THE VALUE OF HUMAN LIFE AND A PHILOSOPHY OF NATIONAL SECURITY FOR NIGERIA: SOME THEORETICAL ISSUES

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Abstract. *The problem of national and human security in Nigeria is seen mainly and clearly in the inability of most governments and state agencies to consistently and institutionally guarantee the adequate protection, peace and well-being of theircitizens. This situation arises from pervasive social injustices and conflicts generating aserious tendency towards fear, chaos and conflict arising from situations of threats, violence and instability in a postcolonial African state. The urgent task of national integration in this post-colonial African nation-state necessitates an interrogation of the normative and empirical conditions for a culturally sensitive idea of security that respects the value of life. We are interested in policy formulations for reordering the social order, understood as an emphasis on an educational and reward system that offers room for more responsibility to service, hence diminishing the uncertainty of over-centralized inherently abusive and unproductive power in a predominantly statist system.*

Key words: *human life, philosophy of national security, Nigeria.*

PROBLEMATIC

The problem of national and human security in Africa is seen mainly in the inability of most governments and the state agencies to consistently and institutionally guarantee the adequate protection, peace and well-being of their citizens. This situation arises from pervasive social injustice and conflict generating a serious tendency towards fear, chaos and conflict arising from situations of threats, violence and instability in the post-colonial Af-

rican state. The urgent task of national integration in many postcolonial African states necessitates an interrogation of the normative and empirical conditions for a culturally sensitive idea of security. The critical question then is: what principles and values can best facilitate the crucial sense of social belonging and cherished capacity for human contribution that can enhance security at all levels in most African societies? The deficits in clearly-defined rules for harmonizing the diverse interests and needs in view of achieving the urgent task of national development have triggered mistrust between major groups and institutions, the rulers and the ruled in the postcolonial African state.

Some of the justifications for this situation can be traced to the post-colonial situation. The post-colonial state has mainly carried on the repressive tradition in the colonial state. The net effect of this is alienation, resentment, inefficiency and disunity. It has been suggested that over the years, different governments, individuals and institutions have systematically entrenched a culture of marginalization within the social order. This has led to the reproduction of widespread violence, arbitrary hierarchies and avoidable deprivation along historical and economic trajectories. It is interesting to note that the security problem and the conflicts arising thereof, in most parts of Africa, basically symbolize a field of contending life philosophies. If this is true then we are faced with the basic problem of values and value systems imposing a primacy on things as important, desirable or interesting. The concrete practical concern of security is to discover how people can live in peaceful cooperation, obedience to laws, amenability to their organizations and loyalty to the state. The repercussions of human differences and attitudes can lead to divergences and a crisis of human interaction. The continued co-existence between modernization and traditionalism creates a tension between cultural exclusionism and its intensely closed sentimentalities, and the structures of the modern state designed to install overarching values and institutions that create equal social and economic opportunities for all members of the polity. This situation impacts the holistic and pervasive question of reconciling the self vis-à-vis the other. This implies that the African must alter his existential situation and be in control of his world.

For these reasons, we must analyze our ideas of value and security further. A value is a belief about what is good or what ought to be. For instance, in most post-colonial African societies, there cannot be security because of inefficiency, carelessness, lawlessness, ineptitude, laxity and levity on the part of the leaders and followers. We can examine the character of existing values as opposed to how they ought to be. If the individual accepts a value for himself, then it becomes a goal for him. Many of the attitudes of the individual reflect his values or his conception of what is "good" or desirable. Shared values express our preferences for goods or things that are considered worth striving for. We need to distinguish between individual values and shared values. We face the challenge of reconciling our values with the demands of modern change. We seek new values that can effectively provide identity and security for the individual and the group as the basis for a philosophy of both security and society.

BACKGROUND:
THE CHALLENGE OF ESTABLISHING A PHILOSOPHY OF NATIONAL SECURITY FOR NIGERIA

In looking at the urgent desire to establish a philosophy of security and more importantly, sustain alternative mechanisms of social control and progress, we must have the courage and capacity to identify the problems. Many scholars have pointed to ethnicity as the Achilles heel of any African effort to adapt and advance. As Eme Awa (1993:58) has rightly stated "where societies are poorly integrated and primordial feelings are prevalent as in the states of Africa, the representatives of the various ethnic groups in the civil service may perceive the national interest mainly in terms of the welfare of their particular groups". Thus we cannot but insist that ethnicity may need to be captured, bridled and vitiated. Other higher ideals and positive values must be encouraged and entrenched. If ethnicity is allowed to continue ravaging space, then things will never progress in many parts of Africa. Thus far, ethnicity has largely brought prominent negative aspects to African societies, inhibiting morality, education, religion, law and other instruments that have changed societies for the better elsewhere. At a more fundamental level, the conflict of values arising thereof, and the various abuses and injustices arising from it, have ensured that there were no accepted and established rules for harmonizing the diverse interests of the groups for national development such that the lack of shared beliefs, attitudes and values among the rulers themselves, the rulers and the ruled, as well as between the various segments of the Nigerian society ensured that insecurity, indifference and conflicts remained endemic in the nation. It is for these fundamental reasons that some groups have called for the aesthetical reconfiguration of society through instruments such as the sovereign national conference, self-determination declarations, political realignments, and non-violent agitations for resource control. Other instruments include outright militia violence, social activism for attrition and persistently radical legal actions for widespread national liberation and transformation.

According to Odugbemi, "ethnicity undermines the fundamental values without which we cannot build a sane, serious, democratic society" (2001:70). It has ushered in convoluted citizenship and attitudes suggestive of de-development and disintegration in a national context. It has encouraged resistance to change (Galey, 1974:270) hence countermanding dominant modernizing instruments such as the state, etc. Ethnicity has induced convolutions in social organization and psychological predispositions. These have triggered questions about human survival and have forced a return to the study of the basics of human nature. To overcome a recalcitrant human nature and inimical cosmological and political ethnicity, a new set of competing or higher values must be identified, entrenched and given legitimacy as directing principles. This approach can be used taxonomically, on an institutional basis. Each system will identify its own core overriding values, and then will marry such precepts to the overarching values that cut across the different institutions without which it will not be possible for any member or group to make headway in society. Put simply, the issue of values must be prioritized and negotiated for the aesthetic security of a developing society.

Central to overcoming this challenge is the establishment of a process of appropriating the mechanisms of values and valuation. While value concerns the worth of something and the way we come to attain that worth, valuation is based on the decided weighted cost-benefit of the placement of a price or primacy on something as important, desirable

or interesting. In either of these ways, the concrete concern is to discover how people can live in peaceful cooperation, obedience to laws, and amenability to organization and loyalty to the state. As it is, the pervasive injustice, social neglect of the marginal groups, poor responsiveness by government and truncated legislative representation can only lead to insecurity, disorder and instability in the body polity as we see today. The tragedy of a virulent multi-ethnicity that has bred conflict and tension is based on this question of satisfaction. This in turn raises the question of tolerance and dialogue as instruments for change in a multi-ethnic developing society.

THE QUEST FOR A PHILOSOPHY OF SOCIETY OR SOCIAL PHILOSOPHY AS A FOUNDATION OF CHANGE IN NATIONAL SECURITY THEORY AND PRACTICE

The search for a philosophy for society is not new in human history or the history of human civilization. In the unique case of America, it has generated a pragmatic philosophy that has ensured its distinctness, success and ascendancy in history. Other societies have done similar things, some have even developed a viable philosophy by combining different elements of life borrowed from within and outside their national spaces. A philosophy of society is fashioned out of a climate of beliefs, behavior and actions. The climate of a society depends upon the ideas that are prevalent at the time (Viscount Samuel 1956:208). Progress is made through invention of new global concepts (Harman 1975:122). Given that some of the more recently embraced paradigms of security analysis and planning that Africans utilize emanate from most parts of the world, especially Europe, these ideas face the challenges of blending into the specific cultural nuances and social proclivities of African societies.

What is special and appealing about a good social philosophy is that its basic principles can easily be adapted to the different facets of social and national life. It is this kind of philosophy that Nigeria needs. Therefore, the search for a philosophy for Nigeria has now become an imperative of action and planning. This quest is more than the search for a political and economic system. At the heart of the search for a philosophy of society lies the need to seek a specific and unique ideology that can serve as the focal or rallying point for all individuals and groups, as well a template for national development. This is crucial because of the real repercussions of the diversity of view-points and philosophies of life that currently prevail in society. The quest for a philosophy for Nigeria cannot be separated from the recognition of the value of human life. This basic principle will allow for the proper and effective utilization of the principles of human dignity, solidarity (which is already embedded in the social practice of communalism) and subsidiarity (the freedom to release individual potential for personal and social growth). It seems that either of the philosophies of pragmatism or communalism or a mixture of both, can properly speaking, be the basis for such a national philosophy.

However, such a philosophy should abide by the core principle of respect for the value of human life, understood as respect for the dignity of man in his freedom and responsibility. The recognition of the value of life is an imperative, if any social philosophy is not to suffer the failures associated with old communalism (which generated hegemony, anachronism, irredentism and disaffection) and crass pragmatism (which generated manipulation, irrelevance, otherness and cultural disdain) in the body polity. In the pursuit of

an alternate philosophy of social life understood as a pristine value or an eclectic mix, the value of human life as a moral and political core of any viable social philosophy is to be taken as sacrosanct. The practical consequence of the recognition of the value of human life is the intensification of the mechanisms and strategies for the establishment and sustenance of justice in society. The ontology and axiology of justice will trigger the arousal of a deep belief in the power and capacity of the society, its custodians and its institutions to make a change towards the assurance of the freedom, well-being, opportunities and progress of all the citizens. A philosophy of Nigeria is nothing other than the totality of the principles, values, concepts and structures that will ensure that individuals give a fuller loyalty and commitment to society and can have the best opportunities for realizing their potentials and making their contributions. Is such a philosophy desirable? Is it attainable?

RETHINKING NATIONAL AND HUMAN SECURITY BY REINVENTING THE ROLE OF POWER

Security is power. Power is security. Security is a form and expression of power. The quest for security is the quest for power. The restoration of the aesthetic security of a developing society must depend on the interface between security and power and *vice versa*. The whole question of security and the possibility of the good life and the appreciation of the value of human life must initially commence from a concept of power. This is why some have called for new systems of power-sharing in such societies. Others have also called for strategies for the management of power especially in its conceptualization and utilization. These issues have become important for the survival of developing societies because the inability to share power has led to the under-development, balkanization and abrasion of the ruling class in the developing society all over Africa. The whole question of power was instrumental to the dissolution of the governments in many parts of Africa. The power issue remains cardinal to the dissolution of society in Somalia. The power question and its ethnic coloration remain central to the debacle at different times in Nigeria, Sierra Leone, Nigeria, Rwanda, etc. The power factor occluded by religion was crucial to the problems of Algeria, Sudan, etc. The inter-play between power and racism remains crucial to the problems of apartheid and post-apartheid South Africa. Indeed, the inability to realize when power in the custody of a person has outlived its respect and utility, led to the sit-tight syndrome in Nigeria, Malawi, Ivory Coast, Zaire, Cameroon, Uganda, Ethiopia, among others.

It becomes clear, therefore, that beyond the issues of power sharing and management, we must confront the very question of access to power. How do people have access to power? What kind of preparation must be given to anyone who has to occupy a position of power? Is there anything cultural about the African problem of power? If yes, how can this situation be altered? The real context of power that can guarantee the security of a developing society is one that aims at instilling national pride in the citizens by fostering good and visionary conduct. So also power in a developing society must be utilized for the purpose of self-sufficiency. The immanent and transcendent ramifications of power must be directed at the image of leaders and experts who can get things done. This concept of power must be tied to the uncommon courage, visionary action and profound genius that have been the hallmark of truly great leaders all over the world. Power is central

to respect because it will unleash capability, presence, readiness and impact. True power is a category that will trigger change and progress.

It is possible to use the awe and reverence for power and authority to enhance infrastructural development. For instance, it is well known that the responses of people to realities in developing society can be different from the norm. In some more developed societies, the building of highways, airports, etc, constitutes a reason for people to exit in such territories. The reasons for this reaction may include the inevitability of noise and industrial pollution, increased criminality, invasion of the location by strangers, etc. On the other hand, the building of infrastructures in a developing society remains a source of attraction to people who can benefit in terms of social activities, infrastructures, economic opportunities and even prestige. Sometimes, rural dwellers in a developing society can divert infrastructures to other uses, which serve their local purposes. It is common in many parts of rural Nigeria, to see the roads being used to sun and dry things like fish, yam flour, maize and other food materials. The society should respond to such evidence and tailor social development to satisfy the genuine desires of the affected peoples. Also physical and social infrastructures can, therefore, be systematically built to motivate the coalescing of people to areas of expected physical development. And if it is true that the reverential and authoritarian ways of life in many parts of Africa makes people respect only the leader, then such leaders can make it their duty to conduct regular visits to their constituencies so that their lieutenants can at least develop the physical infrastructures in anticipation of the leader's visit and the largesse that will follow the visit. These are ways of manipulating and negotiating with power and its manifestations.

The work of security vis-à-vis power is a modal issue dealing with possibilities and actualities. Hence, the exponents of aesthetic security will seek to remain a jump ahead of natural and social forces. This is how we understand the important work of future investigations etc. The dimensions and implications of power for security *via* the social route must focus on the conversion and diversion of energies. There is a need to twist and circumvent the peculiarly African contexts of our experiences for development. The development of infrastructures is a symbol of power in so far as it marks achievement and conquest of man over nature. The beauty, efficiency of that infrastructure will auto-generate power when it begins to function and yield results according to its true nature using a pragmatic conception of the world. Pragmatism must be construed in terms of the connections that can be drawn between belief, meaning, action and inquiry. We are interested in eliciting the "habit" of social amenities, social institutions and social values. This calls for an enquiry into the interfaces of the actual and possible functions of specific social principles of action and behavior. The pragmatic approach to social life examines the meanings that objects, institutions and values have for us, and their rules of operation within a certain predisposition, or habit of action. This, in the view of the traditional pragmatic framework, is an attempt to connect behavior and experience in order to reinforce our knowledge and the basis of our actions.

SOCIAL VISION AND THE FUTURE OF INTELLIGENCE: LINKING KNOWLEDGE AND IDEALS

Security is the task of a social community. More than that, it is the work of vision in the pursuit of intelligent planning and early warning systems. Early warning systems have

commonly been connected to military actions (reconnaissance or investigative work *via* human and electronic intelligence) and national security (economic intelligence for social stability and security intelligence for territorial integrity and defense from external attack and internal subversion). Yet, the concept is wider than this. The idea has been somewhat promoted in the different efforts to promote a futuristic concept of the world through social planning, guided change, possible outcomes, scientific prediction, speculation, extrapolation and prophecy.

More specifically, the idea of the early warning system has been linked to human security and social development. For instance, societies have been admonished to specifically take note of "the place of early warning systems in conflict resolution and gender" (Jifri, 1997:673). To put it bluntly, there is an urgent need for an early warning system for understanding, predicting and controlling in a developing country. This instrument will help to define and regulate the technological and social system of infrastructures, debilitating industrial action, food security and social disruption arising from inimical cultural, political and health problems. The point has been made that if an early warning system is to be effective, "it needs to be comprehensive in all five aspects of insecurity - military, political, economic, environmental and socio-cultural" (Solomon and Mathews 2002:11). Still on this issue, the WRAPA document (2001:10) is emphatic on the fact that "an early warning and prevention mechanism should be put in place. Such an early warning signal should be acted upon by the authorities".

This idea or structure will establish a new regime of values for development and security. The role of ideas remains to change the face of the world by altering people's views, thoughts and apprehension of the total environment around them. It is evident that philosophical analysis has made its own fair share of contributions to this effort. This is seen in the study of landmark political and social ideas, ethical values and their development as well as metaphysical presuppositions. Hence, the notion of the early warning system, where fully developed, ought to serve as a basis for a new aesthetic vision of security that has a lot to gain from the preventive and preemptive that takes every threat seriously, analyzing and developing the intellectual bases of spectral social understanding for development and social order.

These commitments, properly understood, are in line with the goals of human progress in a social context. According to Wiener (1978: 51) "the idea of progress is closely bound up with attitudes towards good and evil [and] the dogma of an inevitable trend toward greater perfection in human history". Progress is the brainchild of vision. Aesthetic security depends on the ideas of vision and action. Without imagination, vision and action, no amount of information, prowess, early warning and resources can make a difference in the determination of things. The work of vision is the commitment to understanding ideas and their influence on human beings in the context of future experiences. Locke (1991:49) has noted that vision is the "overarching goal, mission, agenda, central purpose; an ideal and unique image of the future".

A vision is an integrating instrument that guides effort through the use of motives, knowledge, traits, skills and abilities for the innovative and systematic pursuit of security. Vision is invaluable, as an idea and unique image of the future, elicited from a combination of current facts, dreams, dangers and opportunities. The practical role of vision can be understood in terms of "policy struggles over the environment, energy, population, food, land use, income distribution and social equity, employment, civil order, techno-

logical advance, capital formation, government regulation and relations with other countries in regard to trade and national defence" (Wilson 1978:22). Vision can make sense if it translates into definable and useful knowledge.

Machlup (1982:8) has identified some kinds of knowledge that can be of use to humans. Three types are valuable. There is a need for practical knowledge in relation to how and what we can know, and how this directly impacts physical life. There is also spiritual knowledge that aims to ensure peace of mind, clarity of our purpose in life and the hope of salvation in the after-life. There is intellectual knowledge pertaining to the satisfaction of our curiosity, pleasure and personal edification. Taken together, the goal of aesthetic security is to pursue a holistic and innovative interfacing of values, visions and actions for the human survival and common good in a society.

INSTITUTIONALISED JOINT SECURITY CO-OPERATION FOR SOCIAL ORDER AND PERSONAL SAFETY

The idea of security that makes sense to us is one that identifies the rules and parameters that will guarantee the proper integration of hitherto distinct and diverse properties of a thing, idea or system, for a more systematic, harmonious and consolidated development. This practically means that there is a need to institutionalize joint action at different social and governmental levels for the common good. Yusuf (2003:36) has called for "the establishment of joint military/police OP HQ". This design seeks to meet the special needs of an African environment that suffers a peculiar type of deep aggravated disruption of peace, law and order. The immediate objection to this joint strategy has been that the erstwhile corruption-prone police force will corrupt the other security forces. While this claim may retain some truth, yet the overwhelming challenge is how to employ the joint strategy to pacify the human, natural and technological limitations facing a developing society.

To put it more directly, we face the challenge of the spectral presence of largely unidentified and unregulated agents of criminality (arsonists, assassins, home grown rebel and militia groups, armed robbers, etc). Also, there is the fact of external subversive and insurgent groups (transnational banditry perpetrated by nomadic cattle raiders, rebel groups, renegade army deserters from Chad and Niger, criminal gangs and smugglers from the Republic of Benin, human traffickers, gun runners and drug syndicates from Cameroon) make the securitization of institutionalized joint security forces co-operation an imperative. These challenges show that in the area of military action for national security, only a creative joint action for physical security and the creation and sharing of intelligence can make the required difference in the quest for security for a less developed society that is critically deficient in human and material capacity utilization, epistemic inspiration and evolving technology for sustainable security management, inter-service security co-operation and social control.

Even more specifically, the task of the control of the major highways during the day and especially at night can never be the work of one agency. Presently, the valuable contributions of the Nigeria Police Federal Highway Patrol must be commended. The perils out there are so immense and tremendous in a developing society limited by the dual factors of socio-economic under-development (poor industrialization, unemployment, illiter-

acy and lack of social amenities) and technological under-development (poor electronic surveillance, low-level telecommunications and transportation infrastructural capacity). Natural forces that threaten road users such the vagaries of weather (fogs in the middle belt and northern territories) and wild animals, (carnivores and reptiles in the southern territories) are also to be considered, given that the roads cut through deep jungles and savannahs. The aesthetic re-configuration of the security of our roads must confront these challenges. There is a need to insist on, and rapidly implement the institutionalization of road duplication (especially intra-and inter-state highways) as a contemporary national strategy, the positioning of markers and reflectors on the roads affected by fog, and clearing wide security margins between the high-ways and the forests, etc.

These factors will complement the joint service operations to ensure success at the practical level. In justifying alternate steps recommended for security rectification in a developing society, it is an urgent imperative to institutionalize joint inter-service action at different social and governmental levels for the common good. Joint action is an imperative of fostering national integration and institutional cooperation. It will generate a combined and multi-tier institutional empowerment and also hopefully trigger the much needed checks and balances against deep-seated collusion and syndicating. Joint institutionalized action for human and national security will translate clearly into prudent and optimal utilization of civil, para-military and military man-power resources for maximum effectiveness and efficiency in social reconstruction. These strategies are urgent imperatives of human and national security in a developing society. To this effect, we can commend the Joint Task Force (JTF) operations in the Niger- Delta comprising institutions as the army, navy, air force and state security services (SSS). The police and road safety corps among other road traffic forces can undertake viable combined operations. Also, there can be advantage in Police-Fire Service co-operation.

To complement joint security efforts, we need to have some elaborate infrastructural platform for rectification. As an example, the effectiveness of the joint action group for security tasks depends on aesthetic factors such as the intensive modernization of our relevant categories of our ideas, structures, roads and urban planning. The reconstruction of the national road networks must take several dominant factors into consideration. Such factors include: the inter-linking economic needs of communities and geopolitical sub-regions as well as national security and human security considerations. So also is the vital significance of the structural integrity of such an infrastructure, which compels that they should be constructed according to international specifications.

The power of, and need for, collaboration between agencies with mutual organizational or normative interests under a humane directing power is absolutely imperative in a less developed society that suffers from inefficient infrastructure, alienation of the locus of power, scarcity in intellectual and financial resources, and the inability to fully benefit from the advances in science and technology adapted to cultural situations. Institutionalized and legislated collaboration and cooperation will minimize the effects of antinomies and loss of social and aesthetic control in a raw material producing economy that generally suffers from an endemic material crisis described above, and a deeper moral crisis seen in the apparent lawlessness and anomie that permeates most levels of national life.

THE MERIT OF AN *OMBUDSMAN* APPROACH: NEW WAYS OF ENGAGING THE SKILLS OF THE
MILITARY AND INTELLIGENCE SERVICES FOR BETTER SOCIAL DEVELOPMENT

We need a new approach to the utilization of the skills and capabilities of the core
military. These organizations can render needed services and add value to the areas that
the African societies are currently lacking, such as health care and construction engineer-
ing, etc. This effort will improve their technical skills by exposing them to other scenar-
ios, serve as a source of additional income generation, provide a participatory forum for
rendering community service and improve their social relations with the larger commu-
nity. These are important values. Some of the intelligence communities such as the State
Security Services (SSS) that have direct access to the topmost leadership of society can be
used as an *Ombudsman* or a public complaints model of information processing where
there is a provision for the public and well-meaning citizens to supply information *via*
confidential and designated channels. The use of such information that is gathered will
pre-suppose a new attitude and mentality that is deep-rooted in national leadership. This
will definitely move away from the hitherto prevailing nepotism and clientelism of the
state and its officials. It means that the Nigerian dominant classes will evolve from a frac-
tious, ethno-culturally-centered and self-seeking set of groupings into something else.
They may need to establish clearly defined rules for harmonizing diverse interests, needs
and values of the different groups and sectors in society in view of achieving the urgent
task of national development and the maintenance of security, peace and prosperity in the
country.

AESTHETIC BEAUTY IN THE VISION OF NATIONAL AND URBAN PLANNING

Furthermore, the idea of beauty suggests a non-negotiable level of professional and
ethical competence that will resolutely define the rules, visions and values of that security
system or mechanism. For example, we may ask whether there is aesthetic beauty in the
repugnant and objectionable actions we see on the streets during our daily rounds of ac-
tivities. This emphasizes the power of enlightenment. We can ask whether people in their
vocations are following the rules defined by, and for, their profession. To put it directly,
aesthetics is that general representation of an image that a society can produce or stand
for. The work of beautification had been defined and designed by great persons such as
Lady Bird Johnson and other leaders of American society. But beyond the beautification
of cities and roads, a developing society is in need of more. In the context of Nigeria, the
Federal Capital Territory (FCT) is a classic example of this attempt at aesthetic perfec-
tion. The FCT, especially Abuja, as an artificial creation that has much of the character
and effects of beautification and high standards of infrastructure. While the recent efforts
by the government to restore the integrity of the FCT are very commendable, yet, the truth
is that many cities or most territories in Nigeria ought to be that way. They should be de-
signed and sustained by sufficient social and infrastructural amenities to satisfy the teem-
ing population who must be empowered and mandated to make their contributions to the
social wealth in the broadest possible sense. If the FCT stands out as the only modern
city, then there will be mass migration and its resources will not be able to sustain the
human presence and demands.

In more concrete terms, these standards of urban and infrastructural planning will command a provision of good and effective drainage, well placed road shoulders, parking lots, room for future expansion, etc. These are likely to change human conduct for the better and improve the quality of life. How can we say that drivers are blocking the free flow of traffic when the roads have been badly made, without parking shoulders, when re-orientation and enforcement have not been carried out maximally? All of these are the provinces of aesthetic investigation of security matters. Definitely, these steps and lines of security planning have a lot to do with the technological, economic and social realms of human existence, especially in a post-colonial society. The despondency, frustration and helplessness that currently pervade many of the regions in a developing society can be mitigated by the aesthetic factor in human and national security. It is on this basis that we can understand the saying that "what is essential in this time of moral poverty is to create enthusiasm" (Clurman, 1972:63).

For instance, the work of aesthetic reconfiguration and beautification must attend to the question of the nature and operations of institutions in a developing society. The institutional machinery for ensuring rule following must prevail in society. Nigeria's cities and rural areas must be re-planned for future human safety and sanitation otherwise the country will be overwhelmed in these two areas. Rules of town planning must be obeyed for comfort, stability and safety of all. The insistence on these ideas and values for change and security are for the over-all good and the assurance of posterity. The proper specifications of how many houses should be on an acre of land, how they must be arranged for easy access and security, the designation of roads, amenities to be provided, etc must be followed religiously. This requires the rejection of corrupt tendencies and the use of negative ethnicity as obstacles to national or regional development in Nigeria.

It is in this wider social context that we can understand the plans of the Federal Government of Nigeria in the 2000s, to restore the integrity of the Abuja Master Plan of the FCT Federal Capital Territory in Nigeria. This task of restoration was being pursued at a time, when people in various positions of power and privilege had abused and violated the FCT master plan, thus leading to chaos, insecurity, health hazards and improprieties in that environment. Similar violations of other master plans seem to be obvious across the country leading to chaotic urban environments, security threats, infrastructural inadequacy, socio-economic disruption and health care instability. For example, the security afforded by a well-constructed barricaded house or territory is a production. This production can be defined offensively (through the presence of armed guards, guard dogs, mechanisms for the restriction of movement, etc) and/ or defensively (via high fences, external perimeters, closed circuit television, intricate internal design, etc). As is done in other parts of the world, such as Britain, the use of closed circuit televisions (CCTV) may be institutionalized. This is a laudable strategy, if the costs and basic infrastructures are not prohibitive. The principle can be utilized widely in society, or perhaps more restrictively, in many organizations especially security, financial and human services sectors.

OUR HIGHWAYS, BRIDGES AND ROADS AS IMPERATIVES OF AESTHETIC SECURITY

By way of an empirical account, the CDHR 2002 Annual Report on the Human Rights Situation in Nigeria puts the problem graphically "from Lagos to Benin; Benin to Onitsha;

Onitsha to Enugu; Enugu to Jos; Jos to Abuja; Abuja to Kano; Kano to Maiduguri, Maiduguri to Sokoto, Markudi, Ilorin to Oyo, back to Ibadan, our roads are long winding networks of death traps, which deteriorate at a fast rate. First, they were badly constructed. Second, the few old ones were not maintained with any sense of seriousness" (CDHR 2003: 45). The situation may not have improved significantly. Addressing the problem requires a deeper understanding of the issues at stake. Against this backdrop, it is of importance to stress the need for the intensive modernization of our relevant categories of roads and the intensification of education for our road users. The reconstruction of the national roads networks must once again in the face of many visible short-falls, take several dominant factors into consideration. Such factors include: the inter-linking economic needs of communities, the climatic and topographical factors that undermine our roads and networking of geopolitical sub-regions as well as national security and human security considerations. So also is the vital significance of the structural integrity of such an infrastructure, which compels that they should be constructed according to international specifications. The tragedy of the Nigerian highways can be summarized in the simple inability of state policy-makers, agencies and technocrats to do the right thing: to use monies allocated for maintenance properly, to resurface the roads every ten or whatever years as specified by engineering laws. The aesthetic laws and ordinances may not have been fully obeyed, hence, the colossal debacle that we see today.

In more concrete terms, these crucial standards of development must be adhered to for the task of aesthetical security is to ensure a command or provision of good and effective drainage, well placed road shoulders, parking lots, margins or room for future expansion, etc. the different road signs and symbols must be placed on the roads as a matter of necessity. These include the usual road markings, medians, islands, road edge-markings, direction signs, full road markings, and more sophisticated ones such as a double row of studs, strobes, beacons or flashing signals, traffic lights, single, double or broken yellow lines, the single, double or triple yellow chevrons, calibrated street lights, etc (Humphries MCMLXX: 7-58). Other road rules and signs specific to the Nigerian situation have been spelt out (Federal republic of Nigeria The Revised Highway Code, 1988). In the view of some of us who are practical realists, the issue is to get things done and move in the right direction, even if this means using any or prescribed color markings on the roads, in so far as the goals of road safety can be achieved aesthetically. On a more scientific and benign note, these structures are likely to change human conduct for the better and improve the quality of life. All of these are the provinces of aesthetic investigation of security matters. Definitely, these steps and lines of security planning have a lot to do with the technological, economic and social realms of human existence, especially in a post-colonial society.

On another level, security understood as a process can be seen in terms of, for example, the different stages and actions leading to the formation of an efficient road transportation system. These will include the formation and sustenance of a national policy on road transport, a sustainable and effective road safety corps, a clearly defined system of funding for road maintenance, the edges of the highways must be cleared either by governments at the relevant levels or by a process that commits affected human communities along the roads. There must be a well-made and maintained road network and a well-defined and understood set of road safety rules. The road safety concept that has been well developed in Nigeria must not be allowed to die or be vitiated. In the case of the roads, the signs and markings must be put in place and obedience solicited and enforced through

the multi-stage approach recommended by Grimes "education, training, propaganda, engineering and enforcement" (1987: 27). The bridges must be marked with the proper signs and strobes. Provisions for ramps must be made for the challenged and handicapped peoples of our society. These things appear small and insignificant, but they mean so much and can make the vital differences between life and death. They must be taken seriously.

COMMUNALISM AND THE CONCEPT OF SOCIAL ENGINEERING

In most parts of the African world, communalism is a well-known variety of social ethic, where an individual is brought up to cultivate an intimate sense of obligation and belonging to quite large groups of people on the basis of kinship affiliations. The communal ethics of African culture places a great value on solidarity. We need to move beyond paying mere lip-service to this sense or feeling of human solidarity. Thus, to recommend a philosophy of communalism for Nigeria is not to rehash as many usually do, the old categories of African communalism that largely failed in the face of slavery and colonialism. A new way of reconceptualizing communalism for contemporary national development and aesthetical security must make a critical connection between the meaning of communalism and the impacts of specific national infrastructures. As an example, the nation's toll-plazas were destroyed by a combination of greed, carelessness, mis-advise and indeed a lack of understanding of the foundational concepts guiding human life in an African society. If an African society claims that it still believes in communal values, then, human social conduct must reflect these values. The toll-plazas ought not to have been destroyed even by the rule of communalism.

The toll-plazas should be restored for pragmatic and communal reasons. The advantages of having toll-plazas in a socio-economically challenged African society far outweigh any purported disadvantage their presence may possibly have. In a developing society that lacks the full resources for human capital utilization, the toll-plazas fill a yawning gap in the employment and security sectors. They retain a core of multi-sector law enforcers that can be called upon in the case of prevalent emergencies on our presently ever-dangerous highways. The toll-gates provide an inestimable means of livelihood for those teeming youth of our society who do not wish to resort to crime and social deviance. It allows these youths to even be monitored by the law enforcers stationed at the tollgates if the state decides that it is expedient to be totalitarian. More so, the toll-plazas or toll-gates provide all kinds of services, goods and skills (technicians, first-aid, consumables, human presence, etc) for travelers in a society where these features necessary for human survival and the good life are sufficiently scarce. Also important to the process of the formation of a secure transport system is the devising of other machinery that can ensure a veritable level of creative modification, positive values and attitude change that can promote the quality of life of a people. As an example, the process of ensuring an effective transport system must guarantee (enforceable and non-enforceable) obedience to the laws set up for the general good of everyone on the roads.

Our multi-ethnicity can either be a source of mutual cooperation and strength in diversity or a factor in fomenting social instability, lawlessness and danger. Ethnicity has posed the greatest problem in the area of obedience to law and order. Most of the acts of lawlessness, hate, injustice, violence, disrespect for human dignity, insensitivity and domina-

tion perpetrated in the Nigerian society are done under the cover of ethnicity. The change-over to a positive and sustainable social system is based on establishing norms and practices that can instill character and virtue in members of the society. How then do we transform perceptions of ethnic loyalties from the current state of being a threat to national integration and harmony, to a force or tool of national development and social change? Aesthetically, Nigeria can manipulate this trenchant multi-ethnicity, to serve its national or social interests. The reflector-principle can be adapted to address our national challenge of fostering cooperation among the ethnic groups in the society, by designing reflectors that will carry signs and symbols that promote joint cooperation.

But before then, let us note that the problems caused by articulated lorries or trailers on the Nigerian roads are perhaps unprecedented. The big vehicles cause extensive wear and tear on the roads that more often than not were either badly made or poorly maintained. In any case, the articulated lorry drivers are largely illiterates, lacking in human sympathy and respect for the rules of proper road use. They are inundated with all manners of hard drugs, hence the surrender to substance abuse. In fact, the law enforcers and other agents of the state have had a difficult, if not a hellish time controlling these people, who have taken over many parts of the nation's highways and constituted themselves as nuisances. It may not be too much to describe these vehicles as the primary problem of the Nigerian highways, followed closely by the public transport vehicles whose drivers share similar characteristics as described above. It is the paradoxical character of a developing society that the departments that deliver the most important services impacting most tangibly on the sanctity of human life (public transport and security for instance) are left in the hands of the least educated and enlightened in society. It is not a surprise that the country records a high failure rate in these areas of life. Let us use some recent statistics that seem to support our claim, and, therefore, imply the solutions that we propose.

According to the Committee for the Defence of Human Rights document: CDHR *2000 Annual Report on the Human Rights Situation in Nigeria*, "the year 2000 was full of heaps and heaps of disaster. Travelling on Nigerian roads is one big risk" (CDHR 2001:55-56). In the year 2000, Lagos state recorded 521 deaths, from 2,596 accidents and 1,468 injuries from 2377 vehicle accidents. Oyo state recorded 135 deaths, from 170 accidents, involving 234 vehicles. Out of the 30 gruesome cases of accidents recorded by the CDHR document 26 of the accidents involved trailers or other heavy vehicles. Other records of other subsequent years seem to support this trend. According to the Committee for the Defence of Human Rights document: CDHR *2001 Annual Report on the Human Rights Situation in Nigeria,* reports released by the FRSC Federal Road Safety Corps showed the following: That there were 119 accidents on Lagos roads between January and February, with not less than 105 deaths. In Ekiti State, there were 32 deaths in the year. In the Federal Capital Territory, there were 282 accidents between January and September, with 58 deaths and 175 injuries. In Ogun State, there were 1,150 road accidents between January and October, with 703 deaths and 1,481 injuries. In any case, the CDHR document records 43 of some of the most gruesome accidents, and 14 out of these involved lorries or trailers, with heavy casualties (CDHR, *2001 Annual Report,* 2002: 39-48).

Furthermore, the CDHR, *2002 Annual Report,* (2003:45) informs us about 7,769 people that were killed in 2002 alone and 12,954 reported road accidents nationwide. In the 56 recorded cases of road accidents, 14 were connected to lorries and trailers. There were of course several unreported cases due to inefficiency on the part of relevant law en-

forcement agencies, in house or out of court handling of the problems by affected parties especially civilians and public transporters, general mistrust of law enforcers by members of the public and road users.

A possible pathway is the designing of an institutionalized national roads luminous program or Luminous Project for the articulated vehicles on our roads. This can be applied to other areas of life based on judgment. The high mortality rate imposed on other users by the ubiquitous faulty, broken down and reckless trailers (articulated lorries) can be suppressed by the insistence on the use of very bold luminous paints and markings on their bodies, especially the tailgates. To move this innovation forward, the luminous marking (regulated/guided graffiti system) can be designed in the form of child-friendly, didactic or patriotic marks, signs and symbols that will promote obedience to law and order, stability, co-operation and values. One does not imagine that the total cost-can be too much to bear. In any case, the cost of this transformation can be borne by the owners or respective governments. Its specific geo-cultural functions and contexts can be decided by policy-makers and supervised by the relevant agencies and institutions. The luminous markings can be region specific. For example, there can be more marking symbolizing or stating the need for promotion of peace in turbulent areas. The ultimate intention of such a project may be to work towards the prevention of road accidents and to increase the value of human life. Such an act of physical security also has its normative elements, a crucial one of which is the reinforcement of the belief in the dignity of the human and in the sanctity of human life. It can even enhance patriotism and national pride.

PRAGMATIC IMPLICATIONS OF THE INSTITUTIONALIZATION OF COMPASSION AND SOCIAL ALTERNATIVES AS THE DRIVING FORCES OF CHANGE

Security must draw closer to the fundamental works of philanthropic charity especially as defined by other societies and worldviews. Though we can understand the value of cultural self-identity in Wiredu's (1995:22) position on conceptual decolonization, which on the negative side means "avoiding or reversing through a critical conceptual self-awareness the unexamined assimilation in our thought of the conceptual frameworks embedded in the foreign philosophical traditions" yet, it seems that the basic philosophy that should guide Africa, and especially Nigeria in this era, is to identify what is good in other cultures and adapt these for national development in a way that does not allow for perversion and abuse. The ways of life of most Africans must tolerate these approaches based on generosity and other virtues of compassion, and the legal and moral foundations underlying them. Though, an initial objection can arise due to the real fear of abuse, corruption and misappropriation of the structures, as occasioned by poverty, avarice, narcissism and other destructive tendencies. However, we must weigh the cost in terms of the total number of people whose lives will be positively affected by these measures. In any case, philanthropy understood as voluntary actions for the public good is crucial for the establishment of social order and civilization.

It is a matter of security that voluntary actions construed widely should focus on the acts done out of compassion for others. The concrete works of charity imply specific attitudes, and conducts, essentially indicative of a system of care for others. The state has a key role to play in this regard of assisting the less-privileged, vulnerable and challenged in

society. More than that, compassion implies an inner moral and ontological obligation of the individual who, if he is to be truly human must have that inner human impulse to help those in distress and the less-privileged. Different dominant groups such as the state, wealthy individuals, religious organizations should pursue those actions aimed at promoting human welfare as a matter of policy. Also people have facilitated the establishment of Foundations in every generation and society. Nigeria is clearly in need of such structures that can foster institutionalized and unrequited benevolence and kindness. This is the path to aesthetical and axiological security.

Security will be possible only when people can be genuinely free to proffer useful alternatives to dominant ideas, to create zones of freedom where ideas, values and institutions will legitimately contend for rational supremacy in the public sphere. There is a need for a space where constructive ideas and interpretations of social reality can be given priority. This is more significant in a developing society where it is increasingly obvious that those rulers who should be the repositories of inspiration do not yet have the kinds of capacity and imagination truly needed to move society forward. This philosophy of social criticism will imply the repudiation of the dominant strategies of tyranny, repression, domination, intolerance of opposition, closure, censure, authoritarianism and anachronism. These old visions and values have never worked positively for Africans. If anything, the availability of a pool of competitive and viable ideas from which society can extract what it requires to function will enhance the capacity of social members to contribute to society, promote the society's image and facilitate its ascendancy as well as assist the society to institutionally harness all existing ideas in an orderly manner. To put it clearly, Thomas Sowell has stated that "some cultural features were not only different from others but better than others. We need only to recognize that particular skills, technologies, or intellectual concepts accomplish particular purposes better than their alternatives" (Sowell, 1991:38).

There is a need for the institutionalization of corrective mechanisms or criticism, either through the creation of new institutions or the fortification of traditional institutions that have nurtured alternative views of the world like radical academics, social critics, public policy analysts, etc. There is a need for institutional structure need assessment, performance assessment and feedback mechanisms for effective social engineering. To put it bluntly, we must have in a developing society that has not fully institutionalized mechanisms for generating ideas, the installation of an agency designed explicitly for creating (if possible) or at least tracking, forwarding (to the relevant agencies) and implementing basically good ideas of institutional and societal progress. But this assumption or proposal must itself trigger a change in the old forms of doing things. We need to exit the old ways of over-centralizing power in the hands of one man (who may not have much to offer in any case) and reject the restrictive corporate exclusionist bracketing or closure that has triggered disciplinary atrophy. There is a need for the devolution of powers and responsibilities to persons, institutions and agencies that can produce results. There must be a way to identify or create opportunities for society to benefit from the more excellent elements of its human capital and resources.

This strategy is a crucial factor in the security of our developing society and thus must be institutionalized and prioritized. There need to be agencies for monitoring social responses and more importantly social alternatives and suggestions for the ideological and material development of the society. Other societies have used think-tanks, their universi-

ties, internal research and development agencies, but we have seen that these strategies may not have worked well in some developing societies. The problem is not really with the quality of alternatives, but with the often myopic and laughable pupation and encysting of the urgently needed critical and reconstructive mind-set of the African state. This closure and occlusion ensures that the state in Africa is essentially not open to ideas, unable to create sources of ideas, and worst of all is unable to generate its own positive ideas for full and future development.

The task of formulating steps and strategies of progress is the mission and goal of security, which depends on the capacity to generate sustainable innovation, synergism and versatility taken as virtues in the fostering of security. This compels a desire for, and commitment to excellence, which clearly demonstrates the vital role of imagination, vision, discipline and steadfastness in the management of issues affecting security at the personal and institutional levels. The commitment to excellence is a special challenge. It embodies a combination of outstanding good character and optimal advanced skills and vast innovative experience. Only a few can achieve this quality at any time, anywhere. This quality is however, a significantly needed ingredient in a developing society. To put it simply, the demand for excellence is the call for the display of substantial responsibility, understood as control, accountability and conduct. This condition is inevitably the outcome of the inculcation and practice of self-responsibility and responsibility to others. Excellence demands the diminishing of anonymity and any instruments that can foster it.

Personal and Institutional Excellence as Foundations of Security

The demand for personal and institutional excellence is an irrevocable condition of enduring social and aesthetic change in a developing society because individuals, groups and institutions have hitherto hidden under the veil of social anonymity induced by an abetting ethnicity, religion, corruption and organizational inefficiency, to perpetrate all kinds of evil and misdeeds. At the level of societal excellence, education is one of the instruments for attaining excellence. Excellence will result in higher productivity because "education is used as a screening device so that the high returns may be the result of better educated people getting the best jobs" (Atkinson, Baker and Milward 1996:190) and giving the best performances or excellent outputs. However, those few who are hard-working and forward-looking will make the difference for the rest of society. Excellence, which spans the moral, intellectual and institutional, must be institutionalized through the strategies of rewards, incentives and opportunities that should be based on merit and desert within the bounds of equity. The basis of this demand is simple. The technocratic spirit, which currently rules the world, is the spirit of excellence for optimal productivity. The future survival of people will depend on this quality taken as a socially accepted norm.

To put it practically, Nigeria for instance, cannot afford to neglect the Julius Berger Construction Company, a German company, due to the fact that the country and its leaders need them desperately for civil engineering on national scale. Put normatively, the reason for Berger's supremacy is because they have the capacity for excellence, understood as the requisite technical powers, instruments and knowledge to meet the demands of their clients. It can even be argued that to solve the problem of bad roads in Nigeria, the construction and maintenance of the national highways be sub-contracted out to the

company, so that we will be able to identify who is responsible, in the case of a default. This of course means that the ministry of works will have to either be closed down, or it will be drastically pruned and all unproductive elements eased out through rationalization and attrition. However, those professionals who have something to offer will be redeployed to other sections of the society or encouraged to pull out of public service to form viable engineering consortia.

At the level of excellence in military activities, we can ask: why is it that the Air Force of America and other Western countries will always be assured of their superiority in the air and over land in the face of their enemies? The answer is simple. It is because they have the most excellent skills, man-power and equipment that the human imagination can produce. Eland (2001) has enunciated some products that have emanated from the American Air Force. For him "the stealthy F-22 is the most advanced plane for aerial combat ever produced. The aircraft was originally designed during the cold war to counter a sophisticated future threat from the Soviet fighter planes that never came to fruition" (2001: 65). This is the power of excellence and professional certification. Any human society that wishes to survive cannot afford to ignore excellence in social and aesthetic matters especially when these impact on social values, institutional efficiency and cultural rectification. Hence, excellence must be encouraged at all levels and anyone undeserving of reward must not be favored to the detriment of the deserving. Any society that neglects this value does so at its own peril.

THE VALUE OF HUMAN LIFE AS A FOUNDATION OF THE SEARCH FOR A PHILOSOPHY OF SECURITY AND NATIONAL DEVELOPMENT

If the value of human life in the context of the search for a national philosophy of life makes any sense, then this ought to be defined as a realization and effort towards the rectification of the systems of economy, of infrastructures, structures and institutions so that change can occur. The changes that will attend the rule of the value of life may well translate into an increase in national pride, commitment, contribution and national consciousness. This is because the concrete application of the principle of the value of life will require a change to a more humane and compassionate society that will take the provision of welfare and the release of potentials through the provision of opportunities more seriously. Even things such as wealth, money and materials will make sense in line with their instrumental value, which is their use for the good and promotion of human life. This will mark a significant departure from the current value placed on money as an object of idolatry, oppression and consumerism in a deprived and constrained society. The recognition of the value of human life will translate into the emphasis on national and human security. The necessary repercussions of a conceptual and pragmatic repudiation of personal and regime security will pave the way for the identification and insistence on higher values of social and institutional practice.

This means in a significant sense that the state and society must display intolerance for all emergent forms of criminality, banditry, terrorism and insurgency. Not only will this emphasize the value of human life, it will cause social leadership to be understood as the pervasive and spectral use of power to tilt towards a more responsive and responsible mode capable of auto-generating change. All of these elements make sense when tied to

the goals of security, which comes from the affirmation of life itself, and the value of life. The work on the preservation of human and institutional value has become a major aim of security in a developing society. Security is nothing other than the totality of the strategies and efforts to place value on human life, to make human life worth living. As Ekman (1963:57) has noted "affirming life means wanting to continue to live. There are elementary needs that must be satisfied in order that the organism may survive, and there are others (also elementary) which although not necessary to survival must nevertheless be satisfied if life is to be endurable".

Let us now examine even more deeply the practical effects of security for progress and development in a developing society. The core question is thus wherein lies the path to the practical solutions of the aesthetic problems in Nigeria? For a strategy to qualify as a code of security, it should fulfill these conditions: "develop the requisites for prolonged survival, such as a formal organisation, a clear sense of direction, and a continuing source of support" (Marx and Archer 1976:41). We can learn from our history, other cultures and other ages, the bitter truth that our developing society has not auto-generated its own autochthonous and significant ideas for collective human progress. It is more worrisome that people in a developing society exhibit a crypto-deficiency that ensures the inability to even borrow or adapt ideas that were invented and utilized effectively in other well-organized societies. Very significantly, Bentham, an English philosopher has put it to us that it is security that has turned aesthetically unappealing "frightful solitude, impenetrable forests, or sterile plains, stagnant waters and impure vapours" (Bentham 1978:56) into more aesthetically and socially productive elements such as cultivated fields, pastures, habitations, rising cites, roads, harbors, and other abundances of human imaginative ability. Thus, from the abovementioned analysis, Bentham is right to say that man has a definite picture of the progress of security and "it is necessary to prolong his idea of security through all the perspectives which his imagination is capable of measuring. This pre-sentiment is called expectation. This is the power of forming a general plan of conduct" (Bentham, 1978:50-51).

In forming this general plan, we have the factor of choice, control and action. These are the values embedded in a truly human rationality or nature. This implies that we may in fact have cause to reject certain values, attitudes and behavior, when found in persons, institutions or systems that embody styles that are distasteful to us (O'Connell 1993:163). Also, we can reject or alter natural phenomena that do not serve our purposes, by rationally reconfiguring these for our specific human uses. It is thus clear that aesthetic security seeks the transformation of human nature, human experience, natural elements and social or institutional forces. The work of aesthetic change depends intensely on taste and its implications. A taste can change a society or a society change its taste. In any case, "taste changes because society changes or rather because a different social class sets the tone economically, politically, and in the end also aesthetically" (Werner 1983:14).

CONCLUSION

In conclusion, our search for a philosophy of national security compels us to accept the minimum premise of the "identification of the positive aesthetic quality with the beautiful" (Blumenfeld, 1961:325). The 'beautiful' in this context, means nothing other

than tangible and evident harmony of things. This can be seen in social amenities such as "a stable national basis, a public administration, which is capable of far-sighted planning, a comprehensive traffic system, including streets, railways and canals and an educational system" (Senghaas, 1992:98). A developing society such as Nigeria requires the above stated features or values of life urgently. At the heart of the practical consequences of aesthetic security is the need for an interrogation of the core idea of the value of life as it operates in tandem with other central principles and practices.

The interest in security and its development ought to arise out of the reality of transforming the social and cultural environment. A man-centered conception of security must be conceived in combination with other vital notions such as values, vision and human nature. The attainment of security implies the creation of a social arena imbued with greater public trust and collective adherence to the rule of law for the assurance of peace and progress. Above all, the idea of security presupposes the establishment and sustenance of a nation of people oriented towards the common good. Also, entrenching the core values of social responsibility, tolerance, respect for human dignity, compassion can make a difference in the human search for a better existential situation. Security in post-colonial Africa ought to depend on preferences or taste understood as the manner with which situations and issues are dealt with and how good preferences can be deliberately cultivated and sustained. We must conclude that some ways of doing things are just incompatible with stability, peace, security, comfort, efficiency and progress. Finally, the task of ethical and cosmological security will require the devising of strategies for entrenching core social values such as, trust, co-operation, compassion and tolerance, among the different interests and segments in the society.

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VREDNOST LJUDSKOG ŽIVOTA I FILOZOFIJA NACIONALNE BEZBEDNOSTI U NIGERIJI: TEORIJSKI PREGLED

Problem nacionalne i ljudske bezbednosti u Nigeriji čini nemogućnost većine oblika vlasti i državnih agencija da dosledno i na institucionalnoj osnovi garantuju adekvatnu bezbednost, mir i dobrobit stanovnika. Ova situacija proizilazi iz širokih društvenih nepravednosti i konflikata koji dovode do straha, haosa i konflikata u situacijama u kojima se preti, koje su pune nasilja i nestabilnosti u postkolonijalnim državama Afrike. Ozbiljan zadatak nacionalne integracije u ovoj post-kolonijalnoj državi zahteva preispitivanje normativa i empirisjkih uslova za kulturno osetljive ideje o bezbednosti koje poštuju vrednost ljudskog života. Interesuje nas politika koja se tiče reorganizacije društvenog poretka, koja naglasak stavlja na obrazovanje i system nagrada koji otvara mogućnost za više odgovornosti i ograničava neizvesnost previše centralizovane grube i neproduktivne moći u prevasnodno statičnom sistemu.

Ključne reči: *ljudski život, filozovija nacionalne bezbednosti, Nigerija*