

Terrorism in Africa and the quest for world peace: The role of philosophy

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Abstract

Today, the world all over is under a scourge and no complete remedy has been advanced to right this wrong. Countries across the world are being terrorized and ravaged by extremism; both territory and minds are conquered by militant and ideological crusades. These dangers have resulted to closures of borders between nations, station check points at the edge of every city and town resulting to fences and wall erections by over cautious and suspicious guards. Compulsory national identity card is now a requirement for everyone by immigration officers and other agencies as neighbors and friends are turned into secret spies, watching each for the smallest deviation from right thought and deed. The reality is that complete safety is not possible any more than ending the drunken driving deaths on our highways. This paper seeks to find out what terrorism is all about, who are the terrorists? Is terrorism peculiar to the west and Middle East? Is this scourge also witnessed in Africa and to what extent? Are there justifications anywhere in the world for terrorism and terrorists? What are roles of world leaders and different religious leaders to stem this tide to ensure world peace? The paper tasks philosophy as catalyst of world peace to use her universalistic posture based on rationally approved, impartial principle, of recognizing a universal humanity rather than a particular group or person to harmonize these conflicting divides of races and

religion in a secular world. Expository method was used in this paper.

Keywords: *Terrorism, Africa, Philosophy, World Peace, Universal Responsibility*

Introduction

Terrorism did not begin with the attacks of September 11, 2011 in New York City and Washington Dc or in April 1995 with the bombing of Oklahoma City, or with the hostage taking at the Munich Olympics in 1972. Nor did terrorism begin with the cold war or the establishment of the Soviet Union after the World War 1. Nor has terrorism been restricted to activities by groups from the Middle East or that part of the world with large Muslim population. Terrorism has been a scourge of humanity from the earliest times or put succinctly, terrorism has been nearly a universal phenomenon.

Terrorism has existed from time immemorial, (Exodus 23:23, Joshua 8,) but with the onset of modern technology, including rapid transport, the bomb, the airplane and chemical, biological, radiological, and nuclear warfare, the threat to society has been increased exponentially. Historically, terrorism dates back to the first organized human interactions. At the minimum, it could be traced back to the period when Jewish zealots and Arab nationalists used terrorism to resist the imperial authority (Romans) by killing many Roman soldiers and destroying Roman property. Also seeking to drive the British from Palestine, Zionist paramilitary groups, such as the Irgun, Stern Gang, and Etzel, were early perpetrators of terrorist's violence in the Middle East. On July 22, 1946, the polish Jew Menachan Begin, later to

become prime minister of Israel, led a group of saboteurs (the Etzel) into the kitchen of the King David hotel in Jerusalem, which served as the headquarters of British government offices. The group deposited milk cans packed with gelignite in the Hotel's lower floor, set the fuses, and then fled. When the explosion occurred 25 minutes later, 91 British, Arabs and Jews were killed and 45 injured. On April 9, 1948, the Stern Gang and Etzel invaded and captured the village of Deir Yassim, raping women and killing more 230 Arab men, women and children, mutilating their bodies. Israel was itself founded on terror. (Sachar : 1996)

Locked in a disparate battle with Palestinian Nationalists and terrorists group, like Hamas and the popular front for the liberation of Palestine who do not hesitate to massacre innocent Israelis, the Israeli government through its policies of violent retaliation, bulldozing of refugee camps, assassination, torture as well as its establishments in Palestinian territory, must bear some of the responsibility for the ongoing middle east tragedy.

Elsewhere the statistics is mind-boggling and eerie because of the number of deaths and property lost and destroyed respectively. In the 1980s 5,431 international terrorist incidents occurred in which 4,684 people died, and in the 1990s, 3,824 incidents occurred in which 2,468 deaths. From 1970 to 1995, 64,319 terrorist incidents were recorded, half of them attributed to religious extremists. (Ranstorp: 1996).

Terrorist attacks at Belgium airport, France and Denmark and the sharp rise in terrorist activity in the countries of North Africa and the Middle East have focused the international community's effort on areas beyond fighting the terrorist activities of organizations like al- Qaeda. The ongoing flow of

foreign fighters from many countries into Syria and Iraq and the threat of their countries of origin upon their return, in combination with the globalization and the threat of the violent extremism of the Islamic State (ISIL) have centered discussion in the institutional organs and internationally on issues having to do with preventions and eradication of terrorism.

This portends negatively to national security, development and political and economic sustenance. This paper seeks to unearth the meaning of terrorism, who are the terrorists? Is there justification/s for their activities? What are the causes of this scourge? We shall also seek to find out the roles of philosophy, religious groups and world leaders to stern these tides and to enthrone a global peace.

Terrorism

There is no clear cut and comprehensive definition of terrorism in international criminal law owing, inter-alia, to the immense variety of the motives, forms, authors, conditions, objectives etc. that are linked to the terrorist movements that have been active in the world. Terrorism in real life is so diverse and complicated in all of its elements that it very difficult to make generalizations. Although difficulties exist in compiling the various aspect of terrorism into a single definition, it is widely agreed that “terrorism is the use or the threat of the use of violence, a method of combat or a strategy to achieve certain targets, that it is ruthless and does not conform with humanitarian rules, and publicity is an essential factor in the terrorist’s strategy”. (Pojman: 2002).

Egan (2001) sees Terrorism as atrocity or the threat of atrocity. According to Him, It is a political violence against a

targeted population for a political goal based upon political, social, economic or ideological grievances, which may be emotionally triggered by fear and hate.

The word, terrorism is rooted in the French revolution, where the new revolutionary government openly engaged in a brutal systematic purging of the ancient regime, its supporters and even those whose dedication to the new order seemed hesitant. This has been the model for many subsequent dictatorship of left and right.

Egan also observes that this terror sometimes is covert surrogate forces and death squads are used in giving the government plausible deniability. Alas, state antiterrorism can look like another variation of state terrorism; because sometimes that's what it is Professor Michael Walzer of Princeton University reminds us that tyrants taught the method to soldiers, and to modern revolutionaries. And they have learned lesson terrifyingly well, (ibid).

Walker (2014) observes that while terrorism is a broad and complex topic, modern discussion are almost exclusively limited to insurgency terrorism – where ideological groups, such as al-Qaeda, take up arms and rise against various domestic and foreign political actors. However, little mainstream discussion surrounds state sponsored terrorism, which refers to states or regimes that coerce, rather than to protect, the masses through force and fear.

Terrorism is essentially sectarian in nature according to Nchi (2013), It is usually associated with the activities of a fringe and ideologically misguided sub-group of a larger religious or political movement.

In this regard, Shabayany (2012) observes that it “is a fanatical war waged by a puritan few against the massive army of innocent people of different religions, class and gender”. Terrorism thrives on what this paper may designate as ‘hit-and-run combatancy’. This is typified by surprised aggression, brutal militancy and clandestinism. In terms of specific strategies, terrorists globally have adopted the following as means of executing their diabolical designs:

1. Arson
2. Mass killing by gunfire
3. Suicide bombing
4. Use of improvised explosives
5. high-jacking of aircraft, ship, etc.
6. hostage-taking (kidnapping)
7. Media propaganda and advocacy
8. Piracy
9. Jail break
10. Forced enlistment/recruitment of combatant, etc.

To underscore the crux of our conception of terrorism in this work, it suffices to note that terrorism consists in “the unlawful use of threatened use of force or violence by a person (at an instance of a group agenda) or organized group against people or property with the intention of intimidating or coercing, societies or governments, often for ideological or political reasons” (Awake, in Okoli & Iortyer :2013).

Terrorism hardly constitutes mindless violence. Instead, it reflects a detailed strategy that uses horrific violence to make people feel and vulnerable, often disproportionate to either the

terrorist act or the terrorists long-term power. This undermining fear is then used to promote concrete political objective. Although some of these objectives may be morally commendable, their moral quality tends to be annulled by the murderous means employed; thus terrorism must be discouraged by civilized governments. Essentially, terrorism employs horrific violence against unsuspecting civilians, as well as combatants, to inspire fear and create panic, which in turn will advance the terrorists political or religious agenda (Pojman : 2002)

In relation to the above definition, Dukor (2006) sees terrorism in the context of global phenomenon of Islam versus U.S relations. In this relation, he defined terrorism as a political act, ordinarily committed by organized group, which involves the intentional killing or other severe damage to the property of non – combatant, or the threat of the same. So it could be concluded that terrorism is a tactic aimed at spreading fear and destabilizing social relations.

Andrew Vall quoted in Larry May (2007) proposes a definition of terrorism that I find the least objectionable of those proposed lately; Violence committed by non-state or state actors against persons or property for political purposes. The definition of Vall’s only deficiency is leaving out the idea that terrorism instills fear in the population¹²

Who are the terrorists?

Terrorism is committed by persons or groups to undermine or overthrow existing government, policies or structures, or as a means to intimidate individuals or groups considered a threat. Sometimes such terrorists are themselves supported by states. The U.S states Department regularly produces a list of states that

support terrorism most recently, Libya, Cuba, North Korea, Iran, Iraq, Sudan and Syria. Such listings are always open to challenge, especially when the government does not reveal evidence to support its claims asserting it cannot expose intelligence sources. Some political activist like Noam Chomsky would consider U.S support for Nicaraguan contras in the 1980's as an example of state- sponsored for terrorism, (Egan: 2001).

Terrorist are not mad, nor are they normally criminals with a capacity for political rationalization. The political scientist Bruce Hoffmann characterizes them as violent intellectuals and altruist with deeply held political, economic, cultural or religious beliefs. Their actions are thought out and if one buys into their particular logic often supremely reasonable. They firmly believe that their actions are done for the greater good, whether good, whether such good is defending individual rights from the powers of big government, making a socialist revolution, upholding white supremacy or furthering the Daral-Islam. If one includes state terrorism, the twentieth century will be hard to equal in terms of terrorist atrocities. It is estimated that government killed 169 million people between 1900 and 1987. Joseph Stalin, the all-time mega murderer, accounted for about 43 million deaths; Mao Tse Tung, 38 million, and Adolf Hitler, 21 million.

Egan (2001) later details Islamic terrorism and terrorism from the Christian identity-white supremacy and patriot movements as the major terrorist threats in U.S.A. according to him, both forms of terrorism have a number of common elements, technical sophistication, religious fanaticism, hatred and paranoia about the new world order. They also see themselves as part of a global resistance movement.

The same ideology that opposes secular liberal values gives deep meaning to the lives of the adherent of the terrorists group. The religion of Allah gives purpose, hope and a practical guide to the action to millions of Muslims, who may live more virtuous or at least more disciplined lives than their secular counterparts. Pojman (2002) put this commitment and ideology like this,

In September 2001 shortly after the Day of ignominy, CBS's "60Minutes" produced a documentary, directed by Bob Simon, on the life of suicide bombers. Young Palestinian men were selected by radical Islamic leaders to be martyrs in the Jihad against Israelis. The youths, believing this call to jihad was a sacred honor, were indoctrinated to the point of believing that through the act of Kamikaze missions, they would become holy martyrs and ascent straight to heaven. A video was made of their lives, recording their commitment to die for their cause. The video were sent to their families, who were led to believe that their sons were dying a holy martyr's death. after such a profound commitment, it would be hard for the youth to back out, return home, ring their door bells and announce, "Surprise, Mom, I decided that suicide bombing was not in my best interest."

The Islamic groups have tactical connections to likeminded movements (Hamas and Hezbollah in particular) and government (like the Taliban in Afghanistan). The Christian identity –white supremacist –militia groups are far less coordinated have little more than ideological solidarity with overseas groups and are less organized on military basis.

Causes of terrorism

Firstly, although cultural attitude such as religious ideology may be a significant cause of terrorism, a sense of hopelessness rooted in oppression, ignorance, poverty and perceived injustice may be the contributing cause, the soil in which fundamentalism can grow and flourish. Often it is those who have been frustrated by powers that be who strike out against what they perceive as their enemy.

Peer pressure, religious and a quasi-military scheme of hierarchical command, obedience structure, which causes the terrorist to focus on the importance of the action rather than his or her own self-interest, enable the terrorist to act in ways we would normally consider irrational in the extreme. We are revulsed by terrorism, not because the terrorist are cowards, but because of their misguided courage are directed at violating the rights of and even murdering unsuspecting innocents.

Terrorism has existed from time immemorial, (Exodus 23;23, Joshua 8,) but with the onset of modern technology, including rapid transport, the bomb, the airplane and chemical, biological, radiological, and nuclear warfare, the threat to society has been increased exponentially. Furthermore television and mass communication in general give terrorism widespread publicity. “Publicity is the oxygen of terrorism,” (Pojman).

One other cause of terrorism is the west's relationship with Middle Eastern dictatorships that have played a pernicious role in the rise of Islamist fundamentalist terrorism. And no wonder the west is militarily, economically and diplomatically allied with these often brutal regimes and our media all too often reflects the foreign policy objectives of the government. There is no doubt that extremist Muslim are a driving force behind Ignoring this fact is to jeopardize our ability to comprehensively tackle the scourge.

Terrorism in Africa

Terrorism is becoming an increasingly more serious problem becoming more serious problem because of the rising number of countries impacted by the problem. Also the problem has escalated from being a tactical to strategic problem for African governments as group with extreme beliefs are increasing and are vying for political authority. Also, the growing interconnectedness between extremist groups in Africa and the middle-east is increasing homogenizing the threat and making terrorism intercontinental.

The early notable examples of domestic terrorism that occurred in Africa are the Mau-Mau rebellion in Kenya in the 1950's and the Algerian independence movements over their struggle from 1950s to early 1960's. It was noticeable from the pre-African independence movements over their colonial opponents and resort to tactics that today would only be described as terrorist in nature. However, some notable African groups that currently use terrorist tactics to achieve their goals includes the Lord's Resistance Army (LRA) in northern Uganda, Militia and rebel group in Sudan, the Eastern Democratic Republic of the

Congo (DRC), Tuareg Militias in Mali and Niger, Al-Shabaab of Somalia and Boko-Haram in Nigeria.

To flesh out the threat in concrete metrics, there has been a 20% increase in the number of African countries impacted by terrorist-related violence between 2013 and 2014. The number of countries rose from 14-17. In 2013 there was only one African capital cities facing a credible strategic threat from terrorist groups (i.e. Mogadishu), by 2014 the number of African capital city facing a credible threat or imminent strategic threat from extreme groups has tripled. There are now three capital cities facing a credible threat; Mogadishu, Tripoli and N'djamena.

Furthermore, the lethality of attacks in some context has raised seven fold, and the inability of extremist group to displace has also risen exponentially, (Adunola : 2015).

The Sahel region and Somalia are the traditional terrorist hotspot in Africa. However there are increasing stubborn challenges that have emerged in North East(ie Egypt), west and Central Africa driven by Boko-Haram and the Alliance of Democratic forces.

For the sake of more enlightenment, let us use Boko- haram as a case study of other terror groups in Africa. Boko-Haram was founded in 2002 by Mohammed Yusuf, the group's name (more formally known as *Jama'atuAhlu-sunnahLidda' AwatiWal Jihad*) translates as "western education is forbidden" in the Hausa language. Yusuf, who was killed by government forces in 2009, instilled the group with extremist ideology, extolling a version of Islam where any interactions with western society is considered a sin. Boko-Haram is a way of thinking says John Campbell, former U.S Ambassador to Nigeria. "They are loosely organized

grass root insurrection against not only the Abuja government but the traditional Muslim establishment, (Bartolotta: 2011).

The sect's mode of terrorism thrives on anti-state offensive wherein 'soft-targets', namely the civilians and non-combatant populations, have been massively targeted. Their activities have been decried as insurgency because they are tantamount to a rebellion against Nigeria's avowed secularity and sovereignty.

According to the latest Global Terrorism Index (GTI), Nigeria currently ranks the 7th most terrorized country in the world. This ranking makes Nigeria the most terrorism stricken country in African alongside Somalia. (Osun defender: 2013)

In terms of observed incidence and prevalence, the North-east geo-political zone of Nigeria has been worst hit by the Boko Haram insurgency. With the exception of Jigawa State, this geo-political zone has been most prone and most vulnerable to various scales of terrorist attacks, with States like Borno, Yobe and Kano as critical flashpoints. Elsewhere in parts of the North-east and North central zones, the activities of the insurgents have also been pronounced. In addition to the above, States such as Sokoto and Katsina have been associated with a few isolated instances of Boko-Haram activities. In Sokoto State, for example, there have been cases of counter-terrorism raids whereby government forces attacked Boko-Haram hideouts with a view to dislodging the insurgents. Suffice it to note, however, that these States have not witnessed any major Boko- Haram attacks. (Dempsey: 2006)

In 2011, Boko Haram initiated a campaign of suicide bombing, a phenomenon witnessed for the first time in Nigeria's history. The Federal Government responded to these security threats by declaring an anti-terror war on the sect. The escalation of the insurgency in between 2012 and 2013 led to the declaration

of state of emergency on three North Eastern States of Bornu, Yobe and Adamawa. In spite of this development, the activities of Boko -Haram have tended to have continued unabated. The outcome of these activities has created unprecedented humanitarian crises for the country with colossal effect on public safety and human security. Since the last five years the Boko Haram sect has continued to wage a vicious campaign of terror against the Nigerian state, as well as the civil population of the country. The sect started with sporadic attacks on security formations. With time, they graduated to offensives on Christian churches, schools and other public places. The use of improvised explosives and suicide bombing has since added to the ever degenerating complexion of insurgency. So far, no lasting remedy is in sight as the faceless leadership of the sect has remained rather intransigent and malignant. A local, domestic terrorist group has now grown into something bigger and much more dangerous. It is said in some quarters that Boko-Haram has bond with extremist movements like Al-Qaeda in the Islamic Maghreb. Extremism is bred in inequality and insufficient economic opportunity and the government of Nigeria must deal with these problems to achieve peace and security within their country.

Some causes of terrorism in Africa

The root of the conflict between Islam and the West in Africa is in the nature of Islamic and the Western imperialism in the continent which has aided the spread of Terror and conflict in the continent. Africa has been a hot bed for political maneuvers by the west, the Arabs and the indigenious.²¹In the battles for domination and supremacy in history, Africa has been known to be a pawn or a slave in the world order and scheme of things.

That Africa has always been on the sidelines in the major earthquakes of history is a sign of weakness and slavery. Dukor (2006) likens this supremacy and domination like a chess game and he sees it this way,

The cacophony of power politics at international level is like a chess game. In the chess game of power and supremacy, the permanent members of the pawn community include first and foremost Africa and most underdeveloped countries. The west symbolized in the U.S has consistently played the roles of game 'king' in the game, where the roles of the 'Queen' and the 'Bishop' are played by the Britain and her allies. However, the enviable status of the 'king' in the game had been and always been the coveted ambition of the Arab league. A lot of brinkmanship, maneuvers and dirty politics accompany this chess game of survival and supremacy....but Africa unfortunately has always ensconced on the comfortable, dormant, stagnant, and crisis-ridden discomfort and enslavement.

Because of this kingship posture of the Americans in this chess game, majority of Africans (Nigerians) especially the northerners believe that the US is the cause of Africa's problem through its foreign policy, but the fact remains very visible, the US is not

only major power that operated in this frameworks, Russia and China are very relevant and present in the domestic affairs of developing nations. The unhealthy political rivalries and the thirst for power among the elites in Nigeria, have often lead to violence clashes among supporters or at factional level of the political parties, regional and cultural factors. (ibid: 2006)

The inability of the government to check the excess of political office seekers, arming of political thugs with dangerous and sophisticated weapons to protect the interest of their masters remains unchallenged by the Law enforcement agencies. The activities of these thugs or groups of die-hard Nigerians, who are readily available to unleash terror by all means, remain unchallenged and check by their clients and the authority of the state. This development gives them the monopoly of weapons acquisition to the extent that there groups may be discontented with the political promises made by their god fathers or clients for being neglected and because the economy systems is so bad, they are willing to do anything for money. Some of these groups are Opc, Mend, Ndvf, Yakalare, Yan Sarasuka And Yandaba Fame. (Ayuba : 2013)

Widespread poverty in Africa, lack of economic opportunities is some of the social ills that cause terrorism. According to the Human right watch Reports, corruption in Nigeria has resulted in police abuse, human right violations, lack of health care and political violence. A 2009 report by amnesty international accused the Nigerian police of hundreds of extra-judicial disappearances and killing each year, all of which have gone uninvestigated.(Ogundiya: 2009). These disheartening factors of failed development combine to create a climate of

desperation in Nigeria, especially potent in the North-east where Boko-haram is prevalent.

Are there justifications for terrorism?

The terrorists fail to grasp the fundamental distinction between combatants and non-combatant, so a strong moral presumption opposes his or her actions. On whether there is any means that terrorism is justified, the complex nature of terrorism and its definition has led to the complex nature on how to treat and handle them. They are simply complex, both in nature and approach. Their ideologies and modus operandi varies. Some like the Red Brigades or ETA (Euskadi Ta Askatasuna) try to stay within the bounds of the municipal and international laws with regards to war and conflict (Ius ad bellum and In bello) for instance, phoning first before bombs and detonated as to give civilians the chance to be evacuated. (May: 2007)

But some members of Al-Qaeda and Boko-Haram deliberately and intentionally disregard the rules of war. The rules of war are meant to make both soldiers and leaders stop and think before they react as their emotions may initially direct them. This creates a reciprocal respect for the rules of war that translates into a minimal respect the participant in a war. But terrorist do not recognize the rules of war, why should their victims restrain themselves by the rules that the terrorist ignore? This is one of the main problems posed by terrorist for the just war tradition. It was assumed in that tradition that if one of the main problems posed by terrorists for just war tradition. It was assumed in that tradition that if one side kept to the rules of war, it would likely mean that the other side would also keep to those rules.

Just war theorist like St. Augustine, St. Thomas Aquinas, Francisco Suarez distinguished between moral grounds (*ius ad bellum*) for going into war and right conduct while engaging in war (*Jus in bello*) in following circumstances:

- (1) A War declared by a legitimate authority
- (2) A war declared for a just cause
- (3) When war is declared as a last resort
- (4) Declared with the intention of bringing peace and holding respect (and love) for the enemy

In *Jus in bello*- two further conditions are given:

- (5) Proportionality – carried out in moderation (just goal must be exercised where -pillage, rape and torture are forbidden.
- (6) Discrimination- distinction between combatants and non-combatants

Even though critics have question the practicality of these medieval principles with knights on horses voluntarily engaging the enemy in the name of the king. To what constitute by a democratic election, one widely recognized by its subjects or by revolutions.

Condition 5, proportionality seem self-evident, if we are to do evil, it must be the minimum evil necessarily to accomplish the morally good one.

Condition 6- Discrimination between combatants and non-combatants should be overridden. If bombing a city in which 1,000 civilian lives would be lost, we could save 15,000 soldiers, we should bomb the city, thereby maximizing utility, whatever does the least total evil (or promotes greater good) ought to be done regardless of the status of the victim, be they civilians or combatants.

The rule of war for several thousand years, have been systematically violated during that same time. The problem of terrorists is that they do not violate the rules of war only occasionally. George Bush said that terrorists pose a special problem because they totally ignore the rules of conventional warfare. (Mark Drumbl cited in Larry May: 2007)

The Arabs operates on a totally different approach from the conventional war rules, their rule of warfare, *Hama rule* comes out straight out of the Hobbesian state of nature, where life is “solitary, poor, nasty, brutish and short.” *Destroy or be destroyed*. Warring tribes confront each other with no impartial arbiter to enforce mutually agreed upon rules, the only relevant concern is survival, which entails that the enemy must be destroyed by whatever means necessary. (Friedman: 1989)

Religion is a powerful justification of terrorism. Invoking the authority of God and offering the reward of eternal bliss. It can be an incentive to extreme acts of both virtue and vice. The Muslim can justify their action with this verse of the Koran;

When the sacred month has passed, kill
those who join other gods with Allah
wherever ye shall find them; and seize

them, and lay wait for them with every kind of ambush ... trive against (jihad) the infidels and the hypocrites! Be harsh with them. Their ultimate destiny is hell. (Koran 9:3)

There is something in Islam that predisposes its followers to violence, the idea of jihad, the holy war against the infidel. Saddam Hussein invoked the jihad, appealing to all Muslims to support Iraq against America in the Gulf war, and Iran's Ayatollah Khomeini has called for a holy war against the west, "the struggle against American aggression, greed, plans and policies will be counted as a jihad and anybody who is killed on that path is a martyr. (Huntington:1993) Muslim schools, *Madrases*, throughout the Muslim world teach children that the west is evil and that they have a duty to perpetuate the jihad against it.

The quest for world peace

When we rise in the morning and listen to the radio or read newspapers, we are confronted with the same sad news: violence, crime, wars, and disasters. It cannot be recalled a single day without a report of something terrible happening somewhere. Even in these modern times it is clear that one's precious life is not safe. No former generation has had to experience so much bad news as we face today, this constant awareness of fear and tension should make any sensitive and compassionate person question seriously the progress of our modern world.

One of the important tasks of the 21st century is redefining social concepts. On the issue of peace, the main question here is

whether “peace” means the absence of war. In other words, if a country is not involved in a war, do the people of that country live in a green Peace? Definitely, no. this definition of peace belongs to few centuries ago. In the twenty first century, peace has to be defined otherwise. For example the devastating situation of Aids patients in the world, specifically in African countries is more dangerous than guns and bullets.

Ebadi (2007) sees Peace as “serenity”. One can only feel serene if one’s human rights are not violated and one’s integrity is protected. Obviously a human being who does not have access to education due to extreme poverty, or who has been sentenced to imprisonment for expressing his/her opinion does not enjoy serenity and does not live in peace. The same is true about a person who has lost/her home and lives on the street due to the dangerous scourge of terrorism.

To those in this category or nation, Dalai Lama (n.d.) prescribes the need for training of the mind to endure suffering and attain a more lasting state of happiness. When they do this, they have a more general and concrete idea of happiness; a combination of inner peace, economic development, and above all world peace. To achieve such goals I feel it is necessary to develop a sense of universal responsibility, a deep concern for all irrespective of creed, color, sex or rationality. In his words:

A universal humanitarian approach to world problems seems the only sound basis for world peace. This means, the moral quest to cherish happiness of others and partake in peoples suffering. It becomes both morally wrong and pragmatically unwise to pursue

only one's own happiness oblivious to the feelings and aspirations of all others who surround us members of same human family. The wiser course is to think of others also when pursuing our own happiness. This will lead to "wise self-interest" which hopefully will transform itself into "compromised self-interest" or better still "mutual interest" (A message by His Holiness the 14th Dalai Lama of Tibet)

To checkmate and reduce terrorism, which has to a large extent ravaged world peace, he prescribes deliberate solidarity and informal meetings from time to time for world leaders. According to him, there should be deliberate contact in the form of informal extended meetings, without any agenda, this would improve their mutual understanding; they would learn to relate to each other as human beings and could then try to tackle international problems based on this understanding. No two parties especially those with history of antagonism, can negotiate fruitfully in an atmosphere of mutual suspicion and hatred. (Ibid)

So he suggests that world leaders meet about once a year in a beautiful place without any business, just to get to know other as human beings. Then, later, they could meet to discuss mutual and global problems.

The fall out of their yearly meeting will be crux of their strategy. Prevention they say is better than cure. With this in mind they can now establish a long term solution to the problem of terrorism. Terrorism according to Anthony Egan in his timely Article "Dealing with Terrorism", as quoted above, lies neither

with state violence nor legislation, but with changing consciousness. This means not only educating people to the threat, but also shifting people's attitudes. Terrorism emerges from a culture of violence, violence (whether physical or psychological, social or personal) is visited upon people and people see it as the most effective solution to social or personal problems.

Noting the close connection between violence and the sacred in many terrorist acts today, religious people should ask themselves whether faith contributes to peace or war. There seems to be a terrible equation in the world today (one going far beyond terrorism):

Ethnicity + Nationalism + Deprivation + Religious Fanaticism +
= Slaughter.

Peace among religions would contribute to a culture of peace and tolerance, in which terrorist violence will lack fertile seed-ground. The Christian churches and other faiths should create a culture of tolerance among people while working for social healing and reconciliation. Given our assumption that terrorists are twisted altruists, we need to encourage and build a culture in which altruism can be directed toward creative and violent activism.

The role of philosophy in quest for peace

The post 9/11 incidence had seen the US adopting tactical and decisive measure in order to liquidate the effectiveness and efficiency of potential threat of terrorism anywhere. However, these measures were aimed at checking the spread of terrorism

across continents and countries in solidarity with the US in its global campaign and are compelled to share intelligence report and gathering, at a greater risk to their corporate existence. The terrorist also incorporate new strategies in order to establish bases and cells within the local populace as a direct consequence of the country's action. (Pojman: 2002)

But it will be extremely difficult to defeat sophisticated modern terrorism, for these terrorists have neither states nor identifiable public buildings or institutions. They operate in small semi- autonomous cells, so they are hard to infiltrate. And if one terrorist base is attacked, the terrorist move into the sambisa forest or establish new base in Chad or Niger, Cameroun or Maghreb, Sudan or Saudi Arabia, Turkmenistan, Somalia.

The consequence of their actions have resulted among other things in the loss of lives and property, internal displacement of people, the flow of millions of refugees and general destabilization of human resources. Often these conflicts give rise to the diversion away of resources including official human development assistance. While these consequences and more are common to all terror, the contemporary global scenario seems to be markedly different both in the sources and the resultant level of damage wrought on the human dignity.

The contemporary uniqueness is as a result not only of the sophistication of the strategies employed but also of weapons deliberately manufactured, calculated and directed for the purposes of mass destruction. This destruction and the moral effect of terrorism can be captured thus:

What strikes us especially the heinous
about the day of ignominy was the callous

disregard for innocent life, for the incredible imperviousness to destroying the lives of people who were not warriors. Osama bin Laden's announcement that there is no distinction between a soldier and an ordinary American civilian strikes us as epitome of immoral use of force and its originator, a moral cretin. (ibid)

Perhaps the answer is to root out the underlying causes of terrorism, such as poverty, ignorance, oppression and injustice while no doubt this goal should be part of an enlightened strategy. It is extremely difficult to accomplish. Since, in this case, the ignorance and oppression are associated with religion, namely, Muslim (Wahab) fanaticism, which opposes western liberal values, including women's right, tolerance of lifestyles. The same ideology that oppresses secular liberal values gives deep meaning to the lives of the adherents of the terrorist groups.

This enlightenment and gneosological campaign is the role of philosophy. That philosophy is expected to contribute much here is based on the fact that philosophy is a critical and reconstructive discipline. Oladipo (1995) argues that philosophy and indeed philosophers should put "philosophy in the service of human well-being through critical and reconstructive scrutiny of the ideas we live by.

Philosophy of education or education for philosophy is therefore required to dispel this ignorance and poor mental self-appreciation of the African identity and value which abhors shedding of blood of human being for whatever reason. Thus the role of philosophy within the comity of inter-disciplinary areas

that will affect the task of pointing the way forward to the solution to the problems that have bedeviled African states cannot be over emphasized. The wisdom that philosophy seeks is the one that tries to understand to clear obscurities , to establish reasonable mutual acceptable roles of conduct among individuals and peoples, minimizing the area of friction and where it cannot be completely eliminated , to promote mutual tolerance and avoid the reign of terror and violence and war among people. (Mbaegbu: 2014)

Another way by which philosophy can be of help in the current insurgency in Africa is through what Wiredu (1995) call “Comparative analysis”.

First, a critical analysis of traditional African culture with the view of identifying and deporting the undesirable element of culture from those that are desirable and worth keeping; second, a critical assessment of western culture and technique, which is done with a view to identifying aspect that are desirable and those that are suitable for social development in contemporary African society. The third level of analysis consists in the comparison of western traditional culture and the African traditional culture. This would reveal the features that are genuinely western and those that are African.

These analyses will help Africa to know her strengths and weakness, and seek for help in her areas of weakness. Since terrorism is our challenge right now, Africa will need the assistance of international community especially in the areas of intelligence sharing, counterinsurgency operations, detection of improvised explosives devices, forensic analysis, intelligence gathering and analysis and mounting of a de-radicalization program.

Without foreign assistance, the government will have difficult time eliminating Boko-Haram. But if the government of Nigeria does not invite foreign forces into the country, it could help the terrorist organization attract more Nigerians. The attack on the U.N House in Abuja is likely a strategic move by the sect and its international collaborators to draw foreign forces into Nigeria and possibly make the country ungovernable. (Bartolotta: 2011)

Strategic counter-terrorism presupposes combating terrorism through preventive and mitigative measures. This emphasizes the use of strategic intelligence, pragmatic policies and proactive strategies to counter the terrorists design in attempt to forestall and mitigate terror.

Effective counter-insurgency must be predicated on strategic intelligence and reconnaissance. It is not enough to deploy troops to combat the insurgents on the fields. It is much more expedient to engage the insurgents proactively by way of systematic

surveillance and reconnoitering in attempt to stop them before they strike. (Okoli & Iortyer: 2014)

Supporters and sponsors of terrorism in Africa should know that civilizations are not built by killing or by burning windows. They are built by confrontation of ideas and looking at the world creatively. Terrorism is a hallmark of anti-intellectualism, and also that secularism upon which democracy is predicted is temporal and not sacred. The idea of secularism in a multi-religious society like Nigeria is neither irreligious nor indifference to religion but equal respect. This is because all religions have a lot in common in terms in terms of what they teach. And world peace centers on philosophical rapprochement of conceptions of secularism, fundamentalism and freedom as it affects the world and secondly, as it promote freedom of all races and especially African continent which will build a pure and humanistic conception of races and world history.(Dukor : 2006)

The moral point which philosophy offers even in the midst of this scourge is the idea of universalism based on rationality approved, impartial principles, recognizing a universal humanity rather than a particular group or persons, as the bearer of moral consideration.

When seeking to rescue a drowning man, we do not ask him, are you a Nigerian or American? Before seeking to save him, we rescue him because he is a human being. We must come to see all humanity as tied together in common moral network. If all do not hang together, each will hang alone. (Pojman: 2002)

Since morality is universalistic, its primary focus must be on the individual, not the nation, race, gender or religious group. The global perspective must replace nationalism and tribalism as the leitmotif of ethical living.

Conclusion

At the strategic/ political level, the most serious concern relates to the events driven nature of strategic objectives. As shocking as some of the terrorist-related activity in Africa has been recently, the overall strategic objective of a campaign against terrorism should be its dismantlement and reintegration of members of terrorist organization. What we have seen in some parts of Africa is strategic objectives being driven/ altered by public and internationally outrage. By and large, Africa government are at war with segments of their own societies and only an extremely disciplined approach to countering extremism will prevent violence and instability from becoming more widespread. At operational level there are serious questions about metrics used to measure the success of these operations. Cells are being dismantled, terrorist are being arrested, attacks are being presented, and militaries are releasing battle damage assessments indicating heavy losses for militants. However, structurally Africa has never been so unsteady. There are serious questions about the extent to which tactical successes are translating into strategic ones, and even more worrisome there is a serious concern about the extent to which tactical success may be setting the stage for more serious instability. This is where philosophy with the idea of universalism based on rationality approved, impartial principles, recognizing a universal humanity rather than a particular group or persons, as the bearer of moral consideration. Why avert us all

cosmopolitans? Why do nationalism and particularism with their conflict creating “us *against them* mentality” reign instead? Why don’t the Israelis and Palestine embrace the peaceable kingdom of Isaiah and stop the bloodshed on the west bank? Why don’t the Serbs and Kosovo Albanians accept it? Why don’t Hindus and Muslims embrace it in Kashmir? Why don’t Protestants and Catholics accept it Northern Island? Why don’t we all become world citizens instead of Nigerian, Russian, American, Mexicans, Canadians, British, French and Chinese? What is the answer? Knowledge of philosophy will no doubt require a proper understanding of human nature and a clear view of whom and what the human person is. Since morality is universalistic, the primary focus must be on the individual not the nation, race, gender or religious group. We are all human beings and only accidental citizens of USA, Ghana, Japan, and Brazil.

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