The Nigerian Educational Psychologists Vol. 21 No. 1, August, 2024. pp. 109-124

RELIGION AND ETHNICITY AS CORRELATES OF INSECURITY IN SOKOTO CENTRAL SENATORIAL ZONE: IMPLICATION FOR COUNSELLING

B. M. Liman,

Auwalu Baba
&
U. A. Nasarawa

Abstract

The paper focused on religion and ethnicity as correlates of insecurity in Sokoto central senatorial zone: implication for Counselling. The study focused on insecurity as its relate to religion and ethnicity in the eight local government areas across Sokoto central senatorial zone of Sokoto state, Descriptive correlational design was employed in the study with security committee members of the six local governments as sample with 228 respondents using research advisor (2006) and simple random sampling method, researcher's designed titled family religion, ethnicity and insecurity questionnaire (FREIQ), content validity of the questionnaire was obtained after corrections of the questionnaire items by some expert in measurement and evaluation and educational psychology of the faculty of education, Shehu Shagari university of education, Sokoto while the reliability index 0.81 was obtained after pilot testing the questionnaire using 60 security committee members in Isa and Wurno local government areas of Sokoto state and splitting the test items as well as analysing the score using Pearson product moment correlation coefficient. Frequency, percentages and Pearson product moment correlations coefficient were used in analysing the data generated in the study. After the analysis the indicated that religion and ethnicity possess significant relationship with insecurity in Sokoto central senatorial zone, Conclusion and recommendation were made to include; Religious and community leaders should partner with security agencies in Sokoto state in providing the required guidance and counselling services such as, orientation, sensitization to the youths and other community members Sokoto central senatorial zone about kidnapping and security related matters.

Key words: insecurity, kidnapping, ethnicity and banditry.

Introduction

It is a well-known fact that the international boundaries of Nigeria were forcibly imposed to unite the diverse peoples who are not originally under the same entity. Nigeria is a country of about two-hundred and fifty (250) ethnic groups or nationalities. Its population has been estimated to be about 216,364,740 million people, (www.worldometer.info, 2021) with the three major ethnic groups the Hausa-Fulani, Yoruba and Igbo dominating other ethnic nationalities. Each ethnic

group has its own cultural and sub-cultural traits. Nigeria in her six decades of nationhood, is witnessing fear of disintegration occasioned by ethnicity, indigenization and identity crises. National consciousness among citizens is needed to overcome the ills and crises of insecurity and agitations from groups or set of groups that feel marginalized and maltreated by government. Religion as the oldest discipline in human society is the most difficult term or word to define. There is no clear consensus on the conception of religion by theologians and social scientists. This is not merely because scholars grapple with the element of subjectivity, but largely because of the inherent difficulty in understanding the 'inner essences' of religion (Egwu, 2001). Different people understand religion differently or have different perspectives according to their disciplines. For example, sociologists regard religion as being of social rather than political significance while anthropologists view religion as a component of the cultural aspect of life (Barrett, 2003).

It has been argued that one's religion is what makes one a complete whole, this assertion may not be correct because not all people practicing a religion would agree that they depend on their religion to complete them as a whole. Basically, the two major religious practices in Nigeria are Islam and Christianity. While the Muslims believe in Allah, the Christians believe in one God, yet we have African Traditional religion. These differences in beliefs have given rise to the religious conflict we are experiencing worldwide (Ilesanmi, 2014). Today, based on the increasing rise of religious bigots and extremists, one may be tempted to suggest that religion is not relevant to societal development and hence should be extricated from human social life (Gbadegesin & Adeyemi- Adejolu, 2016). No nation can develop when there is a high level of insecurity in society. The far reaching effects of insecurity are evident in most communities in Nigeria especially northern part; they are less developed and backward. This is because insecurity in recent times has been one of the major issues bedeviling the majority of the Nigerian communities. The 2014 Global Report on security indicated that Nigeria is one of the crime-ravaging countries in the world. The report rated Nigeria high on the following critical variables: unlawful possession of arms, forgery, receiving stolen properties, false pretence, burglary, theft, Boko Haram, armed robbery, kidnapping, attempted murder cases, manslaughter etc.

Value education is that form of education that stresses the acquisition of living values by learners. It inculcates universal and ethical values such as compassion, courage, honesty, tolerance and truthfulness (Aggrawal, 1992). This helps in nurturing balanced individuals thus creating a humane society. Values are what promote human beings to personhood. These values are inherent in all people and acting contrary to them negates one's personhood. Human beings are gifted with an intellect that helps them reason about the right course of action especially in moral aspects. Values represent the aspirations of religions and philosophies that aim to guide people along the path to a better existence. Peoples who practice values

develop inner strength and can resist common human weaknesses. Values are beauty and grace of life. They are essential constituents of civilization. Our values given an indication of our character and determine our moral and ethical choices. Rajini, Lavanya and Gowri, (2021) defined value 'as an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence' and value system for him is 'as an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance'. Values are individual beliefs to which people attach significant worth and by which they organize their life. Hence it can be said that values are principles before us that guide and direct our behaviour. Things or ideas are valuable because, we value them and desire to possess them or desire to cherish them. They help us in deciding what is right and what is wrong.

Like any other terminology employed by social scientists, the concept of ethnicism is a term that does not lend itself to easy definition (Salawu & Hassan, 2011). Though, there are general agreement on a few points which germane to understanding the phenomenon. It is agreed that though ethnicity is a derivative of the ethnic group, it only occurs in situations involving more than one ethnic group or identity and to fully understand the meaning of ethnicity, a related concept like ethnic group need to be defined. This is particularly important because of the systemic differences in the definition of ethnicity across societies. Rising of insecurity is on the verge of being Nigeria's heritage as no single day goes by without acts of insecurity. More worrying is the fact that, for undisclosed reasons, the Nigerian government seems unable to curb this threat or doesn't want to stop it, despite the pronouncement by the President Muhammadu Buhari after winning 2015 election. Nigeria currently appears to be grappling with security problems and these cuts through its six regional regions, but particularly in the North-East, North Central, and South-South regions. Residents in these regions now sleep with one eye open while the government that is normally entrusted with life and property security appears confused and unable to do so, (Emmanuel & Emily, 2019).

Insecurity is just the opposite of what we have as security. Insecurity like security is often used in a number of ways. Many people would take it to mean lack of safety or the existence of danger; hazard; uncertainty; lack of trust; doubtful; inadequately guarded or protected; lack of stability; disturbed; lack of protection and unsafe (Achumba et al, 2013). Insecurity will make you lose trust, be frightened, unsettled, oppressed, lose focus, and be devastated and lose your humanity. Adebanjoko & Ugwuoke in Zubairu, (2023) opine that insecurity is the State of being subject in every respect to terror, threat, risk, molestation, bullying, harassment, etc. Insecurity, for example, can be conceived as a threat to the state that often accounted for the arms and nuclear weapons race to protect the state. Value education aims at transforming a mind into healthy, innocent, natural and attentive,

capable of higher levels of sensitivity and perception. It develops moral, spiritual, aesthetic and social values in a person. It teaches to preserve whatever is good and worthwhile in the culture we inherited. It helps us accept and respect the attitudes and behaviours of those who differ from us. Rajini, Lavanya and Gowri, (2021) opined that, the aim of values education is to encourage young people's awareness of having values and their corresponding relationship to the world in which they live. It is therefore necessary to try and convey the idea of which values people in our society regard as necessary (and through which our society is shaped today). A democratic society demands that an individual should have many skills, among them the skill to deal with conflicting values and to take independent decisions. Educators, guidance counsellors and teachers as well as parents are not just there to practice behaviour based on values, but are mainly there to help adolescents to understand the rules which society has developed, to be able to apply them independently and also to participate in political discussions regarding any possible changes to these rules. For this reason, we need educators who do not insist on their own interpretation of moral principles, rather educators who help adolescents to develop their own skills in applying morals values to their lives.

Causes of insecurity

There is no doubt that Nigeria has great potential for greatness, particularly with its large population consisting of a dynamic workforce, a growing economy, abundant natural resources, diverse raw materials, huge oil reserves, and intellectual reservoirs. Despite these aspects of greatness, Nigeria continues to be a developing country struggling the most frantically to find its feet among the nations' committees due, among other factors, to the prevalent insurgency and insecurity that have continued to present a challenge to its development and growth. Many factors have been postulated as causing insecurity in Nigeria. Some of the following as responsible factors for the general state of insecurity in Nigeria to Nweze in Adams, Adedeji, Majekodun, Kehinde and Adams (2021);

1. The Menace of Poverty: It is a fact that unemployment causes poverty and extreme poverty leads to a crime that gives rise to insecurity. Aliyu in Emmanuel & Emily (2019) characterized poverty as a situation in which people live below a defined standard of living income so that individuals and nations are classified and identified as poor. While unemployment is defined as when people are not engaged in meaningful work and are lacking the basic needs of life.
2. Porous borders: the free flow of migrants from other countries to Nigeria through our borders allows criminals to enter the country without check caused a very serious security challenged.
3. The proliferation of Arms and Ammunition: Several arms hauls have been ceased at our air and ports, some in very large quantities. This is not good for the country. These arms and ammunition end up in the hands of criminals who apply the same in

their nefarious activities in the country thereby making life insecure for the people of their locality.

4. Illegal Armed groups: Illegal importation of arms and ammunition has made Possession of arms by individuals and groups very easy.

5. Kidnapping: this is another visible sign of insecurity in the country. The perpetrators of this crime do not spare anyone in this new wave of crime that seems to have supplanted armed robbery and other non-contact crimes. Since this act began in Nigeria, aged, children, male and female have been kidnapped for ransom. This has made life unbearable to the citizens.

6. Fear and Distrust on Government: what the current trend of violence is imprinting on the psyche of Nigerians is that the government security apparatus is incapable of guaranteeing the safety and security of its people. This has; therefore, impact on the general human security of the people as the situation promotes fear, limits the peoples' ability to develop economically.

7. Unemployment: The rise in Crime wave in Nigeria since the mid-1990s was as a result of unemployment, economic decline, and social inequality, which are abetted by inefficient and corrupt police and customs forces (Robert, in Zubairu, 2023). The idle minds became devil's workshop. These people who are mostly youth are easily recruited into militant groups and trained in to rob, kill, kidnap, smuggle, hijack to mention but a few. Accurate unemployment rates are difficult to obtain and generally mean little in a society where many who work are marginally employed and where begging is a socially accepted occupation.

8. Religious fanaticism/extremism: Religious fanaticism and extremism have been among the major cause of insecurity in Nigeria. The recent incidences of attack on churches and Christians in Northern part of the country by Moslem extremists have rendered several states in the north unsafe for life and properties.

9. Elite exploitation of Ethnicity and Religious Differences: It is worth bearing in mind that the country's diverse ethnic make-up is not itself a cause of insecurity in Nigeria; however, political and religious leaders across the nation sometimes use ethnic sentiments to achieve their selfish ambitions. Throughout this way, the elites exploit people's minds to stir up mistrust and resentment among different ethnic groups and among the country's major religions that cause Nigeria's insecurity. In a multi-ethnic country like Nigeria, the relationship should be cordial, without reciprocal distrust, fear, and a propensity to a violent confrontation between members of one ethnic or religious group and another of that ethnicity or religious group (Achumba, 2013).

Religious; is described as that which relates to belief in religion, the teaching of religion or the practice of religion. While religion with all the controversies surrounding its meaning is defined differently by different scholar depending on their persuasion and perspective of the proponents. For instance, Emile Durkheim sees religion as "an inter-dependent system of beliefs and practices regarding thing

which are sacred" However, for the purpose of this presentation, I wish to accept the definition given by Ebenezer Ejalonibu Lawal in Emmanuel and Ojukwu (2019) that says "Religion is the attempt to bring the relative and temporary, the painful things in life into relation with what is conceived to be permanent, absolute and cosmically opinionistic. The tendency to highjack any form of violence and branding it religious is possible. Based on this the 'outsider' of religion will give it a bad name in order to hang it. Religious worship places are being desecrated through blood shedding resulting from indiscriminate bombing of religious worship centres. It scares members away from regular religious worship and fellowship. Insecurity in a nation can help spread or promote fake religious faith and practice.

Violent or an insecure situation drives people into various religious groups not by reason of believing but for security purposes. In an environment where a particular religion commands majority, the residents would like to align with the popular religion there for the sake of securing their lives and that of their relations and possibly their business investments. Nothing thrives in an insecure environment. Economic, religious activities, as well as governance can be frustrating in such an atmosphere. Religion can play a positive roll of preaching peace and living out same in an environment that is prone to violence. Dialogue could be initiated amongst warring groups. Culture denotes deriving from or distinctive of the ways of living built up by a group of people and relates to shared knowledge and values of a society that is transferable from one generation to another and possibly from one society to another. This refers to a whole range of human activities which are learned and not instinctive, and which are transmitted from generation to generation through various learning process. Bediako (2019) expanded the meaning of culture to include the way of thinking and behaviour share by a substantial social grouping which gives them identity in relation to others. By this definition it means all persons participate in one culture or another; people are identified for who they are by their culture.

As a result the basic values like honesty and tolerance are neglected in personal and public life of people, resulting in the rise of crime, violence, cruelty, greed and apathy to human sufferings. Values of idealism, altruism, selflessness and service to fellow humans are vanishing from our life. Children inherit their values from their parents, teachers and those around them. The information on values they get from these sources has to be supplemented or corrected through value education in the school. They should be made aware of the importance of leading value-based lives. Values should be deliberately inculcated, directly or indirectly, so that along with mainstream curriculum, they also acquire necessary knowledge and skills that prepare them to be responsible citizens. The National Curriculum Framework (2005) as cited by Rajini, Lavanya and Gowri, (2021) Stress on education for peace in schools as a counteracting measure to the unprecedented violence that exists globally, nationally and locally. It also opines that education for peace, tolerance,

justice, intercultural understanding and civic responsibility. It embodies joy of living and encompasses respect for human rights, justice, tolerance, cooperation, social responsibility, respect for cultural diversities, in addition to a firm commitment to democracy and resolving conflicts non-violently.

It is expected that the continuous growth and development of ethnic communities into an integrated society based on Islamic solidarity cemented by increased inter-dependence and harmonization of shared values and goals will bring about transformation of the relationship between the various ethnic groups. But in a situation where there is insecurity this desire cannot materialize. Imobighe in Emmanuel and Ojukwu (2019) commenting on Warri experience said "Rather than the expected evolutionary change towards ethnic integration and peaceful co-existence, what has taken place in Warri is a heightened awareness of ethnic identity, extreme communal disharmony and a more intense rivalry and hostility. Jiboku and Jiboku (2018) concluded that, ethnicity has a strong negative effect on national development in Nigeria. This is because multi-ethnic states are often prone to conflictual and competitive relationships as different communities struggle to control political power and other economic resources of the state. Ngele (2008) and Ajaegbu (2012) opined that, religion in Nigeria functions as a means for the perpetration of violence, fueling ethnic consciousness and solidarity, acquisition of political power and socio-economic gains, massive killings and the wanton destruction of lives and vandalizing of property of those considered infidels or who pay allegiance to other religions. Also, religious terrorism in Nigeria posses a significant threat to national development as it is evident in Northern Nigeria where economic and social activities in some of the highly volatile states (Yobe and Borno) have almost been grounded by the stream of killings, destruction of basic means of livelihood of the people and truncating of foreign and local investment.

The deprivation theory was propounded in 1969 by Ted Gurr and a lot of analysts on the relationship between religion and violence conflicts in Nigeria has opined that religion also become an instrument to protest forms of deprivation, exclusion, alienation, poverty and marginalization, failed development, public corruption, and has been used for a variety of purpose by the powerful elites to advance interests that are necessarily religious. In Nigeria, Muslims believe the required Islamic shari'a in all its ratification as a right, in order to practice the dictate of their faith well and fully. On the other hand, the Christians push for a secular constitution amounting to deprivation of their religious right and Christians opine that the adaptation of shari'a law within any legal instrument is also tantamount to a violation of their right as non-Muslims (Usman, 1987).

Statement of the problem

Kidnapping, banditry and cattle rustling are the major security challenges affecting Sokoto central senatorial zone of Sokoto state. Thousands of lives,

properties worth millions of naira were lost as a result of these problem, people in the zone have no access to their farms, gardens and businesses due to the activities of bandits over the years. People were attacked in the market, farms, religious places, homes and on the road for example a police divisional officer was shoot dead at Gidan madi in Tangaza local government, many people were killed in the same local government, in Balle town of Gudu local government area, a district head was assassinated in his resident. In some places like Karfen sarki, Magonho, Shabra, Bunkari, Kalgo, Tudun doki as well several villages and communities in Wamakko, Silame, Kware, Binji, Gudu, Tangaza, and other local governments were all facing the same challenges and were all attacked on different occasions, ransom were paid by many communities and villages in those local governments, by all the communities that wishes to live in peace with minimal banditry and kidnapping problems in their area.

These criminals claim to be following or using a specific religion as well as ethnicity, as the technology is growing the use of unguided and corrupted religious ideology such as Boko Haram, shi'ite as well as many religious sects ideology is also growing in Sokoto central zone. In 2007 Mallam Danmaishiya was assassinated by group of shi'it after his religious activity at popular Massallacin Shehu in Sokoto metropolis, leading to very serious religious crisis among different sects followers in the metropolis. Kidnappers employ informants from the same communities and local government for this barbaric act, religion and ethnicity have increased the quality and rate of collaboration and information disseminations among people. Many crises arises as a result of the activities of kidnappers, bandits, cattle rustlers in the state, as many Fulani's were killed due to the fact that, residents of the affected communities accused the Fulani's of the kidnapping and other related crimes. These and many insecurity related activities are all attributed to religious and ethnic differences, poor understanding of religious ideology, ethnic differences as well as ethnic rivalry among the Sokoto state communities especially around eastern, western and northern part of the state.

Business people, education stakeholders and even criminals uses religion and ethnicity to enhanced their performance in various ways such as to accomplish their members through enrolling and interviewing new intake into kidnapping, banditry, cattle rustling as well as different criminal activities, kidnapping phenomenon, ransom collection, sharing information about kidnapped victims with their families and so on. Religion and ethnicity have various merits but they also have several demerits which affect people's businesses, education, peace and harmony, security as well as social life negatively. False religious and cultural information from ethnic and religious leaders, followers and cleric lead serious education system failure, they can also be used to coordinate the collection of ransom from kidnapped victims' family, immorality in religious practices and ethnic activities can lead to some inappropriate actions against one another causing very

serious security challenges among community members in Sokoto state. Use of religion and ethnic ideologies are also beneficial but should be used in a limited and appropriate ways so as avoid implicating crises and security challenges among the dwellers of the community, so that it will not be used negatively on the society. Value education should be given serious consideration in the curriculum of basic and secondary education, teacher education as well as all the tertiary institutions in Nigeria as general course (GST) so as to educate Nigerians on their significant roles towards maintaining sustainable peace and security in our dear nation. Based on this fact, the paper investigated the religion and ethnicity as correlates of insecurity in Sokoto central senatorial zone: implication for Counselling.

Objective

The objective of the study is to investigate the religion and ethnicity as correlates of insecurity in Sokoto central senatorial zone: implication for Counselling Specifically is to find out the;

1. The causes of insecurity in Sokoto central senatorial zone of Sokoto state.
2. The relationship between religion and insecurity in Sokoto central senatorial zone of Sokoto state.
3. The relationship between ethnicity and insecurity in Sokoto central senatorial zone of Sokoto state.

Research questions

To guide the study, the following research questions were put forward;

1. What are the causes of insecurity in Sokoto central senatorial zone of Sokoto state?
2. To what extent does religion relate to insecurity in Sokoto central senatorial zone of Sokoto state?
3. To what extent does ethnicity relate to insecurity in Sokoto central senatorial zone of Sokoto state?

Hypotheses

The following hypotheses were postulated for the study;

1. Religion does not significantly relate to insecurity in Sokoto central senatorial zone of Sokoto state
2. Ethnicity does not significantly relate to insecurity in Sokoto central senatorial zone of Sokoto state

Research methodology

The researchers employed descriptive research of correlational types, with all the security committee members (such as traditional rulers, religious leaders, security agents, vigilante (Yansakai), fulani leaders and farmers leaders) across the

six (6) out of eight (8) local government areas in Sokoto central senatorial zone of Sokoto state as population (the selected local government are: Binji, Gudu, Silame, Wamakko, Kware and Tangaza local governments areas). A sample of 228 participants were purposively selected thus comprised 24 security personnel's, 48 traditional rulers, 48 religious leaders, 60 Vigilante (Yansakai) members, 24 Fulani leaders and 24 Farmers leaders across six (6) local governments areas. A researchers' designed questionnaire was used in collecting the data for this study, titled "Family religion, ethnicity and insecurity questionnaire" (FREIQ), which consists of four (4) parts, part A Bio-data of the respondents, part B with Ten (10) items about causes of insecurity, part C with Ten (10) items about family religion and insecurity and part D with Ten (10) items about family ethnicity and insecurity, the questionnaires was translated into Hausa language for easy understanding of the items by the participant. The Questionnaire assumed the four-point modified Likert scales of Always, Most of the time, Sometime and none at all, with four (4), three (3), two (2) and one (1) as the score value of the Likert scale.

The content validity of the instrument was obtained after scrutiny and correction of the test items by some experts of measurement and evaluation and educational psychology at the faculty of education Shehu Shagari University, Sokoto and adjudged the instrument to have content and face validity. The reliability of the instrument was obtained using pilot testing of the instrument by administering the instrument to Sixty (60) security committee members at Isa and Wurno Local government areas and splitting the test scores into even and odd numbers and was analysed using Pearson Product Moment Correlation Coefficient that yielded 0.85 reliability index. The data was collected with the help of six research assistants using direct delivery techniques in administration and collection of the completed questionnaires. Frequency, Percentages and Pearson product moment correlation coefficient (PPMCC) statistics were used in analysing the data generated for the study.

Results

Table 1: Frequency and Percentage of the causes of insecurity in Sokoto

The causes of insecurity	Yes	No	%	%
1. Poverty issues	200	28	87.7%	12.3%
2. Porous border	190	38	83.3%	16.7%
3. Arms causes	158	70	69.3%	30.7%
4. Illegal arms	150	78	65.8%	34.2%
5. Kidnapping issues	187	41	82.0%	18.0%
6. Fear and distrust	164	64	71.9%	28.1%
7. Youth unemployment	185	43	81.1%	18.9%
8. Religious issues	153	75	67.1%	32.9%
9. Youth ethnicity	200	28	87.7%	12.3%
10. Language difference	120	108	52.6%	47.4%

Table 1: above on the Frequency and Percentage of the causes of insecurity in Sokoto central senatorial zone of Sokoto stat, indicated that, Poverty issues accounted for 200 respondents for yes and 2 respondents for no representing 87.7% for yes and 12.3% for no, Porous border accounted for 190 respondents for yes and 38 respondents for no representing 83.3% for yes 16.7% for no, Arms causes accounted for 158 respondents for yes and 70 respondents for no representing 69.3% and 30.7% respectively, Illegal arms accounted for 150 respondents for yes and 78 respondents for no representing 65.8% for yes and 34.2% for no, others include; Kidnapping issues accounted for 187 respondents for yes and 41 respondents for no representing 82.0% for yes and 18.0% for no, by Fear and distrust accounted for 164 respondents for yes and 64 respondents for no representing 71.9% for yes and 28.1% for no, Youth unemployment accounted for 185 respondents for yes and 43 respondents for no representing 81.1% for yes and 18.9% for no, Religious issues accounted for 153 respondents for yes and 75 respondents for no representing 67.1% for yes and 32.9% for no, Youth ethnicity accounted for 200 respondents for yes and 28 respondents for no representing 87.7% for yes and 12.3% for no and finally Language difference accounted for 120 respondents for yes and 108 respondents for no representing 52.6% for yes and 47.4% for no respectively. This confirmed that insecurity is caused by many factors and other related offences in Sokoto central senatorial zone of Sokoto state.

Table 2: relationship between religion and insecurity

Variable	N	Mean	SD	P-call	P-value	Decision
Religion	228	26.28	7.001			
				2.246	.000	Rejected
Insecurity	228	28.92	7.558			

From the result of table 2, relationship between religion and insecurity in Sokoto central senatorial zone of Sokoto state was positive and significant, p-call = 2.246, p = .000. This indicates a significant relationship between family religion and insecurity in Sokoto central senatorial zone because the p-value is less than the p-call Cal at .05 level of significance. Therefore, H_{01} which states that there is no significant relationship between family religion and insecurity in Sokoto central senatorial zone of Sokoto State was rejected.

Table 3: relationship between ethnicity and insecurity

Variable	N	Mean	SD	P-call	P-value	Decision
Ethnicity	228	21.08	6.287			
				2.048	.000	Rejected
Insecurity	228	25.32	5.341			

From the result of table 3, relationship between ethnicity and insecurity in Sokoto central senatorial zone of Sokoto state was positive and significant, p-call = 2.048, p = .000. This indicates a significant relationship between ethnicity and

insecurity in Sokoto central senatorial zone because the p-value is less than the p-call Cal at .05 level of significance. Therefore, H_{02} which states that there is no significant relationship between Ethnicity and insecurity in Sokoto central senatorial zone of Sokoto State was rejected.

Discussion of findings

From the analysis of the data generated in the study the result showed that, insecurity is caused by several factors such as, Poverty issues, Porous border, Arms causes (arms at civilian disposals), Illegal arms (unregistered arms by government and security agencies), Kidnapping issues, Fear and distrust, Youth unemployment, Religious issues, Youth ethnicity and Language difference.

Based on the analysis of hypothesis one which states that, There is no significant relationship between religion and insecurity in Sokoto central senatorial zone of Sokoto state, the results shows that, relationship between religion and insecurity in Sokoto central senatorial zone of Sokoto state was positive and significant, p-call = 2.246, p = .000. This indicates a significant relationship between family religion and insecurity in Sokoto central senatorial zone because the p-value is less than the p-call Cal at.05 level of significance. Therefore, H_{01} which states that there is no significant relationship between family religion and insecurity in Sokoto central senatorial zone of Sokoto State was rejected. The findings agree with previously existing studies for example; Ngele (2008) and Ajaegbu (2012) opined that, religion in Nigeria functions as a means for the perpetration of violence, fueling ethnic consciousness and solidarity, acquisition of political power and socio-economic gains, massive killings and the wanton destruction of lives and vandalizing of property of those considered infidels or who pay allegiance to other religions. Also, religious terrorism in Nigeria posses a significant threat to national development as it is evident in Northern Nigeria where economic and social activities in some of the highly volatile states (Yobe and Borno) have almost been grounded by the stream of killings, destruction of basic means of livelihood of the people and truncating of foreign and local investment.

Based on the analysis of hypothesis two which states that, there is no significant relationship between ethnicity and insecurity in Sokoto central senatorial zone of Sokoto state, the results shows that, relationship between ethnicity and insecurity in Sokoto central senatorial zone of Sokoto state was positive and significant, p-call = 2.048, p = .000. This indicates a significant relationship between ethnicity and insecurity in Sokoto central senatorial zone because the p-value is less than the p-call Cal at .05 level of significance. Therefore, H_{02} which states that there is no significant relationship between Ethnicity and insecurity in Sokoto central senatorial zone of Sokoto State was rejected. This finding also agrees with previously existing findings for example; Jiboku and Jiboku (2018) concluded that, ethnicity has a strong negative effect on national development in Nigeria. This is

because multi-ethnic states are often prone to conflictual and competitive relationships as different communities struggle to control political power and other economic resources of the state.

Implications for counselling

The implications of the study for security counselling is the fact that, insecurity problems such as kidnapping, banditry as well as other security related deviances are caused as a result of culture, religion, ethnicity, economy, interactions, relationship and learning within our societies, hence the need for security and peace counselling on the part of members of our society as well as religious and ethnic guidance and counselling services on the part of all (members of the society, security personnel, government and non-governmental agencies). Counselling in its widest sense refers to the provision of professional assistance and guidance by a counsellor through using his knowledge, attitudes, skills and techniques to resolve personal or psychological problems of individuals. It can be viewed as any assistance provided by a psychotherapist in dealing with the emotional or psychological problems of individuals. Another implication of these findings it that, insecurity lead devastating economic, social, religious as well as educational wellbeing of the communities affected the by the menace. Hence, guidance as a process of giving guidance or advice to help individuals and groups to resolved difficulties or decide on their issues professionally. In doing so, technical know-how is involved through which the client can be effectively handled and resolve his or her problem.

In counselling, many things such as training (knowledge of human psychology, social intelligence, confidentiality skill, good rapport skill, good listening skill, empathy skill, trustworthiness, friendliness, tolerance, patience, and sense of humour are acquired); helping the community, internship, registration as a member, license issuance are involved which make the discipline professional. Therefore, counselling is a profession that needs a one-on-one relationship, in which the counsellor would help or assist the counselee to resolve an area of conflict, be it personal, social, educational or health. Based on this fact, there is need for security and cyber counselling, kidnapping, banditry and cattle rustling counselling, use and misuse of community cultural values, use and management of differences among cultural and ethnic groups as well as religious and ethnic counselling. Value education has a special role in our country with different diversities in religion, ethnicities, cultures and language backgrounds. Such education is to foster in the long run a culture of 'unity in diversity', a culture of tolerance for pluralism and a culture that promotes peaceful means for resolving problems and issues. Value education needs to be integral component of curricular and co-curricular activities. Education becomes meaningless unless accompanied by knowledge of values. Educated and intelligent people with poor values in life not only make their own life miserable but also bring

more harm to the society than good. The goals of education are not just to produce individuals with knowledge and memory but also to produce individuals with values.

Value education should be given serious consideration in the curriculum of basic and secondary education, teacher education as well as all the tertiary institutions in Nigeria as compulsory general course (in the general studies units) so as to educate Nigerians on their significant roles towards maintaining sustainable peace and security in our dear nation. Guidance and counselling directorate in all the tertiary institutions should provide services and programmes geared toward providing value education and relevant to sustainable peace and security. Counselling association of Nigeria (CASSON) across the thirty six (36) states and federation should also partners with government agencies, ministries and Parastatals as well as non-governmental organizations in developing and implementing programmes with aim of inculcating value education for sustainable security in our dear nation. Finally there is need for engagements of all the critical stakeholders on security and governance (Farmers, Fulani leaders, religious leaders, traditional rulers, political leaders and so on) in the creation and execution of security related, religious and ethnic counselling services and awareness so as hasten the efficient provision of adequate security of lives and properties of those affected communities. Access to basic social and health care services is also affected by insecurity due to the inability of health care providers to reside in the areas as well as social service providers in ability to visit the affected communities.

Conclusion

Conclusion drawn from this study indicated that, insecurity is caused by several factors such as, Poverty issues, Porous border, Arms causes (arms at civilian disposals), Illegal arms (unregistered arms by government and security agencies), Kidnapping issues, Fear and distrust, Youth unemployment, Religious issues, Youth ethnicity and Language difference. There is significant relationship between religion and insecurity in Sokoto central senatorial zone of Sokoto state and there is significant relationship between ethnicity and insecurity in Sokoto central senatorial zone of Sokoto state. Qualitatively the findings concluded that, several factors are the causes of insecurity as perceived by the local government security committee and also concluded that religion and ethnicity are related to insecurity in Sokoto central senatorial zone of Sokoto state.

Recommendation

Based on the findings of the study the following recommendations were made;

1. Value education should be given serious consideration in the curriculum of basic and secondary education, teacher education as well as curriculum of all the tertiary

institutions in Nigeria as compulsory general course (in the general studies units) so as to educate Nigerians on their significant roles towards maintaining sustainable peace and security in our dear nation.

2. Religious and community leaders should partner with security agencies in Sokoto state in providing the required guidance and counselling services such as, orientation, sensitization to the youths and other community members in Sokoto central senatorial zone about kidnapping, banditry and other security related matters as well as how it affect the society and it's economy.

3. Counselling association of Nigeria (CASSON) across the thirty six (36) states and federation should partners with government agencies, ministries and Parastatals as well as non-governmental organizations in developing and implementing programmes with aim of inculcating value education for sustainable security in Nigeria.

4. Traditional and political leaders should also partners with law makers in coming up with laws, regulations and guidelines on harmonious relationship among different religious sects and ethnic groups in Sokoto state so as curb the menace of insecurity such as conflict, crises, kidnapping and banditry as well as reducing its adverse effect on educational development of the affect communities.

5. Governmental and Non-governmental agencies should partners with association of child and learning psychologists (ACLP), Counselling association of Nigeria (CASSON) as well as other helping professional associations in the development and organization of programmes geared toward educating and sensitizing Sokoto central senatorial zone community members on the need for peaceful co-existence among diverse religious and ethnic groups in the zone.

Reference

Achumba, I. C. (2013). Security Challenges in Nigeria and the Implications for Business Activities and Sustainable Development, *Journal of Economics and Sustainable Development, 4*(2) 1-11.

Adams, O. T., Adedeji, M. S., Majekodun, O. A., Kehinde, B. R., and Adams, T. A. (2021). *The Effects of Insecurity on School System (Secondary Schools) in Nigeria.* In Ochigbo, Beetseh, and Abubakar ed., Global Insecurities: Challenges and the way forward. 1st ed. Akure: Science and Education Development Inst., Nigeria, 126-136.

Aliyu, A. (1998). *Nigeria Economic Breakthrough: The Abacha Strategies.* Abuja: The Family Economic Advancement Programme.

Barret, R.S. (2003). Issues and perspectives on religion. In J.K. Olupana and T. Falola (eds.) *Religion and society in Nigeria.* Ibadan: Spectrum Books.

Bediako, K. (2019). *'Culture'* in *New Dictionary of Theology*: Sinclair B. Ferguson Ed. Et al, Inter Vasity Press, Illinois, 1994.

Egwu, S. (2001). The political economy of ethnic and religious conflicts in Nigeria.

In F. Okoye (ed.). *Ethnic and religious rights in Nigeria.* Kaduna: Human Right Monitor.

Emmanuel I. O. and Emily, O. A. (2019), Insecurity Crisis in Nigeria: the Law Enforcement Agents a Panacea, *Journal of Sociology and Social Work*, 7(1) 44-57.

Emmanuel I. A. & Ojukwu, I. A. (2019). Combating Security challenges in Nigeria Through cultural revivalism, *journal of African Studies and Sustainable Development.2(1)198-203.*

Gbadegesin, E.O., & Adeyemi-Adejolu, E.A. (2016) Religion and challenges of development in Nigeria in 21st century. *Journal of Philosophy, Culture and Religion,* 24, 23-31.

Ilesanmi, A.G. (2014). Ethno-religious crisis and socio-economic development in Nigeria: Issues, challenges and the way forward. *Journal of Policy and Development Studies,* 9(1) 139-148.

Jiboku, J.O., & Jiboku, P.A. (2018). Ethnicity and multi-party democracy: The Nigerian experience. *Journal of Social Sciences,* 55 (1-3) 12-24.

Ngele, O.K. & Ajaegbu, N. S. (2012). Religion, politics and ethnicity: Challenges of pluralism in Nigerian development. *Bassey Andah Journal,* 1, 177-190.

Rajini, R. S.; Lavanya, M. & Gowri, K. (2021). *Value education*, West Mambalam: Charulatha publications. Retrieved from http//www.charulathapublications.com.

Salawu, B., Hassan, A.O. (2011). Ethnic politics and its implications for the survival of democracy in Nigeria. *Journal of Public Administration and Policy Research,* 3(2) 28-33.

Usman, B.Y. (1987). *The manipulation of religion in Nigeria.* Kaduna: Vanguard Press. www.worldometer.info. (2021). Population of the federal Republic of Nigeria.

Zubairu, N. (2023). Rising Insecurity in Nigeria: Causes and Solution, *Journal of Studies in Social Sciences,* 19(4) 1-11.