THE LOGIC AND ILLOGIC OF THE “DOCTRINE OF CHANGE” IN NIGERIA’S FOURTH REPUBLIC

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Abstract
The Nigeria’s Fourth Republic displays gargantuan contradictions under various administrations of the ruling party that governed the state since the emergence of the Fourth Republic in 1999. The contradictions, stemming from the ills of corruption, greed and a gradual movement of the country towards a failed state made the masses dissatisfied with the status quo and thus sort a change in the political configuration of the country. Making use of library research and content analysis, this paper carefully clarifies the theoretical undercurrents that can aid a holistic understanding of the logical drift of the country towards change, and identify the element that makes a conceptualization of change illogical within the framework of the Marxian class struggle. It was discovered that, the logicality of change is connected to the accumulation of contradictions among the classes, while the contemporary stress on the socio-political and economic life of the country are major factors dwarfing the spontaneous manifestation of change. The paper concluded that giving the contemporary realities in the Nigerian state, expectation of spontaneous change holds an illogical conceptualization of the doctrine of change while a gradual reconfiguration of the state holds a logical avowal of the doctrine of change. The paper recommends that efforts should be directed towards closing the circle of perpetual corruption and establish policies that can drive development, diversify the economy, and adopt a systematised approach to tackle insecurity, and then Nigeria would have set out on the road that brings hope in the new horizon.

Keywords: Logic, Illogic, Marxism, Doctrine of Change, Nigeria’s Fourth Republic

Introduction
The democratic experiment of the Nigerian state has witnessed several hiccups, most especially by the incessant visit of the military into the political terrain of the country. The military coup aborted the First Republic by the first two coups of 1966. Democracy seemed to have embarked on a journey of no return until 1979 and just after stability was returning, the military again breached the Second Republic in December 1983. The constant pressure from the domestic and international communities however led to the re-establishment of democratic rule in 1999. This ushered in the Fourth Republic which laid the foundation for the contemporary democratic dispensation of the Nigerian state.

The re-emergence of democracy was believed will correct the ills of the military administrations, and restore the battered image of the country in the international system. The 1999 general election bequeathed gains to the People’s Democratic Party. And subsequently they held on to the gains as they continually sought to maintain the status quo in the political administration of the federation. This placed the party as a decisive element that controlled and presided over the affairs of Nigeria. Drunk with the ecstasy of power, the party largely sought to appropriate and allocate the scarce value among the few
members of the elite. Igbuzor (2015) reveals that the world has manifested enormous changes especially in terms of economic configurations. Opining that the “global economic wealth has increased sevenfold and average incomes have tripled; yet, poverty has increased to record high levels. The major problem is that wealth is concentrated in the hands of a few people while majority of the people live in abject poverty.” The gap between the haves and have-nots had widened tremendously as the gains arising from the economy continue to be distributed among the few elite, coupled with the fact that the masses had become largely dissatisfied with the status quo and the various policies that sought to place burden on the Nigerian masses were greatly rejected. The All Progressive Congress (APC), in recognising these facts rose up with the mantra of change as a political strategy for contesting the 2015 General elections.

In the Marxist persuasion, change is inevitable in human society, since there is an inevitable contradiction among classes. These inherent contradictions when at its climax bring about unavoidable change into the system of any society. In line with this view, Igbuzor (2015) argues that change manifests in any society when the conditions for change are apt. In his words, “for change to occur …society requires the presence of objective and subjective conditions. Objective conditions exist when situations are evidently abnormal with huge contradictions which can only be resolved by change. The subjective conditions are the organizational preparations required to bring about change.” Within the framework of dialectics inherent in any society, this paper holistically examines the logic and the illogic of the doctrine of change in the Nigerian Fourth Republic, using class struggle and contradictions carefully painted by Marxist scholars. Thus, the paper is divided into six sections. Following the introduction, the theoretical issues are put into proper perspective. The third section examines the prelude to the Fourth Republic. The fourth section interrogates the doctrine of change and the fifth section bridges the gap between theory and reality. The last section concludes the essay and proffers relevant recommendations.

Analytical Framework: Marxian Class Struggle

Developed from the writings of Karl Marx and his associate, Fredrich Engels, Marxism represent a scientific study of the society and of the inherent conditions that necessitate societal development and the ultimate progression towards communism as the final stage of societal development. Marxism is a broad pack for scientifically analysing the society. It takes into consideration the political economy dimensions of society and the important place of class in the society, and the basic concepts that are imperative in any discourse of Marxism include dialectics, dialectical materialism, historical materialism, class struggle among others.

Dialectics: Engel essentially identifies the basic features of dialectics to include, the law of transformation of quantity into quality, the law of the negation of the negation and the law of the interpenetration of the opposites (Engel, 1883). Dialectics in this view holds that there are inherent contradictions in nature, and that the conflict of the opposites and the interpenetration of phenomena in nature is what accounts for development in nature. Thus the application of the dialectical principles in materialism is what informed what Karl Kautsky conceptualizes as dialectical materialism (Encyclopaedia of Marx and Engle, 2008).

Dialectical Materialism: Dialectical Materialism is a way of comprehending the material existence in terms of dialects. The methodology constitutes the combination of dialectics and materialism. It presents a way of understanding reality and the mechanism for change and development in the material world (Encyclopaedia of Marxism, 2008). Engel describes dialectical materialism in comprehensive terms, pointing out that the entirety of dialectical materialism holistically seeks to explain an eternal cycle in which matter moves, a cycle that certainly only completes its orbit in periods of time for which our terrestrial year is no adequate measure, a cycle in which the time of highest development, the time of organic life and still more that of the life of being conscious of nature and of themselves, is just as narrowly restricted as the space in which life and self-consciousness come into operation. a cycle in which every finite mode of existence of matter, whether it be sun or nebular vapour, single animal or genus of animals, chemical combination or dissociation, is equally transient, and wherein nothing is eternal but eternally changing, eternally moving matter and the laws according to which it moves and changes (Engel, 1883).

His assertion seeks to offer a comprehensive analysis of the inexorable and inescapable influence of dialectics in the world of matter, the mechanism that carefully drives development and changes in every finite mode of existence in the world of matter. Engel thus, recognises that every finite mode of existence continually changes, continually wears a new form and continually evolves into a finer element and a more
matured and refined state than it was at the beginning of its journey towards self-development and self-consciousness. The application of such principle and methodology to the study of the society formed the foundation of historical materialism or the materialist conception of history. Consequently, within the context of this work, dialectical materialism will aid an understanding of the effects of contradictions in a society.

**Historical Materialism:** The application of dialectical materialism into the study of human society is what generated the concept of historical materialism. Although, Karl Marx himself never made use of the word historical materialism, on the contrary, he speaks more about humanism and naturalism in describing his thought as regards the development of the society and the means by which man seek to survive in nature. Accordingly he considers the economy as the basis and soil of the struggle for survival (Fromm, 1961). Marx started by examining the fundamental necessities for survival in nature. Man needs to feed, and shelter for himself, but he is only able to achieve this by making use of what already exist in nature as a result, man seeks to produce from out of nature the means for his survival and sustenance (Ake, 2008). However it is pertinent to note that such a production is not attainable outside a form of relations of production. As noted in the encyclopaedia of Marxism “humans cannot produce outside of a social structure, whether a nation or family- relations of production exist for all producers”. Since it is not possible to holistically produce all the basic need for social existence, man enters into a definite relation of production.

In the view of Marx this activity of the struggle of survival takes place in the economy. And as such he describes the economy as the sub structure of the society upon which other activities are anchored. Hence to him, religion, politics among others are to be recognised in the realm of the super structure. The economy as a result holds vital position on all other activities that takes place in the society. Consequently, it is that change in the nature of the economic system (sub-structure) will necessitate a change in the super structure of the society (Marx, 1858). Historical materialism therefore holds that the dialectical nature of society is the basis of its “law of motion of development” (Encyclopaedia of Marxism, 2008). In other words, the contradictions in the society with key contents such as the transition from quantity to quality, the law of unity and conflict of opposites and the law of the negation of negation are the basis of societal changes and development. Marx expanded this argument by presenting in details how this manifest in the society. In his thought, the nature of the mode of production is crucial to understanding the developmental process of the society. As man seeks to reproduce what nature offers there arise division of labour in the society where people do different jobs. The ownership of the instruments of production and the materials of production (means of production) consequently become decisive in defining the relation of production and this further stratifies the society into class. With emergence of class however, there also exist a definite type of social relations of production or a relation of the “proaptied class”. A definite form of relationship between, the owners of the means of production and those who do not own means of production “the haves and the have-nots”

**Class Struggle:** Lenin opines that, “it is common knowledge that in any given society, the striving of some of its member’s conflict with the strivings of others, that social life is full of contradictions and that history reveals a struggle between nations and societies” (Lenin, 1914). He further argues that “the conflicting strivings stem from the difference in the position and mode of life of the classes into which each society is divided” (Lenin, 1914). Consequently, there arise struggles between the classes existing in a given society, struggles which result into revolution and a breakdown of the existing relations of production. However this is also dependent on the changes experienced in the productive forces of the society which comes at a definite stage of a given mode of production. Hence, in the words of Marx, “The history of all hitherto existing society is the history of class struggles,” (Marx, 1847). He observes that each epoch usually contains its own internal contradictions, which eventually leads to its disintegration. Class plays a key role in Marxian analysis, as Marxists believes that society is systematically prone to class conflict and that the main conflict is usually between the bourgeoisie (the capitalists) and the proletariat (the workers). This class conflict is generated as a result of the uneven distribution of the means of production (of economic endowments). Thus the unequal nature of relations in the substructure necessitates conflict and a change in the superstructure. Class struggle is, for Marx and Engels, an undeniable premise because there have been always two contrary groups: the oppressors and those who are oppressed; the untouchables and the wretched of the earth (Fanon, 1963). Claude Ake (2008), in his work “A Political Economy Of Africa” argues that, those “who are economically privileged tend to be interested in preserving the existing social order; and those who are disadvantaged by the social order; particularly its distribution of wealth, have a
strong interest in changing the social order...” It is within this framework, that this work seeks to carefully explain the theoretical undercurrents that can aid a holistic understanding of the logical drift of Nigeria towards change, and identify the element that makes a conceptualization of change illogical. This paper looks at class from the standpoint of, ruling and opposing political parties as well as from the stance of the haves and the have-nots.

The Nigerian’s Fourth Republic:

The Nigerian state upon gaining independence in October 1, 1960, made several attempts towards the sustenance of democracy. In all, four constitutions have been designed over time, to guide the affairs of the country (1963 Republican Constitution, 1979, 1989, and 1999 constitutions). The intermittent drafting of constitution was ineludible giving the constant breakdown of the young republic by the military. Consequently, the experience of the Nigerian state courtesy of the military has so far been broken into four republics. The Fourth Republic however emerged in 1999, when with the death of General Sani Abacha in 1998, the hopes for the re-instalment of democratic ethos was high among all in the Nigerian state (Iroanusi, 2000). The administration of General Abdulsalami Abubakar promised to move the political system back to a civilian rule and as such the administration laid down the parameters for transition to a democratic/civilian government and this process ended with the February 1999 general elections (Iroanusi, 2000). As a result, the transition brought General Olusegun Obasanjo to power under the umbrella of the Peoples Democratic Party. The administration filled with enormous vitality sought to correct the ills of the military regimes, the President embarked on what scholars conceive as shuttle diplomacy in an attempt to polish and reposition the image of the Nigerian state in the international system. Domestically the administration sought to promote democratic liberal ideas and also reposition the authoritative allocation of scarce values as distinct from what was obtained under the military. Subsequent elections became an easy assignment to juggle for the incumbent party. In line with this view, Niyi Osundare rightly argues that, incumbency became a lifelong endowment where only fools and weaklings allow themselves to be beaten at the polls. In his words, there arose a process whereby “incumbency is the surest source and guarantee of further/longer incumbency” (Osundare, 2015). Hereafter, filled with the ecstasy of power, the party dwindled and became ever more relaxed in delivering the wide expectations of the dividends of democracy. Subsequent administrations under the umbrella of the ruling party were ineffective in delivering and effectively allocating the scarce values. Consequently, from one administration to the other under the ruling party in the Fourth Republic, the existing gap between the contradicting classes of the “haves and the have-nots” widened tremendously (Osundare, 2015; Igbuzor, 2015). This gathered increased momentum under subsequent administrations, thus, making scholars conclude that under subsequent administrations the concept of middle class in the Nigerian state died out.

In other words, corruption became a cliché in the lexicon of affairs of the Nation, as political class sought all means to accumulate resources to their circle. Accordingly Patrick Utomi rightly classified Nigerian politicians into two groups, the first one consisting of those who are keen and committed to the development of Nigeria, and those who venture into politics for self-enrichment (Utomi, 2007 cited in Ferreira, 2009). However, the majority who are continuously active in the political administration of the Nigerian state are dominated by individuals who bath in the stream of the second category (Ferreira, 2009). In describing the nature of the political class in Nigeria, Ferreira recounts several confessions of corruption made by members of the political elite. As captured by Ferreira, while delivering a lecture at Babcock University in Ogun State Nigeria, Orji Uzor Kalu a former governor of Abia State confessed that, “what we have succeeded in doing these 44 years after independence is to…loot the treasury, rig elections, engage in corruption and suppress the rights of the less privileged” (Kalu, 2004 cited in Ferreira, 2009). Also while delivering a lecture at the Obafemi Awolowo University Ile-ife Nigeria, in 2007, Ken Nnamani a past Senate President in Nigeria “decried the corruption of the political and constitutional system...he confessed that the political parties lacked ideology and are in fact organisations that are built around a “cult of leaders”. He did not go far enough to state the truth that those cults are not for national development but self-enrichment at the expense of the ordinary Nigerians” (Ferreira, 2009: 54). The Haliburton 180 million dollar scandal, the 15 billion customs scandal in 2011, the 74 billion naira Aids Fund Scam between 2003-2009, the River Basin Development Authority 30.6 million naira Salary Scam in 2008 , the 5 trillion unremitted Funds Fraud issue raised in 2009 , the 12.5 billion naira Ghost Pensioners scam issue in 2011, the Aaloji pipeline fraud (1.3 billion naira ), the power sector 16 billion dollar scam , and the more recent USD$2.1 arms deal tagged “Dasuki Gate” among others, all bears testimony to the onward march of corruption in the Nigerian state (Nwaze, 2011; Ekpu, 2016). Niyi Osundare (2015) observes that under the ruling party “corruption seemed to be the grand open sesame to the chambers of power, the prime
qualification for the most important appointments, the tie which bound the powerful and the ruthless.” He further noted that “rather than serving as that high temple of state from which all goodness flows,... presidential villa became the bulwark of the beastly, the den of the desperado, the last, unfailing refuge of fugitives from justice” (Osundare, 2015). It was therefore possible for a Minister of Aviation to squander 1.6 million dollars on the purchase of two bullet-proof cars for safety and comfort of her royal self, and found a safe haven in Aso Rock (Osundare, 2015). Hence, Folarin (2014), argues that the “deep-seated nature of corruption and its drawbacks have earned Nigeria all manner of rankings by the eagle-eyed and whistle-blowing global corruption monitoring agency, Transparency International (TI), which once placed Nigeria as the fifth most corrupt nation among over 100 countries of the world sampled”. Furthermore, in spite of the wealth of natural resources available to the Nigerian state, these resources have been under-utilized and the gains arising from those utilized have been greedily dissected among the few who constitute the core of the political class. Ferreira (2009) reasons that, there are over 112million Nigerians belonging to families that live on less than 35 dollars per annum, whereas the ruling political class keep increasing their allowances and indulge in the act of looting and money laundry. Thus, Oтиве Nwaze concludes that “the ruling party, through the government which is composed of the cream of our political elite, frequently mops up fund for itself under various guises, including bogus contracts and that loyal party men are carefully chosen to execute the scheme and make the required amount available on a timely basis” (Nwaze, 2011). Alongside this fact, the government designs policies which are arguably aimed at long term development but without adequately and constructively considering the short term realization and absorption processes. As a result, it became plausible and logical for the populace to reason that these policies merely increase the availability of funds to be shared and looted by the top echelons of the political class, which further widens the existing gap between the two conflicting classes, and as well seeks to make life harder for the Nigerian lower class. An interesting scenario that essentially captures this reality is the oil subsidy saga that stormed the affairs of the Nigerian state in 2011. This policy to remove the subsidy on oil was greatly rejected and revolted against by the Nigerian masses, as they believed that the policy will only increase the availability of funds to be looted, impoverish the poor, and further cement the existing gap between the contradicting classes.

Consequently, the better part of the sixteen years of the Fourth Republic in Nigeria witnessed widespread corruption, concentration of wealth in the hands of a few, endemic and stifling progress (Igbuzor, 2015). Nigeria became a nightmare, a heap of contradictions and a fairyland in which as essentially captured by Niyi Osundare, Nigeria was under the guidance of “a government that saw no difference between wrong and right, fair and foul, the decent and the decadent, the civil and the evil; a president that saw no connection between stealing and corruption; a leader who felt so blissfully at home with dubious people and fugitives from the Law.” Consequently, stemming from the variegated issues and contradictions, the oppressed/lower class attained the climax and thus perceived the need for a break away from the status quo (Igbuzor 2015; Osundare, 2015). “Every thinking and feeling human being knew for sure that four more years of the PDP government would reduce Nigeria to a state more horrifying than the one the world had ever witnessed in the failed states that litter the African landscape.” (Osundare, 2015). In the midst of this hurly burly, and dissatisfaction with the status quo came the opposition party with the doctrine and mantra of change.

THE DOCTRINE OF CHANGE
The doctrine of change represents the campaign mantra of the opposition All Progressive Congress (APC), in contesting the 2015 general elections. The APC after a successful merger in 2013 began to ruminate on the various strategies that can be effectively employed to rescue the declining political space of the Nigerian state and also to unseat the “perceived evil” that torment the nation (Odigie-Oyegun, 2014). The party had studied the development of events in the country under the administration of the ruling party from the emergence of the current democratic dispensation in 1999. John Odigie-Oyegun the party chairman disclosed that:

When this democratic dispensation commenced in 1999, the federal government that emerged did not tell Nigerians what its vision was for the country; because the party that formed the government had none. And without a vision, that party at the centre has led Nigeria from one crisis to another, lurching deeper into political anarchy, economic decline and social disillusionment (Odigie-Oyegun, 2014)

The party therefore caught sight of the entire process of dissatisfaction with the status quo by the Nigerian masses and within the context of the failure of the ruling party carved out a dynamic manifesto in campaigning for power in the 2015 election. The party observed that, from the inception of the Fourth
Republic, the Government at the centre has become largely identical with incompetence and corruption, in which “public resources have been grossly mismanaged and there has been a steady decline in its ability to address the myriad of socio-economic and political challenges” (Odigie-Oyegun, 2014).

Therefore, in view of the high level of dissatisfaction and distrust in the government by the populace that has been suffering immensely under the scourge of corruption, the party reasoned that “There is an urgent need to institute radical reform of the Nigerian Government based on Good Governance precepts – transparency, accountability, fiscal responsibility, the Rule of Law, human rights, civil and political liberties.” (Odigie-Oyegun, 2014). Beckoning on the masses to ensure they “install a government whose leaders are responsive to the needs of Nigerian citizens and delivering effective and efficient services to citizens equitably in all the three branches of …governance” (Odigie-Oyegun, 2014). Hence after extensive consultations and brain storming, the party thus emerged with the slogan of Change, which was then to cloak and drive home the manifesto of the party to the Nigerian citizens. Consequently the party manifesto which essentially embodies National Security, Good Governance, Human Capital Development, Economic Development, Land and Natural Resources and Foreign Policy as identified by Odigie-Oyegun, in the introductory page of the party manifesto, became cloaked and sold out in the doctrine of change.

**Approximating Theory to Reality**

The Nigerian state has experienced a fundamental change in the successful transition of political power from a ruling party that has held tenaciously and ruled the political space since the inception of the Fourth Republic in 1999 to an opposition party. This became possible as there was a ruling political party that had become successful in widening the gap between the poor and the rich, through excessive accumulation and allocation of wealth to its circle, a party “whose unprecedented corruption and ineptitude had already damaged the destiny of the country, but which lived under the perilous illusion of its indispensability, even inevitability.” (Osundare, 2015). On the other hand there was “an opposition party that emerged from a mongrel conglomeration of competing interests just months before, emerging as a cohesive, well-articulated political machine ready to lock horns with the hysterically hyped ‘largest political party in Africa’.” (Osundare, 2015). In addendum, as the class dialectics became more pronounced among the parties, the citizens became drawn into the vortex of dialectical current. The masses became ever more conscious of the detrimental nature of the relationship between the haves and the have-nots, carefully designed by the ruling party which favours and further cements the existing gaps between these sets of classes. This brought home the message of dissatisfaction with the status quo to the Nigerian citizens. The masses had reached the climax of the capacity to indulge the weakness and failures of the hitherto ruling party, thus it became logical and affordable for the Nigerian populace to buy the doctrine of change sold out by the opposition party. Hence, a systematized revolution against the system cloaked in the wings of election became manifest.

However, a fundamental question to be asked, is that, upon victory by the All Progressive Congress, how plausible is the doctrine of change in view of the variegated challenges steering at the socio-political and economic life of the Nigerian state? In view of the ills of corruption eating into the fabric of the nation, the security challenges, the prevailing circumstances surrounding the international politics of oil resources, the collapsing infrastructures, unemployment among others, how does the new administration holistically deliver the promise of change to all and sundry expectant of it? The populace demands and are expectant of spontaneous change, a complete transformation of standard of living. Oladipupo (2015) argues that, “despite campaigning under the slogan of “change”, nothing has actually changed other than the political party in charge of the central government. Campaign promises before the elections are yet to be achieved…. .” The elections conducted under the new administration so far reveal the retarding nature of the efficiency of the national electoral body. Coupled with this, he observes that “there has been no significant policy change...The national assembly for instance has been caught promoting self-serving bills such as the one that was to regulate the use of social media among citizens” (Oladipupo, 2015), whereas expectations are in the directions of bills geared towards regulating and stabilizing the Nigerian economy and cutting down by all possible means the luxury and expenses of government officials to be promoted as opposed to the anti-people’s bill (Oladipupo, 2015).

Furthermore, the fact is not contestable, that the Nigerian economy has anchored its existence on the benevolent streams of oil resources. The Nigerian state is largely dependent on oil resources as the nation strives to manifest her ambitious foreign policy and realize the promised change. Dependency on oil resources means that the attainment of ambitious roles is tied to the apron strings of the international price of oil resources. Consequently, unfavourable conditions in international oil price amount to a narrowing of
the possibilities of achievement for the Nigerian state. This becomes evident as the nation is struggling to cope with the continual crashing of oil prices in the international system. Thus Oladipupo (2015), affirms that, “with the overdependence on oil, Nigeria faces its worst economic crisis in years.” This has impeded the possibility of a spontaneous realization of the doctrine of change in the Nigeria state.

Recommendations and Conclusion

From the foregoing, it becomes unequivocal that the doctrine of change is yet to become manifest in so many aspects of the Nigerian state, the continuous harsh economic conditions, skyrocketing prices of commodities, selfishness of the political elite, epileptic power supply, insecurity, terrorism and even scarcity of petroleum among others still linger on. Negative howling continues to ring out as the masses lament about the lack of fuel, electricity, and money (Newtelegraph, 2016). Thus, at a time when “Nigerians are expecting respite from the pangs of the lingering fuel scarcity in the country, Minister of State for Petroleum, Mr. Ibe Kachikwu, has dashed their hopes, stating that he was not a magician to make the queues disappear overnight” (Nwabughiogu, 2016). All these mean that the Nigeria state is going through a lot of socio, economic and political stress which are dwarfing the possibilities of spontaneous change in a progressive direction. And as such, in order to manifest the desired holistic change in a progressive direction, the state, can no longer afford to stray away from dynamic policies that can rejuvenate the system, the state can no longer afford the retarding conservative attitude towards development. On the contrary, the government must take adequate, dynamic and extra effort to propel the economy towards development and stabilization.

The issue of corruption must be sufficiently stamped out, to give the Nigerian political system the possibility of developing. Efforts should be made to bring about the stabilization of power supply as this will bring down the cost of production of many enterprises and consequently bring about a consumer pocket friendly price to certain commodities. “As the citizens brace up for tough times ahead, the Nigerian leadership must also sacrifice. Public officials cannot be seen to be living large at tax payers’ expenses while the average citizens continue to groan” (Oladipupo 2015), the extravagant salary scheme should be reconsidered such that it conforms to contemporary realities of the economy.

Furthermore, for as long as the capacity for achieving the ambitious policies that can drive the realization of progressive change in Nigeria is tied to the apron strings of oil resource, the country will find it difficult to manifest a progressive change and then only wallow in regressive change this means that, the ruling class will again be displaced when the contradiction gets to its peak. The government should therefore make earnest efforts towards diversification. Strategies should be institutionalized to diversify the economy, the government should seriously consider exploring solid mineral resources, tourism, sustainable agriculture, movie industry, leather works among others and then after exploring should form a “triadization” of specialities in terms of comparative advantage. This means the government will then clearly focus on three main aspects that come easiest to appropriate as it also dangles the pendulum of her oil resources before the world. With these parameters carefully instituted, progressive change will reveal itself gradually to the Nigerian political system. In conclusion, giving the contemporary realities in the Nigerian state, a spontaneous approach to change will amount to a superficial kind of change. The government thus need to deal decisively with the ills of corruption eating up the fabric of the nation and lay the foundations for sanity into the public sector which can then further consolidate and uphold the various strands of change that are to be implemented in the political system. Expectation of spontaneous change holds an illogical conceptualization of the doctrine of change within the context of the Nigeria political system, while a gradual reconfiguration of the state holds a logical affirmation of the doctrine of change. Therefore, the road map to the realization of change should be carefully followed by the government. Following this, if the government institute sanity into the public as a whole and put in efforts to close the circle of perpetual corruption and establish various policies that can drive development, diversify the economy, and adopt a systemised approach to tackle insecurity, then Nigeria would have set out on the road that brings hope in the new horizon. Therefore, the government and the people of Nigeria must understand that change is a process and must be prepared to go through the process to bring the progressive change into reality. Herein rests the logic and the illogic of the doctrine of change in Nigeria’s Fourth Republic.
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