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Full Length Research Paper

Globalization and Terrorism: Corruption as a Case to Ponder

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Abstract

For good or for ill, amongst all the current scientifically known solar planets of the universe, the earth is the only habitable planet. This planet—earth—has incredibly changed. On the one hand, everything on it has been or is being globalized, including terrorism. Our world has concretely become a true “global village.” That is why it is now possible for more people than ever to collaborate and compete in real time with more people on more different kinds of work from more different corners of the planet and on a more equal footing than at any previous time in the history of humankind (Friedman, 2003). Put another way, the invention of computers, e-mail, networks, teleconferencing, social media, and dynamic new software have all made it possible for those of us living in the 21st century to achieve so much more than many generations before us. On the other hand, the 21st century is witnessing a situation whereby a whole new group of angry, frustrated and humiliated men and women seek to destroy the rest of us. That is why the change we are experiencing is a dreaded change, because it is not only the good guys—the software writers, computers geeks, business entrepreneurs, politicians, other professionals and so on—who get empowered to collaborate on work in a shrinking and flattening world, but also the bad guys—Yahoo boys, international terrorist groups such as al-Qaeda, ISIS, Boko Haram, Al-Shabab and other terrorist networks. This paper attempts to make sense of the connection between a particular form of globalization—corruption—and terrorism. Its focal point is global obsession with a new religion—materialism— and its resultant effects on the human family.

Keywords: Globalization, terrorism, corruption, science and technology, capitalism, market economy, politics and governance, spirituality, morality and ethics.

INTRODUCTION

Globalization can be likened to a universal solvent that has the power to dissolve any substance known to human being, even gold (Balzac, 1890). It is essentially driven by a capitalist's ideology and philosophy of market economy and rooted in a political agenda of a *one world order*. Suffice it to say that since humans discovered how to use their minds to transfer their intellectual skills into the material reality of the natural world (to invent all sort of machines) through science and technology, the world has shrunk and flattened. Today, more than ever, our world has become the proverbial “global village.”

Therefore, this paper is an attempt to primarily explore global obsession and its effects. It articulates, analyzes and interprets the symbiotic correlation between globalization and terrorism and their effects on humans. It specifically identifies two fundamental effects of globalization and terrorism: global corruption and global terrorism.

It argues that terrorism is an upshot of globalized corruption. It provides theological, moral and ethical perspectives that enhance our grasp of the subject matter.

In the 21st century, corruption has been an ingredient that fuels terrorism on a global scale. A lot has been published on the subject of globalization and terrorism in Nigeria. However, the link between global corruption and global terrorism is yet to be identified. Falola (1998:13) argued that why we have religious violence was because the Nigerian political context is characterized by “political fragmentation and instability.” However, unless we see globalization and terrorism—Boko Haram, ISIS, al-Qaeda, al-Shabab and so on—as having a common link in global corruption, the solution to the problem of terrorism will elude us. Therefore, we must investigate the link between terrorism/globalization and corruption. Boko Haram in Nigeria is an upshot of local, national and internal corruption. Corruption persists in our contemporary world because humans have lost a sense of human dignity, thereby blindly placing material value over and above human value.

The Loss of Human Dignity

Corruption is not only a symptom, but also an evidence of how a focus on materialism has led to the distortion of human dignity, the sanity of life and values. The obsession with amassment of material wealth reduces and equates human value to monetary value, thereby significantly increasing the chances of marginalization and oppression of the majority. Today, the statistics of people who are being denied access to a dignified means of livelihood are significantly alarming. The youths rightly see the perpetrators of such social, political and economic injustices as destabilizers and disrupters of their future. So they get so frustrated in that their experience becomes characterized as painful and hurtful. They are often left with no option than to take up arms against the perpetrators of such scandalous acts against humanity, particularly the youths who need a future with hope to aspire to. These negative social attitudes tend to generate a chain of reaction. We tend to forget that globalization includes ICT development, which has significantly increased the possibility for the vindictive reactions of such frustrated groups to become viral and global. That is why terrorism has become global; it has presently become an enormous threat to the survival of the human family.

The Historical Analysis of Globalization and Terrorism

Terrorism is not a 21st century phenomenon. Terrorist groups and terrorist attacks have taken place in every corner of the world. Indeed, terrorism has been practiced throughout human history and throughout the world. The ancient Greek historian Xenophon (c.431 to 350 BC) wrote of the effectiveness of psychological warfare against enemy populations. Roman emperors such as Tiberius (reigned AD 14-37) and Caligula (reigned AD 37-

41) used banishment, expropriation of property, and execution as means to discourage opposition to their rule. The Spanish inquisition used arbitrary arrest, torture, and execution to punish what it viewed as religious heresy. The use of terror was openly advocated by Robespierre as a means of encouraging revolutionary virtue during the French Revolution, leading to the period of his political dominance called the Reign of Terror (1793-94). After the American Civil War (1861-65) defiant Southerners formed a terrorist organization called the Ku Klux Klan to intimidate supporters of Reconstruction. In the latter half of the 19th century, terrorism was adopted by adherents of anarchism in Western Europe, Russia, and the United States. They believed that the best way to effect revolutionary political and social change was to assassinate persons in positions of power (https://www.terrorismfiles.org/encyclopedia/history_of_terrorism.html.com, Accessed on 24 January, 2016).

The rise and the global nature of terrorism have brought a new situation in human history. Jürgen Moltmann (1989:vii) has suggested that “In this situation it is more important to learn the new questions of life and death to which we still have no saving answers than to repeat the old answers to the questions of former generations.” Globalization began when the West first discovered how to develop science and technology. However, its actual global maturation happened when after the American Civil War, one of the American Presidents, George Washington, declared, “We have it in our power to remake the world.” This declaration and determinism quickly become a single-minded obsession: self-centered obsession. Today, we talk of “one world order.” As we sink deeper into this sole fixation, we begin to ruin our lives with obsession with materialism. Globalization of self-centered obsession has led to the negligence of those around us to our detriment. It has resulted in the globalization of corruption of human virtues, which is hurting our human relations in that those around leaders who have self-centered obsession are extremely wallowing in abject poverty. When we think only of ourselves, those around us suffer deeply. This is what often generates frustration and a chain of reactions. Today, this chain of reactions has resulted in terrorism across the globe.

In sum, globalization is ending in much tragedy because of self-centered obsession with materialism, which breeds global corruption. Peter Kreeft (1986:21) argues that Western civilization is a freak, because it is radically different from every other civilization that has ever appeared on this planet. He explains how that is the case:

Most obviously in its technology, but more deeply, in the spiritual origin of its technology, which is a new philosophy, a new answer to the most important [question] of all questions: why was I born? Why am I living? In what should I

invest my hopes, my dreams, my longing and living and loving? What are the best things in life? What is the *summum bonum*, or greatest good?

These pertinent questions ought to be asked by all sensible human beings who care about the most important matters of this temporary life: justice, mercy/compassion, faithfulness and integrity. For example, Francis Bacon formulated the new answer to the question, "What is the greatest good?" His answer is: "Man's conquest of nature." C. S. Lewis wrote a prophetic little masterpiece of a book about what happens when this new philosophy is combined with the loss of the knowledge of morality and virtue. The title says it neatly: *The Abolition of Man*.

This has revealed a terrifying truth: the practice of virtue is necessary for human survival in a globalized world, but as it is, the global community is increasingly amoral, aspiritual and aethical. Kreeft describes our global morality, spirituality and ethic thus: "We extol action over contemplation, doing over being, analysis over intuition, conquering over nurturing, the quick fix over lifelong commitment, the prostitute over the mother" (Kreeft 1986: 21).

As far as terrorism is concerned, Nigeria has had more than its share. In retrospect, the 1804 jihad of Usman Dan Fodio sowed the seed of terrorism. Since then Dan Fodio's Jihad legacy has become normative to most Muslims faithful in northern Nigeria and beyond. The roots of Boko Haram lie in the Islamic history of northern Nigeria. For some 800 years powerful sultanates centered on the Hausa cities close to Kano and to the sultanate of Bornu (roughly the region of the states of Bornu and Yobe together with parts of Chad) constituted high Muslim civilizations. These sultanates were challenged by the jihad of Shehu Usman Dan Fodio (that lasted from 1802-1812). He created a unified caliphate stretching across northern Nigeria into the neighboring countries. Dan Fodio's legacy of jihad is one that is seen as normative by most northern Nigerian Muslims. The primary aim of Dan Fodio's jihad was to clean up the traditional establishment that had become allegedly corrupt. It had neglected the weightier matters of all laws: justice, mercy and honesty. The system was controlled by people who were full of greed and self-indulgence to the detriment of the led. (<https://www.ctc.usma.edu/posts/the-rise-of-Boko-haram.html>. Accessed on 24 January, 2016).

Prior to Boko Haram, Dan Fodio's jihad legacy gave rise to the *Maitatsine* uprising (1980-1985). This started in Kano, but later spread across the North (Falola 1998:137). Other acts of terrorism include, among others, former President Ibrahim Badamasi Babangida's secret registration of the nation into the Organization of Islamic Countries (OIC) in 1986, which created enormous

distrust and suspicion amongst Muslims and Christians in the country. Thus, in the 1990s and early 2000s, we have witnessed the slaughtering and butchering of thousands of human lives across the North. In 1999 the Governor of Zamfara, Alhaji Sani Yerima, declared Shari'a Law as the law guiding the state. Twelve other northern states followed suit, resulting in the overwhelming death of thousands of people across the Middle Belt and the far North. Of all Dan Fodio's jihad metamorphosis in Nigeria, the current Boko Haram terrorist group overshadowed them. However, as Gerard Chouin (2014: ix) points out, "The ingredients that fuel the fire spreading across north-eastern Nigeria are yet to be fully described." This paper provides part of that full explanation: corruption. Terrorism does not only arise from corruption, but it also helps corrupted elites to get away with their secretive plans and calculated evil against the masses. The Dasuki's current case of \$2.1 billion arm deal lends credence to this assertion. Corruption exploits and ruins the present and future of the next generation.

Boko Haram is believed to have been founded in 2002 by Mohammed Yusuf, who was killed by government forces in 2009. He was among northern Muslim youths who were disillusioned and fed up with the traditional establishment, public and political leaders who have sunk deep into corruption. The world over, terrorist organizations often prey on the disillusioned youths, who were also fed up with the few disgruntled elites who were full of greed and self-indulgence to the extent of becoming deeply involved in corruption, thereby leaving the young men with little or no economic opportunities. However, instead of focusing on the local problem, they tend to blame Europe and North America for the moral decadence in which their leaders are living. This was why Yusuf succeeded in instilling the group with its extremist ideology, extolling a version of Islam where any interaction with Western society is considered a sin.

With its attack on the U. N. headquarters, the kidnaping of the Chibok girls, and the Nigerian government's appeal to the international community for help, Boko Haram became a global terrorist group. It is also connected with al-Qaeda and ISIS. The international help sought by the Nigerian government only increased both grassroots and global support for the anti-Western terrorist group. Given that the group sees its mission as a holy war to dislodge ungodliness in the country, we must be willing to see the problem from spiritual, moral and ethical perspectives (www.worldpolicy.org/blog/2011/09/terrorism-nigeria-rise-boko-haram.html, Accessed on 24 January, 2016). If the truth must be told, social, economic and political marginalization and oppression of the masses by the few elites in any country of the world can manufacture terrorism. Boko Haram is a symptom of alienation in Nigeria's North. Extremism is bred in inequality and insufficient economic opportunity. The government of Nigeria must deal with these problems to achieve peace

and security within the country (Bartolotta, 2011, Accessed on 24 January, 2016).

Globalization without Spirituality, Morality and Ethics

Boko Haram's primary concern is spirituality, morality and ethics. "The political goal of Boko Haram is to create an Islamic nation in the 12 northern states of Nigeria, eventually spreading to the rest of the country. From its inception, Boko Haram viewed Nigeria as a state run by non-believers and made the government its main target—even when the country had a Muslim President. While Boko Haram was able to capitalize on Nigeria's widespread poverty, the lack of economic opportunities is not the social ill in the country. According to a Human Rights Watch report, corruption in Nigeria has resulted in police abuse, human rights violations, a lack of health care and political violence. Evidently Boko Haram was able to bond with extremist groups like al' Qaeda from the Maghreb into sub-Saharan Africa.

This section provides an interpretation of the true ingredients that fuel and sustain global terrorism: corruption of human way of seeing and life. There is a way of seeing that has tended to eclipse human's values, dignity, integrity, spirituality, morality and ethics. For example, Vinoth Ramachandra (2008:13) tells of how in Europe and North America "Capitalism, Marxism, behaviorism, evolutionism, social contract theories, all represent particular ways of seeing that employ metaphors and symbols embedded within an overarching story of the human condition. They all contain a central truth which is then inflated and used to exclude other, perhaps more important, ways of seeing."

Bernard Lewis (2003:97) argues that there is a particular way of seeing that has fueled terrorist activities in the Middle East. He writes:

Almost the entire Muslim world is affected by poverty and tyranny. Both of these problems are attributed, especially by those with an interest in diverting attention from themselves, to America—the first of American economic dominance and exploitation, now thinly disguised as "globalization;" the second to America's support for the many so-called Muslim tyrants who serve its purposes. Globalization has become a major theme in the Arab media, and it is almost always raised in connection with American economic penetration. The increasingly wretched economic situation in most of the Muslim world, compared not only with the West but also with the rapidly rising economics of East Asia, fuels these frustrations. American paramountcy, as Middle Easterners see it, indicates where to direct the blame and the resulting hostility.

A modern example of a way of seeing that encourages corruption of human morals, ethics and spirituality is the modern market system. Ramachandra points out, "The modern market system, for instance, places an artificial scarcity at the heart of human existence. It envisages human beings as creatures with insatiable desires. It leads to a conception of human life centered on competition, acquisitiveness and unqualified consumption. As such it militates against other myths, often present in the same society, that speak of "the sacredness of nature" or the "inherent dignity of human beings" (Ibid.). By and large, the corruption of morals, spirituality and ethics has left the world very vulnerable.

The Cost of the Corruption of Morals, Spirituality and Ethics

With the ingrained and embedded nature of corruption in today's globalized world, "the life-span of the human race is no longer guaranteed by nature, as before, but must be created by the human race through a deliberate [ethical, moral and spiritual] policy of survival" (Moltmann 1989:20-21). Corruption itself is terrorism. It is a killer disease. It is a serious destructive violence perpetuated against the human race by all human systems that are its stakeholders. Thus, J. M. Waligo points out that "Corruption is violence done by people to people, to environment and to future generations. It is an evil with the potential to multiply itself so as to affect entire communities, Corruption is a cancer, which starts small and spreads to kill the entire body" (See "The Cancer of Corruption", 1998).

Terrorism is the cost of corruption that drives home the price every one of us must pay for allowing it to take roots in our global society. It is a disease that is everybody's business. In the sphere of continental financial system issues, corruption can no longer be by passed as somebody else's concern. Corruption has turned out to be a topical concern in the highest spheres of national priorities setting. It has shaken the political agenda. Social-economic analysts consider corruption as being institutionalized when lack of integrity has almost reached endemic proportions. The corrosion has amounted to the ultimate penetration of all levels of society, resulting in the deterioration of moral values that sustain the polar of society and search for genuine aspirations. Lack of integrity erodes the moral fabric of society" (Rwiza 2001:42).

Our way of seeing fuels all forms of corruption and results in breeding terrorism. Susan Rose-Ackerman (1999) identifies corruption as a central issue in today's global world. She points out:

Corruption that involves top-level officials can produce serious distortions in the way government and society operate. The state pays

too much for large-scale procurements and receives too little from privatizations and the award of concessions. Corrupt officials distort public sector choices to generate large rents for themselves and to produce inefficient and inequitable public policies. Government produces too many of the wrong kind of projects and overspends even on projects that are fundamentally sound. Corruption reduces the revenue-raising benefits of privatization and the award of concessions. Firms that retain monopoly power through bribery and favoritism undermine the efficient benefits of turning over state firms to private owners (Ackerman 1999:38).

The point here is that corruption of spirituality, morality and ethics is responsible for the continuing increase in terrorist activities. Many studies on the subject of terrorism have failed to see corruption as the ingredient that fuels terrorism. Richard N. Rwiza (2001:42) has argued that corruption is a human narrative. As such it "is a globally social phenomenon, internationally acknowledged. In this regard, it is neither the preserve of modern Africa nor of the West. There is no country that is outside the circle of corruption, though the poor people are usually the most affected. Corruption implies destroying, disrupting and distorting the order of life of people and their environment."

In sum, most people in a radically liberal world believe and even teach that it is possible to have morality, spirituality and ethics without any reference to God. Therefore, the terrorists claim that they are fighting against the spiritual, moral and ethical vacuums created by secularization and the adaptation of principles of a secular world, which they believe has no respect for a transcendent Being, God. They believe that the contemporary secular world's ethics, spirituality and morality are not based on a correct view of God, but the terrorists had their minds twisted by believing that God needs their help to bring a lost world to Himself. Thus, they stage a jihad against all those who are seen to be on the wrong side of the spectrum. The truth has been relativized because the ultimate source of truth has been neglected by those who assume that it is possible to run society without reference to a transcendent Being: God.

Hypocritical Liars: When the Ultimate Source of Truth and Justice Gets Eclipsed

Like Boko Haram, most terrorists believe that there are no believers in God any more, except them. They are therefore fighting a cause that they assume will restore lost spirituality, morality and ethics and restore humanity back to "the right path" of Allah. In a globalized world, the truth is obviously under serious attack (Baucham 2004: ix). This is unlike what Jesus Christ taught in the

Gospels: "You will know the truth and the truth will set you free" (John 8:32) or like what the Sardauna of Sokoto, Sir Ahmadu Bello, once said, "The greatest weapon is truth." Evidently, the primary problem with globalization is its secularization. It has led to death of God theologies of the "secular" 1960s, neo-pagan feminist theologies in Europe and North America in the modern period and some radical contextual theologies in Asian and African contexts (Dyrness, et al, 2008: vii). Its lack of spiritual, moral and ethical character has led to the violation of human rights and the marginalization of other fellow human beings whom God has given equal rights to life, shelter and freedom on planet Earth. So we now have a situation where people who were previously marginalized are crying for a place in a global world (Baucham 2004: ix).

The apparent disappearance of truth has a lot to do with the postmodern rejection of a transcendent Being, who is the rallying point of our ethics, spirituality and morality in that the academia has contributed to this wave of events. The academia plays a significant role in shaping the moral vision and character of a global society. However, the academia generally has not helped matters. As we are aware, the academia plays a significant role in molding every sphere of the global community: social, economic, political and religious character of the society. "Long ago, Aristotle taught that there are three reasons for seeking knowledge. The most important one is truth, the next is moral action, and the last and the least important is power, or the ability to make things: technique, technology, know-how. Bacon and modernity have turned Aristotle upside down" (Kreeft 1986: 21).

Gad Saad (2014) did a study on belief in God across academic disciplines and found out that most academics reject the existence of God. According to him, this situation was a key finding from a 2007 paper authored by Elaine Howard Ecklund and Christopher P. Scheitle and published in *Social Problems*. The paper surveyed academics (n=2,198) stemming from 21 leading American research universities and covering seven disciplines across the natural and social sciences (physics, chemistry, biology, sociology, economics, political science, and psychology) about various issues, including religious belief and practice. Six questions were asked about the academics' belief in God. The researchers reported the percentage of academics who chose each of the six possible responses across each of the seven fields. Saad distilled the six responses to two, namely the absolute certainty that God does not exist versus the absolute certainty that He does. He reported the percentages for non-belief and followed by those with full belief in God.

If you calculate the ratio of non-belief to full belief across the seven fields, you will have the following result: *Physics, 6.58, Chemistry, 2.44, Biology, 5.54, Sociology, 3.78, Economics, 3.05, Pol. Science, 3.18, and Psychology,*

Non-belief in God	<i>Physics, 40.8, Chemistry, 26.6, Biology, 41.0, Sociology, 34.0, Economics, 31.7, Pol. Science, 27.0, and Psychology, 33.0.</i>
Full belief in God	<i>Physics, 6.2, Chemistry, 10.9, Biology, 7.4, Sociology, 9.0, Economics, 10.4, Pol. Science, 8.5, and Psychology, 10.8..</i>

3.06. These ratios are strong confirmation of the terrorist claim of a godless postmodern world. The widespread incidences of bad governance across the Majority World and its collaborative connection with the Minority World have given the terrorist's claim of fighting Western secularization of morality, spirituality and ethics credence. Government officials in most of the countries bedeviled by religious extremism and terrorism are usually dwelling on extreme corruption, thereby ruining the social fabrics of their nations (Chayes 2015:60).

In her search for the link between corruption and terrorism, Sarah Chayes traveled to Algeria, Morocco, Nigeria, etc. She discovered the same pattern: corruption is at the root of the problem of terrorism. For example, Chayes reported, "Public resources—which in Algeria's case include oil and gas—were being scooped up for the private benefit of a criminal elite, or *kashab*. . . ." (Ibid., 73).

Sarah Chayes (2015:33) tells of how the United States of America has contributed to fueling global corruption. She writes,

Time and again U.S. officials blindsided by major developments in countries where they work. Too often they are insensible to the perspectives and aspirations of populations. Focused on levers to pull, on people who "get things done," they overlook or help enable networks that are bent on power and private enrichment and are structured to maximize both, at the expense of the citizenry. And they formulate reasons why doing so is, unfortunately, necessary to the U.S. national interest.

Chayes had the opportunity of working to help rebuild Afghanistan after the Taliban terrorist were chased out of power in the country, and Hamid Karzai was installed as the President of the country. It was in the course of carrying out her assigned task that she discovered the real truth about what was going on. She was able to follow the figures and became overwhelmed by the fact that corruption was at the heart of global terrorism. While in Afghanistan Chayes decided to establish a business, "Arghand Cooperative" to teach the women of Afghanistan how to engage in gainful business ventures. Little did she know that that decision was going to open a can of worms that will uncover the secret deals that President Karzai and his brother, Abdullah Karzai, were involved in, they were used to giving their private company,

Eafa, all the contracts for the rebuilding of Afghanistan.

Chayes expressed her experience thus, "Now living on the economy, trying to build a business in this outlandish environment, I came to experience corruption from a new angle—the receiving end" (Chayes, 2008:34). This experience helped Chayes to study what was happening in other countries of the global community, including Nigeria. She discovered a pattern that showed the link or correlation between corruption and global terrorism. There is no denying the fact that our world has been taken captive by governmental and economic systems that make it extremely difficult to promote values that create human dignity and flourishing. Paradoxically, Fraser has observed:

Empirical data demonstrate an enormous lifting of hundreds of millions out of poverty as the result of market liberalization and the falling of trade barriers, especially in East and South Asia. At the same time, democratization of political orders has dramatically increased. The spread of formal education in order to compete in world markets has raised literacy rates and improved opportunities for women as well as men. Global exchanges and tourism are major industries, increasing global awareness and cultural understanding. Immigration continues to open many opportunities to a better life for millions (Dyrness et al, 2008: 338).

Yet, in spite of this enormous development, we still have to come to terms with the fact that "globalization devastates economies, enriches market-dominant minorities, deepens corruption, ravages environments and facilitates global trade in drugs, money-laundering, prostitution, smuggling, illegal arms trade, terrorism and other deleterious matters" (Ibid., 339). President Muhammadu Buhari has been reported as saying, "If Nigeria does not kill corruption, corruption will kill Nigeria." Nigeria is reputed of being the most populous and most religious nation in the black world. Yet, corruption is deeply enshrined in its social, economic, political and religious constitutions. Spirituality, morality and ethics of the elites who may pray five times a day or go to church every Sunday have not stopped corruption. Just like Chayes observed in Afghanistan, "Afghan government corruption was manufacturing Taliban" (Chayes, 2015: 6). So also in Nigeria and other countries corruption is manufacturing terrorists (Ibid., 7).

Boko Haram busted onto the international lime light in

the summer of 2009. Young men and women who were dissatisfied with a corrupt Nigerian traditional establishment and the political system became interested with international organizations like the Taliban, al' Qaeda and so on, decided to become what Chayes described as "members of a reclusive, puritanical community that openly admired the Afghan Taliban" (Ibid., 119).

Chayes observed that from all indications Nigeria is a case in what has come to be called the "resource curse." She pointed out that "Valuable raw materials are discovered in a country lacking robust institutional safeguards, and the 'rents' these resources produce rupture any contract between rulers and ruled. Quality life changes negligibly, or even negatively, for regular people, despite the bonanza" (Ibid., 122).

Only a few government officials are feeding fat on the national oil wealth to the detriment of the masses. The siphoning of oil incomes is happening in Nigeria at a very sophisticated and technical level. An anonymous Western embassy official who monitored what was happening in Nigeria once commented on the nature of the siphoning of oil resources or incomes: "It's very sophisticated siphoning. This can only be the work of industry people. It's too technical. People get a slot. The security services allow it." An oil company official also concurred, "The state is part of the illicit siphoning" (Ibid., 123).

Nigeria's politics have become very violent because Nigerians have discovered that the easiest way to have some share of the so-called national cake is to be elected into a political position at the state or national level. This is why we will continue to witness dangerous competition for power in the country. Chayes' research on Nigeria concluded thus, "Competition can be gruesome.

Just to be a designated political candidate costs money—some \$10 million for a recent election for state governor, estimate local observers of Nigeria's political economy. "God-fathers," often former officials who amassed a corrupt fortune when in power, sponsor a client to run for office by covering the fee, on the expectation of rich dividends after a successful campaign" (Ibid., 125).

This is why after they are elected by the masses to represent them; they will not do anything to better their lives. Instead, they will be focusing on how to repay their debts and also make enough money so that they too can have enough money to either sponsor somebody or run for another level in next rounds of state and national elections.

The worst is the expenses of the campaign itself—and of ensuring the results. Candidates, or their godfathers, arm and pay urban youth gangs to rough up opposition rallies. Or office seekers collude with extremist groups for this purpose—Christian or Muslim or animist or some combination. Or the police may be rented to serve as enforcers (Ibid.,).

CONCLUSION

Corruption is the clearest connection between globalization and modern terrorism. It is the clearest indication of the failure of the globalists' dream and its self-serving agenda. Corruption is an exposure of human system designed to force the majority to accept the role of helping only a few elite to maintain the status quo. Terrorism is an upshot of global corruption. The challenge of global corruption is multifaceted. It includes, among other things, corruption of morals, spirituality and ethics. That is why today, our world is profit-driven, self-indulged, and obsessed with materialism. These theological, moral, ethical and spiritual challenges have left our world without antibodies that will protect it from falling prey to corruption and its twin sister/brother, terrorism.

Global corruption is necessitated by the fact that globalization entails a situation whereby humans are increasingly interconnected. It refers to increasing worldwide interconnectedness. Corruption is globalized because globalization "generates a variety of interregional and transcontinental relationships embodied in webs or networks of activity, interaction and exchange" (Fraser, 2008: 336). Most of the interactions that happen at the global level involve very dubious behaviours by people whose worldview is self-serving; they are full of greed and self-indulgence.

Corruption and its correlating link to terrorism are some of the serious evils of globalization. Chayes' study of this link has enabled her to conclude thus: "The international community has enabled and encouraged bad governance through agreement and silence, and often active partnership" (Chayes, 2015: 43). If the governmental officials are corrupt, the floodgates of frustration, anger and reaction are opened. The frustrated easily get recruits that way. It is pointless to convince the youths from sticking out their necks to a terrorist group when they do not fill government presence in their everyday life. As Fraser points out:

The prevailing mode of globalization is credited with endangering democracy and cultural diversity. It promises abundance only by assaulting the earth's capacity to support life and collides with the biosphere's natural limits. It contributes to the destruction of species and their habitat. The ability of the earth to regenerate and deploy life-supporting systems is threatened at a global level. Labor, resources, intelligence, land and organizational assets are used to enrich the few at the expense of the many" (Fraser 2008: 338-9).

Certain global beliefs, teachings and practices have made the world ungovernable. The belief in prosperity at all cost has caused many a leader to focus on public dishonest

dishonesty, unfaithfulness and obsession with self-centeredness. In other words, the global community is haunted by the beliefs, teachings and practices of an amoral, globalized world.

Going forward we must realize that guns and security intelligence alone cannot save us from terrorism; there must be a genuine return to God, our Creator, Sustainer and Protector. Prophet Micah says, "No, O people, the LORD has told you what is good, and this is what he requires of you: to do what is right, to love mercy, and to walk humble with your God" (Micah 6:8 NLT). Truly knowing God's Word and God's power will help us to be men and women of integrity, honesty, faithfulness, and contentment. Further study of this subject the following questions could be tackled:

- 1). What is the correlation between globalization and terrorism?
- 2). How is terrorism an exposure of the failure of a self-serving agenda of the social, economic, religious and political engineers of globalization?

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