National Integration: A Need to Reorganise Nigeria in an Autonomic Model

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ABSTRACT: Nigeria prehistorically was structured socio-economically and politically in vibrant and autonomous cooperation and entities. Its current nationhood could be referred to as a forced integration in view of the fact that the idea was foreign and crafty. This paper examines the current trend in Nigeria's integration and the concerns of the various component units while exploring restructuring autonomy options. The paper is theoretical, employing content analysis techniques-reviewing the relevant and available literature. Observations of this paper include (i) the force integration of all the various units as one acclaimed entity has encouraged more of retrogression and underdevelopment virtually in all ramifications (ii) national government over time have been constituted largely by self-serving individuals who lack national ideology (iii) those in government have use of ethnic, religious and political party sentiments in manipulating the affairs of the people.
KEYWORDS: National Integration, Autonomy, Resource control, Regionalism

I. INTRODUCTION

The biggest challenge that Nigeria is now confronting is the threat to national unity, with centrifugal tensions, control of resources and the self-determination that has embraced national awareness. Ethnicity particularly appears to be a concern for those allowed to be at the forefront (Alapiki, 2005). The issue of acrimony in Nigeria has led to reciprocal suspicion, sustenance and inter-ethnic dispute among varied communities and interests. Nigeria's efforts towards integration lie virtually unfulfilled (Nwagwu &Ifeanacho, 2009). According to them, in general, Africa and Nigeria democratization history have remained the same in terms of national disintegration. Hence, the integration problem faced by Nigeria is expressed in minority matters, religious fanaticism, wars, ethnic politics, the dialectic of indigenous colonialists, control of resources, resilience and militancy towards young people and the cry for dialog on the terms of ongoing unification of the country.

The state of affairs has wracked the production industry, reduced the effect of state financial programs on the individuals, made social insecurity more complex, deteriorated physical and social infrastructure and afflicted a large majority of Nigerians with their living standards. Globally, Nigeria has a distinctive issue that no state has ever encountered in the past or present (Ojo, 2009). The issue is the presence of ethnic groups, each and every one exercising centrifugal and centripetal power on the country's main subject, which is tied in liberty, peace, and harmony when justice reigns. Nigeria experienced ethnic uprisings and party politics instantly after independence in 1960. The racial partiality and bigotry between individuals from various areas of the country were reinforced thereby.

According to Nwagwu &to Ifeanacho, (2009) Nigerians pointed out that they despise each other, they are afraid of each other, and unfamiliar with each other because they are tactically divided by a ruling elite who ascribe powers and hold on to this power by enforcing the divide and ruleconcept. In Nigeria, ethnic politics has paved way for each of the 250-plus ethnic communities to fight for a share of national assets (Falade&Falade, 2013). The rise and development of ethnic militias such as Boko Haram currently pose a major threat to the country's security and harmony. Ekanola (2006) states that Nigerians have become more involved in the primeval allegiances of establishing a unified front and showcasing some coordinated efforts to address development problems in an extremely competitive and globalized world instead of integration into a coordinated society with a common sense of domestic identify and fate. Nigerians are engaged in ethnic and religious wars. The result of integration policies and programs in Nigeria is clearly much lower than expected because primordial ethnic loyalties continue to be firmly rooted.

Recommendations for policy alternatives are therefore aimed to address this problem. In this article, philosophy is explored as a discipline and as an inclusion approach. The knowledge of philosophy as a discipline demonstrates that all human beings share one material–no matter where we came from or ethnic identities, all of us share one humanity. This article also helps us to comprehend and recognize that the whole

ethnic group in Nigeria has no fundamental distinction. This will always assist Nigerians to establish their genuine national unity and to promote multi-culturalism, and co-existence among the various cultural entities. This process will be related to distinctions that can be efficiently exploited and handled in relation to culture, religion, politics, and values. So how can philosophy in Nigeria as a discipline promote national integration and civics? This is the particular problem this research tends to analyze.

II. CONCEPTUAL CLARIFICATIONS

2.1. National Integration.

National integration is directly linked to the words, such as national assimilation, national unity and nation-building (Bandyopadhyay& Green, 2009; and Ojo, 2009). Many actors described or defined national integration in different ways. Ojo (2009) viewed National integration as the process which aims to unite a specific society by championing harmony between its institutions, operating systems, and people. According to him, the process must also be recognized by the members of the integration, which basically refers to as the citizens. Ojo (2009) describe national integration as an interconnected relationship that exists among individuals or groups who are found in the same political identity. he individuals or groups referred in this statement must have many mutual attitudes such as the same disposition, the same state of mind and similar actions which are committed towards mutual programs.

Meredith (2005) had a different description of national integration. He referred to it as "a process by which members of a social system (citizens for our purpose) 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 behavior. In this process members of the social system develop an escalating sequence of contact, cooperation, consensus and community. The cohesiveness of a community depends on its ability to meet the following evaluation criteria; The community must be able to control the manner in which they use violence, the community must have a central authority that can ensure the effective allocation of resources, the community must have a platform through which citizens can express their political awareness.Falade&Falade(2013) noted that the above evaluation criteria do not answer all the issues concerning integration by the government, though, they are at least initial positive steps.

The general opinion is a further hurdle currently facing Nigeria's national integration progress. Consensus and dialog were, of course, aimed at working together, so the lack of consensus would make a substantial impact on the direction of dialogue, and dialog would ultimately work. Whereas Nigeria has reached a stage of social order or restrained violent behavior, were the ethnic groups that make up the present state of Nigeria must be negotiated in the future and fate of the nation, as well as how to run the country, how resources must be distributed, what government systems need to attach and guide constituent units, and how power must be shared and rededicated.It is no delusion that Nigeria is one because the existence of unity is artificial (Babawale, 1991:90). The events that took place to remind the careful observer of Awolowo's previous conclusion in 1947 that Nigeria is not a country, but a simple geographical expression, one of the nation's progressive founders. Any effort at dissenting from this prediction without resolving the basic defects that weaken the nation-state can soon be catastrophic

2.2. Regionalism

The political ideology of regionalism focuses on the growth of the political or social system that is based on one or more areas and/or the national, prescriptive or economical concerns of a particular area, region, or sub-national entity, which obtain power from, or strive to, the awareness and allegiance to, a separate region with some uniform inhabitants**.** Regionalism relates more explicitly to three separate components: movement seeking territorial independence inside unitary nations; regional organization, such as regional growth policies; political decentralization and regional independence (Meadwell, 1991).

As different as its subject of research is the notion of regionalism, the definitions of what a region is not usually accepted (Suberu, 2008). The majority agreed that an area would imply a certain "geographical closeness and continuity and cooperation of one another (Olufemi, 2012). Certain parties would add a level of cultural uniformity (Meadwell, 1991). Regionalism thus, relates to regional development procedures and structural links between States and communities geographically closer to each other, in relation to closer financial, political, safety and social-cultural relations. Regionalism is frequently used as a synonym for regional collaboration and national inclusion in political science which can be seen as the reverse ends of a continuum with different regionalisms.

Less familiarity with which regionalism, particularly among the less developed economies, was effectively undertaken is the background against which Africa's own efforts should be set to meet its aspires for regional cooperation. Regionalists are seeking to increase the political authority and impact of all or some inhabitants of an area (Meadwell, 1991). Their requests take powerful form as well as the more modest initiatives on higher freedom, such as the rule of law, decentralization or federalism. They are also made for

sovereignty, separatism, independence, and independence (Smith-Peter, 2018). Regionalists are exclusively favoring federations with powerful central governments over unitary nation-states. Though, they can take on intermediate federalism.

2.3. Political Autonomy

Political autonomy is a key idea in history and political thinking and a key element in democratic societies (Arendt, 2006). Political autonomy is also called political freedom or political independence. Political autonomy is defined as the liberty from persecution or extortion, a lack of invalid situations for any person, lack of compelling living situation in a community (Young, 2011; Sandel, 2010). Although political freedom is often incorrectly perceived as freeing itself from unreasonable external limitations, it also refers to the beneficial use of freedoms, capabilities, and opportunities for action, and to the practice of the freedoms of society and group (Patten, 1996:30). Free speech or political action from internal limitation (i.e. social adherence, cohesion, or insincere conduct) may also be included in this notion (Kompridis, 2007:277). The notion of political autonomy is strongly related to the notions of civil liberties and human rights, which are generally given legal protection against statehood in democratic societies. Worldwide justice across national and cultural borders, means that not only minority groups but all people have the civil right to a considerable degree of independence separately. Political freedom occurs when a group of individuals or territory is self-governing and therefore not subject to greater governmental controls.

III. OVERVIEW OF PROGRAMMES AIMED AT PROMOTING NATIONAL INTEGRATION IN NIGERIA

In Nigeria since the colonial period an integrative system exists, the fundamental prerequisite of this being that Nigeria is understood to host reluctant and different partners. Consequently, efforts have been made to implement government systems, institutions, and programs designed to promote national integration and citizenship. Beneath are some of these integrative processes: First of all, Nigeria's colonial administration in 1954 launched federalism as an integral system employing the tool of the Lyttleton Constitution. The colonialist had to be influenced by the view that a governmental system like this was important to maintain integration and stability in a highly polarized society such as Nigeria. AsOsaghae (1987)stated, the temptation is to propose an all-in-course formulation as federalism whenever incidents do seem to demand, on one side, a compromise on a broad territory, and, on the other, the need for the legitimate claims of sub-national organizations for self-control. Although federalism was lauded as a silver bulletin of Nigeria's ethnicity dilemma, the skewing and depravity of this governance typology have irritated its advantages for the country (Imhonopi&Onifade 2013).

Secondly, to enhance Nigeria's harmony, the establishment states and use of land decree were implemented. Just before the Nigerian civil war, General Gowon used the formation of more states to help maintain the country unity as a means of strengthening the return of the nation to the system of federalism. Gowon assumed that in the three regions are too strong and they perceive themselves to be autonomous and which is a problem with the operation of federalism (Dauda&Falola, 2015). The federal government that should direct the entire nation was left behind. The people did not understand that the federal government was Nigeria's legitimate government. The regions were taken to the slab of atonement, which led to the establishment of 12 states in 1967, to bolster the federal administration. The development of states eventually curbed the dominant attitudes of the main ethnic groups.

Representatives of the major ethnic groups are now minorities in some new states, while others in the old states which were previously minorities are now majority in the newly established states. As Falade&Falade (2013) notes, the former regional supremacy of three major tribes is a relic of the past now in their respective regions. in Nigeria, the country consists of three regions (1960-1966); 12 (1967) states; 19 (1976), 21 (1987), 30 (1991) and 36 (1996) States with federal capital territoryAbuja. For their portion, the Land Use Decree covers all lands in the state and the Governor holds the land in confidence for all Nigerians to use and share in their interests. The reason is that, regardless of their origin, the Governor may apportion land to every applicant. Though, due to ethnic and religious concerns Nigerians are actually prejudiced against in purchasing certain pieces of land.

The NYSC was also invented as another strategy that could assist in uniting the nation. It aimed to amplify the interplay of the newly-educated elite in the nation dispersed throughout the nation by demonstrating their love for each other and service to other ethnic group in States. Favoritism and cronyism in the posting of corps, and exposure to safety hazards for these young people, as seen in the General election in 2011 where many corps members of southern, and western descent were slaughtered by some angry youths in the north. Another aspect to the issue confronting Nigeria's flourishing NYSC is, as stated by Ojo(2009), is a concern of citizenry, indigenous and status of settlers in Nigeria. Several young people from Nigeria have in this sense encountered more exasperation than integration because they are not expecting jobs where they have undertaken the NYSC program, after serving in a specific state outside their own, because in many cases they will be

labeled as non-indigenous individuals and will be compelled back to their home state to avoid discrimination. It is contractual, even when they are recruited.

The federal principle of character instigated by the government was another integrative system enacted. It aimed to ensure that the different members of the federation were fairly and effectively represented by the power position in the nation (Ugoh&Ukpere, 1996). The federal principle of character was later embodied in Nigeria's constitution in 1979, with the objective of taking decisions, political and economic apparatuses, into account the different linguistic, ethnic, religious and geographic groups. It designed to promote unity, peace, equal access to public funds and promote the inclusion of less-developed states in order to enhance the nation and to improve its living standard. However, it was as praiseworthy as the policy, there was a boring gap between policy purpose and actual practice, rendering it problematic and politicized. Instead of integration, it is seen as jeopardizing instability.

Another move is the movement of federal capital territory from Lagos to Abuja which is located in central Nigeria. According toOnifade et al., (2013) tribal concerns were one of the considerations why Abuja was chosen as the new Federal Capital territory. They added, that in the report of the commission on the places of the Federal Capital Territory the fundamental tribal factors were clearly stated. As Ojo (2009) maintains, the new Federal Capital's policies and administration did not help. The scheme is so precarious that both the Chairman and some members of the panel which suggested the new capital publicly deplored the new capital's nature. The whole core of the notion of a new territory of federal capital as a symbol of unity and nationality has been fully incorporated. In short, Abuja proves to be coordinated as a "vengeance project," because some elements in the North consider it to be part of the North. Other steps adopted over the years by successive governments in order to satisfy the nation's desire for domestic inclusion were:

1. The 1979 Constitution introduced the concept of national integration, a conscious attempt to address the issue of real federalism.
2. The creation of federal unity schools tends to encourage unity in diversity.
3. The implementation of the Nigerian uniform local governments system
4. National Arts and Culture Festivals,
5. National Sports Festival.
6. National language Policy

IV. NATIONAL INTEGRATION PROBLEMS IN NIGERIA

Many efforts have been made to curtail Nigeria's lack of national integration. Onyeoziri&Momah(2002) contends that there is resistance to loyalty to Nigerian state while stability has remained elusive of system.Analogously,Olufemi (2005) has maintained that whereas Nigeria's political life has been resistant to the geopolitical divide and shared distrust between the Northern, Western, and Southern part, the fundamental inconsistencies within its politics have not deteriorated into several internecine and apparently irresolvable disputes. Otherwise, it's very simple and appealing to fault the colonizers for all the problems Nigeria faces. History and latest activities have disclosed that the political elite has demonstrated hidden egoism, hunger for power and primitive accumulation of wealth. Several political leaders manipulate ethnicity far worse than this, for their perceived benefits. As a result, the restorative race of egotistic and selfish political gladiators who have captured power via the gun barrel or through looted electoral mandates has been one of the obstacles to the route to Nigerian national integration.

The political elites are ethnically distorted in their competition for power, prestige and the corresponding advantages that they gain through the assistance of members of their own ethnic groups. Secondly, bribery and corruption penetrated the whole of the nation in such a way that problems causing discontent among ethnic nationalities in the nation are simply the result of corruption which leads to poverty, hunger, illiteracy and its related constrained opportunities, unemployment, marginalization, infrastructure failure, homelessness and poor access to quality health. Thirdly, the present skewed federal regime is also a concern for national integration in Nigeria. Onifadeet al., (2013)studied very thoroughly the inability of the federal system to handle the issue of unity, local rule and development in the nation and contended, between each other's, that federalism, as it currently exists in Nigeria, is affected by the lack of fiscal federalism, the centralization of power, laid-off or unsustainable states, and absence of state police.

Furthermore, in Nigeria, federalism has failed to ensure national integration. Nigeria is not in a better placed to manage democracy, but the political regime cannot be managed on the basis of the current federal arrangements (Dauda&Falola, 2015). The presence of feeble State institutions in Nigeria does not contribute to the achievement of national integration. The economic and political riches of the dominant class are seemingly fragile to feed the institutions (Diamond, 1988). To be honest and fair, to be honest, is a crime in Nigeria. Nigeria was further inclined toward the abyss by the shaky, epithelial, sterile, callous and immoral features of government institutions. Finally, the nation is being backward in its national cohesion due to the lack of honesty, justice, and equity with respect to the allocation of resources, shares of power, exercise of basic human rights

and retribution of criminals which conceal underneath the political umbrella or bunkers invented by political classes. They are;

Elite Masses Dichotomy: The dichotomy between the concerns of the ruling classes and the masses is yet another crucial factor leading the nation where it is presently. The nation is moving in the right direction. For the elites, they have enslaved the masses and are overtaken all over their concerns. The elites are leaders of the past, political leaders, businessmen and females who think that they have sufficient funds and the ability to regulate, impact and deceive people to acknowledge their will. They have kept rigging their leadership and political positions. They do not have a prevalent and long-lasting political agenda regardless of their region, but rather permanent political parties. This dichotomy has brought the nation to the present dilemma.

Religious Fanaticism: All things seemed to have been called by religious fanaticism in the nation. This has resulted in many collective conflicts that have led to death. The ruling elite also takes advantage of the religious platform for political campaigns. Religion is a major factor and variable to recognize prior to appointments to posts or leadership roles in the nation. You can't achieve political significance unless that trait is found or integrated into your strategic planning. This has been recognized by the political elite and manipulated by frequently lobbying with religious leaders for their benefit.

The Politicized Unity of Nigeria: The much famous peace of Nigeria is not truth but a political one. How do you portray a country united where; lack of security, tribalism, religious extremism, and self-government restlessness prevail? How is the nation united when the federal character commission institutionalized disunity? How can a nation be described as united in which community confrontations, nepotism, privatization, and marginalization have become a daily issue in which individuals are wiping out their rage and their dissatisfaction with various methods such as violence, abduction, and recent terrorist acts?Until we hoist the unity claw, so that the framework and attributes of Nigeria can be purely deliberated, continuing statehood discontent may never stop to look at us.

4.1. Justification for Autonomic Modeling in Nigeria

The whole of integration has been conceived in myriad ways, but one of the most coherent elements of the word is that of "bringing together of dissimilar into a whole". The administration of Nigeria's national integration would apply to procedures of continuously linking the distinct ethnicities of Nigeria together. The current researchers believe that cohesiveness often includes the creation of treasured standards and values which are upheld throughout by allow the political community to continue developing a sense of belonging to all components of the integration system rather than out of the "social agreement" of the colonial integration system. That perspective was backed by (Burke and Mistre, 1968) who both emphasized the concept of "a society being like an organism in an ecological balance which should not be impeded by conceptual logics of arbitrary innovations.

In their work on cultural assimilation, Lambert&Taylor (1988) argued that managers and reformers were guided by the notion to discover ideas and ways to introduce changes more effectively within current societies. It is now apparent that, as a process, national integrations comprise ongoing adaptations of components leading to a more or less consistent framework of social relationships. This is why we emphasize the justification of the autonomous design in Nigeria: whatever other types of logic may exist, the primary engines for institutional reform in the federal scheme are recognition, though, that existing States and institutions, especially at the center, are insufficient to grasp, understand and address instant and fresh difficulties

According to Okolo, (2014) autonomic modeling is designed to reach a particular goal in a federal government in all appearances. These include the followings;

1. It is designed to act as a guiding system to concentrate and place efforts on shared identity and distributive politics correctly.
2. Autonomic is aimed at creating an institutional framework to ensure that multinational groups living in a federal policy share the political room more fairly and equitably.
3. The need for empathy and regard for civil and civic rights of aggrieved ethnic majorities as well as marginalized ethnic minorities must be better understood by Autonomic modeling or rebuilding.

First, the objective of Autonomic is to fix presumed structural flaws and institutional errors. According to Bush (2009) perhaps suggestive to re-engineer with political structures that although democracy may not yet have strong origins, the democratic concept has a kind of speech. The significance of this very last ideal in a federal system cannot be emphasized exaggerated, in specific when nationalities are propelled into turmoil for secessionist identities as well as irredentist movements. the second point maintains that the strategic goal seems to have the feeling of the national community strengthened or perhaps simply generated. Autonomous modeling is in this respect shows an indication that some spirit of political negotiation exists although, restricted, regardless whether or not it was voluntary to decide to restructure the politics of the dominant class or the

cabal.the third point is' civic rationality which is in the focus of undeveloped and poor federal policies, where, as in Nigeria, the federal structure is viewed as a means for the elite to use state largesse.

Wherever the federal system and the state are given freedom, the State-nation, as the situation may be, in the perspective of civil society and multinationals become lawful in one breath. Whereas by its lack, civic rationality or logic is apparent, earlier or later a widespread political break-up of the miserably cobbled Federal political authority is emerging (Olanrewaju et al., 2017)

V. CONCLUSION AND RECOMMENDATION

5.1. Conclusion

The issue of absence of union and integration in Nigeria arose as a single geopolitical entity by the artificial creation of the nation. One of the colonialist's main deficiencies is that they fail to integrate and direct Nigerians successfully to the sense of national identity and to the devotion to establish a unified country. The existence and preservation of Nigeria as a country has recently been jeopardized by ethnic politics, religious bigotry, terrorism, tribal disputes, and ethnic militia. Most Nigerians obviously lack the recipes for developing a strong and united country. We conclude this paper with a clear statement that autonomous modeling of the Federation is not an easy job and should only be regarded part of the country-building process. The message is that all Nigerians have a right to preserve their diversity, but this should only happen on the grounds of regard for other Nigerians rights.

No country can be constructed on an inequality, prejudice and egotism platform. No country can be constructed in an undemocratic setting with a fragile center, where prebendalism is the principle of governance. What individuals have in mind from what we have heard and read in the press in terms of political restructuring is the creation of states and regionalism, which is far from restructuring in Nigerian realities. The issues of disconnection or' parallelism which leads to institutional crisis are our difficulties and issues. Those issues of disconnecting, parallelism, institutional catastrophe remain even when we embrace regionalism and when more states are established, subsequently mass poverty and human suffering will continue to rise. The forces that incite fresh state requests have failed to alleviate Nigeria.

Indeed, the perspectives of national integration and local autonomy rely on deliberate domestic management and a good and more appealing political reorganization of the federation for the creation of a national image. When we embrace "regionalism" or even adopt "stateism," or "townism" etc., these fundamental problems-disconnectedness, "parallelism" and institutional catastrophe, which were (about 30 per cent of the population) proved by actions of the elite, which decided (for) the remainder of society will still be (and continue to) be an obstacle to the peace, advancement, and development of every new group arising from the social structure. Basically, state formation or regionalism isn't the way out of the nation's current problems. It is evident that the kind of restructuring needed by Nigeria is not regionalism but restructuring that allows us to tackle the diverse, sophisticated and hydraulic challenges we face as well as issues we face. The implementation of federalism as an issue-solving approach, instead of only a type of government as a result of reorganization and domestication of democracy.

5.2. Recommendations

This article is optimistic about the promising opportunities for national integration in Nigeria through findings on certain regulatory standards, including:

1.	Establishing a standard that would ensure that all public officers in the State have entry to the citadel. For example, if there is an arrangement in place to ascertain that every integral group will have the chance to be the President, the Governor, the Chairman of the Local Government and the Councilors respectively, the interests of the integrating units in Nigeria would certainly be enhanced. That is actually the response to the tyranny of the majority.

2.	Leadership in Nigeria has always been an issue in Nigeria. A leadership that comprehends and included the integration fundamentals in its budget and implements them wisely needs to be established urgently. That would help create the trust required for integration among individuals.

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