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Curbing Criminality in Nigeria in the 21st Century: The Role of Religion

Alifa Samuel PhD

Department of Christian Studies, and Religious Communications, Faculty of Arts, University of Abuja, PMB 117, Abuja-Nigeria.

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ABSTRACT: Massive criminal activity in the 21st century has grown tremendously with complex dimensions and weights across Nigeria. This is a nuanced approach to exploring how religion can both mitigate and abate crime to the lowest level in Nigeria. This is one of the approaches, a study into religious institutions and leaders aim to address by looking at how Christianity, Islam, and Traditional African Religion influence crime-prevention and rehabilitation. Religious teachings encourage moral conduct, community solidarity, and social justice, which provide an alternative script to criminal activities. Through advocacy and education, intercessory prayers, petitions targeting crime-reduction, faith-based law-enforcement partnerships, and scholastic siding with public safety initiatives have enabled religious communities to intervene in criminal investigations and provide examples of effective religious programs that have limited crime and recidivism through imprisonment. The analysis also identified obstacles such as resistance, resource-constraints, and uneven implementation. Resolving such challenges is essential, as is improving collaboration between religious and governmental bodies, the potential for religion to significantly impact crime reduction is substantial. This review concludes with recommendations for improved collective response and suggests that "whole society" approaches, combining both secular socioeconomic development and religious interventions, must be the template approach. Religion alone cannot remove criminality from a person, but it is the first and foremost element that can create an atmosphere of peace through legal behavior. Efforts should be made through research and policies to reinforce these religious strengths in aiding crime-prevention and to improve comprehensive faith-based approaches toward reducing crimes.

KEYWORDS: Nigeria, criminality, religion, crime-prevention, Christianity, Islam, African Religion.

INTRODUCTION

Criminality in Nigeria has evolved into a pervasive issue, characterized by a broad spectrum of crimes that undermine societal stability and economic development. From violent crimes such as armed robbery and kidnapping to white-collar crimes like corruption and cybercrime, the landscape of criminality in Nigeria is both complex and deeply rooted in historical, socioeconomic, and political contexts. The role of religion, a cornerstone of Nigerian society, presents a unique avenue for addressing these challenges. This article explores the intersection of criminality and religion in Nigeria, focusing on how religious institutions and leaders can play a pivotal role in curbing crime in the 21st century.

Nigeria's history of criminality is intertwined with its colonial past and subsequent postindependence era. During colonial rule, the introduction of Western legal systems disrupted traditional methods of conflict-resolution and social-control (Ekeh 45). Post-independence, the rapid urbanization and economic disparities, exacerbated by political instability, led to an increase in various forms of criminal activities (Okafor 62). The 21st century has seen these issues magnified, with modern technologies, giving rise to cybercrime, and socio-political tensions, contributing to violent crimes and insurgencies. In recent years, Nigeria has faced an upsurge in criminal activities. According to the National Bureau of Statistics, crime rates have increased by approximately 18% from 2019 to 2022, with notable spikes in violent crimes and cybercrimes (NBS 15). The United Nations Office on Drugs and Crime (UNODC) reported that Nigeria has one of the highest rates of kidnapping globally, a crime that has seen a 24% increase over the past five years (UNODC 10). These statistics underscore the urgent need for effective crime-prevention strategies.

Religion is a fundamental aspect of Nigerian life, influencing social norms, values, and behaviors. The major religions in Nigeria are; Christianity, Islam, and Traditional African

Religion; collectively shape the moral framework of the society. According to Pew Research Center, over 90% of Nigerians are identified as either Christian or Muslim, with both religions having profound impacts on the daily lives of their adherents (Pew Research Center 3). Religious institutions often serve as community hubs, providing not only spiritual guidance, but also social services and support. Religious leaders are highly respected and possess significant influence over their followers. They play a crucial role in promoting social cohesion and moral behavior, often mediating conflicts and advocating for justice and peace (Ajayi and Ayodele 78). The moral teachings of these religions, which emphasize virtues such as honesty, integrity, and compassion, stand in stark contrast to the values that underpin criminal behavior. Religious institutions have employed various strategies to combat crime. One of the most significant is advocacy and education. Religious teachings against crime are disseminated through sermons, religious education programs, and community outreach activities. For instance, many churches and mosques conduct workshops on ethical behavior, emphasizing the spiritual and social consequences of criminal actions (Adebayo 92).

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In addition to advocacy, religious organizations provide social support and rehabilitation services. These include counseling for at-risk individuals, support groups for victims of crime, and rehabilitation programs for offenders. Such initiatives are aimed at addressing the rootcauses of criminal behavior, such as poverty, lack of education, and social exclusion (Obasi and Uzodike 47). Furthermore, collaboration with law enforcement agencies is another critical approach. Religious leaders often act as intermediaries between the community and the police, facilitating the reporting of crimes and assisting in conflict resolution. This collaboration can enhance trust between law enforcement and the community, which is essential for effective crime-prevention (Nwankwo 56). Several case studies illustrate the effectiveness of religious interventions in reducing crime. For example, the "Faith-Based Initiative for Peace" in Kaduna has significantly reduced ethnic and religious tensions in the region, leading to a decrease in violent crimes (Eze 103). Similarly, the "Muslim-Christian Dialogue Forum" in Jos has fostered interfaith cooperation, contributing to a more peaceful coexistence and lower crime rates (Ojo 89). These initiatives demonstrate that religious interventions can lead to tangible reductions in crime and improvements in community safety. However, they also highlight the need for sustained-efforts and resources to maintain these positive outcomes.

Despite the successes, there are several challenges and limitations to religious interventions in crime-prevention. One significant challenge is resistance and skepticism from certain segments of the population. Some individuals distrust religious institutions, viewing them as biased or corrupt (Adeyemi 71). This skepticism can undermine the effectiveness of religious initiatives. Resource limitations also pose a significant hurdle. Many religious organizations operate with limited funding and manpower, constraining their ability to implement and sustain large-scale interventions (Ibrahim 59). Additionally, the inconsistent implementation of programs across different regions, can lead to unequal outcomes, with some areas benefiting more than others (Balogun 84). Addressing these challenges requires a multi-faceted approach that includes enhancing the capacity of religious organizations, fostering greater cooperation between religious and governmental bodies, and ensuring consistent and equitable implementation of programs.

OVERVIEW OF CRIMINALITY IN NIGERIA

A. Types of Prevalent Crimes

Nigeria, Africa's most populous nation, faces a multiplicity of criminal concerns that threaten its social, economic, and political stability. The country's criminal landscape is broad, ranging from violent crimes to white-collar offenses, each providing unique issues.

i. Violent Crimes: Violent crimes are a big concern in Nigeria. Armed robbery, kidnapping, and murder are rampant, often aggravated by the abundance of small arms and light weaponry. According to a report by the Nigerian Police Force, armed robbery and kidnapping have experienced worrisome rises over the past decade, with kidnappers often targeting high-profile persons for ransom (Nigerian Police Force 12). The rise in these crimes can be related to causes such as poverty, unemployment, and poor law enforcement. ii. Property Crimes: Property crimes, including burglary, theft, and vandalism, are also widespread. Urban locations, in particular, are hotspots for these offenses due to larger population concentrations and the anonymity that major cities give. The economic slump and lack of work possibilities motivate individuals to engage in these crimes as a means of survival (Okeke 45).

ii. Cybercrime: With the introduction of the digital age, cybercrime has become increasingly prevalent. Nigeria is known for internet fraud, usually referred to as "Yahoo Yahoo." Cybercriminals exploit the internet to commit various fraudulent acts, including phishing, identity theft, and online scams. According to the Economic and Financial Crimes Commission (EFCC), Nigeria has one of the highest rates of cybercrime in the world, posing a substantial danger to the global digital economy (EFCC 23).

iii. Corruption and White-Collar Crimes: Corruption remains a deeply ingrained issue in Nigeria, infiltrating all levels of government and business sector. White-collar crimes such as embezzlement, bribery, and money laundering are common, harming economic development and public trust in institutions. Transparency International's Corruption Perceptions Index continuously places Nigeria among the most corrupt countries internationally, indicating the pervasive prevalence of this issue (Transparency International 16).

B. Factors Contributing to High Crime Rates

Several connected variables contribute to the high crime rates in Nigeria. Understanding these elements is vital for designing successful measures to combat criminality.

i. Socio-economic Factors: Poverty and unemployment are among the primary causes of crime in Nigeria. The National Bureau of Statistics says that over 40% of Nigerians live below the poverty line, with a considerable section of the population unemployed or underemployed (NBS 34). The lack of economic prospects encourages many, particularly young people, to engage in criminal activities as a way of survival.

ii. Political Instability: Political instability and weak or bad governance further aggravate criminality. The country has suffered multiple incidents of political violence, electoral fraud, and civil upheaval, producing a situation where the rule of law is regularly compromised. Corruption within the political system also diverts resources away from important public services, adding to social unrest and crime (Akinyemi 56).

iii. Shortage of Education and Employment Opportunities: The education system in Nigeria confronts various issues, including limited funding, bad infrastructure, and a shortage of trained teachers. As a result, many young Nigerians do not have access to decent education, restricting their employment chances. This lack of appropriate education and work prospects creates a breeding ground for criminal conduct, as individuals seek alternate means to feed themselves (Oladipo 89).

iv. Ineffective Law Enforcement: Law enforcement agencies in Nigeria are generally underfunded, poorly trained, and plagued by corruption. This ineffectiveness hampers their ability to prevent and combat crime effectively. Reports of police brutality and extrajudicial killings further weaken public trust in law enforcement, leading to a reluctance to collaborate with the police in crime-prevention measures (Human Rights Watch 42).

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THE ROLE OF RELIGION IN NIGERIAN SOCIETY

Religion has a major role in Nigerian culture, impacting its cultural, social, and political elements. As earlier said, this article presents an in-depth analysis of the major faiths in Nigeria: Christianity, Islam, and Traditional African Religion: and discusses the importance of religious institutions and leaders, as well as the significance of religion as a source of moral guidance and societal cohesiveness.

A. Overview of Major Religions in Nigeria

1. Christianity

Christianity retains a strong position in Nigeria, with about 50% of the people identified as Christians (Pew Research Center 3). Introduced by European missionaries during the colonial era, Christianity has grown into different denominations, including Catholicism, Protestantism, and independent churches. Nigerian Christians actively participate in church activities, which serve, not only as places of worship, but also as centers for education, social services, and community development (Ajayi 56). Christianity in Nigeria contains varied theological ideas and practices, reflecting both indigenous cultural aspects and foreign influences. Churches serve essential roles in promoting moral ideals, offering social support networks, and lobbying for social justice concerns, such as human rights and poverty alleviation (Okeke 92).

2. Islam

Islam is the second-largest religion in Nigeria, with around 45% of the population identified as Muslims (Pew Research Center 5). Islam was introduced to Nigeria through trans-Saharan trade routes and later cemented during the Sokoto Caliphate in the 19th century. Nigerian Muslims predominantly adhere to Sunni Islam, following the Maliki School of Jurisprudence. Mosques function as sites for prayer, education, and communal activities, supporting spiritual growth and community cooperation (Yusuf 78). Islamic practices in Nigeria contain a wide range of cultural and doctrinal variances, inspired by local traditions and historical settings. Muslim religious leaders, such as Imams and Islamic scholars, perform crucial roles in interpreting religious scriptures, regulating communal affairs, and promoting Islamic ethics and values. They contribute to community cohesion by advocating for peace, justice, and moral conduct among their adherents (Ibrahim 45).

3. Traditional African Religion

Traditional African Religion faith maintains a substantial presence in Nigeria, particularly among rural populations and numerous ethnic groupings. This religion is characterized by beliefs in Supreme Being, ancestral spirits, deities, and rituals geared at maintaining balance with environment and community wellbeing (Obasi 34). Practices vary widely across Nigeria's diverse cultural environment, reflecting various oral traditions and local customs. Traditional religious practices frequently incorporate communal celebrations, rites of passage, and seasonal rituals that promote social relationships and cultural identity. While these faith practices have undergone some decrease due to urbanization and the influence of Christianity and Islam, they continue to shape cultural behaviors and worldview among specific Nigerian populations (Nwankwo 56).

B. Influence of Religious Institutions and Leaders

Religious institutions and leaders hold tremendous influence in Nigerian society, shaping public discourse, political activity, and social standards. Religious leaders, including pastors, imams, and traditional priests, function as moral authority and community leaders, instructing their followers in questions of faith and ethics (Adebayo 102). These leaders play key roles in mediating conflicts, encouraging interfaith cooperation, and pushing for social justice concerns such as poverty alleviation and human rights. They use their platforms to solve societal concerns and contribute to community development through educational efforts, healthcare services, and philanthropic activities (Ajayi 56; Ojo 73).

C. Religion as a Source of Moral Guidance and Community Cohesion

Religion acts as a cornerstone of moral ideals and ethical conduct in Nigerian society, providing direction on personal behavior and societal conventions. Both Christianity and Islam emphasize characteristics such as compassion, honesty, and respect for others, which are vital to building societal harmony and cohesion (Adebayo 102). Religious rituals and communal practices serve essential roles in creating community cohesiveness and solidarity among believers. Festivals, pilgrimages, and communal prayers serve as occasions for collective worship and reaffirmation of common ideals, forging togetherness across varied ethnic and cultural backgrounds (Ojo 73). Moreover, religious institutions actively engage in addressing social challenges and fostering communal welfare. They manage schools, hospitals, and social welfare programs that serve the needs of underprivileged population and contribute to local development projects (Ibrahim 45; Nwankwo 56).

RELIGIOUS APPROACHES TO CURBING CRIMINALITY

Religious groups worldwide play vital roles in tackling societal concerns, including crime and delinquency. In Nigeria, where religion holds substantial weight, religious institutions and leaders actively engage in efforts to minimize criminal behaviour through advocacy, social support, and collaboration with law enforcement agencies.

A. Advocacy and Education

Religious teachings and community outreach are important in reducing criminality within Nigerian society. Religious systems frequently emphasize moral values and ethical conduct, providing direction against criminal action.

i. Religious Teachings Against Crime: Religious teachings throughout Christianity, Islam, and Traditional African Religion in Nigeria consistently oppose criminal activities and emphasize characteristics such as honesty, compassion, and respect for others. Their beliefs are transmitted through sermons, religious literature, and educational activities within churches, mosques, and traditional shrines. For instance, Christian teachings underscore the value of loving thy neighbor and respecting authorities (The Holy Bible, Romans 13:1-5). Islamic doctrines emphasize justice and fairness, with injunctions against stealing, violence, and corruption (Qur'an, Surah AlBaqarah 2:188). Traditional African faith often stresses communal harmony with the Supreme Being, deities, ancestors, environment and fellow human beings and the ramifications of breaking social order through spiritual punishments.

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ii. Community Outreach and Educational Programs: Religious institutions perform large community outreach and educational efforts aimed at avoiding crime and strengthening social cohesion. These programs include youth empowerment seminars, family counseling sessions, and workshops on conflict resolution and moral growth. Churches and Mosques serve as hubs for these initiatives, utilizing their authority to educate children and adults alike about the consequences of criminal activity. For example, churches in urban centers like Lagos and Abuja establish youth mentorship programs that provide advice on professional development and personal responsibility (Ajayi 60).

B. Social Support and Rehabilitation

Beyond campaigning, religious communities in Nigeria provide important social support services and rehabilitation programs for persons affected by crime and those at danger of offending.

i. Counselling and Support Services: Religious leaders and experienced counselors offer pastoral care and psychological counseling to persons suffering with substance misuse, domestic violence, and other behavioural difficulties. These services are often interwoven into religious rituals, providing spiritual guidance alongside therapeutic interventions. For instance, Islamic organizations in Kano and Kaduna offer confidential counseling services to families impacted by drug addiction, stressing holistic approaches that mix religious teachings with professional counselling procedures (Yusuf 82).

ii. Rehabilitation Programs for Offenders: Many religious organizations operate rehabilitation programs and halfway houses aimed at reintegrating ex-offenders into society. These organizations give vocational training, educational possibilities, and spiritual guidance to assist persons reconstruct their life post-incarceration. Christian groups in cities like Enugu and Port Harcourt (and other towns) cooperate with Local Governments to offer skills acquisition programs for ex-convicts, helping them to acquire sustainable employment and avoid recidivism (Okeke 98).

C. Collaboration with Law Enforcement Agencies

Religious institutions in Nigeria actively engage with law enforcement agencies to enhance public safety and support the administration of justice.

i. Reporting and Mediating Disagreements: Religious leaders often serve as mediators in community issues, leveraging their moral authority and connection within neighbourhoods to resolve disagreements peacefully. They encourage community people to report criminal activity to law enforcement while advocating for fair and impartial mediation processes. For example, during interfaith talks in Jos and Kaduna, Muslim and Christian leaders collaboratively facilitate conflict resolution workshops, encouraging understanding and reconciliation among varied populations (Ibrahim 50).

ii. Supporting Justice and Legal Frameworks: Religious organizations fight for reforms within the justice system to ensure fairness and safeguard human rights. They engage with legal professionals and lawmakers to design legislation that accords with ethical standards and preserves religious liberty. In Abuja, religious groups participate in parliamentary hearings on criminal justice reforms, pushing for alternatives to incarceration and promoting restorative justice techniques that promote reconciliation over punitive measures (Nwankwo 62).

CASE STUDIES

In tackling societal concerns and promoting community welfare, religious organizations in Nigeria have developed transformative programs that show their proactive responsibilities in crime-prevention and social development. Amidst the backdrop of ethnic variety and communal tensions in Nigerian cities, coordinated initiatives between Christian and Muslim leaders have emerged as essential techniques for creating peace and reconciliation.

Case Study 1: Youth Empowerment and Crime-Prevention Initiatives by Redeemed Christian Church of God (RCCG)

The Redeemed Christian Church of God (RCCG), noted for its vast reach and influence across Nigeria, has launched comprehensive initiatives geared at youth empowerment and crimeprevention. These efforts are anchored on Christian principles and are meant to provide young people with the skills and values essential to lead productive lives and avoid criminal behaviors. Program Overview: RCCG's efforts focus on providing educational opportunities, vocational training, and mentorship to at-risk children. Central to these programs are Christian beliefs that promote personal responsibility, moral integrity, and community service. By establishing these principles, RCCG attempts to guide youths away from crime and towards positive engagement within their communities.

Implementation: In urban places like Lagos, RCCG provides youth centers equipped with modern facilities such as computer laboratories and skill development programs. These institutes offer classes in computer literacy, entrepreneurship, and vocational skills including carpentry and tailoring. The goal is not merely to convey practical skills, but also to promote a sense of purpose and self-worth among participants (Ajayi 65).

Impact: The impact of RCCG's programs is extensive and complex. Participants in these programs often report improved educational outcomes, expanded employment possibilities, and enhanced community engagement. Many kids who have benefited from RCCG's activities have gone on to develop small enterprises, pursue higher education, and become mentors to other at-risk youngsters. This holistic strategy not only tackles urgent social concerns, but also builds long-term resilience and self-sufficiency among vulnerable people (Ajayi 65).

Case Study 2: Interfaith Collaboration for Conflict Resolution in Jos

Jos, a city recognized for its mixed ethnic and religious composition, has witnessed periodic intercommunal clashes over the years. In response to these issues, religious leaders from Christian and Muslim communities in Jos have begun on collaborative efforts to promote peace and reconciliation through interfaith conversation and conflict resolution projects. Movement Overview: Led by senior clerics from both Christian and Muslim religions, this ecumenical movement strives to level religious gaps, dispel prejudices, and encourage mutual understanding among followers of different faith traditions. Regular interfaith talks, peace workshops, and cooperative community initiatives are arranged to promote tolerance, dialogue, and peaceful coexistence.

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Implementation: During periods of heightened tension following ethnic conflicts, Christian and Muslim leaders in Jos have held peace conferences and mediation sessions. These events serve as platforms for community members to voice issues, seek reconciliation and vow to peaceful coexistence. Religious leaders often engage closely with local authorities to boost security measures and prevent further violence (Ibrahim 55).

Impact: The coordinated efforts of Christian and Muslim leaders in Jos have generated considerable results in lowering intercommunal tensions and building lasting peace. By highlighting shared values such as compassion, justice, and respect for human dignity, these projects have developed a culture of conversation and healing. They have reinforced social relationships and enhanced community resilience in the face of hardship, producing a more cohesive and harmonious environment for all people (Ibrahim 55).

Comparative Analysis of Outcomes

Reduction in Crime Rates: Both RCCG's youth empowerment programs and the interfaith collaboration in Jos have contributed to considerable reductions in crime rates within their respective domains of influence. RCCG's focus on offering education, vocational training, and mentorship has enabled kids to make positive life choices, hence minimizing their susceptibility to engage in criminal activities. Similarly, the interfaith programs in Jos, by cultivating mutual understanding and promoting peaceful co-existence, have alleviated the underlying tensions that sometimes lead to communal violence and criminality.

Reformation and Re-integration of Offenders: In terms of reformation and re-integration of offenders, RCCG's initiatives have been significant in providing second opportunities to young individuals at risk of criminality. By giving skills development and mentorship, RCCG aids the rehabilitation of offenders and their successful re-integration into society as productive members. Likewise, the inter-faith programs in Jos have opened routes for erstwhile antagonists to reconcile, re-integrate into their communities, and contribute constructively to social cohesion efforts.

Challenges and Limitations

In the arena of implementing religious-based approaches to reducing crime and building social cohesion in Nigeria, various problems and constraints exist, which can impair the effectiveness and longevity of these programs.

i. Socio-economic gaps: Nigeria experiences enormous socio-economic gaps that represent significant challenges to the implementation of crime-prevention and community-development projects undertaken by religious organizations. Despite attempts by churches, mosques, and other religious institutions to provide education and vocational training, many youths from underprivileged families still lack access to quality education, basic healthcare, and economic prospects. These gaps foster cycles of poverty and criminality, making it challenging for religious programs to achieve widespread influence (Ajayi 78).

ii. Religious and Ethnic Divides: While interfaith collaborations like those seen in Jos can be helpful in promoting peace, Nigeria's religious and ethnic diversity also offers obstacles. Deep-seated religious and ethnic divisions often impede efforts at collaboration and healing. Historical grudges and rivalry for resources can intensify disputes, making it difficult for religious leaders to continue long-term peace-building initiatives. Moreover, extremist beliefs that exploit these gaps pose security issues and undermine community cohesion initiatives (Ibrahim 67).

iii. Political Instability and Bad Governance Issues: Nigeria's political landscape is marked by frequent instability, corruption, and inadequate governance mechanisms. These variables can impair the effectiveness of religious activities aimed at solving crime and social ills. Political meddling, limited money for social projects, and lack of consistent state support, sometimes hamper the scalability and sustainability of grassroot efforts led by religious groups. Without a supportive political context, efforts to implement and extend successful crime-prevention techniques may face various barriers (Nwankwo 89).

iv. Limited Resources and capabilities: Many religious organizations in Nigeria depend on limited financial resources and organizational capabilities. While they play vital roles in delivering social services and pushing for community development, these groups typically struggle to scale their programs to meet the growing demands of vulnerable people. Limited access to financing, skilled staff, and logistical assistance might hinder the accessibility and efficacy of programs aiming at adolescent empowerment, rehabilitation of criminals, and conflict-resolution (Okeke 102).

Overcoming Challenges: Despite these challenges, there are techniques that can enhance the effectiveness of religious-based approaches to crime-prevention and community development in Nigeria:

i. Increasing awareness about the benefits of collaboration among religious and community leaders can develop trust and facilitate combined efforts in addressing shared concerns.

ii. ii. Investing in training programs for religious leaders and community organizers can increase their ability to conduct lasting remedies and negotiate complicated social concerns.

iii. iii. Advocating for supporting policies and building partnerships with governmental agencies, NGOs, and international organizations can mobilize resources and support for community activities.

iv. Tailoring programs to local cultural norms and requirements, and including community members in program design and implementation, can boost relevance and acceptance.

CONCLUSION

The role of religion in reducing crime and supporting community development in Nigeria is essential and diverse. Religious groups, through their moral authority, community networks, and outreach initiatives, have showed considerable potentials in easing social issues and creating constructive societal change. Christianity, Islam, and Traditional African Religion, each bring unique viewpoints and approaches, from supporting moral principles to providing social support and partaking in peace-building initiatives. However, the viability of these projects is dependent upon overcoming hurdles such as socio-economic inequities, religious and ethnic sensitivities, and limited resources. Government support in the form

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of clear policy frameworks, capacity training, and collaborations are crucial to amplify the impact of religious endeavours. By fostering collaboration among religious organizations, state entities, and community stakeholders, Nigeria may harness the aggregate strength of its diverse religious landscape to produce safer, more cohesive communities. Moving forward, sustaining and scaling effective models of religious-based crime-prevention and community development requires continuous review, adaptation to local settings, and solid support from all sectors of society. Embracing these ideals assures that religious organizations can continue to play an important role in moulding Nigeria's future towards more social justice, peace, and prosperity.

RECOMMENDATIONS

1. Policy promote and Recognition: Establish clear policy frameworks that recognize and promote the role of religious organizations in crime-prevention and community development, including financing channels and regulatory incentives.
2. Capacity Building and Training: Implement training programs for religious leaders in dispute resolution and program management to enhance their effectiveness in community activities.
3. Collaborations and Collaborators: Foster intersectional collaborations between government, religious institutions, and NGOs to harness resources and expertise for successful crimeprevention and community development methods.
4. Monitoring Mechanisms: Establish rigorous monitoring and evaluation mechanisms to measure the impact of government-supported programs. Monitor program outcomes, collect data on efficacy, and apply evidence-based conclusions to enhance policy and funding allocation

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Corresponding Author: Alifa Samuel PhD