The History of Nigeria's Post-Colonial Socio-Economic Formation, 1960-2020

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Abstract

The paper assesses the history of Nigeria's post-colonial socioeconomic formation six decades after independence. Nationalist movements played a pivotal role in the struggle leading to Nigeria's independence on 1st October 1960 from the British colonialists. It is rather problematic that some six decades afterward, the country still battles the national question of nation-building and development. The paper will use secondary sources adopting a historical method to analyze and unearth how Nigeria has been able to navigate over the years in addressing the question of socioeconomic development. Findings has it that, not long after Nigeria gained independence, the country was plagued with socioeconomic cum political upheaval dashing the hopes and aspirations of many over the fate of the polity. More so, the transition of the hitherto precolonial primitive and communal classless socioeconomic formation of the polity to the current capitalist economy with wealth disparity and classes was bound to emit violence. Therefore, the paper concludes that the issue of finding solutions to the national question will persist until and unless assiduous effort is made by governments and individuals to correct the socioeconomic anomalies inherent with the capitalist system.

Key Words: Postcolonial, Socioeconomic Formation, Capitalism, Nation-building and National Question.

Introduction

Since history is the study of social groups and institutions with men and society as the prime moving forces of history, this paper attempts to unearth the extent to which society as an arena of inevitable social conflicts has shaped the socio-economic formation of the post-colonial Nigerian state. However, discourse of such magnitude will be incomplete without an understanding of the historical development that birthed Nigeria. Needless to say, the origin of modern Nigeria is traceable to the transformational changes that occurred during British colonial rule. The merging of Nigeria's diverse multi-ethnic and cultural groups within its current territorial boundaries cemented the foundation for the creation of modern-day Nigeria.[1] This supposes that the conquest and establishment of colonial rule ended the rather classless pre-colonial regional settings. This phenomenon marked the formal incorporation and linkage of Nigeria's economy into the world capitalist system. Invariably, opening the country's economy to the international market which is susceptible to external foreign influences with growth measured by two variables in export and import.[2] Note that, the struggle to attain independence and autonomy in both Africa and Nigeria from blatant colonialism is what led to nationalist movement with a regionalized motif. [3]This means the desire for self-rule was the motivational factor that led to the emergence and growth of Nigerian nationalism. Moreover, the 2nd World War waged to preserve democracy is asserted to have had a great impact on the development of political consciousness and nationalism in Nigeria.[4] Colonialism and its policies, therefore, became obsolete because they petered out in the mid-20th century. This was to pave the way for the Nigerian nationalists to form political parties in preparation for the country's independence.

[1] **Ogechukwu Okonkwo,** " British Imperialism and the Political Evolution of Nigeria: The Making of Modern Nigeria" *The Republic*, Vol 8, No.2, September 29th, 2023.
[2]A.G. Hopkins, The Economic History of West Africa (London and New York: 2nd edition, Routledge, 2020)167-186
[3] Isidore.U. Nwanaju, "The Rise of Nationalism and Religious Politics in Nigeria" *International Journal of Recent Research in Social Sciences and Humanities,* Vol 3, 2011. 79-87
[4] G.O Olusanya, "The Nationalist Movement in Nigeria" in *Groundwork of Nigeria History ed. Obaro Ikime (*Ibadan: Heinemann Educational Books Nigeria Plc, 2004), 545

Therefore, Nigeria since gaining independence has been plagued with the "national question" challenge. The national question according to Felix Adenike, is that whole gigantic issue of finding a consensus among the varied socio-economic constituent groups that make up the country attempt to agree to continue to co-inhabit, live together, and do business together. He asserts how unfortunate the dreams of Nigerians raised at independence were blighted by centrifugal forces activated and manifesting in Nigeria's political system.[5] However, Rauf Dunmoye also states how Nigeria at independence was confronted more with internal security challenges than external threats. With the engendered problems caused by perennial and intractable ethno-religious conflicts created persistent political instability and obstructed national consensus and development. Furthermore, Dunmoye asserts that once human beings interact in a social setting and seek to promote material well-being and survival amid scarce resources. They either cooperate for mutual benefits or disagree over the usage of factors and processes of production.[6] Given the foregoing, the paper will discuss the various socio-economic formative challenges Nigeria has battled with in her attempt toward development. Doing so, phase one of the paper will analyze the various inevitable social conflicts that unfolded in the First to Third Republics. This will be followed by a discourse on the spiraling challenging issues currently being witnessed in the Fourth Republic today.

Nigeria Socio-economic Formative Crises 1960-1998

The period 1960-1998 witnessed varying socio-economic developments whose impact has no doubt shaped the society and the history of the people of modern Nigeria today. Also, the period consisted of the 1st to 3rd Republic in the history of Nigeria where both military and civilian governance orchestrated different policies and equally ran the affairs of the country. Worthy of note is, Nigeria by 1963 became a Republic under a parliamentary system of government. The country had four regions from when regional leaders were at the helm of affairs of their regions. The position of prime minister was occupied by Alhaji Abubakar

[5]Felix Adenike, "1st Citizen Annual Dialogue Conference (CADC)*": The National Question which is the Answer?*(Abuja: Sheraton Hotel, August 1992)

[6]Rauf Ayo Dunmoye, "Complexity of Ethno-Religious Conflicts in Nigeria: Interface of Security and Development" in *National*, *Security*, *Integration and Sustainable Development in Nigeria:* Proceedings of ABU @ 50 Humanities Int'l Conference, ed. R.A. Dumoye etal (Zaria: ABU Press Ltd, 2012), 15

Tafawa Balewa and Nnamdi Azikiwe as the Head of Government. So, the development of political parties along regional lines and the quest for power and alliances were to be followed by the riot that broke out in May 1962 at the Western House of Assembly. The case in the Northern part was neither different, especially seeing how the Northern People's Congress (NPC) was opposed to the Non-Muslim League the later United Middle Belt Congress (UMBC). Therefore, if the crisis in the West was a signpost leading to the coup, the inability of the government to manage the situation was unbelievable. Especially, with the declaration of a state of emergency in the Western House and with the detention of some key officials as well. This phenomenon didn't go well with the Westerners who saw it as a deliberate act by the Northerners and Easterners to dominate the assembly. Furthermore, the census controversy was to lay the gunpowder trail awaiting the lighting of fire by October 1965. Also, the 1964-65 federal election is often referred to as the classic case of politics of brinkmanship. It is however asserted that it was during the elections that the first plot for military coup d'état was planned. So, all the aforementioned abruptly ended the first republic ushering in the first era of military rule in Nigeria by 15th January, 1966.[7]

It is imperative to state that, the above crises were truly a reflection of history as a science of the evolution of societies and their contradictions. This means that while the crises ostensibly look to be political underneath that was the economic motivator that this work intends to unravel. Not long after, the modern Nigerian state started witnessing a trend in coup and counter-coups in the history of her socio-economic development. So, between 1967 and 1970 there ensued another crisis referred to as the Nigerian Civil War which carried a lot of propaganda for and against the government or the Igbo ethnic group respectively. Nigeria's image and prestige in this period were greatly damaged owing to decades of political corruption, military coups, and counter-coup, as well as, economic underdevelopment. In addition to that, was the ensuing civil war which rent the country along regional and ethnic lines such that, about 1.3 million people were asserted to have lost their lives. Thereby, almost destroying the fragile federal bond that has hitherto kept the country indivisibly together. It is not surprising, that the preponderance of the issue with real politicking which characterized the

[7]Yunana B. Luka, "Ethno-Religious Violence and the Dynamics of Inter-Group Relations in Kaduna State, 1987-2016" (M.A History Kaduna State University, 2020), 48

period in the form of regional identity was over and above national identity was to become catastrophic in the later stages of the socio-economic formation of the country. [8]In fact, not only that the war take a political tune it also carried an ethnic-regional colouration. Luckily, the federal government in her wisdom declared the aftermath of the war as "*No Victor No Vanquished*" a resolution that neither exacted retribution nor awarded victory to any party since it was a case of two brothers fighting[9].

Therefore, all the violent contestations by the various divergent groups could be argued to have happened to cover up the vacuum the British colonial departure created. There is no gainsaying, while the British colonial legacies could be apportioned some blame according to the dependency apologists. The class to which power was bequeathed must therefore take the larger share. This is because, despite Nigeria being independent some sources has it that, the open door policy employed by the modern Nigeria ruling class paved the way for foreign investment and control. To those who held this view, such disposition made Nigeria's independence appear only political but economically Nigeria, was not independent. [10] Furthermore, he asserted how the comprador bourgeoisie ruling class that took over power from the British became co-collaborators with the colonialists to perpetuate the continuous exploitation of Nigerian resources. This was done through the multi-national companies (MNCs) monopoly supported by legislation's enacted by both the civilian and military regimes. That because those at the helm of power mutually are beneficiaries or have shares from the foreign investor's investment they were supportive of promoting the open door policy for their smooth sailing. Not only that choosing such a part, was a dependency approach to development, but such an approach also accounted for the polity underdevelopment and the ensuing crises. [11]

[8] Toyin Falola and Matthew M. Heaton, A History of Nigeria (New York: Cambridge University Press, 2008) 158-159
[9]Zainab Usman, Economic Diversification in Nigeria: The Politics of Building a Post-Oil Economy, Zed Books, London, 2023. 71

[10] Patrick Babatunde Oroborome Oromareghake and etal, Post-Colonial Nigeria and Economic Dependency: Issues, Strategies and the Way Forward. *Arts and Social Science Research*, Vol. 11, 2021.112
[11]Oromareghake, Post-Colonial Nigeria and Economic Dependency , 112-114

Invariably, the discovery of oil in 1956 in the Niger Delta region after decades of exploration witnessed the manifestation of socio-economic formative crises. The crises took another dimension following the oil boom of the 1970s in which the psyche of the military then in power was reoriented to aspire for lucrative government positions. Note that, such did not only splinter the military vertically along class lines but, horizontally along ethno-regional and religious factions with a far-reaching destabilizing consequence.[12] No wonder, many Nigerians including retired civil servants and intellectuals took to the import and export business of oil.[13] More so, the development too birthed the emergence of agitators, and militancy all clamoring for a share of what turns out to be the national cake. Especially, with oil making the largest per capita Gross Domestic Product (GDP) that exceeded agriculture which before independence was the mainstay of the economy. So, besides the country's over-dependence on oil revenue, reckless spending in the years of the oil boom, rent-seeking, bunkering, and corruption were among the commonest crises the sector has witnessed.[14] The inability of those at the helm of power to sincerely manage such resources on the one hand and the corruption that has seen contestations to power gives one access to the control of the capital accruing from oil has heated the socio-economic formative crises in modern Nigeria today. Therefore, modern Nigeria did witness six military coups and three abortive coups for the period 1966-1999 a testament that the contestation was over economic aggrandizement. Furthermore, civil societies were also beneficiaries especially, business tycoons, politicians, and media houses. [15]This informs why the military lasted that long in power because they jointly collaborated with the civil society for the exploitation of the country's resources as a unified class at the expense of the underprivileged poor masses that were at the receiving end of the dice.

[12] Usman, Economic Diversification in Nigeria, 71

[13]Oromareghake, Post-Colonial Nigeria and Economic Dependency, 114

[14] E. Frankema, E. Hillborn, U. Kufakuriani and E.M.Zu Selhausen, eds., The History of African Development: A Textbook for a New Generation of African Students and Teachers, African Economic History Network, doi.org/10.18174/590564,2023. 257-259

[15]Usman, Economic Diversification in Nigeria, 71

Nigeria Socio-economic Formative Crises 1999-2020

Not only that the oil prices was at a decline in the international market from the 1980s but a very significant development unfolded in the form of a transition from a military regime to a democratic rule. Given that was not the first time such has happened, the fact it is the longest the polity has experienced made the period a landmark in the history of the country's journey toward socio-economic formation and development. Imperatively, just like the hopes of many were risen with colonial demised and the granting of independence so was the euphoria that accompanied the return to democratic rule from over 22 years of intermittent military authoritarian rule. So, with the varied military authoritarian draconian laws which not only intimidate but suppressed all forms of opposition and agitations. The return to democracy which principle upholds the tenets of liberties and freedom of speech, association, and expression was like a time bomb waiting to be explored. This section discusses how the freedoms hitherto not enjoyed under the military regimes were managed with a new system of governance that was a breath of fresh air.

So, the transition of the various groups from a communal system now incorporated into the capitalist system in modern Nigeria was to experience social revolution. This is because the modern neo-colonial socio-economic structure of Nigeria was at the highest stage of imperialism which is capitalism. No doubt, the changes in social relations were bound to face revolutionary reactions which manifested in the upheavals and many crises of nationhood that unfolded in the polity following the country's transition to democracy. [16]Therefore, since men in association produce more than in isolation. The military regime that isolated the poor masses saw them resort to religion and ethnicity a variant society often falls to whenever their needs are not met. Religion and ethnicity consequently became the most mobilizing force for people to express themselves. This is such that, the new millennium was greeted with so many socio-economic crises that took the form of ethno-religious violence.

[16] Maduabuchi Dukor, "Marxism and Social Action in Nigeria". *Journal of Philosophy and Social Action* Vol. 16 No.4. *21*

The 2000 Sharia riots are described by some commentators as the worst single outbreak of violence in Nigeria since the 1967-70 civil war. However, most scholars often trace the contemporary Sharia discourse to the 1977 and 1978 unending controversy in the constituent Assembly over the subject matter. The controversy, however, is centered on the nature of the Nigerian state with its secular tradition and legal framework where most Muslims believe there should not be a separation of the sacred and mundane. Such that, the legal system they desire should govern them be Islamic. On the other hand, they perceived and saw similitude between the Nigerian secular state and Christianity consequently, their outright rejection and demand for an Islamic state based upon sharia law. But while that appeals to the Hausa-Fulani, to the Non-Muslims it is nothing more than a threat to Islamize the country. This development made the imposition of Islam an act beyond the Non-Muslim comprehension of the secular provisions of the Nigerian constitution.[17] Therefore, no discourse on sharia implementation in Nigeria in the 21st century will be completed without mention of Governor Sani Yerima. It is no longer news that Governor Sani by May 29th, 1999 became the democratically elected Governor of the newly created Zamfara state out of present-day Sokoto in 1996. It is posited one of his prioritized campaign agendas was the introduction of religious reforms. So, in keeping with his campaign manifesto Sharia implementation was launched on Wednesday, 27th October, 1999. Interestingly, this launching became the mother of all launchings because the declaration of the implementation of sharia in Gusau Zamfara state capital put all other states with substantial Muslim populations on serious alert. In fact, about 11 other Northern states of Sokoto, Kebbi, Niger, Katsina, Kaduna, Kano, Jigawa, Bauchi, Yobe, Gombe, and Borno all follow suit. Though, in reintroducing Sharia into the domains of criminal justice the states opted to evoke a somewhat ambiguous clause from the 1999 Nigerian constitution. Which empowered the state assembly or the National Assembly in the case of the Sharia Court of Appeal in the Federal Capital city of Abuja to confer additional jurisdiction on the Sharia Court of Appeal[18]. Therefore, while this development was greeted with joy amongst the Muslim world the interplay of Islam and Christianity in Nigeria which has seldom

[17] Hussaini Abdu, *Clash of Identities: State, Society and Ethno-Religious Conflicts in Northern Nigeria (*Kaduna: DevReach Publishers Nigeria Ltd, 2010), 164-165

[18] Ayene Okpanachi, "Ethno-Religious Identity and Conflict in Northern Nigeria ": Understanding the Dynamics of Sharia in Kaduna and Kebbi State *(* A publication of University of Ibadan, Nigeria, 2010), 9-11

been seen as a zero-sum game was unfortunate. So the great hope and ecstasy among the Muslim faithful by Gusau launching was matched with fear and loathing among the Christians.[19]

It is however claimed, that the ruling political class often seized the opportunity of the question of religion and identity as a fulcrum for exploiting religious sentiment to inflame and spur their supporters against their opponents. Consequently, the peaceful protest which was organized for 21st February, 2000 was mated with attacks leading to the wanton killings and displacement of about 2000 persons. By implication, aside from the loss of properties and looting by the miscreants who seized the opportunity for booty. Another unfortunate repercussion of the violence was its resonation and spread beyond Kaduna to South-East a predominantly Christian settlement. [20]Furthermore, it is expedient to say Nigeria's transition from military dictatorship to multi-party democracy on 29th May 1999 did not pacify and bridge the gulf created by the military regime. Rather, it witnessed the convulsion of serial ethno-religious violence. Though some of the conflicts had their roots in the past historical circumstances within the concerned communities, others were "manufactured" by the elites, seeking to stretch the liberty inherent in the new democratic process in Nigeria. The Sharia crisis was in phases as the first was February 23rd, 2000 while the second was May 22nd, 2000. The May riots were said to have been a reprisal attack by the Muslims who felt justice had not been done following the February, mayhem. [21]So, besides the violence that erupted shortly after Nigeria's return to democracy in 1999. The other subsequent transitions from one democratic government to another were vehemently contested along ethnic or religious lines as hereto examined.

Howbeit, elections in every stable society remain the essential ingredient of the transitory process from one civilian administration to another. In Africa and Nigeria, the process has been characterized by violence. Colonial artificial outrageous carving of areas without recourse and regard for Africans accounted for the multiplicity of ethnicity with which unnecessary fierce maneuverings by

[19] Philip Ostien (ed), *Sharia Implementation in Northern Nigeria 1999-2006: A sourcebook* (Ibadan: Spectrum Books Ltd, 2007, Vol 1), vii-xi.
[20] Nigeria, "The Miss World Riots": Continued Impunity for Killings in Kaduna (A Publication of Human Rights Watch, Vol 15, No 13, 2003), 3-4
[21] Debki, *The Tragedy of Sharia, Cry and the Voice of Masses*…,23-30

ambitious politicians, in turn, made it a threat to nation-building. So elections which constitute a core component of democracy and an integral modern vision for representative government in post-colonial Nigeria for varying purposes have become violent. [22] Nigeria, which earned an appellation for herself as a showcase of Africa's democracy has however had to tour a very thorny part in her journey towards such a democratic experiment laden with electoral violence since the colonial days. This is because Nigeria is an extremely ethnically diverse multinational state with politics played along lines of primordial identities.[23]

Therefore, Nigeria's socio-economic soldiering to promote nation-building has seldom seen politicians deploy the new variant in ethnicity and religion to galvanize support and polarize the populace through politics of religious deception and ethnic chauvinism. This is because such acts have stirred up sentiments and sparked off communal violence perennially in Nigeria.

The process has bred threats or actual assassination of political opponents. This unfortunate act was what characterized the system in addition to other defects which all played pivotal roles in triggering violence.[24] This is because, all eight general elections conducted in Nigeria since independence (including 1964, 1979, 1983, 1993, 1999, 2003, 2007, and 2011) have all been marred by various degrees of violence. [25]This trend which has seen most contestations become violent is borne out of the socio-economic formative desire for material gains assuming such identities in ethnicity or religion to enhance the maneuvering. Political violence is considerably one of the only cyclical violence in Nigeria because it is no longer news that the historical trajectory of electoral processes in post-colonial Nigeria is characterized by violence. [26]More perturbing is that since the rebirth of Nigeria's democracy in 1999, violence of varying degrees has been an unfortunate staple of

[22]Adesola Samson Adesote and John O. Abimbola, " Electoral Violence and the Survival of Democracy in Nigeria'sFourth Republic: A Historical Perspective" in *Canadian Social Science, Vol. 10, No. 3, 2014*,140-141

[23] J. Adele Bamgbose,"Electoral Violence and Nigeria's 2011 General Elections" in *International Review Journal of Social Sciences and Humanities Vol. 4, No. 1 2012,205. Also see* Yunana B. Luka, "Ethno-Religious Violence and the Dynamics of Inter-Group Relations in Kaduna State, 1987-2016" (M.A History Kaduna State University, 2020), 1

[24] Festus Iyayi, "Elections and Electoral Practices in Nigeria: Dynamics and Implications" In *The Constitution, Vol. 5, No.2, 2005.*11-12

[25] Nwachukwu Orji and Nkiru Uzodi, *Post-Election Violence in Nigeria: Experiences with the 2011 Elections* (A Publication of Policy and Legal Advocacy Centre, 2012),8

[26] Adesote and Abimbola, " Electoral Violence and the Survival of Democracy in Nigeria's Fourth Republic, 140

Nigerian elections. Note that, it is Colonial manipulation of elections that poison relations between the multi-ethnic groups in Nigeria with the effect of such increasing the social distance and suspicion between members of the population. Consequently from that point onward, the country became exposed to diverse electoral violence so much that since independence, the situation has been fraught with ethnic politics where the elite from different ethnic groups schemed to attract as many federal resources to their regions as possible, neglecting issues that could have united the country. [27]

Therefore, while electoral fraud of 1964 brought about a crisis and a state of anarchy, owing to unhealthy competition and insecurity which abruptly led to the demise of the First Republic with the ensuing coup. It is however imperative to state that, a chronological historicist of electoral violence in Nigeria from 1960-2011 has shown that each region has its peculiar challenges and how it manifests degenerating into the general state of insecurity. In Northern Nigeria for instance, most of the violence seldom has an ethno-religious background such that what begins as political scores metamorphoses into an ethno-religious violence. Whereas in the Southern part, one overt feature has always been the prevalence of criminal gangsters' manipulation of the violent situation to loot and commit booty. This has phenomenally frustrated every effort channeled towards nation-building because the ascendency of these criminal activities has made the state almost ungovernable.

On the whole, the period 1999-2020 is one that witnessed violent crises ascendency heating the Nigerian polity. This violence are confirmation of what the Marxist theorist propounded because the upheaval witnessed in modern Nigeria exemplifies the perspective argument. This implies that class differences are very conspicuous in Nigeria because of the evil of capitalism which has consistently widened the gap between the poor and the rich, and differences in lifestyle, housing, and accommodations. In addition, there is the exploitation of the working class, retrenchments, rising prices of foodstuff that even after production one is unable to purchase, etc.[28] By and large, the strangulation and marginalization of

[27] J. Adele Bamgbose," Electoral Violence and Nigeria's 2011 General Elections" *International Review of Social Sciences and Humanities Vol. 4, No. 1, 2012. 209*

[28] Dukor, "Marxism and Social Action in Nigeria"20-23

the masses through the capitalist's collaborative ruling classes of rent-seekers were to give birth to the emergence of militancy in the Niger Delta, separatist agitations in IPOD, MEND, and Middle Belt region. Furthermore, intense politicking for the seats of power, the bombing campaigns, Boko-haram, oil vandalism, thuggery and gangsterism during elections, and the general corruption have worsened the poverty state of the poor as well as, the general underdevelopment of the polity, etc. Similarly, all the aforementioned characterized the different transitional processes that have constituted what has been shaping the socio-economic formation of Nigeria today.

Conclusion

The foregoing trends and developments suppose that truly, the history of modern societies and of course Nigeria is not only full of contradictions rather, it is that of the vicious cycle of struggle assuming different forms. More so, since all social, political, and intellectual relations, religious, and legal systems are derived from material conditions of life. And that these material conditions constitute the superstructure and substructure which is the productive structure of the society. It there means, contestations in human society often are to satiate the very needs of the substructure which is economic conditions. Not surprising that such processes were to account for Nigeria's formative socio-economic crises which assumed varied shapes. So, with economic determinism being the materialistic explanation of history based upon the theory of material factors i.e. economic mode of production and technology, societies would, therefore, continue to struggle. Especially, in societies where the capitalist system is upheld as an economic model, no doubt such would birth revolution owing to its exploitative and excruciating extractive dominative nature.

Given that, the history of socio-economic formation in Nigeria represents a perfect story of an evolving nation striving to address the national question. And while the unity of the country won through the victory of the federal national army following the civil war is applauded. The other miniature violence made the optimism of so many turn to a state of disillusionment and extreme pessimism especially, with the June 12 annulment by the General Ibrahim Babangida

regime.[29] That phenomenal development led to a national debate on the nation's dire need for restructuring to make allowance for the federating unit access to power and resources. However, the failure of the government to devise an effective and democratic mechanism to manage and resolve the national question? Only explains the neo-colonial imperial influence and contradictions that have seen the struggle for control of resources and national power consistently make Nigeria's effort to detonate crises a mirage. Consequently, making every effort towards addressing the national question seemingly utopian.

Therefore, the economic material factors forming the basic motivating forces shaping the history of human survival did play out in the history of modern Nigeria. Such that, some sixty years after Nigeria's independence the country continued to witness one form of violence or the other all in an attempt to gain economic survival. Therefore, the effort to control the primary substructure has seen people maneuver and manipulate the superstructure. The superstructure always takes the form of political, social, religious, ethnic, and legal which are all secondary. However, since it is the political power that provides one with the opportunity to control the economic substructure of the society. That phenomenon has conversely seen politics take more primacy whereas, in reality, the ultimate goal is to gain control of the economic mode of production and technology. More so, with a capitalist system that promotes wealth disparity, and inequality in opportunities societies such as Nigeria that uphold that as a model for development will continue to experience crisis. With that in view, unless the perfect stage of production is reached otherwise, all of human society will be transitory over socio-economic cum political materialistic aggrandizement.

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