PATRIOTISM AND JUSTICE AS PANACEA FOR NIGERIA'S PRESERVATION

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Abstract  
Every nation has its own history festooned with the sacrifices and legacies of men of great repute who were patriotic to their nation's cause. Nigeria, a great nation, is blest with abundant human and natural resources but is still in invisible chains, and one of such chains engulfing the nation's greatness is un-patriotism and unjust dispositions towards national building and preservation of her laws and order, which has resulted to numerous challenges in Nigeria. According to the 35th President of the United States, President J. F. Kennedy, public service is a serious act of patriotism; this he noted in his Inaugural Address of 1961, when he stated that, “Ask not what your country can do for you but what you can do for your country.” Some schools of thought believe that it is the sole responsibility of the government to make decisions on behalf of her citizens, while others submit that a true patriot will speak out if convinced that the government is following an unjust or unwise course of actions; again not leaving out others who end up promoting false propagandas in the name of patriotism. Against this backdrop, the following questions come to the fore: What do patriotism and justice truly entail? What are the national challenges bedeviling Nigeria due to unpatriotic and unjust acts? What is the way out for Nigerians? Adopting analytical method of investigation, this paper critically unveils the national challenges facing Nigeria with the conclusion that patriotism and uncompromising justice are indispensable ingredients needed to solve our national problems, and anything contrary to this, would only cause more harm than good to Nigeria.

Key Words: Patriotism, Justice, Corruption, Insecurity, Education, Politics

Introduction  
The success of a nation is measured majorly by its economy and technology. The year 1960 was a glorious year for most African nations including Nigeria, as they gained their independence from colonial rule. But it is sad to observe the economic backwardness of Nigeria when compared with other African nations such as Ghana, South Africa and Kenya among others. British once colonized America, India and Nigeria among others, but America now has a buoyant economy and India has advanced greatly in medicine while Nigeria's economy and healthcare facilities are at the ebb. The pace of progress and development in Nigeria, so to speak, is too slow despite its rich human and natural resources and the legacies left behind by our great patriots such as Nnamdi Azikiwe, Obafemi Awolowo, Ahmadu Bello among others. Nigerians are still under the bondage of neo-colonialism in the form of inferiority complex to the whites. In short, every facet of Nigeria is badly affected—be it education, security, governance, economy and healthcare system. A minister of health in Nigeria if sick or any of his family members will prefer to travel abroad for treatment than be treated in any of the Nigerian hospitals. A minister of education prefers sending his children abroad to study than any of the tertiary institutions in Nigeria. The same is applicable to the rest of the ministers, politicians and business tycoons in Nigeria. There is also the issue of looters stashing away the country's money in foreign banks and acquiring grand landed properties. Policies ensuring the implementation of the five main national goals of Nigeria (a free and democratic society; a great and dynamic economy; a land full of bright opportunities for all citizens; a united, strong and self-reliant nation; and a just and egalitarian society) are not efficient as they ought to be. For instance, a just and egalitarian society presupposes a
society where every citizen has equal rights, gets what he deserves and everyone is equal before the law of the land, whether rich or poor. In order to safeguard the goals, policies such as quota system and federal character in the distribution of infrastructural facilities, employment and education were introduced. The government has also set up different courts to address the problem of injustice in the society, where aggrieved citizens could seek redress (Aimola 83). But to no avail. One cannot but ask: Is patriotism and justice truly practicable in Nigeria? Reviewing the works of Chinua Achebe (1983), Karl Maier (2000), Chucks Nwaze (2011), Aliyu Mukhtar Katsina (2012) and Odia, O. I. and Omogomwan, S. I. (2007) become absolutely necessary to the issue at the hand.

Achebe emphatically states that the problem with Nigeria is leadership. Ruthlessness, he believes should not be a necessary qualification for Nigerian leadership. Nigeria can change if there are leaders who have the will, the ability and the vision. Achebe sees tribalism (a discrimination against a citizen because of his place of birth) as a threat to national integration as it affects every Nigerian. He also addresses the issue of corruption, which is evident in every nook and cranny of the country, and thereby, paralyzing the country completely. Maier considers Nigeria as an under-developing nation just like several other countries in Africa. Looking at the problems engulfing Nigeria (one million deaths in a civil war, the assassination of two government leaders, six successful coups, four failed one and thirty years of military rule among other things) in the past years, Maier sees the Nigerian system as one working against the preservation of freedom, and politics, which ought to benefit the peoples' welfare, Maier believes it has lost its positive essence.

Nwaze gave an in-depth view of corruption in Nigeria as it affects all the facets of the nation. He first asserts that most Nigerians have high disregard for our National Anthem and Pledge, because of the damage corruption has done to the nation and the people therein. He sees Nigeria as a rentier state: a haven for corruption, which makes it very impossible for democratic principles to operate. Nigeria as a rentier state comprises the following ills: allocation state (that is, spending state rather than production state), unaccountability, lopsidedness, acrimonious scheming, elite haggling, culture of docility, squander mania and so on. There is corruption in the judiciary, the police force, custom service, power sector (PHCN-power holding company of Nigeria), professional class (banker's/bank fraud, medical professionals, journalists, accountants), academic circle, religious circle, electoral system (rigging) and bureaucracy. Nwaze also addresses security challenges in Nigeria, which he vehemently attributes to corruption - internet scam, money laundering (illegal sources of wealth) and so on. Aliyu introduces a new approach to understanding the causes responsible for the high level of insecurity in Nigeria. One of such causes is the crisis of development, which leads to poverty, unemployment, and inequality. By implication, there is a linkage between development and security, which takes either of the two forms, viz. preventive and promotional. The former means prevention of the causes that generate conflict in any particular human society while the latter refers to creating the conditions that generate peace in the society.

Odia and Omofonmwan x-ray the problems and prospects of education in Nigeria. The problems of Nigerian education include poor funding, poor educational infrastructures, inadequate classrooms, lack of modern teaching aids (laboratories, libraries and computers), poor learning environment, and paucity of quality teachers and so on. In order to salvage the problems, there is need for research development coupled with adequate funding, qualitative and affordable education, use of modern teaching aids (internet websites, overhead projectors), proper and ongoing educating and reorientating teachers, parents and students. The above scholars address some major challenges confronting Nigeria and proffer possible solutions. In as much as I am in tune with most of their postulations, I beg to differ with their recommendations to a very great extent. Indeed, Nigeria has disturbing challenges facing its greatness. Most time, I am attempted to profess that “Nigeria is beyond saving.” But since
change is the only constant thing, I want to believe that things will change for good in Nigeria. However, most Nigerians lack true patriotism and justice, which, if truly practiced, would drastically salvage our problems.

**Conceptual and Analytical Framework: Questioning the Practice of Patriotism and Justice in Nigeria**

Patriotism and justice are crucial and intertwined concepts as far as society of men is concerned. Patriotism requires a great deal of just dispositions towards national building. Patriotism is seen as the love and loyal support of one’s country, state or nation. According to Tachau, patriotism is the “attachment to a country’s land and people, admiration for its customs and traditions, pride in its history, and devotion to its welfare” (174-175). Patriotism is “an emotion of love directed by a critical intelligence” (Achebe 15). Patriotism is of different levels, and it cuts across time and nations. Patriotic acts are greater during wartime or when a nation is under direct threat than during peaceful times. America, for instance, inspires patriotism by providing and taking care of her citizens as well as appreciating, celebrating patriotic acts of their citizens, but do we same in Nigeria? Are Nigerians truly patriotic? These two questions trigger another important question: Who is a patriot? A true patriot, Achebe believes, will always demand “the highest standards of his country and accept nothing but the best for and from his people. He will be outspoken in condemnation of their shortcomings without giving way to superiority, despair or cynicism.” (15-16) Patriotic acts invariably are just acts which must not be undermined.

From time immemorial, scholars have conceived “justice” differently, but in this work, only Plato's, Thomas Aquinas's and John Rawls' conceptions of justice will be given due consideration. Even though they approach the concept of justice differently, there is a common point of view in their definitions (justice as “the soul of the state”, “rendering one his due” and as “fairness”), which I find relevant to my work. Plato considers a just state as an ideal state. Justice, for him, is the right ordering of the state, with every man keeping his appointed place. Men are of different kinds. Their innate qualities vary. Some are interior and fit only for manual work. Some are superior and should rule. A just state requires the willing submission of the lower orders to those ordained to rule them. (Lewis 42-43)

The ideal state, Plato notes, is an earthly manifestation of the human soul consisting of three elements, viz. nous (reason), thumos or spirit (opinion) and soma or body (sensation) with their corresponding classes of people: the philosopher-kings/guardians, the auxiliaries/soldiers and the artisans/workers respectively. In the ideal state, Plato submits that, the philosopher kings are the rulers because they are lovers of wisdom, truth and knowledge. The auxiliaries endowed with peculiar aptitudes of fortitude and courage have the responsibility of ensuring order in the state. And the masses endowed with desire and temperance should provide the state with material subsistence. (Plato Book VII 472-521; Nwoko 20). Thomas Aquinas addresses the question of right before that of justice. He considers the virtue of justice to be founded upon the notion of right as one renders to another his due by a perpetual constant will. In other words, justice is a “habit by which a man has the constant and perpetual will to render to everyone what is due to him.” (Glenn 233) By implication, justice as a virtue takes into consideration the right of all, and by so doing, preserves the equity of proportion in the affairs of human life. So, it is right that specifies the virtue of justice which, for Aquinas, belongs to humans only. By implication, the common good (that is, the collective good or the people’s welfare) is given due consideration.

Another striking area in Aquinas’s idea of justice is equality. He believes that justice establishes a kind of equality between two persons as in buyer-seller relationship where the former gives the equivalent in money to the latter for his merchandise. This reflects natural rights while the case of a legislature, which decrees what is right and just reflects positive right, because all the members of a group are one. He, therefore, submits that “a thing is right either by its nature or by agreement of men expressed in human laws. In the first case, it is of
natural right; in the second case, it is a positive right." (Glenn 255) Therefore, both individuals and communities are subjects of rights, according to “the principle of equality in exchange, distribution and contribution” (Peschke 214). Rawls’ idea of justice as fairness is like a contract theory. A society is well-ordered when it is not only designed to advance the good of its members but when it is also effectively regulated by a public conception of justice. That is, it is a society in which (1) everyone accepts and knows that the others accept the same principles of justice, and (2) the basic social institutions generally satisfy and are generally known to satisfy these principles (Ebenstein 345-346). The justice of a social scheme depends essentially on how fundamental rights and duties are assigned and on the economic opportunities and social conditions in the various sector of society (346).

Taking cognizance of the professional mismatch in Nigeria as wrong people occupy right offices due to nepotism, tribalism, political, ethnic and religious affiliations; the irregularities in federal character principle (distribution of resources) and quota system (admission and employment status) - a Hausa academic not appointed as the VC of any of the federal universities in the east, and vice versa; and the issue of unpatriotic and unjust acts, can we proudly say that justice as fairness, due, and orderliness in the views of Rawls, Aquinas and Plato is tenable in Nigeria? Absolutely no as many Nigerians do sacrifice for their religious or political sect and family, but not for the common good of their country. This is manifested in various forms such as militancy, terrorism, ethnicreligious clashes, political thuggery among others. Thus, the so-called patriotic disposition of perpetrators of violence towards national building is questionable.

**Nigeria and its National Challenges**

The national challenges in Nigeria are numerous, but in this work, they are limited to five major areas, viz. corruption, insecurity, politics, poverty and education.

**Corruption**

Corruption is, perhaps, the most troubling issue in Nigeria as of today; not because it is new but because it has refused to yield to all manner of medication. Many say that it has become malignant because the right therapy has not yet been administered. Others say that it might not respond to normal medication because of its malignancy. But it is trite to state that corruption is no respecter of continents, countries, regions or ethnic groups. It abounds everywhere, whether in capitalist, democratic, dictatorial, feudal or socialist economies. Even Christian, Muslim, Hindu and Buddhist cultures are not spared. The issue at stake, however, is not the presence or otherwise of corruption in Nigeria but the magnitude. (Nwaze 1)

The challenge of corruption remains one of the most debilitating issues facing Nigeria. It is now an organized crime, and it spread like a rapid fire in Nigeria as its effects are immeasurable, affecting every facet of the country. Corruption constitutes a negative change in the society and has eaten deeply into the fabric of our society. Time has passed when rights were obtained on merits. Government policies are not properly implemented because public funds are diverted into private pockets, with projects executed only on paper. Instead of ensuring good governance, politicians embark on self-succession campaigns barely few months into their first term.

Metaphorical allusions such as “long leg”, “chop chop”, and “scratch my back” are all euphemisms for corrupt behaviors in Nigeria. For Aluko, corruption is “an anti-social behavior conferring improper benefits contrary to legal and moral norms, and which undermines the capacity of authorities to improve the living conditions of the people.” (3) Corruption is also seen in a situation whereby an official transfers a benefit to an individual who may or may not be entitled to the benefit, in exchange for an illegal payment (Mclean & McMillian 123). It is therefore the breaking of rules for an illegal benefit. In Nigeria, it is not only that officials are corrupt but that corruption is official says Alhaji Shehu Musa (Nwaze xxv). Despite the efforts of the Economic and Financial Crimes Commission (EFCC), the Independent Corrupt
Practices and other Related Offences Commission (ICPC) in probing corrupt ministers, VCs of universities and others in order to penalize looters, and recover stolen money, corruption seems to be on the increase.

Insecurity
Nigeria is faced with a lot of security challenges that can be tentatively categorized into three groups, viz. incessant killings (Fulani herdsmen bloodshed, herdsmen/farmers clashes, assassinations, religious conflict, insurgency), social threats (kidnapping and hostage taking, stealing/armed robbery and cybercrimes) and environmental hazards (flooding, earth tremor, diseases, air, water and noise pollution).

Incessant Killings
There are serious concerns over incessant killings in Nigeria. The Christian Association of Nigeria (CAN) believes that Christians, majorly, are the ones mostly affected.

Fulani Herdsmen Bloodshed: In Guma and Logo Local Government Areas of Benue State, between 31st December, 2017 and 6th January, 2018 about 71 people were reportedly killed by suspected Fulani herdsmen, and to this effect, the state governor, Samuel Ortom declared three days of mourning from Tuesday, 9th January to Thursday, 11 January which ended with a memorial service at the IBB Square in Makurdi, the state capital. Many blame the Fulani herdsmen killings on President Buhari, saying that he feels less concerned about it, and he is not running the country according to the dictates of the democratic principles in the Nigerian Constitution of 1999, which states that “the security and welfare of the people shall be the primary purpose of the government” (Section 14, Para. 2b). There are others who blame it on the Islamist militia disguising themselves as Fulani herdsmen, Boko-haram etc. in order to frustrate President Buhari’s administration. Whether this is true or not, the point is that people are dying. Thus, it is the sole responsibility of the government to put an end to it.

Herdsmen/Farmers Clashes: Several farming communities in Plateau, Benue, Nassarawa and Kaduna States have suffered unrelenting attacks for a number of years. Several families have been annihilated, communities and farms destroyed while the helpless people are left fleeing for refuge. Sometimes, even when security checkpoints are just a few meters away, the communities are attacked and people are killed. The attackers have not been really identified. Some say they are hoodlums, others say gunmen, while many say Fulani herdsmen. However, victims are consistently the defenceless innocent people. They are always ethnic non-Muslim Nigerians (Stefanos Foundation Report 1).

Assassination(s): This is another form of murder done for known gains or religious, ideological, economic or political purposes. It is a tool for the elimination of perceived opponents especially in politics, and many lives are lost from this as politicians now see politics as a “do or die” affair. Butressing this view, Mazi Obinah Mmajah holds that “politics is very big business, and politicians make a lot of empty promises that they never keep” (Maier 272). Among those assassinated in Nigeria's history include: Dele Giwa, Dr. Shola Omoshola, Bola Ige, Pa Alfred Rewane, Ayodeji Daramola, Bayo Ohu, Williams Funsho, Godwin Agbroko among others, but the saddest part is that most of the aforementioned deceased’s murderers were not apprehended, and as such, their deaths still remain a mystery till date.

Insurgency: This may take the form of terrorism/suicide bombings, which is the use of violence to further a political or social cause, and those (individuals and organizations) that engage in such violence are known as terrorists. It is also the use of violence and threats to intimidate or coerce, especially for political purposes. Terrorists or suicide bombers have varied ways of carrying out their deadly operations which lead to the destruction of so many
lives and properties. In the Northern part of Nigeria, we have Boko haram insurgency, Arewa group, the Shiites/Islamic Movement of Nigeria etc., and in the South, Niger Delta Militia insurgency; in the West, Oodua People’s Congress, and in the East, presumably the Movement for the Actualization of the Sovereign State of Biafra (MASSOB), a secessionist movement.

In the case of Biafra agitation, the agitators are struggling for independence because they (Igbos) believe they have been marginalized by the Nigerian government. Commenting on the greatness of the Igbo, Osy Okanye writes, “Igbo survive within the Nigerian State not because of the efforts of the government but because of the ingenious nature of the people to survive” (Maier 269). The reason for Biafra agitation is quite different from that of Boko haram insurgents. Boko haram is a Nigerian militant Islamist group founded in 2002 in Maiduguri by Utaz Mohammed Yusuf who seeks the imposition of Sharia law in the northern states of Nigeria as it opposes western education, western culture and modern science. Yusuf's followers are perpetual suicide bombers and have claimed many lives and properties especially in the Northern states of Nigeria

Social Threats
This second category of insecurity is prevalent everywhere in Nigeria, and many Nigerians’ lives, identities, and means of livelihood have been lost as a result this trend. Social threats bedeviling Nigeria are hereby categorized and discussed below.

Kidnapping and Hostage Taking: This simply means abducting and holding anybody captive, typically to obtain a ransom. Aghedo conceives of kidnapping as “an engagement for economic survival, securing political and business advantage over rivals and co-competitors.” (277) Kidnapping has now become a lucrative alternative to armed robbery offence. It is an offence punishable by the law in Nigeria. Anybody caught involved in the act is expected to face a penalty of 10 years imprisonment but some states such as Abia, Akwa Ibom, Anambra, Enugu, Imo, Ebonyi and Rivers have passed into laws a bill termed “Prohibition of Hostage Taking and Related Offences Law” with death penalty as punishment for offenders. On the night of 14th-15th April, 2014, it was reported that Boko haram kidnapped about 276 Chibok school girls (16-18 years old). Kidnapping and hostage-taking differ in the sense that the former is the seizing and confining of the victim to a secret location in which case a ransom is demanded and paid or the victim is summarily killed over the failure to pay the ransom, while the latter is a direct confrontation with authorities at a known location while victims are held. Terrorists usually seek media attention for their cause and make other demands. Religion, unemployment, poverty, internal grievances, greed, corruption, politics, illiteracy etc. are some of the causes of kidnapping in Nigeria.

Stealing and Armed Robbery: Stealing means the wrongful taking away of the goods of another. It is done secretly unlike robbery that uses force. A robber's motivation is typically a rational balancing of risk and reward. If an asset is valuable (high reward) and unprotected (low risk), the probability of attack is high. Banks are prone to robbery because of the high reward for perpetrators. Cases of banditry are seen in states like Zamfara and Katsina to the extent that their governors, Abdul Azeez Abubakar and Aminu Masari publicly declared that their states are under siege, and that they are fed up. Therefore, the effects of stealing/armed robbery in Nigeria are numerous. They include but not limited to: psychological and physical pains, injuries, loss of property, liability and negative reputation.

Cybercrime(s): This happens in the world of computer and the internet. It is “any illegal behaviour directed by means of computer system or network, including such crimes as illegal possession and offering or distributing information by means of a computer system or network” (Maitanmi et al. 45). It also refers to all activities done with criminal intent in
cyberspace. It involves three categories: (i) crimes against persons (ii) crimes against business and non-business organization (iii) crimes against the government. Examples of cybercrimes include: Spamming, identity theft, hacking, phishing (tricking someone into revealing their personal information), 'yahoo-yahoo', credit card fraud, plagiarism, software privacy, virus dissemination, pornography, cyber stalking, cyber defamation, cyber terrorism, spoofing etc. Negative impacts of cybercrimes, therefore, are financial losses, loss of reputation, promotion of illegal transactions etc.

**Religious Conflict:** This is usually occurs between the two dominant religions (Islam and Christianity). It is characterized by lack of cordiality, mutual suspicion and fear, and a tendency towards violent confrontation. Commenting on Jos crisis, Oladoyinbo notes: The crisis in Jos, Plateau State is a very complex one... it is tribal, religious and social...we discovered that politics is the major cause of some of these crises that erupted in that part of the country... there is no need for some people to use all means to dominate others or use people to subjugate others...the government in Nigeria has no courage...the government is not the solution but rather the problem...the government knows those behind all these riots, those importing arms into this country...Thus, the Jos crisis has claimed numerous lives of Nigerians and property worth millions of naira. However, the Jos crisis has resulted to [sic] several attacks on Christians by Muslims. Indeed, from 2007 - 2010, over 10,000 Christians were slaughtered during the Jos crisis. In 2010 crisis for instance, about 500 Christians lost their lives (15).

Unimaginable killings actually took place during the crisis. Some, however, attributed the cause of the crisis to religious supremacy while others, culture and land disputes.

**Environmental Hazards**
The adverse effects of tampering with nature can be devastating to man. Environmental hazards in Nigeria take the forms of flooding, earth tremor, diseases, air, water and noise pollution.

**Flooding:** This has been an unpleasant situation in Nigeria, and has claimed many lives and properties. According to Nigeria's National Emergency Management Agency (NEMA): Nearly half a million people are currently affected by flooding in 8 states of the country. At least 108 people have died in the flooding, with a further 192 injured. The affected states include Anambra (64,331 people affected), Benue (2,201), Delta (37,017), Edo (31,113), Kebbi (94,991), Kogi (118,199), Kwara (41,680) and Niger (51,719). Earlier this month NEMA declared a state of emergency for flooding in the four states of Niger, Kogi, Anambra and Delta. A total of 13,031 houses have been damaged or destroyed. As of 24 September there were 141,369 people displaced by the floods. For NEMA, there is an urgent need for food and non-food relief items. Flooding also affected parts of Rivers and Bayelsa states over the last few days, and teams from NEMA and the military have started evacuating families trapped in their homes, relocating them to nearby relief camps. As of 24 September, the Niger River at Lokoja had fallen slightly from previous levels and stood at 11.05 metres (Davies *Africa News*).

**Earth Tremor:** The most recent one occurred in Abuja on 5th September, 2018. To this effect, blasting activities in Mpape and other affected areas in Abuja were suspended. The Minister of State for Mines and Steel Development, Abubakar Bwari, submits that as a government we had proactively acquired some geo-scientific equipment to help detect some
of these unsuspecting natural occurrences so as to help us in detecting the incidents before happening and was in the process of installing when the tremor happened in Abuja. Bwari further argues that Nigeria geographically is not on the lane of earthquakes but we are not relenting since the world over considering climate change things are sometimes happening where they ought not to (Ewepu Vanguard).

Politics
Politics is conceived differently by varied scholars. To some scholars, politics is a deadly and dirty game played by those who desire power while to other scholars, it is not. One may ask, if politics is a dirty game, why is it allowed in the state? For Aristotle, politics is essential because it is part of human nature. So, by its nature, politics is not bad, it proffers solutions to social problems but the way and manner in which people partake in it makes it bad. Politics is also a system through which leaders are chosen. But unfortunately, the politics played in Nigeria today is nothing to be proud of. It is a-do-or-die-affair, a battlefield for the strong who display power to liquidate their opponents. People now see public offices as means of accumulating wealth, and as such, people are now abandoning their professional careers for politics. This opinion is buttressed by Odey who asserts:

Today politics in Nigeria has become a full-blown dirty game, played only by the bad and the ugly; the devil's workshop, where only the corrupt, the liar and those who are specialized in the art of stealing the nation dry emerge victorious; the Darwin's jungle, where only the strongest and the fittest, no matter how much people may shun them, will go home with smiles on their faces; a game of selection, where only those who have bribed their ways through Aso Rock Villa and have avowed to uphold and defend the Aso Rock dictatorship will continue to win and rule; a game of intimidation, torture and murder whereby those who are elected to rule by the people and those who express their wish to rule contrary to arbitrary will end up in detention, in exile or in the grave (59).

Leaders are supposed to be properly elected through secret balloting, but sadly, what we now experience in Nigeria today is far from election, rather, we can call it selection or appointment, a situation where candidates or leaders are imposed on the masses by the party executives, whether they are eligible or not. But this is not the case in recent direct party primaries for the 2019 general elections. There is also defection, defamation of aspirants' character or contestants to discredit them through fake news, allegations, hate speech via social media platforms, and series of assassinations, ritual killings in the Nigerian political scene. The electoral commission (INEC), electoral process and the electorate (voters) are not left out. INEC is always dancing to the tune of the ruling party such as witnessed in Ekiti (July 14, 2018) and Osun (September 22, 2018 RerunSeptember 27, 2018) governorship elections, where elections were rigged in favour of the APC candidates, Kayode Fayemi (Ekiti) and Gboyega Oyetola (Osun) respectively but the results was rejected by the PDP governorship contestants Prof. Olusola Eleka Kolapo (Ekiti) and Ademola Adeleke (Osun), and they took the case to court.

Still on Nigerian politics are the disturbing issues of godfatherism and political thuggery. Nigeria once had ideological godfathers who offered leadership ideas, expertise, knowledge and wisdom which they shared with their brilliant protégées (Izunwa 34). Present day godfathers have no knowledge, ideas and expertise to impart. Theirs is to invest into politics enormous wealth and expect a return of profit. "Some of them are mere machineries who rely on thuggery, violence, intimidation, harassment, blackmail and other unscrupulous means to satisfy their inordinate thirst for pecuniary situation which is almost insatiable. The activities of the godfathers in a democracy cripple democratic choice, which subsequently shrinks democratic space. This often creates serious electoral problems as the godfathers employ legal and obnoxious means to win elections (Adeyemi 79).
Political thuggery takes such forms as recklessness, lack of courtesy and moral bankruptcy which threatens the polity. It is a deliberate plan or act or physical violence, injury, destruction or elimination of the opponent (Ekpo 135). The unemployed youths are used to carry out violence for the benefit of the political overlords. Lack of employment and social services usually make the youth easy preys because they are usually enticed by the promises of employment, enrichment or some political appointments should the candidate win (136). Another cankerworm that has eaten deep into the marrow of Nigerian political structure is poor leadership. Dubious and corrupt incompetent politicians are leaders that give the country a bad name. When in office, they bring about stagnation and embezzle funds that are meant for the people. In Nigeria, even their attitude and mentality are questionable. Instances are seen in the Senate and State House of Representatives meetings, where our leaders exchange blows, words, insults (physical assaults) with one another even in the slightest provocation. Now the question is: where then is the discipline and maturity?

In fact, most Nigerian leaders are totally irresponsible and unfit to occupy public offices or political offices. An interesting drama occurred between the APC National Chairman, Comrade Adams Oshiomole and the Imo State Governor Rochas Okorocha. Okorocha, with the support of APC, intended to create a political dynasty in Imo State by singlehandedly appointing his son-in-law Uche Nwosu as APC governorship candidate, and himself as a senatorial candidate. But Oshiomole vehemently opposed him, and the party eventually chose Hope Uzodinma as its governorship candidate, because he is the people's choice. Another interesting drama occurred in Lagos State, where Chief Bola Ahmed Adekunle Tinubu (Jagaban of Borgu) who controls Lagos State, denied Governor Ambode Akinwunmi a second term ticket, and single-handedly appointed Babajide Sanwo-Olu to run for 2019 governorship under APC. It is on this note that some people are of the view that the name “Lagos State” should be changed to “Tinubu State.”

Poverty
Nigerian economy is very fragile, and poverty is undoubtedly evident in the country. Poverty is a reality that depicts lack of food, clothes, education and other basic amenities. Severely, poor people lack the most basic necessities of life to a degree that one begins to wonder how they manage to survive. Generally speaking, poverty can be conceptualized in four ways, viz. lack of access to basic needs/goods; a result of lack of or impaired access to productive resources; outcome of inefficient use of common resources; and result of “exclusive mechanisms” (Olowa 25). Poverty threatens life, and the anxiety to go on living can make a person give in to unlawful thought and behaviour. Little wonder a scholar once asked: What is the usefulness of political rights to a man in search of food who daily lives below the poverty lines? Bothered by the pitiable state of Nigeria, Achebe submits that “look at our collapsing public utilities, our inefficient and wasteful parastatals and state-owned companies. If you want electricity, you buy your own generator; if you want water, you sink your own borehole; if you want to travel, you set up your own airline; one day soon; one day soon, said a friend of mine, you will have to build your own post office to send your letters” (20). British Prime minister, Theresa May considers Nigeria as one of the poorest countries in the world, after paying an official visit to Kenya, South Africa and Nigeria. Considering the weak economy of Nigeria, May solicits for a bilateral relation with Nigeria to better the economy. She thus declares:

Much of Nigeria is thriving, with many individuals enjoying the fruits of resurgent economy, yet 87 million Nigerians live below $1 and 90 cents a day making it home to more very poor people than any other nation in the world…It is in this world's interest to see that those jobs are created, to tackle the causes and symptoms of extremism and instability, to deal with migration flows and to encourage clear growth (Daily Trust).
Education
For the close of the 20th century, when knowledge is multiplying at an alarming rate, and when even those engaged full-time in the constant threat of being overtaken by yet newer discoveries, the doors of our colleges and universities in Nigeria are shut for most of the year, and the young people are left to roam the streets. The few months of the year when our schools are in session; orderly work is often disrupted by violent cult activities, certificate racketeering, large-scale examination malpractice, and sexual harassment and intimidation. We are witnessing today the closing of the Nigerian mind. We are witnessing the death of intellectualism. (Ehusani 6)

Education constitutes knowledge and skill acquisition, which cannot be undermined. According to World Bank, “successful development entails more than investing in physical capital, or closing the gap in capital. It also entails acquiring and using knowledge as well as closing the gaps in knowledge.” (25) This implies that education spurs development. On his part, Fafunwa defines education as “the aggregate of all the processes by which a child or adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the society in which he lives, that is to say, it is a process of disseminating knowledge either to ensure social control or to guarantee rational direction of the society or both.” (26) Indubitably, the best legacy any nation can give to its citizens is education; but can this truly be said of Nigeria? The answer is no, because the Nigerian education system is not given much attention by her government. There are many public and private primary, secondary and tertiary schools but most of them lack the basic facilities that characterize a standard school. Corruption is also present in the Nigerian education system, and it has really caused much damage in the forms of examination malpractice, plagiarism, unqualified teachers and other problems such as outdated teaching method, excessive workload, congested classrooms, irregular salaries, teachers not properly motivated and so on. In fact, the reading culture in Nigeria is gradually disappearing.

Conclusion
Nigerians abroad wish to come back home but cannot do so because of the ugly situations in Nigeria. It was not so in the good old days when Nigeria had a buoyant economy- when one Nigerian naira equals one US dollar (1960-1973). Then, Nigerians were united, patriotic and just to the core. The present day Nigerians have lost that sense of patriotism and justice, and have made a mess of the country. Plato was absolutely right when he asserted that “when people of corrupt minds labour for a state, the state will start degenerating; this is because corruption of the state implies the corruption of the character of the citizens.” (Baker 285) What makes a state is its citizens, and the success of Nigeria as a nation solely lies in the hands of Nigerians. Patriotism entails the common good (welfare) of the country, and the common good surpasses any individual's good. When a person or group of persons become rebellious for any reason or sacrificed to the detriment of the common good, their action become unpatriotic. Most Nigerians love their lives, families, religion, and ethnicity far more their country. They can die for their religious and ethnic beliefs but not for their country. Patriotism also entails justice as opposed to injustice. The problems facing Nigeria such as insecurity, corruption, weak economy, poor leadership, unsound education and so on are clear indications of lack of patriotism and justice. One who is patriotic and just will consider the other person as an end in himself and not as a means to an end. Therefore, he or she will not want to do anything that will endanger the wellbeing of his neighbour and the state at large. That is why there are laws to ensure peace and order. If and only if most Nigerians can cultivate the culture or habit of patriotism and justice, Nigeria will be a better place to live in.

Works Cited