IMPLEMENTATION OF CHRISTIAN AND IGBO TRADITIONAL VALUES IN ERADICATING INSECURITY IN ANAMBRA STATE

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Abstract

This study explores the integration of Christian and Igbo traditional values as a strategy to eradicate insecurity in Anambra State, Nigeria. Insecurity, manifesting through armed robbery, kidnapping, and communal violence, has significantly impacted the socio-economic development of the region. This research posits that blending Christian ethical teachings with Igbo cultural norms can provide a robust framework for fostering peace and stability. Christian values, emphasizing love, forgiveness, and community support, align with Igbo principles of "Igwebuike" (strength in unity) and respect for elders, offering a synergistic approach to conflict resolution and social cohesion. In the recent time, Anambra state is the siege of insecurity which ranges from the activities of unknown gunmen, killings of human beings, kidnapping and farmers-herders conflict. These vices of insecurity have threatened the peace, unity and progress of Anambra state and have also affected the national development of the entire Nigeria. Thus, this research recommends community-based initiatives, interfaith dialogues, and educational programs that incorporate these values, aiming to transform societal attitudes and behaviors. By promoting a harmonious coexistence of religious and cultural values, this approach seeks to rebuild trust, enhance communal solidarity, and ultimately reduce insecurity in Anambra State. The methodology of this research is primary and secondary sources of data collection such as; journals, unpublished projects, textbooks, book of readings, mainline books, internet documentary articles relevant to the topic under review. The findings underscore the potential of culturally resonant and faith-based strategies in addressing complex social issues in Anambra state.

Keywords: Implementation, Christian, Theology, Igbo, Traditional, Values, Eradicating, Insecurity, Anambra State

Introduction

Insecurity has become a pervasive issue in many parts of Nigeria, including Anambra State, where the impacts are felt across socio-economic and cultural dimensions. The state has grappled with various forms of insecurity, such as armed robbery, kidnapping, communal conflicts, and political violence, which have stifled development and instilled fear among the populace. Traditional law enforcement strategies have often proved insufficient in addressing these challenges, necessitating a more holistic approach that incorporates local values and community-led initiatives (Obiefuna and Uzoigwe, 2012). This study examines the potential of integrating Christian and Igbo traditional values in eradicating insecurity in Anambra State.

Anambra State, predominantly inhabited by the Igbo ethnic group, is rich in cultural heritage and traditional values that emphasize communal living, respect for elders, and social justice. These values, encapsulated in concepts like "*Igwebuike*" (strength in unity), play a crucial role in maintaining social order and cohesion. Igbo traditional values are deeply embedded in the community's way of life, influencing behaviors, conflict resolution mechanisms, and leadership structures. The traditional justice system, characterized by dialogue, reconciliation, and restitution, contrasts with the often punitive nature of formal legal systems. According to Dunhan (1970), simultaneously, Christianity has a significant influence in Anambra State, with a substantial majority of the population identifying as Christians. Christian teachings, rooted in the principles of love, forgiveness, and compassion, align closely with many Igbo traditional values. Churches and Christian organizations wield considerable influence, offering moral guidance, community support, and advocacy for social justice. The convergence of Christian and Igbo values presents a unique opportunity to address the underlying causes of insecurity through a culturally resonant and ethically grounded framework.

The implementation of these values can contribute to eradicating insecurity in several ways. First, both Christian and Igbo traditional values emphasize the importance of community and collective responsibility. Conteh (2008) comments that by fostering a sense of unity and mutual support, communities can better organize themselves to prevent and respond to security threats. In conclusion, the integration of Christian and Igbo traditional values offers a promising approach to eradicating insecurity in Anambra State. By harnessing the strengths of both cultural and religious frameworks, communities can develop more effective and sustainable strategies for maintaining peace and security. This study aims to explore these possibilities, providing insights into how these values can be practically implemented to address the multifaceted challenges of insecurity in the region.

Conceptual Framework
Concept of Insecurity

Beland (2005) conceptualizes insecurity as the state of fear or anxiety stemming from a concrete or alleged lack of protection. It refers to lack or inadequate freedom from danger (Ishola, 2022). Ishola's definition of insecurity reflects physical insecurity which is the most visible form of insecurity, and it reflects other forms of insecurity such as economic and social security. Insecurity connotes absence of safety, danger, hazard, uncertainty and lack of protection. Adeola and Oluyemi (2012) provide two definitions of insecurity. First, it is the condition of being subject to danger or threat of danger, where danger is the condition of being susceptible to harm or injury. Secondly, it is the condition of being vulnerable to risk or anxiety, where anxiety is a vague unpleasant emotion that is experienced in expectation of unfortunate incident. These definitions of insecurity underscore a major point that those affected by insecurity are not only uncertain or unaware of what would happen but they are also vulnerable to the threats and dangers when they occur. As far as Ishola (2022) is concerned, insecurity is considered as a breach of peace and security.

Concept of Security

According to Otto and Ukpere (2012), security relates to the presence of peace, safety, happiness and the protection of human and physical resources or the absence of crisis. Adeleke (2013) states that, security is any laid down procedures towards the protection of persons and property against hostile persons. It is a situation where by a conducive atmosphere is created within a people in the state who can go about their normal daily activities without threat to their lives or properties. Thus, security encompasses all the approach towards safeguarding man as well as material resources in the state against all forms of aggressions or violent conduct. Williams (2008) sees security from the socio-political perspective and averred that security involves the capacity to pursue cherished political and social ambitions. That is, security is socio-political in nature and without security there can be no political stability and consequently social activities will be in chaos. Palme (1992) asserts that security is a basic condition for the survival of human beings. Thus, security is synonymous to freedom from danger, fear and doubt amongst others. Nwagboso (2012) argues that security is an essential concept which is commonly associated with the alleviation of threats to the survival of individuals or groups. For him, security can be equated with freedom from present and future danger, harm or anxiety. However security may not be the absence of threats but it is the ability to respond to these threats with appropriate skill and expertise. There is a connection between security and survival. For him, security is a basic condition for the survival of human beings. Thus, security is synonymous to freedom from danger, fear and doubt among others.

Nwagboso (2012) opines that, security is an essential concept which is commonly associated with the alleviation of threats to the survival of individuals or groups. According to the United Nations Development Programme (UNDP) (1994), security could be defined as protection from hidden and hurtful disruptions in man's daily activities, at homes, offices or communities. That is, security is the state of being safe and secure from danger, it could also be protection from chronic threats such as hunger, disease and repression (Adeleke, 2013). For the Commission on Human Security (2003), security is the protection of important aspect of human lives in a way that would enhance human freedoms and fulfillment. Security encompasses freedom from want, harm, fear and the freedom to take appropriate actions without any form of hindrance. It is also the assurance of future wellbeing and freedom from threat.

Theoretical Framework
National Security Complex Theory
There is hardly any valid research that has no theoretical foundation. Meanwhile, the essence of theorizing is to explain in order to reach a valid generalization. Against this backdrop, this study adopts the national security complex theory. Ugwueze (2017) opines that this is a theory that explains the complexity to national security threats as well as the approach to addressing the threats. National security complex theory is a reduction version of regional security complex theory. Onuoha, Ochuba, Ifeanyi and Onuh (2021) state that the national security complex theory was developed to reflect the complex nature of security in post-cold War Era. National security complex theory questions the primacy of the military elements and the state alone in the conceptualization of security. According to Buzan, Waever and Wilde (1998), this questioning has come from diverse sources rarely coordinated with each other. Some have come from the policy side, representing organizations trying either to achieve recognition for their concerns or adapt themselves to circumstances. Ugwueze (2017) states that national security complex theory surveys the debate between the new and the traditional approaches to security studies with emphasis on people centered security. UNDP (1994) opines that national security comprises of everything such as individual empowerment, protection of human rights, including economic, social and cultural rights, access to education and health care, equal opportunities and good governance. The best path to tackle insecurity is to ensure freedom from want and fear for all persons which can only become possible when every individual is considered a critical stakeholder in security matters (UNDP, 1994).

Onuoha, Ochuba, Ifeanyi and Onuh (2021) enunciate that the theory suggests that the state should adopt more diverse agenda in which economic, societal and environmental security issues play alongside military and political ones. The complex nature of security stems from looking at various sectors of the security architecture so as to identify specific types of interaction that guarantees effectiveness in security management. Nnoli (2006) argues that security demands military power sufficient to dissuade or defeat an attack but so many non-military elements are required to generate effective military power that a concern for security can never be restricted solely to the final military end product. In this view, Buzan, Waever and Wilde (1998) asserts that the military sector is about relationships of forceful coercion; the political sector is about relationships of authority, governing status and recognition; the economic sector is about the relationships of trade, production and finance; the societal sector is about relationships of collective identity; and the environmental sector is about relationships between human activity and the planetary biosphere.

Onuoha et al (2021) says that national security complex theory is useful for three reasons: firstly, it tells us something about the appropriate level of analysis in security studies; secondly, it can organize empirical studies; and thirdly, theory-based scenarios can be established on the basis of the known possible form of, and alternatives to national security complexes. This third reason opened the space for theoretical application of national security complex in line with the basic assumptions of the theory, among which are:

Security is both a national, regional and global phenomenon and it will be very difficult to comprehend the security dynamics of one country without inserting it into a broader context and without grasping the conflicting or cooperative patterns that defines the foreign policy of that country with its neighbours. By implication, the theory assumes that security is a complex phenomenon that must be addressed as such if solutions were to be found. Ugwueze (2017) enunciates that the theory assumes that the best way of approaching security problems is through cooperation and integration of various security architectures including the non-state actors. It also assumes that approaching security problems holistically must take into consideration both the traditional military and non-military strategies. This means that security problems would remain in an environment where only military use of force is encouraged in fighting violent crimes. The theory assumes that modern approach to security goes beyond the traditional military bombardment to include addressing all the conditions that gives rise to insecurity such as poverty, poor governance, human rights violations, political exclusion, religious intolerance, and a host of others. The theory assumes that what leads to national security breach are multi-faceted and the approach to addressing the breach are also multi-dimensional. Finally, the theory assumes that security is no longer the business of the state alone. It therefore follows that, where the

state is the only institution responsible for managing national security, insecurity will continually assume preeminence. Hence, the collaboration of Christian values and Igbo traditional religious value system could help to curb insecurity ongoing in Anambra state, Igbo territory and the entire Nigeria.

Factors that Promotes Insecurity in Anambra state
Violence and Destruction of Traditional Religious Artifacts by Christians
Igbo traditional religion and Christianity are the two dominant religions in Igboland. They have their respective religious symbolic artifacts and images which are of great significance to their adherents. In the words of Ugwueye and Adim (2018), artifacts and art images are symbolic aspects of every religion and are considered to be one of the main characteristic features of religious expressions. According to Metuh (1978), religion deals with invisible and spiritual beings that cannot be subjected to empirical observation, hence the need for symbols. Symbols no doubt strengthen the link between human beings and the realm of the sacred or the supernatural. Christianity has Holy Bible, cross, chaplets and so forth. In the same vein Igbo traditional religion has *ofo*, masquerades and other artifacts as symbols of worship. All of them are man-made objects that represent concepts as assigned to them by their religious users.

Jesus Christ during his ascension commanded his disciples to take the gospel to uttermost part of the world. It is expressed in preaching and evangelism which is aimed at spreading of the gospel of Jesus Christ for the purpose of conversion. According to Ugwueye and Adim (2018), this quest for preaching has been on the increase with more Christians becoming extraordinarily zealous to evangelize all kinds of people by "fire or by force". However, one disturbing thing is that some evangelism/crusades organized in some areas are characterized by violent attacks on traditional religious artifacts. The main reason for this attack is the belief that traditional religious artifacts hinder the people's progress because the artifacts carry with them the heathen evils of traditional idolatry.

A good example was reported by Ugwueye and Adim (2018), a crusade organized on 18th April the year 2015 by St. Joseph's Catholic Church, Ugbenu, Awka North Local Government of Anambra State, which was aimed at awakening the consciousness of the community in the things of God turned violent at some point. Violence erupted on the third day of the crusade rally as the participants violently went on rampage cutting to pieces various traditional religious grooves and burning to ashes many shrines, temples and emblems of deities in the community. Angered by the action of the crusaders, the traditional religion adherents and custodians of the temples confronted them and this led to a chaotic situation resulting in a free for all fight, where injuries were inflicted on many people with churches and many private houses partly or completely destroyed. Such occurrence leads to chaos and anarchy which promotes insecurity in the society.

Upsurge of Unknown Gunmen
The present upsurge of unknown gunmen has occasioned insecurity in Igboland. The sudden upsurge of the unknown Gunmen in the South-East region of Nigeria started in the year 2021. It started with an event which took place in Enugu State as the Nigerian Army launched a new military operation in the South-East. Tunde (2021) states that the military operation, according to then Chief of Army Staff Lt. General Faruk Yahaya will curb the rising cases of insecurity in the geo-political zone. It hopes to tackle insurgency, kidnapping and rising banditry in the South-East. The second event was a meeting convened by governors of the South-East states in order to explore political and operational solutions to the skyrocketing wave of insecurity and uncertainty in the region. This meeting was attended by four of the five governors in the zone with the abstention of Willie Obiano of Anambra State. The meeting also featured major political stakeholders and traditional rulers as they agreed to rejuvenate *Ebube Agu* which is a security initiative reminiscent of the *Amotekun* creation in the South-West, among others (Onyekelu, 2022). The security outfit will draw its membership from all the states in the South-East to complement the efforts of regular intelligence and security services thereby operating in the zone. Few days after, a gun smoke from the South-East was graciously spread all over the world on violence and bloodletting across the South-East.

According to Onyekelu (2022), the Independent People of Biafra since 2017 has been designated by the Nigerian government as a terrorist organization and since August 2020, there has been violence between the Independent People of Biafra (IPOB) and the Nigerian government. InAugust 2020, the Nigerian Police Force executed twenty-one IPOB members at a meeting with two police officers dead and both siding accused each other of firing the first shot. Violence escalated during the following months, leading to a region-wide insurgency. Advertisement invested with the unpleasant responsibility of doing a regularly updated headcount of casualties from faceless murderers and assassin led to sudden death of innocent souls. This ambush and calamity was done by the Unknown Gunmen across the states in separate incidents. And that was how they are still attacking people till today. The activities of the Unknown Gunmen (UGM) operating in South-East Nigeria have led to insecurity. Onyekelu (2022) opines that, the Unknown Gunmen started causing havoc in the South-East since the leader of the Indigenous Peoples of Biafra (IPOB), was arrested. They are terrorists and they are dealing with people seriously. Unknown Gunmen (UGM) are now addressed as *Ụmụ Ọma* (nice people) in the South-East. Several communities in Igboland are beginning to witness the invasion of Unknown Gunmen, who go from house to house killing and maiming people who they feel are not supporting them. It is claimed that they are fighting for the actualization of Biafran Republic however others say that they are waging war against the federal government and the national security forces for the marginalization and human right abuse of Igbo people. The reality is that UGM nefarious activities have fuel insecurity in various parts of Igbo land.

Intrusion of Herdsmen and Cattle Grazing in Farmlands
Herdsmen are also referred to as nomadic or semi-nomadic herders whose primary occupation is raising livestock (Torimiro and Adetayo, 2004). Nomadic herding is a practice that entails moving cattle from one place to another in search of pasture. The most notable pastoralists in Nigeria are the Fulani Herdsmen. According to Ezeonwuka and Igwe (2016), the Fulani herdsmen have for over a thousand years remained in an established feature of Africa. Abugu and Onuba (2015) see the Fulani herdsmen as natural migrants who are constantly in the move in search of pastures for their herds. Torimiro, Adebo, Kolawole, Taiwo, Owoeye and Ayodele (2020) elucidates that, the Fulani herdsmen in Nigeria occupies some part of the drought-stricken Sahel, and to escape from the ravaging effect of the drought as well as to save their cattle from dying, they migrate other areas with relative conducive weather of which eastern Nigeria is among.

The southeast has good soil topography for agriculture as it is further located in the rainforest geographical zone. Unlike the northern Nigeria that is close to the Sahara Desert, however, with the introduction of RUGGA policy by the federal government. This has led to influx of Fulani herders into the interior forests of eastern Nigeria. Torimiro, Adebo, Kolawole, Taiwo, Owoeye and Ayodele (2020) observe that Fulani herdsmen have the right to graze their animals on any land because no adequate support was made for them along the routes provided by the government. The quest by herdsmen to find sufficient grazing land for their cattle has resulted in violent farmers-herders clashes in some parts of the country like North-Eastern Nigeria, Niger Delta, North Central and Southeast Nigeria.

Consequently, the Fulani cattle have caused a great damage to farmlands, resulting in conflicts and confrontations with the indigenes. As a matter of fact, many rural communities have witnessed the destruction of crops and farmlands by Fulani cattle and when the framers react to this, the Fulani herders attack by using many sophisticated weapons to kill them, burn their houses and take their females for ransom. The unknown gunmen activities of Fulani herdsmen in Igbo land are worrisome as they kidnap, rape, and kill indigenous people at every slightest provocation. However, the intrusion of the Fulani herders also immensely contributed to insecurity in Igboland.

Socio-Economic Implications of Insecurity in Anambra State Sustainable Development
Destruction of Lives of Properties
Insecurity in Nigeria has led to mass destruction of lives and properties. The activities of unknown gunmen in Eastern Nigeria have in no doubt led to death of residents and destruction of properties. It is necessary to report few of the killings and destruction of properties occasioned by the activities of unknown gunmen in some parts of Igbo nation; Onyekelu (2022) reports that the unknown gunmen

took the life of Dr Chike Akunyili, husband of the late Professor Dora Akunyili, who was reportedly, was gunned down at Nkpor, Anambra state. The killing of Somadina Oforma, a member of the All Progressives Congress (APC), who was shot dead on Tuesday September 28, 2021, while attending a meeting of their party at Uruagu, Nnewi North local government area LGA, of Anambra state. Ujumadu (2022) documents that gunmen killed a policeman and dispossessed him of his riffle at Ogidi in Idemili North local government area and attacked the state-owned Anambra Broadcasting Service (ABS) Awada in two separate incidents in Anambra State. Unknown Gunmen also attacked Prof Soludo's community, and killed one policeman. Senator Ifeanyi Ubah was attacked by unknown gunmen in 2022 at Enugwu-Ukwu amongst others. Unknown gunmen often target security agents at their stations or checkpoints. Security agents are killed, and their vehicles and duty posts are burnt. Many police stations are attacked with many police officers killed.

However, it is observed that conflict which erupts between Fulani herdsmen and farmers can lead to loss of lives, valuable properties and destruction of the vast expanse of agricultural farmlands. For instance, Uzodinma (2022) reports that, over 160 persons have been allegedly killed within the last few years by rampaging Fulani herdsmen in Eha-Amufu community of Enugu State.

Economic Implications

Igbo people are entrepreneurs in nature. When the missionaries came to Igboland, they observed that the indigenous people upheld the philosophy of hard work and dignity of labour which is a core value in Christian religion. With the implementation of the Bible and the Plough hypothesis, this transformed the entrepreneurship skills of the Igbo people. This made Igboland became a commercial hub and this continued till date. Onitsha main market (Anambra), Ariaria International Market (Abia) and other natural resources located in Eastern Nigeria still contribute immensely to national revenue. However, insecurity affects the pace of economic growth in the society when it is prevalent. Ukandu (2011) states that:

> The survival of an economic system is based largely on the mutual interaction of an environment of law and order that guarantees peace and security. Kidnapping had serious negative impact to bring about economic development as it brings about loss of material resources. Capital flight has become the order of the day as people relocate to other parts of the country in search of security (p. 8).

Insecurity has resulted in the peaceful state of mind in the various operations as workers daily watch their back executing their various operations with fear. The effects of insecurity on production could be enormous and as such, the action negatively affects the productivity of diligent workers. Insecurity has reduced the inflow of foreign and local investment in Igbo territory coupled with the sit at home order of Indigenous People of Biafra (IPOB), enforced by the unknown gunmen every Monday. This has made many businessmen not to invest in a violent area. Some typical examples are the activities of unknown gunmen and intrusion of fulani herdsmen. Okutu (2021) states that, the South-East loses over N10 billion each time it observes the sit at home order directed by the Indigenous People of Biafra.

Reduction in Agricultural Activities

The activities of Fulani herdsmen in Igboland and other parts of Nigeria have led to the reduction of agricultural activities by farmers. It could be observed that, the violent activities of herdsmen has made many farmers to reduce their farming operations or stop going to their farm for fear of being raped, kidnapped or being killed by the herdsmen. It is painful that after spending time, energy and money to cultivate crops, cattle reared by Fulani herdsmen will come and graze on the farm. There is little or no zeal among rural farmers as a result of crop damage occasioned by the grazing activities of Fulani herdsmen. Furthermore, this has discouraged many Igbo youths from embracing farming in compliance to the presidents' directive for youths to go back to the farm.

Application of Christian and Igbo Values as a Panacea to Insecurity in Anambra State

Nigerians are people who are religious in nature. This is captured in Eyeruroma and Allison (2023), who made reference to Durkheim's view about religion as he states that it is a unified system of beliefs and practices whose purpose is to maintain and foster social stability and cohesion by removing tension

that can disrupt social order. He believes that a cohesive society is of fundamental importance and that religion is just one mechanism that helps to achieve this. Thus, the collaboration of Christian and Igbo traditional values can help to curb insecurity threats in Anambra state and Nigeria at large.

Respect for Human Life and Dignity
The value of human life and respect for the dignity of the human person is that which is upheld and held sacrosanct in these two religions. In traditional religion, human life (*Ndu*) is of utmost importance. Both Christianity and traditional religion acknowledges that the Supreme Being created human life and as such no man should destroy life. Hence, murder is forbidden. The dignity and value of human life is rests on the fact that man is made in God's image Genesis (1:26-27) and Christianity therefore forbids murder (Exodus 20:13). This is why Christianity made efforts to prohibit gladiatorial games in Roman Empire because it led to the death of many. Christian missionaries abolished slavery, human sacrifice and killing of twins in Igbo land. All the above listed factors lead to the destruction of human lives. Based on the value systems of both religion indebt sermon against youth involvement in violent crimes which promotes insecurity and destruction of human lives should be upheld. This will go a long way to stem the tide of insecurity witnessed across the country at large.

Promotion of Religious Tolerance and Value of Hard Work
In a pluralistic society like Igboland, the adherents of the two religions should allow for a smooth interaction of Igbo traditional religion and Christianity. This will lead to understanding and appreciating each other's welfare. This will further create an avenue for the two religions to have something tangible to offer and contribute to the search for sustainable development. Sustainable development can be achieved through human capital and community development programmes. Community development is an organized effort to improve on the conditions of community life and the capacity for the community integration and self-direction (Dunhan, 1970). Iheanacho (2020) defines that human capital development as the transformation of natural endowments of individuals seen in the formation or articulation of ideas, production of goods and services, conversion and utilization of natural resources at one's disposal.

Human capital development is one of the greatest contributions made by the Christian missionaries in the development of modern Igbo society. When the Christian missionaries came to Igboland, they saw that the socio-economic standard of the Igbo people were at a deplorable state. According to Asadu (2021), the missionaries were much concerned about the emancipation of the poor Africans who were the reason why they established schools in order to train them on various skills. Through these skills, many indigenous people became successful in life. On the other hand, the philosophy of hard work and dignity of labour permeates the religious life of Igbo people. They believe that *aka aja aja n'ebute onu manu manu* (the hand that works, makes profit). Christianity also upholds the dignity of labour and this was exemplified by the Christian missionaries who came to Igboland through the Bible and the Plough missionary policy.

Presently, there is a decline in the observance of the philosophy of hard work and dignity of labour by Igbo youth. It has also been observed that some Igbo youth are involved in violent crimes that gives rise to insecurity in the region are unemployed. So they resort to crime as a means to earn a living. Thus, there is a need to rejuvenate the spirit of entrepreneurship which is embedded in the philosophy of hard work and dignity of labour as professed by the two religions. This can be practically done by organization of skills acquisition and entrepreneurship programmes in order to help equip the youths with necessary employable skills in order to be employed or be self-employed. More infrastructural development and projects should be built and youths should be employed to work there. When youths are armed with employable skills and job opportunities it will boost employment rate and will help to reduce high level of criminality and insecurity in the society.

Emphasis on the Concept of *Imago Dei* and Brotherliness
The concept of *imago Dei* (man as the image of God) should be preached by religious leaders of various religions. It is well-known the Supreme Being is acknowledged in these religions although with different nomenclatures such as *Chukwu okike abiama* in Igbo traditional religion and God in

Christianity. God created man in his own image. Thus, from this religious perspective, all man came from one source and all human being are one. Religious leaders should preach on this and properly explain it to the understanding of adherents. This will help adherents to desist from quarreling and fighting each other, destruction of worship centres which culminates to chaos and results to insecurity in the society.

Living together and religious tolerance is another sure way of reducing attacks on each other's theological positions. Learning to live together and religious tolerance will also help in ameliorating the challenges of religious conflict that gives to insecurity. Although we are different from one another, but we are not distant from one another hence the need to live together as one matters a lot. In order to live together, Uche-Egbulam (2019) elucidates that adherents of these religions need to learn much about each other. Togetherness that is active and proactive manner will help both adherents to feel the need for the other. Unity of Christians and Igbo traditional religion can be achieved through learning to live together in unity. By learning to live together, studying of each other's faith and reduction of attacks on each other's theological positions, this can help to share the common good found in their different faiths and this will promote oneness and unity in the land. There will be strong unity among adherents of these religions if only they will understand their background, tolerate and respect each other's religion as well.

Religious Leaders Collaboration with Security Agencies

Religious leaders are very influential in any society where the members of the society are religious in nature like Igbo society. Since the two religions forbid destruction of human lives and teach that, the right to life is God-given and it is not within the moral competence of man deliberately and directly to take the life of any innocent human being either with or without his consent. Nmah (2012) viewpoint is supported by the value system of the two religions (Igbo traditional religion and Christianity) in Igboland. This makes protection of human life a moral duty for religious institution and security agencies especially the Nigerian Police Force. While the Christianity and traditional religion advocates and upholds right to life, on the other hand, the security agencies is duty bound to protect human lives and properties. Hence, this creates a common ground for effective collaboration between religious leaders and security agencies. Religious leaders should work together with the police to form a strong security network to combat insecurity in the society. They could collaborate with the law enforcement agencies and organise seminar for youths. In this seminar, the law enforcement agents should be given the opportunity to address the youths on the legal implication of killing human beings. The youth will be advised on how to avoid keeping bad company, as evil communication corrupts good manners. They will also be told tips to detect the nefarious activities of unknown gunmen, unscrupulous herders and how to inform the police for quick response.

Conclusion

Igboland in the recent time has been engulfed by high rate of insecurity, ranging from nefarious activities of the unknown gunmen, impunity killings of human beings, kidnapping, and farmers-herders conflict. These vices of insecurity have led to low rate of investment and destruction of lives and properties. It has further threatened and still threatening the peace, unity and progress of Igbo society and it is also affecting the national development of the entire Nigeria. Nevertheless, Igboland seems to be a fertile ground for religious activities. Religion serves as source of social cohesion in human society. Religion unifies a society, community or nation and when the society is unified, it is secured. From the research, the two dominant religion which is Christianity and Igbo traditional religion have something tangible to offer as well as contribute in order to ameliorate this ugly situation called insecurity. For this to happen, there is need for the collaboration of the Christian theology and Igbo theology in order to curb the threats of insecurity in Igboland. The collaboration of the two religions will lead to reduction of attacks on each other's theological positions, understanding and appreciating each other's welfare, involvement in human development programmes as well engaging themselves in the issues of community development. These will go a long way in restoring peace in Igbo land, ensure national security and thus, create room for national development.

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