

Managing Regional Conflicts by Repositioning the Nation's Constitution

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ABSTRACT: No nobler class as observed by Marx in his doctrine on philosophy and the state is without private interpretation; that a nation rises or wanes depends largely on her institution of meaning as provided in her working constitutions. First, that it is never to be forgotten that the natural language is productive and is capable of being used as an instrument of duplicity and mind slavery in the hands of the state. Second, that while philosophy on its own is a form of power, it can also necessitate the arrival of the dominant class. In other words, as texted in this paper, the researcher is of the position that the definition accorded to federal character, both in content and in context, is of private interpretation; having being delineated to help national interest against subject- states. Three hypothetical questions have been raised by the researcher to balance his motion. One, is constitution a philosophy capable of robbing subject-states of their latent right this? Two, is language a tool in the hands of the state, whereupon as a matter of provisions, imbalance of constitution can be achieved? Three, is the trouble with Nigeria her constitution and its private interpretation? Response to these questions is content based and all data analyses as well are coming from the constitution. As well, the enabling theories for the researcher's position are that of Marx's conflict theory and the expansion theory of meaning.

KEYWORD: Regional Conflicts, Repositioning, the Nation's Constitution.

INTRODUCTION

The period of fine scholarship probably emerged with the period of classical teaching in 5 B.C. Such times when the world taught that a perfect gentleman was only in his language, that as to the subject of character and modest conduct, the human language could lend a helping hand, such times then, not so much was ascribed to literary tropes. Linguistic command was more felt on the stage rather than in writings. Although, at such times; however, as we see in the writings of Sophocles; Homer; Aristophanes; Menander and many more, scholarly writings and literary merits were in how much men were able to capture their time on paper.

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But then change would always befall men, as periods and their events would always think and act differently. Such times then, a little more than 5 B.C, the concern of language was the concern for effects on the hearer. As Jakobson in Naamkhalel (2012) puts it; the need for styles in early tradition of the schools of rhetoric in Europe, was the need to set rules and strategies which would enable rectors and orators to articulate their words well, thereby bringing upon the audience changes in feelings and in opinions.

In other words, rising from early classical days, till a much modern study, various linguistic aids and approaches have been the subject of concern among scholars. Such linguistic aids in the strands of:

1. Rhetorical stylistics
2. Aesthetic stylistics
3. Colloquial stylistics
4. Expressive stylistics
5. Puritanian stylistics
6. Conventional cum socio linguistic stylistics
7. Functionalist stylistics
8. Feminist stylistics
9. Pragmatic stylistics
10. Pedagogical stylistics and very many more.

Each of these styles, either in speech or in writing, was the concern of a rising Age. For instance, considering the school of rhetorical stylistics, it was the concern of early Greek and Roman scholars of 5 B-C. Such times, as cases abound on the writings of Sophocles,

Menander, and Aristophanes, modest men of art and their women, would do well apply themselves to such disciplines as grammar and logic; for these, they suppose, would enable them apologize for their courts.

In those times, the subject of apologetics was not for men of frail thinking. It was for such men who had given themselves to dialectics. In Murrari (1976) as cited in Naamkhalel (2012) the notion that style is applied ornament had its origin, no doubt, in the traditional school of rhetoric in Europe. Herein then it may well be said that the conception of stylistics, as was taught by the Age and its professors, was on how a modest man of art could pursue a case or defend his treatise well competently. Such times then, the nobility of voice, must be able to sway men and change their views on a standing discourse. It was not necessarily about how the follower was able to articulate well his tenses and lexis, but how well able he could persuade audience. Rhetorical stylistics then was the concern of stage presence. We see this more in the early writings of Sophocles, Menander; Aristophanes and many more. The demand of language as they posit, is the demand to carry audience along.

But then, times will always soar; for by sixteen century, altogether, another school had risen; being the purists. Their concern, like every other, was the concern to check states men with their working constitutions.

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Here, as one of the functions of language, it was argued that men, with the aid of language, are capable of perverting truth, especially in cases where the most nobler class occupies the scene. At such times, the less knowledgeable will always be tolled about by every wind of doctrine emanating from linguistic corruption. This probably then is true with us today. That the imbalance in the nation's working constitution is not in any way far from the inclination to prevaricate; for such is common with all human society. Let it then be said that this shall be the slant of this paper till the end.

CONCEPTUAL FRAME WORK

A federating state is one with a written constitution, no doubt! From here it shares its sovereign powers between her central government and subject-states. Usually, the purpose of the central sphere is to manage these minor states and from time to time reconcile them to national objectives.

As we shall see in the various periods with the nation's constitutional reforms, federalism since then has come to be institutionalized under the guile of territorial powers versus a country wide government. And while the former regionalizes its powers and affairs independently, although with some exclusive functions, the latter then exercises its own powers within the level of commonhood.

In other words, the nation's working constitutions seems to apportion each state with its own apparatus for the conduct of her own affairs; direct governing of persons and property within a territorial land escape. Such machinery is to be used with an authority in some matters exclusive of the rest, section 2(1) 199 constitutions.

From here then, the above definition further delineates that the powers exercised by these subject slates shall be that of regional governance, conduct of her own affairs; a will of its own and some level of authority.

A PARADIGM SHIFT

By 1999, the working constitution herein as a matter of the future, had called for autonomy of states whereupon an existing state, with its own government pays no allegiance to another, but to exist separately and independently in the conduct of its own affairs.

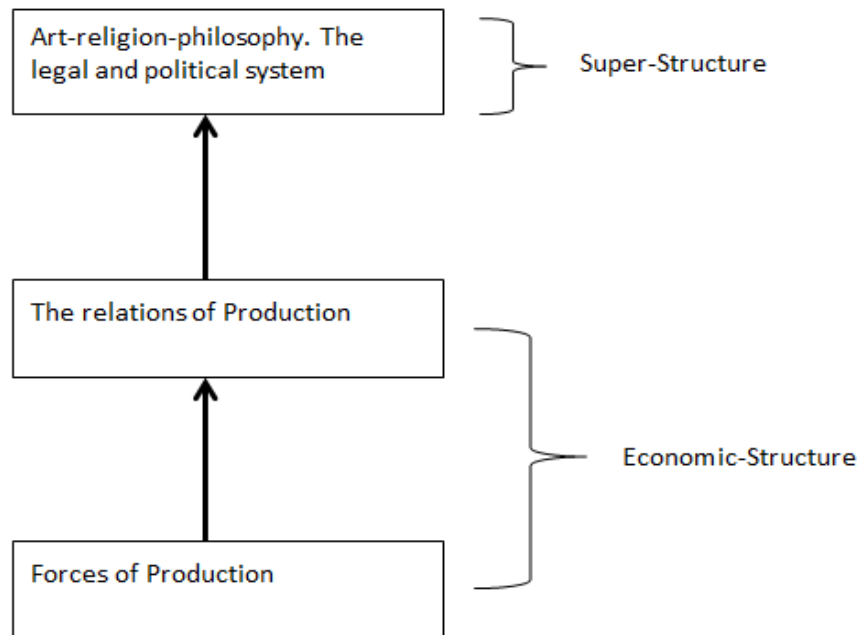
But then as seen in the working constitution, subsequently there appears to be a paradigm shift in the operation of meaning as earlier seen. Here it is said that while the economy of the country is a central one, a binding government shall arise and regulate all economic activities impacting on the country. The researcher then shall have this to be addressed in later pages as it is the basis of his contention.

CONSTITUTION: THE HUMANIST-PHILOSOPHY

Conceptually, the researcher shall base his thesis on philosophical doctrine of Marx as it concerns state powers and their working constitutions. In Marx (1844) the extrapolation of dialectics in economics history is the base upon human society is built.

Marx in his doctrine posits that, ideas are powers on their own and that such ideologies are necessarily the product of the dominant class. He reflects this in view of the structure with all working society. Thus:

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MARX’S VIEW OF THE STRUCTURE OF SOCIETY AS CITED IN WILLIAMS FLAWHEAD’S “THE VOYAGE OF DISCOVERY”, 389. Here Marx argues that no working society ever thrives in her economic pursuit without a working idea and their ideas are usually to the whims and caprices of the nobler class, whereupon Machivallain government is about the fox being able to decipher traps and the lion being able to frighten off wolves.

In Ogbonna Emeka Williams (Meeting the class) it is said that the law is the wisdom of the privileged over the unprivileged; the wisdom to see far and the wisdom to see first; save this, there is no law.”

In other words, in all class working society, among men of power, the subject of power dominance is all about the see far and the see first theory as argued by the writer. That while class never existed from times, its subsequence sway in the affairs of men began with the ability of men to think; for as the ancient word goes 1 truth is about the first to tell it and as registered in documentation.

Meaning then that the place of constitution in the affairs of men is, altogether, an idea. It must have come from the “see far and the see first theory or that of the fox being sharp enough to decipher traps and the lion as well being brave enough to freighter off wolves. For it is never to be forgotten in Marx dialectics still, that apart from individuals’ rationalizing their own behavior, groups as well can rationalize the behavior of their society in order to design and maintain current social system or what Marx refers to as self-imposed illusion or cultural false consciousness.

The researcher then posits that the working of constitution ii the affairs of the state is, as Marx puts it, the idea of the superstructure, being the nobler class in society. Here Marx argues that this level of society is not engaging itself with economic production, but with the production of ideas; legal structures, political theories, cultural expressions, philosophies, moral codes; religious views and doctrines and then patterns of delineating

such ideas to sway less nobler of the class. Then the writer argues, citing from the above injunctions, that constitutional-imbalance with the ploy of linguistic corruption, can as well be likened to one the productions of this class. As seen in the various subject states, the eruptions of wars and rumors of war, consciousness on the part of the people. For as cited in John Mark (2016) can be reactionary or instinctual, but most apparently reactionary, when such conflicts are emanating from the enclaves of latent truth, as seen in the case of the Niger- Delta people wherein a nobler percent of the state's resource control is decided by the federal seat through the subtle weapon of constitution as a might. Here it is believed that constitution legislates or decides or decides over the affairs of the country, but what is not clear is the philosophy it acclaims. It is never to be forgotten that this is the position of the researcher-linguistic corruption as an instrument for constitutional imbalance among states-men.

LINGUISTIC CORRUPTION TO CONSTITUTIONAL IMBALANCE

By sixteen century purists had emerged and had begun shutting doors against linguistic corruption among the squires. Such men as at this time, though much latter, were Samuel Johnson most figuratively and many others whose concern is to fix the language of the people for them. They debated, both in their writings and on stage that language is not truth itself, but has way of corrupting truths, especially as common with the relativist school, whose doctrine was all about men and their perception. That the human governance is about how we may see it. This probably was what paved way for the subjective school of represented by Henry Fielding; David lodge, palmer and Michael Riffaterre. While the later school being the objectives include: Geoffrey N. Leech, Widdowson; Halliday, Bradford and Berry. Each of these schools differs in the functional use of language. While the former posits content-wise, that certain rules legislating about the use of language in a speech community be followed by all no private interpretation meant. The latter then discountenances it, saying that the most important with any language, is its communicative effect; that is what is said and not how it is being said. Here, the emphasis in rules and not to captivate men and alienate them from social contact. That while the traditional school legislates for too many rules, foreign speakers shrink and withhold themselves from social circles, thereby having to apply themselves to the stringencies with linguistic etiquette, otherwise such a one be termed a pariah.

Consequently then, and in opposition to this, was the sway for a libertarian approach to how men should go about their working language. It is, believed by this school, that language is a thing of display rather than modest culture, whereby humans are taught to purify their language before letting their words down. As was noted with the old schools then, the common popular cliché was YOUR LANGUAGE IS YOU.

In what follows then, traditional school argues, that allowing men to extract their own meaning, rather than the conventional meaning can cause them to pervert intending truths. Some schools refer to this as prevarication of truth; dodging from the truth or shutting up a question or expanding the meaning of a word to suit one's inclination.

Take an instance, the nation's working constitution, as shall be seen later has been defined to help national interest and as well deprive some regions of their latent right and while this then is the case, the researcher then argues that there can never be any fellowship or national unity as the country deems it. There will then be need for a repositioning of the constitution.

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First, the researcher anchors the paper on the Marx's conflict theory and the expansion theory of meaning.

THEORETICAL FRAMEWORK

It may well be said that humans are natural lovers of War (John Mark (2018). The essence of law is to curtail her excesses. But then again, when conflicts on their own are literally propelled by human kind, it then calls for a more sublime means to quieten it, especially when such conflicts are the type common among groups. As Marx puts it, that conflict arising from competing groups, are as a result of one being felt injured by another.

Of course, in the context of this paper, such conflicts may be likened to the type between the federal system of this country and subject states as seen to have been concentrated at the central level and little or nothing left to the subject states to administer.

Marx then in his conflict theory posits that human society especially in the capitalist blocs, long age-night, has always witnessed her tempter due to such conflicts arising between the haves and the have nots or between two opposing classes whereupon one feels economically or socially humbled by the prevailing class.

In the context of this paper, the federal system of this country may well be likened to the privileged class, where constitution is used to rob subject- states of their latent rights. The researcher then submits that the current turbulence in the country, especially as found in south-south region of the country, is a constitutionalized one-where uposuch states therein feel, contrary wise, that they have been unjustly entreated by the central system of the country. In what follows then, and as argued by Marx, that while unequal power exists and groups struggle for limited resources, conflict is set to erupt. (John Mark, 2018).

The researcher then, basing his cases upon the above theory, hence submits that the present distress in the country can only be quelled if the provisions in the constitutions can be lifted, especially in the area of resource control of states. States should be allowed to control their resources and then pay a certain percent to the federal purse. Other attempts rather this approach will continue to engender conflicts to the country and many soon lead to secession of subject states.

EXPANSION THEORY OF LANGUAGE

The natural language, as argued by Samuel Johnson (1755), is capable of corrupting a social system; especially in such cultural contexts, where men are allowed for private interpretation of meaning. That while men hold on to conventional meaning and how to conventionally meaning, and with some restricted terms, sanity in state control can be attained. Furthermore, that there is no greater and quicker way to pervert the thinking of man or deaden the conscience of truth but by first being subtle in one's language.

As will be seen in how the constitution of this country is of private interpretation, the researcher then submits that there appears to be the subtlety of expansion theory of meaning in the definition of the federal character as a linguistic constituent, whereupon consciously or un consciously, has been the bane for the all-time conflicts in the various regions of the states, especially notable in the south-south region of the country.

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REFUTATIONS

THESIS₁

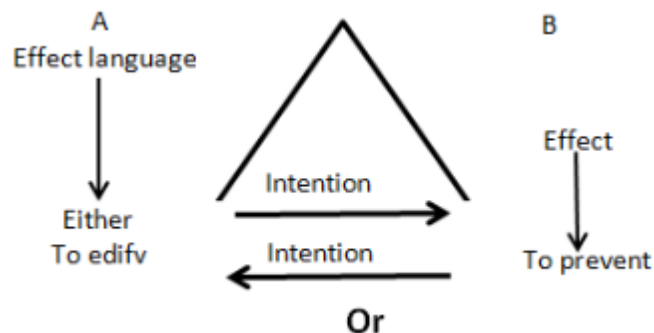
IS LANGUAGE A TOOL IN THE HANDS OF THE STATE WHEREUPON AS A MATTER OF PROVISIONS, IMBALANCE IN CONSTITUTION CAN BE ACIEIVED?

Earlier on, we saw how the constitution of this country has been defined- basically on the grounds of territorial and regional interpretation.

But as seen later in further subsections of the constitution, Federalism of states is defined on the basis of economy, where up on it is said that since the economy of the country is a single integrated one, a dominant federal authority will be required to regulate its affairs, and then the researcher asks- what has this latter definition got to do with the former whereupon the existence of states is to be independently and separately governed. Each state is to govern its own affairs. The researcher then submits that this must be of private interpretation, constitutional imbalance and linguistic corruption employed by early military government and the ruling states to humble those states that are well favoured with nature. But to extent this definition thus far, has nothing to do with state autonomy a state, to be completely autonomous, must exercise some sovereign right over its own economy.

The researcher then in his language effect tree model, sums the above thesis as thus

BINARY EFFECT THREE MODEL (BETMOD)



This model posits that there will always be two resultant affects in every statement. Is either men are arguing or consenting or some others with the intention to ediii or pervert and as with the trouble with Nigeria, the resultant effect is with the provisions in the constitution, which have continued to engender conflicts

THESIS₂

IS CONSTITUTION A PHILOSOPHY CAPABLE OF ROBBING SUBJECT STATES OF THEIR LATENT RIGHTS?

As seen in the doctrine of Marx on the state, constitution is a philosophy of its own. It falls in the class of ideational production, where the nobler class exercises some wittiness in the production of labour. Here then Marx posits that ideas on their own are forms of power and are capable of projecting the dominant class beyond measure.

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In what follows then, the constitution of this country is a philosophy of its own and a philosophy of that has not been favourable with all the states. It is then imperative and worthy of commendation that if the nation is to continue to exist as a single polity, such prayer depends largely on the provisions of her philosophy about resource control; for it is never to be relegated that these provisions are defined with the inclination to help private and national interest, and while time unveils this truth, someday, these constitutionally conquered states may submit to revolution as the last resort.

THESIS₃**IS THE TROUBLE WITH NIGERIA HER CONSTITUTION**

Over the years, the problem of resource control has been the upper most debates among subject states, and not willing to grant them audience, may someday result in a revolution ;for as John Mark and Ogbonna Emeka williams (2016) put it, conflicts can be managed at the slops, but when the final slop breaks, it can never be checked. It is then imperative as the researcher concludes his paper that the provisions in the constitutions which are more of linguistic corruption be repositioned. Second, that true definition of state autonomy be extended to the level of resource control. Subject states should be allowed by, lifting the subtlety of the constitution, in controlling their own resources and remitting a certain percent to the federal purse, rather than robbing them of their natural rights on the whims of constitution. Finally, all the federating states should have equal representation and participation in all national establishments and institutions. None is to be judged by private interpretation or by otherwise.

CONCLUSION

Now let us have it that the paper has been able to explicate its position to the reader, social analysts. That one constitution imbalance against regional states is a thing of linguistic corruption there shall be no private intervention of such issues that concerns us about common wealth. Private interpretation of our collective ownership, on its own above, engenders conflicts in a region.

If then follows that as the paper would have to conclude and as well reposition the thinking of the analyst that insurgency in Niger Delta as defined by the federal character and as assumed by the outside world is not actually insurgency, it is a reactional crisis. To understand this difference will end the woes, but to call the sons names will cause them (the state) to fight the wrong thing.

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