Insecurity and Poor Governance in Nigeria: The Dilemma of the Poet in the Quest for National Unity and Development

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Abstract

The problems of insecurity in Nigeria are undeniably one of the most widely discussed issues in recent times, exacerbated by an unprecedented spate of terrorism and unjust killings in various parts of the nation, a situation made possible by the porosity in the national security system. Security has been of serious concern that the security sector takes an unfair share in Nigeria’s budgetary allocations in the quest to curb this alarming menace. Despite this effort, one can argue that the situation has basically remained unchanged as highlighted by the seemingly intractable Boko haram insurrection, ethnic militia, kidnapping, incessant robbery attacks among other life-claiming activities that are obviously growing out of control. The writer is a person of conscience, a patriotic member of his society and by the nature of his calling, ought not to stand aloof as society and humanity burn. Literature overtime has proven to be a formidable way through which writers make their voices heard and poetry, a genre of literature, is one of the veritable and handy tools with which writers decry and attack the ills of their societies. This paper attempts to foray on the security issues as literarily captured and documented in Fidelis Okoro’s collection of poems entitled Pimples and Dimples. The method of analysis is mainly textual, with sociological approach serving as its theoretical anchor. The study concludes with lessons gleaned from the collection and the poet’s reflection on how best our security system should be managed and augmented to carter for the ever increasing security threats prevalent in our society today.

Keywords: Insecurity, society, porosity, governance, development, nation building,
Introduction

Security is of great concern to all human societies. This is so because security is paramount and impinges on the survival of every human society. According to Thomas Imobighe, “without security, individuals within a state will find it hard to engage in productive activities” (41). Similarly, without security, a state is bound to experience great difficulty in harnessing its human and material resources towards the meaningful development and the promotion of the general well-being of the people.

National security on the other hand is the primary law of international engagement for its absence means the demise of the state concerned. Thus, a high premium is always placed on strategy through which states enhance and guarantee their national security. As Aja Kpuru Aja has noted, “a state that is indifferent to strategic thinking and thought enhances it chances of weakness, decadence and vulnerability” (51). Security of lives and property is of paramount concern to any viable nation. National security is tied to the economic and political growth of any nation; a nation that cannot protect her citizens and properties cannot boast of viable and sustained economic boom. Ugwuja Alex posits thus:

"National security is the primary law of international engagement for its absence means the demise of the state concerned because in the game-like international theatre, though the rules are lucidly known, they are nevertheless often changed and or openly violated. Hitherto, the most influential characters in the international theatre styled ‘state –actors’ have been economically calibrated as North- coterminous with the industrially advanced countries of western Europe, North America and Japan and South-a roughshod appellation for the so-called underdeveloped/developing countries of Asia, Africa and South America, otherwise known as third world countries (1). "

The international theatre in which these actions are staged is characterised more by competitions and conflicts where the pursuit and achievement of states national interests is the watch-word. And whereas, in international relations “might is right”, international law being secondary to the dictates of national interests and since third world countries rank low in the contemporary international power equation, their national security continues to be porous.

This situation conjures series of questions that will always beg for lasting answers. What is responsible for this bleak security picture of African states? Could it be that African security planners do not have a clear perception of their countries security? Or could it be that African states lack the basic capacity to provide security for their people? Can it be attributed to poor strategic thinking? Or could it be part of the miasma of corruption and exploitation which characterise many African nations that make them not to bulge even at the face of the dearth of their security system and backbone as free republic nations?

A plethora of answers have been furnished for these questions. This ranges from the colonial heritage, external dependence of third world states in officer training and intelligence; financial aid tying; Multinational and Transnational Corporations; ethnicity, corruption and
political instability etc. In the next section an attempt is made to explicate these causes of national security porosity in the third world. Aja Akpuru Aja went further to aver that:

National security presupposes the existence of a nation with shared consciousness as a people who have agreed to live together. Every organ in the society is used to promote security consciousness. In this way, the nation and its survival is uppermost to individuals, associations, political parties, pressure-groups, military and paramilitary bodies. In the main, national security is not seen as the exclusive duty of the military and paramilitary bodies but the shared concern of everyone. This means that every citizen is a national security asset as well as a security officer (51).

Professor Aja has equally drawn attention to the differences between national security and state security, regime security and personal security. He maintains that: arising from ignorance in strategic thinking, there is the tendency to confuse state security with national security. There exists a link between state security and national security, but the two represent two different things (33). Aja links this problem to the misadventure of colonialism particularly in developing countries where the state came before the nation.

National Security Porosity in the Third World: An Appraisal

The dependency theory blames all the problems of the third world on their over-stretched dependence. This assumption is not without a fundamental truth and reality because the third countries Africa, especially, have their military and other actors in national security decision-making apparatuses trained in these metropolitan states. Raphael Eze, observes that “… in training of officers, it has been that of total dependence on Britain and America; that is to say, the British Royal Military Academy, Sandhurst. The Mons Officer Cadet School at Aldershot and Eaton Hall, near Chester and the American equivalent the ‘West Point’… (18).

Since these officers received a dependent education which was biased in favour of the western imperialist countries, we can scarcely expect them to make strong unfettered security policies which run contrary to the interests of their neo-colonial overlords, since the servant is never greater than his master. Eze, argues further that:

...like their civilian counterparts, the world view of the military leaders was on... liberal academics rather than vocational and technical educational...thus, the emphasis on administrative responsibility rather than technical skills and proficiency. This ensured the continued dependence on Britain and other western powers for military technology and equipment (18).

With such a dangerous world view, Ironsi on his appointment to head the U.N peace-keeping Force in the Congo, instead of using tact to maintain and preserve national security in the Congo shamefully allowed the assassination of a fellow African and president of the Congo via the imperialistic designs of the West through the complicity of the American CIA.

In Latin America, national security is measured by the approval or otherwise from the United States. That is to say that
whichever regime that gets the U.S support becomes legitimate both *de facto* and *de jure*. This is largely due to U.S Big Brother politics and the attendant dependence of Latin American states. The case of Francois and jean Claude Duvalier (Papa and Baby Docs) of Haiti Manuel Antonio Noriega of Panama, Salvadore Allende of Chile and more recently the case of Daniel Ortega of Nicaragua, Evo Morales in Bolivia, Rafael Corrca in Ecuador are all instructive. Owing to the dependence of these regimes on the United States, the leaders are all interested in regime and personality security and are willing to swallow all strictures from the U.S and thus, national security becomes not only porous but endemic.

At the level of pure military intelligence i.e. intelligence gathering, espionage and threat analysis, the third world countries are inordinately fond of contriving their security systems in line with the structure and organogram of the metropolitan. This encourages dependence, the so-called intelligence sharing. To buttress this point, with a Nigerian example, if Britain were to be complicit in the bombing of the Louis Edet House, Headquarters of the Nigerian police and the so called experts arrive from the Scotland Yard, as they have indeed, will they work to reveal the complicity of Britain?

At the Grand strategic level, advanced countries also deploy non-military weapons to invent situations which create national security porosity in the third world. Grand strategy taken to mean the ‘art and science of optimally utilising all available national resources to protect and project national interests’ has often actuated the use of economic dynamos especially, sponsored and projected through the connivance of the Bretton Wood Institutions, via foreign aid, portfolio investments and foreign direct investment (FDI) through the Multi-National Corporations (MNCs) and Transnational Corporations (TNCs).

The Bretton-Wood system for example, was initially designed to function within the ambit of the U.N, the U.S has, however, through unparalleled funding of the regime been able to make it independent of the U.N and an extension of U.S foreign policy mechanisms. In line with the above assertion, Ugwuja Alex posits that:

> more than the development and deployment of the military and weapon systems to facilitate hegemonic designs, the U.S also relies extensively on economic weapons to achieve its global dominance. It does this via the instrumentation of the Bretton-woods institutions-the I.M.F and World Bank. Through this ‘carrot and stick’ politics, the U.S has been able to condition the global economy to remain subservient to its Dollar (5).

Since economic conditions determine the policy options for third world countries, a porous economy unavoidably leads to porosity in national security. In Africa for example, the sponsoring of SAP in the 1980s as the single dose for all Africa’s economic typhoid, fiscal malaria and financial leukaemia succeeded in devaluing African national currencies from which they are still trying to recover more than two decades after.

This is the much we can take on issues of security as gleaned from other sources that are non-literary. The next section will delve into the problems of this paper from the viewpoint of the poet and his poetry
collection which is purely from literary sources.

**The Poet, Poetry and Society**

Poetry is one of the genres of literature which has over the years found its best usage and application as a weapon, a tool for criticism with which poets satirize, mock, jest, poke fun, criticize societal actions, values and attitudes with the sole arm of correcting and instilling in the people, the right and ethical moral values which will in no small way help to build a more prosperous and desirable society. Poetry serves as a means of entertainment but its goal is best realized when it becomes a weapon, a tool, an umbrella under which a poet hides to purge his feelings and criticisms on his society in the wake of correcting and re-directing the people to the much-anticipated and idealized future. Poetry thus, becomes a voice to the voiceless, a fighter of evil and upholder of justice; a sword of truth wielded only by patriotic and devoted poets from whose activities, visions and directions the society hopes to be free from corruption, vices, evils among all other nefarious crimes that bedevil the society and militate against her peace and growth. Poetry more than any other genre of literature has proven to be a more ready-made weapon with which poets combat evil and arouse the people’s consciousness to the injustice, suffering and evils around them which they ought to stand collectively and fight against. Poetry empowers and engineers the people to stand for what is right and say no in the face of tyranny, oppression, victimization, exploitation, self-denial, brutality and perpetual agony. In the words of Ikiddeh:

... Poetry has an intrinsic quality, which commends it as a handmaid to revolutionary action. Its evocativeness in language and brevity of form make it the ideal medium of the revolutionary artist in a hurry, first for communicating those impressions in the hope to elicit corresponding emotions from the audience (167).

What this means is that poetry with its tacit nature, brevity of words and patterned manner of expression gives room for a poet to easily convey his message of doom, woe, hope, prosperity as the case may be, to his audience, in the hopes of eliciting the right moral and ethical response from them. This is what Okoro Fidelis has come to demonstrate in his collection which caught the attention of the researcher and propelled a study of his collection in this essay.

Okoro Fidelis is a poet that has in no small way displayed that age barrier has no place in writing good poetry and also that poetry, even when we acknowledge the fact or not, has the powers of changing us and in the process changes our lives for the better. Poetry to him is not an end in itself, but a means to a fulfilling end. The place of poetry in society from the demonstrations of the poet is not a tree discussion or analysis but a forest issue that leaves much always begging to be said and listened to. Poetry is not just a means of escape in the hands of a poet who writes to perhaps win fame, admiration and accolades, and in most cases to make money. Poetry could bring all of these but the initial labour and effort to create good poetry; poetry that might irritate the eyes, ears and senses of so many is a ritual in purgation; a means of an escape. This act of purging the mind in the pages of a paper with fine poetic lines is the only realizable avenue through which a poet hopes to be free from several turmoil and predicaments tormenting his life which in most cases is not of his own making but that of the evils and injustices of people in his society. A poet is always prone to crying
and in those wailing tears he becomes free. The poet, Okoro Fidelis puts it thus in his preface that:

The poet, a sharp knife in one hand, a microscope in the other, is granted his inalienable right to cut portions of life for scrutiny. It is still abominable in most parts of the earth to beat a child and tell him not to cry. Poetry is a kind of crying, mostly public pain in the poet’s shoe. Poetry is that loud mouth in the wilderness crying “they have beaten me again”. It is the cry of the wounded soul looking for solace in the face of the few dimples and the many pimpls of life. The human condition is both a friend and a foe to the poet… Painful beauty, that’s what poetry is (xi).

Thus, poetry to the poet is a key to unlock several hidden parts of human life and it behooves a good and patriotic poet to use the available resources of language, imageries, and other conventions of poetry making to create eternal lines on the pages of the paper which will speak to the people and engineer a change of attitude. When we turn our attention to listen to good poetry and hearken to the voice of forsaken poets, our society could find its bearing and the ship of the state that is about to hit an inevitable ‘ice’ and ‘rock’ could swerve once again unto the path that will lead the ship, our nation, to the safe harbour which is our desired destination. Poetry even when lifeless on pages of paper is full of life, energy and vigour and it capable of speech and instruction that can engineer change and revolution. Even when it may sound nonsensical and like some loose mantras to a less poetic mind, it nevertheless, makes a whole lot of sense to anyone who believes in the truth hidden in art. Poetry is life as the poet explains thus:

There is a natural opposition between life and poetry. Poetry is the search for the missing electrons in the atom of the soul. Poetry is logic; the world is illogical. Poetry is imaginative reasoning; irrationality rules the world. Poetry is the search for order; the world swims in the ocean of disorderliness, socially, politically, morally and economically. Even if negative things are becoming normal since abomination that stays for a week becomes tradition onto the poet, tradition is not an answer but a question requiring an answer … perfection is the soul of poetry, the search for it the poet’s ultimate mission (xii).

It is no doubt, the search for perfection which is the sole essence of poetry and the ultimate quest to accomplish this that triggered Okoro Fidelis to create the memorable and immortal lines which he did in his collection entitled *Pimples and Dimples*. The collection is a living testimony of another taste of life and the real feelings of being a Nigerian and a patriotic one at that, in the face of chaos, disorder, lawlessness, insecurity, corruption, embezzlement among the list of other vices. Ikenna Dieke in a forward note attached to the collection expresses thus:

There is something infinitely Keatsian about *Pimples and Dimples*. The whole collection is a voyage of sorts, a voyage, as John Keats envisions the realm of poetry, through the “realms of gold”, a delightful amalgam of profuse emotions, articulate
imagery, and raw existential lessons. It is a meditation on what it really means to live in a country like Nigeria. It is a passionate cry of a miffed soul yearning for meaning in a land bereft of meaning, a land where absolute nothing makes sense even in the most common place, mundane run of affairs. Okoro suggests that we as a society have all become dumber over the years, and as the country limps on life support, we’ve grown increasingly inept and mediocre, and our vision has become almost irreparably cantled (vii).

The poet is a man of vision and there is always truth in art. It is in line with all these that we turn to the poetry of Okoro Fidelis to underscore some of the security issues highlighted by the poet and from the lessons we garner, we shall collectively as responsive individuals decide on a way forward, if we hope to achieve a breakthrough in the face of this worrisome situation that does not only threaten our existence as a nation but threatens our collective humanity and the future of our nation which we hope someday be bequeathed on our children in the near future.

**Pimples and Dimples: A Microcosm of our Security Quagmire and Developmental Stagnation**

The collection of poetry entitled *Pimples and Dimples* is a collection that hinges on many bitter aspects and realities of our lives in Nigeria. The poet, like a genuine visionary artist, takes us round on many unresolved issues in our society which we must confront and address holistically now if we ever claim to make significant progress and much desirable growth as regards to the security of our lives and properties and a sustainable national development in the face of corruption, ethnic rivalries, religious tension, political disorder, social decay and economic sabotage. The collection touches several facets of our society which bother on the porosity of our security system, a log in the wheel of the much expected development and attainment as a nation struggling to break even from the yokes of poverty, underdevelopment, dictatorship, corruption and leadership crises among all the plethora of issues defining us as a third world country in this 21st century. As Ikenna Dieke posits about the collection:

> The volume also speaks to the tortuous and violent history of Nigeria, which history remains central to its contemporary life. Even as policy enacts ideological change, the invidious effects of religious difference and culture animosities endure. Okoro suggests that much work conscious, reflexive, deliberate, on-going remains … Okoro is insistent that one needn’t go very deeply to find the sites of pain and hurt and disappointment at the searing heart of such expression. Okoro deftly articulates the experience of wrestling with and negotiating pain, which negotiating resonates of raw truth: the psychic struggle inflected by the vicissitudes and cruelties of the external world are charted open for all to share … Okoro demonstrates that Nigerians are at one conscious of and yet caught within the shifting, invidious economics of their oppression and wretchedness (ix).
Among the various issues raised by the poet in the collection *Pimples and Dimples*, our concern is with the area that affects the security of our lives in the country, which hinders and continues to thwart the efforts of some of our patriotic leaders who had the good vision of “one Nigeria” and its actualization. This is a situation made possible by religious tensions, ethnic rivalry and in most cases politically motivated selfish desires which leaves national development and economic prosperity at the receiving end of it all. The first poem in the collection that hinges on security issues is the title “E Don Tey”. It is a pidgin poem and the first in the collection where the poet sums up the problems of insecurity, causes and its traumatic and psychological consequences which leave us with much to learn and much work to do to forestall this anomalous situation which is fast growing beyond control. The poem, a pidgin poem starts with so many questions in the poet’s mind; questions he hopes God and all of us should answer as he invites us to feast our eyes on several atrocities around us which we may be so “busy” or “unconcerned” to notice and worry about. The poet expresses thus:

E don tey wey I been wan ask des question!
But I no see mouth wey I go carry ask am
E don tey we I ben dey chew cud
Like de goat of Gombe /swallow
no gree vomit no gree/Busy for
mouth/Hungry for belle
E don tey wey I been dey scratch my head
Like monkey we get kwarikwata for head
I don scratch am so tey e don
become Like baboon bombom
still de angry scorpion dey crawl for my belle … (*E Don Tey*, 17).

The poet goes on to expose the country under threat and untold dangers as ethnic differences continue to divide us all. The country from the viewpoint of the poet has been under continual security threat which the poet dated all the way back to 1914 following the amalgamation of the Northern and Southern part of the country as one Nigeria. According to the poet, this obviously is one of our misdoings, as the country following the amalgamation sat on a full keg of gun power which now explodes gradually, and we wait for the day it will finally blow us all. The consequences one may be so short-sighted to envisage now. The poet highlights on the long list of security issues and problems emanating from the country thus:

Ugwu Awusa/Ugwu Naija/Abi na ugwu wahala!

Why e be say na so so run we
dey run for Naija since Lord
lugard lugard us together for
1914?

We don run oso igbo la
oso sokoto/oso maitesina/oso
zango–kataf oso Gideon
Okah/oso Abiola oso kaduna/
oso kafanchan/oso sharia oso
Jos/oso Boko Haram/oso
Buhari oso Gombe/oso
Bauchi/ oso Damuturu oso
Kano

Na so so run run we dey run
for Naija
Na so so run run we dey run for
Ugwu Awusa (*E Don Tey*, 18).

The poet has taken time to recount the history of the country when we have been faced with the greatest problem of
insecurity, violence and brutality. The poet had listed a number of civil strifes where we have lost thousands of lives and properties worth millions. These killings and brutalities in many occasions are senseless violence orchestrated by our political leaders and religious over-lords. Nigeria is not a stranger to misfortune, violence, brutality, killing, massacre, among other levels of tragedies. One reading the poem might think that these are situations that have come and gone but many of them are still fresh and ongoing. Many are still on the rise with threats to claim more lives and rob the country a sizeable portion of her economy. They include the “oso sharia”, “oso Boko Haram”, “oso Buhari”, among other “runs” that have succeeded in dividing the nation and have rendered many parts of the country ‘no go areas’. Many states in the North are now ‘dead zones’ even our capital city is not left out. When people live in fear and perpetual torture, such people cannot prosper desirably in their economy and other spheres of human lives. The members of Boko haram sect have succeeded in making the name alone a bombing onomatopoeic that one can easily collapse at mere sound of it. All these are part of the security malaise we now confront with bare hands in our country. The poet laments further thus:

Somebody wey live for a free kontri
suppose dey free to move about
for dat kontri
Naija own get as e be
suppose go other parts whey e
like go find work
Naija own get as e dey …
Naija own get k-leg person go
dey treat im kontri people for in
hospital for Ugwu Awusa

E no go know say jealously don enter dem belle
person go dey do im business for
ugwu awusa,

E no go know say local people
don dey grind teeth for am Joseph
go fight yusuf over pencil for school
Before you go say “don’t be silly”
Dem don burn Yoruba man hospital
Dem don burn Efik man house
Dem don burn market destroy
igbo man business …
person wey enter molue go ugwu
awusa
Na coffin e go enter return, if e
lucky … (E Don Tey, 18).

This is the level of the porous security system in the country. The resultant effect is that business which ought to flow freely in all parts of the country is punctuated due to continual fear of insecurity. National integration which is the brain child that saw to the birth of many policies, which our National Youth Service scheme is inclusive; now suffer a major blow as corps members now dread to offer their patriotic services in many parts of the Northern states due to high level of insecurity in these states. Many students no longer pursue academics in some universities in the North where their profession could be best studied. A lot of such scenarios abound which impact negatively on the nation and her economy. Even attendance to academic conferences are now restricted to some parts of the country irrespective of the theme of the conference and the level of academic feast that could have gone on there. This affects our academic, social, political, religious and life and above all destroys our unity and oneness as a country and all these are tied to
our national development. The poet laments on our inactions and cowardice in the face of death and catastrophe. He satirizes our leaders and law makers who will continue to set up panel of enquire and in the end, nothing significant comes out of it. The poet satirizes thus:

… Dem go burn church for Kano
Dem go set panel of kwayari
Dem go kill pregnant woman for Bauchi
Dey go set panel of kwayari
Dem go set fire for Jos market
Dem go set panel of kwayari
Dem go roast yutu copa for Kaduna
Dey go set panel of kwayari

After de general election
Dey go set panel of kwayari
After dem rape women for kano
Dey go set panel of kwayari
After dem explode bomb for maiduguri
Dem go set panel of kwayari

finish
Dem go issue white paper … (E Don Tey, 21).

In all these, the poet believes that our leaders, politicians, security men and intellectuals are only gambling and feeding fat on the situation of disorder in the country. They make the best out of the situation of a country boiling in hot oil of hate and disorder. All the resolutions and findings of various panels are mere gamble in disguise. The poet demonstrates his lack of faith in our leaders, security organizers, and his existential tone echoes thus:

… Conflict we see/resolution we no see
President go address de kontri
Governor go address de state
President go say “Enough is enough”

Governor go say “peaceful co-existence”
Army go say “law abiding citizen”
Police go say “go about your businesses”
Army go say “without fear or favour”
Police go say “without fear of molestation”
Army go say “perpetrators will be brought to book”
perpetrators we no see/Book we no se police go say “Justice must be done”
D done don do / But justice we no see … (E Don Tey, 22).

The poet as he satirizes our leaders and law makers demonstrates his apathy and apparent loss of faith in our claimed effort to enhance the security in the country. He only sees a reenactment of greater tragedies that will render the country impotent and destroy her economy forever. The poet recounts a troubling moment and encounter in the North where students in one Nursery school received Northern visitors and they were asked to say their names. Christians gave their Christian names like ‘David’, ‘Mary’, Moslems gave theirs like “Ibrahim’, ‘Daudi’. In the end they separated the students in accordance to their names and the poet weeps thus:

… One by one David and Solomon
one by one Mary and Abraham
one by one twenty-one small pikin
one by one dem throw dem into de school well dash deir young brains
for de school wall (E Don Tey, 23).

The poet laments on how their mothers wait patiently for their children that will never come back. The poet also examines the insecurity and the level of lives lost after elections. He can endure the normal tension, bribery and all other electioneering
misdemeanors and politicking that have become the order of the day, but he cannot endure the loss of lives of some youth corps members who gave their patriotic service towards a credible election. He laments thus:

… Election don dey come/Jeja begin
dey beg
E say no yutu copa/go kwuredible de eleshon
How I for know say/ Na me dey wan kwuredible?
Yutu copa don de elesia finish/yutu copa dem wan im head
Almajeri/dey puruse yutu copa/kalare boys
Dey pursue yutu copa/Alhaji/dey pursue yutu copa
Alahaja/dey pursue yutu copa
Copacopacopacopa/copacopacopacopa
De only language dem sabi na dagger and blood
De only language dem sabi na “sei Buhari sei cpc” (E Don Tey, 26).

The poet goes on to x-ray all other facets of society where we are faced with insecurity and loss of lives. The churches and hospitals are never safe abodes for any citizen of the country in the madness of religious and ethnic tension. The poet purges his sadness thus:

I run enter church whey others dey
Kalare boys follow me/Dey pour petrol for de church
Put fire for de building/Papa dey cry for inside fire
Mama dey cry for inside fire/pickin dey cry for inside fire
… I run enter hospital whey my fellow yutu copa run enter
Some carry deir intestines for hand
Some no get hand again to carry anything

Deez illiterate Almajeri , we not fit hold pencil …
Mama dem kill/pickin wey mama carry, dem butcher
One girl still dey for phone cry dey
call im papa
Papa dey wan kill me o/papaaa.
Jesusssss!
Dey cut off her head piam! Like banana stump … (E Don Tey, 33).

If one continues to recount and enumerate all the horrible situations and scenarios in the poem, this paper might turn into a book of lamentation and will elicit more tears than solution we are here to proffer. Many scenarios exist in the collection and they all bother on our insecurity situation. In the end, the poem expresses his helplessness as he takes the matter to God and hopes only on divine intervention to the myriads of insecurity facing the nation at large as well as its attendant consequences.

Conclusion
This paper sets to discuss the problems of insecurity and national development from the view point of a literary artist, Fidelis Okoro in his collection entitled Pimples and Dimples. A literary artist is a person of conscience and literature exist to articulate and address the problems of human lives towards a harmonious, ideal and prosperous society. From the views of the paper and poem studied, we see that security is now one of our greatest threats in the country. The porosity of our security system has eaten deep into our social lives and human co-existence. The effect of insecurity could be felt in every sector of our lives. In the area of religious, the sad tales of suicide bombing in churches and mosques which claim lives of hundreds of worshippers is very familiar in our nation today. The situation is yet to abate even as a lasting solution is far from sight.
One can conclude that is only escalating as more militia groups emerge with churches and mosques one of their primary targets. We have reached that point when worshipers now gather to practice their faith in fear of bombing or other forms of attack. This blood bath is fast spreading throughout the northern region and only time will tell when it will escalate to all parts of the country as Fulani herdsmen are on the increase, laying siege all over of the country. The insecurity of the nation is continually destroying our already plummeted political integrity and image in the outside world and the knowledge that some politicians are instrumental in fueling this situation is as excruciating and it is torturous.

In the area of academics, insecurity has in no small way dealt a deadly blow on our academic system as we continue to witness a rise in brain drain. Our academic experts continue to seek survival abroad. Students and teachers are now restricted to some parts of the country where they can have the academic system available to them with less fear of insecurity. In all these, the worst is the economic collapse and disintegration the situation has made possible. Foreign investors are no longer in a hurry to come and invest in the country, neither are we in a haste to invest in some parts of the country too. Foreign investors are pulling out of Nigeria, some companies are closing and people are relocating with their businesses and it is only a matter of time before we reap the full implication of all these in our GDP. The exponential rise of unemployment is also linked to this porosity of security which hinders the desired national development. Our national integration and oneness is as good as lost. The list is endless and the country seems to be surviving on the last phase of her life wire.

The poet in the collection has taken us all round the issues accruing from our state of insecurity and we see the inability of the government and security agencies to cope with the spate of terrorism and insecurity in the country. We now bear witness to all we’ve seen and heard but unlike the poet, we can’t leave the matter to God alone if we hope to save our national image and foster our national growth. Our security network must be expanded to carter for this increasing menace. This is the time our patriotism will come into play. Our conscience ought to be appealed to, for as Aja Kpuru Aja observed, national security is not and should not be seen as the exclusive duty of the military and paramilitary bodies, and one can quickly add our government and leaders but should be the shared concern of everyone living in a state. This means that every citizen is a national security asset as well as a security officer and the failure of the state is our failure too. Security needs to be beefed but most importantly, we should purge ourselves of excess of ethnic bigotry which in many ways pilot the rise of various ethnic militias in the country. Love and orderliness must be enthroned irrespective of how we can achieve that. The government too should change their approach to handling issues of security in the nation and borrow leaf from other countries greatly tackling insecurity. More laws on security should be promoted and our law makers should clearly be seen at the forefront of this march and not the usual lip service attention they, most times, give to insecurity in the country. Finally, the government of the day should be patriotic enough to let the hammer fall on any group posing security challenges to the nation irrespective of ethnic affiliation.

This paper is not an end in itself. It has only added a dimension and perspective as part of the contributions to the burning issue of the time. Together, our collective findings
could help us work hand in glove towards redemptive measures for our security is tied to our national development and until this is wholly addressed and maximally redeemed, our nation may never witness that desired and much expected national growth as we continue to relapse into more evil and dark days which are yet to come with far reaching consequences and destructions.

Works Cited


