

GLOBAL SECURITY TRENDS AND CHRISTENDOM IN THE 21ST CENTURY-AN OVERVIEW

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INTRODUCTION

1. Abraham Maslow, a social scientist of the human behavioral School, succinctly describes the evolutional pattern of Man's needs in his theory of motivation, which is better known as **Maslow's Hierarchy of Needs Theory**. In it, Maslow postulated that at the bottom of human need is what he calls physiological needs: like food, clothes and then safety needs like shelter, security, health. As man satisfies these needs, he begins to need affiliation to socialize, have friends, attend church services or other religious meetings. Man, would thereafter move on to the state of self-esteem: pride, need for decency, rejecting things he considers below his standards and so on. At the peak of Maslow's pyramid lies the stage of Self Actualization where man having fulfilled his life goals seeks extraordinary feats. Man will either seek higher qualification or aspire the high positions in the church or society. He wants to embark on pilgrimages to the Holy lands or indeed become a space tourist if he had the resources to do so.

2. Maslow postulates that even if a man has reached the peak of his life's ambition, he would return to the bottom of the pyramid, if his safety and physiological needs become threatened. For instance, wars, religious upheavals, clampdown or persecution of religious leaders by the State or the people would return Man to his grassroots bottom. He will need food and clothes and money once he is internally displaced or becomes a refugee.

3. Furthermore, the reasons for the

manifold threats to peace are rooted not only in political structures and socio-economic development, but also in the very fabric of human nature itself. To be human means to have both a longing for peace and a tendency for competition that can make us willing to commit violence. Humans are capable of both good and evil; they are not predisposed solely to cooperation but are also inclined to pursue their own interests without considering those of others.

CONCEPT OF NATIONAL SECURITY

4. Ayuba, an expert on conflict, security and small arms proliferation defined National Security as, "*the totality of all the efforts taken to protect the territorial integrity and the cherished values of a nation, improve the living standards of its people, as well as securing the freedom of its citizenry from all forms of anxiety, threats to life and property and ensuring their safety from natural or man-made disasters*". The definition of Ayuba is considered apt for use in this article because it is comprehensive and covers the interests of all contending stakeholders about security.

INSECURITY

5. Insecurity is the exact opposite of security. Once any constituent of security is either breached or threatened, then the emergent condition is referred to as insecurity. Insecurity therefore simply means the absence or failure of security.

TERRORISM

6. The United States Department of Defense defines terrorism as: "*The calculated use of unlawful violence or threat of unlawful violence to*



inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious or ideological".

BRIEF DISCOURSE ON THE CONCEPT OF THE CHURCH IN SOCIOLOGY AND GLOBAL SOCIETY.

7. Christian religious bodies are supposed to be rational and bureaucratic. In the relationship with their members, they are thought to be not very demanding and to rely on people who become members by birth and remain members for the rest of their life. Christian religious organizations will have a positive relationship with the political, economic, and cultural power structures of a given society and sometimes even sanctify these.

8. Christian religious organizations will see themselves, be considered as, and behave as the guarantors of social cohesion and tradition – even for those who are not members. However, there is another dimension to it: Christian religious organizations might be the only ones existing (or recognized) in each society or organize most of the population. In



later concepts, the notion of ecumenism was introduced: the ordinary Christian churches tend to have positive relationships with other denominations or other organizational bodies of other religions. In short, sociology uses the word 'church' for those Christian bodies that are characterized by a bureaucratic organizational structure, that have a more passive relationship with their members, that have a positive relationship and attitude to society and the state, and that have a leading vision for the whole of society including a positive attitude to other religious bodies. However, these characteristics are under severe stress in a globalized society, as reviewed in the succeeding section.

9. The modern sociological understanding of 'church' begins with the definitions of Max Weber and Ernst Troeltsch. From their ground-breaking works, richly illustrated, we can draw several common characteristics: the claims of a church are universal; these claims affect every person in a given society and all institutions of a given society; as churches visualize the whole community. Their organization is rational and bureaucratic; their ministers are professionals and hold their offices from the institution. Membership of a church is not voluntary; ideally, people are born into a church and remain lifelong members. Moreover, churches have a positive position towards the 'world' and political powers. The 'fruits of the earth' are elevated to sacral goods. Church and politics form a coalition to profit from the (sacral or secular) powers of their partner: the church needs the temporal powers to realize its universal claims, the state needs the church for supernatural legitimating and control of the masses. A church thus becomes a part and guarantee of the secular order. In these definitions, 'church' is opposed to 'sect' (and in the case of

Troeltsch opposed to mystic as well), whereas a sect is the voluntary, politically marginalized, congregational body that claims personal salvation.

10. Lastly, among the religious-minded people, today, the church means many things. The word "church" conveys various meanings and is subject to many usages. *The word "ecclesiology" is from the Greek word "ecclesia" and the word "logy" which, when combined, denotes a study of the "ecclesia" or the teachings, doctrines, and science about the church.* Several concepts defines the church. However in this paper the church can be seen as *"that group, gathering, or congregation of saved people who have been called by God through the gospel, out of darkness into the light - into Christ. It means all Christians, saints, in their spiritual relationship with God, who have been gathered from among the world unto Christ."*

RELATIONSHIP BETWEEN THE CHURCH AND NATIONAL SECURITY

11. Since the church is a sub-sector of a larger society, breach of National Security that affects the society would equally have collateral impact on the church. Once the fear factor is rooted in the society, fear of bomb attacks or assassination takes root, attendance of church worshippers would automatically dwindle or cease. *Without security the church cannot thrive, insecurity will lead to people migrate places where to they find safety.*

OVERVIEW OF CHALLENGING GLOBAL SECURITY POLICY PRECEPTS

12. There are two contending schools of thought on security; the militarist school or traditional school and the welfarist or humanist school of thought. The new thinking is that the military school which focuses on the use of armed force to ensure security,

is political and may not serve the entire humanity. This is true if we consider the use of military force by late Colonel Ghadafi and the current use of the military in Syria where over 4,000 Syrian citizens opposed to the government have been killed. Traditionally, military-focused approaches are often inappropriate to the global challenges at hand. This is the case for a number of reasons:

a. Weapons do not necessarily provide security. This is true for adversarial states armed with weapons of such destructive power that no defense is possible. It is true in civil wars, where the easy availability of weapons empowers the ruthless but offers little defense for civilians. This was true of September 11th, when a determined group of terrorists struck with impunity against the world's most militarily powerful country. Proliferation of weapons and military technologies is being recognized as a growing concern for global security.

b. Real security in a globalizing world cannot be provided on a purely national basis (or even on the basis of limited alliances). A multilateral and even global approach is needed to deal effectively with a multitude of trans-boundary challenges.

c. The traditional focus on state (or regime) security is inadequate and needs to encompass safety and well-being of the state's population. If individuals and communities are insecure, state security itself can be extremely fragile. Security without justice will not produce a stable peace. Democratic governance and a vibrant civil society may ultimately be more imperative for security than an army.

d. Non-military dimensions have an important influence on security and stability. Nations around the world, but particularly the weakest countries and communities, confront a multitude of pressures. They face a debilitating combination of rising competition for resources, severe

environmental breakdown, the resurgence of infectious diseases, poverty and growing wealth disparities, demographic pressures, joblessness and livelihood insecurity.

13. Many of today's challenges cannot be resolved by traditional (i.e., military-focused) security policies. Unlike traditional military threats emanating from a determined adversary, many of today's security challenges are risks and vulnerabilities shared across borders. While the poorest countries are most directly affected, none of these issues respect human-drawn borders, and we might think of them as "problems without passports." The pressures facing societies and people everywhere do not automatically or necessarily trigger violence. But they can translate into political dynamics that lead to rising polarization and radicalization.

14. Worst-case outcomes are more likely where grievances are left to fester, where people are struggling with mass unemployment or chronic poverty, where state institutions are weak or corrupt, where arms are easily available, and where political humiliation or despair over the lack of hope for a better future may drive people into the arms of extremist movements. Insecurity can manifest itself in ways other than violent conflict. The litmus test is whether the well-being and integrity of society are so compromised that they lead to possibly prolonged periods of instability and mass suffering.

15. The unfolding discourse challenged orthodox assumptions about national security, deepening it "upwards" (from national to global security) and "downwards" (from territorial security focused on states and governments to people security-individuals and communities), and widening it by arguing that non-military dimensions, such as social

wellbeing and environmental integrity, are important prerequisites for ensuring security.

THREATS TO NIGERIA'S NATIONAL SECURITY

16. Apart from the global contending issues on security, Nigeria belongs to the African Region and is a member of the African Union, Economic Community of West African States (ECOWAS). Nigeria is also a member of the United Nations (UN). Thus, whatever affects Africa or West Africa must affect Nigeria. A conflict or situation of insecurity in any part of Africa may have huge impact on Nigeria. Examples are upsurge of refugees with the collateral impact on food and human security.

17. The major threats to Nigeria's National Security are as shown:

- a. Terrorism.
- b. Arms Proliferation.
- c. Armed Robbery.
- d. Kidnapping and Hostage Taking.
- e. Drug Smuggling.
- f. Currency Trafficking.
- g. Child and Human Trafficking.
- h. Oil and Economic Sabotage.
- i. Environmental Disaster, e.g. Earthquakes, flooding, landslides, famine, and landslides.

18. This segment of this article will however focus on terrorism being the most current threat to National and by extension Church security,

FOCUS ON TERRORISM AS A CURRENT ISSUE

19. From the earlier definition of security, the 3 operative words in terrorism are:

- a. Violence.
- b. Fear.
- c. Intimidation.

OBJECTIVES OF TERRORISM

20. The main objectives of terrorist groups are to influence by **COERCION**, work at **INTIMIDATION** of their target group and

PROVOCATION of government and their sympathizers. To influence an audience beyond the immediate victim's terrorists:

- a. Acts of violence are committed to draw the attention of the local populace, the government, and the world to their cause.
- b. Attacks are planned to obtain the greatest publicity, choosing targets that symbolize what they oppose.
- c. Effectiveness of the terrorist act lies not in the act itself, but in the public's or the government's reaction to the act.

21. The terrorist will do everything possible to draw the attention of the people, the government, and the world to his cause by committing acts of violence. Thus:

- a. Victim is seldom the target.
- b. The target is the public, the government and international community.

22. It is noteworthy to mention that the media plays a crucial part in the terrorist strategy by giving terrorists international recognition. For instance, in Nigeria today, the media gives great attention to any bombing or explosion anywhere in Nigeria than even human development issues.

IMMEDIATE GOALS OF TERRORISTS

23. The immediate goals of terrorists are:

- a. Recognition for cause.
- b. Force government reaction/provoke overreaction.
- c. Embarrass government and military or security forces.
- d. Show government's inability to protect its citizens.
- e. Demonstrate threat credibility.
- f. Discourage outside assistance.

LONG TERM GOALS.

24. Their long-term goals are to:

- a. Influence local, national,



- international policy.
- b. Gain political recognition as representing a political or ethnic group.
- c. Disrupt and discredit infrastructure to support an insurgency.
- d. Cause dramatic changes in government.

TERRORIST TARGETS

25. Terrorist targets are:

- a. Anyone or anything can be a target/victim of a terrorist attack
- b. Military at risk because it represents entrenched power
- c. Possible military targets (targets may change as security is heightened). Arms and Ammunition, Command & Control Facilities, key leaders, and persons perceived to be supporting government.

IMPACT OF TERRORISM ON SOCIETY AND THE CHURCH ENVIRONMENT

26. A terrorist-dominated society leads to sudden change in the occupational and societal patterns in that given society. For instance, states such as Borno, Adamawa, Yobe, Plateau and Kaduna among others which have been afflicted with terrorist actions have lost their character, night life, economic lifelines. Expatriates and diplomats are usually the first to flee. They will be followed by non-indigenes. Businesses gradually collapse as lives and properties become threatened.

27. Consequently, a terrorist ridden area becomes a pariah area, no-go area while the terrorists' cells begin to appear more to carry out daring assaults; collect royalties and punish or kill perceived government sympathizers. The church therefore cannot be insulated from the disastrous impact of violence and insecurity.

MEASURES TO CURB OR REDUCE EFFECTS OF TERRORIST ACTIONS ON THE CHURCH

28. The Church needs to rise and urgently begin to consider proactive measures aimed at dealing with emergent threats. Such measures will include the following and more not discussed in this lecture:

a. **Church Security.** The Church is making efforts at improving its security. There is however need for the Church to address observed lapses in its security arrangement. Such arrangements should be considered along 3 specific areas namely: Physical security and Safety, human security, and material security.

(1) **Physical Security and Safety.** Efforts should not be spared to design security protection measures for church buildings and equipment (including provision of security keyboards). Under this are (a) Usage of modern technology such as application of hand and gate scanners, CCTVs for vulnerable churches.

(b) **Provision of Firefighting equipment:** extinguishers and fire hoses as well as water points.

(2) **Human Security.** Efforts should be made to identify and protect those who may be Vulnerable to attack: The Church Leadership i.e. District Chairman, Branch leaders and other holders of sensitive posts. Lastly, the congregation always needs to be protected during normal and special services.

(3) **Material Security.** Vital documents and archives of the church needs to be kept in high security safes. In the same vein historical and official secrets of the church need to be duplicated or removed and relocated to safe areas.

- b. Initiate robust Intelligence gathering/Information Operations (Info Ops). Intelligence gathering is the key to effective security. When threats are identified on time it affords time for evaluation and thereby create options and credible

defence.

29. Overall, a total overhaul of the current security arrangements of the church is necessary and desirable. It is suggested that the leadership is necessary and desirable should consider setting up an expert group to identify, evaluate, and recommend most suitable measures for the church to adopt. Such a team should adequately conduct an effective threat evaluation and analysis. It should also evolve a standard early warning system which would guide the Church's Leadership in finding dependable solutions towards dealing with challenges of insecurity in the country.

THE WAY FORWARD

30. In charting the way forward, the Church needs to reconsider the following:

- a. Overhaul its security arrangement and develop a new and effective one.
- b. The Church needs to adequately and effectively, plan, train and equip its leadership and the congregation for rapid response to emergencies.
- c. The Church needs to improve on its intelligence gathering and monitoring capacities. Fitting of surveillance systems and infra-red devices may be helpful to aid physically security efforts.
- d. The Church needs to increase capacity for inter-agency cooperation and create the much-desired synergy among its constituent parts in combating identified security challenges.
- e. The Church membership requires constant education on the need for stricter SECURITY measures to be emplaced.

CONCLUSION

31. I have endeavoured to expose the contending global security precepts. It was mentioned that there are 2 contending schools of thought on security; the militarist school or traditional school and the welfarist or humanist school of thought. It was



emphases that the new thinking is more focused on the welfarist or humanist ideology which could prevent insecurity ab-initio. I further examined some threats to Nigeria's National Security namely: terrorism, arms proliferation, smuggling, drug peddling and natural disasters to name a few.

32. Terrorism was further discussed in detail, while stating that the main objectives of terrorist groups was to influence by **COERCION**, work at **INTIMIDATION** of their target group and **PROVOCATION** of government and their sympathizers. Other measures to provide better understanding of the nature of terrorists their objectives and strategies were duly discussed. The impact of terrorism on the society and the church was also discussed and its was mentioned that the church being a sub-sector of the larger society is not immune to

threats of terrorism and would therefore need to adopt proactive measures to improve on her capacity to deal with emerging threats.

33. Some of the suggested ways forward was for the church to critically review culture and habits of church members of which bringing heavy bags and sacks into the church environment is a motivator for a potential terrorist to sneak in his weapon during services. Robust funding of security intelligence and information operations activities were solicited while more pragmatic and proactive measures for protection of physical and vital installations of the Church were equally advocated.

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