

Transformational Leadership and the Judiciary*

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‘And I charged your judges at that time, saying, hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man in judgment; for the judgment is God’s ...’

Deut 1: 16-17

Introduction

The judiciary is usually regarded as the third arm of government in most liberal democracies such as Nigeria aspires to be. It is the arm of government with the Constitutional responsibility¹ to decide cases or settle disputes between persons (artificial or natural). In discharging the functions, it exercises a wide interpretative jurisdiction by which it construes laws made by the various assemblies and which laws the executive arm of government implements or ought to implement. It is therefore an important institution in the system of checks and balances that is fundamental to liberal democracy. Jurisprudentially, there is a debate as to whether judges make laws or not. But when one considers that the law is as stated by the judges and that their decisions have a binding effect on later cases with similar facts², the debate becomes sterile.

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¹ S. 6, Constitution of the Federal Republic of Nigeria, 1999

² The doctrine of binding precedents operates in Nigeria. By this doctrine the principles (rationes) of earlier cases decided by a superior court are binding on later cases with similar facts unless the lawyers or the judges can distinguish the facts of the cases. Thus by the operation of this doctrine only the Supreme Court can depart from its previous decisions in certain circumstances, the treatment of which is outside the scope of this presentation

Against the background of the significance of the judiciary to democratic governance, it is obvious that a judiciary that is besmirched by allegations of corruption, nepotism and incompetence calls for transformation. Key to such transformation is leadership. It is therefore helpful to begin a search for an appropriate strategy for transformation by a discussion of transformational leadership.

Towards Transformational leadership

Leadership is an over-studied, and regrettably as a consequence, an abused, misused and misunderstood concept. It has over the ages engaged the attention of scholars, statesmen and women and religious leaders. Anyone interested in probing the concept deeply cannot be short of materials. We would therefore not detain ourselves here by a review of the abundant literature on the subject. Suffice it to say that in our country, it has been aptly observed that ‘the trouble with Nigeria is the problem of leadership’³

Leadership is conceived here as the attribute of possessing the totality of skills and attitude that conduce to effective and efficient mobilisation and utilisation of human and material resources in order to achieve the goals of an organisation or community and to constantly develop it. As should be obvious this definition summarises my understanding or, if you permit, ideology of leadership. I do not offer it as an infallible or incontestable formula. In any event there is no such formula. Nevertheless, it can serve as a useful point of departure in our discussion of transformational leadership. Thus I would return to its basic elements again and again.

³ Chinua Achebe, The Trouble with Nigeria, 1983, Fourth Dimension Publishers, Enugu, p.1; Tunde Babawale has also posited that ‘to move forward as a nation, we need a new breed of leaders that are sensitive, patriotic, accountable and have demonstrable vision’- see ‘Good Governance, Democracy and Democratic ‘Best Practices’: Prescriptions for Nigeria, CBAAC Occasional Monograph, No 3

Now, quest for transformational leadership presupposes dissatisfaction with the state of things in any community or organisation and underlines the criticality of leadership. This is so as ‘to transform’ means to ‘change the appearance or nature’ of things, person, community or polity completely. A source indeed defines transformational leadership as a ‘leadership approach that causes **change in individuals and social systems**. In its ideal form, it creates valuable and positive change in the followers with the end goal of developing followers into leaders. Enacted in its authentic form, transformational leadership enhances the motivation, morale and performance of his followers through a variety of mechanisms. These include connecting the follower's sense of identity and self to the mission and the collective identity of the organization; being a role model for followers that inspires them; challenging followers to take greater ownership for their work, and understanding the strengths and weaknesses of followers, so the leader can align followers with tasks that optimise their performance’⁴ (my emphasis). I see transformational leadership⁵ as leadership that possesses the totality of skills and attitude that conduce to effective and efficient mobilisation and utilisation of human and material resources in order to develop an organisation or community by changing its structure and relations (which includes its goals) fundamentally in order for it constantly to develop. It may not be necessary, given the audience, a body of very senior clergy, to enter the caveat that this intervention is anchored primarily on the scripture. It is nevertheless entered for the purpose of completeness and to prevent any misunderstanding by those who may stumble on it subsequently.

An Argument for Theology of Transformation

⁴ See http://en.wikipedia.org/wiki/Transformational_leadership, 28/10/10

⁵ James MacGregor Burns is the pioneering scholar on this subject-
http://en.wikipedia.org/wiki/Transformational_leadership.

Transformation is basically about changing human beings and social systems. One of the significant problems confronting Pentecostalism, in underdeveloped or un-developing societies in my view is the question, to what extent Christians should be involved as agents of social change? The dominant view seems to be that apart from praying for change, organising crusades for the salvation of the souls of sinners, Christians should never be involved in manifestly secular or physical actions aimed at changing society. To be sure, this apolitical position derives from a literal interpretation of the scripture. It seems plausible, at least theoretically, that if individuals are won for Christ and they are truly spiritually regenerated that can lead to a better society, since society is an aggregation of its members. This perspective, I argue, suffers from a lack of understanding of the structure of modern societies and appears to me to be an unsound interpretation of the Bible.

First, the Bible does not teach us that all human beings created by God will be saved as 'strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it'(Matt 7:14). Now I should not be misunderstood as denigrating evangelism, which is not only at the heart of God but without which our Christianity is incomplete (Matt 28:19-20). Winning of souls is a mark of wisdom (Proverbs 11:30). But whether it is wisdom to tolerate or even suffer the certain oppression of those children of perdition, particularly the politically organised and active ones, is debatable.

Justification has often been found for what I choose to call the theology of quietude in Romans 13: 1-5. It has been argued based on this scripture that all political powers are ordained of God and Christians must not only be subject to them but that it would be sinful to resist them. I reject this argument unreservedly. My position is that the scripture is referring to religious authority and not secular authority in those passages. This

conclusion is supported by verse 4 which says that ‘for he is the minister of God to thee for good’. A leader who is not born again cannot be a minister of my own living God, he may be minister to some other god(s), perhaps. What is more, a ruler who steals money, rig elections, murder people and commit all sorts of atrocities cannot be the same authority referred to in Romans 13. The rulers in this part of the world are without doubt ‘terror to good works’ who rather than ‘execute wrath upon him that doeth evil’ are evil personified. It may well be that the scripture refers to a period when religious and secular authority were fused in the same people. I am not a church historian and cannot speak authoritatively on that. But even if that were so, it demonstrates clearly that Romans 13 is no longer of general application to all secular powers. We may then limit its application to regenerated or transformed Christians who are in secular positions, who do not terrorise the people? May be.

Second, the assumption of the dominant theology of quietude that it is only by prayer and fasting that the people can exercise the dominion that God freely gave to us in Genesis 1:28 is problematic. The underlying reduction of our dominion to ‘fishes, fowls and all living things other than man’ and not to the institutions of politics is inscrutable, unacceptable and indefensible. Their conclusion that people of God are to shun politics and political activities in order to make heaven does not arise from the Bible.

The fundamental error of the dominant theology in my view is its understanding or rather misunderstanding of John 15:19 where our Lord Jesus Christ said that ‘Ye are not **of** the world’. This statement does not imply, as some do, that Christians are not **in** the world. ‘Ye are not of the world’ simply imposes a duty on Christians not to commit sins as unbelievers. This is borne out by Romans 12: 2 that

enjoins Christians not to be conformed to the world but to prove the 'good, acceptable and perfect will of God'. You can only prove the good and perfect will of God if you act **in** the world. There can be no proof without some form of action. On need for action **in** the world, Matthew 5: 13-16 remains refreshingly magisterial. In full, it says:

'Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven'.

Pray, if Christians are not supposed to participate in the electoral process or in politics, is it in their prayer rooms and churches that their light would 'so shine before men'? It is amazing that some Christians cannot see that without action or works faith is dead, yet the scripture underscores this obvious point in James 2: 17-18. According to the Bible:

Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast **faith**, and I have **works**: shew me thy **faith without thy works**, and I will shew thee my **faith** by my **works**.

In Mark 11:15, our Lord Jesus Christ, who could pray more than any Christian, living or dead, (He sweated blood while praying at Gethsemane), but when faced with those polluting the temple with

commercial activities he did not go to the mountain to pray, He upturned their tables, and cast out the moneychangers who made the House of Prayer a den of robbers. The question is, why do Christians feel so comfortable with the robbers in our midst that they feel no anger to cast them out. Could it be that we are really not different from the robbers or that we are 'praying' for the opportunity to be like the robbers? Any nation or people that cannot be angry at corruption, electoral robbery and utter incompetence such as have been serially and routinely displayed by our governments at all levels in this country is already doomed. I believe that anger and contempt are Christian virtues. All the Bible says in Ephesians 4:26 is that 'be ye angry and sin not'. We cannot afford to allow anger to rest in our bosom, but we must constantly show our dissatisfaction with sin and oppression. Matt 5: 22 only warns us against being angry without a cause. The Bible tells us categorically that the one who shall dwell in the holy hill is the one in whose 'eyes a vile person is contemned' (Psalm 15:4). All Christians have a duty not to fraternise with election riggers and treasury looters. True, we must have a burden for their souls. We have a duty to preach the Gospel to them and no more. Without doubt even our Lord ate with sinners, but that did not affect his pungent and direct message and **action** against their sins.

A fundamental element of an alternative theology of transformation therefore is that Christians must pray and act openly against injustice. The Bible in Isaiah 10: 1 and 2 gives us spiritual backing when it says:

Woe unto them that decree unrighteous decrees, and that write grievousness [*which*] they have prescribed;

To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and [*that*] they may rob the fatherless!

We cannot pretend that we are immune from the disaster that bad governance engenders. We have a civil obligation to register as voters, vote at elections, defend our votes, challenge maladministration through prayers, fasting, litigation and public processions. What we cannot do as Christians is to riot for the Bible explicitly prohibits rioting in Romans 13:13. But we can and should participate regularly in public protests to enable us exercise our dominion over what God has freely given unto us. To fold our hands and do nothing when other human beings are denying us of the right to enjoy our God-given resources is not Christianity as I understand it. I think we need to transform our way of thinking as admonished by Romans 12:2. This is perhaps an area in which I need to be properly educated by this eminent body of senior Pastors and I am open to your views. With this short portrait of an alternative theology, we can examine some of the elements of transformative leadership.

Elements of Transformational Leadership

(i) Transformative Attitude

A dictionary defines attitude as ‘a way of thinking or acting’. Although ‘attitude’ and ‘habit’ do not coincide and cannot be used interchangeably, there is little doubt that they are interconnected. ‘Habit’ according to the same dictionary is ‘something which a person does usually or regularly’. It is my argument that our habits are a product of our attitude. And here, I dare say, I am in the finest of companies, the scripture made it poignantly clear in Proverbs 23:7 ‘for as he thinketh in his heart, so is he’. Our way of thinking or acting, that is our attitude, or behaviour, determines our type or kind of leadership. The present thinking of our leaders is that Nigeria belongs to them, their fiefdom, with which they can do as they please.

This is reflected in the way resources are looted and wasted frivolously and recklessly. Of course that thinking conflicts with the truth of the scripture. The Bible tells us in Psalm 24: 1, that the earth, the whole earth is the Lord's and not anyone's. A transformational leader ought to think this way and act this way. Thus when we see the reckless and venal behaviour of our leaders such as travelling with over 20 aides within or outside the country by air with another 20 waiting at the airport with equal number of government vehicles etc, it is not just an irresponsible behaviour, it is immoral, ungodly and of course 'unchristianly'. But note that the behaviour proceeds from their way of thinking. This is why the Bible admonishes us to gird the loins of our mind and be sober in 1 Pet 1:13. The present day leaders also think that every other person who did not shoot or rig himself or herself to power is a slave or sub-human. Thus they treat the people as their subjects, intimidate, harass, cheat, beat, abuse them in many ways. Workers are paid miserable wages, there is neglect of the health sector, public schools are merely tolerated, there is total decay of infrastructure, old people are treated as irritants. We can go on and on.

The attitude of a transformational or transformed leader must be to regard his or her occupation of any office as a gift and privilege from God (James 1:17) and to treat every one without partiality and with courtesy (James 2:1-9). Such a leader would imbibe the teaching of our Lord Jesus Christ who is the originator of the Servant –Leader concept (Matthew 23:11). There can be no true greatness without service. Also there can be no true service from a selfish character. Transformational leaders therefore place the welfare and security of the people above his or her own. He or she would not be nepotistic. Didn't the Bible tell us that we must prefer others to ourselves?- Rom 12:10, 1Tim 5:21(we are to do nothing with partiality)

We are the trustees of the earth, though we are to exercise dominion over it, it is not our own. No serious Christians should even regard the earth as his or hers. We are pilgrims. But as trustees we must engage only in projects that are environmentally friendly and not those that will despoil it as is the case with the degradation of the entire Niger Delta.

Transformative knowledge and Skills

It is impossible to be a transformational leader without knowledge and the requisite skills for organising people. Hosea 4:6 is an oft-quoted passage in the Bible. Its truth is eternal. The blind cannot lead the blind (Luke 6:39), this may seem obvious but that is what is the case in Nigeria today, sad to say. Many of the people governing us do not understand the meaning and purpose of independence and sovereignty, otherwise, we would not have been in the sorry pass we are in economically. They still receive dictations from the Bretton-Woods institutions on how to manage our economy and tie the economic fortune of a truly blessed country to the apron strings of the advanced countries. We can cite many examples to buttress this point. Take social services and subsidies. One of the most pernicious recommendations of IMF and the World Bank to our 'leaders' is that subsidies are hurtful to the economy, hence prices of essential commodities such as petroleum products should be commercial. The truth of the matter is that in Europe and America, governments subsidises agriculture routinely. The whole bailout programme reveals the falsity of the oft-repeated statement that government has no business in business with the takeover of banks by the state etc.

There is also the need for mobilisation or communication skills for one to be a transformational leader. We are reminded by the scripture that we should not forget to communicate. Hebrews 13:16. A leader

may have the finest of ideas but if he or she does not have communication skills the people will not buy in to those ideas and the leader may soon be discouraged, frustrated and resort to bullying or divisive tactics. It should not be forgotten that communication skill is incomplete without listening skills. Leaders who love to listen to themselves certainly are not leaders that can mobilise as they are always limited to their own thinking. Without doubt communication skills are inferior to acquisition of knowledge as communication without knowledge is nothing but noise –making, and there is a lot of noise making going around in this country.

Effective and Efficient Mobilisation of Resources

The point has already been made that we are trustees of the natural and human resources in our care. Corruption, waste, ‘planlessness’, failure to adhere to plans, lawlessness and favouritism are antithetical to effective and efficient mobilisation of resources. Yet these are the evils bedevilling our country today, which a transformative leadership must transcend. Our country is being wantonly pillaged to a state of nothingness by those who manipulated themselves to political and other offices that confer on them the undeserved privilege of controlling the national till. Everywhere one turns the disastrous consequences of the monster of corruption stares one in the face: our roads have become impassable; hospitals are not only understaffed with unmotivated workers, they have no drugs to dispense; public schools have virtually been wiped out; the country is in perpetual darkness as the epilepsy of PHCN has finally thrown it into coma.

It is natural to expect corrupt rulers to corrupt values. Worse than infrastructural decay, is the obliteration of our old values of hard work, honesty and good neighborliness. The get rich quick syndrome is a virus that has afflicted the soul of our country. No institution is excluded.

Once you have big cars, big houses, wear gaudy and expensive clothes, everyone celebrates you. No one is interested in the way and manner our nouveau riche accumulate their wealth. Even in some religious bodies only apparently rich people are venerated. The degeneration among the youth can easily be seen in the irresponsible collaboration of its once shining beacon of hope, the student movement, with the very rogues who they should challenge for ruining their future. These days one wonders whether the various state houses are extensions of the Student Union secretariats!

This country cannot survive if we continue in this state of anomie or lack of morals. This is not a doomsday prophecy. Corruption is killing our nation. We must kill it first if we must survive. Those accused of stealing who ordinarily ought to either bury their heads in shame or at least keep themselves out of circulation rent crowds to attend their trials in court with full complements of orchestra bands as if they are giving out their children in marriage! Not only that, unless we want to deceive ourselves the accused are the ones in charge of the commanding heights of the economy and politics. They have become untouchable. Yet, unless we touch them and jail them, if found guilty, the country will be hopeless, save for the mercy of Christ. That is the plain truth. Nigerians must be angry at the way those in command of the ship of state are guiding or neglecting to guide the country. Anger is not enough. We must act in our own unique and collective ways. Christians must side with the labour and student movement to organize our people to rescue this country.

Corruption begets waste. One does not need to be an economist to know that our rulers are recklessly frittering away our resources. Governors travel with at least twenty-one cars in their convoy. That is a practice that has no equivalent in any other decent country. Special

Advisers have Special Assistants who have Assistants who in turn have servants. A particular Governor placed adverts in newspapers to welcome a professional association for holding its meeting in his state. How on earth can such be justified? These people are haemorrhaging our treasury by their wanton acts. Unless we act they won't stop.

There are other elements of transformative leadership such as ability to motivate human resources, empathy, time consciousness et cetera. But we certainly cannot exhaust the discussion at this forum. We should now turn to a brief application of the elements to the judiciary.

Transforming the Judiciary

Judges, as we noted in the introduction, play a pivotal role in liberal democracies. They wield to some extent the power of life and death; they can make or mar our democracy. For example, decisions or determinations of judges must be obeyed (Exodus 21:22, section 287 of the Constitution); they can condemn (Exodus 22:9); judges can indeed kill (Num 25:5). Here we shall cursorily examine some of the qualities expected of a judge and of the judiciary that can help transform our society.

Integrity and Honesty: Judges must eschew filthy lucre. A corrupt judge is a disaster to the country. The Bible calls such judges **evening wolves** in Zephaniah 3:3. When judges compete with certified fraudsters in display of wealth it is a tragedy for the country. Those who ought to know, like Honourable Dr. Kayode Eso, have cried out that some of our judges are billionaires. It is scary. Anyone who wants to be a billionaire should go into private business and not on the bench. The point is not that judges should be poor. Indeed they should be the most highly remunerated public officers as is the case in

most parts of the world. If we are serious as a people we must see to this as a matter of urgency. When politicians, such as councilors, earn more money than judges we are encouraging them in no uncertain terms that they must seek other means to level up. Little wonder when the politicians file election petitions and other cases before them they award judgment to the highest bidder. This is not a justification but a sociological explanation. The effect of corruption includes keeping unelected and unelectable people in public office for years through fraudulently procured decisions. Now when a person who was not elected is in office he or she is unaccountable to the people in all respects. Corrupt judges also cause loss of confidence in the system of administration of justice and engender violent self-help and use of hooligans to settle disputes. We all here know that it is a sin against God to pervert judgment because one has taken bribe (Deut 24:17, 27:19). A transformed judge must therefore live within his or her means and appreciate that he or she occupies a position of honour from God that money cannot buy. But then can we really say that our judges in most cases are appointed by God or their appointment facilitated by godfathers and mothers?

Sound Knowledge of Law: Incompetent judges who lack a sound knowledge of the law are the bedfellows of corrupt judges. Unfortunately, an incompetent judge is most likely to be corrupt also. We have what lawyers call double jeopardy on our hands. The incompetent judge is not only in danger of perishing, but he or she endangers the people and the nation. There can therefore be no alternative to judges constantly updating their knowledge of law by attending seminars and reading books. A sound judge cannot be intimidated by lawyers and also would not be irascible as he or she suffers no complex. Judges who shout at both litigants and counsel often do that to hide their gross incompetence. Judges who do not

know their law, like their brethren the corrupt ones, also engender loss of confidence in the judicial process with the attendant negative consequences. A judge who has the law in his or her breast, as they say, would also not be shy to learn from lawyers and acknowledge their assistance. But perhaps more importantly, if he or she is God fearing, he would do justice between parties for there is a world of difference between judgment and justice. This explains why the Bible use both words in 1 Chr 18:14 and 2 Sam 8:15.

Hard work and Discipline: Laziness and adjudication do not go hand in hand. The position of the scripture is that judges have a duty to make **diligent inquisition** in respect of cases before them (Exodus 19:8). Lazy judges contribute to the congestion of cases in our courts. Many judges do not sit at 9 O' clock (the appointed time) and when they come late they offer no apology and behave as if they are doing the litigants and their lawyers a favour. Some do not sit at all and give no advance warning to parties through their registrars. The reasons many give for this gross dereliction range from the ridiculous to the irresponsible. A judge that lacks discipline can do anything from making passes at litigants to moving from one social gathering to another. It is not right that judges should frequent eateries and beer parlours. It takes discipline to sit on time, to write rulings and judgments expeditiously and to remain unperturbed in the face of the most indefensible and unwarranted provocation from litigants or their counsel. A transformed judge must never lose his or her cool, no matter the provocation. Perhaps more than any other public official, a judge needs listening skills. If he or she does not, then the judge would not be able to appreciate the respective cases of the parties which may lead to needless appeals and delays.

Impartiality: A judge must do his or her work without ill will, favour or affection. That is the judicial oath. God hates impartiality of any sort (I Tim 5: 21). He enjoins judges in Deut 16: 18-19 to judge the people with just judgment and not to take bribe or respect persons. God is clear that taking of gift (bribe) for a judge ‘doth blind the eyes of the wise, and pervert the words of the righteous’. See also Lev 19:15. Judges who fear God and understand the structure of societies such as ours are likely to be impartial and unbiased in their decisions.

In Lieu of Conclusion

We have tried to show the criticality of a transformed judiciary to liberal democracy. We have left out of our discussion the corrupt practice at the registry of the courts where lawyers and litigants have to tip (the euphemism for bribe) bailiffs, sheriffs, court clerks et cetera before any meaningful progress can be made in respect of their cases not because it is not a serious matter, but based on our conviction that if we are able to appoint only transformed people as judges then it would be easy to reduce and perhaps ultimately wipe out the shameful practice.

The process of appointing judges therefore should be transparent and not shrouded in the present cultic secrecy where the godfathers and godmothers hold sway. It should be possible to publish the names of potential judges in the newspapers so that persons who have reasons why candidates should not be appointed should ventilate them. Of course there would be frivolous petitions. So what? It is better for a select committee to go through the tedium of sifting mendacious or malevolent petitions from genuine ones than appoint people who have no integrity and end up desecrating what ought to be the hallowed chambers of justice. There is no doubt that there are some fantastic judges today across the country. The truth is that they are few and far

between and also they got their appointments by default or rather in spite of the system. No serious country can leave appointment of judges to the whims and caprices of the connected and powerful.

Anti-corruption laws need to be made strict liability offences. In other words, the onus should be shifted on anyone accused of corruption to justify how he or she came about his or her wealth. This is one of the ways we can show that we are serious in the war against corruption. Those who cannot justify how they came about their wealth must forfeit their property to the state and stigmatized so our children can understand that it does not pay to be a rogue.

Anti-corruption cases must be expeditiously disposed. The law should make this clear. The trials cannot go on indefinitely without people feeling that the whole thing is a huge joke. If the Electoral Act can stipulate expeditious hearing of electoral robbery cases, there is no reason why economic robbery should not be dealt with quickly, particularly when we understand that political robbery is but a stepping stone to economic robbery. Three months should be the time ceiling for anti-corruption cases. Justice is not only for the accused but much more so for the people whose moneys were stolen. We are sick of seeing people accused of looting their states of billions of Naira and dollars taunt us and the judiciary with frivolous applications to travel outside to attend to their health when it was their rapacious act of stealing that led to unavailability of health services in the first place. Our judges must exercise utmost judicial discretion in treating such frivolous applications.

To wipe out corruption in the country we must abolish the venal system of giving oil blocks to individuals. These people rent out the licenses to oil majors and collect huge sums of money that distort our economy and our values. Why should these characters be bothered

about the state of our roads when they can buy private jets from their rents? Why should they be concerned with our comatose PHCN when they can buy as many generators as they fancy and have fuel dumps in their courtyards? Our health services can remain in shambles as long as their fat rents can facilitate easy appointment with their doctors overseas even for common cold. The system is evil. It must be dismantled.

One other thing that requires urgency is for us to compress wage differentials. A situation in which a human being earns N7,500 and another earns N3,000,000 is simply atrocious and evil. This injustice fuels corruption, armed robbery, kidnapping and any kind of bestial crime of which one can think. There is no reason why any Nigerian should earn less than N50,000 or more than N500, 000 per month. Wage compression would make all Nigerians hold governments to account. It would help make activists of so many people who think that it is only the lot of the poor to complain.

The solution to corruption is not deregulation. Deregulation is illegal and unconstitutional. It is indeed outmoded and discredited. Everywhere, even in America, banks are being taken over. We don't cut off our heads because we have headaches. Corruption can also not be solved by recourse to privatizing everything from roads to our airports. The bubble that burst recently in the banking industry has shown clearly that we do not have a private sector in Nigeria but rent seekers who do not understand and cannot operate true capitalism with all its inherent imperfections. I thank you for your patience. May God bless you all in Jesus Name. Amen.