

Value Added Reading: Panacea for Corruption among Public and Civil Service Employees in Nigeria

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Abstract: - It is common, today, in Nigeria to have corruption reported of public and civil servants. In fact, one is said to have good public or civil service employment only when there are lapses that allow him dupe the government and the public where he works. Despite measures by the three tiers of government, the practice has persisted. Thus, this paper seeks to advocate and discuss valued added reading as the most probable check.

Keywords: Value, reading, panacea, corruption, public/civil-service, employee.

It is common phenomenon to, in Nigeria, see individuals meritoriously or otherwise elected or appointed into public, civil, and private services or offices become corrupt (Arikpo, 1999). They make 'grand' and petty ill-gotten financial gains, aside from outright bribery; patronage; embezzlement; graft; kickback and absenteeism nepotism, tribalism, etc (Ihejiamaizu & Egbe, 2001).

Others are "influence peddling, use of position or rank to enrich self, bestowing of favour on friends and cult members moon lighting, partiality, abuse of public property, leaking or abuse of government information" (Ihejiamaizu & Egbe 2001; 222; 223); lawlessness, probable engagement in high-way robbery, bitter ethnic politics, traumatic and controversial census and election conducts, military coup d'état, bloody civil and tribal wars, terrorism, rebellion against constituted authority, widespread industrial action (Nweke, 1986); obtaining by false pretenses and impersonation (419), drug trafficking and related vices; criminal linkages between money lenders and collaborating officers in banks, other financial houses and gambling places (Iwe, 1997); the "madness to get rich by the fastest possible means" (Nwamuo, 1986); examination malpractice and the menace of cultism (Denga, 1997); sexual abuse (Usen, Igbarmah, Mba, Ojuwale, Ukim & Oja, 1991); and payment of salaries or wages to non-existent workers and pensioners (ie ghost workers) (Ayobami, 2014).

A lot of measures have been put forth by various governments to check these illegal practices by government officials. Two of these are the Recovery of Debts and Financial Malpractice in Banks Decree No 18 of October 1994 (Nebbio, 1997), and the Failed Banks Decree of March 1995 and its appropriate high-powered tribunal of five eminent high court judges. In its inauguration on the 17th of March, 1995 the then Chief Justice of the Federation, Mr Justice Mohammed Bello, identified the decree and its

tribunal to be necessary in the control and punishment of those associated with the enormous fraud that resulted in the loss of millions of naira belonging to customers of bank, financial houses, and other financial institutions (Iwe, 1997).

Another measure is the Advanced Fee Fraud and Other Fraud-related Offences Decrees of 1995. This decree is in reality a legislative extension of section 419 of the Nigerian Criminal Code. It deals with offences relating to obtaining by false pretences and impersonation; so it tracks down advance fee fraudsters and their agencies and collaborators, and combats effectively the growing incidence of fraudulent practices, and the deep misery it imposes on victims within and without the country (Iwe, 1997).

The third measure is, the Presidential Task Force on Trade Malpractice of 1995. Members of this task force were under General Sanni Abacha's regime drawn from the Army and the State Security Services (SSS). It tracked down and hammer on officials of the failed financial institutions, advanced fee fraudsters, their operators and collaborators; peddlers of financial corruption and economic crimes and reinforced the anti-corruption laws and the anti-corruption campaign made (Iwe, 1997).

There is also the Ministerial Committee on Drugs of April, 1995. The committee is charged with the responsibility of evolving and developing effective strategies to clampdown drugs trafficking and its related vices. It also sees to the coordination of anti-drug operations effort and campaigns of the Nigerian Drug Law Enforcement Agency (NDLEA), the Police Force and Customs and Immigrations Services (Iwe, 1997).

Of equal enforcement was the money-laundering Decree of 1995. The decree which is promulgated in March 1995 has as its aim destruction of criminal linkages between money-launderers and their collaborating officers in banks, other financial institutions and gambling places. The decree subjects the movement of money within and between financial institutions to the disciplined control and strengthened supervisory role of the Central Bank of Nigeria (CBN), and NDLEA (Iwe, 1997).

The fifth under the Abacha Administration were panels. The panels were constituted to examine structures and operations of staff. By them the efficiency of the military, the police, the judiciary, the customs, the Nigeria

telecommunications Limited (NITEL), the Nigerian National Petroleum Corporation (NNPC), the National Electric Power Authority (NEPA), the Banks, the higher institution of learning and the Ministry of Foreign Affairs was considered. These panels were to report their findings to the government and make recommendations as appropriate for their reorganization and reformation where necessary; equipment for greater operational control, cost effectiveness and efficiency, administrative transparency and financial accountability, federal character representativeness, recognition of the crucial role of higher education in national development, and government white paper on the reports (Iwe, 1997).

There was as well the attempt to float a firm, decisive and humane administration or government. By this attempt, the decision of government on coup d'état, appointment of individuals to contentious thrones, strike actions, cases of public security versus the exercise of human rights, crave by political parties for national recognition and registration, demand for more states and local governments, etc was to be firm or strong-willed and without vacillation or national and international out pouring of public sentiments, opinion and even threats of disintegration (Iwe 1997).

There equally was the 1994/1995 constitutional conference. This was successfully organised, summoned and inaugurated by the Abacha Administration. It like many others before and after it produced: (i) a draft constitution approved, ratified, and promulgated by the relay council; (ii) a unanimous decision that Nigeria should remain one sovereign nation, despite 34 years of turbulent political existence and the June 12, 1993 election annulment crisis under the Babangida regime; (iii) removal of rotation of the office of president between the north and south at the mercy of the whims and caprices of political parties; (iv) a geo-political balance of the nation development and equitable participation in politics through the creation of some more states and local government area; (v) better utilization of resources to the efficiency of government through devolution of powers from the federal to the state and local governments; (vi) review of the criterion and formulae for allocation of revenue accruing from oil; (vii) "redrawing of the federal and state political constituencies for adequate geo-political representation"; and the State and Federal Character Commission for equitable rotational sharing of public posts and resources among various segments of the Nigerian Community; (viii) the National Reconciliation Commission to preserve the unity and peace of Nigeria, lay a stable constitutional foundation for its political stability, and have the development and growth of its economic, educational and cultural institutions unimpeded, but rather sustained, guaranteed and undisturbed by religious differences, sexism, ethnicity, statism and its subsidiarity, and the ills of the Nigerian Civil War; and (ix) the political transition implementation committee (Iwe, 1997).

To enhance national security, or protect the political unity, territorial integrity, and safety of the lives and

properties of Nigerians able, competent, dynamic and upright state military administrators and civil governors, and highly professionally qualified and efficient six zonal police assistant inspector generals were always appointed. These have always ensured effective "combat against forces inimical to public order and peace, the rule of law and exercise of fundamental human rights". Coup plots have since been always promptly detected and effectively smashed; so have incidences of violence, armed robbery, assassinations, military skirmishes, inter-tribal wars and activities of militant groups been equally trashed (Iwe, 1997).

There as well has been a strategy to ensure a non-budget deficit economy. This strategy has stopped extra budgetary expenditures by government and exercised greater discipline on spending. It emphasizes the rendering of proper returns on what has been spent before another allocation could be approved. Currently, too, the strategy has called for e-financial than over-the-counter financial transactions. This strategy has curtailed extra-budgetary spending, controlled wasteful expenditure, and reduced budget deficit, inflation rates and loop holes for emergence of corruption (Ndebbio, 1997).

Leakages or loop holes for corruption in the area of custom duties, company income tax, value added tax, and petroleum profit tax and royalties' revenue assessment and collection were or have been checked. These duties have since the Abacha Administration been handled over to Pre-shipment Inspection Agencies and carefully selected banks. The Federal Inland Revenue Services (FIRS) has since the Abacha Administration been exempted from such duties. Income tax and the customs tariff laws have been reviewed and amended; the budget of government parastatals like Nigerian Airways, Nigerian Airport Authority (NAA), Nigerian Port PLC, Central Bank of Nigeria (CBN), Power Holding Company of Nigeria (PHCN), NITEL, etc have as well been reviewed, and profits not needed for their operations held back by government as part of federal government independent revenue; for PHCN, a Nigerian Electricity Liability Management Company (NELMCO) has been established since 2010, to assume and manage assets, liabilities, and other obligations not earlier transferrable from PHCN to successor companies; the recently introduced value added tax (VAT) has also been reassessed and newer directives given on its assessment and collection; proper directives have equally been given on the sale and collection of petroleum profit tax (Ndebbio, 1997; FRN, 2014).

To reduce external debt burden, a strategy which discourages external borrowing has been put in place. The strategy has drastically reduced and discouraged government participation in projects suitable for private sector undertaking, and external borrowing for their accomplishment. It has also placed a moratorium on all forms of external borrowing by government (Ndebbio, 1997).

Another measure that helps to check corruption, fraud, and embezzlement is the customs and ports reforms of

1996. It enthrones proper management and accountability for funds collected; eliminates financial losses recorded yearly by government, at the intent of ports, customs and immigration officials and the fraudulent public Nigerian citizenry; they also make possible the recovery of funds stolen or embezzled from government funds by customs, immigration and ports officials and to a greater extent, puts to an end robbery and corruption (Ndebbio, 1997) in Nigerian ports.

To ensure fair play and equity in the provision of education to all parts of Nigeria, the quota system admission policy was adopted in all Federal Government Educational Institutions. It applies to all state owned institutions too. With it the geographical advantage some parts of the country have over others in terms of acquisition or attainment of western education has been eliminated; likewise the resistance some parts of the country, especially the muslim initially had towards attainment of Western education because of religious ideological grounds has been done away with. This has been, of course, the retention of traditional ethnic and religious diversities and affiliations (Denga, 1997).

Drastic improvement in the funding of tertiary institutions and the take home pay of their staff has been made. This has cracked-down strikes, rendered the quality of tertiary education not to be highly emasculated, and the standards not to be quickly eroded; the institutions no longer experience brain drain, which would have degenerated into an intellectual holocaust, non-stimulating teaching and learning situations, and the visible missing of teaching-learning materials; most lecturers are no longer compelled to against their better judgment, engage in the sale of hands-out, at extremely high prices; negotiation of secret levies with their students for success in examinations, payment of deposits for text materials that may never be written or supplied; many of the lecturers are no longer apathetic and lukewarm towards patriotism; they have been motivated to commit more of their time, space and effort to their jobs (Denga, 1997).

To combat examination malpractice and to some extent the menace of cultism Decree number 22 of 1984 was introduced. The Decree sees examination malpractice to be a miscellaneous offence involving leakage of question papers (Denga, 1997). Other habits like cheating at examination, stealing of question papers, impersonation, disorderliness at examination, disturbance of examinations, misconduct of examination, obstruction of supervision, forgery of result slips, breach of duty, conspiracy, aiding, etc, conviction for alternative offences, and offences by bodies corporate, associated with the feasible conduct of examination are taken care of by Decree 33 of 1999. It features a number of punishments for offences it applies to. (Joint Admissions and Matriculation Board, 2005).

Religious intolerance and xenophobia; ethnic, local government, and state differences; disrespect for one another's, right to exist and practice his ideology among others, the majority-minority political dichotomies; etc, however, often promote inter ethnic, local government and

state conflicts as well as violence, terrorism, and disunity. To cure the situation Decree number 24 of May 22, 1973 was promulgated. This introduced NYSC; unity schools, the universal free primary education, Joint Admissions and Matriculation Board, the use of mother-tongue in primary schools, young minds learning of at least one of the three major languages (Yoruba, Hausa, Igbo) in addition to their indigenous one; the nomadic and fisher-man education and Directorate for Mass Mobilization, Social Justice, Self Reliance and Economic Recovery (MAMSER) now National Orientation Agency (NOA) to foster national unity (Arikpo, 2004; Dokun Oyeswola, 2005).

Other measure by which corruption is been fought in Nigeria are the Economic Financial Crime Commission (EFCC), the Independent Corrupt Practices and other Related Offences Commission (ICPC), SERVICOM, Code of Conduct Bureau and its tribunal; Anti-Corruption Intelligence Agency, (Okoye, 2014; Ayobami 2014) and 24 hours fasting and prayer sessions by Intercessors For Nigeria; Watchman Prayer Ministries/He's Alive Chapel; Ministers Prayer Network; Gethsemane Prayer Ministries International/Nigeria Prays; Throne Room Trust Ministry; Wailing Women International; God-will-do it Ministries; (Temidayo, Uzoma & Aransola, 2005). Prayer City, Holy Ghost Hour and Prayer Band, Jesus for life Ministry Worldwide, Wednesday prayer and fasting meeting held across the nation; Full Gospel Businessmen Fellowship etc.

Despite all these measures and many others that have come into being or existence since the Buhari civilian administration, corruption still prevails among political, private and public servants in Nigeria. The table below rather shows the rate to since 2006 only drop

Table 1
Nigeria in the Corruption Perception Index (2006 - 2013)

S/N	YEAR	RANK	%
1	2006	153 out of 180	85.0
2	2007	147 out of 180	81.7
3	2008	121 out of 180	67.2
4	2009	130 out of 180	72.2
5	2010	134 out of 180	74.2
6	2011	143 out of 180	79.4
7	2012	139 out of 180	77.2
8	2013	144 out of 180	80.0

Source: Ogan, S. (2004) The Times and Seasons of Nigeria's centenary, Page 13

by 4% in 2007; 17.8% in 2008; 12.8% by 2009; 10.8% by 2010; 5.6% by 2011; 7.8% in 2012 and 5.0% by 2013. Though up to 2014, the rankings from 2000-2013 placed the country a little lower than Somalia (175), North Korea (175), Afghanistan (175), Sudan (174), South Sudan (173), Libya (172), Iraq (171), Uzbekistan (168), Turkmenistan (168), Syria (168), Yemen (167), Haiti (163), Guinea-Bissau (163),

Equatorial Guinea (163) and Chad (163) it by the Transparency International Corruption Perception Indices of 2013, still falls within the most corrupt nations of the world (Ogan, 2014). The reasons for this are not farfetched. The very promulgators of these measures are the very persons who flout them. For instance on the home front parents use unorthodox means to influence their children's or wards' admission into unity schools, and professional university courses. The bringing of foreign materials; irregular activities inside and outside examination halls and centers; impersonation; leakages; widespread cheating; insult and assault on supervisors and invigilators have been perpetuated by students and parents in order to earn high JAMB scores and qualify for admission into the University (Ayobami, 2014; JAMB, 2005).

Equally, some students in connivance with their lecturers enhance their examination scores in all examination through monetary and sexual gratifications or acceptance to join a superlatives cult group. Lecturers, bursary staff, and student union executives print fake receipts, with which they fake payment or collection of school fees (Ayobami, 2014).

In the security forces, firearms are alleged to be always rented to criminals by unscrupulous police officers to harass the public or engage in highway robbery and cult activities. Unauthorized fees are collected by such quality of police before granting bail to arrested persons. They at check-points collect graduated illegal charges from road users and operators of commercial transport vehicles; this acts, of course, also exist among the military, navy, air force, customs, immigration, civil-defence, and other security personnel found at check points, gates, borderlines, etc (Ayobami, 2014). In 2012, for instance, an Abuja High Court ordered the Independent Corrupt Practices and other related offences Commission (ICPC) to arraign a former Inspector General of Police, Sunday Ehindero before it. This was for allegations of money laundering to the tune of ₦557 million.

In the internal revenue services, two types of receipts are alleged to be used by most tax officials to collect and remit government revenue. One type, government issued and genuine; the second, fake, and private to the collector's use; thus depriving government of its legitimate revenue. (Ayobami, 2014). In the tertiary institutions school fees collected, taxes, and bills deducted from staff are hardly remitted to appropriate authorities. Even revenue generations from consultancy services are easily embezzled by principal officers and bursary staff to the detriment of academic staff who actually do the work. There are also instances where grant of contracts, admissions, appointment or election to offices of higher responsibility, payment of promotion arrears, employment, promotion to new ranks and the receipt of the right salary or wages quantum upon promotion are premised on willingness and readiness to accept cult membership. Therefore, credit, merit, integrity and accountability are often lost to mediocrity, illiteracy, and terrorism.

At executive levels of government, Achebe (1960; 1966) reports the president of the first republic to be the first major political figure to be investigated for questionable practices. According to him, a bank in Lagos, African Continental Bank (ACB) was in 1944 bought, by a firm belonging to the then president and his family through a paid-up capital from the then Eastern Regional Financial Corporation, and a chairman who was his agent. In Western Nigeria, Adegoke Adelabu, a politician was levelled with charges of political corruption by the opposition; the report arising from investigations demanded his resignation from his office as district council head (The Story Report, 1979). In Northern Nigeria allegations of corruption were levelled against some Bornu native authority officials. A Customary Order was, in consequence, enacted by the Northern Nigeria Government to forestall further breach of regulations. In Kano, the British Administration was accused and discovered to have links to irregular and corrupt election practices and results which enthroned a Fulani to political leadership in Kano (Tignor, 1993).

A corruption scandal in 1975 surrounded the importation of cement in the Gowon Administration. Affected persons were many officials of the Defence Ministry and Central Bank of Nigeria. They were accused of falsifying ships' manifest and inflating quantity of cement to be purchased (Turner, 1976). During this administration, too, two individuals from the middle belt, State Governor, Gomwalk and Federal Commissioner, Joseph Tarka were accused of corruption. The Daily Times of Nigeria newspaper and New Nigeria newspaper reported denunciation of the leadership of these two figures by Nigerians, and a signal for exigent action against corruption (Brick, 1975). Consequently, a large number of government officials and civil servants were removed from office by Murtala Mohammed, after having assumed leadership through a military coup d'état in 1975 for misuse and wield of power under the Gowon Administration (Aluko, 1977).

During the Shagari Administration, the start of any probe on the financial custody of either Yoruba, Igbo or Hausa officials working in offices hosted by federal buildings led to mysterious fire plagues. Equally, about the same period, investigation in to the collapse of the defunct Johnson Mathey Bank of London, in late 1985, revealed the bank to have served conduit for (i) the transfer of hard unearned Nigerian Currency from Nigeria to other countries by some political party members; (ii) a few government officials and politicians to have illegally amassed large amounts of money; and (iii) means for unscrupulous political party members to connive with Asian importers to at the issuance of import licenses, transfer ill-gotten monies out of the country (The Globe and Mail, 1905). In 1981, protectionism warranted reduction in the quantity of rice to be imported into the country. This action precipitated accusations and allegations of corruption against the ruling political party, NPN. This was because the licensing

system adopted created to limit the amount of rice to be imported into the country featured favouritism and government supported speculations (Juan de Onis, 1981).

Under the Buhari Military Administration, a cross section of politicians who served under Shagari were convicted of different corrupt practices. These were of course sentenced to 10 to 22 years of imprisonment in 1985; though the administration itself featured instances of “relapsed ethical judgement” (Ayobami, 2014). The second privative was however, the want of the former to islamise the country: a desire he does not want to forestall in his contemporary position as a president voted by Nigerians, to power. Even when it had attracted his divine dismissal from office as a military head of state. The Babangida Administration which followed was not better either. It refused to give account of the gulf war windfalls estimated to be \$12.4 billion. The administration itself came about as a result of the failure of an attempt by the Buhari administration to remove, Ibrahim Gbadamosi Babangida from army following corrupt practices perpetuated by him in his guise as a colonel; He rigged and annulled the June 12, 1993 election: the only election, as to that time, ever successfully conducted in the history of Nigeria; and to this day remains the only ex-head of state that lives in the most exquisite house which of course, is in Niger State, his home state.

The Abacha Administration that followed was equally not better either. French investigations revealed bribes to have been paid as graft by a French Civil Engineering firm: Dumez and its Nigerian affiliates to government official to facilitate the award of contracts for the construction of a gas plant. Revelation by the investigation, led to the freeze of accounts owned by those officials holding about \$100 million U.S. (dollars) (Igbikiowubo, 2004). In year 2000, a Swiss banking commission report showed Swiss banks to be hosting amounts totaling \$6000 million dollars deposited by Abacha, and a total of more than \$1 billion US (dollars) to be held by various banks across Europe (Pallister, 2000). Of this amount \$313 million was in two bank accounts in the Bailiwick of Jersey; \$145 million in two bank accounts in France; \$ 100 million in four investment portfolios and three bank accounts in Britain. These monies were allegedly either embezzled, misappropriated, laundered or extorted from the Nigerian government and others by Abacha, his son Mohammed Sani Abacha, their associate Abubakar Atiku Bagudu and financial institutions like Citibank; Chase Manhattan Bank; Morgan Guaranty Trust Company, now JP Morgan Chase; and New York – based Units of Britain’s Barclays Bank and Germany’s Commercial Bank (www.vanguardngr.com/2014/03).

Under the fourth republic, Chuba Okadigbo, who passed the anti-corruption bill as the then senate president stole and hid away the Nigerian symbol of authority (mace). This was for non acceptance of senate to grant senators six weeks leave (Chukwudi, 2003). Also in the 2015 election campaign which elected General Muhammadu Buhari to the

post of president, as a then intending candidate, he as a retired military general and one time military head of state was accused to have told a lie about his academic pursuits and achievement (Jerrywright, 2015).

Though accusations on the various regimes considered above remain labeled against weak government institutions, poor pay incentives, lack of openness and transparency in public service, absence of key anti-corruption tools, ineffective political processes, culture and acceptance of corruption by the populace, absence of effective political financing, poverty; ethnic, religious, regional and gender differences; scramble for the nation’s resources; insecurity of informants, systemic disorders, insincerity of government, lack of virile political and social movements to tackle corruption and many others (Ayobami, 2014) on the top of the situation is cultism. This practice is, however, as old as pre-colonial days. In the empire of Mali two rival leaders, Sumanguru and Sundiata were said to possess witchcraft; so was it among (i) the Wolof, whose leader linked subjects with their founding ancestors, existing in the world of spirits or demons, through fetish political and religious duties; (ii) the early Kanem-Bornu whose leadership was veiled in the mystery of a demonic distant past; (iii) the Hausa states, where fetish religious customs, ordinary folklore and beliefs underlay administration; (iv) the Igbo, where government was and is still segmentary and held together by common loyalty to ancestors, their fetish religious beliefs, and practice of divination, conjuration, ritual killings, invocation, casting of spells, and making of enchantments: in order to understand how their ancestors wished them to behave, and keep laws, and kingship; (v) the Yoruba, whose political undertone was and is still fetish religious powers, great loyalty to ancestors, worship of spirits or demons and gods, and dependence on blood studding and thirsty cult groups like Oyo-messi and Ogboni, (Davidson, Buah & Ajayi, 1969). All other groups that constitute the country, Nigeria or other Africa countries are not exemptions either. Even with the advent of Christianity, they in their various localities still anchor leadership; be it local or alien, on the works of forest marines, aqua-marines and mermaids spiritism, leviathan, community and family gods and goddesses, ritual killings, magic, witchcraft, Moorish traditions and customs (Buda, Bahai, Hindu, Islam, Eckankar), valour, water-spiritism (Okpino), idolatry, spells, invocation, masquerading, etc.

However, with the advent of colonialism, such demonic enclaves which shrouded political and civil service leadership were expected to have disappeared, especially with the fact that the religion of Western Imperialism was and is Christianity. This could not be the case. The elitist colonial political leadership brought with it Rosicrucian Order (AMORC), Eckankar, Dee Lawrence, Odd fellows, Free Mason, Magic, illuminati, etc which they propagated among the Nigerian elite which, at independence, finally took over leadership. Consequently, the expectation of Western

civilization to within elitist Nigerian be a means of subverting the fetishness which had underlain leadership was damned; so was the integrity of Christianity which ought to have served an antidote. Hence, political and civil leadership in pre and post independence Nigeria sought might, integrity, ideas and spiritual protection, from demons which characterized secret societies and cult, magicians, witches, wizards, mystics, occultists and so-called sacred bushes, waters, land masses, animals, and celestial bodies. The situation became worse in 1952, when seven tertiary institution students: Olumuyiwa Awe, Ralph Opara, D. Aig-Imokhuede, Tunji Tubi, and Olu Agunloye lead by Wole Soyinka introduced, at University of Ibadan, a cult: the Seadogs Confraternity (Kingsley, 2005). Hence, today, most university and even secondary and primary school undergraduates, and graduates, instead of striving and thriving to bring forth cutting-edge discoveries the humanities, science, technology, and industry, as done by their counterparts in other countries and continents of the world, spend time in the perpetuation of sexual immorality, idolatry, wild-orgies, ritual killings, witchcraft, magic, etc, concomitant with their parents and ancestral or communal cum-ethnic backgrounds. These make the result of schooling at all levels fare in Nigeria, especially that today the membership of this cult group and its type has been hijacked by hoodlums, illiterate, who feel joining them testifies they have as well been to school and politicians' aides-de-camp.

Until this 1952, cultism was common only among those who had left school and were either in the political, public or civil service class and did not trust in God of the Christians for protection and prowess. From that time on the cult enclaves increased. Today they are well over forty-five (45) in numbers. So has their membership and the decampment from true Christianity. The cult groups have become bases for attainment to political and civil service positions, promotions and intrepidity. The consequence is that, such attainment goes with the search for protection from the dead and demons through rituals, oaths, bloodshed, massacre, killings, maiming etc (Kingsley, 2005). Execution of such leadership features imposition of harsh taxation, bad governance, seizure of Nigerian girls, incest, revolt, etc (Davidson, Buah & Ayayi, 1969); stealing, embezzlement, and other related offenses, because their muster becomes the devil, whose will is to kill, steal, and destroy humanity, by instigating it to offend God, through commission of offenses or sin.

These offenses by the Nigerian polity and civil service leadership are supported by figures in Table 2. The figures show how looting of public funds, salaries, and allowances has been legalised by senators. This situation applies to the presidency, the House of Representatives, the State House of Assembly, Local Government Councils, and Council of Elders and Traditional Rulers; the Committee of Vice Chancellors, Provosts, and Registrars, NUC, etc with the

percentage increasing or decreasing according to the hierarchy.

Table 2
Legalised Looting of Public Funds, Salaries and Allowances of Senators

S/N	Type of Allowance	Percentage of Basic Salary (%)	Actual Figure (₦)
1	Hardship	50	1,242,122.70
2	Constituency	200	4,968,509.00
3	News paper	50	1,242,122.70
4	Wardrobe	25	621,061.37
5	Recess	10	248,424.55
6	Accommodation	200	4,968,509.00
7	Utilities	30	828,081.33
8	Domestic	35	863,184.12
9	Entertainment	30	828,081.83
10	Personal assistant	25	621,061.37
11	Vehicle maintenance	75	1863,184.12
12	Leave	10	248,424.55
13	One off severance payment	300	7,452, 736.50
14	Motor vehicle	400	9,936 982.00

Source: Ogan, S. (2014) the terms and season of Nigeria Centenary.

The reasons for these are obvious. With cultism, the Nigerians political, public and civil service leadership walks according to the courses of lust, and the prince of the power of the air, water, land and animals; the spirit that makes them disobedient to the commandment of God. The aftermath remains, of course, manifest: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, reveling, filthy lucre, judgment in meat and respect of holy day, lawlessness, ungodliness, murder of fathers, murder of mothers, slay of men whose mongering, stealing of men, telling of lies, homosexuality, lesbianism, bestiality, perjured personality, etc (Dake, 2007; 360, 365).

To avert this situation, the Nigerian political, public and civil service leadership would need to record or gain back its lost desirability estimated worth, or value, appropriate, prize, personal estimation, judgment of merit or character, regarded as right, belief, standard, precept attribute, esteem, utility, etc, by being exposed to Value Added Reading (VAR). Value Added Reading is by this paper the act, practice or art of a reader apprehending the theme, plot, setting, diction, characterization and point of view of a text by perceiving searching, discovering and taking to hold an established must-have standard, or criterion that pervades its author's thoughts, feelings and actions, to guide his or her audience towards recognizing, retaining, remembering and conceiving what is ultimately good in human life. The discovery of this link between texts' ethical circumstances, situations, courses of

action and events and the leadership behaviour of a reader is a highly individualised affection. This remains exhibiting in (i) the course of the individual reader's interaction with a given person or thing in the text; (ii) the impression his or her personality or its circumstance registers in the mind of the reader; (iii) the means or basis by which his or its benefit could be made regular or permanent in all the heart, mind or soul of the reader; (iv) the reader propitiation of the benefits onto the correction of his or her bad behaviour for accountability appropriateness, and avoidance of unpleasantness for compatibility with the proper manners, character or her behaviour and moral principles evident as his or her personality's commendable tradition, (Duruamaku-Dim & Nnamdi, 2011; Typhoon International, 2004; Aderinoye, 2004).

The implication is, that whatever the Nigerian political, public, private and civil service leadership will value should be addedly read of a particular divine text, which, of course, should be the Holy Bible. The reason is obvious. It is "given by the inspiration of God and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness"; "that the man "like" God be perfect, thoroughly furnished unto all good works" (Dake, 2007: 420).

Eventually value added reading will be the source of good character that will make for. Its aim will not be reading in the usual sense of it; but that of being and doing. It will character-training or good health, happiness intelligence and industry necessary for a Nigerian salient leadership, which in all its ramifications accomplishes with value its duties or responsibilities be it in homes, places of work and polity, and communities (Dougall, 1731).

The reading programme will need to take different forms. It will need to be textual, topical, typical, expository, biographical, analytical, analogical, and extemporary. As textual reading, the affected leadership personally will have to from Holy Bible choose an appropriate scripture, investigate it and analyse it, in order to discover all the truth contained in it; and the punishment that awaits its flout and rewards that awaits its obedience then present and assimilate that truth in an orderly and progressive manner that is easy to regurgitate and reflect upon at the instance of any temptation and trials in the course of leadership (Rowlands, 2001).

In topical reading the Nigerian leadership personality will need to consider specific biblical topics; this he will have to do with the aim of discovering every event, circumstance, situation, course of action, the Bible paints about its plot, characterization, theme, morale, moral, perspective, setting, diction, etc; and the teachings or morals exuding from them. He will need to have them arranged into an orderly format, that develops and inprints into his or her consciousness the themes, or morale or morals as fully and faithfully as possible. The objective will be to tell himself everything he should recall, remember, recognise, define etc (know); while in his or her leadership position (Rowlands, 2001).

However, he may not be able to do them in one reading session. So, he will need to do a series of readings on the same topic; this will ensure a much more fuller treatment of the topic.

Typical reading will be the art of the leadership personality uncovering and assimilating truth hidden beneath the surface of various archetypes in the Bible. The "type" being either a person, object or event, which is either an original or standard pattern or model of leadership behaviour or its prototype expected of good political leadership. This is, of course, as an ornamental character molding made following either the oldest of the eras making up constituents of the best leadership behaviour no longer in use or the characteristics named after it only in a prophecy characterizing a word, and inflectional form or phrase found only symbolic of an activity yet to come. Either the activity or character molding is hence that always synonymous with the characterization, setting, diction, theme, plot, and perspective of a person, event, or object who or which designs and draws up plans for building and supervising of the construction, maintenance and cataloging of relevant features common to good political leadership after replication or neutralization. In its textual application, it will have to refer the reader to a character or event which foreshadows some good political leadership future (Rowlands, 2001).

In expository reading, the Nigerian leadership personality will need to endeavour imbibe the humane quality and truth contained in a particular sense, import, definition, implication, intent, connotation, context and significance of details, state, declaration, doctrine, or theory made of a good leadership in the scripture. The reader will need to seek to not only bring out, but assimilate the humane real, genuine, truthful, undistorted, authentic, just, honest, faithful, reliable human qualities hidden beneath the words on a good leader pages of the scripture. This is an excellent method of imbibing the whole counsel of God. The reader takes a book of the Bible or Scripture and imbibes the commitment, implicit or explicit as the characteristics of an individual good leader or particular ethnic group which must be desirable, motivating or influencing to the reader in his or her selecting, adopting and doing a particular political, behavioural response or mode, chapter by chapter. The reader may take a chapter a week and go through it verse by verse to absorb such significant leadership truth as he goes on (Rowlands, 2001).

Biographical reading will engage the reader in the study of the lives of many characters he or she encounters in the Bible. Their birth; circumstance of upbringing; dealings of God in their life; their reactions to God's dealings; the lessons to be learnt from them; their success in life and the source of their success; their failure in life and where they did go wrong; and what can be learnt from their life. All will hold important significance to the reader. Every one of them will have something to teach the reader.

Reading will here need to be interest enthralling and attention absorbing. It will involve the reader choosing a

particular person; reading every references made about him or her in the Bible; making note of every thought, feeling, and reaction that comes to his mind towards that person; assembling those thought, feelings and reactions in the order they occur; these he or she will have to see and do as educating, communicative and informative events, circumstances, situations and courses of action he or she can learn or imitate from the leadership rich or poor life of the person he or she meets in Bible (Rowlands, 2001). Reading will to this end entail observation, imitation, practice and adoption or adaptation of the rich leadership traits of the persons of concern.

The analytical type of reading will engage the reader in detailed analyses of a person. This will be to extract of such a person the greatest amount of humane real, genuine, truthful, undistorted authentic, just, honest, faithful, and reliable human qualities than those that are fierce, mean, malevolent pugnacious, belligerent, contentions and hostile (Rowland, 2001; Trident, 2004). Reading will be more of outline studies; focus will be historical occasions of the character's or leadership composition, the purpose of the leadership, the key thoughts, feelings and actions that surround its being run; the most important lessons to taught and to be learnt; and making of a synopsis on human qualities of the individual. The synopsis may be in marginal headings which will help the reader locate important themes, events, parables, or miracles (Thompson, 2004), to the success or failure of the leadership.

Analogical reading will enable the reader absorb amicable leadership qualities, through examination of parallel cases that confront individual as a leader. The reader may choose a natural political case from which to derive or learn the desired human qualities considered original, fundamental, inherited, native, customary, usual, characteristics, artless, ingenuous, spontaneous, actual and tangible to the success or failure in leadership. Such natural case may be constituted by comparative, contrastive, or similar leadership functions; so, the reading process may entail reasoning over parallel cases to discover the human quality expected of either a succeeding or failing leadership personality (Rowland, 2001; Trident, 2004).

In all of these value added reading processes, the most essential will have to be devotion, suggestibility, imitation, association, curiosity, acquisition, constructiveness, group dynamics, rivalry, self assertion and submissiveness to the plot, themes, characterization, setting, diction, perspective, etc of the Biblical text.

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