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PHARAMACOLOGY

GST 201 ASSIGNMENT

Nigeria suffers a variety of complex political problems including inequality, corruption, oil disputes, national disunity, and the [Boko Haram](http://www.cfr.org/nigeria/boko-haram/p25739) insurgency.

This seven year conflict and humanitarian crisis in the north has killed [20,000](https://www.theguardian.com/world/2017/mar/11/world-faces-worst-humanitarian-crisis-since-1945-says-un-official) and displaced 2.6 million people. Despite the government’s announcement in 2016, that the group had been ‘crushed,’ attacks have continued throughout 2017 from Madeguiri city to the [Lake Chad Basin](https://www.reuters.com/article/us-nigeria-security-idUSKBN1AO2F2) in [IDP camps](https://www.aljazeera.com/news/2017/07/idp-camps-nigeria-hit-suicide-bombers-170724090127650.html), [universities](https://www.aljazeera.com/news/2017/07/boko-haram-attack-nigeria-oil-team-killed-50-170727235033498.html), and [mosques](https://www.aljazeera.com/news/2017/07/deadly-blast-hits-mosque-nigeria-maiduguri-170717143346103.html). The plight of refugees fleeing the violence is also worsening with the current severe [drought](https://www.theguardian.com/global-development/2017/jan/03/drought-worsens-deadly-conflict-between-fulani-herdsmen-nigeria-farmers) and [impending famine](https://edition.cnn.com/2017/03/11/africa/un-famine-starvation-aid/index.html) across northeast Nigeria.

Violence has also intensified in rural areas between [Fulani herdsmen and farmers](https://www.theguardian.com/global-development/2017/jan/03/drought-worsens-deadly-conflict-between-fulani-herdsmen-nigeria-farmers) amid claims of trespassing and sabotage. This cycle of violence is also catalysed by the drought.

Violent Conflicts: Violent conflicts are conflicts in which one or both of the parties involved in a dispute, disagreement, and struggle over resources, services, exchange of goods, or on which position or decision should be taken; takes up arms or other material or nonmaterial elements to do harm to the other in order to be victorious in the struggle. Non-material implies that it is possible to do harm and destruction through words of mouth, or other spiritual means. In other words, violence includes ‘acts of deliberate violence resulting in direct attack on a person’s physical or psychological integrity. This category includes all forms of homicide, genocide, war, crime, massacre, murders, terrorism) as well as all types of coercive or brutal action involving physical or psychological suffering (kidnapping, torture, rape)

Causes of Violent Conflicts in Nigeria One of the predominant causes of violent conflict is the abuse and misuse of ethnicity. For selfish political and economic gains some people especially those in public office often mobilize on ethnic lines to further their political and power base. The military coups and reprisals that followed the country’s independence were tainted by ethnic cleavages. When people 96 mobilise on ethnic lines it is not often for the good of the people, but people very often are made to believe that once they support the person from their ethnic group they will get the benefits of power, which very often do not come to them. Some few ethnic warlords or so-called ethnic leaders find it easy to appeal to the sentiments of people from their ethnic groups to fight unnecessary battles. People can be made to fight over lands on common boundaries between ethnic groups, fight for the politician from their village and defend their so-called ethnic cause

2. Insecurity in all its manifestations could precipitate violent conflicts. When a people are plagued by and feel a sense of insecurity, some are bound to turn to violence to secure their life,

Another factor is selfishness. Selfishness is a subtle but fertile soil for violence. Man is a social being-a being that lives, works and grows in the midst of others; a being that needs the assistance and encouragement of others to attain his goal. For that reason he has to consider others’ interest in taking actions and everything he does. But when selfishness takes over him, he ignores totally or considers less this important aspect of his social life and focuses on self, his actions often become offensive to others and arouse in them negative reactions which must be violent in varying degrees.

Another factor is greed. Greed is a social cancer said to be at work in a person when that person has excessive desire for something be it food, money, wealth or anything else, which in reality he or she does not need or needs as much. Often it is excessive and selfish desire for money, wealth, power, influence, etc, without thought about the after effects. Nothing is so stomach turning, soul sapping, morally revolting and violently provoking like the victims of these social viruses at parade

The fifth is injustice. The common runs of mankind hold the view that nothing that makes easier and quicker a destruction of human society more than injustice. Once by omission or commission it is allowed to rear its ugly head in the society, its first port of attack is the web of human relations; second is the moral values like trust, truth, integrity, honesty, equity, peace, love, sincerity, respect for life and human dignity, for common patrimony; live and let live, etc, being the building bricks of the edifice called society; and third is justice which is the foundation of every human society. Society was built on the stone of justice and members of the society work to continue to maintain a just society. If out of negligence, selfishness, greed or the likes, justice develops winds and flees the shores of the society in question for injustice to take its place the society becomes vulnerable to violence and its disintegration is just a question of time.

The Way Out

First, efforts should start from the source of all that is ugly, immoral, despicable, repressible, soul-sapping, wrong, bad, revolting, wicked, unjust, dehumanizing, depressing, regrettable, etc, in Nigeria which is ignorance. Ignorance is the evil of all evils – the mother and sustainer of all wrongs. The headquarter of all that is wrong with man in the world. Problem of ignorance is hard to solve because the problem solver doubles as the problem creator and hence the problem to be solved. And it is known as a fact that man is hardly a good judge in a matter his interest is involved. But in this case he has no other choice than to learn to be a good judge on which ever matter that comes his way whether his personal interest is involved or not. Experience has shown that ignorance is darkness and the only thing that can disperse darkness is light, which is also called knowledge. Knowledge is a confirmed antidote to ignorance, for that, should be pursued with religious zeal. The means through which knowledge is acquired is education. Education is a process of training the young as well as the old members of society to acquire knowledge and skills. Knowledge of the world they live in, knowledge of themselves, their role in the world, the real meaning, purpose and essence of life. Skills with which to translate what they know into practice for the good of all. No wonder the great philosopher Plato says: “those who are rightly educated generally become good men” (Rusk, 1969:30) and good women too. In another forum Plato hammers that: “No man should bring children into the world, who is unwilling to persevere to the end in their nurture and education (Rusk, 6). So, the purpose of education is to make good men and women out of members of the society; hence moral instructions are a necessity. Morally educated people are asserts to the society, propellers of development. This is because they know that the resources of the world are gifts to be shared by all, for that reason they remain sensitive to their needs, to others’ needs and to the world’s needs and work for the realization of all. Only morally educated person is sensitive in these ways. That is why Ocho (2005:67) says: “An educated person is one who is morally good and properly adapted to his society and who contributes meaningfully to the growth and development of the society”. For Nwabuiro Ideyi 105 that reason general education as a whole and moral education in particular should be compulsory and free to all Nigerians. The nation has the resources to embark upon this life-saving project if corruption is shown the exit way out of Nigeria. Second, politics should be ridden of a do-or-die syndrome. Many Nigerians have a wrong notion of governance especially politicians. They see governance as an avenue to amass wealth with ease. This notion makes them to see politics, which is a process to produce those who will govern the state as a matter of life and death. In a civilized world, governance is a call for selfless service, a call to join the think-tank to think out ideas, make policies and draw programmes and implement the same with a view to building a nation state whose citizens will enjoy in full measure human rights and freedoms, meet their basic needs such as food, shelter, clothing, education, health and security and human needs like recognition of everyone’s humanity, encouragement for self-initiative, self-reliance, free thinking and inquiry, development of one’s talents to the fullest extent possible. This cannot be possible where people engage in warfare in the name of politics. Politics is a noble contest for power and like every other contest is has rules that the contestants must strictly obey and any breach must be frowned upon and sanctioned.

In other words, political contest must be carried out strictly under rules governing it and any breach of the rules no matter the circumstances and the person involved must not becondoned and the person involved must be punished to forestall future occurrence. Third, morality should be enthroned in all facets of Nigeria’s life and strictly observed by leaders and the led, the old and the young and the high and the low in the society. People’s morality is the network of the principles of good or right behaviour. These moral principles guide the behaviour of the people and ensure that they live in peace, do their works and enjoy the fruits of their labour. The people’s morality carries with it moral values to be observed. Like love, justice, trust, honesty, patience, integrity, hard-work, flair for knowledge, live and let live, altruism, being a brother’s keeper, selfless service, etc, and immoral values to be avoided like murder, hatred, lying, stealing, idleness, backbiting, adultery, perjury, dishonesty, unjust acts, etc. Adherence to the former and abhorrence to the latter are what distinguish humans from brutes and make human society conducive to peace, security, progress and development. Without morality there will be no society and without society human beings will go back to the Hobbesian state of nature where life was “solitary, nasty, poor, brutish and short”. Society will become a hellhole on earth and nobody will like to live in it.

Fourth, poverty should be frowned upon, discouraged and sentenced to death if Nigeria is to be spared of spasms of violence. Poverty is both material and moral disease. In moral poverty, the victims lacks basic needs of life that make living worthwhile. Without food, shelter, clothing, access to education and health, a person ceases to be a human in the prosper sense of the word. He or she is excluded from human fold. The same with moral poverty, victims are problem creators and not problem solvers. They live on other peoples’ sweats, build their fortunes on other peoples’ misfortunes and feel happy to see others suffer. To avoid material poverty, Nigeria should create job opportunities for its army of unemployed but employable youths. Without opportunity to work a victim feels that society is against him or her and will wage war against it. To avoid moral poverty, corruption should be abhorred and seen to be abhorred by all and sundry. Leaders in particular should hands off corrupt practices before those who look up to them will follow their good example. They should rule by example and not by precepts. Nigeria has been lacking in the former but is inundated by the latter.