

PARADOX OF GENTLE VIOLENCE OF NIGER-DELTA YOUTHS IN CHIMEKA GARRICKS' TOMORROW DIED YESTERDAY

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Abstract

Findings revealed that there are cases of incessant killings, cataclysmic oil spillage, drug abuse, cankerous air pollution, and ferocious brutality by armed officers on the people of Niger Delta which the higher-ups turned a blind eye to it. This lingered on till the Youths ganged up to form a militant group with a focus on kidnapping white expatriates for ransom which is normally paid off from the oil money. Comparing the non-violent End SARS Protest which the government responded to with brutality and the violent sit-at-home rules which the government responded to with a forced obedience, one can vividly see that violence engenders change unlike the fruitlessness of peaceful negotiations. The crisis is an inevitable phenomenon, it has existed, is still existing and will persist as long as there are living beings on the planet. It is something that cannot be separated from the human race. This paper x-rays The Paradox of Gentle Violence of Niger-Delta Youths in Chimeka Garricks' *Tomorrow Died Yesterday*. It explores how disillusioned and abandoned the youths felt that they resorted to violence which they perceived to be the best approach. The study hinges on Psychoanalytic theory which serves as the theoretical framework for this paper. The Youths were constrained by the system, a future killing system that killed their tomorrow, a system that gives no room for their development rather only on the enrichment of nation's pockets. The researcher concludes by calling a motion for Gentle violence which will hopefully effect desirable changes on the situation of things in the country. That gentle form of violence which strikes a balance between compassion and toughness is really required. It advocates that citizens be tough to tough situations and soft to soft situations, toughness is not requires in all situation and vice versa.

Keywords: Gentle Violence, Youth Crises, Niger-Delta, Oppression, Disillusionment

Introduction

Youths find the sarcastic statement “youths are leaders of tomorrow” irksome particularly as there seems to be no hope on it coming into actualization, when the leaders that ruled since Nigeria gained her independence are still ruling. The statement at some point mocks the shameless greedy leaders that refused to step down and usher in a new era coupled with the contemporary lazy youths that only know how to apportion blame on the government for virtually everything. Youths have lost their unity, vigour, pride and painfully their future but it can still be reclaimed. There is still hope of recreating a new system that unifies, gives hope to the hopeless, strength to the weak and a better future. There is little or no room for youths to contest for election without God-fatherism spoiling everything, meaning that the old men will still rule indirectly. The leaders of most African nations are nothing but thieves in the guise of honorable men and women. They are leeches who are sucking the life – blood out of their hapless victims - the citizenry. The collective impoverishment of Africa is a plague induced by the lousy, corrupt, irresponsible and incompetent leadership. In a continent where more than 70% of the populace live below the poverty line, the hope for development becomes nothing but a pipe dream. The leaders of most African nations are nothing but thieves in the guise of honorable men and women. They are leeches who are sucking the life – blood out of their hapless victims - the citizenry. The collective impoverishment of Africa is a plague induced by the lousy, corrupt, irresponsible and incompetent leadership. In a continent where more than 70% of the populace live below the poverty line, the hope for development becomes nothing but a pipe dream.

The bad governance in Africa with a focus on Nigeria is a major factor that culminated the rise of youth crises, having failed in fostering peace, justice, security, unemployment and a better life which they promised the masses densely populated with youths. The youths feeling abandoned and disillusioned for a long period of time decided to stand up for themselves in a protest themed END SARS, where they clamoured for change. They were not asking for much just for better treatment as humans, that their human rights stop getting tampered on. They advocate for the end of oppression and brutality by armed officers especially that of SARS.

As weird as it might seem, their peaceful protest was interpreted as a form of violence by the government. The protest got unfavourable responses which included beatings, torturing and even killings, youths would never forget

the Lekki protest of 20th October, 2020 when the nation's flag was soiled in blood. The blood of harmless protesters who looked up to the government for hope, protection and a good standard of living. The atrocious act of the government casted a deep feeling of betrayal in the minds of the youths, that kind of betrayal that kills the spirit of patriotism and decorum that is extant in the minds of few. Realising that the people who should be protecting them were killing them, youths fought back which resulted in anarchy thus forcing the government to declare a state of emergency then a curfew once it clocks 6-8pm. Armed officers were killed with reckless abandon, their work places were burnt down. Other uncouth youths hijacked the situation, robbed people, and went as far as killing off the people they had issues with.

If shamelessness was a person, it would be African leaders particularly governors of some states in Nigeria. During the dreadful reign of Covid-19 when people stayed indoors wallowing in hunger, lack and horrifying news of infected persons, all they needed was something that could make them feel better. Donations came from multiple sources so as to help distribute food and relief funds to the impoverished masses, but the governors except for a few stored the palliatives in different warehouses allowing it to rot away while people languished in poverty. When youths got to know about it, it resulted in crises, and hatred sprouted up as a result of endless betrayal from the government. They broke into the warehouses carting away with food stuffs. Why make youths steal what belongs to them? This would not have happened had the government shared it appropriately.

Parents! Enablers of the youth crises, they are also culpable of the high rate of crimes which youths perpetuate daily. There is a saying, "Train up a child in the way he should go and when he is old, he will not depart from it" that does not mean that all uncouth youths were not trained but the survey researcher conducted by the researcher shows that 80 % of badly behaved youths were not nurtured or raised right. What do you expect from children who raised themselves on the street because their parents lack what it takes to cater and nurture a child? At times, they end up joining secret cults, raping girls, prostituting around, robbing people and indulging in other social vices thereby becoming thorns in people's flesh and terror to the society at large.

Although youths are the major deciders of their own future, the environment plays a vital role in determining and restructuring one's life or how he will turn out in the future. The problem is that Nigeria has just as seen in *Tomorrow Died Yesterday* is a future killing system which kills the future of living and unborn youths. It starts by constraining the capability of its citizens through

the dysfunctional system the country provides thereby giving little or no room for creativity and innovative mindsets among youths. Youths having been constrained a lot by the system developed survival hacks so as to live through what they now term "Living in Hell", "survival of the fittest".

Believing that desperate times call for desperate measures, some jump into negative ways of survival by doing all sorts of vices which they justify with the bad governance. Youths that are unable to cope with the happenings, seek for survival by migrating abroad where they have so much hope of making it there. They have lost hope in Nigeria believing that it is almost impossible for one to flourish there except for the fewer patriotic one considered to be idealists.

Furthermore, most politicians send their wards abroad to acquire quality education after messing up the system by embezzlement of public funds leading to non-payment/delayed payment of workers' salaries which brings about incessant strikes. Funny enough, they obviously do not care as their wards are not acquiring the low quality of education they provide. Indefinite Strike can lead to youth crises because if students stay at home for long, some will look for something meaningful to do while others due to idleness may join perpetrators of evil in the society. Their incompetence goes beyond the educational sector, it extends to the health sector. Most Nigerian leaders fly abroad at any slightest symptom of illness because they are scared of going to the death trap they call hospitals. They preach this whereas they do another.

Niger Delta Crisis

Niger Delta is situated in the southern part of Nigeria, it is made up of Akwa-Ibom, Bayelsa, Cross Rivers, Delta and Rivers. The lands are endowed with natural resources especially oil but since the discovery of oil the people knew no peace again. Gas flaring, oil spillage, noise and pollution became the condition of their once serene environment. Due to the condition that oil and gas flaring turned the environment into, the people feel raped of their resources, lives and way of life so they feel entitled to the income gotten from the oil. Unfortunately, they were left with little or nothing which lead to the feeling of betrayal thus sprouting up hatred on the part of Niger Delta Youths.

Ejibunu highlights the reasons for the Niger Delta Crises, they include; poverty, environmental degradation, deprivation of means of livelihood, underdevelopment, insufficient employment opportunities, human rights violations, bad governance, and incompetence by the federation (9-20). It is still a controversy as to whether the discovery of oil in 1957 has been more of a curse

than a blessing to the people of the Niger Delta that suffered terribly from oppression, brutality and economic marginalization as a result of bad governance (26). A UNDP report once referred to the region as one of the world's "starkest and most disturbing examples of the resource curse" This clearly shows that oil has done more harm than good to the land and its people.

The most painful and agitating thing is that the damages were not being properly cleaned or compensated, it was just loss and loss for the people. Amugo asserts that Niger Delta suffered terribly from the twin evil of gas flaring and oil spills (212). Their natural rich endowment got reduced to nothing all in the quest for oil. Vexation became their food as they feel left out from sharing the proceeds gotten from oil which makes up almost 90% of her nation's gross earnings.

Due to the high rate of crime and insecurity, the government created the Joint Military Task Force to restore peace, and harmony and protect lives and properties. Youths of Niger Delta formed militant groups namely Movement for the Emancipation of the Niger Delta (MEND), Movement of the Niger Delta People (MONDP), Martyrs Brigade (MB), Niger Delta People's Volunteer Force (NDPVF) to battle with government's group with their sophisticated weaponry. Militants show their never-ending struggle mainly through abduction of oil workers, keeping them as hostages in exchange for a ransom. Amaize states that abduction of oil workers commenced on January 11, 2006, shortly after MEND declared "Operation Orido Danger" with the kidnap of four hostages. Currently, More than 500 expatriates have been taken hostage (30).

With the rise of militant groups, the issue of oil bunkering, kidnapping expatriates for ransom soon became a lucrative business but when expatriates became unattainable, they resorted to kidnapping their own people. Most of the foreign firms withdrew willingly thus leading to low production which made Nigeria lose her place as one of the major exporters of crude oil (Amaize 2012). This affected the nation's economy compelling the president to create an amnesty programme that gave room for the release of ex-militants with financial supports from the government. Government and the militants gave peace a chance which contributed to stabilizing the nation's economy and security in the society.

Theoretical Review

The theory adopted in this study is the psychoanalytic theory propounded by Sigmund Freud. Psychoanalytic criticism is the application of

specific psychological principles to the study of literature. Freud suggests that most behaviours are caused by ideas, wishes, thoughts that are in a person's brain but are not easily accessible by the conscious part of the mind. Freud acknowledges the mind as an important factor in human existence. The trauma of the psyche brings about sorrow, tension and depression.

Asika asserts that psychoanalytic critics are interested in "the psychological drives of a character, what motivates a character and what makes a character to act in certain ways he/she does" (322). B.F Skinner avers that "the inner or biological factors do not shape human behaviour, but environmental factors and past. He is of the opinion that, a person does not act upon the world, the world acts upon him" (qtd. in Baumeister 255).

The Gentle Nature of Violence

Can Violence Be Gentle? YES! Violence is ambivalent, it is gentle and fierce at the same time. Gentle in the sentence is relative, it means the innovative way of getting what one wants in a less disastrous way in contrast to the old ways of doing things. Youths need to create newer ideas on how to tackle the crises they face in Africa, they need to figure out ways to outsmart the incompetent leaders of Africa. If a revolution is needed, then violence cannot be avoided meaning that instead of fighting and shedding blood fruitlessly, a better plan should be created to avert bloodshed yet achieve the set goal. Gentle violence is not about fighting hard but fighting smart.

Gentle violence is a paradoxical phrase, it seems contradictory when one looks at it from the literal meaning. It appears not to be possible for a violence to be gentle, but from the above assertion, it is evidently shown that violence can take a gentle nature. The writer is of the opinion that anyone in opposition of the coinage should critically analyze it deeply and understand the message embedded in it.

Violence is normally seen as an injury to humans with the intent of causing physical bodily harm (Good 14). This definition relegates other aspects of violence which are psychological, verbal, emotional and natural (violence occurring in nature). At times, psychological violence destroys more than the physical violence does because it comes in form of an inner conflict/struggle for the victim making the pains to be almost irreparable. Violence is the disappearance of inner and outer peace, harmony to make room for the introduction of conflict, disaster and other harms.

Violence can be gentle depending on the form it takes when playing out. A situation where an oppressor is kidnapped, forced to sign documents that will better the lives of the citizens then released to his family members without losing his life especially if he took a life or did something worse compared to a kidnap. That can be said to be violence becoming a gentle dove, judging from the fact that the creators of the gentle violence (the oppressed) lost some of their loved ones to the fierce brutal violence ushered in by the oppressors. It is said to be gentle when you compare the output of the latter and that of the former (brutality, disillusionment, oppression).

Another representation of gentle violence is the doings of the Independence People of Biafra (IPOB), people sit at home on a beautiful Monday morning including the leaders of Eastern states just because a group created a way of compelling the masses to pause all activities. They used the powerful element of change "fear" to operate invisibly. If such element can be channeled and used properly by the youths on the leaders to effect positive desirable change in Africa then it will not be an exaggeration for one to say that Africa will change for good within the next 3 years.

The system prevalent in Africa is designed to sow confusion, divide and rule and injustice so it is not a surprise that it breeds confused, erratic violent monsters. The system was created by ruthless monsters that hunger and thirst ceaselessly for power. Those ruthless monsters cannot be defeated by the law but by fellow monsters. Youths do not need to become monsters to defeat the wicked leaders but in a situation when turning into a monster becomes inevitable then they should turn into a flying sword. A sword that can pierce through, destroy and end if need be the reigns of monsters effortlessly, that is gentle violence. Using violence in the most effective way with little or no fierceness and ensuring to limit the harms to be sustained in the process of trying to effect changes. No need of fighting and dying when youths can carve out ways to fight and live, that is the motion the researcher calls for. A Gentle violence, fight the good fight and live to fight better tomorrow.

Gentle Violence in Chimeka Garricks' *Tomorrow Died Yesterday*

Fear is a powerful weapon for social change, one only need to master the nature and power of fear to be able to utilize it effectively. You either work for fear or fear works for you. Once one is able to instill fear in the minds of the opponents, it gives ample opportunity for gentle violence to take place. There is no need to be fierce again as the opposing side will quickly concur.

Doughboy being a master of the game, instilled fear in the minds of rich oil workers especially the white expatriates that they go around with naval officers and mobile policemen for protection. Their fear is vividly shown in Doughboy's statement. "I saw their fear and as always, I was thrilled by the fear of other men... I was at peace with myself at that moment. I was in control, I felt powerful" (4). The AFA (Asiama Freedom Army) were the most dreaded of all the militia in the Niger Delta. Just at the mention of "Doughboy" people muttered "Blood of Jesus". Being a legend in the game knew he had to use the toughest gentle weapon, he informed them that he would take (kidnap) the white man, it was not a request. He says:

Mopol, Navy, you can try to stop us. Or you can throw your guns in the river and let us take the man. But I warn you- if you try to stop us, your bullets can not harm us because we are the children of this river... After you have wasted your bullets, we will kill you. And I promise you, your people will not find your bodies to bury (5).

Doughboy utilized the weapon "fear", he knew the mopol and naval officers were already scared because of the rumours about how undefeatable his armies were. He added to their fears by making it seem like bullets could not penetrate their skin. It was all a charade but then an efficient way of planting terror in the hearts of men. Just like expected, it worked out perfectly. The mopols and naval knew violence was looming so they choose not to face the fierce part rather they opted to allow things to go in a gentle way so they threw their guns into the river screaming and pleading that their lives be spared. They took the man calmly without being violent then spared the lives of the guards. Unlike the vigorous processes of abducting an important figure which sometimes include exchange of gun fire coupled with loss of lives,

Fear was instilled into the fearless Doughboy when Amaibi lost control of his temper. Amaibi at first pleaded softly with him not to smash the crab but his pleas fell on deaf ears. In agitation, he rushed Doughboy whom he threw a handful of sand into his eyes and was about to smash his head like he did to the crab before Kaniye intervened. In his words "It slowly dawned on me what I have done. I had almost taken out the dreaded Doye. I had given the fearless Doye the fright of his life" (100). Amaibi made a costly mistake – apologizing for standing against vices. Once you know you stood up against an inhumane act, there is no need to apologize as that would give the perpetuator opportunity to play the victim. It will remove the infused fear in them. That is a mistake the

researcher hopes that Nigerian youths will not make, never apologize for standing against evil. What Amaibi did created a lasting impression in Doughboy's mind, one can confidently tell that such incident would not repeat itself again.

Amaibi, an environmental consultant, activist and one of the scientific minds of Asiana village as at then was against the incompetence and operations of the oil companies. He protested in his writings "The environmental degradation of the Niger Delta" (14). Perceiving that his writings were not really effective, he went on to testify against the oil companies in cases of oil spill. He countered the testimony of the opposing experts brought by the oil companies. "In 1997, there was a spill from one of Imperial's pipelines into the Asiana River. Amaibi wrote a damning report, organised a group of fishermen and got Kaniye to sue on behalf of the fishermen for one billion naira (15).

Realizing that engendering change requires more than sitting and writing all day, he swung into action but in its gentility. His action caused a panic in Imperial oil when they got the report. In resolving the case they settled for seventy-five million naira. This was a company well known for their morbid hatred in settling cases of oil spills but they settled because an action followed. Had Amaibi continued with his endless writings, change may never occur making things to keep going the way it was till the masses rise up, find creative hard-but-soft strategies of responding to oppression. Moderation is the key word. One should not try to act in a certain way at all times. Being too peaceful does not work anymore.

The trans-atlantic slave trade became another problem, at first Asiana people sold captives but as the demand for slaves increased they resorted to selling their own. They sold convicts, the undesirables, the outcasts and then the weaklings. It got to a point when they started selling their own, it was evident that a great danger is looming, one that is capable of leading to the collapse and fall of Asiana kingdom. The Amayanabo Sopakiri was one of the major slave merchants, he saw nothing wrong with it so far as he was acquiring trinkets, gun powder, alcohol, cloth etc. One fateful day, Sopakiri was kidnapped and sold out into slavery, that was when Idikibo the next Amayanabo by turn who was the major suspect behind Sopakiri's abduction made a decree on the instant stop of the slave trade in Asiana Kingdom.

To a large extent, one can say that the kidnap of Sopakiri was a fast and easier way of putting to an end the issue of slave trade. There was no other better way to pass across the message of how terrible slave trade was. People

only understand pain when they actually experience it rather than imagining it. Sopakiri got a taste of his own medicine. The researcher succinctly agrees that his kidnap was a justified way to pass the decree. It was a gentle violence done in a way that his family would have no one to fight against. A violence that solves the contemporary problem without creating room for more violence, a violence in a subtle form.

Doughboy felt a pang of hatred in his heart when Soboye talked about being allowed to join in oil bunkering, oil gotten from their own land. Rather they need permission from the generals and other rich Hausa civilians to join. The oppression was something he could not cope with, it continued till the 1997 crises when they were brutally oppressed to the extent that it affected the psychology of many Niger Delta Youths, Doughboy went mad.

Catastrophe has befallen the youths of Niger Delta! A soldier died in Niger Delta so soldiers stormed there to brutalise people. Soldiers that were supposed to protect lives of citizens were the ones killing them. They released bullets into the air, shooting sporadically at the poor masses, entered people's home. Mpaka Doughboy's father was fired shots, he was killed in his own land for doing nothing. Soldiers divided them in groups in punishment of the death of a soldier. Niger Deltans were asked to face the burning mid-afternoon sun with their eyes open, those who could not keep their eyes open were whipped mercilessly with Koboko. They stayed like that for hours. Another group of people were compelled to roll on a rough ground filled with stone chippings, some other groups were flogged mercilessly tearing their flesh open with blood gushing out, this was the group Doughboy found himself in, he flinched slightly but refused to let out a cry.

His silence bore a lot of unspoken painful words, feelings and thoughts. Another unfortunate man was forced to defecate under the watchful eyes of other victims, as if that was not enough, he was made to eat the waste. Regardless of being told about Dise's pregnancy, they ganged raped, slapped, and kicked to the extent that she bled profusely. Yet they did not stop, as if that was not enough they spread her legs apart then used a gun to poke her hard. All these were done in front of the helpless Amaibi. The tragic event affected him terribly, he suffered from Post traumatic stress disorder causing him not to have an erection for six years and of course left a breach in their marriage. They separated. Shortly after the 97' crises, Amaibi wrote "Violence is now a justified option for dealing with the injustice in Niger Delta" (38).

Hatred burned in Doye's eyes as he watched painfully, quietly he questioned Kaniye "One soldier? What is the value of an Asiamama life? How many of our people will have to die today to pay for the life of one soldier?" (374). The happenings summed up in the writer's words is "the tragic destruction of families, the murder of dreams and the irreparable damage to the collective psyche of a people" (377). At the end of the charade, 180 casualties were recorded (38 dead, 142 injured). He went further to ask about getting justice, Kaniye brought him back to reality of the futility of suing the soldiers as they will not even show up in court.

Environmental degradation was part of the violence the people felt. Oil thick and black floated on the river, filled with dead fishes, gas flares, and contaminated water. As if the environmental pollution was not enough, they were deprived of employment. Nothing to gain just losses everywhere, they were threatened, dispossessed of their lands, river leading to the shut down of the major source of income. These compelled the Niger Delta youths into oil bunkering, they had to survive in one way or the other. Soboye lost his life with twelve other youths leading to the crash of Doughboy's chances of studying abroad. His life and mindset might have been better, environment and the government turned him into a monster.

Actually, the Yorubas controlled the juicy jobs in Niger Delta with a justification that youths of Niger Delta were not qualified. Doughboy even with his second class upper credit in petroleum engineering could not obtain a good job in any oil company. Readers and the likes of Kaniye argued that unemployment was not a justified reason for kidnapping and oil bunkering but Doughboy countered him saying that he is not doing it as a result of vengeance on not securing a job rather he is just taking his share of the oil money. The actions of the higher-ups he termed a never-ending gang rape, a rape of their oil, river and land so he will join them.

The hopelessness of Niger Delta youths is seen clearly in Doughboy's statement "You still don't get it, Kaniye, do you? There is no future for the children of the Niger Delta. Their tomorrow is already dead, it died yesterday" (236). This was what formed the title of the novel, everything screamed disillusionment and abandonment. Even from the womb, nature became callous for the children of Niger Delta both the rich and the poor, no one is exempted from the menace oil brought to the oil.

Kaniye is of the opinion that he disfigured the Niger Delta struggle, Doughboy on his part believes that he is a realist and will always face reality. He used violence because "violence is the only thing that the government and oil

companies respond to" (238). Catechist Akassa in addition to Kaniye's perception says that one cannot bring good by doing bad. He wants Doughboy to channel his fight through right methods probably a non-violent method which has proven not to be much effective.

Action speaks louder than words, Doughboy being a realist understands this perfectly. The happenings in Niger Delta was war and all is fair in war. You do not use knife to fight one with gun otherwise you get killed even before the war starts. He was no longer fighting for the people of Niger Delta rather he was on the mission to make looting oil a herculean task for the higher-ups. He felt disillusioned as seen in his interview with Dise, he said he knows that he cannot alter the system but that one is not supposed to just relax and accept defeat, he should go down fighting. What is the point of living a dead life? Better die with honour than live with shame. His fight should serve like a motivation to all youths to stand up, be fearless and take what is rightfully theirs even if is against the law but they should channel their energy properly to the betterment of oneself and the nation and not just for the personal desires. There should be good mapped out long term goals.

In the words of Dr. Martin Luther King Jr, One has moral responsibility to disobey unjust laws. Nigerian Youths should rise and fight especially against unethical doings of the government. Unpredictable! is the key. Be wise as a serpent, brave as a lion, gentle like a dove then ambivalent like the water which is calm but turbulent when storm arrives. In all that people do, they should bear in mind that violence without a tangible reason is foolishness.

Psychological Implication

The dashed hope caused a lingering trauma in the minds of Niger Deltans, they were in emotional distress having been disappointed by the government they hoped would safeguard their well-being. Another emotion people give in response to abandonment, constraints, oppression is hatred- an emotion that is seen as a powerful motivator of destructive and vengeful behaviours. African youths feel disappointed because the government fail to meet their expectations, they feel raped of opportunities, good health care, a stable economy and even worse their tomorrow.

In Africa, there are cases of oppression, violence meted out on various individuals even as they struggle to outshine the situation. No respect is given whether in their own land or in another man's land. Discrimination at all levels is very much prevalent in the system. Everyone should have equal rights and sense of belonging, every human needs just a life. The novelist unmask the

harsh realities of life and atrocities carried out by these young ones who are left to starve, the happenings around them as well as the impact on the society.

Conclusion

Nigeria is now like the land of vultures, with no spirit of patriotism again, everyone is ready to eat up another person. Truth is, this gentle violence might be hijacked in the future thus breeding ruthless monsters but then it can be a good weapon for social change. The ambivalence of gentle violence limits some radical youths from embarking on it, but then if people keep being scared of the unknown it implies that creating a better version of Nigeria will continue to be a mirage. Youths! It is time to get up, face challenges, and face the biggest fear, if not it will keep holding the nation down.

The milk of human kindness has long dried up in the hearts of the leaders, they do not care about the affairs of the nation again, and their only concern is enriching their pockets. Youths on their own parts are fighting the wrong battle – they scam, rape, kill and even rig elections, all to their detriment creating more room for the government to control them. Youths fight against government, companies and individuals trying to construct roads, electricity, erect hospitals all for just a token that will still finish leaving them with the same impoverished mindset- no improvement at all. In any struggle Nigerian Youths find themselves in, they should ensure that they are not fighting the wrong battle. These misfortunes were all possible because moral decadence and inhumanity have eaten deep into the fabrics of the nation. Why claim to fight against bad governance when one cannot even be his brother's keepers? Youths are divided and can only win this war through patriotism and unity. They need to keep fighting invisibly to regain their lost selves, identity, pride even vigour as they are all like toothless bull dogs now.

Fear if properly utilised, things will take a drastic turn in Nigeria. Just a mixture of fear and gentle violence, things will take its appropriate places with little or no bloodshed but the problem is who will bell the cat? Who will use the weapon competently without turning into a greater terror? Will Nigerian Youths be able to handle a gentle violence which is very deadly because of the ambivalent nature of its greatest weapon?

Youths need to sow a powerful seed in the sands of time, a timeless indestructible seed that will sprout vehemently to correct in future a mistake made in the past. A virtuous seed of change coated with fear, fear of the unknown, fear of masses' reaction. A seed that will restore the checks and balances of the government by another body independent from the external

control of the government in power. A seed that screams equity not necessarily equality that will ensure that youths regardless of coming from a minor or major ethnic group will be treated fairly not being relegated to the status of a second class citizen even in their own country.

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