

**A MEMORANDUM SUBMITTED TO THE SENATE CONSTITUTION  
REVIEW COMMITTEE**

**ON**

**THE FOUNDATION FOR OUR NATIONHOOD TO GUARANTEE  
OUR COLLECTIVE SAFETY AND PROSPERITY IN OUR POSITIVE  
DIVERSITY**

We admit to believe in One Almighty God Who has prescribed laws we are bound to wholly comply with and need to be sustained by our living it for God, for ourselves and in our relationship to others by voluntary submission or to be rightly helped by authority.

We admit responsibility for generating and expanding laws, rules and regulations for our continuous and increasing safety and prosperity without interfering, tampering or adjusting our requirements to wholly comply with whatever God has decided on for those of us, who believe. We shall therefore respect those who do not believe to the extent of neither accepting their limitless freedom nor imposing our limitations on them.

We recognize and admit that every Nigerian is entitled to and must be seen to be committed to this relational term for engagement and livelihood, in any and all parts of our country, without any discrimination. Living in any part by any individual must not excuse his consistent identity as an embodiment for his and other's safety and prosperity. For example, a Muslim who is located in catholic Mbaise for whatever reason of engagement and livelihood must neither be covered nor excused from his

necessary tenets of Shari'ah that is the only basis for his safety and prosperity with God and in his relationship with others. This will make it very homely for him by Catholics. In the same way, a Catholic shall consistently remain so in his engagement and livelihood if located in Kano. This will make it homely for him by the Muslims. Accordingly, a network of connectivity between the structures of livelihood of our differences need be provided for without necessarily multiplying them, beyond state levels.

We decline, dissociate, disallow any association and all its parameters that will compete with our beliefs identity by scope or admixture. Accordingly it is against us for any form of association to approach specific political, economic or professional record and identity resting on language or region.

Every Nigerian therefore has the personal responsibility for this education and living it in reality. Every group shall support and promote this. The government shall have the responsibility of ensuring that it is sustained.

The immediate specific responsibility of the Legislature is to make express statutory provisions for **ENABLING and ENFORCING** these.

These are the only requirements for our REORIENTATION from the present culture of Mislead, Confusion, Corruption, Insincerity etc.

## **WHAT IS PRESENTLY MISSING**

We do not genuinely, sincerely, consciously and consistently have a **COMMON REFERENCE POINT**, for defining our problems and the suitable solutions that will serve us.

The definite source of this failure and the inevitable negative consequences squarely and totally rests on our belief in God by our canonical rites as well as independence from God, by our relationship to one another. When we give to God what is his due, whatever becomes due to Caesar **MUST NOT** contradict what belongs to God. This is what intelligently sustains the identity of God and his superior status.

To be sure, this is absolutely and safely consistent with our secular setting that prohibits the adoption of any religion as state religion BUT protecting our religious differences. This is very much so with Muslims who embrace Islam. In other words, our constitutional provision can accommodate the belief and practices that establish the first and final reality of an individual to close with Caesar as the superior; the first and final reality of an individual to close with equality between God and Caesar; the first and final reality of an individual to close with Caesar as superior to God; or the first and final reality of an individual to close with God as superior to Caesar. In each case, the individual or group, is required to submit and can be **RIGHTLY** compelled to submit to Caesar **WITHOUT CONTRADICTING THE SUPERIOR AUTHORITY**. It is therefore impossible to contradict Caesar, where he is the superior or equal authority because, it is what individuals and groups agree on that makes and builds the identity of Caesar. In other words, such believers have nothing to lose and nothing to fear. It is only those that have God as superior that have his limits to be protected.

For this individual and group, it is a right and the responsibility of Caesar to

ensure that he gets optimal service because the more and better God is stuck to the greater the freedom and commitment of the believers.

The meeting point of belief, service and commitment to Nigeria can then be generated and developed by all parties with the support of one another. For example, any believer who seeks for trust or is to be given a trust **WILL BE MEASURED AND ASSISTED** on the platform of his identity **BY BOTH HIS MEMBERS AND NON MEMBERS.**

The earlier we recognize, admit and pursue the building and sustenance of this education across all levels the better for all of us. It is therefore irrational and senseless for one who does not believe in God to claim superior wisdom over the person who believes or the other way round. The two can live progressively together without abuse of beliefs. Beliefs should not bite.

And the probable or possible multiplication or plurality of one or more of the beliefs is not for the state but the belief circle to deal with.

### **WHAT IS THEREFORE NIGERIAN?**

In our legal and respectful setting, the principles and practices that will bond us together must admit our most critical identities. In our case, it is religion. And it is neither harmful nor obstructive to the safety and prosperity of others who either do not have one, have a limited or underdeveloped one.

With respect or in relation to leadership, everyone will answer not differently, **IN POSSIBLE ADDITION TO WHAT THE STATE REQUIRES.**

It is in this light we can responsibly understand **REVOLUTION NOW.** No one will totally deny that the proponents were not asking that there should be no Nigeria or that the interests that will be serving to Nigeria are in serious need. But the method of revolting is both uncivil and illegal. Its right pursuit was therefore rightly met with arrests and prosecution. This is why and how it is a genuine but frustrating or even risky effort. This is aside from the critical fact that the proponents provided no ideas beyond what is wrong that is commonly shared. The solutions were not understood. One who fails on the ballot struggle or competition has a right to criticize or protest but not revolt against constituted authority. In societies like Russia and China that were established by revolution, any attempt to revolt against it will be lucky to be crushed. It is therefore unwise to support it. But in our unclear setting of inconsistencies, a few brilliant people were tempted to support. This did not affect the legal process. It will therefore continue to be a record of wasted time and efforts because it is **SHORT** of carrying everybody along.

The Indigenous People Of Biafra platform suffers from worse drawbacks. No intelligent person will require specialized training to appreciate land degradation in especially oil located states. The state of infrastructure development is most embarrassing. If these are indices of marginalization, they are not disputable. And to address these, the method of secession is both extreme and inadmissible in the context of sovereign entity of Nigeria. The method will properly remain a loose one because it refused to be

historical. The amount of resources recorded to have been committed to the development of infrastructure in the region rationally calls to question, the prospect of anything better with secession. It therefore attracted arrests and prosecution. There is no rational and sensible framework for the identities of the leaders and their evaluation by anyone who cares.

The Islamic Movement Of Nigeria is not different. It has for long been accommodated in Nigeria as a legal body. However, with time, has crossed recognized limits. It ignited resistance of the armed forces against its obstruction from free use of public road by members of the movement. It is disheartening to note that this was after the leader refused or failed to direct the members against such ambition. The Kaduna State government eventually banned the movement from legal recognition. The instruments of arrest and prosecution were equally applied rightly.

Each and all of these have only heated up the system more, generating frustration, regret, confusion and general drawbacks for all of us. You can find ordinarily good individuals for them and against them. This is because we lack consistency in what is right between us and fully covering what is right in our respective differences. Interestingly, at least a majority of the members are either Muslims or Christians by identity. However the unfortunate thing is that both them and non-members will accept that it is INCONSISTENT with both the religions and our constitution, in Nigeria. These are products of confusion in identity.

We can safely, responsively better sincerely and consistently uphold our religion to serve and be committed to Nigeria. Any mix up is hypocrisy and

will not only serve but will generate negative consequences. Worse more, for those who believe, they will become distant from God, His blessings and any interventions.

If you take Afenifere, Ohanaeze or the Northern Elders Forum, the results of any seeming efforts are only more negatively complex. The Afenifere is accidentally more regretful because of its trappings of language and geography. The pointer to this is the 'successful' establishment of the Amotekun outfit. It is like 'affording' to be different. There is no intelligent person that will deny that it was tempted because of the growing security challenges. But contrary to outfits that share similar objectives, it has a scope that is close to feasible threat to the unity of the larger Nigeria. You can only imagine the amount of force that will be required to effectively disable the 'success'. And the dragging between the legality of such and the commitment of the Federal Police is the proof of discomfort. The other similar groups cannot possibly effectively have such because they will require bonding ideas beyond belonging to a language. Not even the Ohanaeze. Moreover the scope will comparatively be much less. In the North it will have to be scattered with varieties. Indeed, an attempt by some youths made them discover that the platform is different. Thus when Obasanjo convened a meeting with them, it was at best a helpless one because the associations were colored by serving governors of the two major parties. It was worse than the COALITION dream that awoke to reality. And the government believed that it was sufficient to label Obasanjo as Divider-in-Chief. Any other lesser person could have rightly attracted arrest and prosecution. Again it is not that the concerns are not real, but they fail woefully to carry along our critical identities for the definitions and

solutions.

It is not different, when you measure the relevance and effects of criticisms by individuals. The elaborate letter of Obasanjo came to pass. This is a senior citizen, even to the president and has unlimited access to the president. It was full of complaints and the best response he got was a dismissal by labeling him as unserious and the threat that his past will be visited. But the concerns were genuine and if his past is visited, it will be damning. The fact that the National Assembly had earlier made a similar threat after labeling members as thieves, is a primary indication that there is a corpse that is better not exhumed.

When Theophilus Danjuma stated that people may need to defend themselves, it was an explosion of frustration. But it was countless. A former Chief of Army Staff will not be arrested. Moreover, he is not near being a man of ideas.

Dr Junaidu Mohammed has not helped the situation. But, to have relatives, in laws and misfits as the most influential to the president is too damaging to sweep aside. But silence or non-response closed the chapter. Does it mean that it is illegal for the president to live with his relatives? Is it illegal to engage his in laws? And after the publication of the spread of appointments, what else? The aide that is a misfit, is he necessarily so? And why was the allegation of billions or plaza assets not attractive to the president? The point is that the complaints have and are missing the connection between the right identity of the president and the required consistency with his responsibility as our leader.

What of the justification of Atiku Abubakar moving from All Progressives Congress to People's Democratic Party? What of the immature fight between Saraki and Buhari that turned into Legislature and Presidency squabbling? What was the cost on the polity? Is that responsible? If the confusion is not clear, what of the wooing and the real return of some of the defectors from All Progressives Congress back to the party? Do these not reveal confusion or disconnect between our identities and possible genuine commitment to our nationhood?

The President is not free from this confusion culture. He had declared that there is no cabal influencing his primary trust. If anyone has one evidence he should prove it. Is that the President speaking? Then a close associate of his admitted on record that he is the cabal. After his death and that of another one the President paid tributes to them. The cabal was a pillar of his government. The other was one of their best and was particularly useful in restricting/barring access to him. This is the President we gave our mandate. The bomb shell came when he expressed the concern that he has learnt that while he is doing his best, some people are more interested in finding faults with him. So, who has the bearing? What is the bearing? None of these will just happen and pass in other countries.

### **THE ONLY CHANCE**

The summary implication of this culture of confusion and unpredictability is that, whatever we are able to achieve is a matter of chance or gamble, **NO MATTER THE AMOUNT OF PLANS AND COMMITMENT** we invest in our nationhood. This is bad enough to check continuing.

And the exposure is in the time it takes to do things. The costs involved. The level of achievement. The provision of palliatives is not worse than funding Covid-19. The appointments to fill up political offices is not different from processing the budget. Is the legislation for restructuring the oil and gas sector that the economy rests on not a bad case? The subsidy removal that is most rational and sensible is now 'understood' after how many years from its outright condemnation? Can we really fully understand each other?

If these are not enough, the anti-graft arrow that always had something to do and can neither be denied having maximum support nor blamed for performing below average is now in a more difficult status to understand even by criminals. What should others learn from this?

This is why the best list of achievements will not meet our **AUGHT MINIMUM CAPACITY**.

### **SETTING OUR PRIORITIES**

The immediate and clear one is **EDUCATION** for our reorientation **TO CLEARLY DEFINE OUR IDENTITIES FOR REFERENCE THAT POSITIVELY CONNECTS TO OUR NATIONHOOD**. I have personally tried to attempt this through three books. One on **LEADERSHIP**. The second applies it in understanding and evaluating one term of governance under the All Progressives Congress. And the third is on the identity of believers in God in relation to leadership. I am attaching the three for your perusal, as a critical leader in our time. They are being uploaded for free download on [nigerians.sadtayyfoundation.org](http://nigerians.sadtayyfoundation.org)

The second is the technical interest of amending existing provisions. The last part of the second book should interest you because of the specific focus. I had attempted to highlight the implications of a large number of themes earlier provided for contributions by interested citizens. The present thirteen repeated some of them.

Take the theme of gender equality for women and girls. It is as diversionary as either the equality between men and women or the old and youths. Has the law of not too young enabled any youths who could not pick up the form for contesting and being accepted by a political party, to become a flag bearers of the All Progressives Congress or Peoples Democratic Party? But were they denied in all parties? Didn't we have a woman flag bearer? The same applies to this polemic theme. Are girls of nineteen not having franchise? If the motive is to bar a 'girlfriend' from political appointment it is not our priority. It will only provide business for lawyers and collapse. An adult will be a woman, whether married or not.

The cry for State Police has some credit but not enough for institutionalization. The Police is a service. How can a system strangled in low productivity and corruption build a complementary outfit? The credit of providing employment will get buried in instructing them to 'generate' revenue for their emoluments. The Federal Road Safety and the Kaduna State similar outfit are typical cases. Is governance milking the citizens to pay for the services? This will not take us anywhere. Improving governance that is the principal challenge must have the production of goods that people need outweigh those of wants before fancies. And it is these that

should generate accompanying services to raise its effectiveness and efficiency. Is that not the challenge in the private sector? Does not more achievements apply to financial outfits? What happened when contributory pension was introduced, in the Insurance sector?

The creation of more states is not different. All the calculations of population and resources are not enough. Take former Cross River. The 'Jews' were taken out. If the right orientation and governance is in place, will things not be far far far better than the present Cross River and Akwa Ibom? Is the story different between Kano and Jigawa? Or is Sokoto, Zamfara, Kebbi and Niger different? Moreover proponents are always on the path of returning to their mothers' womb. It is, the same language, the same culture etc. If we are committed to moving together better than what others nations have gone through **WHY NOT TAKE THE MAP OF NIGERIA AND USE A STRAIGHT RULER AND DIVIDE IT INTO THIRTY SIX EQUAL PARTS AND EXTRACT A PERCENTAGE FOR THE FEDERAL CAPITAL?**

Take electoral reforms. Should they move faster than the political culture? With the six years the Peoples Democratic Party has been out of government, what has been lively about it? Will the culture of the Port Harcourt convention disappear into the thin air without education? Or is the objective like amendment of the Code of Conduct Tribunal law or the appointment of the head of Economic and Financial Crimes Commission?

You will still realize that IF we get on the path of reorientation, the positive goals we are all interested in will be more prospective. We cannot possibly

get onto this path without EDUCATION. And no one is exempted in this need.

The third is that, you have the responsibility to connect with the Executive to REFORM the **CIVIL SERVICE/PUBLIC SERVICE/BUREAUCRACY**. If stealing must be minimized, competency must feel safe or secure and honorable at the end. This is not impossible. The size can be trimmed after preparing safe landing for those to be affected. Reorganization across board will be necessary innovation. Radically revisiting the reward system and structure. The specific objective will be towards a takeoff - to entrench federal character representation without abuse of merit. It will then continue across the service with superb monitoring for compliance and immediate stiff penalties seen to be taken against compromises. Then in about a decade, the culture would have been imbibed by three generations of leaders in the bureaucracy. And the monitoring machinery will become slimed down or even repealed.

This is critically required because the state/government calls the key shots for our development. Therefore if the bureaucracy is sanitized and the political leaders become reoriented for our collective safety and prosperity, the train will be on the track to our deserving destination.

This is the typical kind of transition required applicable to the Federal Character Commission. Similar organizations with oversight responsibilities should be evaluated in relation to raising our governance level and not just giving them more powers and independence, across the board. Take the office of Auditor General, does any intelligent person think that they are

ignorant of the authenticated wool-coverings over reports? How many cases have the Finance Committee of the Senate prosecuted since 1999?

The principle of **THIEVES MUST BE MADE TO ANSWER** is less impressive than **NOT ALLOWING STEALING TO BE ATTRACTIVE**, even if questionable former Chiefs of Army Staff and Heads of State or Presidents are covered. This is because stealing is always an evil and constantly being monitored for checking even in good and organized systems.

Every Nigerian has a stake in the safety and prosperity of himself and all other Nigerians. This can be enabled by proper education, devoid of manipulation by religious rascals. This is because religion is the widest and the possible positive identity for ensuring discipline. It will be double security for our nationhood.

**Muhammad Sa'idu Jimada**

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