

POLITICAL LEADERSHIP IN NIGERIA: AN ANALYSIS OF *UWA BU AGHA*

Charles Azubuike Nneke, PhD

Department of Igbo, African and Asian Studies

Nnamdi Azikiwe University, Awka

E-mail: ca.nneke@unizik.edu.ng

Abstract

The study is one of the attempts to use literary work to offer solution to the ugly state of the Nigerian political system. The work sets out to analyze the depth of political leadership struggle in Nigerian society as it is portrayed in the Igbo literary work understudy, with the aim of making it public. It also reflects on the spirit of the season as it concerns corruption among the ruling class. Although the author's choice of setting is the University Community of Odenigbo, the political factions observe amongst the characters in the work is a food for thought in the present day Nigerian situation. One would appreciate the work more from the author's ability to foreground the real life situation for the reading pleasure of the public. The study is provoked from the passion to unearth some of the evil practices at work amongst the political classes on the altar of politics, governance and leadership, mostly as it concerns the present day political culture of Nigeria. This will serve as an eye opener to Nigerians and their processes leadership selection and or election. The area of the study is on Written Literature, hence the data for the research work are sourced mainly from the library, using "Marxists' Literary Theory" for its analysis. The study would be of great value to the public, mostly to people who are interested in the study of politics leadership in Nigeria.

Introduction

Leadership struggle and discrimination have been the lot of many countries in Africa. The Nigerian situation is not an exception in this regard, hence much critical scholarly attention from people of all classes have been drawn to it. If one looks closely at what is captured in *The Trouble with Nigeria* by one of the best minds amongst the men of letters in Nigeria in the person of Prof. Achinua Achebe of the blessed memory, leadership struggle and discrimination is at its centre. Nigeria is bedeviled with leadership problems that manifest in terms such as 'marginalization' along with the philosophy of 'born to rule.' Under this challenging situation, she can only succeed in producing more mediocre and unstable persons as her leaders for some time now. Invariably those set of people could not proffer solution to common

everyday problems of the average Nigerian. Instead they have helped to register to the world some ugly images of Nigeria, of which one of them is her rank as the best among equals in the world chart of corrupt countries, because one cannot give what one has not.

Literature, like dreams gives the creative writers opportunity to reflect on virtually every aspect of the society. The study is provoked from the passion to unearth some of the evil practices at work amongst the political classes on the altar of politics, governance and leadership, mostly as it concerns the present day political culture of Nigeria. This study is an in depth search into the spirit of the season as it concerns political, leadership struggle and discrimination in the Nigerian society as it is reflected in the Igbo literary work under study. The work captures the situation in Nigeria, even when the author's choice of setting is in the University Community of Odenigbo. The university setting in the literary work has a way of reflecting the real human society with all sorts of people. Therefore, the study aims at checkmating the excesses amongst the political office holders, as well to serve as an eye opener to Nigerians and their leadership selection and or election.

The politics of bitterness, acrimony and faction observed amongst the characters in the work is masterminded by the individual and collective interest of the people who perform all sort of evil to perpetuate themselves in the positions of power. The work would be appreciated more from the author's ability to foreground the real life situation for the reading pleasure of the public. He has been able to paint the work to show an entirely different political and leadership situation that is not Nigeria, as a food for thought to the present day Nigerians. The study would be of great value to the public, mostly to people who are interested in the study of political struggle and discrimination in Nigeria.

Review of Related Literature

The literary theory adopted for the study is 'Marxist Literary Theory.' The theory tends to focus on the representation of class conflict as well as the reinforcement of class distinctions through the medium of literature. Marxist theorists use traditional techniques of literary analysis but focus their attention more on the final social and political meanings of literature than its aesthetic. Marxist theorists often champion authors who are sympathetic to the working classes and authors whose work challenges economic equalities found in capitalist societies. In keeping with the totalizing spirit of Marxism, literary theories arising from the Marxist paradigm have not only sought new ways of understanding the relationship between economic production and literature, but all cultural production as well. Marxist analyses of society and history have had a profound effect on literary theory and practical criticism, most notably in this development is the "New Historicism" and "Cultural

Materialism.” A lot of scholars have contributed in expanding the Marxist Literary Theory of which space and time cannot permit them here. However, the choice this theory for analyzing the study is because of the struggle to control the political and economic base of the University of Odenigbo, in line with the principle of Marxism.

Conceptual Studies

The four key terms whose concept is reviewed in the study are politics, division class and discrimination.

Politics

Politics is a term which covers the business of selecting and electing people into political offices and or positions through electoral processes. It deals with the philosophy of governance and how the people entrusted political offices to are selected and or elected. Due to the nature of the term politics which manifests itself in the act of politicking, it has sub-divisions like division, class and or discrimination. Some people are of the view that politics is a ‘dirty game’, others see it from the point of view of ‘business’, while some see it from the angle of ‘a call to serve the people.’ However real or myth these claims appear to be, these three schools of thought have their reason as well as perception towards politics. This also helps to make the concept of politics and or governance to be so problematic.

So many scholars have contributed in giving meaning to the term “politics” in various situations and circumstances, one of them is Sinclair (1992:887) who opined that politics is a process by which people are acquiring power in the community or in an association. In line with this, Hornby (2010:1132) views politics as a process that involves struggle for power and position of power to rule community, by giving a person authority to effect changes through decision-making. Emejulu (2003:148) shares the above view on politics when he explains that politics includes one’s desire to join in the process of electing the leader by which power to join the decision making at different stages is acquired. In principle political positions and offices earn the politicians the power to join in the electoral processes whereby the leaders whose decisions affect the life of people are elected into offices. Sometimes the way and manner by which political offices are abused calls for a rethink on purpose of political institution.

Odimegwu (2008:77) agrees with the above statement when he says that political power is at the centre as well ruling every other power in the world. This is the reason negative use of political power has a way to influence every other thing in the life of Africans. It is the ability of political power to control every other power that makes its abuse the issue of public concern. Mostly it depends on the individual and collective interest of the political party or tribe

in power. Onyeghalji (2008:26) is of the view that the purpose of political institution is to bring development and good decision. The author goes further to say that those in the helm of affairs are making effort to sustain the political power in the hand of one ethnic group or party in order to make sure that their will is done, by instigating riot and corruption along with unfulfilled promises. The main reason for struggling and fighting for power perpetuation, is because the aim of political institution which is to bring development and make decision that will have positive effects on the life of the people is turned upside down. Ekiyor (2007:30) shares the same view of abuse of political power and says that politics is what politicians in the local government see as the best approach as well as the simplest means of acquiring wealth. Hence, the representatives at the wards and local government level embark on politics for them to make great wealth. If the only goal of the politicians is to acquire wealth irrespective of the people's crying for one problem or the other affecting them, then the representative democracy has failed in this regard to attract development to the people. It is in this regards that Aerji (n.d.48) stresses that the Nigerian political problem revolves round personal greediness and behaviour of the group that seek their well being. There will be no development plan that will see the light of the day, with the above frame of minds amongst the political class in Nigeria. Instead of using the proceed from the political offices to touch people's lives, they are busy carting way the wealth that would have been used to develop the country to foreign countries, where it adds no value to the people due to their selfishness and greediness.

Elochukwu (2007:23) in the light of the above abuse of political power, sees politics in Nigeria as a dangerous disease, whose root is yet to be discovered. He goes further to say that everyone knows that in Nigeria, politics is all about money, which motivates the party members to pull their resources together in order to win because of what they stand to gain. The main source of abuse of political offices by Nigerian politicians revolves around money. Political leaders who fail to discharge their responsibility to the people because of their selfishness, refer to politics as a business. Hence the party members under this wicked and devilish political philosophy contribute in the electoral campaign along with vote buying in order to win an election. This is because they know that they are not going to attract any development to the people under the notion that politics is a business.

Also in the same case of abuse of political offices backed up with political monetization, Osioma (2014:653) laments that we have abandoned political positions to the corrupt set of people, the mediocre and thieves, which is a great problem in Nigeria. The author further stresses that no one denies the fact that Nigeria is in quagmire as a result of evil politicians whose government portray negative images in the governance such that people of goodwill are running away from politics thereby refusing to help the society.

The people of goodwill who are running away from the political mainstream, because of the caliber of people that occupy the Nigerian political arena these days, whose attitude towards politics and governance appear to brand it more as “dirty game.”

On the other hand, Ogbalu (2006:20-23) makes it clear that Igbo political organization is that of a society based on the town as an autonomous unit. The political organization of the Igbo is republican in every sense of the word, hence they have no recognition for the king or monarchy as a system of government. This is because Igbo people believe in self-reliance, they hate any form of subjugation to any single person no matter how good, powerful and wealthy he may be. In line with this, Orji (1999:47) opines:

Igbo people being republican in outlook had no Eze or Traditional Rulers as obtainable in Benin City, Ile-Ife, Sokoto and in many other places where the Traditional Rulers actually ruled their people, instead we had in Igbo land some people who were heads of their different towns and were known as ‘Aka-kpa qhq’ or ‘Aka ji qfq’ The Aka-ji- qfq in any town in Igbo land in those days was the eldest man in the family that descended from the first man that settled or founded the town in question. His house or compound was the focal and pivotal point for the whole people in the town.

Okodo, I. (2006:40) agrees with the above when he says:

The Igbo man’s practice of democracy is the unanimous decision of everybody. Everybody is seen as equal: nobody’s views, idea, thoughts or wishes are treated with levity as everybody has equal right. Every contribution is taken seriously as nobody knows the contribution that would be accepted. At the end of the deliberation, the contributions that are considered very well and the one that the majority of people accept would be the decision taken.

Nwosu (2002:234) shares the above thought frame work on the Igbo political formation when he says that indeed something shows that politics and governance are interwoven in their relationship in Igbo land. The author goes on to state that the first place politics and governance begins is in the kindred, where the elders are the highest decision making body. The elders comprise people who have acquired chieftaincy title and influential people. The

decision making is easy in such gathering where everybody is seen as equal and partners in progress in the processes of making decision that will bring positive effects in the life of the people.

It is in view of the above that Amucheazi (2002:244) says that politics and governance of Igbo people begins in the community, with the population of its residence count from thousands. The people that will gather in the decision making arena are heads of the kindreds, and the heads of the families as the case may be. In the same frame of mind, Olisa (2002:220) elaborates on the Igbo political formation when he stresses that the importance of politics and leadership process in the family is that it is the foundation of teaching human relationship in Igbo land in the family they are born. The above statement opens doors for the family to inculcate the culture of politics and leadership into the children, because it is from there that they are nurtured before they come out into the wider society. Therefore, if they are nurtured in the wrong way, the society will be at the receiving end in the long run.

Division

Division could be looked at from the point of breaking one whole object, group and association into different units. Another striking feature of politics is its nature division. Sinclair (1992:331) shares the above idea of division from the point of view of breaking down of the whole into different parts. In line with this Hornby (2010:428) says that division is a way of forming many groups in the society in order share something to the people. The above statement looks at division from the political perspective, whereby people are divided for easy distribution and or share of democracy dividends.

Class

On the other hands, class is one of the terms used to portray distinction among people in the society, which helps to define their gender, age and economic status in terms of the have and have not. Sinclair (1992:201) is of the view that class is a term used to express various position people attained in the society, such as people who are in the position of authority or people of same age mate. In line with this, Hornby (2010:257) says that class is used to explain people, animal and thing that behave alike or comes from same specie.

Discrimination

Discrimination could be seen from a situation where people are denied some rights due to their tribe, class, association, colour etc. Achebe (1984:97) points out that there is discrimination between the black and white people which made the black man to run away in his first encounter with the white man and killed him later. The above statement captures both class and colour discrimination. The black and white are two colours that are known for their outstanding distinctions either as human beings and object, which makes the

idea of discrimination between them clear. Also in the statement is the reflection of the terms such as superior and inferior as a mark of discrimination which makes the black to run away in his first meeting with the white.

Okediadi (2002:4) highlights the discrimination between Okezie and Ogonnaya who are two brothers. That is the reason Ahūdiya says, “Why is it that every time I go to the farm to harvest, I will be chased out?” It is as a result of the discrimination between the two brothers that share their father’s land as well as killing themselves afterwards. The above statement makes it clear that discrimination between the two brothers escalated into deprivation of rights as well as killing one another. Like what is observed in Achebe (1984:97) above in the event of killing the white man later.

However, the authors and their works reviewed above are all good in their respective context, however none of the authors and their studies is in the position to replace this research work. This is because none of the authors and their studies came up in the literary work under study from the political and leadership discrimination’s point of view in their bid to use literary studies to reflect Nigerian society. Therefore the study is seeking for space in the corpus of literature of this nature.

Analysis of Nigerian Political Leadership as Reflected in *Uwa Bụ Agha*

The study would be appreciated when we critically look at the ideas depicting political and leadership discrimination in the literary work under study. The literary work reflects in the statements that manifest political and leadership discrimination in such terms like: class, faction, and division in the following pages: Nwadike (2005:1) says:

Ulo ọma ndị ukwu ma ndị nta a hutubeghi oyiri
ha guzochara n’akukū okporouzo kwūcha
kpawaa... Ọ dighi ụdị uche okoko ị gaghị ahụ.
Ọ bụ ndị na-acha odo odo, uhie uhie, anụnụ
anụnụ, mkpụ mkpụ, ka ọ bụ ndị na-acha fịọọ ka
ugbala osoehi ka ị gaghị ahụ?

Translation:

Good house the big and small have not seen its
kind stood along the straight roads... There is no
type of colour of flower you cannot see. Is it the
yellow colour, brown, blue, short or is it those
whose colour is as white as egret following cow
that you cannot see.

The division across political lines in the above statement shows the extent political and leadership discrimination has gone into the University Community of Odenigbo. It also helps to make the idea of the Nigerian

society clearer by bringing it to the forefront. Hence the beautiful house and different colours of the flowers to deep and insightful readers represent the unity in diversity that characterized the geographical entity called Nigeria. At the same time, the idea of class, faction, and division born out of political and leadership discrimination appear in the above statement in the words such as the “big and small, as well as different colours of the flowers that add beauty to that environment.

Systematically, Nwadike (2005:2) gradually unfolds the reality of the society he has in mind when he describes it as, *Ebe a ka ndi oma na ndi ojoo juputara*.

Translation: “This is a place full of good and bad people.” Every society has its own good as well as shortcomings. The above statement is a pointer that the society is made up of good and bad people. However, it appears that people who are wicked, evil, devilish, criminal and diabolical outnumbered the people of goodwill, love, and progressive.

Political Leadership Discrimination as the Breeding Ground for Injustice

It is common amongst the politicians to favour some people they established one form of relationship or the other and left the others to suffer. It takes people mostly the courageous ones to criticize it and pass their judgment at any point in time injustice is observed on the political processes. It is when the height of injustice from the rulers to the rules, is becoming unbearable that following pages feature in Nwadike (2005:28) argues, “*O nu rie ma onu erighi, o na-ewe obi iwe. Kedu ka otu onye ga-esi zaa aha abuo ebe ndi ozo na-azazubeghi otu otu?*” Translation: “The heart is hurt, when it is only one person is benefiting. How does one person answer two names when others have not answered one?” Under normal circumstances, political positions are entrusted to the people of goodwill, by the masses because they believe that s/he is running the office in trust. In that circumstance such representative is expected to make judicious use of the office for the good of all. In this kind of society, the representatives of peoples are making efforts to see that they have not failed short of their expectations from the people. But the reverse is the case in the above statement, because there are people who use their positions to confiscate what should have been shared amongst the people. That is the reason for the statement above because it is unfair for one person or group of persons to benefit from the ‘national cake.’ This particular statement casts in-depth reflection into the present day Nigerian society along with her political discrimination, with regard to the appointments of virtually all the key political offices. It is this reason that some people are nursing grievances in their heart, due to gross injustice they are facing.

The bad eggs in the society are always uncomfortable whenever a person of goodwill is at the controlling base of the country’s affairs. Their fear is doubled because their back door percentage earnings from contract will be

shut. Not only that, their major source of worry will be how to cover the evil they have committed during the time their fellow gangster was in power, hence they are afraid of being probed. This ugly situation masterminded by some political monsters is capable of keeping the country in the state of under development. Nwadike (2005:45) portrays the above circumstances when he says, “Chei! Emeeme emee a! Ebe ndi a na-aturu egwu, na-eze ka arusi ogbu ngwangwa ka Odili jidere, nyajichaa ha akuku, o bu onye ka o ga-ahapu?” Translation: “Hei! What is not done is done! Even the people that are feared, and avoided like god that kills quickly that Odili captured and broke their part, who will he spare?” That is a voice of an opposition to a leader with goodwill, vision, mission and passion for innovative development in the society. The above statement is capable of sowing evil seeds into the evil soil and heart of people who are the enemy of progress. Under such influence of instigating words, they would go at any length to achieve their set goal of disturbing the pace of development. It is in such situation that they can organize civilian coup, using some bad boy they are harboring for such dirty job to kidnap or assassinate the leader.

Change is one thing that remains constant. Often, the change of government from authoritative leader to democratically humane leader gives the people opportunity to make comparism. There is wave of joy in atmosphere always when the righteous is in the authority. Nwadike (2005:16) observes such atmosphere of jubilation when he says, “Na ndu ya, o soro mmegbu nsu, tumadu nnukwu onye imegbu na imegide obere onye...Onye o bu la ihe oma na-amasi kpu ya n'onu. O na-aga ndi mmadu tumadu umuakwukwo ana-etubiri ya: ‘Prof ! Prof !! Prof !!!’” Translation: “In his life, he frowned at maltreatment, mostly the maltreatment of big people against the small...He is the talk of the town to everyone who is a lover of good thing. He is hailed when is going by the people mostly the students that are singing praises to him: “Prof ! Prof !! Prof !!!” The leader in the above statement may be a good man, however, it is always easy said than done. Irrespective of the fact that people are singing his praises, it is also worth observing that the majority of the people that are hailing him are mostly students. We are in the society that has degenerated to the level whereby virtually everything has its price tag. If one looks at the scenario critically and from the political point of view, what is easily is observed is that those students could be Professor Odili’s political fans. The students appear to be the only set of people that are benefiting from Prof. Odili’s leadership, while the academic and non-academic are being discriminated. The students’ relationship with Prof. Odili could be seen along the proverb that says, ‘he who pays the piper dictates the tune.’ If not so, one would have expected such praises from the academic and non-academic staff too. Are the academic and non-academic staff not going to be part of the hailing and rejoicing because the righteous is authority?

Political Leadership Discrimination and Poor Electoral Processes

Whenever there is acrimony in the political processes and culture masterminded by the individuals and party(s) loyalists' selfish and greedy philosophy in a society, the end product of such politics of bitterness is poor electoral processes. The high point of the corruption in the political process in Nigeria is the vote buying during election. This corrupt practice comes to play in this literary work too in the following pages. Nwadike (2005:7) reflects the above situation when he says:

N'ihì na Prọfeso Onyedimma, onye ntutuaha ya
bụ Agadagbachiriuzo, jì okpoho, o were ego na
onyinye ndị ọzọ gọkọọ ndị ohuruego kwe ọnwụ,
ha atụọrọ ya vootu, o jiri n'ihì ya merie Prọfeso
Okeruo, onye ezi omume ya na-egbu maramara.

Translation:

Because Professor Onyedimma, whose praise name is Hugeroadbarricade, has money, he used the money and other gift items to buy up people who will rather die because of money, they voted him, as a result of that he defeated Professor Okeruo, whose good behavior is glistening.

If vote buying is practiced amongst elite and the people whom the society are looking up to learn from, as one of the processes of out-rigging a counterpart in an election, what then will the ordinary man in the street do in this regard? The set of people who would rather die because of money in this context brings to the fore front the mentality of average Nigeria electorates, as a counter action to the poor representatives recorded amongst the politicians. The people have heard series of unfulfilled promises from the politicians that they learn to come up with the idea of collecting money from them before casting their voters. The notion that 'politics is business' often heard from the politicians anchors on the money politics. That is the root of all corrupt practices during the electoral campaign, election, and after election because of the huge amount of money they have invested in electoral processes. The politicians who spent such huge amount of money as an investment in an election will eventually find a way to regain their money. In such condition, both the vote buyer and seller have willfully kissed the development that could have been attracted to the society good bye.

The greatest tragedy that befalls a society is to institute a malevolent god, because it will turn around to kill them. In the statement that follows, Nwadike (2005:8) captures the above political scenario when he emphasizes that:

Ma ndị kugowere ya n’oche diin ma ndị na-akwadoghi ya, ọ dighị onye ọ hụrụ ụkwụ ha hapu igbubi ya... Mgbe Onydimma na-emeso ndị ọ kpọrọ ndị iro ya, ndị nkwado ya ana-akpọọ ikiriji ọchị mana ha chefuru na ewu richaa ji onye ụsọ, ọ biamie n’ime, bido nke bụ ọrụ.

Translation:

Both the people that pushed him on the dean’s seat and those who did not support him, none of their legs is spared from cutting...When Onydimma was dealing with those he called his enemies, his supporters were laughing but they have forgotten that if a goat finished eating the first person’s yam, it moves inside, and begins the main work.

The truth about the negative reactions of the politicians on the electorates is that they think that their services are no longer required. The representatives then see themselves at the controlling base of the society’s political and economic. Hence they could select their friends within their circle to make sure that none of the common people will know what they are doing. That is the main reason, people that contributed in one way or the other during election often complain that they are looked down by the politicians they voted into various offices.

Another aspect of the poor electoral processes observe in Nigeria as a result of political leadership discrimination is how easy it is for the politicians to devise some defence mechanisms by having sleepless night and engaging in chains of meetings on how to carry on with their evil plans. Nwadike (2005:77) makes this clear in the following statement when he says:

Ozugbo ihe ndị a na-eme, mahadum ekewaala ụzọ abụọ: ndị nke Udemba na ndị nke Osu. Abali abali ndị obodo na ndị steeti di iche iche ana-enwe nzukọ imara ka ha ga-esi na-azọ onye nke ha.

Translation:

Immediately these things are happening, the university has divided into two: the people that are in support of Udemba and that of Osu. At midnight the people from community and various states are having meeting in order to devise ways to help the person they are supporting.

It is on this ground that statesmen, friends of the principal actor in the political arena come to help, even when some of them are not part of the University

Community of Odenigbo. The above scenario is a replica of what is happening in Nigeria, where even when the candidates from party A and B are struggling for a political position, mostly the presidential seat some countries whose interest are to make economic benefits in the country from the relationship with those politicians would come in to invest in the campaign and rigging processes. Often such meetings that are organized to ensure that the candidate of their choice wins the election and its attendant court cases are held at night in some highly placed hotels in the country.

Political Leadership Discrimination as the Main Cause of Religious Crisis

The religious sets in Nigeria have failed in their lot to bring moral into the politics and governance for it to be sanitized. That is the main reason why there is a political battle line drawn always between Christianity and Islamic in Nigeria. These two religions have so much dominated the Nigerian political arena that no space is left to African Traditional Religion. The following pages in the literary work under study portray how political and leadership discrimination could cause inter religious crisis. Nwadike (2005:10) captures the above idea when he says, “Mmegbu na ndorondoro ochichi di na Mahadum Odenigbo ruchara n’uka onye na ndi na-eje. O doro ewu na okuko anya na ndorondoro, akpamoke na mkporomaasi di mbu diri n’etiti ndi Uka Fada na ndi Protestant niile.” Translation: “Maltreatment and politics in the University of Odenigbo reached to the level of church one is attending. Everyone knows that politics, discrimination and hatred have been between the Catholic Church and all the Protestants.”

Nwadike (2005:11) goes further to make the above ugly situation to be explicit when he laments, “N’ikwu ya hoojaa, ndi uka abuo a esighi otu uzo eje. Onodu ha di ka nke nkita na nwaologbo n’oge ahụ.” Translation: “Frankly speaking, the two churches are not walking on the same road. Their relationship is like that of dog and cat in that time.” The relationship between dog and cat is unbearably restive that no sane person aspires to live such lifestyle with his/her neighbour. Nwadike (2005:15) further expatiates how ingrate politicians could be when a visionary leader with goodwill wants to exercise his/her work plan to better the lot of the life of the people when he stresses:

Mana ihe oma a nwoke a na-eche ma na-arụ, na-adu ufodu mmadu ogwu n’anya na mahadum ya... O di ka mgbe Kraist no n’uwa, ntisasi anya ndi Farisii emeghi ka o leghara oru nzoputa o bira iru n’uwa.

Translation:

The good thing this man is thinking as well as doing is a thorn piercing the eyes of some people in his university...It was like during the

time of Christ in the world, the confusion of the Pharisees did not deprive Him from doing the work of salvation He came to do in the world.

Many people mostly from one political party and or tribe have taken the position of Pharisees in order not to give the leader a breathing space to implement what s/he has in mind as well as the manifesto that convinced the people to vote for him/her. In Nigeria, such is the situation when set of people are beating their chest, saying over their dead body would they allow the government in power to have peace of mind. It is under this atmosphere of ingrate and unnecessary back biting, either to prevent the leader with goodwill from becoming popular during his/her tenure or outright declaration of their stand as the enemies of progress. That is the reason, they want to make the government ungovernable, which is the hallmark of present day militant, book haram attacks and herdsmen as a follow up.

Political Leadership Discrimination as a Factor Determining the Gap between the Have and Have Not

There is great gap in the society between the haves and have nots. The gap between rich and poor has been widened as a result of the political discrimination. Poor people are looked at from the point of view of 'second class citizens, in the country that belongs to everyone. That is the reason the power and authority to decision making in the society we claim to belong to all of us is in the hands of few people who don't care whether the masses are happy or not about their decisions. The following pages of the literary work understudy bring the above idea home as Nwadike (2005:20) emphasizes, "N'ezie, a na-enwe obodo enwe. MAOD nwere ndi nwe ya. O bu ndi a na-ekwu nke a na-eme. O bu ha ka a na-ele anya n'ihu were na-eme nke a na-eme." Translation: "Indeed, the community is owned. UNOD-University of Odenigbo belongs to people. They are the highest decision makers. They are people looked up to before implementation of decisions." These people whose selfish decisions are imposed on the people are their representatives into political offices. The people they voted into offices along with those who buy their way into political offices, turn out to tell the people that they are the shakers and movers of the society. Often they use their offices to intimidate the people, instead of playing the role of chief servant they begin to lord over the people they come to serve. This also reflects what has become a culture amongst the politicians in Nigeria, that it is only during the electoral campaign processes that politicians stoop to tell the people that they are coming in to the political offices to serve them. But immediately they assume into offices they turn their back to them with the notion that 'levels have changed.' Hence, they are the owners of the society and not the people,

Political Leadership Discrimination as a Breeding Ground of Violence and Threat to Life

The actions of the wicked people amongst the political class are making the society to be no longer safe. The more number of wicked people the politicians have as their political godfathers the more they project evil schemes and actions are becoming the order of the day, the more it becomes a threat to the society. In such a society, it is possible to hear all sorts of negative stories like the situation in Nigeria where the sanctity of human life is mortgaged. Some evil acts such as robbery, kidnapping, mass terminators such as boko haram, militants, and herdsmen are operating under the cover of government and some influential people in the corridor of power.

The above situation not only makes people to be restive, rather it will make them to live a defensive lifestyle. This boils down to zero tolerance to one another, thereby creating a sense of insecurity along with the increase in the violent acts in the society. In the following pages bring the idea of how political and leadership discrimination could breed violence as well as a threat to human life. Nwadike (2005:3) brings the message home when he laments “Ogbueshi, nwoke obodo unu a anaghị ahapụ otu. I mee ya, o megwara gị ozugbo ozugbo n’egbughi oge.” Translation: “Ogbueshi, your townsman does not take chances. If you hurt him, he will not waste time to revenge.” The above act has become the order of the day. People are no longer taken chances, along with their mindset nurtured out of the atmosphere of ‘trust no one’. The prevailing philosophy at work in this condition is that the society has shut its eyes to the power in humility. It is this power of humility that is lacking in the person of Ogbueshi, that is easily observed from some people’s actions and reactions in Nigeria. From all indications Ogbueshi is an epitome of impatient person who cannot give other people chance to express their view instead he resorts to fighting. The political atmosphere is so bad that people mostly from the opposition camps are out to condemn the leader. They go at length to cause social unrest, even when such leader has goodwill for them, they fail to appreciate it.

It is in the above situation that Nwadike (2005:5-6) laments, “Gini ka nwoke a wetarala anyị ihe oma na oganiihu mere ndị ochonganooko? Ha chọrọ ịbụ Vii Sii?” Translation: “What did this man that brought good thing and development to us do to the trouble shooters? Do they want to become VC?” It is observed that the people behind the ugly situation of political discrimination do not stop only at launching verbal attacks to the personality of the leader, but often they go extra miles trying to terminate the person’s life. Nwadike (2005:6) stresses, “... e nwere ndị profeso chiri wado Vii Sii, chọrọ ịtọgbu nwoke mmadu?” Translation: “...there are professors that are after VC, they want to strangle the man.” That is the extent the oppositions backed up with political leadership discrimination can go in order to see that

they are not given the leader a peaceful atmosphere to discharge his/her statutory responsibility to the society.

Conclusion

The study exposes Nigeria's inability to produce credible leaders, as a result of leadership problems that anchor on political leadership discrimination. It is an in depth search on the spirit of the season as it concerns political leadership discrimination in Nigerian. One of the functions of literature is to reflect the society, the study casts its lens on the all sorts of atrocities amongst the political classes on the altar of politics, governance and leadership. The author's choice of the University Community of Odenigbo as the setting of the literary work under study serves as a good cover to capture the situation in Nigeria. The university setting in the literary work also has a way of reflecting the real human society with all sorts of people. The study is one of the attempts to use literary work to offer solution to the ugly state of Nigerian political system, by making public the excesses amongst the political class. This will serve as an eye opener to Nigerians and their leadership selection and or election processes.

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