African Traditional Values and Social Ethics in Combating Terrorism and Violent Crimes in Nigeria

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Abstract- *The purpose of the paper is to establish how indigenous African social ethics and traditional values (belief systems) can be used as tools for combating terrorism and violent crimes in Nigeria. In the proper conceptual analyses of documented ideas has been employed to establish the relevancy or usefulness of African traditional social ethics or values in increasing the sustainability of peaceful existence in Nigeria. The paper made some recommendations and concludes that inbuilt mechanism or instrument of traditional/indigenous education that aimed at developing the total man and making him/her responsible member of the community. The curricular includes physical, mental, spiritual and moral development of the citizens. The paper submits that if peace and security must return to Nigeria, she must re-introduce or incorporate her moral, traditional values and social ethics into her education system with certain modifications to meet the contemporary demands.*

Index Terms- *Social Ethics, Terrorism, Violent Crime, Combating, Nigeria*

I. INTRODUCTION

The African condition of which Nigeria is one, is of the low human development index (according to UNESCO) ratings economic underdevelopment, conflicts, crimes, militant non-state actors with or without international networks, resource depletion, rising Islamic fundamentalism, terrorism, high levels of debt, endemic corruption, unemployment, political alienation and exclusion, large numbers of internally displaced persons, structured poverty and cyclical food insecurity. These conditions undermine public/state authority. The resultant authority and power vacuum enable the emergence of private authority in Africa. Pri-vate authority or preferential leadership lies outside the realm of the for-mal state where positional leadership is exercised[1].

This relates to formal state structures and requires the performance of clearly specified duties and responsibilities often outlined in the constitution. Preferential leadership is more informal, requires the performance less duties and responsibilities, is relatively unconstrained and is shaped by individual preference[2].

Power is thus exercised both de jure and de facto. In some areas, a de facto contract exists between patrons and clients, i.e. clients trade political submission for military protection from their patron[3].

More recently, however, the emergence of the new sources and locations of authority, and sources undermining it, indicate changes vis-à-vis the state status. It is important to distinguish between formal/licit leadership (i.e. political leadership; elected or other politically significant position) and informal/illicit leadership.

In Africa powerful informal/illicit leaders proliferate amidst state col-lapse and challenge the state's authority. Examples of these illicit include; (i) Criminal cartels (ii) Mercenaries (iii) Boko Haram (iv) Movement for the Emancipation of Niger Delta (MEND) etc. [4].

In the era of sweeping terrorism, insecurity, corruption, bad governance and their venomous effects on Nigerians and their cultures, there could not be a better time to return to indigenous social ethics and cultural values if lasting or sustainable peace and development is to be achieved 5. There is no doubt survival from the spate of violent destruction will depend on the sustained efforts to correct the past errors or wrongs of the various

Nigerian leaders both at the federal, state and local government levels by resorting to measures that have far reading effects on mitigating change, physically, spiritually and psychologically. Like the romantic, I look back with nostalgia to an indigenous values and social ethics for solutions. However, I will like to differ by arguing for the reconfiguration of African (Nigerian) cultural world-views towards responses that address the security needs of Africa (Nigeria) and its future face with such dire consequences as insecurity, terrorism. today poverty, resource conflicts, famine, illiteracy and desertification what Africa needs to do is to deploy creative interpretations to our world-views toward free articulations that promote responsible peace and development security, good governance and peaceful coexistence[1].

In this paper, it is agreed that unless we understand the concepts of terrorism, violent crimes, insecurity and causes of all these phenomena and the place of traditional or indigenous values, there cannot be an end to the violent and wanton destruction of lives and properties. That is, the spate of wanton destruction of lives and properties in the North Eastern part of Nigeria including the spate of criminality such as corruption in government, kidnapping place imperatives on not just government but also scholars, technocrats, security experts and community leaders to seek sustainable ways to put an end to the criminality and insecurity in the country.

Like elsewhere in the world, Africans uncritical embrace of western -led education, scientific and technological advancement have been pivoted in creating the distortions that persistently put the Africa behind the West, the Western European education, Islamic and Christian religions also assist in training Africans who now use the knowledge gained to destroy their own communities and peoples. That the cradle of civilization (Africa) and the richest in natural resources lags behind in its development as a result of civil wars, insecurity, bad governance, kidnapping, corruption and terrorism should not merely render development and peace-ful coexistence as we have known, it should propel us to question its values basis and how they align with our indigenous world-views[2].

In the paper, I do not seek to justify the role of traditional or indigenous values in good governance of peace and order and for that matter, its place in promoting democratic governance, sustainable maintenance of peace and orderliness. Rather, I question the ways in which our indigenous values have been manipulated and misappropriated to the detriment of peaceful coexistence of the various ethnic groups and religions of which Nigeria has been known for decades in Nigeria is that The argument for the use of indigenous or traditional values and social ethics in the process of combating violent crimes in like other cultures and peoples, we should model our pursuit of social process around our native natures, systems and resources. In this paper critical scholars, politicians, public servants, traditional, religious leaders and security agencies and personnel are being called upon to examine not just indigenous cultural values and social ethics but to design methodologies for peace education, research and community development work that priorities indigenous world views and local agencies. These prioritized traditional values and cultural ethics as levers for sustainable peaceful coexistence and security of live and property in Nigeria.

What is Insecurity?
The concept of insecurity would be best understood by first presenting the concept of security. In the view of Akin, security refers to the situation that exists as a result of the establishment of the measures for the protection of person's information and property against person, influences and action'. It is the existence of conditions within which people in a society can go about their normal daily activities without any threats to their lives or properties. It embraces all measures designed to protect and safeguard the citizenry and the resources of individuals, groups, businesses and the nation against sabotage or violent occurrence [2].

To Igbuzor security demands safety from chronic threats and protection from harmful disruption. Security however can be described as stability and continuity of live hood (stable and steady income). Predict-ability of daily life (know what to expect) protection from crime (feeling safe) and freedom from psychological harm (safety or protection from emotional stress which results from the assurance or

knowing what one is wanted, accepted, live in one's community or neighbour and by people around.

Insecurity on the other hand, is the antithesis of security. However. because of the very many ways in which insecurity affects human life and existence, the concept of insecurity has usually been ascribed different interpretations in association with the various ways which affect individuals. Some of the common descriptors of insecurity include, want of safety, danger, hazard, uncertainty, want of confidence, doubtful, inadequately guarded or protected, lack of stability, troubled, lack of protection and unsafe to mention a few. All of these have been used by different people to define the concept of insecurity, these different descriptors, however, run into a common reference to a state of vulnerability to harm and loss of life, property or livelihood [1].

Beland defines insecurity as the state of fear or anxiety stemming from a concrete or alleged lack of protection: It refers to lack or inadequate freedom from danger [2].

This definition reflects physical insecurity which is the most visible form of insecurity and it feeds into many others of insecurity such as economic security and social security from a concrete or alleged lack of protection; It refers to lack or inadequate freedom from danger[2].

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Two views are of essence to this paper these are (i) insecurity as the state of being open or subject to danger or threat of danger where danger is the condition of being susceptible to harm to injury and (ii) insecurity as the state of being exposed to risk or anxiety is as vague unpleasant emotion than is experienced in anticipation of some fortune. Col. Sambo Dasuki Chief Security Advisers to the Nigerian President says security is paramount to individuals, entities, communities and even nations. Security has to do with self-preservation which is the first law of existence, security implies a stable, relatively predictable environment in which an individual or group may pursue its ends or objectives without disruption, harm, danger and without fear of disturbance or injury. A country's national security therefore is concerned with the well-being, welfare and interest of her citizens' preservations of her sovereignty and territorial integrity against external aggression. The importance of security to eco-nomic well-being of a country and her citizens was amply highlighted by a former American secretary of Defence, Robert McNamara when he stated that security is development and development is security. This means without security there cannot be any development.

What is terrorism?
In simple language terrorism implies all acts aimed at compelling person(s) to behave in a manner desired by a terrorist at the pain of threat, intimidation or even death if the victim(s) failed to behave as demanded by the terrorist(s). Furthermore, terrorist acts are usually intended to elicit behaviours which ordinary might not be in an agreement with the will of the victim(s) but targeted at certain politically incorrect ends. Accordingly illegitimate use of force or threat of same is to all intents and purposes, a manifestation, one way or another, of terrorism. Furthermore, terrorism feeds on fear and resultant incapacitation by the victim such that the terrorist thereby adorns the garb of impunity and invincibility in the eyes of the victims.

Grant Ward Law views terrorism as the use or threat of use of violence by an individual or a group whether acting for or in opposition to established authority, when such action is designed to create extreme anxiety and/or fear including effects in a target group larger than immediate victims with the purpose of coercing that group into acceding to the political demands of the perpetrators [2].

The multiplicity of definitions therefore suggested that a person described as a "terrorist" in one context may be regarded as a "freedom fighter" in another. Regardless of the multiple definitions of terrorism, some analysts contend that two main characteristics are critical for distinguishing terrorism from other forms of violence. First, terrorism is aimed at noncombatants that is, civilians who are not engaged

in any form of armed combat. Second, the use of violence is for dramatic purpose. In other words, the objective of instilling fear in the target audience is often more important than the physical results.

In the context of this paper, Terrorism is defined as the premeditated use or threat of use of violence by an individual or group to cause fear, destruction or death especially in a state, intended to compel those in authority to respond to the demands and expectations of the individual group behind such violent acts. Their demands or expectations may be for a change in status quo in terms of political, economic, ideological, religious or social order within the affected state or for a change in the (in) actions or policies of the affected state in relation to its Interaction with other group or states. View this way according to Sampson and Onuoha, four elements underline terrorism or a terrorist act. First, the act is essentially but not exclusively violent, whether pre-meditated or instantaneous. Second, the direct targets of such attack are usually non-combatant (including physical objects), usually without a direct relation or influence on the real motive behind the act.

Third, the act takes place largely in an environment of relative peace, but sometimes could involve conflict situations. Finally, the ultimate motive for resorting to violence is to cause fear in the expectations of the individual or group behind the attack. Notwithstanding the essential features of terrorism or terrorist acts outlined above there is no unanimity on the definition of terrorism by all states in international community. The lack of consensus under international law partly accounts for the marked absence of terrorism as an offence under the International Criminal Court of Justice Statutes (ICCJ). Yet the reality of terrorism is appreciated by all and internationally acknowledged as a significant threat to of terrorism in different ways each case of terrorism requires an in-depth international peace and security. Given that states may experience acts environment at a given time. Hence, African States need to resort to the use or adoption of African traditional values and social ethics in combating terrorism and violent crimes

The United States Federal Bureau of Investigation (FBI) defines terrorism as the lawful use of force or violence against persons or prop-segment thereof, in furtherance of political or social objectives. The Department of Homeland Security (DHS) states that terrorism is any activity that involves an act that is dangerous to human life or potentially distinctive of critical infrastructure or key resources and must also appear to be intended[2]

    i   to intimidate or coerce a civilian population;

    ii to influence the policy of a government by intimidation or coercion; and

    iii to affect the conduct of a government by mass-destruction, assassination or kidnapping.

Terrorism is notoriously difficult to define, in part because it is associated with an activity as designed to be subjective. Generally speaking, the target of terrorist episode are not the victims who are killed or maimed in the attack but the government that is intended to be destabilized. Ac-cording to Nadine Gurr and Benjamin Cole in their book titled, The New Face of Terrorism, its noted that, terrorist groups generally seek specific political, religious or social objectives, and will employ violence to achieve those objectives in a number of complimentary and often interlinked strategies and tactics that are designed to intimidate and coerce government, increase the cost for the state of continuing the conflict and to win political victory over the state. The US Department of state defines terrorism to be premeditated politically motivated violence perpetrated against non-combatant target by sub-national groups or clan-destine agents, usually intended to influence an audience [1].

The British Government in 1974 defined terrorism as the use of violence for political ends includes any use of violence for the purpose of putting the public or any section of the public in fear.

Terrorism from above various definitions is a criminal act that influences an audience beyond the immediate victims. The strategy of terrorists is to commit acts of violence that draws the attention of the local populace, the government and the world to their cause. Terrorists use violence as a means to generate propaganda to demonstrate to their constituency, their enemies and the world at large

that their cause of still alive and that the group is still active and that is exactly what the militant Islamist groups are doing in Northern Nigeria, but before agree on this notion, the question concerning the Nigerian and various African States own terrorist groups is it possible to have a full fledge Islamic state in Nigeria and sub-sahara Africa[2].

Causes of Conflict and Terrorism
There is no single cause of conflict. Rather conflict is context specific multidimensional and can resort from a combination of the following factors.

(i) Political and Institutional factors: Weak state institutions, elite power struggles and political exclusion, breakdown in social contract and corruption, identity, politics.

(ii) Socio-economic factors: Inequality, exclusion and marginalization, absence or weakening of social cohesion, poverty.

(iii) Resources and environmental factors: Greed, scarcity of national resources often due to population growth leading to environ-mental insecurity, unjust resources exploitations demanded by the Niger Delta People of Nigeria.

Each of these factors may constitute dynamic and/or impact conflict in Nigeria. Identifying and understanding the interactions between various causes, dimensions any dynamics of conflict the particular con-texts arises, is essential in determining potential areas of intervention; and designing appropriate approaches and methods for resolution and transformation. Cultural values in pre-colonial Africa community life as bedrock of security, human relations and hospitality, respect for elders and the authority, sacredness of life and religion among others. These values assisted in the building of a peaceful society before her contact with the outside world. For example, the African idea of security de pends on personal identification with the community which is the custodian of individual ideas. In other word, the community offers the African the psychological and ultimate security as it gives members both and ideological identity'. African value their community believes that the community is vital. In fact, the authentic African is known and identified in, by and through his community. It must be noted that in the African mentality, the community as an entity remains, while individuals as per sons, come and go, hence, they believe in maintaining a good name that could be of Integrity, sincerity and trust are the hall mark of leadership in the traditional African societies. Of course, the leader was accountable and responsible to the people and thus enjoyed people's sovereignty as part of the people moral responsibility which is enforced by culture with religion playing an important role. African sense of good human relation is life in the African community based on the philosophy of live-and-let-live. This principle is based on the concept of the "clan vital" and applies to a concrete community. Inter community relationship realized in the interaction between individuals of different communities is different from the intra-community relationship based on inter-personal relationship realized in a definite community among its members to express the practical traditional African concept of human living 3.

A good human relationship based on inter-personal communication has always been emphasized in the African community to accelerate hu-man understanding and remove frictions. Since people now define them-selves in terms of ancestry, religion, language, history, values, customs and institutions, they identify with cultural groups, tribes, ethnic groups, religious communities, nations and people use politics just to advance their interests but also to define their identity e.g. core members of the Boko Haram Sect are predominantly the known people of North Eastern Nigeria and Muslims. Why can't we harness the cultural values of the people and maintain peaceful coexistence in the country?

And the people of the South-South and South-East Geographical zones, with each tribe with its own cultural values and identity.

What are Social Ethics?
Wikipedia an online encyclopaedia says social ethics are the philosophical or moral principles that, in one way or another represent the collective experience of people and cultures. This sort of ethics often acts as a sort of code of conduct that governs what is and is not accept-able as well as providing a framework for ensuring that all members of the community are core for standard ethics are typically driven by individual morals that determine right or wrong. Within a

society the focus is usually more on what they may be considered appropriate behaviour for people as a whole, opposing beliefs; as such what is deemed "right" for one group may not necessarily be consistent universally - and defining social ethics as an absolute is often very difficult '.

Social ethics is a major branch of philosophy, encompassing right conduct and good life. It is significantly broader than the common conception of analysing right and wrong. A central aspect of ethics is the life worth living or life that is simply satisfying, which is held by philosophers to be more important than moral conduct. Traditionally, normative ethics (also known as moral theory) was the study of what makes actions right and wrong.

Sense of the Sacredness of Life

In African social and moral values (ethics) sacredness of life means that the African does not like violence per se, this is because shedding of blood is abhorred. People who were killed were those whose continued existence was a threat to the life of others and to the peace of the community. In such cases the principle that it is better for one man to die then for the community to perish, applied. War was only taken to as a last resort that is when all formal and normal causes of action to search for peace had failed. Murder was not encouraged, especially within the clan. If a man conscientiously killed another man within the community, he was

II. CONCLUSION AND RECOMMENDATION

To get back fully on the track we need to refocus on our energies and commitment in cleaning up critical institutions. We need reforms that will facilitate evolution of institutions that are responsive to an existence and plights. Those institutions public and private should be exercised from culture of nepotism which feeds the corruption canker worm. In this age of competition and rapid transformation of everything, it is our own challenge to come up with out of the box ideas capable of changing on fortunes beyond figures.

Multicultural educational theory and postmodernist educational ideas be introduced to create an educational system or policy suggested by Obanya "a

culture - centred" education policy seeing to be cyclic process that does not draw a sharp line of demarcation between formulation and implementation where the following are formulated and implemented.

(i) Languages of instruction, and particular commitment to the development of indigenous languages for use in education.

(ii) Educational materials development and particularly the development of national authorship, printing and publishing.

(iii) Commitment to the development of other cultural industries that can impact on education (film, the media, traditional medicine, music/dance etc.).

(iv) Mobilization of other societal resource (cultural events and practices, crafts, farms, workplaces) for enriching teaching and learning.

(v) Development of school buildings and classroom environment that conform to the local climate and culture

(vi) The school for their part must nurture and guide students in a manner compatible with local approaches to parental and authority relations and include local knowledge, values and cultural practices, be rigorous, integrated, and student-driven and real-world-based.
Culture routed multicultural education system will make use of local activities as the substance of education to make education more relevant.

Principles of accountability and responsibility for any action taken be inculcated into the lives of Nigerian youth.

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