POLITICS OF CLIMATE CHANGE, NATIONAL SECURITY AND DEVELOPMENT IN NIGERIA

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ABSRATCT*: The paper examined politics of climate change, National Security and Development in Nigeria. The paper argued that the nature of politics of climate change which is couched in the nature and character of Nigerian state has adversely affected National Security and Development in Nigeria. Democratic elitism was adopted as analytical construct. The main assumption of democratic elitism is that the political elites who rule the people must rule within the purview of democratic tenets and values. The paper relied on secondary sources of data. The main objective of the paper is to critically examine the politics of climate change and its impact on National Security and Development in Nigeria. The paper noted that the sudden and seemingly forceful amalgamation of the 1914 coupled with the unbridled quest for primitive accumulation has not only infused fissiparous tendencies into the politics of Nigeria but has also militarized the political system in Nigeria. Consequently, National Security and Development are undermined. The paper recommended inter alia that democratic institutions should be strengthened and democratic values should be imbibed and demonstrated by Nigerians.*

KEY WORDS: politics; climate change; national security; development; Nigerian state.

INTRODUCTION

The environment is supportive of life. Thus man, including the Fauna and the Flora depend on the environment for survival. Man in a bid to survive applies his labour power on the environment in order to derive value. The exploitative instincts of man, if not checkmated or regulated can degenerate to unfriendly environmental practices such as indiscriminate deforestation, overgrazing, burning of fossil fuels, gas flaring, crude oil spillage, destruction of aquatic bodies, indiscriminate dumping and burning of refuse and blocking of water ways. These anthropogenic unfriendly environmental perturbations can cause not only the distortion of the ecosystem and biodiversity but also the emission of dangerous Green House Gases (GHG) to the atmosphere and the overall degradation of the environment. Consequently in what appears like reprisal attact, the environment fights back through flooding, desertification and global warming which finds expression in climate change. Climate change which can threaten life and undermine National Security and Development can be regulated by the state. The regulation of climate change by the state through the formulation and implementation of environmental policies or laws and other public policies or laws can be appreciated by the nature and character of the state. It is against this backdrop the paper takes a critical look at the politics of climate change and its impact on National Security and Development in Nigeria.

CONCEPTUAL CLARIFICATION

Climate Change

In order to properly appreciate climate change, it will be expedient to, in the first instance, understand what climate is all about. Climate is an integral, if not the most domineering and influential component of the environment. Climate is the result of long-term weather patterns in a region. Thus, the weather and by extension the climate is the day-to-day variations in temperature, air-pressure, wind, humidity, and precipitation which are mediated by the atmosphere (Boorse and Wright, 2012). It follows that under normal natural conditions, climate can change which explains why we have periods of rainy and dry seasons.

This natural change in climate has necessitated what may be referred to as environmental determinism. It means that the environment through the natural changes in the climate, determine, for instance, the type of food we eat, the type of• clothe we wear and indeed the type of agricultural activities we undertake. Consequently, the earth seems to be ordered according to the dictates of environmental determinism as prompted by the natural change in climate. Aside from the inability of the natural ordering or permutation of earth to satisfy the seemingly unquenchable thirst of man for survival and development, the natural change in climate seems not to be harmful.

However, the need to derive more resources from the environment for survival and development through anthropogenic activities has unfortunately led to harmful climate change. It is instructive to note that the attention of this paper is on this man-induced-climate change and its concomitant environmental perturbations. According to Rhaji (as cited in Edeh, Leo-Nnoli and Eme, 2014), climate change is as a result of a pattern of change which affects global or regional climate conditions due to changes in such factors as average temperature and rainfall, or an alteration in frequency of extreme weather conditions. It is also seen as some observable variations in the climate system that are attributable to human activities, especially those that alter the atmospheric compositions of the earth and ultimately lead to global warming (Idowu, Ayoola, Opele and Ikenweiwe, 2011).

The dynamics of climate change can be explained from the purview of the aftermath of the anthropogenic activities. The inexorable and indiscriminate emission of dangerous gases beyond the carrying capacity of the atmosphere due to anthropogenic (human) activities regrettably lead to alarming rise in temperature and it is referred to as global warming. The dangerous gases also known as Green House Gases (GHGs) such as CU2, methane, nitrogen oxides, chorofluorocarbous, perfluoro carbons, among others have the capability of trapping heat, thereby increasing atmospheric temperature.

The IPCC (Intergovernmental Panel on Climate Change) noted that the most significant anthropogenic GHG is carbondioxide ($C02$), which has risen by 39% from 280 parts per million (ppm) to 388 ppm since the industrial revolution began (Wright and Boorse, 2012 see also Enger and Smith, 2008). According to Wright and Boorse (2012, 453), the source of this added $CO2$ is no secret; most of it comes from burning fossil fuels, and a smaller amount comes from burning forests (deforestation). The global use of fossil fuel is rising every year, and if nothing is done to reduce it, the 21st century is likely to see climate

changes that are dangerous, possibly catastrophic. Sea levels will keep rising; there will be more frequent heat waves, changed weather patterns, and threat to natural ecosystems; and these changes will go on for hundreds of years. The ecosystem is at the root of agricultural activities, if it is destroyed, then it follows that agricultural activities will be brazenly hampered which threatens a major source of livelihood. Apart from the harsh environmental realities, climate change exposes the people to health hazards many diseases Such as meningitis, cholera, chicken pox, skin and eye related diseases, among others are seen as the precipitates of climate change. Furthermore, climate change, has for instance in Nigeria, due to drought and desertification, forced cattle rearers (herdsmen) to move to other parts of the country in search of greener pastures for their cattle. This has not only led to land squeeze but also what looks like unending (Perennial) War between the herdsmen and farmers. The killing of farmers (genocide) by the suspected Fulani herdsmen in states like Benue, Taraba, Adamawa, Yobe, Edo, Enugu, among others, is a pointer. It is evident from the foregoing that the effects of climate change are life threatening and pose serious challenge to National Security and Development, particularly in Nigeria.

The resultant heat stress also known as hyperthermia can be cataclysmal. In addition to high evaporation as a result of ozone layer depletion, there is high atmospheric humidity which can cause torrential rainfall and •excessive water runoff beyond the carry •capacity of water receptacles which can lead to flood (Wonah, 2017). Excessive heat due to greenhouse effect can also cause drought and desertification. There is also the negative impact on crops and livestock which leads to high losses in crop and livestock production (Nigerian Tribune, 2018).

National Security
It is axiomatic that national Security guarantees peace and stability necessary for development. The manifest effect of National security is peace. Peace can manifest in different forms, but basically we have the inner peace and the outward or general peace. There is a general conception that peace is the absence of war. However, there appears to be what may be considered as inchoate reasoning that there can be peace even where there is war. This is not only deceptive but also a contradiction of sorts. Johan Galtung in Ibeanu (2006) alluded to the fact that war is only one form of violence, which is physical, open and direct. But there is another form of violence that is not immediately perceived as such. This has to do with social conditions such as poverty, exclusion, intimidation, oppression, want, fear and many types of psychological pressure (Ibeanu, 2006).

It then follows logically that if war is only one form of violence, which is physical, open and direct and there is another form of violence which finds expression in negative social conditions such as oppression, intimidation, poverty, exploitation, marginalization, the common denominator is violence. Violence in whatever form it comes cannot guarantee peace. This means that the later expression of violence (i.e the aforementioned negative social conditions) which may not be conventional war not only accentuates but also perpetrates violence No violent situation, whether conventional war or social conditions-induced-war can guarantee peace. People may be seen carrying out their normal legitimate activities, but there is no peace of the mind, which is what probably instigated the philosopher, Rousseau to say that "man is born free, but is seen everywhere in chains". What peace for instance can a poverty stricken man have when he is not sure of three square meal

the next day and he has been dispossessed of his property? For that poor man, he is in war and there can be no peace for him. It takes simple syllogism for us to understand that all wars whether conventional or unconventional are violent and cannot guarantee peace. Our contention here is that war is war whether physical, direct and open or spiritual, indirect and hidden and there can be no peace in a war situation. It therefore logically follows that peace is the converse of war. Whereas it is not the major concern of this paper to reconceptualize war and peace, but suffice it to say that the proper understanding of war and peace will enable us to situate in clear perspective the concept of National Security.

Conventionally and from the militarist perspective, security means safety or freedom from danger; and protection from external attack or infiltration (Oladiran, 2014). Beyond the protection of lives and property is the fact that security also means the protection against ravages of the negative social conditions which rob man of the much needed peace necessary for development. This view was corroborated by Ogunbanwo as cited in Oladiran, 2014, p.51 when he aptly noted that:

Security is more than military security or security from external attacks. For many of the four billion inhabitants in the developing countries, security is conceived as the basic level of the struggle for survival. Therefore, in order to provide an integrated African security assessment, the non-military dimensions of security should be added. Hence forth, African security as concept should be applied in its broadest sense to include economic, security, social security, environmental security, food security, the equality of life security and technological security.

In concurring with the overarching view about security, MCN amara as cited in Oladiran, 20 14. P.51) observed that:

Any society that seeks to achieve adequate military security against the background of acute food shortage, population explosion, low level of production and per capita. Income, low technological development, inadequate and efficient public utilities, and chronic problem of unemployment, has a false sense of security
In their view Gambo and Kwaja (2010:47) noted that National Security also means the ability of the state to function effectively so that it is able to serve its interests and those of its citizens. Summarily, national security is the totality of the security architecture of a country designed to protect not only lives and property, the territorial integrity but also the objective social conditions which are encapsulated in the National Interests of the country. With the protection of lives and property, territorial integrity and the objective social conditions, National security engenders peace which is necessary for development in any society. In a way, the understanding of development can be clearer from the interaction within the three concentric circle of National Security, peace and Development. This is demonstrated in Fig 1.
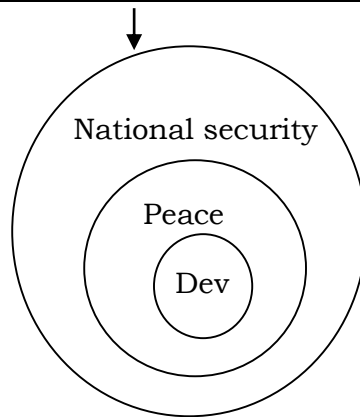
Fig 1:

The arrow signifies an impact which can be positive or negative which acts on National Security. The impact is positive when the state takes pragmatic measures to beef up National Security which are potent in facilitating peace. This in turn would have positive impact on development. The reverse will be the case when there is negative impact on National Security. Specifically, it follows that preserved and protected environment and by extension mitigated climate change is a function of National Security. National Security, by the dictates of social contract is the primary responsibility of the state. It should be noted that part of the creed of the peace advocacy is the preservation and protection of the environment by adopting measures that can control climate change. There will be no peace and development when there is unmitigated climate change.

DEVELOPMENT

Development is one of the slippery concepts in social sciences. Whereas some scholars see it from the economic view-point, others see it as overarching, and particularly from the humanistic perspective. Kuznets as cited in Szirma, (2002) sees economic development as growth accompanied by qualitative changes in the structure of production and employment, generally referred to as structural change. However, an economy may be growing without economic development. This means that the impact of the growth in the economy may not be felt by the people in terms of improving their living conditions. This can be attributed to the asphyxiating negative social conditions as perpetrated and perpetuated by the state. The exploitative and oppressive tendencies of the state which finds expression in a faulty distributive mechanism cannot guarantee economic development even in the face of economic growth. Tt creates a condition where few people (elites) are becoming richer while the masses are wallowing in seemingly abysmal poverty and underdevelopment. In tandem with the above view, authors such as Dudley Seers, Gunnar Myrdal, Paul Streeten and Institutions like the International Labour organization (ILO) noted that developing countries did not experience much change in the living conditions of the masses of the poor inspite of the impressive growth figures in the post-world war 11 period (Szirmai, 2002). Thus, in what appears like the Asiatic mode of production, the state appropriates for the selfish interest of actors of the state what is socially produced. Seers as cited in (Szirmai, 2002) formulated three additional requirements for the use of the term development, namely that there should be a decrease in poverty and malnutrition, that income inequality should decline and that the employment situation should improve.

On the other hand, development is seen as the creative ingenuity of man to derive value from nature for his survival. It also means the capability of a people to solve their problem in their own way. Development therefore is man- centred. It starts and ends with man. Man, therefore is the fulcrum around which development revolves and should participate in the development process. In order to participate in the development process, man must acquire the right skills and knowledge and freedom. This freedom of man to participate in the development process must be insulated from fear, intimidation, oppression, subjugation, exploitation and injustice (Wonah, 2017).

Furthermore, development is the progressive and consistent transformation of the life of the people. Implicitly, development is a process that leads to an end. The transformation of the life of the people is among others, mainly predicated on man's incremental mastery of nature (Igwe, 2005). Man applies his labour power on nature to derive value. The more he improves on his labour power, the more values he derives from nature for survival.

Rodney (1972) notes that development implies, at the individual level, increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. The gregarious nature of man, the emergence of private ownership of property and the improvement in the productive force have ostensibly led to the socialization of production and indeed development (Wonah, 2017). In the socialization of development, emphasis is placed on not just increased production but most importantly, on how what is produced is distributed. If in a social formation, there is increase in gross domestic product (GDP) and what is produced (surplus value) is not fairly and equitably distributed as a result of faulty distributive mechanism, development becomes a mirage (Wonah, 2017).

Ake in (Efemini, 2000) notes that development is not a process that can be executed over and above the people. It is rather a process which must involve the people in order to effectively participate in the development process, the people therefore must be insulated from oppression, intimidation, exploitation, marginalization and injustice. The Aristotlelian teleology is consummated with the formation of state. The state through its government formulates and implements development policies and programmes. National development therefore, is the effort made by the people through their government to improve their quality of life and ensure free and egalitarian society within the national boundary. According to Annang (2012), national development is seen as the sustainable improvement in both material and spiritual life of a nation, and which must be realizable in ways consistent with the protection of human dignity. National development is also the overall development or a collective socio-economic, political as well as religious advancement of a country or nation. Aside from the economic aspect of national development which is facilitated by production, industrialization and accumulation of savings, the political aspect places premium on the role of the state as a controlling institution (Anang, 2012).

It is apparent that the state and its institutions should have the appropriate mix of human and material resources and ensure that what is produced is fairly and equitably distributed. National development can be seen within the purview of development indices like reduction or outright eradication of poverty, improvement in literacy, health services, housing condition, protection of the environment and political awareness of the people. From the foregoing, some facts can be distilled from development. The participation of the people in

the development process underscores the people as change agent. Although, these change agents can bring about positive or negative effects on national development depending on their level of civilization. It therefore follows that what matters greatly in development is the status and quality of life of the people. The need for improved human capacity building is being validated by the role of the people in national development. There is therefore the need for the development of the human person. This view was corroborated by Martin Luther King Jr, when he said that:

The prosperity of a country depend not on the abundance of its revenue nor on the strength of its fortification, not on the beauty of its public building but it consists in the number of cultivated èitizens, its men of character and enlightenment. In spite of the quest for development, the anthropogenic activities of man should be regulated by the state in order to control climate change and preserve the environment for sustainability. This obviously is part of National Security which can enhance development. National security and development reinforce each other. This view was aptly captured by MC Namara as cited in Oladiran, 2014 p. 51 when he said that:

In a modernizing society, security means development, security is not military hardware, though it may include it; security is not a military force, though it may involve it; security is not traditional military activity, though it may encompass it; security is development and without development there can be no security. A developing nation that does not in fact develop simply cannot remain secured for the intractable reason that its own citizens cannot shed its human nature ... that is what we do not always understand and what governments of modernizing nations do not always understand.

Another fact is that the state formulates and implements development policies and programmes. The disposition of the state which finds expression in the nature and character of the state will go a long way in beefing up national security necessary for development.

Theoretical Framework: Democratic Elitism
Representative democracy demands that leaders are elected through free, fair and credible elections. These leaders not only make decisions on behalf of the people and ensure that the "general will" of the people prevails, but also are answerable to the people. In making decisions, formulating and implementing public policies, the leaders (elites) must be guided by democratic values such as transparency, equity, participation, social justice, rule of law, and accountability. The theory of democratic elitism is a bold step by Karl Mannheim and other scholars to reconcile the elite theory and democratic theory. For the elite theory, it is of the view that every society is ruled by few individuals. Thus the society is divided into two groups — the rulers and the ruled. The rulers are the few minorities who constitute the elites while the ruled forms the majority. The elites who are few but can be found in all the spheres of the society, make decisions and formulate policies for the majority. According to Vilfredo Pareto (as cited in Ikpe 2010), the governing elites are those who directly or indirectly play an important part in government. For Gaeteno Mosca (as cited in Ikpe, 2010), the elites are the powerful minority in the society which perform all political functions, monopolize power and enjoy the advantage that power brings. In his own view, Robert Mitchell propounded his famous 'iron law of oligarchy' which implies that every organization, whatever its original aims, is eventually reduced to an oligarchy, that is, the

rule of the chosen few. According to Ikpe, (2010), the elites are those who wield influence and make decisions for the society.

On the other hand, democratic theory places premium on the participation of the people — the masses or the ruled in the process of decision- making. Democracy therefore is a system of government whereby the people — the majority actively participate in governance. It is predicated on a democratic culture that presupposes the existence of a modern state that can protect the rights of its citizens and extract duties from them. A culture of democracy must reflect norms and values that places emphasis on the freedom of the individual, freedom from state abuse and from infringements of rights by other individuals. It further guarantees equality before the law, as well as providing opportunities for all citizens to have equal access to the material and cultural resources that guarantee their basic livelihood (IDEA, 2000).

In support of democratic elitism, Karl Mannheim (as cited in Guaba, 1981) argued that society did not cease to be democratic by entrusting the actual shaping of polity to the elites. The people cannot directly participate in government, but they can make their aspirations felt at certain intervals, and this is sufficient for democracy. Mannheim insists on selection by merit and shortening of distance between the elite and the masses in order to ensure compatibility between elite rule and democratic government.

In his view, Manley (1999) avers that democratic elite theory claims to be a progressive theory compatible with equality and the needs of the 'weak'. This means that democratic elite theory holds that the elites in playing their roles as leaders must uphold the principle of equality before the law; and in formulating and implementing policies, the interest of the weak or ruled must be considered.

The relevance of the democratic elitism theory to this study stems from the fact that it is no longer feasible, given the exponential rise in population for everybody to directly participate in policy formulation and implementation. The few who govern must not only be responsible and responsive to the felt needs of the people but also must be transparent, accountable to the people and uphold the rule of law as demanded by democracy. This means that the formulation and implementation of public policies, particularly environmental policy, and in this case, climate change, national security and development, must reflect the interest of the people.

THE STATE AND POLITICS OF CLIMATE CHANGE IN NIGERIA

The gregarious nature of man and the need to harmonize the ever conflicting interest of man in society has led to the emergence of state (Wonah, 2017). The state, is a political organization conferred with the authority to make laws, decisions, formulate public policies and implement same in order to facilitate a mutually beneficial, peaceful, egalitarian and conducive society. Consequently, in tandem with the Aristotelian teleology, the state is the highest form of development of society where individual potentials can be achieved. In affirming the sacrosanct nature of state and its importance in ordering society, Hegel sees the state, as "the march of God on earth (Guaba, 1981). For the liberal democratic theory, the state is treated as a product of the will of society, an instrument of "conflict resolution" and of securing the common interest. It authorizes society to constitute a government by free

choice, and demands that the government should be responsible to the people, and should work with the continuous consent of the people (Guaba, 1981). The Marxist theory regards the state as an instrument of class exploitation, and advocates transformation, and ultimate withering away of the sate in order to restore authority to a classless society.

From the foregoing, it is evident that the state is a symbol of authority. The state not only commands the respect and obedience of the citizens, it also in turn performs some basic functions that can reinforce the respect and obedience of its citizens. Some of the basic functions of the state include – the protection of lives and property, promotion of the welfare of the citizens, maintenance of law and order, fair and equitable distribution of state resources, and the promotion of good governance by formulating and implementing policies and programmes that have direct bearing on the lies of the people. Thus, the state exists for the interest of the people and those who occupy state institutions must act in conformity with the "general will" of the people.

However, it appears, the Nigerian state seems to have abdicated itself of the good traits of a state. The imposition of state by the colonial masters and the plural nature of Nigerian society are at the root of the political and socio-economic razzmatazz in Nigeria. The plurality of the Nigerian state aggravated by the fissiparous tendencies and subterfuge of the erstwhile colonial masters induced the "labour" which unfortunately led to the delivery of the premature "baby" called Nigeria. According to Wonah, 2017: 1022).

The 1914 amalgamation of the ethnic groups which can be rightly referred to as 'marriage of inconvenience' served as the womb through which the premature baby called Nigeria was born. Ever since independence in 1960, Nigeria has been in 'incubator' struggling to survive. The ethnic formation of political parties (AG, NPC, NCNC), the politicization of the military, the Nigerian civil war, the maseacre of the Ibos in the North and the consequent reprisal attacks of the northerners by the Ibos, the lope sided appointments into federal institutions, agencies and parastatals, especially with regard to the so-called kitchen cabinet members, the quit notice given to the Ibos by the Arewa Youths to leave the north on or before 1ˢᵗ October, 2017, the unbridled hate speeches and campaign of calumny reinforce ethnicity and fan the embers of discord and insecurity in Nigeria.

The exploitative, repressive and oppressive tendencies of the colonial state were replicated and institutionalized by the post-colonial state in Nigeria. The political elites who were and are still intoxicated with power engaged in primitive accumulation as they saw and are still seeing the state and its apparatuses as veritable means of amassing wealth. Corruption with impunity became the order of the day and ascendancy to power became a do-or-die affair. Consequently, the electoral system is marred with electoral irregularities with the concomitant devastating electoral violence (Oddih, 2007), corruption which is a manifestation of a faulty distributive mechanism places more of the state resources in the hands of the elites while the majority of the people are marginalized and wallow in seemingly abysmal poverty and utter neglect. The above facts reflect the nature and character of Nigerian state which approximates politics, particularly that of climate change and In spite of the environmental policies, laws and institutional arrangements made to regulate anthropogenic activities, there are still alarming unfriendly environmental practices. For instance gas flaring is on the increase in Nigeria. Again, is the fact that state

projects are sometimes built without regard to existing environmental regulations because some top officials are getting percentages from the contracting firms, and relevant public office holders divert funds earmarked for environmental projects (Arukoyu and Ibani, 2004), the dismal report on Ogoni land by United Nations Environment Programme (UNEP) and the delay tactics of the federal government to clean-up Ogoni land, the ravaging flood in Nigeria, the soot in Rivers State, desert encroachment in the North and the attendant herdsmen invasion and attacks on farmers. These instances and more are indications of not only the impotency of environmental policies, and laws and institutional arrangements but also reflection of bad politics of climate change which is characteristic of the Nigerian state. The implication is that bad politics of climate change has negatively affected the control of climate change and has excruciatingly undermined National security and development in Nigeria.

THE IMPACT OF POLITICS OF CLIMATE CHANGE ON NATIONAL SECURITY AND DEVELOPMENT IN NIGERIA

The nature and character of Nigerian state and by extension, the politics of climate change has negatively impacted on National Security and Development. The inability of Nigerian state to enforce environmental laws, and policies and strengthen institutional framework for the protection of the environment has led to unmitigated effects of climate change. The devastating flood in Nigeria, not only threatens agricultural activities but also destroys lives and property. During the 2012 flood in Nigeria, some communities in most of the states like Rivers, Bayelsa, Delta, Edo, Lagos, Oyo, Kebbi, Sokoto, Kogi, Cross River, Anambra, Kwara were sacked by the flood. The people in the affected communities were internally displaced and were forced to stay in camps. The people became strangers in their own land. In what looks like an affirmative action, the federal government of Nigeria doled out the sum of thirty-five billion (N35 billion) naira and shared the money among the affected states according to the level of severity of the flood. The money was meant to provide relief materials to the internally displaced persons (IDPs) in the camp. Apart from this money, the affected state governments, corporate organizations and public spirited individuals also donated cash and other relief materials worth millions of naira. The economic implication is that the money used for the acquisition of relief materials would have been ploughed into economic ventures which would have had multiplier effect in the economy. This investment would have expanded the productive base of the economy, thereby facilitating autarky. The emission of Green House Gases (GHGs) into the atmosphere mainly through gas flaring in Nigeria not only leads to global warming but also cause respiratory track infections and other related diseases. Furthermore, the desert encroachment in the North has unwittingly forced the herdsmen to move with their cattle to other parts of the country in search of greener pasture. This has exerted pressure on the available resources in their (herdsmen) new abode and led to land squeeze, thereby leading to conflict. The invasion and attack of farmers by Fulani herdsmen in some states like Benue, Taraba, Adamawa, Edo etc is another eloquent testimony of the adverse effect of bad politics of climate change. Kolawole, Olayemi and Ajayi (2011) noted that from 1971 to 1995, flood affected 1.5 million people, or 100 million a year; of those, 318,000 people were killed and more than 81 million people rendered homeless.

The impact is that with the destruction of agricultural lands by flood and the inability of farmers and fishermen to correctly predict weather conditions, poses serious threat to

agricultural productivity; and this is a major source of livelihood of the people. Agricultural productivity becomes low and hunger and poverty are part of the negative social conditions that undermine National Security. It should be noted that when a man's source of livelihood is threatened, that man whether he is a Pope, Archbishop, General Overseer, Baba Aladura or Imam can do anything humanly possible to survive. This, to a large extent explains the high rate of social vices in our society. A hungry man is an angry man and a poor man may not have the mental and physical capability to participate in the development process.

The rising death toll from flood, herdsmen attack, health hazards and other related, environmental perturbations as a result of climate change, unfortunately, depopulate the labour force. For example, thousands of farmers in Benue and other states who would have been engaged in agricultural activities were killed by ravaging herdsmen. Those who are alive are afraid to go back to their farms. The exploitative and oppressive tendencies of Nigerian state reproduce exploited, marginalized and oppressed citizens who feel disenchanted and apathetic to state issues and would want to go their separate ways. Whereas the political elites swin in ocean of affluence, the payment of paltry sum as salaries and the inability to pay as and when due, protect the environment, promote the welfare of the citizens and forcing them to wallow in abymal poverty and underdevelopment is not only wicked and criminal but also an indication of state failure.

State failure which is also an indication of bad politics reinforce negative objective social conditions like poverty, hunger, exploitation, marginalization, oppression and corruption which are serious threat to national Security and Development.

THE WAY FORWARD
Peace is a necessary condition for National Security and Development. And for peace to be achieved, the negative objective conditions must be curbed, if not totally eliminated. This can be achieved by ensuring that climate change is controlled by efficacious implementation of environmental policies, laws and the strengthening of institutions for the protection of the environment. The state must be responsive and responsible to the yearnings and aspirations of the people by consolidating democracy. However, democracy should not just be seen from the purview of mere democratic institutions, but more importantly is the inculcating and demonstration of democratic culture. The different ethnic groups must be given a sense of belonging, Nigerian state must be a live to its basic contractual responsibilities of protecting lives and property, ensuring that the scarce state resources are fairly and equitably distributed, promoting the welfare of the people and harmonizing the ever conflicting interest of man.

CONCLUDING REMARKS

The control of climate change and the mitigation of the negative attendant consequences can be achieved when the Nigerian state regulates anthropogenic activities by implementing environmental policies and laws and strengthening the necessary institutions. However, due to bad polities of climate change as a result of the nature and character of the Nigerian state, there is the reinforcement of the negative objective social conditions which threaten National Security and Development. There is therefore the need to enthrone democracy by giving

Nigerians sense of belonging not minding ethnic, religious and political party affiliations, and the few who rule, must rule with the interest of the people at heart.

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