

GODFATHERISM AND ELITE POLITICS: A REORIENTATION TO DEMOCRATIC SUSTAINABILITY FOR NIGERIA

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Abstract

The problem that is closely associated with godfatherism is that it does not revolve around ethical considerations and democratic sustainability. Nigeria is bedeviled by the problems of godfatherism, elite politics, corruption, tribal sentiment, monetized politics, political assassination, political thuggery, and religious bigotry or Islamic fundamentalism. Godfatherism has become a cankerworm that has eaten deep in Nigeria. The objective of this paper is that the concept of godfatherism has both positive and negative implications; and that godfatherism and elite politics serve as impediments to Nigeria's quest for national development, democratic sustainability and accountability. Godfatherism has paved the way for political irresponsibility and poor leadership structure. Many Nigerian representatives have become very corrupt and they have plunged the country into serious economic hardship and poor socio-political and economic insecurity. This paper adopts the analytical framework and hermeneutical methodology in discussing the inextricable nexus between godfatherism and elite politics in Nigeria. Findings, however, show that one of the serious implications of the evils of godfatherism is that it has resulted in socio-economic, moral and political insecurity. Today's Nigerian society has been bastardized and balkanized by the evils of elite politics, corruption and godfatherism. If necessary steps are not taken Nigeria's quest for democratic sustainability and national development would only be a mirage. This paper concludes that godfatherism remains one of the problems of the evils of kleptocratic practices and it has posed a serious challenge to Nigeria. This paper, however, recommends that the godfathers should portray an advisory role in Nigeria.

Keywords: Democratic Sustainability, Elite Politics, Godfatherism, Nigeria, Society

1.1 INTRODUCTION

Godfatherism is deeply rooted in Nigerian politics and it is a global phenomenon. Godfatherism has led to what Gillian Howie (2009, 5) calls an accrued political currency. For C.I.C Mbamara (2004, 134), the word "godfatherism" means a political process of sponsoring a candidate for a political office in any country of the world. It may be either by appointment or by elections. Godfatherism is antithetical to politics. For Iain Mackenzie (2009, 5), politics is best thought of as the pursuit of the common good. For Innocent Asouzu (2004, 382), the common good has abstract speculative approach. This abstract speculative approach is likely to render the relational dimension of the concept imperceptible. This relational dimension is basic towards

understanding the relevance of the common good in existential situations of life. Accordingly, Mackenzie (2009, 9) argues that politics is a form of human activity that results in, and/ or expresses, norm-governed human interaction. The godfatherist complex has become an impediment to Nigerian politics. Godfatherism is closely associated with the evils of corruption in Nigeria. Godfatherism is deeply rooted in paternalism. For Ekiyor Henry (2004, 25), the word “paternalism” is derived from the word “pater” and it means father. Wale Adeyemi-Suenu (2004, 79) argues that godfatherism, the concept, the idea and phenomenon is not new in Nigeria’s political discourse, but the dimension it has assumed leaves much to be desired.

Furthermore, godfatherism has paved the way for political irresponsibility and poor leadership structure. The godfatherist complex remains a fundamental challenge to Nigeria. For John Hoffman and Paul Graham (2009, 500), politics is a public process that involves resolving conflicts of interest. Nonetheless, this paper is divided into five sections. Section one is the introduction. Section two is the conceptual clarification of godfatherism. Section three focuses on the conceptual clarification of elite politics. Section four discusses the negative implications of godfatherism and elite politics for Nigeria. Section five is the conclusion and recommendations.

1.2 A CONCEPTUAL CLARIFICATION OF GODFATHERISM

Godfatherism has been one of the crises of democratic sustainability in Nigeria. Accordingly, Maduabuchi Dukor (2004, v) argues that one of the political headaches of democracy in Nigeria today is the crisis of godfatherism. The discontent in this apparently valued conception of godhead in a secular world, historically and diachronically translated to the social and political relations, has lifted the veil on the phenomenon of its pathology in the pilot of the ship of the state at micro and macro level. Dukor (2004, v-vi) argues that philosophers from time immemorial have spent handsome time thinking about the problem of godfatherism in republics and democracies, but beneath the substratum of their thoughts are underlining principle that would preempt an irregular, mutant and aberrant godfatherist politics. For Dukor (2004, v), godfatherism gives room for patron-clients relationships and leaves much to be desired in the phenomenon of Nigerian politics. All the same, progressive countries in the world have benefited from the hind-sights by instituting constitutional and legal checks on electoral and electioneering procedures that involve money, sponsorship, and practices that undermined democracy and art of government. For Dukor (2004, vii-viii), there is nothing intrinsically retrogressive in the art of godfatherism, and the problem inherent in it is only psychological, social and moral or extrinsic. The abuse of the otherwise cultural and humanistic concept is a fallout of the collapse of values, rationality and reason. It is the failure of human wisdom as a collective conscious and responsibility, substituting in its place the jungle morality, the hypothetical imperative principle, and the survival of the fittest principle that caused the crisis of modernity and which found their way into the heart and minds of warlords, dictators, godfathers, and politicians who accordingly desire to conquer, subdue and lord it over the people. Wale Adeyemi-Suenu (2004, 73) sees godfathers as political contractors. The activities of the godfathers and their unmediated primitive political misdemeanor create fundamental contradictions in Nigerians who are fast abandoning faith in Nigeria’s democratic project. Accordingly, Dukor (2004, viii) asserts that godfatherism is a moving spirit for good or for bad in human affairs. Godfatherism has various dimensions such as Missionary Godfatherism, Nationalist Godfatherism, Colonial Godfatherism, Military Godfatherism, and Bureaucratic Godfatherism. For Dukor (2004, viii), godfatherism in African philosophy is much more fundamental and based on normative cultural premises of service to man and society within the context of gift, patronage, gratitude, rewards, stewardship and excellence totally devoid of rancor, bitterness, selfishness and greed. It is in this diachronic and synchronic senses that Dukor (2004, viii) concludes that godfatherism is not reducible to some bad but that it has been operated with abuses made possible by disobedience to the rule of law. Godfatherism does not give room for social cohesion. As Chimaroke Nnamani (2004, 3) rightly observed, ultimately, even as universally appreciated, democracy as a vehicle of social cohesion not coercion, ought to attain the platform for cohabitation, debate, popular participation, free enterprise, high productivity as well as social change which arises from a well- placed definition of the entire dimensions of the state in preparation for the emergence of the new order. According

to Nnamani (2004, 13), the character of the godfather negotiation for settlement has the obvious strings of brutal intimidation and other forms of manipulation in Nigeria.

Nevertheless, the godfather would not take pleas on leanness of resources nor would he take the prayer of the godson for alternative personnel in recruitment into the high level and strategic positions in government because he must exert his pound of flesh or power of influence in all cases. Godfatherism has paved the way for paternalism. According to Ekiyor Henry (2004, 25) paternalism exists in various forms and in different cultures of the world. It is known as godfatherism in Nigeria but in India the patron-client relationship is known as jayman-kamin relationship. Godfatherism has undermined the spirit of democracy in Nigeria. For Henry (2004, 26-27), democracy is cherished and claimed by many all over the world. In other words, paternalism is not a recognized political institution in any democratic setting. However, it has been manifesting itself invisibly in the political arena of Nigeria for many decades but it has become overtly active in recent years, and has endeavoured to legitimize itself. For Henry, (2004, 27), democracy is fragile and it can easily be aborted, distorted, hijacked by dictators. In view of this it must be handled with care.

Moreover, democracy takes many years to be nursed and nurtured to sustainable democracy. The electorates must play the role of a watchdog for its survival in any nation. Accordingly, Henry (2004, 29) argues that paternalism has resulted in the erosion of democracy. The patron-client relationship tends to encourage political corruption. The clients had to fulfill their contractual obligations by tempering with government treasury. For Henry (2004, 28), patron-client paternalism has gradually turned itself into an institution, and has become an aberration to the practice of democracy in Nigeria. For Kehinde Coker (2004, 37), godfatherism in Nigeria has become a social problem, which has ravaged and permeated the entire blood stream of political system negatively. However, the concept of godfatherism is not only a social problem but it is also a global phenomenon that has given birth to corruption in many countries of the world. DanoyeOguntola-Laguda (2004, 43), in consonance with Kehinde Coker's theoretical position, asserts that in recent times, Nigerian nascent democracy has been plagued by many problems. Some of these include incessant corruption among government officials, political killing, thuggery, abduction, kidnapping etc. These problems portend great danger to the future of Nigeria as a nation. For Emmanuel Ome (2004, 57), in Nigeria, the role of the godfather is always prevalent. For Paul-Sewa Thovoethin (2004, 60), godfather is a common parlance in religion, management, education, sports, Mafia worlds and of course, in politics. Godfatherism within the context of politics is sometimes known as vertical mentoring.

Furthermore, godfatherism should be channeled towards a more positive/ progressive direction rather than its negative/ retrogressive implications. For Christopher Ukhun (2004, 83), godfatherism is a global phenomenon. It is common knowledge that part of the driving force of U.S polity is the godfather concept. In godfather phenomenon, there is a perpetual neurosis of which recipients of godfather's largesse are victims. It is a neurosis of insecurity, powerlessness and dependence. Accordingly, Ukhun (2004, 82) argues that the godfather expects the godson to exhibit a slave mentality of complete obedience, he must have cowardly, subservient and beggarly disposition and which must be well developed if the godson must enjoy or continues to enjoy the favour which flows out of the godfather's strength and power. According to Ukhun (2004, 87) the godfathers have ensured the selfish disintegration, bastardization and trivialization of electoral process. Elections have not been free and fair in Nigeria. Godfatherism does not allow the prevalence of social justice and equity. On the other hand, godfatherism does not create an enabling environment for democracy to thrive. For Jimmy Chijioke and Adejare Aderibigbe (2004, 110), one of the prime responsibilities of a government is to create an enabling environment for justice and equity. The concept of godfatherism does not truly represent the collective interests of the people. For Friday Emiri (2004, 148), the interest of government is equivalent to the interest of its people. Recognizing that government only legitimate goal is to promote the good of its people is what forms the basis for the duty of persons who aspire to run government on behalf of the people.

1.3 A CONCEPTUAL CLARIFICATION OF ELITE POLITICS.

Godfatherism revolves around elite politics in Nigeria. There is inextricable nexus between godfatherism and elite politics. Both concepts revolve around kleptocratic practices. Corruption reigns

supreme in any godfatherist and elite politics. Elite politics has led to money politics in Nigeria. According to Eribo and Matthew Izibili (2010, 22), a cursory look at the Nigerian politics reveals that politics is in shambles, logjam and quagmire, therefore, it's nothing to write good report of. The political situation is very much critical: people go into politics only to loot the national treasury, money politics reigns prominently in Nigeria. Power tussle, bribery and corruption, assassination everywhere, gangsterism, and even in religious arena, and religious bigotry reigns supreme. All these have become the stock in trade in Nigerian body polity: just because of the political structure that is circumscribed by elite politics.

Moreover, elite politics in Nigeria has led to the flagrant violation of the fundamental rights of Nigerians. Eribo and Izibili (2010, 22) argued that the peoples' rights are infringed upon while the state laws are made to protect the interest of the oligarchy in power who form themselves into a clique and lord themselves over the people, who as a result of weakness had become the clown instead of crowning their rulers and participating actively in the process of governance. For Eribo and Izibili (2010, 23), people perceive politics to involve money, social influence, gangsterism, maneuver, and killer-torch which are the vague characteristics of eliocentrism. A conceptual clarification of elite politics reveals that the key word elite was coined from the word eliocentrism. For Eribo and Izibili (2010, 23), elite politics is a situation where political power is given to the elite group and as such they exercise power, influence, and wealth in political leadership in the society. Unfortunately, elite politics has created abject poverty among Nigerians. According to Godwin Okaneme (2018, 4), poverty means being of a low or inferior standard or quality. Poverty, therefore, connotes a general scarcity or the state of one who lacks a certain amount of material possessions.

Nonetheless, elite politics in Nigeria has been so pathetic because many Nigerian politicians lack the tenets of political leadership. Accordingly, Okaneme (2018, 2) argues that the nation cannot be said to have had any vibrant, creative, purposeful and development driven political leadership whether during civil or military regimes. For Okaneme (2018, 2-3), political leadership that is to be effective, efficient and purposeful as well as development oriented must be that which is filled with goals and vision driven with passion and full capacity to impact the lives of the citizens positively in order to engender societal development. Elite politics has led to a new crops of inexperienced Nigerian politicians. According to Okaneme (2018, 3), there were new politicians with little or no political experiences who were then popularly referred to as new breed of politicians. Elite politics reveals that subsequent Nigerian government right from the military to civil regimes lack political ideology. Accordingly, Okaneme (2018, 5) asserts that a political ideology is a coherent and consistent set of ideas that typically includes issues about political relationships and the role of the state, a notion of what constitutes political legitimacy and the highest exhibition of political values in the state. According to Okaneme (2018, 1), political leadership is an important and critical component in any human society. Wangari Maathai (2009, 116) argues that one of the reasons why success in securing democratic space continues to elude the populace in many African countries is that politicians tend to change with the tide.

In addition, elite politics has led to the pathology of power. Accordingly, Maathai (2009, 114) argues that the pathology of power only intensifies the longer a leader remains in office, even to the extent that leaders find themselves prisoners of the lieutenants and associates who helped them achieve that office in the first place. Maathai (2009, 114-115) further heightened her theoretical position by arguing that as long as African politicians are pressured by their constituencies—parliamentary or ethnic—to remain in the government whether they win elections or not, because the people believe the politicians will provide them with patronage. And as long as politicians continue to supply these gifts, handouts and favours, then any system of governance will be broken.

Furthermore, elite politics in Nigeria has been worsened because Nigerians refuse to speak out. As Maathai (2009, 115) rightly observed, in Africa, as elsewhere, democratic space can be created and sustained only when a critical mass of people is aware of the situation and willing to speak out, protest, monitor government actions, and risk harassment, arrest or even death. For Maathai (2009, 123), perhaps it is African

leaders' sense that their hold on power is actually quite tenuous that explains why so many flaunt the trappings of power so ostentatiously. Of course, to some degree, all leaders need to show they're more important than others, and to invest in their office with dignity and authority. Accordingly, Maathai (2009, 126) opines that she would like to hope that the challenge of African leadership could be solved simply by persuading the hippos to leave the watering hole and retire to the shade. The new generation of African leaders, drivers of a potential African Renaissance, have in some cases provided their countries with much-needed economic growth, political stability, and a measure of national reconciliation after years of devastating civil conflicts and mismanagement. For Maathai (2009, 127), throughout the continent of Africa, a genuine and deliberate effort has begun to provide a different kind of leadership from the past. Democratic space is significantly broader in many countries, while free elections are far more common. For instance, electoral fraud has been deepened due to the kleptocratic practices of elite politics. Elite politics in Nigeria has led to serious political irresponsibility and political gangsterism. For Eribo and Izibili (2010, 24-25), our elites who are leaders are evil politicians who are irresponsible, degraded human beings: people who do not want the polity to see the light of the sun; people who because of their greediness hijack democratic process through unconstitutional means for their own benefit; leaving the body polity in impasse. As democratic politics in Nigeria becomes a systematic evil, a system Peter Odili says breeds and fosters corruption, engineers and rewards incompetence, a system which falls short of the democratic ideals and principles of democracy upon which western democratic politics are built that make their politics thrives so well, because they are founded upon the ideal democratic principles and values. Accordingly, Eribo and Izibili (2010, 28-29) succinctly argued that democratic politics in Nigeria had over the years also failed wholly due to lot of inherent political behaviourism of our elites by their insensitivity to the demands of the masses in the society.

In the light of the above subscription, Eribo and Izibili (2010, 29) further heightened their theoretical position by asserting that corruption reigns supreme in elitist regime as the allocation of state resources are for the benefit of the mighty that is the ruling class at the expense of the ruled. For Eribo and Izibili (2010, 29-30), our elites are the ones who are with power, influence and wealth, they occupy authority and not the masses, they are the ones that are corrupt; who have set Nigerian calendar backward among members of international community. The effect of elite politics is prebendalism and its associated attribute of tribal sentimentalism where each elite in power tends to look at political power as a basis of helping and developing his own ethnic group, patrons and also political godfathers. However, elite politics paves the way for monetized politics. For Eribo and Izibili (2010, 31) monetized politics is a phenomenon by which a public office seeker uses money to influence his position instead of coming in by legitimate means- on grounds of merit, patriotism, and statesmanship to his country.

1.4 GODFATHERISM AND ELITE POLITICS: IMPLICATIONS FOR NIGERIA

Godfatherism is antithetical to democratic principles in Nigeria. Godfatherism in Nigeria has led to an endemic corruption and the culture of wastage. Corruption in Nigeria has destructive tendency. Corruption means taking precedence of private interest over public interest. For Chris Okoli (2010, 59-60), corruption is as old as human history and has affected and decimated society down the line to some degree, not sparing institutions. Regrettably, corruption in Nigeria is all pervading, endemic and systemic. For Subrata Murkherjee and Sushila Ramaswamy (2011, 144-145), corruption meant licence, violence, great inequities in wealth and power, lack of peace and justice, disorderly ambition, and growth, lawlessness, dishonesty and contempt for religion. It meant the subordination of public values to the private sphere or/and when the public sphere was used for furthering private aims and interests. Corruption could be tackled only with extraordinary measures.

Nevertheless, the prevalence of godfatherism, elite politics and corruption in Nigeria could lead to violent disruption, social disorderliness and social vices. Godfatherism and elite politics could lead to the culture of wastage and it could serve as a stumbling block to Nigeria's quest for national development. However, some of the indices of development include good health care system, affordable water supply, regular power supply, employment opportunities, higher productivity level, good tax system, good road

network, effective communication system, good and functional education, high per capita income, good governance, due process, rule of law, good legal system, promotion of human rights, environmental sustainability, and increase in life expectancy.

Nonetheless, godfatherism gives birth to elite politics in Nigeria. Unfortunately, elite politics in Nigeria has led to the grave danger of the social gap between the rich and the poor. There is nothing like equality of opportunity because the Nigerian representatives are busy engaging in the looting of the national treasury thereby leading to a social gap between the rich and the poor in Nigeria. The Nigerian political class has lost focus due to their kleptocratic practices. The Nigerian political class has turned the entire country into their father's estate. The Nigerian political class govern the country with a lot of impunity or lackadaisical attitude. The Nigerian political class do not really understand the basic tenets of democratic principle. The evils of godfatherism and elite politics in Nigeria has led to greed, political insecurity, and the pathology of power. Political insecurity as a result of godfatherism and elite politics in Nigeria has led to political assassination, political thuggery, electoral rigging, political gangsterism, and kidnapping. For Gbari Sylvester and Anselm Odo (2021, 202), there are violent and desperate politickings among political parties, electoral fraud, election rigging, thuggery and money politics. Electoral fraud poses a major challenge to democracy in Nigeria and by implication, a threat to the security of the nation. For Sylvester and Odo (2021, 208), political insecurity has paved the way for thuggery, violence, kidnapping and loss of lives and property because of insecurity and lack of truth.

Moreover, the evils of godfatherism and elite politics has resulted in the mismanagement of human and natural resources thereby paving the way for brain drain syndrome. Many Nigerians are currently travelling out of the country to overseas for greener pastures. All these boiled down to the evils of corruption, godfatherism and elite politics in Nigeria. The prevalence of godfatherism and elite politics in Nigeria have led to a serious social crisis such as social disorderliness, armed robbery, internet fraud, kidnapping, political thuggery, poor political participation, voters' apathy, political assassination, weak government institutions, lack of rule of law, poor educational system, and lawlessness. In Nigeria, the dividends of democracy has not really been realistic. For Hoffman and Graham (2009, 496), democracy reflects on a society in which people govern themselves. Godfatherism does not allow people to govern themselves. In a godfatherist politics leaders are chosen by one individual or group of individuals otherwise known as a selected few. Godfatherism has both positive and negative implications but there is this assumption that its negative implications far outweighed its positive implications. Godfatherism is not anchored on ethical considerations but nefarious activities or kleptocratic practices. Godfatherism and elite politics are kleptocratic practices that are against to use the words of Mackenzie (2009, 156) emancipatory and progressive movement.

Nevertheless, godfatherism to a great extent works against the benefit of society. Godfatherism has led to serious negative consequences of conflicts in Nigeria. Godfatherism is antithetical to the Rawlsian principle of distributive justice and economic buoyancy. Godfatherism discourages what Dukor (2004, 216-217) calls economic adequacy. In his theory, Rawls argues for economic adequacy for the worst-off. Economic adequacy, a feature of the special conception of justice, is attained when the search for food, shelter and work has become routine rather than urgent. Godfatherism has led to the inadequacy of law in Nigeria. For Obi Oguejiofor (2009, 23), a situation of where the law is inadequate gives a completely unfair advantage to the ruling party or the holders of political offices. Godfathersm encourages the perpetuation of the pathology of power.

In addition, the emergence of godfatherism has to do with the perpetuation of the pathology of power by some selected few. For Adeniyi Thaddaeus (2010, 38), power is seen as the basic ingredient through which a nation's national interest is attained. That means that power is inseparable from national interest, they are concomitant and they complement each other. Therefore, power will serve as the means in which a state influences its national interest. Unfortunately, Nigeria's national interest has been subordinated by the selfish aggrandizement of godfathers and some oligarchic factors in Nigeria. Godfatherism is a form of kleptocratic practice that is against the ethics of good governance. For Fidelis Aghamelu (2006, 94), good governance refers to the political character of society. Godfatherism undermines what Gillian Howie (2009, 7)

calls democratic entitlement, democratic interaction and social cohesion. The prevalence of godfatherism has serious negative consequences on a country's democratic governance. Accordingly, Okaneme (2016, 31) asserts that governance is also a human activity whose overall aim is to administer men in states from a humane and humanistic disposition. Though there may be deviations and aberrations in governance, its critical aim is to bring about peace, progress and development in the state. Godfatherism discourages national development. According to Paulinus Chikwado Ejeh (2021, 192), national development therefore can be described as the overall development or a collective socio-economic, political as well as religious advancement of a country. For Okaneme (2016, 31-32) development is also human activity which comes about when the resources of the state are judiciously used for infrastructural and human development.

Nevertheless, the human and natural resources of Nigeria have been bedeviled by the culture of wastage and mismanagement of resources. In addition to the foregoing, Okaneme (2016, 32), asserts that the Nigerian politicians have taken the citizenry for a ride for a long time. Political parties are ideologically empty and more often than not exist merely for the purpose of contesting elections. For Bamgbose Adele (2010, 1), elections, broadly understood refer to the process of elite selection by the mass of the population in any political system. Adele (2004, 119) argues that godfatherism is alien to the Nigerian culture. In the annals of political history of Nigeria, party politics patterned after the western model of democracy is alien to Nigerian culture. For Adele (2004, 128) godfatherism in Nigeria is not a recent phenomenon. It emerged along with party politics in Nigeria.

Furthermore, the prevalence of godfatherism in Africa has led to the failure of democratic governance. For Theophilus Okere (2004, 5), thus, the tragedy of Africa can be termed a failure of governance. Godfatherism has led to poor democratic governance. As Mbamara (2004, 135), rightly observed, the problem of godfatherism in Nigeria has become intimately related to political, economic, and social conflict within society. Godfatherism does not allow altruism and sincerity in Nigeria. Benjamin Ewelu (2004, 558) argues that for responsible governance in Africa, therefore, altruism and sincerity on the part of African governments are indispensable ingredients; and partisan democracy has consistently failed us in selecting leaders. Godfatherism encourages socio-political and economic inequality. For Idowu William (2004, 158), the major and fundamental problem with the current Nigeria is that it is based upon the principle that Nigerians are not equal. This principle which violates a basic human need underlies the structure of the Nigerian federation.

1.5 CONCLUSION AND RECOMMENDATIONS

So far, this paper examines the implications of godfatherism and elite politics in Nigeria and concludes that godfatherism and elite politics serve as impediments to national development and democratic sustainability in Nigeria. This paper, therefore, advance the following recommendations:

1. That godfatherism should be reduced to its barest minimum and godfathers should serve an advisory role in Nigerian politics.
2. That there should be the eradication of godfatherism in Nigeria through effective political participation.
3. That Nigeria could tackle the problem of godfatherism through zero tolerance for corruption.
4. That the elimination of the evils of godfatherism, elite politics and corruption be made possible through the need for electoral reforms in Nigeria.
5. That there ought to be strengthening of institutions of government to guarantee rule of law.
6. That there should be a constitutional and legal checks on electoral and electioneering procedures in Nigeria.
7. That Nigerians should act as watchdogs and actively participate in politics by shunning political apathy.
8. That there should be a strong resistance from Nigerians whenever their needs and aspirations are not met; and Nigerians have right to resort to civil disobedience.
9. That the excessive display of stolen wealth through the senseless looting of the national treasury should be discouraged by Nigerians.

10. That politics should be an avenue for call to service and not an avenue for the looting of the national treasury.
11. That Nigerian leaders should provide the needs and aspirations of Nigerians in order to discourage the mass exodus of Nigerian youths to seek for greener pastures overseas.
12. That there should be capital punishment for those who loot public funds to serve as a deterrent to others.

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