growth. However, it has been proved severally that the level of a nation's development in all spheres is tied to education which could only be achieved in a peaceful atmosphere among the people through language.

ii. Peace

The Webster's Dictionary in Olafimihan (2011:8) identifies peace as:

The condition that exists when nations or other groups are not fighting; the ending of a state of war; the treaty that marks the end a war; friendly relations between individuals, untroubled by disputes; freedom from noise, worries, troubles, fears, public order and security. One can deduce from the definition above that to be peaceable is to avoid quarrel; wishing to live in peace with others; a peaceable person means not involving in fight with one's neighbours.

Peace is also termed as a biblical greeting of "hello" or "goodbye" and also denotes not just the absence of conflicts but importantly referring to safety, completeness and well-being in all relationships of life (Number 6:26). Islam is regarded as a religion of peace. Encarta (2006) in Olafimihan (2011:2) further gives six concise meanings of peace as:

- (a) Freedom from war
- (b) End state of war
- (c) Tranquility; a state of mental calm, serenity; devoid of anxiety
- (d) A treaty agreeing to end hostility
- (e) Law and order; a state devoid of violence, crime and other forms of disturbance.

A cursory look at definitions of peace as enunciated above shows that a peaceful society must be devoid of rancour, hatred and animosity. Hence, it must be the desire of all human beings, regardless of colour, race, ethnic origin, etc., to have peace.

iii. Security

The word "security" means different things to different people at different times. David (2006) sees security as the condition or feeling of safety from harm or danger, the defence, protection and preservation of core values and the absence of threat to acquired values. Horsfall (2003) sees security as "the degree of protection against danger, loss or crime". Nongo (2013) posits that "security does

not mean merely safeguarding of territory boundaries but also entails that a country is industrialised and also maintain a high level of cohesiveness, egalitarianism and technological advancement. National security, according to Sàlámi (1999), entails that a nation is secure to the extent to which it is not in danger of having to sacrifice core values if it wishes to avoid war and is able, if challenged, to maintain them by victory in such a war. Omede (2005) defines national security as an objective policy aimed at protecting the state from both internal and external dangers such as religious riots, terrorism, ethnic militias, political assassination, cultism, etc. The current insecurity challenges in Nigeria today can be attributed to people's anger at the persistence of poverty, unemployment, bad governance, perception of injustice and poor education (Mbah, 2012). In conclusion, security entails taking preventive measures to curb vulnerabilities, reducing risks and taking immediate actions where preventive measures fail.

The State of Insecurity in Nigeria

Provision of security of lives and property is one of the cardinal obligations of any responsive and reasonable government of any nation to its citizens. An attempt to be proactive in this regard by any government informs the quest for any meaningful development, progress and the advancement of societal and individual goals and objectives. However, where this is lacking, the most fundamental of human right to life is violated not excluding the right to own property, right to education as well as to live and work in any part of the country as citizens, among others. The spate of insecurity and crimes in Nigeria today has assumed an alarming proportion. The situation has gone to the extent that the state security apparatus seems to have been overwhelmed by them. Violent crimes ranging from banditry, ritual killings, armed robbery, human trafficking, ethno-religious violence, and kidnapping, have become the order of the day. Hence, people no longer have consideration for human lives and dignity. Another social menace is the "get rich quickly" syndrome which is the order of the day among our youths. All these emanated from the way we think, the way we speak and the way we act, all of which involve the use of language. Since language has been identified as a veritable tool for the realisation of peace and security in our nation, the role of proverbs is unquantifiable and needs to be considered as a veritable tool for peace and security as enunciated in this paper.

iv. Proverbs

Proverbs are a salient aspect of Yorùbá oral literature. They have been the trademark of the Yorùbá language and the people. This does not mean that other languages do not have their own proverbs, but Yorùbá people are well known for condensed and proverbial words. Nahallah (2003:103) states that: Proverbs are wise saying or compositions intended to give credence and intelligent support to our assertion during discussions. Usually it is the elderly ones in Africa that are the custodian of African proverbs. Elders who must be respected and adored must speak in proverbs. The younger ones, in other words, look up to elders for wisdom, knowledge and correction.

Louis (2000:177) asserts that proverbs are “a kind of linguistic instrument, a rhetorical device by which people attempt to get other members of their culture and society to see the world and behave in a common way”. Noah (1996:95) notes that a proverb is “a laconic declaration, generally invariable in its structure whose intervention in a context of verbal representation condenses and radiates experiences, ideas and admonitions through its terse, pithy statement of a truism”. Proverbs are witty sayings that showcase human experience and comprise wisdom, truth, knowledge, discipline, guidance and praise that have to do with human experience from one generation to another. Wolfgang (1985:117) defines proverb as a phrase, saying, sentence or experience of the folk which contains wisdom, morals, lessons and advice concerning life handed down from generation to generation. Proverbs are the products of human observation about what happens in the environment.

Proverbs are products of elders' thoughtful observations of nature and their submission on general phenomena that could guide and govern the upcoming generation on how to handle carefully and cooperate with it (Akinola, 2019). Among the Yorùbá, the youths do not use proverbs without acknowledging the elders around. Hence, Yorùbá, while making use of proverbs would, in difference to the elders, say “tótó, ó se bí òwe” meaning idiomatically, “I pay homage to the elders”, Proverbs have been a rich source of educating the young and the old in traditional African society. Fáwèhinmí (2017:126) states that “proverbs are especially meant to shape the style of the individual as well as bring peace and tranquility to the community at large”. There are categories of proverbs that inspire the maintenance of peace and security in Yorùbá societies. Consider, for example, this Yorùbá proverb:

Yorùbá Proverbs

Omọ tí kò ní iyá, kì í dégbò èyìn (A motherless child would prevent having sore at the back)

The above is a proverb warning someone to do away with issues that can bring discomfort to one's life where there may be no one to assist. Yorùbá proverbs are conceived as the “horse of words which can carry one swiftly to the idea sought” (Délànò 1973:77). Yorùbá proverbs present ideas in picturesque and more challenging ways than ordinary speech could have done. Information contained in some of these proverbs could be quite reliable, especially where such relate to particular events, places and personalities. Olátúnjì (1984) observes that Yorùbá proverbs state what should or should not be done in the society. Yorùbá proverbs serve as social charters condemning some practices while recommending others. Proverbs in Yorùbá language tend to teach the Yorùbá children one lesson or the other. Olátúnjì (1984:169) observes that:

Yorùbá people value proverbs very highly, for they are considered to be the wisdom lore of race. And because the proverbs are considered to be traditional, and

originate from the observation of natural phenomena and human relations, old people are regarded as a repository of proverbs. Anyone who does not know, or who cannot understand the application of proverbs is regarded as unwise.

Yorùbá proverbs are the literary forms that have proved to be of great continuing relevance to modern man. They have been and remain the most powerful and effective instruments for the transmission of culture, social morality, manners and ideas of the people from one generation to another. Proverbs in Yorùbá language are of immense value in the life of every individual and touch virtually every aspect of human life.

Yorùbá Proverbs and their Basic Principles

Yorùbá proverbs have certain conventional rules that should be known and not to be violated just like other genres of Yorùbá folklore. Issac (2004) asserts that Yorùbá proverbs generally have five basic principles which (although are unwritten) should be strictly adhered to, if the sanctity and future of Yorùbá proverbs are to be firmly secured and guaranteed. The principles are:

- (a) Yorùbá proverbs have the attribute of unknown authorship thus making them absolutely impersonal.
- (b) Yorùbá proverbs seem to be the exclusive preserves of the elders as younger people are not supposed to say them without certain apologetic remarks. This is usually said either at the beginning of a statement or immediately after.
- (c) Yorùbá proverbs are often encapsulated in coded forms, thereby making them relatively difficult for the “unintelligent” to decode.
- (d) Yorùbá proverbs are imbued with unassailable truth as most of them can hardly be faulted.
- (e) Yorùbá proverbs rendered in the standard Yorùbá language are uniform coded statements intended to ensure sameness in both written and spoken forms

Thus, the application of the principles above is the basis of our analysis of the data collected as instruments for fostering peace and security in Nigeria.

Theoretical Framework: Structural Functionalism

Structural functionalism is a sociological model of analysis. It stresses the fundamental functions of society as a whole system. It elucidates relationships between various sets of societal variables that interpret and work together to make up what a given society is. That is to say, the theory is fundamentally developed on the inter-relations of the various structural traits such as education, health, security, government, information and communication under which peoples' thought beliefs and religion are facilitated. Hence, it analyses social features and interrelatedness of various arms of structure that make a whole system on the basic proposition that, our lives are guided socially by structures that are relatively stable patterns of behaviours. This means that social structure shapes our lives (www.wikibooks.ng 24th March, 2022). For example, the use of language in passing information/communication gives structure to our daily lives. Thus, the use of

language performs functions of socialisation, promotion of interpersonal relationship, and inculcation of culturally rooted acceptable behaviour. The theory describes the view that institutions are dependable on one another. That is, the network of such relationship determines why the society functions the way it does. The theory explains the functionality of the political world on the structure or state, organisation of an established system.

In the view of Nweke & Okoronkwo (2014), structure is seen as “a set of relatively stable and patterned relationship of social unit on the one hand. Function, on the other hand, is described as the consequence of social activities which makes for adaptation or adjustment of a given structure or its component parts”. As a functional system, the theory embraces input-output analysis. Part of the basic tenets of this theory is that, society is the basic or primary unit of functional analysis. Its application examines how people have related and made use of various societal institutions such as family, religions, language choice, political system, ethnicity, education, social and economic institution that are available or at people’s or citizens’ disposal, functioning for the advancement or survival of the society. As explained by the sociologist, Woodger (1948) and Merton (1968) cited in fisher (2010, p. 75), structural functionalism has been applied as a theoretical model in natural science, which is described as biology. To many of these sociologists, structural functionalism accounts for the influence of social institution units on the political unit, because social practices are understood to have specific functions that they are performing on the advancement or sustainability of the society as a system on its own. Hence, it entrenches the principle of equilibrating or feedback functions in system. In this present study, structural functionalism is applied to examine and discuss the appropriateness in the use of language of unwritten literature, specifically proverbs as a unit of social structure in engendering and propelling national peace and security in Nigeria. Structural functionalism is chosen in this study because of the belief that it will promote insights into how the contextual application of various proverbs can be used to achieve and sustain co-existence among different ethnic groups that make up Nigeria as a nation. The data for the study were taken from Yorùbá proverbs just to serve as a case in the application of proverbs in national peace and security.

Data Collection

The primary source of data for this study is structured interviews, while the secondary data was sourced from some relevant textbooks. The interview was conducted among the elders within the age of 50 to 80 in Yorùbá-speaking communities. The respondents were interviewed on values and various functions of proverbs that are related to peace and security in the Yorùbá society. Data were collected on the educative functions of Yoruba proverbs, religious functions, moral and other values and other values of Yoruba proverbs. Some examples of proverbs relating to peace and security that are used as data for the study are given below:

- | | |
|---|---|
| (i) Ilé mojòkó kii jèbí eǵó | ‘You cannot remain within the enclosure of your house and get convicted in court of law’. |
| (ii) Kí a jà, kí a ré, kò dàbí eré àpilèse | ‘A broken friendship may be soldered, but will never be sound’. |
| (iii) A kii ti kòtùtù dé sòré | ‘We don’t return from the courtroom and continue a friendship’. |
| (iv) Bí eǵéǵó bá mọ eǵó è ní èbi, pé lóri ikúnlè | ‘Once a guilty person knows his fault, he won’t kò ní kneel for too long’. |
| (v) Ìbínú ò se nnkan, sùúrù ni baba iwà | ‘Anger does not accomplish anything, patience is the chief virtue’. |
| (vi) A kii fi eǵe dúdú sínú, ká tutọ funfun jádé | ‘One does not have black blood inside and spit out white saliva’. |
| (vii) Bí ojú bá yejú kí ohùn má yè | ‘When eyes lose contact, let not the original agreement fail’. |
| (viii) Àgbà kò sí ilú bàǵé, baálé ilé kú, ilé dahoro | ‘When an elder is not around, the town gets desolate’. |
| (ix) Alásọ àlà kii í jòkòó ní ịsọ elépo | ‘The wearer of a white dress does not sit in a palm oil stall’. |
| (x) A ní jù wónn kò se é wí léǵó, ịjà ilara kò tán bọrọ | ‘We are superior to them cannot be quoted as an argument in complaint or in court, the envy-fuelled fight persists for long’. |

Sociolinguistic Consideration of Proverbs for National Peace and Security

The value of language is expressed in its functionality as it is being expressed in the use of Yorùbá proverbs. Proverbs remain a huge catalyst for the achievement of human aspirations, objectives, goals, development, social advancement, social cohesion and national unity. A proverb is the horse of conversation, whenever conversation droops, a proverb revives it. The core of its value in promotion of peace and security for national development is articulated in this paper. This paper focuses specifically on proverbs that are applicable to practices which are condemnable and the ones that are encouraged, such as advice, comment, rebuke, warning and encouragement.

Advice: Proverbs are much available virtually in all Nigerian languages to give advice with a view to instilling caution in people on characteristics that can impede the peaceful atmosphere of the community and the need for them not to embark on wrong doings that can truncate the existing bustle in the society. The following proverbs in 1(a & b) are examples in this respect:

- | | |
|---|--|
| 1 (a) A kii í fi eǵe dúdú sínú kii a tutọ funfun jáde | ‘One does not have black blood inside and spit out white saliva’ |
| (b) À ní jù wónn kò se é wí léǵó, ịjà ilara kò tán bọrọ | ‘We are superior to them cannot be quoted as an argument in complaint or in court’ |

The example in (1a) is an advice for the purpose of maintaining peace with our fellow men. The advice is that ‘it is not good to pretend to love someone we hate’. The example in (1b) is for the security of our life, telling us to be careful to avoid

misunderstanding with our fellow men as a result of envy when we are getting on in life. By listening and accepting the pieces of advice explained in the contents of these proverbs, one may find a weakness in one's own ideas. Hence, the contextual application of this proverb without mincing word influences and functions to enforce tranquility on the structure of the nation.

Comments: Proverbs are sociologically used to pass comments in respect for elders to maintain peace and sanctity in the society. Some emphasise the need to avoid poverty as no one can get rich without hardwork. See the examples below:

- | | | |
|-------|---|---|
| 2 (a) | Enu àgbà ni obì ti ñ gbó | 'It is in the elder's mouth that the kolanut gets ripe' |
| (b) | Àgbà kò sí ilú bàjé, baálé ilé kú,
ilé dahoro | 'When an elder is not around, the town gets desolate' |
| (c) | Àgbà kì í wà lójà,
kí orí ọmọ tuntun wọ | 'An elder should not be in the market-place
and allow the child's head to dangle' |
| (d) | A kì í jẹ òkèlè lóri òkèlè,
a kì í fíná sórí òrùlè sùn | 'No one eats after he has had enough, no one
one would have fire on the roof to go to bed' |

In the examples (2a, b & c), the illustration is that without the affairs of the elders in the society, the society would run into chaos and anarchy and the inhabitants would be thrown into confusion. The affirmation in (2d) is that we should deal with tense situation at once rather than pretending that all is well or that such situation does not exist. The first question that would come to one's mind from the above is that, where are the words of elders today in our society? The second question is, are things going on well or we are pretending? We need to go back to the memory lane!

Warning: The warning proverbs are particularly meant for precautions to be taken so as not to fall into danger as enunciated in the example (3) below.

- | | | |
|-------|--|---|
| 3 (a) | Bí ọjú bá yẹ ọjú,
kí ohùn má yẹ | 'When eyes miss each other,
let the original agreement fail) |
| (b) | Àgbà tó jẹ àjẹiwéyìn,
fúnra rẹ ni yóò ru igbá rẹ délé | 'The elder who eats all his food will carry
his load by himself' |
| (c) | Aláşọ àlà kì í jókòó nísọ elépo | 'The wearer of a white dress does not sit in a
palm oil stall' |

The state of insecurity and how it affects the peace of our nation today could be traced to bad leadership as illustrated in examples (3a & b) above. Unfaithfulness on the part of our leaders to keep to their oath of offices has affected so many things. Unemployment and poverty have degenerated to insecurity. Some of our youths have turned to hoodlums because our leaders have reneged on the promises they made to the people while seeking political power. The semantics of the proverb in (3c) Aláşọ àlà kì í jókòó nísọ elépo 'the wearer of a white dress does not sit in a palm oil stall' warns that one who has a good name to protect must not move with bad company. If those engaging in various crimes have this in mind that, "good name is better than silver or gold". Nigeria would be free from insecurity and we would have been experiencing peace in this country.

Encouragement: The educational implications of proverbs for peace and security are obvious. We shall consider the data in (4a, b & c) below for better understanding.

- | | | | |
|---|-----|--|---|
| 4 | (a) | Pípé ni yóò pé,
akólòlò yóò pe baba | ‘It may take a long time but the stammerer
will call father’ |
| | (b) | Agbójúlógún fara rè fòsì ta | ‘He who waits for a legacy exposes himself
to poverty’ |
| | (c) | Àtéléwó ẹni ki í tanni jẹ | ‘One’s own palm does not deceive one’ |

The data in (4a) is word of wisdom on the need to be patient, for with patience the intended goals will ultimately be achieved. It is in patience that peace and security are guaranteed. A patient person would be ready to work hard and patiently work towards attaining his/her desired goals without embarking on other crooked means. 4b & c express the fact that every man must work hard to avoid poverty, and that no man must rely on what he can inherit from any of his relations for survival for the sake of peace and security of our nation.

Rebuke: As part of interpersonal functions of language, the import of some proverbs cautions young people not to look down on elders but to have regard for their years of experience like we have in example (5a) below.

- | | | | |
|---|-----|--|--|
| 5 | (a) | Bí ọmọdé ní aṣọ bí àgbà,
kò lè ní àkìsà bí àgbà | ‘If a child has as many cloths as an elder,
he has not as many rags as elder’ |
| | (b) | O kò sá igi lógbẹ,
o kò ta ògùrò lófà,
ó dé idí ọpẹ o gbé ẹnu sókè
òfẹ ní ro? | ‘You did not cut the tree, you did not
pierce the raphia palm with an arrow,
you come to the base of palm tree
and lift your mouth, does it (the wine) flow
for nothing’ |

The proverb in (5b) above is usually said of someone who is fond of idleness and never ready to lift his fingers to help himself but rather looks for cheap milk to lick.

Conclusion/Recommendations

This paper has examined the hidden qualities of Yorùbá proverbs. Like other genres, proverbs are used to guide and direct behaviour and thoughts of individuals as clearly enunciated in this paper. Here we have some examples of proverbs quoted on peace and security and the message is passed across for everyone to go back to the memory lane and take the bull by the horn by making effective use of our proverbs to enshrine peace and security among people in our nation. For a Yorùbá proverb says: “Láti kékeré la ti ń pẹka irókò, tó bá dàgbà tán, a máa gbẹbò lówó ẹni” (One trims the branch of an irókò tree when it is still tender; when it matures, it cannot be bent).

It is high time we used Yorùbá proverbs as an essential part of conversation and communication in everyday life. They comprise the condensed experience of past generations expressed in flowery language and they perform various functions. Yorùbá proverbs are to be deployed in societies to sue for peace in a nation like Nigeria where hatred abides, love is missing and security is threatened. Parents and individuals should be made to understand the need to inculcate the values in Yorùbá proverbs in the lives of youths and the generality of Nigerians on the need to give respect to elders, be considerate to fellow men, show regard for promises

made and hardwork. This is very important because when all these exist in a nation, there will be peace and security, which are highly desired in Nigeria.

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FRENCH LANGUAGE: A TOOL IN ADDRESSING SECURITY CHALLENGES IN NIGERIA

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Abstract

Nigeria is not left out of security challenges like other countries. Though as a nation, Nigeria was formerly viewed as the regional police, stemming insecurity in West African states and restoring peace and order. However, Nigeria has now turned out to become a peculiar security case. The increase in Nigeria's insecurity today affects its development as a nation. To overcome this hydra-headed phenomenon called insecurity, successful governments, both military and civilian, have severally proffered seemingly workable solutions, yet this challenge still raises its ugly head. One is disturbed that insecurity is almost becoming an insurmountable challenge in present-day Nigeria. The thrust of this paper, therefore, is to evaluate the role French Language can play in achieving sustainable national security and development in Nigeria. Literature was reviewed and also suggestions were made concerning how French as the second official language in the country can be looked into, in order to assist in the fight against insecurity to attract sustainable development in the country.

Keywords: Development, French language, government, national security, Nigeria.

Introduction

Insecurity has become a re-occurring decimal in international politics today. As it has always been the case, matters concerning national security or insecurity often snowball into global concern. Similarly, various solutions have been proffered to overcome this challenge, yet it persists. Most nations around the globe are, however, very determined to safeguard their national security and corporate existence. In order to achieve this, they employ different measures or dimensions and connections to re-strategize, cooperate, network and as well share intelligence

on a daily basis. In doing this, these nations enter in most cases, into strategic security partnership with other nation states to engage one another in mutual defense for the purpose of riding their territories of threats to national security and development. (Tolu, 2011: 237).

Since Nigeria is not exempted from these perennial security challenges, it is reasonable that continuous efforts are made to stem the issue of insecurity in the country. Nigeria also needs to adopt this dimension of strategic security partnership with other nations. To achieve this course of strategic security, partnership and mutual defence cooperation with other nations, especially geographical neighbours, are of utmost importance.

This then brings us to the importance of language. It would not be disputed that language plays a paramount role in communication in all human activities. As such, without communication powered by a common language, Nigeria cannot come to gain the knowledge, awareness, and information needed to strengthen the strategic security partnership and cooperation noting that the country is strategically located among francophone countries. To guide us properly on this paper, attempts have been made to clarify some basic concepts central to this discourse such as national security, development, national development and French language.

National Security

The term national security has no single universally accepted definition. There are, however, various definitions providing an overview of the usages of the concept. Some of these definitions will be examined for the purpose of this discourse. According to Bello (2015:24), national security is seen as something that is equivalent to the national interest. To him, national security is predicated upon economic security, energy, environmental security, food security, among others. A concise working definition by Premarathe that paraphrases the aspects of the definition by Harold Brown and Paleri views national security in the mode below: As safeguarding the sovereignty, territorial integrity, citizenry and socio-economic functionality of a nation from an aggressor intent on undermining a particular valued aspect of a nation through violent or unjust means (2017:3). Nigeria, now Africa's largest economy, continues its downward trend and fell seven times in 2016 because of weak public finances as a result of lower oil exports and the security situation (Ubong, 2016:5). Nigeria has indeed, in recent times, witnessed an unprecedented level of security challenges. Akande, during a dialogue session, opined that in recent years the country has been grappling with security issues bordering on terrorism, religious and ethnic crisis, attacks on oil installations, kidnapping, armed robbery, attacks by herdsmen and the likes.

In addition to the security challenges mentioned above:

Nigeria is experiencing other challenges such as increase in cross-border crimes, lack of development, poor security network, Niger Delta militancy and the Boko Haram group that changed content, context and texture of national security. While the militants in Niger Delta operated mostly within that region, the Boko Haram has earmarked the whole country as terrain. However, most of their operations have been in the Northeast Nigeria (Sheriff, 2017:8). To Ubong, the dangerous dimension of this group being its incessant moves into some neighbouring countries like Cameroun, Chad, Niger and Mali. The Boko Haram group is said to have erected bases in these countries where they coordinate their activities (2017:2). Since these Francophone countries are immediately surrounding Nigeria, it makes things easy for them to have this external influence and collaboration. These alarming trends constitute a serious threat to Nigeria's security. This is where security partnership with neighbouring countries, both immediate and distant, comes into consideration in order to overcome Boko Haram and other terrorist elements by sharing military and intelligence resources with them.

French Language in Nigeria

Overcoming the security challenges in Nigeria truly calls for a new approach and will be founded on credible intelligence gathering and sharing. This can be achieved by adopting strategic security partnerships with other nations to work together on military and intelligence sharing, especially with the immediate neighbouring countries. This, therefore, demands knowledge of the French Language. As we all know, Nigeria as a nation is geographically located in the milieu of Francophone countries. This is where the knowledge of French comes in. To work with our immediate Francophone countries, Nigerians need to acquire the knowledge of French to make communication easier and without a barrier. Nigeria has three major indigenous languages (Hausa, Igbo, Yoruba, etc.) besides English, which is the official language. However, global challenges in different terrains like academic, business, security, social, economic and political, and the growing need to interact with the Francophone neighbours demand the knowledge of more than just English as the only official language in the country. This was the brain behind late General Sani Abacha's announcement of French as the second official language in Nigeria in 1996 as the then military Head of State. Although there are several other languages, such as Dutch, German, Greek, Italian, Russian, Spanish, etc., being used as official languages worldwide for business, politics and diplomacy, French is the most appropriate as a second official language in Nigeria not only because of Nigeria's geographical location, but also because it is the largest language after English and also the only language after English spoken in all five continents of the world (Iyang, 2010:9).

The awareness to learn French started long ago in Nigeria with the need to interact with Francophone neighbours. It was officially included in the secondary school curriculum in 1956 with secondary schools such as Kings College, Lagos, and

Government school, Ibadan studying it. Later in 1960, it was included in the university curriculum (Timoth, 1999:34). Iyang opined that with the cooperation of the French government, French centres such as Centre for French Teaching and Documentation, Alliance Française, Centre International d'Etude Française and Nigeria French Project were established to promote the language. The knowledge of the French language has been and is needed in Nigeria to enable easy communication with our immediate neighbouring Francophone countries to achieve successful strategic security partnerships on military and intelligence sharing to tackle the security challenge in the country. The pride of any country's government is the attainment of a higher value level of development in such a way that its citizens naturally attach to the government. However, there must be some prerequisites for a nation to be in a development phase (Tolu, 2011:234). These prerequisites include security and developmental stability. To achieve developmental stability in Nigeria, there must first of all be security stability because security is central to development. Where there is no security, there can never be development. This is because investors (both potential and existing ones) would not feel free and secure. Ubong (2016:8) noted that: the implication of insecurity situation in Nigeria for business activities can be viewed from two broad perspectives, viz the perspective of potential business investment and the perspective of existing business enterprise. Potential investors feel discouraged because of insecurity feeling that the situation might increase the cost of running the business either through direct loss of goods and properties or the cost of taking precautions against business risks and uncertainty.

For the existing ones, the insecurity situation in the country can, and in many cases, halt business operations during periods of violence, thereby causing the outright closure of many enterprises. Generally, if there is no peace and security, it is challenging for a business to survive and where there is no business or investment, there can never be development. Therefore, to have sustainable development in Nigeria as a nation, there must be national security. So, there is no better time to tackle security problems than now. The government has done a lot to curb the menace of insecurity in the country. A lot of efforts and progress have been made in restoring peace and security. One of such effort is the step taken by the government to harness the dimension of re-strategising by adopting the strategic security partnership on intelligence sharing with France and other Francophone neighbouring countries. To achieve a result, President Muhammad Buhari paid an official visit to Paris, France, following the invitation of François Hollande, the then President of France. This visit took place from 14 to 16 September 2015 and while there, the two leaders discussed bilateral, regional, international and global issues. They reaffirmed their commitment to bilateral relations, and tackling the issue of security and defence was one of the areas they agreed on to strengthen their partnership. To further illustrate their shared intention and determination to work towards Nigeria's security stability, they decided to set up between the two countries (France and Nigeria) ministries of defense, a high-level defence

committee on operational, strategic, arms and defence. To execute this, France and Nigeria decided to build on the Paris summit for security in Nigeria, which was held in May 2015. The Paris summit was convened by France to enable Nigeria work hand-in-hand with its Francophone neighbouring countries in order to come out with appropriate modalities to combat the terrorist group, Boko Haram.

The importance of regional and international cooperation was highlighted in order to eradicate this threat to national security. Following this, France promised to assist Nigeria and its neighbours in intelligence sharing, training and logistics in their security partnership and cooperation to tackle and eradicate security threats in the region. Still, in its continuous efforts to strengthen Nigeria's efforts to find a durable solution to security and development problems in the country, France also supported the International Forum organised by the Senegalese government in Dakar in 2015. They feel the forum will be an excellent opportunity to exchange views on the security challenges affecting Nigeria and other African countries and plan ways to resolve them. Considering this, one can see how France, which has the French language as its first and official, along with other Francophone neighbouring countries, is planning with Nigeria through cooperation and partnership on appropriate modalities to eradicate insecurity in the country. This now brings us to the topic under discussion.

French Language for National Security and Development in Nigeria

To effectively work with France and the other Francophone neighbouring countries on this dimension of strategic security partnership and cooperation on intelligence sharing, training and logistics as promised to be provided by France, there will be a need for communication. For interaction to take place between Nigeria and these countries, there must be communication and communication is powered by a common language. Therefore, language plays a vital role in tackling and eradicating insecurity. Bello (2015:25) says: The interactions with the other countries involve the use of language. So, since we are virtually surrounded by French-speaking countries and these countries are our kith and kin as opined by late General Sanni Abacha in 1996. Nigeria as a nation needs to integrate French language into the strategic security partnership of intelligence sharing. Aderoju and Ijaola (2021:158) believe that; It should be the interest of Nigerians to learn French language in order to facilitate effective and easy communication between Nigeria and these Francophone countries especially with France which has promised to assist in terms of intelligence sharing, training and logistics. Nigeria needs the cooperation of its Francophone neighbours in its totality so as to create or form a strong force to tackle and overcome the threat to security and sustainable development in the country. This can only be realised if we are able to speak and understand French language which is their first official language and fortunately Nigeria's second official language.

In a similar way, regional cooperation is also very important to avoid crises and sometimes to resolve issues such as border disputes, trans-border smuggling and other crimes. This cannot be achieved without bilateral talks between the affected countries. It will be a problem for both parties to discuss and not understand each other because of the barrier created by language. This can lead to disintegration and complication of issues that could cause a threat to national security and development. For instance, Nigeria peacefully settled and conceded some of its land around Bakassi area to the Cameroonians because both parties understood each other. Peace-keeping missions and conflict resolution become problematic and impossible, and regional cooperation becomes truncated without the knowledge of the French language (Bello, 2015:26).

Recommendations

This paper recommends the following with the hope that they will serve as a panacea for solving the insecurity problems in Nigeria.

- i. Law enforcement agents should be trained in francophone countries to enable them to speak and understand the French language at various borders.
- ii. Nigerians should be better educated and informed on the need to encourage learning and speaking French at all levels of education and, in fact, across disciplines.
- iii. The government should assist in the importation of French books, journals, magazines with a view to promoting literacy in the French language.
- iv. French should be introduced as a course in the training programmes of all security organisations.
- v. French language should be declared a language of security in Nigeria.
- vi. French language should be made compulsory for all students up to Senior Secondary School in Nigeria so as to start, sustain and perfect its learning.
- vii. In order to attain the knowledge of the French language in Nigeria, it should be made compulsory and used alongside English in the preparation and publication of various official documents. Its usage should also be enforced in the media (television and radio stations), hospitals, banks, ministries, etc.
- viii. French teachers should be encouraged to stay on the job by giving them incentives, better remunerations, and sponsorship to seminars and workshops.
- ix. Government should endeavour to set up a monitoring committee to monitor the implementation of the educational policy on the teaching and learning of French at the primary and secondary school levels.

Conclusion

The paper has examined the concepts of national security and development as well as Nigeria's security problems. It also discussed the need to learn the French language in Nigeria to enhance effective and easy communication between Nigeria and the Francophone countries. This is vital because the total cooperation of these countries is needed in order to form a strong force to tackle and eradicate threats to national security and development.

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LE RÔLE DU TRADUCTEUR ET DE L'INTERPRÈTE DANS LA SÉCURITÉ ET L'INTÉGRATION RÉGIONALES EN AFRIQUE

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Résumé

Cette étude vise à examiner le rôle du traducteur et de l'interprète dans la préséance de la sécurité et de l'intégration régionale, surtout, dans toutes facettes des activités humaines. Le Nigéria est entouré par les pays francophones, ceci nous convainc que la traduction et l'interprétation sont les outils fondamentaux au niveau de la sécurité, la résolution du conflit et l'intégration régionale des pays africains. Malgré que les deux concepts existent comme les panacées à la sécurité et l'intégration et aux développements mondiaux, la place de la traduction et de l'interprétation est si vide dans l'église, la mosquée, les rassemblements sociopolitiques, les conférences et les cadres diplomatiques en Afrique. Dans cette étude nous employons la théorie interprétative de Mariamne Lederer et Seleskovich. En effet, les traducteurs et les interprètes emploient les langues comme moyen de communication pour avoir la compréhension et l'intégration mutuelles. Nous sommes sur le point d'examiner le rôle prédominant du traducteur/d'interprète et l'application pratique du rôle en achevant la sécurité et l'intégration régionales. Enfin, certaines recommandations pertinentes sont formulées pour que les traducteurs/interprètes traduisent et interprètent par des initiatives pédagogiques, du professionnalisme et de l'intégration régionale en Afrique.

Mots-clés: Diplomatie, intégration, interprétation, traducteur, sécurité

Introduction

Au niveau sociolinguistique, le rapport entre la langue et la sécurité est intime. L'engagement d'une langue est toujours valable dans la société humaine parce que c'est un moyen de la communication. . La société est inséparable de la langue parce que la langue est un instrument utile dans la société. La traduction et l'interprétation sont des professions très primordiales dans le monde entier. Un traducteur/interprète est différent distinctement du transmetteur d'une langue. Malgré qu'on puisse parler ou écrire une langue, ne veut pas dire qu'on puisse devenir un traducteur ou un interprète. La place de la capacité, la qualification et le don sont souvent nécessaires pour faire une bonne traduction et une bonne interprétation. Surtout, la traduction et l'interprétation sont des instruments de résoudre un conflit et elles sont essentielles pendant la communication interpersonnelle et pendant la guerre.

Selon Chilton, P. (1997:175) “war veterans and experts have inferred that there is no conflict or war outbreak without the use of linguistic act” « Les anciens combattants de la guerre et des experts ont déduit qu'il n'y a pas de conflit ou de guerre sans l'utilisation de l'acte de linguistique.” (Notre traduction). Ceci nous montre que la langue est valable dans toutes les activités humaines, particulièrement, au niveau de la guerre, de la sécurité, de la diplomatie et du développement socioculturel.

Par conséquent, la langue est un outil significatif de la guerre et sa résolution. Également, la traduction et l'interprétation sont des instruments par lesquels la déclaration de guerre est communiquée à d'autres parties. Par exemple, l'exécution de la guerre libérienne a été considérablement réalisée par l'utilisation d'interprètes et de traducteurs pour coordonner toutes les langues des armées provenant de la région de la CEDEAO. Bien que l'ECOMOG fût dominée par les alliés nigériens en termes de population et de ressources économiques, il y avait d'autres pays anglophones et francophones de la région avec des autres langues. En outre, s'il existe des malentendus ou une disparité de communication entre deux parties, des communautés ou des pays, la traduction et l'interprétation peuvent être utilisées pour les résoudre. Cela peut impliquer des langues du corps et de signes. L'expression verbale et non verbale peut être mal comprise ou mal interprétée si les personnes dans un conflit ont du mal à clarifier des problèmes qui ne sont pas bien compris. La plupart des conflits de la société sont tracés à la mauvaise traduction et à une interprétation erronée à la suite d'un choix inapproprié de mot dans la langue utilisée si bien que les coûts et les conséquences sont monumentaux aux parties concernées. La théorie d'interprétation de Lederer et Selescovich déclare qu'il y a l'interprétation dans le discours de l'émetteur par les auditeurs.

S'il y a une guerre en cours, des procédures pour mettre fin aux conflits, ou pendant le processus de cesser les faux, il est tenu d'être des dialogues, des réunions, des séminaires, des conférences et d'autres formes de négociation. Les processus de négociation nécessitent toutefois les services de traducteurs et d'interprètes.

D'après Crystal, D. (1987):

Finally, the ability and willingness to accept and allow peace to reign depends firstly on one's manner of approach towards others. The language use must be such that is acceptable to others. Since there is a relationship between language and thought, therefore communication is the vehicle of thought.

Enfin, la capacité et la volonté d'accepter et d'autoriser la paix à régner, dépend tout d'abord de la manière d'approche des uns envers les autres, l'utilisation de la langue doit être telle qui est acceptable pour les autres. Comme il existe une relation entre la langue et la pensée, la communication est donc le véhicule de la pensée. (Notre traduction)

Pour bien résoudre un conflit ou une guerre, la communication est très importante dans la société. La manière de communiquer avec les autres est aussi pertinente parce que la communication est vraiment le véhicule de la pensée.

Traduction et interprétation : Divergence et convergence

Divergence

Les deux concepts sont toujours attachés à la langue. Parfois, ils créent la compréhension et le malentendu ou l'ambiguïté, peut-être à cause de l'ignorance du peuple qui les emploie. Simplement dit, la traduction est un exercice écrit et l'interprétation est orale. Surtout, il y a assez de temps pour faire achever la traduction mais, l'interprétation a le temps précis. L'interprétation est une activité immédiate et spontanée. Aussi, pour s'engager dans l'interprétation, l'interprète n'a pas de temps pour réfléchir comme il est possible dans la traduction. La traduction peut être faite pendant la période libre.

Mariamne Lederer et Seleskovich (1986) ont fait la théorie d'interprétation. La théorie met un accent sur le concept de l'interprétation dans la traduction. Cela veut dire que les deux concepts sont liées parce qu'on ne peut pas faire la traduction sans faire l'interprétation du message du texte source. Les deux concepts sont des jumeaux au niveau de leurs fonctions. Malgré qu'il y ait la différence entre les deux concepts, ils ont le même but vers la communication et l'entendement dans la société en général.

Convergence

Malgré la divergence entre les deux concepts, ils ont leurs points de convergence. Par exemple, les deux disciplines emploient la langue. Nous faisons la traduction et l'interprétation en employant les langues – langue source et langue cible. Les langues sont importantes dans la pratique de la traduction et de l'interprétation. Egalement, on ne peut pas réaliser de bonne communication et compréhension sans mentionner l'influence de la traduction et de l'interprétation. La langue est un moyen de communiquer et l'entendement et la compréhension dépendent du message qui vient directement de la langue. Les deux disciplines sont les champs d'étude dans les universités du monde.

Sécurité

Le terme « sécurité » est relatif, sa perception dépend de l'individu. La tâche de la protection assure, de droit et des règles, la protection et le soutien du président de la République, des membres du gouvernement et des chefs d'état et la protection des citoyens et des étrangers est vraiment essentielle. Il met en place des dispositifs de protection ou d'accompagnement de sécurité au bénéfice des personnes menacées. Selon Wikipédia (2022), les objectifs de la sécurité sont : La protection des actifs, l'authentification, l'intégrité et la confidentialité. Selon Le Petit Larousse (2005): La sécurité est la situation dans laquelle quelqu'un,

quelque chose n'est exposée à aucun danger, à aucun risque, en particulier à aucun acte d'agression physique, d'accidents, de vol, de détérioration : Cette installation présente une sécurité totale.

Le même dictionnaire définit la sécurité sociale comme : L'ensemble des mesures législatives et administratives qui ont pour objet de garantir les individus et les familles contre certains risques, appelés risques sociaux : ensemble des organismes administratifs chargés d'appliquer ces mesures. (Dans ce sens sécurité prend une majuscule)

Nous pouvons expliquer que la sécurité est un état où les dangers, les menaces et les conditions qui provoquent des dommages d'ordre physique, religieux, psychologique ou matériel sont contrôlés de manière à préserver la santé et le bien-être des individus et de la communauté. C'est une ressource indispensable à la vie quotidienne qui permet à l'individu et à la communauté de réaliser leurs espoirs et leurs aspirations. Selon l'institut national des sante publique du Québec (2019 :1), dans le journal, *Vivre en sécurité, se donner les moyens*. Vol. 15. L'atteinte d'un niveau de sécurité optimal nécessite que les individus, communautés, gouvernements et autres intervenants, créent et maintiennent les conditions suivantes, et ce, quel que soit le milieu de vie considéré :

- un climat de cohésion, de paix sociale et d'équité protégeant les droits et libertés;
- le contrôle des dangers présents dans l'environnement;
- le respect entre les individus de leurs valeurs et de leur intégrité physique, psychologique et matérielle;
- l'accès à des moyens efficaces de prise en charge et de réhabilitation.

Ces conditions peuvent être garanties par des actions sur l'environnement (physique, social, technologique, politique, économique et organisationnel, etc.) et sur les comportements.

Intégration nationale et régionale

Selon Onyeakazi et Ejike (2018):

National integration is mainly the process of bringing the various peoples of different cultural and social backgrounds together in a given social context or polity for their collective interests and good. The classic definition of national integration, according to Weiner (1967), states that "national integration refers specifically to the problem of creating sense of territorial nationality which overshadows – or eliminates – subordinate parochial loyalties.

L'intégration nationale est principalement le processus consistant à réunir les différents peuples de différentes origines culturelles et sociales dans un contexte social ou politique donné pour leurs intérêts et leur bien collectifs. La définition classique de l'intégration nationale selon Weiner (1967) stipule que « l'intégration

nationale se réfère spécifiquement au problème de la création d'un sentiment de nationalité territoriale qui éclipse - ou élimine- les loyautés bornées. (Notre traduction)

Selon la définition de l'intégration nationale, le but principal de maintenir l'intégration est d'avoir paix dans une société ou une communauté donnée.

Médiation

Hatim et Mason (1997:147) définissent le terme médiation comme « the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into their processing of a text. » Hatim et Mason (1997:147) définissent le terme médiation comme « la mesure dans laquelle les traducteurs interviennent dans le processus de transfert, communiquant leurs propres connaissances et croyances dans le traitement d'un texte » (Notre traduction). Cela nous convainc que la médiation englobe le processus de transfert de connaissance et la communication.

Cependant, comme le souligne Katan (1999 :420) “The beliefs we are concerned with are not those of a mediator’s (ethical or ideological) position rather beliefs about the (communicative) needs inherent between texts and their readers” « Les croyances qui nous intéressent ne sont pas celles d'une position (éthique ou idéologique) de médiateur, mais plutôt des croyances sur les besoins (de communication) inhérents entre les textes et leurs lecteurs » (Notre traduction)

Ainsi, parmi les trois approches de la traduction culturelle identifiées par Katan (2012) « traduire à partir des cultures », « traduire pour les cultures » et « traduire entre les cultures » (emphase originale), celle qui est pertinente pour la traduction en tant que communication interculturelle est la troisième, car elle « tente de concilier les différences » en négociant des niveaux de tolérance.

La relation entre la langue utilisée dans la traduction et l'interprétation est très résiliente. Cela peut conduire à l'escalade du conflit et à l'insécurité. James S. Holmes (2007: 1) soutient cette affirmation que:

Paradoxically, while it is widely recognised that translation and interpretation are sites of conflict, the prevailing view of the roles of the translator and the interpreter seems to remain one of negotiation and neutral mediation, which entails a number of manageable risks, but are performed from a position of in-between.

Paradoxalement, s'il est largement reconnu que la traduction et l'interprétation sont des lieux de conflit, la vision dominante des rôles du traducteur et de l'interprète semble rester celle de la négociation et de la médiation neutre, qui comporte un certain nombre de manœuvres gérables, mais qui sont exécutées d'une position d'entre-deux. (Notre traduction)

La théorie interprétative de Seleskovich, D. and Lederer, M.

Selon la théorie interprétative, le processus de traduction se catégorise en trois étapes : compréhension, déverbalisation et reformulation ou réexpression. De plus, la déverbalisation assume un rôle essentiel entre la compréhension et la reformulation. La théorie interprétative est d'abord développée sur la base de la pratique empirique et de l'observation de l'interprétation. La traduction orale se prête mieux que la traduction écrite à un examen détaillé du processus cognitif de la traduction. La parole orale est évanescence, ses sons disparaissent instantanément, mais le sens demeure. Les formulations des interprètes dans une autre langue montrent bien que le sens est la conséquence de la compréhension, elle-même constituée de deux éléments: les significations langagières conceptualisées et les compléments cognitifs. La théorie interprétative a donc commencé par l'étude de la traduction orale, en se concentrant sur la compréhension. Cependant, les traducteurs en exercice et les spécialistes de la traduction ont reconnu la validité de la théorie de la traduction écrite et l'ont étendue à l'étude de textes pragmatiques, techniques, mais aussi littéraires. La théorie interprétative toujours insiste sur le fait que, bien que la plupart des mots soient polysémiques dans les systèmes linguistiques, ils perdent leur polysémie dans un contexte donné ; il en est de même de l'ambiguïté du discours dès lors que les lecteurs apportent au texte les connaissances extralinguistiques pertinentes nécessaires. De toutes les différentes significations possibles d'un mot, une seule est apparente lorsqu'elle est utilisée dans un texte. Dans le même temps, toute ambiguïté est exclue lorsque des connaissances pertinentes se combinent avec des significations de mots contextuels, résultant en un sens ad hoc. Encore une fois, cette affirmation a été corroborée par divers chercheurs.

La théorie interprétative ajoute un élément supplémentaire, la déverbalisation, à la compréhension et à la reformulation : les deux étapes de traduction habituellement décrites : la plupart des sons ou des signes graphiques disparaissent dès que la compréhension s'installe des faits, des notions, des événements véhiculés par des mots, mais nous ne gardons pas ces mots dans notre mémoire.

Rôle de traducteur et d'interprète

Cette étude vise à examiner le rôle des traducteurs et des interprètes humains dans le maintien de la paix et la tranquillité dans toutes les facettes des activités humaines. Depuis des siècles, la traduction et l'interprétation sont devenues un instrument de résolution des conflits dans les églises, les mosquées, les rassemblements sociopolitiques, les conférences et les positions diplomatiques. Il est essentiel de noter qu'elles sont des antidotes à la paix et au développement mondiaux ; en effet, les traducteurs et les interprètes utilisent les langues comme moyen de communication globale pour maintenir la compréhension et la compréhension mutuelle. Il est également pertinent de noter que les traducteurs et les interprètes peuvent se trouver dans des positions d'agents de réconciliation, en particulier dans une société multilingue et en ce siècle actuel. Dans cette étude, des

tentatives ont été faites en discutant le concept de traduction et d'interprétation (convergence et divergence) et celui de traducteur et d'interprète. Nous sommes sur le point d'examiner le rôle prédominant des traducteurs/interprètes et l'application pratique de leur rôle. Certaines recommandations pertinentes sont faites pour des poursuites de traduction efficaces pour la pédagogie, le professionnalisme et les initiatives de paix mondiales. Les rôles sont discutés comme suivent :

Communication mutuelle

Le premier rôle du traducteur et de l'interprète est au niveau de la communication. Le traducteur et l'interprète font la traduction/l'interprétation pour faire communiquer aux lecteurs ou à l'auditoire. Le traducteur et l'interprète font leurs activités pour la communication mutuelle. Le but de la communication est de faire la compréhension ou la conception entre le locuteur qui envoie le message et l'auditeur qui reçoit le message du communicateur. Quand il n'y a pas de bonne communication, la communication devient mauvaise, ceci peut convoquer l'insécurité. Dans la communication, si les auditeurs ne peuvent pas comprendre les communicateurs, ceci peut mener au manque de l'unité et le manque de paix dans la société. À part le rôle de communication, le traducteur et l'interprète font la traduction et l'interprétation pour avoir beaucoup d'audiences. Le document traduit ou l'interprétation qu'on fait est pour certains gens dans la société. Et, la société doit accepter la traduction et l'interprétation du traducteur/interprète. L'exercice de la traduction et de l'interprétation est spécifique parce que le traducteur/l'interprète a la disposition sociale d'avoir les audiences spécifiques.

Le cadre religieux

La traduction et l'interprétation sont célèbres au cadre religieux – l'église et la mosquée. Dans l'église aujourd'hui, nous remarquons qu'il y a beaucoup d'interprètes/traducteurs. La plupart des traducteurs et des interprètes ne sont pas professionnels mais, leurs activités dépendent de leurs dons et leurs talents. Parfois, il y a la confusion au niveau de la traduction et de l'interprétation dans l'église et dans la mosquée. De plus, le traducteur et l'interprète jouent un rôle très essentiel à l'église et parfois, dans la mosquée. Nous pouvons remarquer le rôle de Bishop Ajayi Crowther qui a traduit La Sainte Bible de l'Hébreu à la langue yoruba. Sans lui, nous n'avions pas pu la traduction de La Sainte Bible en yoruba. Il est vrai qu'Ajayi Crowder n'a pas employé le yoruba standard dans sa traduction, mais, au mieux, nous pouvons comprendre son intention à sa communication. Les journaux religieux peuvent traduire à une autre langue par le traducteur et ceci peut aider les lecteurs. Dans certaines églises, il y a toujours des interprètes et des traducteurs ; les interprètes et les traducteurs traduisent le discours ou le message des pasteurs. La plus commune dans les églises est l'interprétation. La plupart des interprètes et traducteurs dans les églises ne sont pas bien formés à l'interprétation.

Egalement, dans la mosquée, c'est clair comme l'eau de roche que les musulmans doivent avoir le traducteur et l'interprète. La langue arabe est toujours la langue des musulmans et nous constatons que tous les musulmans ne comprennent pas la langue. On doit avoir le traducteur et l'interprète. Il y a aussi le Dadani, dont le rôle est de mettre l'accent sur la communication d'Iman. Dans la doctrine Islamique, l'interprète s'appelle « mufasiru »

Les établissements

Au niveau de différents établissements en Afrique, le rôle du traducteur et de l'interprète est très important. Plusieurs établissements en Afrique ne sont pas reconnus à cause de mauvaise communication parmi les ouvriers. Par exemple, il y a une compagnie au Burundi, APICE LIMITED, nous avons traduit sa constitution du français à l'anglais. Cela nous a donné beaucoup d'argent. Et aussi, nous avons traduit leurs documents de réunion à l'anglais parce qu'il y a des membres qui ne comprennent pas le français. Les fonctions du traducteur et de l'interprète sont très multidimensionnelles parce qu'ils reflètent toujours dans tous aspects des activités quotidiennes.

Frontières

Le traducteur et l'interprète sont indispensables dans les frontières des pays mondiaux. Dans les différentes frontières en Afrique et dans le monde entier, le dialogue est un exercice majeur dans lequel les gens s'engagent. C'est l'un des outils de résolution des conflits. Dans les frontières, il y a beaucoup de crises, parmi les policiers, les agents de l'immigration, les douaniers, les passagers, les voyageurs, les agents des impôts, les garçons et les filles de gangs. La plupart du temps, leurs frontières sont chaotiques. Ceci est le résultat d'un manque de compréhension, de palabres de communication et d'une mauvaise interprétation. La place du langage ne saurait être surestimée dans le temps ; c'est la raison pour laquelle la maîtrise de la langue doit être une priorité pour les travailleurs et autres fonctionnaires aux frontières. Les questions frontalières ne peuvent pas être résolues sans le choix approprié des mots et leurs interprétations. Le Nigéria est vraiment entouré par les pays francophones, mais, il y a beaucoup de crises qui se passent dans les frontières du Nigéria. Il y a le vol, l'insécurité, le conflit social, le malentendu, le tumulte, l'émeute et le désordre, etc. Les pays frontaliers du Nigéria sont le Bénin à l'Ouest, le Niger au Nord, le Tchad au Nord-est et le Cameroun à l'Est. Dans chaque frontière, nous avons besoin de traducteur et d'interprète pour résoudre le conflit et pour maintenir la paix et la tranquillité de la société.

La société

Selon la théorie interprétative, la traduction est faite en mettant l'accent sur la compréhension, la reverbération et la reformation ou la réexpression. Ceci nous montre qu'il y a les éléments d'interprétation dans la traduction. La traduction doit passer par l'étape de l'interprétation avant de faire la traduction. La société

emploie une langue pour la communication, et la même langue est le produit de la société. L'utilisation des langues dans les sociétés a besoin de l'interprétation pour maintenir une bonne communication.

Il y a des cas où des problèmes de communication sont soulevés dans la communauté ou la société, la traduction et l'interprétation sont devenues le moyen de résoudre le problème. Il y a des problèmes d'interprétation erronée et cela peut conduire au chaos, au manque de sécurité, aux combats et aux conflits. Beaucoup d'efforts ont été faits pour résoudre les conflits même au niveau de petites communautés, les outils de résolution des conflits dans le cadre des conventions internationales se limitent aux seules approches primordiales telles que le dialogue, l'amnistie, la justice, la diplomatie, la négociation, la médiation et le conseil par le biais des médias de masse, mais étendu à des méthodes banales comme outils pratiques de résolution de conflits tels que l'utilisation du bon choix de mots basé sur une interprétation et une traduction précises de l'information.

Recommandations

- Le traducteur/l'interprète qualifié ou instruit doit être disponible dans l'église, la mosquée, l'établissement, le séminaire et la conférence.
- Le traducteur et l'interprète doit assister aux stages de temps en temps pour être au courant de nouvelles informations dans leurs champs de connaissance.
- Ils doivent assister à la conférence et au séminaire pour être en vogue.
- Ils doivent améliorer leurs dextérités au niveau du professionnalisme.
- Ils doivent avoir les dextérités spéciales de faire la résolution du conflit, l'unité et l'intégration régionale.

Conclusion

Sans aucun doute, le traducteur/ l'interprète joue un rôle indispensable dans toutes les activités humaines. D'après l'étude, la langue à utiliser dans la résolution des conflits ne devrait pas naturellement lier aux langues des deux parties. Les traducteurs et les interprètes doivent toujours rédiger efficacement leurs travaux en utilisant des mots appropriés pour éviter les idées fausses et les interprétations erronées. Il est également important que les traducteurs et les interprètes comprennent clairement le contexte culturel du public source et du public cible. Les personnes engagées dans la traduction et l'interprétation dans les églises, les mosquées, les séminaires, les conférences et la société doivent être bien formées pour avoir des approches professionnelles. En suivant les recommandations suggérées dans cette étude, la traduction et l'interprétation seront évidemment impeccables dans tous les niveaux en Afrique.

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