A Socio-legal Investigation Into Changes In Traditional Cultural Values And The Incidence of Kidnaping In Edo State

BARR. EMMANUEL IMUETINYAN OBARISIAGBON
Department Of Sociology & Anthropology
University Of Benin, Benin City.
emmanuel.obarisiagbon@uniben.edu Tel: 08037234478

AND
MR. MANNIE I. OMAGE
Department Of Sociology,
Benson Idahosa University,
Benin City, Edo State

Abstract

The paper argued that changes in traditional cultural value system in Nigerian societies are associated with the contact with the Western capitalist societies. The paper contended that colonial encounter precipitated the fostering of alien capitalist mode of production (capitalism) on traditional Nigerian societies. This mode of production inevitably introduced such capitalist ethos that encouraged materialism, acquisitiveness, competitiveness and rugged individualism. The obvious implication was the alteration in the traditional economic base (peasant agricultural production) of the people. As Ofuebe (in Olisa and Obiukwu, 1992) asserted, "this linkage by diffusion (including contact) from the West engenders capitalism whose fundamental values are those of acquisitiveness, competitiveness and individualism." These Western oriented values are antithetical to African traditional values. These phenomena induced cultural disorientation as well as socio-political and economic destabilization of the organized traditional economy. Seen against this backdrop, the paper maintained that kidnapping in Nigeria and Edo State in particular, is a negative adjustment to cope with the deplorable socio-economic and political disorder created in capitalist Nigerian societies. The paper concluded that as long as the nation's political leadership

fails to create enabling environment for individuals to engage in rewarding socio-economic and political activities, to that extent will kidnaping continue to plague Nigerian societies.

Keywords: kidnaping, Cultural values, Ransom, Hostage, Hijack.

Introduction

The geopolitical entity christened Nigeria was inhabited by well over 250 ethnic nationalities. These ethnic nationalities had control over their territories' social, political and economic activities. The culture of each of these independent ethnic groups was a unifying factor that determined to a greater extent, the cultural boundaries and areas of influence (Odoemelam, 2009). These traditional societies were predominantly farmers and fishermen although other minor occupations like black smiting, craft-making, trading among others existed side by side with agricultural production. Onimode (1980) also affirmed that at this point in time, the peoples of Nigeria consisted of pastoralists in the North, hunters in the Middle and Southern Belts.

Within the agrarian economy, the traditional people of Nigeria were able to meet the basic necessities of their family members as well as other social imperatives. These include marriage, burial, invitation ceremonies as well as cater for the sick, infirm and poor members of the family. Like other African societies, the traditional societies had rich cultural heritage that encouraged respect to the elderly (the constituted authorities). From the family, the clan to the community levels, the elderly played vital leadership roles in religious, social, economic and political organization of their various communities.

Traditional Nigerian societies believed that the society looms larger than the individual. This philosophy gave rise to a situation in which every member of the society was expected to give unconditional support to constituted authorities (the elders) and by extension, the society. As Anikpo asserted, "the gerontocratic principle that conferred power and status on elders was devoid of antagonist class relations. Indeed, there were no

classes and class struggles in the real sense of the undemocratic decision making impositions." This phenomenon resulted in high level of social solidarity and harmony. Consequently, there was no sharp distinction between the rich and the poor (Anikpo, 1985 and Onyige, 1996).

Colonial imperialism gave rise to the contact between traditional Nigerian societies (including Edo)and Western capitalist societies. This contact engendered social, economic and political relationships that were characterized by asymmetrical and exploitative relationship (Offiong, 1985). The contact precipitated the incorporation of traditional Nigerian societies into the global capitalist system. The inevitable implications were introduction of systems of inequality, new forms of production, consumption and values alien to the traditional societies ofNigeria. The implications were the disarticulation of the traditional economy, as well as its monetization (Ake, 1981). Lt was ostensibly for this reason that Coleman (cf. Uchendu, 1993) lamented that:

> Since the establishment of the British administration in Nigeria, Western economic forces have profoundly changed both the structure of the traditional Nigerian societies and the perspective of Nigerian people.

The destabilization of the traditional institutions created cultural disorientation. This phenomenon resulted from the fact that traditional institutions were remodeled by the British administration to assume Western outlook. As Rodney (2009:12) rightly asserted:

> When two societies of different sorts come into prolonged and effective contact, the rate and character of change taking place in both is seriously affected to the extent that entirely new patterns are created. Two general rules can heobserved to apply in such case. Firstly, the weaker of the two societies is bound to be adversely affected and the bigger the gap between the two societies concerned, the more detrimental are the consequences.

What call be distilled from the above citation is that the

contact with the advanced capitalist societies created alien socio-economic and political institutions. These institutions became the basis through which the traditional societies' economies became dependent on Western societies. As Nzimiro (cf Onyige, 1996) rightly asserted:

> The development policies of' the colonial administration in Nigeria were essentially aimed at outward reliance of the country on capitalist institutions abroad. Thus, development meant the effort to go the capitalist way, that is, to create institutions which were akin to those of the West and as such, these institutions must be fashioned to depend on the vagaries of the capitalist institutions from abroad.

The inability of the indigenous political leaders to right the wrong of fostering Nigeria's socio-economic and political development on Western capitalist institutions abroad was the genesis of socio-economic and political crises in Nigerian society. More worrisome is the fact that changes in traditional cultural values have been accompanied by enormous anti-social vices like bad political leadership, bribery and corruption, religious conflicts, human trafficking, armed robbery, kidnapping for ransom, among others. The paper has isolated kidnapping for ransom for discussion. This is against the backdrop that kidnapping has constituted a menace to the wheel of progress in Edo State. For example, the Governor of Edo State, Governor Adams Oshiomhole, revealed that "over 100 die-hard kidnappers have been arrested while more than 250 are in prison awaiting trial." (http://www.edostatenews.com).

Similarly, the Weekend Observer Saturday, October 16th, 2010 captioned "Kidnapping: Millionaires, Businessmen Flee Benin" lamented that:

> As the menace of kidnapping continues across the country, a number of money-bags, businessmen and women as well as heads of worship centers have fled Benin City for fear of being kidnapped by the invincible men of the underworld.
>
> The report showed that some transporters, religious

organizations, micro-finance operators among others have relocated following the incessant wave of kidnapping in Edo State. It was for the pervasive and detrimental nature of the crime (kidnapping) on the socio-economic well-being of Edo people that the Governor of the State proposed a death penalty for kidnappers.

In traditional Edo society, cases of kidnapping for ransom were rare. Consequently, it never constituted a social or economic problem. Seen against this backdrop, the focus of the paper is to examine the extent to which changes in traditional cultural values system is related to increasing wave of kidnapping for ransom in Edo State. The questions that arise are:

* What are the factors that encourage changes in traditional values?
* Is there any relationship between change in cultural values and kidnapping in Edo State?
* What are the factors sustaining kidnapping activities in Edo State?
* What can be done to resolve the problem of kidnapping in Edo State?

Providing answers to these questions will be the focus of the paper.

Conceptual Issues in Kidnapping

Before the militant activities in the Niger-Delta region occasioned by exploitative oil and gas production, kidnapping as a form of crime was rare and to most Nigerians, unheard of. Yang et al (2007 cf Akpan, 2001) attributed such relative obscurity of kidnapping before the crisis in the Niger-Delta region to three factors. These include:

* Rarity of kidnapping itself
* Access to known kidnappers
* Data problem on kidnapping issues

The consequences were that since kidnapping constituted an

insignificant proportion of crimes in Nigeria, scholars did not consider it rewarding to direct research interests to such low crime area. Okengwu (2011) citing Sanyaolu (2009) lamented thus:

> "Prior to the 1990s, kidnapping for ransom was not a major issue in Nigeria though it may not be entirely true to say that it did not exist. People had been kidnapped and sold into slavery during the 18th and19th centuries, others were kidnapped from their homes and assassinated as a result of quarrels over farmlands, child-napping was also not uncommon as children were abducted and used for money-making.

In fact, kidnapping in the Nigerian Milieu was minimal before the 1990s and there was no mention of the incidents in the 8th United Nations (UN) Survey on Crime Trends and Criminal Justice System Operations conducted in 2002 in the United Nations(UN) office on drugs and crime (Graham, 2005 cited in Okengwu, 2011). The gradual change of values have brought it to a point of becoming an alarming problem since the incentive for abducting people is now the demand of huge ransom.

In some other parts of the world kidnapping activities are well documented. For example, (Turner www.krepublishers.com) documented the origin of kidnapping interalia:

> The term kidnapping originated in 17th Century in England where children were "kidnapped" and often sold as slaves or agricultural workers to colonial farmers. Centuries before in ancient Rome, the Emperor Constantine (AD 315) became so alarmed by the incidence of kidnaping that he ordered death penalty as punishment for the crime. Rubber-barons were kidnaping merchants and holding them for ransom in the Middle Ages in Europe King Richard 1 of England was held hostage for years by the Arch-duke of Australia in the 2th century. In 1800 in the Sulu archipelago, now part of the Philippines, there was already a standard scale of ransom fees ranging from 2000 pesos for a European friar to 30-50 pesos for a male Filipino.

Militancy in the Niger-Delta region that dove-tailed into the criminal act of kidnapping resulted from accumulated grievances. These include marginalization, neglect, environmental degradation of the region by oil industries among others. According to Egwem (2010) the killing of Saro Wiwa gave impetus to the use of militant groups in the Niger-Deltastruggle. This argument is in line with Okaba (2005:95) in asserting that:

> It is therefore common knowledge that the criminal exploitation of the Niger-Delta region has turned the region into a hot bed of crisis with a lot of militant social movements such as MOSOP, MOSIEND, IYC/Egbesu, Isoko Oil Forum (IOF), Nembe Creek Oil Field Community (NCOFC), among others.

The militant groups sought to use violent means to force the Federal Government of Nigeria to adequately address the problems of the Niger Della regionThis phenomenon taffies with Newswatc.h report that the region now has "a new generation of restless youths who desire change" (cf Egwem, 2010).

Abimboye (cf Neswateh, November 28. 2011) has also argued that kidnapping in Nigerian society historically has its origin from the Niger Delta region. According to him, kidnapping was perpetrated by the militants in the area to protest the degradation of their environment through oil industry activities. He further contended that with time the protest graduated to money-making venture. In his own words:

> Since then, kidnapping has become a daily occurrence and it has spread throughout the South-South, Eastern States of Abia, Imo and Anambra. The South-West has not been left out. There are occasional brushes with daring young men in Ondo and Lagos States.

According to Wikipedia, the free encyclopedia, kidnapping in criminal law is, "the taking away or transportation or a person against that person's will, usually to hold the person in false imprisonment, a confinement without legal authority. This may be done for ransom or in furtherance of another crime, or in connection with child custody dispute." The above

definition shows that kidnapping can occur for different reasons and purposes.

According to the Cambridge International Dictionary of English (Low Price Edition), kidnap means "to take a person away illegally by force usually in other to demand money in exchange for releasing them."

Turner (1998 Cf. Akpan, 2010:www.krapublishers.com) defined kidnapping as:

> Where persons are forcibly seized and transported to destinations where they are held against their will in unlawful confinement. It also describes incidents when persons are lured away and then held illegally.

For all the definitions examined above in respect of kidnapping, the defining variables are the use or force, transportation of the kidnapped victim to unknown destination, unlawful confinement, and the demand of ransomas means of obtaining the release of the victim.

Kidnapping poses definitional problem in that such terms like hostage taking and hijacking tend to create definitional anarchy. For instance, the Oxford Advanced Learner's Dictionary defines hijack as"to seize control of a vehicle, especially an aircraft in order to force it to go to a new destination or demand something from a government in return for the safety of its passengers or crew". The essence ofhijacking is to force government to attend to the demands of the hijacker. Government negotiation with hijackers is for the safety of lives and properties of its citizens who have become victims of hijack.

Similarly, the term hostage is defined as "a person who is captured and held prisoner by one or more others who threaten to keep, harm or kill her or him unless certain demands are met". The two definitions (hijack and hostage) describe actions geared towards forcing anyone, government or non-governmental organization with vested interest to meet the demands of the perpetrators (hijackers and hostage takers). In the same manner, kidnappings are perpetrated to force government, corporate organizations or individuals with vested interest on kidnapped

victims to yield to their demand for ransom. In all cases cited; ransom that translates into millions of dollars may be demanded and paid for by the affected individual, group or government.

As a result of the definitional problems associated with the act of kidnapping, legal definitions have been resorted to by many societies of the world. For example, in Nigeria, the Trafficking in Persons (Prohibition) Law Enforcement and Administration Act 2003 (as amended) gave insight to different forms of kidnapping in addition to the Criminal Code. Section 19 defines what constitutes kidnapping.

Conceptualizing kidnapping becomes a hazardous enterprise due to the fact that itmanifests in different forms and for different purposes. Akpan (2010) identified kidnapping inthe region in relationship with purely economic motive apart from other reasons. Invariably, kidnapping manifest in different forms, incl udih kidnapping for extortion (for ransom, to influence business decisions or to obtain commercial advantage); kidnapping within or between criminal groups (for debt recovery or to secure advantage in a criminal market); kidnapping for sexual exploitation; kidnapping linked to domestic or family disputes (spouse or child abduction) revenge kidnapping, and kidnapping for political or ideological purpose (Akpan, 2010). All categories of abductions stated above are exemplified in Benin City, Edo State.

Added to this problem is the fact that some forms of kidnapping have different legal interpretations and penalties attached to them. In Nigeria, the Niger-Delta region's experience has shown that some individuals held hostage eventually became victims of kidnapping for the purpose of obtaining ransom. The issues of environmental degradation by the Oil Multinational Corpora-tions (MNC), poverty conditions and underdevelopment of the region that formed the is of hostage-taking and kidnapping became less important if the relations or organizations with vested interest in the victims who are willing to pay the ransom demanded by hostage-takers or kidnappers to effect their release.

Some of the issues that made the concept of kidnapping problematic include the fact that:

* Hostage-taking and kidnapping for ransom in the Nigerian society have social, political and economic motives.
* Presently, it is difficult to differentiate between hostage-taking aimed at redressing unfavourable government policy and kidnapping for the purpose of extorting ransom.
* The two concepts (hostage-taking and kidnapping) in the Nigerian context tend to blur and represent processes in such system of extortion.

The fact that kidnapping and hostage-taking have continued in Nigeria despite the amnesty granted by the Federal Government to the militants; the post-amnesty programmes aimed at addressing environmental degradation, poverty conditions in the region (Niger-Delta) and economic problems calls for further investigation into the root cause of kidnapping in the Nigerian society and Edo State in particular.

The Interplay between Traditional and Western Cultures

In traditional African societies (Nigeria inclusive), peasant agriculture was the dominant mode of' production. Such minor occupations like trading, craft-making, black-smith, among
others also existed. The proceeds from these economic activities provided members of society with basic necessities of life- food, shelter and clothing. This argument tallies with Onimode's (1982) assertion that:

> The early communal mode of production in Nigeria was characterized by the clan as the unit of social organization and the family as the unit of production. At this time, the people of Nigeria consist of pastoralists in the North and hunting/agriculturalists in the Middle and Southern Belts of the country.

In traditional Nigerian societies, the elderly played significant roles in administration of the family, clan and

community. In other words, the elderly officiated as socio-economic, political 'religious leaders in their communities. The young (youths) gave unalloyed and unconditional respect as well as support to the traditional authorities. The deviants were negatively sanctioned in line with the norms of the society. These phenomena gave rise to social solidarity and harmony. In the words of Nyerere, "in traditional African society we were individuals within community. We took care of the community, and the community took care of us. We neither needed nor wished to exploit our fellow men" (Nyerere cf Mutiso and Rohio1995).

Social solidarity was high in traditional African societies because their cultural values revolved around the philosophy of oneness. Cultural values are collective conceptions or ideas of what is considered or believed to be good, right and proper. It also encompassed the ideas or conceptions of what is considered to be bad, undesirable and improper in any given society (Schaefer, 2010). In traditional Nigerian societies, cultural values were held sacred and sacrosanct. These esteemed cultural values included communal ownership of means of production, brotherhood, love, honesty, hard work, respect for the elderly (constituted authorities), dignity of labour, contentment, among others. The relevance of cultural value as instrument of social solidarity, peace and unity is captured by Nyerere's assertion (cf Mutiso and Rohio 1995) that:

> The family members thought of themselves as one and all their languages and behaviour emphasized their unity. The basic goods of life were "our food", "our land" "our cattle" and identity was established in terms of relationships, mother and father of so and so; wife of such and such a person. They lived together and they worked together; and the result of their joint labour was the property of the family as a whole.

In modern Edo society, there have been rapid and pervasive changes in cultural values. These changes tend to favour materialism, get rich-quick syndrome, disrespect to the elderly and constituted authorities, dishonesty, rugged individualism, private ownership of means of production, greed,

among others. It was ostensibly for these anomalies that Olisa and Obiukwu (1992) lamented that:

> Africa's penetration by the capitalist therefore it precipitated a large-scale cultural encounter between two sets of contradictory value systems. This phenomenon initiated a relentless and multi-faceted assault upon Africa's non-capitalist values.

The consequences are that the existing values of hard work, loyalty, contentment, e.t.c have waned with time especially with the leadership style that Nigeria has experienced over the years. Such leadership styles encouraged materialism, manipulation, corruption, brutality, greed division and misinformation(http://www.femiamao.com/values.html.pdf.accessed April 8, 2012). These phenomena gave rise to widespread poverty, inequality and a widening gap between the rich and poor as well as uneven distribution of resources among socio-economic and ethnic groups in the Nigerian society. Consequently, there is loyalty to groups rather than the nation. This accounts for the presence of ethnic loyalty, religious divisions and nepotism. The problem of Nigeria is not so much of lack of wealth, but uneven distribution of resources as Okengwu (2010) explained.

In contrast to modern society, poverty in most traditional societies arose from man's inadequacies in tackling the limitation posed by the natural environment, rather than struggles against fellow men. As society loom larger than the individual, members of society inevitably gave unquestionable allegiance to it. The obvious implication was that individuals in society were rich or poor depending on how rich or poor the society was. Thus, African societies contact with the advanced Western capitalist societies following colonial encounter contributed to changes in cultural values. This was against the backdrop that colonialism went hand in hand with capitalist penetration of non-capitalist traditional societies. In effect, the introduction of alien education, economic, political, social and religious systems affected the norms and values of the Edo people and Nigeria in general.

That Nigerian youths have jettisoned their cultural values over board is not surprising. This is against the backdrop that colonial encounterdestroyed the traditional economic activities and introduced new forms of economic activities anchored on Western values. This phenomenon is in line with the Marxian dictum that changes in the economy of a society produce corresponding changes in the super structure (Anikpo, cfOnyige 1996).

Apart from the introduction of capitalist mode of production, the Westernized secondary agencies of socialization like the mass media, modern religions, educational institutions, among others, have evaluated and projected Western oriented social, economic and political activities as being. superior to their traditional Nigerian counterpart The consequence is that those who identify with Western oriented values are bequeathed with honour, influence and wealth. On theother hand, those who identify with Nigerian cultural values are devalued. Thus, the rich cultural heritage of the traditional Nigerian society that encouraged peace, unity, love and social solidarity had been jettisoned overboard in preference to materialism.

In contemporary Nigerian society, poverty has become pervasive because of acquisition tendencies among the ruling class. This phenomenon has given rise to alarmingly high level of corruption and exploitation of Nigerian masses beyond their level of tolerance and endurance. More worrisome are the fact that social amenities and economic infrastructures are in state of decay. The inevitable implications are that unemployment, under-employment, destitution, rural-urban migration, among others have become some of the characteristic features of Nigerian societies. The hardship, fear and frustration arising from these states of affairs, found expression in kidnapping activities.

Faced with abject poverty conditions and state of helplessness, most Nigerian youths abandoned the traditional cultural values of honesty, respect to constituted authority, dignity of labour and contentment. Thus, kidnapping for ransom

becomes a coping strategy for the mesmerized youths. As Omotylor rightly observed:

> The story of the Edo State kidnapping highlights the downward state of affairs in Nigeria. When the poor who are so oppressed see affluence and wealth being thrown to their faces while they are looked down upon, then unfortunately their way of enough is what is being seen in Edo State but there are some genuine rich people who obtained wealth through hard-work and honesty, "do we then penalize everyone? Do they workhard and fear to enjoy a bit of luxury? (A Comment on"Edo kidnappers".by Omotylor in June 2009 (http://www.grandioseparlor.com/2009/06/edo-kidnappers.html. Assessed, August 27, 2012).

More worrisome is the fact that African political leaders (Nigeria inclusive) have been brainwashed by Western political leaders to the extent that they equate Westernization with real development. Consequently, Nigerian leaders embarked on transplanting Western social, political, economic and educational institutions into Nigeria without regard to cultural and environmental factors. These phenomena also encouraged changes in traditional cultural values. Sane of the consequences include:

* Economic strangulation arising from high cost of social, economic, political and educational reforms.
* Corruption among political actors has made such transformational agenda impossible as it is difficult to disentangle political propaganda from reality.
* Traditional economy is at the verge of collapse as agriculture ceases to provide basic necessities of life for the rural dwellers. The implication has been sustained rural-urban migration in search of greener pastures (employment opportunities).

Thus, the alarming rate of criminality especially kidnapping is a manifestation of negative changes in Nigeria's cultural values.

Summary/Conclusion

The phenomenon of kidnapping was rare in traditional Nigerian societies-including Edo. Thus, kidnapping never constituted an impediment to socio-economic and political progress in society. This situation was borne out of the fact that the people's traditional cultural values revolved around love, brotherhood, hard work, peace, unity, contentment, respect to constituted authorities, among others. This phenomenon was given expression by Nyerere when he asserted that, "in traditional African Society, we were individuals within community, and the community took care of us. We neither needed nor wished to exploit our fellow men". (Nyerere cf Mutiso and Rohio,1995). The inevitable implication was that African societies including Edo had high level of social solidarity and harmony.

The introduction of capitalism and liberal democracy following colonial incursion introduced capitalist values which are anti-thetical to African traditional values. The imposition of Western values by the British administration resulted to cultural disorientation among young.

Nigerians. These alien values include materialism, individualism, private ownership of means of production, profit maximization, among other: More worrisome is the fact that when the mantle of leadership fell on indigenous people of Nigeria, they did little to discourage cultural imperialism associated with colonization. Thus, young Nigerians came to view Western values as superior to that of traditional Nigerian society.

Another important factor that gave impetus to most Nigerians jettisoning the culturalvalues is the get rich-quick syndrome among the national political leaders. The inevitable implication is that bribery and corruption, looting of the nation's treasury, money laundering among others, have become the order of the day. This phenomenon is aptly captured by Nnoli (1980) when he argued that:

> The class character and interests of the nationalist parties were most glaringly reflected in their activities when

Nigerians assumed political positions of authority. They immediately embarked on the use of the political machinery to pursue their class interest of amassing wealth and privileges against the interest of the majority of the country, the workers and peasants.

The materialistic tendencies among the political leadership gave rise to a situation in which such Western values like individualism, means of production, get rich-quick syndrome, among others sustained. The inevitable result is that despite the fact that Nigeria is endowed with vibrant youthful population, enormous solid mineral resources, oil and gas has not been able to lift its citizenry out of abject poverty.

The state of helplessness and hopelessness under which most Nigerians operate made them to lose confidence in the ability of the government and its enabling socio-economic environment for citizens to earn descent living. Thus, kidnapping as presently being experienced in the Nigerian society, is the obvious manifestation of responses of aggrieved members of society. These members of society have exhausted their limits of tolerance and endurance to perceived socio-economic injustice by the leadership and its agencies.

The paper concludes that as long as the government remains insensitive to the plight of Nigerian people in terms of mass unemployment, de-industrialization, decay of social amenities, corruption, abject poverty, widening gap between the rich and the poor, injustice in different forms, to that extent will kidnapping remain a nightmare in Edo and Nigeria in general.

Recommendations

To redress the problems associated with changes in traditional cultural values and kidnapping in Nigeria, the paper recommended the following panacea:

* Nigeria's political leadership should be constituted with men and women of unimpeachable integrity, and love for their fatherland.

* Nigerians who are known to have committed or aided crimes should not be allowed to hold political offices. This is predicated on the fact that political office holders should serve as role models to the led. Such conditions will serve as deterrent to those who may wish to commit or aid such crimes like kidnapping and others.
* Ethical re-orientation of all Nigerian youths in line with traditional cultural values is advocated. This could be achieved through the instrumentality of social, religious and political institutions as well as the mass media The goal is to enable the youths internalize the cherished norms and values of traditional Nigerian society. Such values include respect to constituted authorities, hard work, dignity of labour, love, honesty among others. If such ethical re-orientation is successfully carried out, most youths will be encouraged to quit kidnapping as well as other crimes.
* Traditional rulers (Royal fathers) and their chiefs should encourage families within their domains to ensure that young members are socialized to imbibe the norms and values of society. Such traditional ceremonies like the yam festival, cultural carnivals, marriage, naming and burial ceremonies as well as initiation rites should aim at inculcating Nigerian cultural values. As members of the society internalize the lofty ideas of brotherhood, tolerance, contentment, love and peace, the society becomes a place where, irrespective of your ethnic affiliation, you can reside without fear of Boko-Haram, kidnapping, ethnicity or religious intolerance.
* That the world has become a global village is not a license for Nigeria's political leadership not to protect the country from information that is detrimental to her cultural values and moral well-being of the citizenry. This is tangent on the fact that the sophistication of kidnapping, armed robbery and other forms of organized crimes in the Nigerian society are reflections of what the youths copy

from the internet and other Western oriented mass media. The paper therefore advocates for censorship of such detrimental information by the government. This is against the backdrop that no well meaning society will tolerate the globalization of criminality, moral decadence and corruption all in the name of globalization.

* The law enforcement agencies should be given adequate training and provided with modern gadgets to combat kidnapping and other crimes.
* The three tiers of government should embark on aggressive job generation, as well as skill acquisition for the youths.
* Finally, the payment of ransom by relations of kidnapped victims should be made a criminal offence that attracts severe penalty. The logic is that when Nigerians stop paying ransom to kidnappers as a means of freeing the kidnapped victims, the crime will inevitably come to an end.

References

A Comment on "Edo Kidnappers" by Omotylor in June 2009, http://www.grandioseparlor.coni/2009/06/edo-kidnappers.html. Assessed August 27, 2012;

Ake, C. (1981), A Political Economy of Africa. Longman: London

Akpan. N.S. (2010), Kidnapping in Nigeria's Niger-Delta: An Exploratory Study. Kamla-Raj Journal of Social Sciences, 24(1): 33-42. Retrieved from http://www.krepublishers.com.

Anikpo M. Dvnamics of Sócio-Cultural (Change in Nigeria 's Oil Producing Communities: The Case of Izombe in 'Onyige (1996), Energy and Social Development in Nigeria. Longman Plc: Ikeja, Nigeria

Cambridge International Dictionary of English (2003). Cambridge University Press, South Africa

Ikelegbe, A. (2005). The Economy of Conflict in the Oil Rich Niger-Delta Region of Nigeria.

Nordic Journal of African Studies, Volume 14(2)2005:208-234.
Mohiddin, G. (1977) in Olisa and Obiukwu (1992), Rural Development in Nigeria; Dynamics and Strategies. Meks Inc. Publishers.
Mutiso, G.C. and Rohio, S.W. (1987), Readings in African Political Thoughts. Heinemann Educational Books Ltd.: Ibadan.
Newswatch, November 28, 2011, pp 12-21.
Nnoli, O. (1980), Ethnic Politics in Nigeria. Fourth Dimension Publishing Company Ltd. Enugu, Nigeria.
Odoemelam, U.B. "Resource Management and Industrial Underdevelopment: The Case of Nigeria" in Aghayere, V.O. (2009), Journal of Globalization and Development in Africa CDIA: Benin City, Nigeria.
Offiong, AD. (1980), Imperialism and Dependency Obstacle to African Development.Fourth Dimension Publishing Company Ltd. Enugu, Nigeria.
Okaba, B.O. (2005), Petroleum Industry and the Paradox of Rural Poverty in Niger-Delta. Ethiope Publishing Corporation: Benin City, Nigeria.
Okengwu, K. (2011) Kidnapping in Nigeria: Issues and Common Sense Ways of Surviving. Global Journal of Educational Research Vol.1 (1): 01-08 July 2011. Retrieved March 15, 2012 from www.globalresearchjournals.org.
Olisa, M.S. and Obiukwu, J.I. (1992), Rural Development in Nigeria Dynamics and Strategies. Meks Publishers (Nig.): Awka, Anambra State, Nigeria.
Oruwari, Y. and Owei O. (2006), Youths in Urban Violence in Nigeria: A Case Study of Urban
Gangs from Port-Harcourt, Niger-Delta Economics of Violence-Working Papers, Number 14. Berkeley Institute of International Studies, University of California and Washington D.C.The United States Institute of Peace.
Rodney, W. (2009).How Europc Underdeveloped Africa.Panaf Publishing inc. Abuja, Nigeria.

The Weekend Observer, Saturday, October 16, 2010.
Uchendu, P.K. (1993), The Role of Nigerian Women in Politics, Past and Present. Fourth Dimension Publishing Company Ltd, Enugu, Nigeria