

INSECURITY IN NIGERIA AND THE MORALITY OF ETHNO-RELIGIOUS MUTUAL MISTRUST

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Abstract

Man lives in a very sophisticated environment. He is faced with the challenges of securing himself in a precarious world as a 'being to himself' and as a 'being with others'. He is not only confronted with the dangers posed by his fellow human beings but with the dangers of natural disasters and some technological advancement. This fear arises from within and from without. There are stories of mass shooting, suicide bomb attacks and knife mass attacks that affect even children in the world as seen over the media. The security of human basic needs like food, healthcare, shelter and clothing are not insulated from this hydra monster called insecurity. The Nigerian nation is not left out in this quagmire of insecurity. The security in Nigeria is peculiar owing to her prejudiced multiethnic and multi-religious setting. The ethnic and religious coalition in Nigeria which should have been an enormous advantage has caused more harm than good especially in the area of national security. Appointments to the heads of all the security apparatus are given to a particular 'born to rule' ethnic group and religion thereby breeding mistrust and resentment among the aggrieved ethnic groups and religions. This paper analytically x-rayed the cancerous nature of insecurity in Nigeria due to mutual mistrust among political game players in the field of national security. The paper recommended state policing, value reorientation, constitutional amendments and restructuring to accommodate the rotation of appointments of security chiefs from one ethnic group to the other.

Keywords: Insecurity, security, trust, mistrust, morality, religious, ethnicity and state policing

INTRODUCTION

As we experience insecurity all over the world, the quest to understand deeply the concept called security stares to our faces. The causes of security breach may be occasioned by the proliferation of arms as seen in most countries of the world due to illegal drug activities, banditry, illegal mining activities and political thuggery. The introduction and wrong use of artificial intelligence in almost all the facets of human endeavors is yet another cause and lack of political will among the political players in the world stage. The insecurity being experienced in Nigeria is indirectly connected to the above causes but not limited to them. Ethnic and religious mutual mistrust is the main cause of insecurity in Nigeria. This is true because there is every tendency that a resented security man may not carry out his duty with every sense of patriotism. Patriotism in Nigeria is doubled edged sword. Ethnic affiliation takes upper hand over national patriotism. A Nigerian who is in position of power is ethnically obligated to favor his ethnic group more than any other tribe. After all charity they say, begins at home. Any politician who fails to favor his people above others will be treated with disdain or even be attacked physically. The indent of such abounds. So patriotism is first to the ethnic front before the national front. But in our National Pledge we will say "I pledge to Nigeria my country. To be faithful, loyal and honest. To serve Nigeria will all my strength. To defend her unity, and uphold her honour and glory. So help me God. The National Pledge intentionally refuses to display any ethnic affiliation but represented Nigeria as a whole.

CONCEPTUALIZING SECURITY

The word security etymologically came from a Greek word *Se-cura*, meaning "to be in a state of no fear".¹ The ancient Latin world sees *Securitas* as the condition or quality of being secured. This state of being free from danger or any form of threat within or without underlines the importance of putting in place actions and structures that can guarantee the shelving of people away from harm. Security could be taken as those services rendered by human beings or gadgets that could guarantee the safety of life and property of an entire sovereign State or league of sovereign States from possible danger, theft, damage and/or terrorism. Security could as well be seen as a process of emancipation from slavery, kidnapping or even mental and/or ideological dilemma.

The idea of security became imperative when man's awareness of himself, his immediate environment and also began to live together in hamlets with others around their farming areas. They moved away from living in the caves owing to perhaps the threats of wild animals as human history have it to living in tents made from rafts and tree leaves. With improved climate and growing

conditions, perhaps along with changes in animal life; farming and the first static communities appeared like so many unexpected mushrooms on the fertile plains and in the ancient woods, along with new social demands. Over the years, man has labored and succeeded on how to keep himself warm by developing from building huts with just mud to building in recent times skyscrapers with all its electronic appliances, but the issue of security has been perennially of enormous concern to man due to fear of the unknown. Among the ancient or better put, in the state of nature, existence according to the British famous Philosopher Thomas Hobbes is:

Where every man is Enemy to every man; the same is consequent to the time, wherein men live without other security, than what their own strength, and their own invention will furnish them with all. In such condition there is no place for Industry; because the fruit thereof is uncertain; and consequently no Culture of the Earth; no Navigation nor use of the commodities that may be imported by sea; no commodious Building; no instruments of moving and removing of things as require much force; no Knowledge of the face of the earth; no account of Time; no Arts; no Letters; no Society; and which is worst of all, continual fear, and danger of violent death; And the life of man, solitary, poor, nasty, brutish, and short.²

Mitchell Dean's³ comment represented very well this unstable condition that reduced human existence to 'bare life' (*Homo sacer*) that 'may be killed and yet not sacrificed'—*Homo sacer* being 'an obscure figure of archaic Roman law in which human life is included in the juridical order solely in the form of its exclusion (that is, of its capacity to be killed).

The development that followed the passage of the state of nature when men decided to give up or surrender their rights to freedom to a sovereign individual to rule over them brought with itself the inherent mutual mistrust concerning security. Some groups which the government failed to favor became aggrieved and there ensued internal squabble giving rise to the organization of internal security men (Police). Man as a being that enjoys staying and relating with other beings (social animal) started going out to meet others thereby creating what is known today as the international community. The relationship that exists between nations gave rise to forming blocks and allies either in line with government ideology, economic ideology or even religious beliefs. The incessant interests for and scarcity of resources experienced by the peoples and the nations gave rise to yet another crisis and external aggression resulting from this caused the affected nations to form an Army to defend their territorial integrity. This is in line with the words of Plato when he was discussing in his famous book the *Republic*⁴ on how best to secure the State. Plato stated that the two main threats to human society, is either external – requiring a military response, or internal – requiring a political response with the help of the Police. Internal threats are minimized by ensuring that the selection of ruling class is solely on merit, and receive no rewards other than satisfaction from performing their duty and achieving a well-ordered society. This is possible only in the Platonic world because the government takes care of everybody's need.

The whole argument discussed above centered on the security of the nation's external territorial integrity and the internal security. But there was a radical shift in the nature of the subject to be protected; from the highly abstract imaginary of the nation-state (external and internal security) to the immediate, which is the human; a human which is in distress at different levels. Man is the nucleus of security and insecurity discourse.

Human security has become a critical component of the global political and development agenda. The human security are threats and challenges that transcend national defence, and the law and order needed while providing this encompass all political, economic and social issues which guarantee a life free from risk and fear. The focus here has shifted from the State to the security of persons; however, these are not mutually exclusive. Security can be thought of as a 'public good', responding to the strategic need to support sustainable human development at the same time as promoting national, regional and global peace and stability. This also includes individual security from physical violence.

Threats can take several forms, for example: threats from the State, foreign states, other groups of people (ethnic tension), individuals or gangs; threats directed against women or children based on their vulnerability and dependence; threats to self (e.g. suicide, drug use, etc.).⁵

Governments of many Nations have tried in so many ways to use only the Army and the Police to protect the populace but to no avail. The reasons being that the people are no longer at ease with the Army and Police because of the recorded precedence. Hardly will any civilian feel free dealing directly with any soldier because they believe and have also seen how the military *deal* with matters that concern the derogatory 'bloody civilians'. A term I know for sure many people frown at whenever they are addressed as such.

The Police was formed to be closer to the teeming populace bearing in mind that they have a chronic phobia relating with the military. The succor the civilians should have received from the Police was short lived by some factors like bribery and corruption, illegal detention of suspects, extra judicial killings and some like vices. The citizenry found themselves in a state of dilemma not knowing how and where to run to during emergency. Some that found themselves among the military during any disaster laments their ordeal and wished never to have anything to do with them again. Here let me make it unequivocally clear that one is not trying in any way to present the military in a wrong façade but making a statement of fact. The Police in another front have disappointed the people by not being *the friend of the people* which they are called in the International Community's arena. The argument may have it that both the Army and the Police have witnessed so many changes, reforms and rebranding over the years and through different regimes but the fact remains that there is still a gorge that needs to be filled. The paper is by no means trying to undermine the glorious achievements of our Military especially in the area of Peace keeping missions in Africa and recently how they are engaged in the dangerous and suicidal adventure of fighting imbroglio insurgency in the Northeast, the menace of banditry in the North central, and the obnoxious spate of kidnapping and unholy mission of the 'unknown gunmen' in the Southeastern parts of Nigeria, though in conjunction with other security agencies. There is also fear that this disgraceful act will escalate beyond the mentioned region, which I believe it has. Hence the potential outbreak of war has become an existential threat; the entire life of a human being is a struggle and every human being is symbolically a combatant. The friend, enemy and combat concepts receive their real meaning precisely because they refer to the real possibility of physical killing. War follows from enmity. War is the existential negation of the enemy. But one thing still comes to mind as we all know that the sight of the military signalled two major signs—*State of emergency or at worst state of war* (the two most precarious conditions of men as far as insecurity is concerned).

Ethnicity in Nigeria: A Cankerworm

The origin of ethnic consciousness in Nigeria no doubt was ignited by the unreasonable and inhuman amalgamation of the Northern and Southern protectorates in 1914 by the colonial masters. In many nations of the world just like in Nigeria ethnicity is a very sensitive and contentious issue. During this unholy amalgamation, the colonial masters did not consider the palpable and undeniable differences in culture, religion, and character and socio political traditions of these ethnic grouping. Of course the failure of Indirect Rule in the Southern Protectorate was a crystal signal that there is something fundamentally different among these people, yet they went ahead to lump them together at the ethnic group's peril. Contentions soon erupted because of the sentiments attached to it when relating with other ethnic groups. The correlation between ethnicity, insecurity and crime is enormous. 'Ethnicity' denotes the self-awareness on the part of a particular group of its own cultural distinctiveness."⁶ As is self-evident, the assertion of ethnic identity can be unifying or divisive in equal measure—often depending upon who is asserting it, of whom, and in which context. In some situations the self-aware possession of an ethnic identity could be a unifying experience (for instance, a point of focus for community involved). In other instances, the attribution of 'ethnicity' might well be regarded as a provocative and injuring form of stereotyping embodying racism as in the case of Nigeria.

In another vein, "ethnicity is a self-conscious and claimed identity that is shared with others on the basis of belief in common descent, and may be linked to country of origin, language, religion, or

customs, and may also be shaped by contact with others and experiences of colonization or migration.”⁷ The self-consciousness attached to ethnic affiliation makes it slippery and very susceptible to political and religious manipulations. In so far as ethnicity is self-consciously claimed, it is also part of an individual’s identity. It is also believed in some quarters, that “the social connotations of ethnicity are linked to inborn capacities [though] without adequate evidence.”⁸

Ethnicity can be explored also as part of wider interests in identity and identification. From the mouth of an eminent Nigerian scholar Okwudiba Nnoli, ethnicity is a ... Social phenomenon associated with the identity of members of the largest possible competing communal groups (ethnic groups) seeking to protect and advance their interest in a political system.⁹ There is no scholarly work done on Nigerian’s socio-political or socio-religious arena that does not either glorify the multiethnic dispositions in Nigeria or have ethnicity as the bane for all the ills suffered in Nigeria. Just like in this study, ethnicity breeds mutual mistrusts and is a bane to national security.

The truth must be told, ethnicity in Nigeria is a tool in the hands of the ruling class. There are several factors that intensify ethnic tension in Nigeria which includes but not limited to power struggle which did not start in recent times. Prior to Nigerian independence, a particular part of the country said that they are not ready for self-rule, the reason being that they do not have enough technocrats to match with the ever growing qualified politicians from the other ethnic group. Osaghae was quoted by Uwaifo when he writes that:

The pervasiveness of ethnic politics in the country is taken to be symptomatic of aggravated crisis of legitimacy that has engulfed the state, and is explained in terms of the proven efficacy of the ethnic strategy, the weakness of alternative identities and political units, the prevailing milieu of lawlessness that has enveloped the country’s political landscape, and the inability of the state to act as an effective agency of distributive justice. In essence therefore power struggle is at the heart of ethnicity and ethnic politics in the Nigerian state and instrumentality of its propagation is the platform of the political parties.¹⁰

The quest to acquire power by a particular ethnic group and to desire to maintain it has been the force behind power struggle. Thomas Hobbes the British philosopher believed human beings are never content merely to satisfy their own needs because mankind has “a natural inclination of a perpetual and restless desire of power after power that ceased only in death.”¹¹ The desire for domination over others inevitably leads to (ethnic) conflict.

Another area in the national life of Nigeria where ethnicity is prominent is in the aspect of resource control. The means of control, allocation and management of natural resources in the locality of every ethnic group is a major source of concern not only in Nigeria but in the whole African continent. Every locality wants to control the resources given to them as free gift by nature. The social imbalance seen and the menace of environmental degradation witnessed in some parts of Nigeria are clear evidence of injustice and lack of fair share in the so-called national cake. In Nigeria for instance, the crude oil which is the major export and the economic backbone of the nation is coming from the neglected South-south region. The agitation for resource control has caused loss of lives and properties in the era of Niger Delta militancy. The scar of oil exploration by the multinational companies in Niger Delta will remain indelible so long as Abuja and other parts of the country remain lushly. No much attention is given to Oloibiri where the first Shell Oil exploration started in Nigeria because it is not located in the locality of the ruling class. In the words of Michael Peel:

The birthday of the resource that has driven so much of the country’s life since independence was not marked with the kind of pomp and circumstance Nigerians are delighted to invoke for far lesser occasions. The government instead organized a low-key conference in Abuja, the capital, where Omiyi gave an ‘introspective’ historical talk. There were, as he puts it – in an echo of Oloibiri’s

Chief Inengite – ‘no big celebrations’ of an event that defined an epoch for Shell and for Nigeria.¹²

This is what happens when an ethnic group is considered a minority and this in turn breeds resentment. In the words of Aristotle as taught in his *Rhetoric* and posited by Jeremy Engels:

To govern the masses, politicians must cultivate in the populace the right feelings, at the right times, in the right proportions—speaking thunder in the face of danger, a lullaby when the people are angry, a psalm in times of trouble. Aristotle had much to say about resentment. He fretted that this emotion was unstable, unpredictable, and ultimately ungovernable; in fact, resentment was the only civic emotion he treated as unqualifiedly negative.¹³

Political appointments also show high degree of ethnic affiliation and brazen disregard of others ethnic groups. In the history of Nigeria it has always been the exclusive right of a certain religious group to produce heads of security chiefs. In most recent times, from 2015 to 2023, the whole heads of security chiefs came from the North and predominantly Muslims. The answer to the puzzle is ethnic preference. The President prefers (ethnic patriotism) people of his region and religion over and above other regions and religions irrespective of the multiethnic nature of Nigeria. He may be saying “I don’t trust you enough to dispense with the forces of law and order, and suspect, without being self-deceiving, that most of you would not trust me enough either. And sadly, I cannot assure myself that your distrust would not be justified.”¹⁴ Under their watch, Nigeria experienced the worst insecurity ever recorded in annals of the nation. Nigeria saw yet another ethnic cleansing akin to the one done to the Igbo during the Biafra war being meted to the people of Southern Kaduna and Benue. Southern Kaduna and Benue outside that they are predominantly Christians which deserve death; they are also the food baskets of the nation. So, one may not be wrong if the incessant killing and maiming of these people is a ploy to cause serious food shortages in the country. The indices are currently showing that the aim of deliberately causing food shortages in Nigeria is being actualized since farmers must either pay ransom to bandits in order to access the farm land so as to cultivate or they and their dependants (in this case the entire nation) go hungry. Katsina State and other states in North Central saw the worst banditry and kidnapping ever recorded in the history of Nigeria in the last seven years. People do not go to the farms again for the fear of either being kidnapped or worst still being killed. Under such conditions the oppressors dictate for the people before they eat. Banditry in North Central has such organized system to the point that some people pay these bandits monthly to prevent them from kidnapping their aged parents. It is that bad. The money is lodged inside an account with some of the banks operating in Nigeria. What then is the duty of the government and security agents (EFCC and ICPC), if not to secure life and properties and to apprehend this criminal and make them face the wrath of the law. If the government cannot guaranty peaceful society that would make life, liberty and property safe, then we are in the ‘state of nature’ where life is brutish, nasty and short.

Under the watchful eyes and supervision of the security chiefs, so many military bullying tactics were employed to frighten southeastern people (the Igbo). This is in the guise of fighting ‘unknown gunmen and the ‘proscribed’ Indigenous People of Biafra (IPOB). First it was Crocodile Dance, but when they found out that the Igbo has little or no regard to the animal symbol used; because crocodile is not a totemic animal among the Igbo but a delicious meat, they changed to Python-Eke. The *Egwu Eke*-Python Dance was done to the Southeastern people of Nigeria in the pretext of ‘Show of Force’ against kidnapping and unknown gunmen. This barrage display of military hardware and intimidation is usually carried out during the Christian festive periods to deter the people from celebrating either Christmas or Easter with pump. The major commercial cities in Southeast were targeted and economic activities reduced almost to zero level. Python is called Eke in Igbo and the snake is revered among so many Igbo communities as sacred and the messenger of the gods. In some parts, it represents that water goddess. So Python Dance-*Egwu Eke* is a blatant smear and desecration of that religious totem. It was designed to bring down the spirit of the people and to cause psychological trauma. But the people they met are resilient. This is not exclusively taking place in the southeastern part of Nigeria; it is also going on in the Northeastern part where ‘Operation Dole’ reigns. This is an

operation designed to put a stop to the menace of Boko Haram. But the news from those quarters is not for the common good, but it favors some group of individuals who gain from the resources allocated to that operation. Dasuki-gate was a clear evidence of the endemic mutual mistrust in our security sector.

All the roads in the Southeastern Nigeria experience Police road blocks mounted by the sole aim of extorting money from innocent road users who are unarguably tax payers. All these so called security policies have succeeded in yielding nothing to the safety of the citizenry. There are spate cases of kidnapping, killing and so many other criminalities almost everywhere in the country and we have thousands of security personnel within the country. In 2020, ENDSARS protest in Nigeria where hundreds of unarmed Nigerian predominantly though not exclusively young protesters were allegedly killed by the people who supposed to protect them is a clear case of flagrant use of force by security agents and inhuman face of insecurity in the country. Insecurity is phenomenon not only common to Nigeria, but a global issue, save for something peculiar about it in Nigeria; which is ethnic mutual mistrust and sheer sabotage.

Contextualizing Trust and Mutual Mistrust in Nigeria

Trust and mistrust are universal to man, they are not mutually exclusive. It is either that one is engrossed by trust or he is subsumed in mistrust at every point in life. This typically accounts for the individual differences we witness in everyday interactions between each individual and their respective environments. In Platonism, the state is seen as individual writ large. In his famous book *Republic*, Plato expounded his concept of the State using human nature. Trust or mistrust takes its source from human nature and nurture. Psychologically, for trust to be developed there must be a positive relationship between the child and the care giver, just like the state and the individual. According to John Maltby, Liz Day and Ann Macaskill:

For normal development, infants must receive sufficient oral stimulation so that their needs are met. Having their needs met in this first relationship allows the child to develop trust in the adult caregiver. This basic trust is a necessary prerequisite for all relationships. Every time you meet someone new, you trust that what they tell you is true, that they are not setting out to deceive or hurt you. The infant whose needs are met develops this basic trust in others, while the child whose needs are not met develops a sense of mistrust.¹⁵

By implication the child grows to have more confidence if his needs are met and vice versa. Trust has humility attached to it in the process of pedagogy. Trusting your teacher or care giver that they know better than you will help you dispel your wrong knowledge of yourself. To strengthen this line of thought, Ryan Holiday in his book *Ego Is the Enemy* observed that “You put yourself beneath someone you trust.” This begins by accepting that others know more than you and that you can benefit from their knowledge, and then seeking them out and knocking down the illusions you have about yourself.”¹⁶ Trust and mistrust coexist within every individual but the manifestation is usually prompted by interactions that start from family to the larger society. There are aspects of culture that fosters or reinforce them. Cultural background or people’s worldview can either make these human capacities stronger or weaker.

Education as a means of socialization has a major role to play in inculcating trust on the individual from the positive side and mistrust on the negative side. Education here is holistic, not necessarily only formal education or non-formal education but both. Human beings get ethnic consciousness from the family and the larger community through education. An individual who is schooled only to pass the test in formal education, however, is ill prepared to cope with today’s rapidly changing world; especially coping with artificial intelligence which has pervaded the individual privacy. Etymologically as noted by M. Craft, are two different Latin roots of the English word “education.”

They are *educare*, which means to train or to mold, and *educere*, meaning to lead out. While the two meanings are quite different, they are both represented in our

word “education.” Thus, there is an etymological basis for many of the vociferous debates about education today. The opposing sides often use the same word to denote two very different concepts. One side uses education to mean the preservation and passing down of knowledge and the shaping of youths in the image of their parents. The other side sees education as preparing a new generation for the changes that are to come—readying them to create solutions to problems yet unknown. One calls for rote memorization and becoming good workers. The other requires questioning, thinking, and creating. To further complicate matters, some groups expect schooling to fulfill both functions, but allow only those activities promoting educate to be used.¹⁷

Some others believe that the word has been derived from another Latin word “educantum” which has two components. “E implies a movement from inward to outward and “duco” refers to developing or progressing. An analysis of these words reveals that education aims at providing a learner or a child a nourishing environment to bring out and develop the latent potentiality hidden inside him.

The Morality of Ethnic Mutual Mistrust on National Security

The term ‘moral’ and ‘ethics’ come from Latin and Greek respectively, *mores* (μωρές) and *ethos* (ἔθος) deriving their meanings from the idea of custom. The “term ethics refer to the philosophical analysis of morality, the systemic endeavor to understand moral concepts and justify principles and theories.”¹⁸ It investigates which values and virtues are paramount to the meaningful life or society. In essence the search for the impact of ethnic mutual mistrust as seen in all the facets of Nigerian nation but particularly in national security is worthwhile since it borders on values and virtues necessary for national growth and sustenance. Ethnic mutual mistrust was introduced by the colonialists and was entrenched by Nigerian political class. Fuelled by the quest to acquire power and to cling to it irrespective of whether they are still enjoying public goodwill and legitimacy or not. Max Scheler opined in his essay *Das Ressentiment im Aufbau der Moralen* that:

It is essential to note that modern morality is in every respect founded on distrust of men, particularly of their moral values. The merchant’s fear of being cheated by his competitor has become the basic category of the very perception of others. It is this “distrust,” so closely akin to resentment, which has brought about modern moral individualism and the denial of the principle of solidarity—attitudes that seem perfectly “self-evident” nowadays.¹⁹

It will be pertinent to state clearly that Scheler’s understanding of modern morality was influenced by the French Revolution where he saw it as a reaction of the poor against the rich as a result of year’s oppression and anger which resulted to resentment. According to Louis Coser that translated Scheler’s essay from German to English, “the French term “ressentiment” has been maintained for the reasons which Scheler indicates: Nietzsche has made it a technical term, and it would be difficult to find an English word which adequately expresses the same nuances. The English word “resentment” is too specific. Its use has been avoided throughout the translation.”²⁰

The disappointments and anger which necessitated resentment has brought about mutual mistrust in security sector in Nigeria. The so called Federal Character which makes it possible for a southerner to be a security head in the north or vice versa also failed to protect the individual who is working in another region that is not his own. The initial idea for Federal Character was to institute equity both in appointments and in distributions of resources in the country. For instance, it is believed that if a northerner is a Police Commissioner in any eastern state that he will discharge his duty without fear or favor, but instead being an advantage, it became a disadvantage to both the state and the Police Commissioner. Disadvantage to the state because, the Commissioner’s ethnically mindset is to come and make money and to even sabotage the state he is to safeguard. Cases abound where some suspected people from other regions are apprehended with dangerous weapons and the matter reported to the Police, the ‘Oga at the top’ will intervene thereby releasing the suspects unconditionally. On the part of the Commissioner, the disadvantage may come as result of redeployment if the State governor

feel aggrieved about the security sabotage. So the aim was defeated when ethnic mentality and allegiance took over almost all the sectors of the government.

Another important reason why state policing should be considered is language barrier. Language is a means through which man conveys his thought. “The ability to transfer complex information, to discuss the meaning of events and possible outcomes of alternative actions, to share feelings and ideas – all these are impossible without language.”²¹ Nigeria is a multi-lingual nation where we have over 250 languages. Suppose a Yoruba man who is not familiar with Igbo language becomes the Police Commissioner in an Igbo speaking state, for him to receive intelligence report, it must be through English which may not carry exactly the contextual meaning of the incident. There is a danger of misinformation and mismanagement of the intelligence gathering. It becomes easy to localize security which will enable a Yoruba commissioner to function more effectively in Yoruba speaking areas than in any area where the language is foreign to him.

The nation cannot continue like this if actually she wants to survive and develop like other nations of the world. So there is need for Constitutional amendments. The members of National Assembly should as a matter of life and death call for Constitutional amendments to accommodate certain changes which will include but not limited to, a bill for State Policing, restructuring to true federalism and rotational presidency.

State policing authorizes regions to organize their own police. There is this common belief among the Igbo that every clan knows where to search and who to ask when for instance someone’s goat is missing. This is true and easy because they know themselves. *Oke no n’uno, gwara oke no n’ezi na azu di na ngiga*. Literally put, bush rat can have access to the fish in the house if only guided by the rat in the house. So the villagers know themselves and can easily dictate when and where certain crimes are committed, so there is every need for state policing. In a story written by Peter Dada in Nigerian Newspaper *Punch* of 25th January, 2024 titled “Afenifere demands state Police, scraps Adebajo’s leadership title” the paper demanded that:

There is an urgent need to rework the security architecture of the country to ensure that Nigerians are able to live and move about without the fear of being kidnapped or harassed in any way. Such reworking should include giving the states and local government councils that so desire to establish their own police services with all the requisite powers to function as such. Doing so would check if not totally stop, the incidences of kidnapping and sundry banditry now ravaging the land.²²

State police is police force under the state authority which helps to investigate crimes that occur in the state, or they assist local law enforcement as needed, and oversee investigations for crimes that occur of or in multiple local jurisdictions. Having state police will minimally reduce the bureaucracy regarding waiting for orders from the centre before an arrest or an operation is carried out.

In another vein, there is an urgent need for value reorientation especially among the youths which about 70% of the population is under 30 and 42% is under the age of 15. By implication the population of Nigeria is about 60% youths. The government, religious organizations and traditional institutions should rally round to change the ‘get rich quick mentality’ that is ravaging the teeming unemployed youths. There is shift in our value system. Let me not generalize, shedding of blood is not associated with the people of the Southeast before now, but there are cases of ritual killings occasioned by ‘get rich quick’ syndrome among the youths. The *Oke Ite* ritual which is believed to aid quick acquisition of money is very common among the youths now. Some of the items needed while preparing *Oke Ite* may likely include some vital human parts which make it potent. Some go back to African Traditional Religion (ATR) so as to acquire *Oke Ite*. This situation is really disturbing because when there will be reversal effect it may be very disastrous. The government as a matter of responsibility should look into the welfare of the youths so as to ameliorate the suffering and hopelessness that is pushing so many also to internet fraud (Yahoo and Yahoo plus). Our core values

like hardworking, contentment and love should be taught and emphasized in our schools and this I believe will go a long way in reducing the high of insecurity we experience in the country now.

CONCLUSION

There is no need pretending about the obvious, there is an endemic mutual mistrust among the ethnic groups in Nigeria. The Yoruba strongly believed that the Igbo man's inordinate quest for money is a tool gearing towards domination. The Igbo on the other side concluded that the crafty nature of the Yoruba has made them betrayers having failed them before and during the Biafra War. The Hausa/Fulani sees themselves as people who have the divine mandate to be ruling others, thereby seeing the Yoruba as being neither here nor there; while the Igbo is never to be trusted with power for the fear of domination. A nation who houses people that are so prejudiced against each other can never have a working security apparatus. Let there be Constitutional amendments which will guarantee regional governments right to manage their natural and human resources. Also, state policing will amount to every region managing and being responsible for their security which will reduce the suspicious moves which are associated with deployment of non indigenes as police or army. Each region must be ready to sacrifice some of the things they gain from other regions free because of federal system of government. There should be bilateral relationship on business terms where to demand for anything means to pay for the services rendered to any of the regions involved. This will no doubt foster interstate security and development.

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