

Repositioning Nigeria Towards Sustainable National Integration Through National Orientation Agency

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Abstract

Threats of disunity keep ravaging Nigeria's independence since 1960. The need for disintegration from the nation grows over time especially from the south-eastern and south-southern regions of the country, and this eventually resulted in Nigeria's civil war of 1967-1970. Hostilities promoted by ethnic tensions are also higher than ever before. Insurgency which started in the north-eastern region since 2009 has continued to claim several lives and properties till date. Herdsmen and farmers conflicts have also continue to escalate in the north-central region of the country. While, cattle rustling and armed banditry keeps growing in the north-western region. Attacks and bombardments of oil facilities have been employed by aggrieved militants in the Niger Delta Region to get at the country. Religious intolerance has also continued to result in confrontations that often claim several

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lives across the northern region of the country. The thrust of this paper is hinged on these threats that have been confronting Nigeria's national unity. The paper appraises efforts of the National Orientation Agency (NOA) in the task of promoting national integration in Nigeria. Descriptive analysis was adopted in this paper and data were sourced through secondary means from journal articles, magazines, newspapers, bulletins, lecture notes, diaries, and the internet. The paper revealed some of the impediments to national integration in Nigeria to include but not limited to: politics of identity, corruption among the political elites, power struggle and allocation of resources to the federating unions, religious intolerance, and internal conflicts as well as over-centralisation of power. Recommendations were then made towards repositioning the country's sustainable national unity.

Keywords: NOA, National Integration, Unity, Nigeria.

Introduction

Since Nigeria's independence in 1960, tension, fear, mutual suspicion, real attacks and counter-attacks have characterised ethnic co-existence and Nigeria's nationhood. These, to a large extent, have resulted in some people casting aspersions on the continuous corporate existence of the country (Ekanola, 2006). Ibrahim and Chaminda (2017) opined that the one and united Nigeria project adopted through amalgamation principle under British colonial rule in 1914 has been suffering from serious threats of collapsing since 1966 till date. Some parties to the age long union believe they are tired and do not want to belong to it anymore while others are of the opinion that the union must be sustained at all cost.

Raji and Ajibade (2014) argued that since the amalgamation, Nigeria has been replete with conflicts in different forms. Thus, many Nigerians are now living in fear with no guarantee of security of lives and properties. Thus, aggressive and violent acts like ethno-religious crises, bombing and kidnapping have become usual occurrences in Nigeria and these have consequently impeded national integration and unity in the country. By amalgamating the various units without their consents under a single nation

and central government, a political blunder has already been committed. But then, parties to this union if sincere will accept the fact that they can hardly do without one another for they need each other to be able to survive well (Ibrahim & Chaminda, 2017).

Successive governments have attempted, with varying degrees of success, to address the problem of lack of unity and the tendency towards primordial attachments through deliberate policies and programmes including the use of creation of more states, the National Youth Service Corps (NYSC) scheme, the Unity Schools, the Federal Character Principle among others (Alapiki, 2005). Despite these, the challenge of unity has persisted, partly because of the inability of Nigerian elites to steadily provide good governance; harness the many benefits of diverse ethnic, religious and economic groups as a source of strength rather than weakness. Consequently, after more than 100 years of statehood and almost twenty-two years of political independence, the search for national integration, stability, peace, order and development remains elusive. It is perhaps in recognition of this that Awolowo (1981) referred to Nigeria as “mere geographical expression” and not a nation. Ibrahim and Chaminda (2017) argued that the greatest challenges facing Nigeria as a nation today is the threat to national unity, as centrifugal tensions, resource control and self-determination, ethnicity-based identity politics and religious cleavages have enveloped national consciousness. He further believed that:

although there are several threats to Nigeria’s continuous existence as a single sovereign nation. But the possibility of disintegration in the near future is not very clear to me. The elites whose supports are required to make disintegration possible are strongly united because the unity of the country seems to be fetching them serious fortunes through corruption and injustice at the expense of the ordinary citizens. The masses are not united. And they are the ones seeing no reason in the country’s unity because it is not translating into positive changes in their lives. Agitations for disintegration only results in conflicts which affect the lives of ordinary citizens but not those of the elites. Both the elites and masses are individuals’ bond together under a single

national structure and government in Nigeria. Therefore, there is the need to work collectively towards safeguarding the rights and interest of both parties (Ibrahim & Chaminda, 2017).

There is urgent task before the government on how to reposition the union towards ameliorating those threats which affect Nigeria's To achieve this, sensitisation is an indispensable instrument. Over the years, the federal government embarked on large scale sensitisation programmes to promote national integration. The National Orientation Agency (NOA) was saddled with the responsibility of re-orientation of Nigerians to engender patriotism and national unity amongst others. Also, the school curricula at all levels include social studies and citizenship education to impact civic knowledge, civic skills and civic dispositions that engender national integration. The mass media (print and electronic) have also been involved in this process.

In addition, NOA has the proven ability to deliver successful sensitisation and awareness campaigns, mostly in the area of national cohesion or integration. The rapid deterioration of our traditional value system has led to the institutionalisation of a culture of greed, indiscipline and corruption and the escalation of all forms of violent crimes, such as armed robbery, kidnapping, hired assassinations, ritual killings, vandalism, ethno-religions violence, insurgency, and terrorism, among others. It is in recognition of the devastating effects of the erosion of our national values and the dire need to halt this dangerous social drift, that the Change Begins With Me programme was launched as a value re-orientation programme towards engaging Nigerians to embrace values that can engender integrated national development. The aim of this paper is to examine some of the threats confronting national unity in Nigeria and also to assess the role of NOA towards re-positioning Nigeria for sustainable national unity.

Violence sponsored by ethnic pressures is higher than ever before. Boko Haram Insurgency which started in the north-eastern region of the country since 2009 has continually claimed several lives and properties. Herders-Farmers conflict has spread all over the country, and its impact is mostly devastating in the north-central region of the country. Cattle rustling and armed banditry are growing higher in the north-western region on daily

basis and of late resulted in the abduction of over 700 school children in the region. Attacks and bombardments of oil facilities, which serve as Nigeria's main source of foreign earning, are on a high level in the Niger Delta Region of the country, despite the federal government's amnesty in the region. Religious intolerance has also continued to result in confrontations that often claim several lives across the northern region of the country. Politics of identity, corruption among the political elites, power struggle and allocation of resources to the federating unions are also additional issues which threatens Nigeria's co-existence as a single sovereign state. Ibrahim and Chaminda, (2017) argued that frustration incubated by poverty and unemployment among the youths contribute in the growing demand and call for disunity in the country.

It is believed by many scholars that enhancing national unity through the existing cultural values is one of the essential aspects of normative ethical motivation in Africa's quest for peace and stability. Echekwude (2003) believed that the system of governance should be tied to proper orientation. In other words, it is a panacea to violent conflicts and insecurity because it stresses the importance of Africa's mind towards positive attitudinal orientation that will make peace and social stability possible.

The Idea of National Integration

National integration, also referred to as national unity, is the term used when the citizens of a country are conscious of the fact that they have a common identity, regard themselves as one and work together to ensure the development of their country irrespective of differences in class, ethnicity, religion, political affiliations or any other differences that may exist between them (Pearl, 2018). Akpati, (2015) believes that integration is a "resocialisation" process into the symbols of the new large community to create people in the sense of those who, in the words of Karl Dentsch, have learned to communicate with each other well beyond the mere interchange of goods and services. Balewa (1957) sees national integration as the collective orientation of members of a society towards the nation and its society in such a way that micro-loyalties are not allowed to jeopardise the continued existence of the nation and its objectives, goals and ideals. To Weiner (1967) "national integration refers specifically to the problem

of creating sense of territorial nationality which overshadows – or eliminates – subordinate parochial loyalties.” Weiner and Laparambola (1969) aver that “national integration primarily involves the amalgamation of disparate social, economic, religious, ethnic and geographic elements into a single nation state.” Again, Hogan (2006) postulates that “national integration involves the uniting of formerly separate groups into one group with the obliteration of any previous social and cultural group differences as well as the obliteration of separate group identifications.” In a nutshell, national integration implies both the capacity of a government to control the territory under its jurisdiction as well as a set of popular attitudes towards the nation generally described as loyalty, allegiance, and intelligence to place the nation above local and parochial concerns (Abia, 2006).

According to Eme-Uche (2014), national unity portends a feeling of common purpose that binds peoples of diverse cultures, colours and ethnic nationalities together as one. It is achieving cohesion between groups of diverse backgrounds that have come together for a common purpose. Alapiki (2005) defined national unity as the process of unifying the various segments of a society to make it harmonious based upon an order its members regard as equitably harmonious. For him, it is a cordial relationship existing among members of a political community. It can also mean a state of mind or disposition that is cohesive, committed to acting to achieve mutual goals. Adaralegbe (1980) argues that national unity is the process by which members of a social system develop linkages and location so that the boundaries of the system persist over time and the boundaries of sub-systems become less consequential in affecting behaviours.

Evolution of National Orientation Agency in Nigeria

The National Orientation Agency (NOA), which is the successor of the Directorate for Social Mobilisation– MAMSER, was established by Decree 100 of 1993 now an Act of the National Assembly Caps 64 Laws of the Federation. To establish the Agency, the Decree merged three significant organs of government, namely: The Public Enlightenment Department and the National Orientation Movement of the then Federal Ministry of Information and Culture with the Directorate for Social Mobilisation, Self-

Reliance and Economic Recovery (MAMSER). The reason for the merger is to consolidate efforts and resources of these organs of government in the field of public enlightenment, social mobilisation and value reorientation.

Thus, the National Orientation Agency was conceived, established and deliberately structured to carry out the responsibilities erstwhile performed by the three critical institutions mentioned above. This became highly necessary in view of the dire need of government to evolve a strong, viable and highly professional organisation for mounting grassroots sensitisation, citizens' engagement, public enlightenment and comprehensive national orientation geared towards the enthronement of the ideals of discipline, work ethics, productivity, loyalty, nationalism and patriotism commitment, dedication and accountability to the Nigerian nation state. The socio-economic and political conditions that informed the establishment of MAMSER and its subsequent transformation into the National Orientation Agency are as pertinent today as they were at that time. The Nigerian nation is in dire need of positive values, peace, security, national integration and change. This underscores why the successive governments are trying as much as possible to develop a strategy for anchoring "Change Agenda". To Change the country, the people must first change their values, attitudes and national commitment. This is because while material resources are necessary for development, it is the quality and attitude of the human resource that determines its pace, direction and ultimate realisation. Government is therefore committed to earning the confidence of citizens to promote societal resilience in all spheres of life- political, social, economic, security and technological.

Objectives of National Orientation Agency

The objectives of the Agency to:

- (a) ensure that Federal Government programmes and policies are better understood by the general public;
- (b) mobilise favourable opinions for such programmes and policies;
- (c) encourage informal education through public enlightenment activities and publication;
- (d) establish a feedback channel to the Federal Government on all aspects of Nigerian national life;

- (e) establish appropriate national framework for educating, orientating and indoctrinating Nigerians towards developing socially desirable attitudes, values and culture which will project individual national pride and position national image for Nigeria;
- (f) develop among Nigerians of all ages and sex, social and cultural values and awareness which will inculcate the spirit of patriotism, nationalism, self-discipline and self-reliance;
- (g) awaken the consciousness of Nigerians to their civic responsibilities to the promotion of national unity, citizen's commitment to their human rights to build a free, just and progressive society;
- (h) encourage the people to take part actively and freely in discussions and decisions affecting their general welfare;
- (i) promote new sets of attitudes and culture for the attainment of the goals and objectives of a united Nigerian State;
- (j) restore and sustain discipline in Nigeria's national life;
- (k) instill in the populace a sense of absolute loyalty to their fatherland;
- (l) ensure and uphold leadership by example; and
- (m) foster respect for constituted authority.

Mandates of the National Orientation Agency

Below are the mandates given to the Agency. It is expected that the National Orientation Agency shall:

- (a) enlighten the general public on Federal Government policies, programmes and activities;
- (b) mobilise favourable public opinion and support for Federal Government policies, programmes and activities;
- (c) collect, collate, analyse and provide a source of feedback from the public to the Federal Government on its policies, programmes and activities;
- (d) establish social institutions and framework for deliberate exposure of Nigerians to democratic norms and values for virtue, peaceful, united, progressive and disciplined society;
- (e) energise the conscience of all categories of Nigerians to their rights and privileges, responsibilities and obligations as citizens of Nigeria;

- (f) propagate and promote the spirit of dignity of labour, honesty and commitment of qualitative production, promotion and consumption of home-produced commodities and services;
- (g) re-orientate Nigerians to shed their general attitudes to wastage, variety and pretenses of affluence in their lifestyles;
- (h) orientate the populace about power, its use and the proper role of the Federal Government in serving the collective interest of Nigerians;
- (i) propagate the need to eschew all vices in public life including corruption, dishonesty, electoral and census malpractice, ethnic, parochial and religious bigotry; propagate the virtue of hard work, honesty, loyalty, self-reliance, commitment to and the promotion of national integration;
- (j) mobilise Nigerians for positive patriotic participation in and identification with national affairs and issues; and
- (k) sensitise, induct and equip all Nigerians to fight against all forms of internal and external domination of resources by a few individuals or groups.

Strategic Objectives/Goals of National Orientation Agency

The vision, mission and Strategic Plan for National Orientation Agency (2017-2021) are to:

- a. communicate government policies, programmes and activities to the people and elicit their support and feedback;
- b. promote Nigeria's core values and positive attitudes through programmes of value re-orientation;
- c. mobilise citizens to support government policies, programmes and activities;
- d. promote a vibrant democratic culture and citizen's responsibility through political and civic education;
- e. develop a permanent dialogue mechanism on transparency, accountability and good governance between citizens and government to facilitate a culture of openness; and
- f. forge partnerships with development partners, private companies and citizens' groups

Efforts of NOA in Re-Positioning Nigeria towards Sustainable National Integration

The National Orientation Agency (NOA) was established in 1993. Since then, it has been implementing programmes and activities to achieve its mandates including promotion of national integration and unity in diversity. The organisation has the ability to simultaneously reach all Nigerians within the shortest possible time, using its nationwide platforms and structures. In addition, it can address the diversity issues of the country with the ability to speak all Nigerian Languages. Furthermore, over the years, the organisation has a legacy of mobilisation and sensitisation experience from MAMSER.

Consistent with the mandate of the Agency of propagating and promoting core national values and in the light of the fact that positive attitudes and values are the building blocks of development anywhere in the world, the Agency has accord value re-orientation programmes the deserved priority. Consequent on the above, programmes which are geared towards inculcating the core national values as enshrined in Chapter 2, Section 23 of the 1999 Constitution (as amended) emphasised the areas to be prioritized to include:

- i. The on-going Change Begins With Me programme;
- ii. Youth Orientation programmes:
 - Catch Them Young in secondary schools;
 - Campus Focus programme, on education with character;
 - Youths as Agents of Change. A national youth orientation programme focusing on various youth organisations;
- iii. Stewardship and Accountability Fora: To encourage accountability in governance and equip the citizens with the capacity and courage to make political office holders accountable to the people.
- iv. Community Dialogue for peace, Social harmony and religious tolerance: To constantly engage with Nigerians on the need for peace, unity, mutual understanding and harmonious co-existence.
- v. Social Justice and the Rule of Law: To promote the tenets of social justice and the rule of law in order to discourage impunity and encourage Nigerians to follow laid down process of law in seeking redress and promote Alternative Dispute Resolution in the settlement of conflict.

To effectively reach out to Nigerians in their various sectors and strata, the Agency utilises a variety of platforms and strategies for the implementation of its programmes.

Inter-Personal Platforms:-

The unique selling point of the National Orientation Agency is its presence in all the states and local government areas and its capacity to speak the language of the people in all the nooks and crannies of the country. The Agency therefore has the peculiar advantage of interacting directly with the people in their various localities. The strategies for Inter-personal interaction include, but not limited to: Work Place Advocacy to critical stakeholders- Faith-based Organisations; Traditional Institutions; Opinion moulders and community leaders; Women Organisations; Organised Labour; Youth/Students Organisations; Non-governmental Organisations; Security Agencies; and the Media, among others. Interaction also takes place in Open Fora, Rallies, Town Halls, Motorised Road-Shows, TV Viewing Centres. The Agency also uses Cinematography and, Town Criers Hand-Hailers, etc. Theatre for Development (TFD), Workshop, Seminars, Conferences and Roundtables, and Community Support Brigade volunteers also known as WAI Brigade volunteers.

Mass Media and Social Media Platforms

Apart from the grassroots reach of the Agency which makes inter-personal communication possible, the Agency explores the various media platforms to simultaneously communicate government policies to Nigerians. Some of the strategies utilised in this regard include: production and placement of jingles and paid announcements; press conferences and Releases; news commentaries; work place advocacy visits to media houses; sponsored programmes on the Radio and Television stations; newspaper advertisements; and publication of in-house journals– *The Mobiliser*.

Apart from the conventional media platform, the Agency has also evolved a robust social media platform as an effective strategy for engaging with Nigerians, particularly the youths. The social media platforms include:

- a. Email: abujanoa@yahoo.com
- b. Facebook: www.facebook.com/nationalorientationagency
- c. Twitter: www.twitter.com/noa.nigeria
- d. Blog: www.Noanaija.blogspot.com
- e. Transformation page: www.transformatio.gov.ng

The Use of Information, Education and Communication Materials

The Agency also embarks on the production of information, education and communication materials as a strategy of reaching out to the people. Such materials include: Bill-boards, Posters, Handbills, Flyers, Stickers.

Accordingly, the Agency has continue to aggressively promote and popularise the new agenda and philosophy of government; provide effective public enlightenment on government policies and programmes and their benefits to the people; mobilise the people to be full participants in the process of governance and to take full ownership of government programmes and projects. In the new social mobilisation agenda of the Agency, the Agency intends to work with the various target audience in society, equip them with the requisite knowledge to take advantage of the vast opportunities in the society and to fight against all forms of discriminations and unjust traditions that tend to inhibit them from realising their potential.

Despite these strengths, there are some limitations in the Agency's achievements. There is increasing challenges with public enlightenment, citizen engagement, social mobilisation and value re-orientation. These situations obtain because of poor funding, ill motivated staff, especially at the Local Government level, inadequate vehicles and other public enlightenment equipment for sensitisation and mobilisation, inadequate outdoor cinema equipment for community viewing of public enlightenment materials and undue administrative bottle-neck, emanating from the bureaucratic process which often inhibits proactive response to burning national issues.

However, there are huge opportunities to reposition the organisation including the possibility of expanding scope for partnerships, building synergy with MDAs across the three tiers of government as well as the three arms of government, leveraging on partnership with development partners,

academics, CSOs and citizens' groups. In order to leverage on these opportunities, there is the need to strategically reposition the organisation, build the capacity of the staff, and promote understanding of the strategic role of NOA and ensure co-operation and synergy with other sister's agencies.

Challenges to National Integration in Nigeria

Possibly, the greatest challenge facing Nigeria today is the threat to its national unity, as centrifugal tensions, resource control and self-determination, ethnicity-based identity politics and religious cleavages have enveloped national consciousness (Ibrahim, and Chaminda, 2017). Since independence in 1960, national integration has been a top priority of governments in Nigeria. The National Youth Service Corps (NYSC) scheme, the Unity Schools, the Federal Character Principle, and State Creation are examples of state policies intended to achieve this goal. There are many obstacles affecting national integration in Nigeria. Some of these have been identified by Phina Pearl (2018).

First, there is the issue of ethnic diversity. There are many ethnic groups in Nigeria, and members of a particular ethnic group tend to be loyal to their own people in government or other exalted positions. They therefore are favoured over members of other ethnic groups. This threatens national unity. Next is the challenge of Language multiplicity. This is closely related to the problem of ethnic diversity. Nigeria has over 400 languages and this leads to an obstacle in communication among the citizens. As people tend to flow better with those who speak the same language as them. Our lingua franca, English language, is spoken only by about 15% of the population (mainly the educated elite). Nepotism is yet another obstacle. This occurs when people favour their relatives above others in terms of employment, awards of contracts, e.t.c. It is similar to tribalism. It makes those who are not favoured to feel they are not part of the system, thereby being a threat to national integration. There is also the contribution of Corruption. The giving and receiving of bribes for services makes it impossible for those who are in need of these services to have a level playing ground, thus, robbing them of their rights to equal treatment. Those who do not have the means to offer bribes become frustrated and develop hatred for those who

can afford the bribes. This does not help Nigeria's national integration. In addition, there is the issue of structural imbalance. There is a structural imbalance between northern and southern Nigeria. The northern part of Nigeria has more political power than the other parts of the country. Unfortunately, those at disadvantage will always feel marginalised which does not promote national integration.

Revenue allocation and sharing is also another problem confronting national integration in Nigeria: The different parts of the country are not equally treated when it comes to revenue allocation. Money given to the northern part of Nigeria is proportionately more than that given to other parts of the country, probably because there are more local governments in the north than in the other parts of the country. This does not help national unity, as ill feelings arise among the citizens. Also Revenue allocation formula is a core-political issue in Nigeria bordering on the formula to be adopted in the allocation of revenue to the states of the federation. Since each state desires to get the lion share of the national revenue, the problem is the issue of equitable formula to be used in sharing the revenue to all the states which will allow for equity and fairness. While the people in the oil producing states of the Niger Delta would want the federal government to adopt the principles of derivation, the people from the North preferred population to be used in revenue allocation to the states.

The togetherness of Nigeria has also been threatened by the activities of some religious fanatics who are loyal to members of their religion, and favour such over members of other religions. Members of the other religions thereby feel cheated, creating animosity between members of the different religions.

Conclusion and Recommendations

It can be concluded from the foregoing that, the purpose of national integration is to build a united and strong nation and national integration can be seen as a process leading to political cohesion and sentiments or loyalty toward central political institution. The various challenges confronting Nigeria would be surmounted if the government and citizens made pragmatic efforts to promote peace and harmony through cultural activities. Respect for each other's friendship, reconciliation, transparency, good economy and trust

are good measures to promoting unity and national integration in Nigeria. Hence, in an attempt at unifying all the forces in the country in order to give the idea of one nation; the National Orientation Agency (NOA) has worked tirelessly to see that the ideals are not far from being achieved. Although, as we stated above, the Agency has had to grapple with numerous challenges in the task of promoting national integration in Nigeria; nonetheless, as an agency for social re-engineering, the National Orientation Agency cannot be said to be resting on its paddles in the achievement of its statutory mandates. Much has been done; much is yet required to be done. It is against this backdrop that this study makes the following policy recommendations:

1. First, there is an urgent need for the National Orientation Agency (NOA) to create programmes which would utilise the social media to reach out to a vast number of Nigerians who spend a sizeable number of hours on social media. The power of social media to change the perception and attitude of the people towards promoting national integration cannot be gainsaid. Thus, the National Orientation Agency requires making use of these outlets to carry out vigorous projections of its programmes. Indeed, Facebook, Instagram, Twitter, Whatsapp, Badoo, and so on are all veritable and viable platforms for promoting national integration.
2. Government through NOA as a matter of urgency should create awareness on de-emphasizing tribe, ethnic origin and religion in the country's activities.
3. Traditional and religious leaders should also educate their followers concerning national integration, telling them that people segregating those who are not from their ethnic group, tribe or religion will lead to divisions and will hamper the development of the country, which will in turn affect them negatively.
4. Government through NOA must create awareness and stressed the importance of national symbols in building national cohesion or unity in Nigeria. Our national symbols like the national anthem and pledge should not just be taught in schools but People should be made to imbibe the message behind these symbols as a way of life as this will help to promote and sustain national unity in the country.

5. The need to create awareness, sensitization and an understanding through NOA of our evolving social and physical environment as a whole in its natural, man-made, cultural and spiritual resources, together with the national use and conservation of these resources for national development is highly required in promoting national integration in the country.
6. History should be made compulsory in Nigerian Schools as this will make people know how Nigeria became one and make them also learn about the efforts of our founding fathers in maintaining this oneness in the past. This will lay a burning desire in the hearts of youths to uphold the efforts of our heroes towards national unity.
7. The National Youth Service Corps should be refurbished for the purpose it was created to serve in the country; graduates should stop lobbying to be posted to their states of choice. They should be posted across all the states of the country without any bias or consideration of ethnic group, wealth, who they know or any other thing. States should also receive them with open arms, and treat them as indigenes.
8. Resource control is another way we can promote national integration. Every state in Nigeria should be allowed to control its resources, when revenue is centrally allocated some states receive less than their counterparts. This is particularly true of states in the south-south where majority of the country's revenue comes from, but when funds are disbursed from the federal government, they get less than other parts of the country, which most times responsible for the youth restiveness in the region or protests as the case maybe. However, when states control their own resources they will not feel cheated and crisis is least likely to erupt.
9. True federalism is not negotiable in achieving national integration in Nigeria. Federalism is the system of government whereby power is constitutionally shared between the federal, state, and local governments. If true federalism is adopted no part of the country will feel trampled upon, thus strengthening the unity of the country. This should also be extended to employment. Employment should be given to youths based on merit regardless of status, tribe, religion or other factors. This will

make the people believe in Nigeria project and also make them feel oneness.

10. Finally, to develop in students positive attitude of togetherness, comradeship and cooperation towards a healthy nation, the inculcation of appropriate values of honesty, integrity, hard-work, fairness and justice at work and play as one's contribution to the development of the national goals.

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