

2015
30
Sept. 29



**27th & 28th
Combined
Convocation Lecture**
University of Jos

**“the Culture of Corruption:
A Universal Cause. The
Ultimate Remedy”**

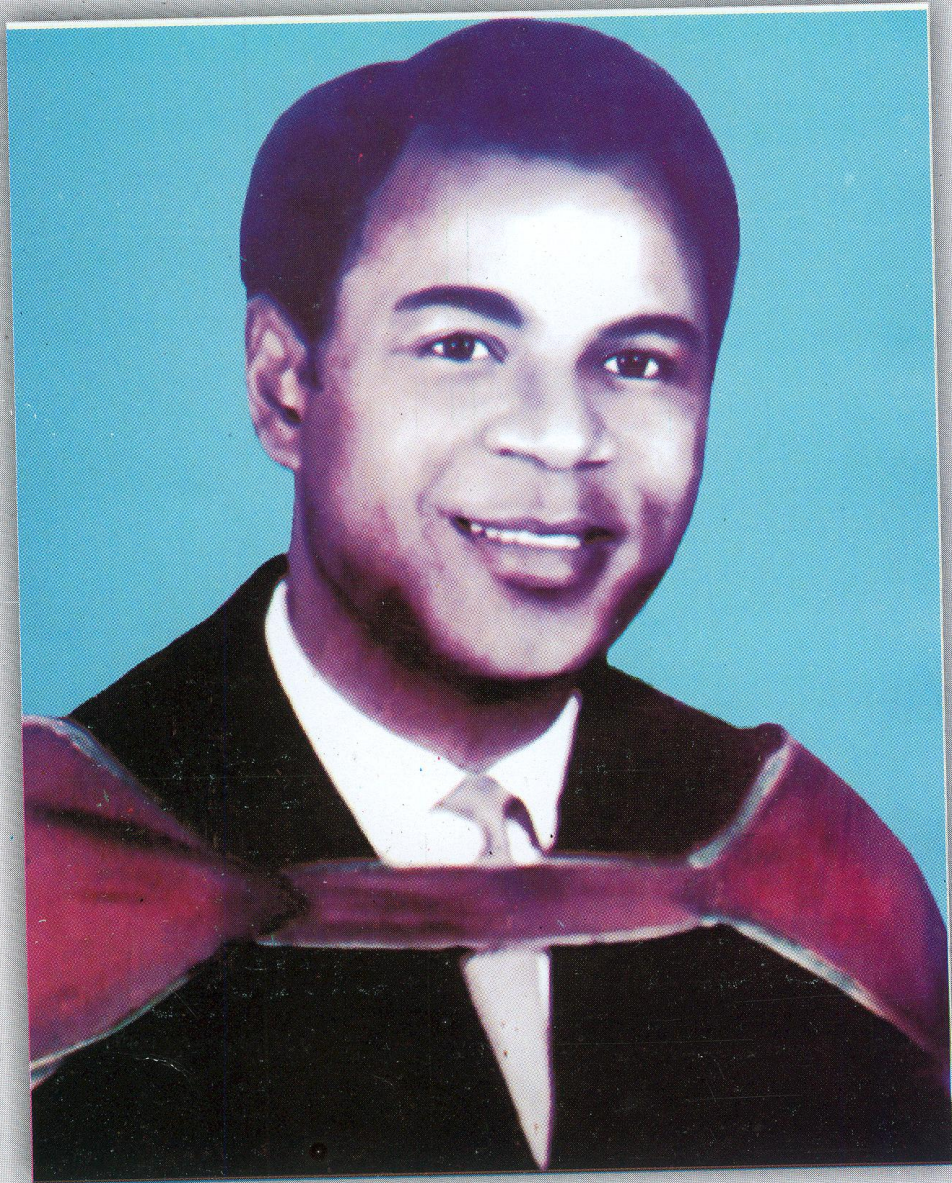
by

**PROF. TAM DAVID-WEST
FORMER MINISTER OF PETROLEUM**

DATE: Wednesday, 23rd September, 2015

TIME: 10:00am prompt

VENUE: Multi-Purpose Auditorium, Bauchi Road Campus, University of Jos



PROF. TAM DAVID-WEST
MCGILL UNIVERSITY 1966

PROGRAMME

- 10:00 a.m.** Procession
- 10:10 a.m.** National Anthem
- 10:15 a.m.** University of Jos Anthem
- 10:20 a.m.** Opening Prayer
- 10:25 a.m.** Welcome Remarks by the Vice-Chancellor,
University of Jos,
Prof. Hayward Babale Mafuyai
- 10:30 a.m** Chairman's Opening Remarks – Chief Joseph
Adaka
- 10:35 a.m.** Citation on the Guest Lecturer
- 10:40 a.m** **Convocation Lecture**
- 11:35 a.m.** Presentation of Gift by the Vice-Chancellor
- 11:40a.m.** Good will messages
- a.** Special Guest of Honour – Plateau State
Governor, H.E. Rt. Hon. Simon Lalong
- 12.00noon** Chairman's Closing Remarks
- 12:15pm** Vote of Thanks by Prof. N. A. Ochekepe
(Chairman, Convocation Central Planning
Committee)
- Closing Prayer
- University of Jos Anthem
- National Anthem
- Procession moves out in Reverse Order





CONVOCATION LECTURE

UNIVERSITY OF JOS

SEPTEMBER 23, 2015

TOPIC:

**“THE CULTURE OF CORRUPTION: A
UNIVERSAL CAUSE. THE ULTIMATE REMEDY”**

BY:

PROFESSOR TAM DAVID-WEST



I must first express my deep appreciation to the Senate of the University of Jos for approving my nomination to deliver the Convocation Lecture of the University's 27th and the 28th combined Convocation Ceremonies.

It is also refreshing to note that the occasion also marks the 40th Anniversary of the University.

I, therefore, find it irresistible not to feel greatly humbled by this consideration of colleagues in the academia, especially one coming from outside my base, Ibadan.

In his letter, VC/UJ/1 of 29 July, 2015, which informed me of my nomination, the Vice-Chancellor was also very generous to allow me the “liberty to choose any topic of your interest which is relevant to contemporary issues in the education sector.”

Let me crave the indulgence of the Vice-Chancellor to recast, “**the education sector,**” to a more inclusive, “relevant to the contemporary society or Nigeria.”

My choice is informed by the fact and indeed the reality that most regrettably the morality or the ethos or ethics of the contemporary Nigeria academia is fast equilibrating with those of the wider Nigerian society, which as academics or intellectuals we often criticise and denounce.

I will specifically address this later on. Meanwhile, as sort of curtain-raiser, let me share with you the blazing front page splash of the **Saturday SUN** newspaper of August 15, 2015:

“**CONFESSIO** * Why we join cults: If you identify with known cult in school, lecturers will respect you; you don't have to buy handout or offer bribe to get credit in a course – student.” (**Saturday SUN** August 15, 2015. Front page lead).

For the Convocation Lecture I have, thus, chosen the topic: “**The Culture of Corruption: A Universal Cause. The Ultimate Remedy.**”



I am sure that quite a few people will be taken aback by my audaciousness. I fully understand and also share their concern and even trepidity. Infact, I also personally feel that my self-imposed task is indeed very ambitious and daring. I may even be treading, in popular parlance, where even angels will shudder a bit to dare.

However, in spite of all these apprehension I intend to try my level best to address the topic with buoyant hope and solid faith that at the end we will have a number of issues for post-Lecture mutual discussion, reflection or contemplation.

In other words, hopefully, this Lecture might inspire other title or titles for other Lectures intended to x-ray our system.

Why pick on **CORRUPTION**? It is widely and rightly acknowledged that **CORRUPTION** is our greatest bane. It is the clog in the wheel of our national development and growth.

The virus of corruption has infested or invaded every aspect or fabric of our system. However, unlike the biological virus, the corruption virus can be cured or prevented. I will take up this later.

Indulge me for the virus metaphor; being a virologist myself.

CORRUPTION, is so rampart and institutionalized in Nigeria; it has necessarily become a way of life; indeed a culture.

Thus, in our setting or system **NOT** to be corrupt is an aberration; an abnormality. The abnormal normal.

Alhaji Shehu Musa, of blessed memory, one of our greatest public servants and a great intellectual was forced to bemoan that (in Nigeria)

“It is not just that officials are corrupt, but that corruption is official. It is more so both in public and private sector. Anyone who does not do so is seen as a fool.” (**This Day Sunday** October 5, 1997, page 11 column 4 last



paragraph).

Some shameless Nigerian apologists of corruption (**apologists of corruption?** Yes indeed) always argue that corruption is not peculiar to Nigeria.

They are so disposed because they are gaining handsomely from the rot.

In their sophistry they conveniently avoid the peculiar Nigerian contents of the Nigerian brand of corruption.

Let me list few of these:

In Nigeria, corruption is often times glamorized thereby making enemies of anti-corruption crusaders. In Nigeria corruption tends to trickle down from the top ranks of the society. In other words, our leadership often tends to be apostles or champions of corruption. As a **fisherman** by natural placement, I know all too well that when the **head** of the fish is rotten, the **entire** fish is also necessarily rotten.

In other countries corruption is very severely punished, even capital punishment, no matter the status of the culprit. In Nigeria it is the exact opposite.

In Nigeria, corrupt socalled '**big men**' or **big 'ogas**' are immune to punishment. They often or always get away with corruption even easier than "camel" passing through a needle eye," using a Biblical metaphor.

In other countries corrupt heads of state are quickly kicked out of office. One of the latest is in Guatemala in Latin America. This is far cry from what takes place in Nigeria where corrupt leaders use their corrupt loot to perpetuate themselves in office.

As an extension of this; when by Divine grace a **zero-tolerance for corruption** leadership comes onto the stage of leadership and governance we tend to be hostile to such leadership. This is largely because corruption



would be exposed and punished severely. To resort to colloquial they will say: **“This one will put san san in our gari, oo.”**

Corruption in Nigeria is exacerbated by our other odious cultural expressions: **prebendalism, cronism, favouritism, sycophancy and hangers-on** disposition.

Further on the glamorization of corruption: clearly corrupt socalled 'big men' or 'big women,' are decorated with **National Honours**; making nonsense of such otherwise prestigious recognition. Artists compose music to praise them, even the churches confer Knighthoods or other honours on them – these corrupt thieving socalled 'big men' or 'big woman.' Some socalled pastors are also apologists for corrupt leaders because of patronage.

Furthermore, on at least two occasions to my memory our leaders have tried to trick us with their ostensible conceptual corruption of corruption.

For instance, ex-President Jonathan – “Dr. Jonathan, Ph.D.” unashfully told us that **stealing** is not **corruption**. He was only creating a **“distinction without a difference”** (Olatunji Dare. **The Nation** September 1, 2015. Back page).

Fortunately **“A new sheriff is in town. His name is General Muhammadu Buhari and stealing is now corruption.”** Femi Adesina's article **Saturday SUN** September 5, 2015 Back page. Brilliant. Quintessential Femi.

Before him, in the late 1980's the Commissioner of Finance of one in the South-Western States had a running battle with his Military Governor, who he accused of massive corruption through **misappropriation** of State funds.

But when the then No. 2, Vice-President, also military, made an official visit to the state, he openly told (directed) the bold moralists Commissioner of Finance to shut up. He argued that what the military governor, his soul mate, did was **misapplication** of state funds and **not “misappropriation.”** He closed the case and the matter died. The Commissioner honourably resigned.



There is massive literature on corruption in Nigeria.

I went back to two of these recently:

“Hail Corruption!” by Oyinkan Medubi **The Nation On Sunday** January 18, 2015 page 16.

I am impelled to particularly refer to the impressively and comprehensively researched book, **“EFCC and the New Imperialism: A Study of Corruption in the Obasanjo Years”** by Mathias Okoi Uyouyo (2008); published by Bookman Publishers, Calabar, Cross Rivers State.

It is a must read for any one interested in the **“Culture of Corruption in Nigeria.”**

Going through **“Cost of Corruption”** Chapter 2 and **“Institutionalising Corruption,”** Chapter 3 is sufficient to make one shed tears for the Nigerian State.

The book was commended even by the **EFCC** which described it as: “A commendable effort in strengthening the fight against corruption.” **The Guardian** praised it also: **“Incredibly audacious.”**

Another book worth reading is: The **“Third World Politics: An Introduction”** by Christopher Clapham especially Chapter 3, **“The Third World State.”**

I am constrained to take up **DEFINITION** of **Corruption**. I believe that it is advisedly necessary prelude to addressing what I see as its **“Universal Cause.”**

Defining Corruption is not simply being pedantic, dull, or superfluous exercise.

Sometimes we tend to take things for granted to our peril. Let me reiterate that even former President Jonathan Ph.D was not sure of what corruption



means. How can he then fight an enemy of society which he infact did not recognized or acknowledge? Or will he like Don Quixote of Cervantes charge at non-existing imaginary enemy or foe? Exercise in futility.

CORRUPTION:

- “Depravity, perversion or taint; an impairment of integrity, virtue or moral principle especially the impairment of a public official's duty by bribery.

The word corruption indicates impurity or debasement and when found in criminal law it means depravity or gross impropriety” **Black's Law Dictionary 7th edition 1999.**

- “Impairment of integrity, virtue or moral principle, depravity” **Webster's Nineth New Collegiate Dictionary.**

- “Dishonesty and illegal behaviour by (especially) people in authority or power. Behaving in a way that is morally wrong. A corrupt person behaves dishonestly or illegally in return for money or power.” **BBC English Dictionary**

- “Decomposition, moral deterioration. Perversion. Bribery.” **Oxford Illustrated Dictionary.**

- “Crookedness, Dishonesty, Unscrupulousness. Bribery, Fraudulency, Extortion, Decadence. Degeneration, Degradation, Evil. Impunity. Fiddling. Impurity. Grate.” **The Cassel Thesaurus.**

- “Dishonest exploitation of power for personal gain” **“Microsoft Encarta (from Oyinkan Medubi op cit).**

- “Corruption is the use of public power in order to achieve private goals.” (Christopher Clapham **op cit).**

I appreciate your indulgence and patience with the above preamble, which as I stated earlier, I consider appropriate as foundation for the Lecture Topic.



Like Oliver Twist, I am afraid, I will still crave for more indulgence before I specifically address the main themes, especially the reflections (basics) which inspired my daring search for “**Universal Cause**” of Corruption.

CORRUPTION: A UNIVERSAL CAUSE. HYPOTHESIS

Corruption is moral sin of mortal man. Moral deterioration, degeneration, degradation. Its tendency is universal. It is not circumscribed by differences in system, persons, sex or status.

On the disconnect between status and corruption two illustrative examples need to be mentioned:

First, during my Education Commissioner days in Rivers State (1975-1979) a messenger, Grade Level 02, on **N804.00** salary per annum turned down a **N1,000.00** bribe from a contractor who wanted a disclosure of the ministry's official figure for a school building contract so that it could guide his bidding.

On the other hand, a Senior Inspector of Education earning above ten times the messenger's salary readily took bribe to oblige the contractor, The Ministry's Security was alerted as a whistle blower by the messenger and the Commissioner of Police, Umolowo (Late). I got the Inspector arrested. He was later dismissed. The messenger was appropriately promoted.

The moralist Governor of the State, General Zamani Lekwot (now healthy and happily in Kaduna) gave me full support.

Second example: Francis Bacon, The famous Seventeenth Century British Statesman, who eventually rose to the exalted and enviable position of the Lord Chancellor, was later forced out of office because of a bribery scandal.

The above situations buttress Voltaire's: “**The infinitely little have a pride infinitely large.**”

Further, they also support Washington's moral maxim: “**Few men have**



virtue to withstand the highest bidder.”

In the context of the “**Universal Cause** of Corruption it could be concluded that both the Senior Inspector of Education and Francis Bacon in spite of their high social status **DEVALUED** their personal self esteem or self worthiness and also **DEROGATED** their justified expected **PRIDE** and so became victims of corruption.

In the words of the psychologist, Branden, both of them are good examples of “**The Disowned Self,**” which necessarily lose focus and degenerate to bad ways.

In other words, Man as man **per se** is a universal **CONSTANT FACTOR**. This too is obvious; even mundane.

The search for a **Universal Cause** of corruption should therefore first and foremost examine or address certain existential fundamental universals common to all of mankind which become derogated or defiled.

Let me say right away that because these relevant fundamentals or intrinsic endowment of Man are so simple and uncomplicated, the Hypothesis on Corruption “**Universal Cause**” anchored on them is also necessarily simple and straightforward. One would say philosophically that sometimes some simple things of life are very profound.

Indeed, “The proper study of Man is man” so held Alexander Pope.
Let me list few of these relevant fundamental attributes of Man:

(1) Rationality:

The faculty to reason intelligently. Rational or conceptual integration. The **homo sapiens** vaunt. Man's endowment of rationality or to reason intelligently implies that he can discern the **Right** from the **Wrong**, the **Good** from the **Bad**, especially when faced with difficult choices. This constitutes the very foundation of **ETHICS**.

“A man's values are the product of the thinking he has done or failed to do.”
Further, “A man's character is the sum of the principles and values that guide



his actions in the face of moral choices.” (In: “**The Psychology of Self-Esteem**” by Nathaniel Branden.

Rationality, is the singularly defining trait of man, setting man apart from other animals.

But to define man as a rational animal does not necessarily imply that man invariably act rationally. Indeed, man sometimes acts irrationally and sometimes even foolishly.

(2) Conscientiousness:

Man, is Ethical being endowed with **conscience** as well as **moral autonomy**.

(3) Consciousness:

(Volitional Consciousness)

The awareness of self as well as other selves or circumstances.

More on **Consciousness** and **Conscientiousness**: In our psychologic development consciousness **precedes** conscientiousness.

Of the two **Conscience** or Conscientiousness (The **super ego** in Freudian psychology) is more cogent to the development of the **Universal Cause** hypothesis. Conscience is the core of ethic or morality. It is the sense or consciousness of the moral goodness or blame worthiness of one's conduct, or intentions or character; and this is conjoined with awareness of the **obligation to do the right thing or follow the right path**.

I posit that conscience is **bi-phasic**: the **passive** and **active** (or the dynamic).

At the **passive phase**, we merely delineate the **Right** from the **Wrong**; the **Good** from the **Bad**, the **Desirable** from the **Detestable**.

After this, and instantaneously the **active phase** takes over **INSISTING** on our choosing the **RIGHT**, the **GOOD**, the **DESIRABLE**.'

The psychoanalysts tell us that conscience is that aspect of the superego which keeps the ego in check. We should **always obey the dictates of our conscience**, this is trite.



Some describe it as the “**inner light**.” Mahatma Gandhi. Described it as the “**Silent voice of God in us.**”

Following from the above I would like to argue the following:

One, there is no “**BAD**” conscience. It is contradiction in terms.

Two, Conscience cannot be killed. It can only be **repressed** by cowards or **moral invalids** who want to run away from its directives, which they find most uncomfortable.

“Repression is a subconscious mental process that **forbids** certain ideas, memories, identification and evaluations to enter conscious awareness.” (Richard Brandon).

Repression is an automatized **avoidance reaction**.

This is the core of **SITUATION ETHICS**.

PRIDE and SELF ESTEEM

These are pivotal to the **Universal Cause** of Corruption hypothesis.

I suggest that every man (or woman) no matter the status or social station is endowed innately with intrinsic **Pride, Self-esteem, self respect**; a feeling or conviction in personal worthiness or efficacy; or what the French call **amour proper**.

The fact that some people feel inadequate, nurture negative image of themselves and so become psychological invalids or prisoners does not detract from the fact or reality that pride, self esteem, feeling of personal worthiness or importance are fundamental existential endowments.

The feeling of personal inadequacy is **self-inflicted** by man. It is extraneous or alien to his basic nature or humanity.



Pride and **Self Esteem** are related concepts. However, significant differences exist between the two concepts.

“Self esteem is confidence in one's capacity to achieve values and conviction in self worthiness. Pride pertains to the pleasure a man takes in himself on the basis of and in response to specific achievements or actions.” Self esteem is “**I can.**” Pride is “**I have.**” (Branden).

HYPOTHESIS

In essence, I postulate that a person decides or degenerates to be corrupt (receive Bribe, Loot etc) when he (or she) **DEVALUES** or **DEFILES** his (or her) essential innate endowment of **SELF WORTHINESS** or **SELF ESTEEM** relative to the urge to be corrupt.

This is cognate to or tandems with related relative **DEROGATION** of one's essential inherent or inborn **PRIDE**.

Let me be quick to add that the Pride meant here is not conceit, arrogance or hubris.

It is also not the Biblical pride, “Pride goeth before destruction” (**Proverb Chapter 16** verse 18).

It is exalted positive conviction in one's efficacy.

Personal pride could be extended to include pride in one's **Background**, **Family** or **Pedigree**.

In short, consideration or contemplation of the likely **negative** impact one's corruption would make on one's **Family Name** often exert tremendous constraints on whether one should live uprightly or crookedly.

“**A good name is better than silver or gold;**” is trite.



THE BALANCE METAPHOR

The above postulates could be condensed into the following weights and balance situations, where Pride or Self Esteem (**P/SE**) is placed in one pan of the balance and Corruption or Bribe (**B/C**) in the second pan.

SITUATION No. 1

Because the person's Pride or Self Esteem is rated **higher** or **more important** than Corruption or Bribe, the person necessarily **shuns corruption**.

SITUATION No. 2

Here personal Pride or Self Esteem is **derogated** relative to Corruption or Bribe, which thereby become **more attractive** and irresistible. The consequence is that the person necessarily succumbs to Corruption.

The famous psychologist, Nathaniel Branden, aptly described such person's of derogated or devalued pride or self esteem as "**The Disowned Self.**"

In a nutshell or succinctly the plank of the **Universal Cause** of Corruption is that the derogation or devaluation or debasement of one's inborn endowment of personal pride or self esteem or confidence in one's self worthiness **relative** to the content of corruption, impel one to succumb to corruption.

In other words, a person who is imbued with the conviction of personal (or family or pedigree) self worthiness and efficacy is most unlikely to succumb to corruption or unethical practices, which are necessarily rated **inferior** antithetical, and injurious to one's inborn pride, self-worthiness etc.

I go along with St. Gregory, that "**The universe would not be rich enough to buy the vote of an honest man.**"

May I respectfully change "**honest man**" to "**Proud man.**" Indeed no amount of money; not even all the money in our Central Bank or in our mint, could buy the **conscience** of a proud man imbued with self esteem or personal worthiness or efficacy to be corrupt.



I have always believed in the popular maxim that: **“a good name is better than silver or gold.”**

A **good name** cannot be amenable to **price tagging** no matter the quantum of the tag. It has no shelf at the market place.

THE BALANCE METAPHOR: SITUATION No. 3

In this circumstance the two pans of the balance are in **equilibrium**.

The person is thus faced with difficulty in conciliating the two opposing urges:

The one of the **internal adjudicator** in moral or **ethical choice** between what is right and what is wrong. In short, the urge or dictate of **conscience**.

The other equally impelling urge has to do with pragmatic circumstances or starring hard realities of the individual.

In the face of rationalizing these two conflicts the final decision to succumb or not to succumb to corruption rests on the relative weight or **importance** the individual gives to either the dictates of conscience or the pressure of pragmatic reality around him.

It is not uncommon for the pragmatic to be obeyed instead of that of the more important and desirable dictate of conscience which he has conveniently repressed.

But it should be emphasized that this is only **situational** and not a **permanent** fall or behaviour.

The above is the essence of **SITUATION ETHICS**: A system of ethics by which acts are judged within their context instead of categorical principles (or conventional prescriptions). (**Practical Ethics** by Peter Singer).

“Sometimes it is necessary to temper conscience with small dose of



pragmatism” (Mel Thompson).

Let me illustrate with the following hypothetical example: The case of a **moralistic** low-salaried worker; a filing clerk, whose monthly salary is some **N10,000.00**.

He has three children in school; with total fees over **N30,000.00**.

The fees are due and he cannot afford.

A businessman who wanted some helpful information in a file of the ministry approached him with **N50,000.00** to pay for the particular information.

The moralistic low-salaried filing clerk is confronted with obeying the **dictates** of his **conscience** to turn down the bribe to the detriment of his children's education or **repress** his conscience and so accept the **N50,000.00** to save his children from being thrown out of school. He eventually chose the latter option.

But this conscience repression is only **MOMENTARY**. It is not the clerk's permanent or lasting feature. He promptly reverts to his **normal moralistic** self soon after the capitulation to do what he has always believed to be wrong – corruption.

I wish to conclude this section on **Situation Ethics** with a relevant quotation from Rev. Richard L. Evans:

“As we value our happiness let us not forget it, for one of the greatest lessons in life is learning to be happy without the things we cannot have or should not have.”

Now, I am sound like an evangelist pastor and not a virologist.

CORRUPTION: UNIVERSITY (ACADEMIA)

Earlier on in the Lecture I asserted, with great pain in me, that most



unfortunately and most regrettably our academic institutions, even and especially the university are not immune to the corruption virus pandemic. It is however, refreshing, that side by side with the rot there are excellent academics who prize integrity and ethical correctness.

In his seminal book, “**Academic Gamesmanship**” Van den Berge coined a beautiful phrase, “**Reverse snobbery for wealth,**” where academics show disdain for the mad rush for wealth by most people.

This was discussed in two of my Essays: “**The Poverty of Wealth**” (**Daily SUN**, November 6, 2006 page 31) **This Day** Sunday January 23, 2000 Page 8 and “**Our obsession with millions**” (**Sunday Times**, July 2 1989 page 5).

Socrates once said that we should not rush to praise someone who flaunts his wealth until we know **how he spends it**. I however **prefer** to say until we know **how he makes it; corruptly or ethically**.

I have been a university teacher since **1968**; rising to professorship in **1974** (but actualized in **1975** because of corrupt interruptions or non-academic manipulation by my Head of Department). Sad story.

I have fought several fights against corruption over the years. And now even after retirement I still continue to crusade against corruption both in the university and in the country. There is no let up. **Never**. This is largely because the academia is the most important thing to my life.

Everything must be done to keep it **exalted in academic excellence and in moral correctness**. If these are compromised we totally forfeit the right, as academics, or intellectuals to criticize the wider society for corruption and associated maladies.

My learned legal friends tell me that one cannot go to the court of equity with soiled hands. This makes perfect sense.

The University of Ibadan Alumni Association Lagos Branch honoured me to deliver their 50th Anniversary Lecture of the institution. It was held at the

Nigerian Institute of Internal Affairs (NIIA) Victoria Island, Lagos on 26 October, 1998.

I was also allowed the liberty to chose any topical topic.

I chose to speak on “**Nigerian University: The Bloom, The Gloom, The Doom**” using Ibadan as paradigm.

My choice of Lecture Topic was not dictated by my special fancy for alliteration. **NO**.

It was informed by the hard realities around, which I have closely observed for decades (from 1956 even as undergraduate activist).

In the Lecture, I cautioned that the “**Boom**” phase is no more. We are now in the “**Gloom**” phase overlooking or cascading into the “**Doom**” phase.

I however, prayed that this should not come to pass.

It is very disturbing to note that both the “**Gloom**” phase and the “**Doom**” phase coincided with the period when the university system has been **Nigerianised**; both in terms of staffing and administration.

Before the University of Ibadan Lecture, under the auspices of the University of Calabar Students Union I also delivered similar lecture titled “**The University at Cross Roads.**”

Let me graphically list some of the unethical corrupt practices within our academia:

Corruption in appointments and promotions. Inflation of examination marks of compromised female students. I must be quick to add that the odious much talked about “**sexual harassment** in the university is a **double-traffic** malady; bad female students harass or subtly invited lecturers' attention with their well perfected antics. Some weak lecturers also easily fall victims.

Bad Ph.D degrees are sometimes awarded I call the recent withdrawal of bad Ph.Ds (over six) by one of our universities.

On my part, I have been fighting a battle to withdraw a particular **bad Ph.D.** I encountered all sorts of hurdles. But I will never never stop until the system is sanitized.

For this rubbish Ph.D one of the expert assessors was categorical: “This thesis has produced nothing new to **virology.**” He went further to state that it is **more of Rickettsiology** and not **virology.** Rickettsia and virus are quite different.

The indicted supervisor of this scandalous **Ph.D thesis** later got himself appointed Vice-Chancellor to one of the top new universities. Shame. Shame. Shame. I am specially very much scandalized.

Still on my anti-corruption crusade in the university I would like to mention that in the late 1970's I put together a long well-researched critique, “**Inside The Academic Ivory Tower**” I listed lots of corrupt practices from corruption of research grants to corruption in c.v. preparation, to corruption in publication.

My esteemed friend of Blessed memory, the great Professor Bill Dudley, of Political Science prevailed on me to shelve it in the interest of our university system.

Let me plead passionately that as academics we must ensure that our academia, our universities, are **purged completely** of corruption in all its forms otherwise we will all sink with the identifiable rot. God forbid. Please say with me a resounding **AMEN! Amen!! AMEN!!!.** Thank you.

I cannot resist adding a personal touch to the list of corruption among academics. I cite the story of my resignation as **Fellow of the Nigerian Academy of Science (FAS)** on **principle** and on **ethical** consideration.

A clearly **unqualified** applicant was rigged in as Fellow. There were disquieting stories of the said candidate 'bribing' Fellows to manipulate the

voting in his favour.

For the full story I refer to the following:

“David-West quits academy in protest” (**The PUNCH** April 6, 1992 Front page). “**Nigerian Academy of Science, Why I Quit**” (**Saturday PUNCH** April 11, 1992) page 6-7; very detailed and revealing. I recommend it for the total picture of this scandal of corruption.

“FAS” is still on my compliment card, printed long before my resignation. But I always cancel it. This further gives me the opportunity to tell the story of the corrupt election repeatedly for the avoidance of doubt.

CORRUPTION: THE COMBAT

“If Nigeria does not kill corruption; corruption will kill Nigeria”
President Mohammadu Buhari.

Perfect diagnosis. I say **“Bravo”** – a million **“Bravo”** – to our great **MORALIST** president. I can readily attest to the genuineness of his **ZERO-TOLERANCE** to corruption and to his Leadership by example.

It is a well-accepted fact that we can **preach better sermons with our lives than with our lips.**

Government after government; Administration after Administration have tried over time to combat corruption in Nigeria by one method or the other. But none of them has so far achieved its laudable object.

I believe that this is largely because the approach or focus has not been correct; more of grand-standing.

Gowon

In 1970 Gowon released his **Nine-Point Programme** before handing over. **Eradication of Corruption** was naturally included. However, instructively it was listed **No. 7** of the **9-Point Programme**. The rest is now history. Suffice



it to say, however, that corruption was never eradicated. I so wrote at the time in the **Daily Sketch**. I was put under house arrest for my criticism.

Murtala Mohammed

The Corrupt Practices Investigation Bureau.

A number of Nigerians especially public officers were found guilty; and so punished. Properties corruptly acquired were confiscated.

Babangida, however, reversed all that Murtala achieved. Confiscated properties were gleefully released to their owners to the consternation of the public.

Shehu Shagari Ethical Revolution

This came near the real target. Corruption is a moral issue: The Impairment of integrity, virtue or moral principle because of devalued or degraded or derogated self.

Ethical Revolution inspite of its attractive social or philosophic posture did not enjoy public confidence. It suffered from skepticism to even cynicism.

For instance, Wole Soyinka and Tunji Oyelana even parodied it in their lyric on Ethical Revolution: **“Revo, Revo, Revo. Ethical kini? Revo, Revo, Revo.”** Their disc **“Unlimited Liability”** refers. This is most unfortunate. One expected that their disc should had been designed to boost the intended anti-corruption crusade of the “Ethical Revolution” and not to ridicule it.

Muhammadu Buhari (First Round) 1984

WAR AGAINST INDISCIPLINE (WAI).

This is so far the most successful. After all corruption and Indiscipline are inextricably tandemed or conjoined.



The positive result of WAI (e.g. **The Queuing culture**) is still lingering even after over three decades.

I have never been comfortable with people who castigate the WAI Campaign or Crusade because of what they saw as its harshness. Harsh measures are required and infact necessary to combat unrelenting harsh social maladies.

Sani Abacha

WAI-C: War Against Indiscipline and Corruption.

In my published reaction I argued that the “C” in “WAI-C” is superfluous. It adds nothing new to the original Buhari “WAI.” I styled it **policy 'plagiarism.'**

Olusegun Obasanjo

On assumption of office on May 29, 1999 he cancelled or revoked all contracts awarded between January to April 1999. It was said to be an initial step in his anti-corruption war.

Some hailed him as bold and courageous considering his many indebtedness to his predecessor in office which many admired as honourable. A man of his words.

Others saw it as **hollow melodrama.** Grandstanding.

Next, Obasanjo promptly setup the anti-corruption organ, The Independent Corrupt Practices (and other related Offences) Commission (ICPC).

The ICPC Act was the first Act Obasanjo sent to the National Assembly in 2000. It has formidable 21 Sections to it.

It was not successful and also ended up more as grandstanding; populist gallery stunt.



The ICPC was followed by a sister agency: The Economic and Financial Crimes Commission (**EFCC**) in 2004.

This was also an ineffectual an anti-corruption weapon.

I must once again refer and strongly urge everybody to read the incredibly audacious and very well researched book, “**EFCC and the New Imperialism: A study of Corruption in the Obasanjo years**” by Mathias Okoi Uyouyo” (2008. Published by Bookman Publishers Calabar) op cit.

Even the indicted EFCC was honest enough to commend the book: “A commendable effort in strengthening the fight against corruption” – a rare candor.

I was also **independently** undisguised in my concern or discomfort over the operation of the EFCC in my article: “**EFCC: Ethical Sanitiser or Selective Inquisitor?**” (**Daily SUN** October 30, 2006 page 16).

I procured my copy of “**EFCC and the new Imperialism**” on March 10, 2014. Some eight years after my EFCC article.

Obasanjo, might have been sincere with his anti-corruption posturing inspite of its clear contractions; may be the spirit was willing but the body was weak.

Mohammadu Buhari
(Second Round or Outing) 2015

“No matter how vast our resources, if they are not efficiently utilized, they will only benefit a privileged few, leaving the majority in poverty. I believe if Nigeria does not kill corruption; corruption will kill Nigeria.”

Renewed his resolve to fight corruption – head-on.

NO more respite to Looters. Foreign governments cooperating to disclose Nigerian looters. Loots to be returned.



Set up the **Professor Itse Sagay Presidential Anti-Corruption Committee.**

“Workers demand death for all treasury looters;” anti-corruption Rally by Nigeria Labour Congress (NLC) and Trade Union Congress (TUC) **The Nation** September 11, 2015. Front page. I agree.

To the above review of the anti-corruption combat weapons so far I would like to mention what I consider a most **ludicrous** and **embarrassing** new addition to the fight against corruption.

Few weeks ago I watched with some pain an interview programme on the television. A professor was introduced as the **provost** of a said “**Anti-Corruption Academy of Nigeria.**” Incredible.

A special Academy devoted to Anti-Corruption? Ludicrous indeed soon we will have “**Professor of Anti-Corruption Crusade.**” Trust Nigerians.

Why now? I have my suspicions.

Ludicrous. This is not how to win the war against corruption. Infact, I see it as corruption of the anti-corruption crusade.

I strongly believe that the best anti-corruption tolls or weapons are those directed to Man as man himself; since corruption is moral sin of mortals. Let me be graphic:

The Religious TOOL

Nigerians are very religious people. All the Religious Faiths pronounce against unethical practices.

Belief in God, Allah, The **ALMIGHTY** is the pivot of all Religions. And God is **PURITY** unqualified.



The teaching of Religion, especially the **DOs** and **DONTs** (Moral Instructions) similar to all Faiths should be brought back to our education curriculum.

This should be compulsory from the Nursery to the Elementary Curriculum with emphasis on Ethics or Moral Instruction.

The teaching of Ethics and the inculcation of ethically correct behaviour **from impressionable age** could go a long way to producing corruption-free citizenry.

“Ethics,” deals with moral choices in our daily conduct. “Ethics deals with things to be sought and things to be avoided” – Epicurus.

During my Elementary School days we had compulsory **Moral Instruction** lessons. I found it very beneficial in my later life. My mother of Blessed memory was one of such instructors on morality.

An extension of the above is that parents should (**MUST**) have time to regularly teach their children the need (categorical imperative) for good behaviour. Children spend much more time at **home** than at **school**. Parents must not abdicate their sacred responsibility to teachers in classrooms.

THE PRIDE / SELF ESTEEM TOOL

Some may dismiss me as moving with the time; a conservative. **NO** problem. A **controversialist? I love that.** Because it is **very complimentary.** An **unthinking person cannot be “controversial.”** Like Rere Decartes I hold: “I think (because) or therefore I am.” : **“Corgito ergo sum.”**

But let me disclose, please, that I was brought up from very strict religious background. My family has been Christian (Anglicans) for over 100 years. **NO** apologies whatsoever.

As discussed earlier Pride, Self Esteem, Self Respect, Belief in self worthiness are pivotal to addressing a **universal cause** of corruption.



Let me reiterate: **PRIDE**; a feeling of dignity and self-respect that you have about yourself (BBC English Dictionary).

It is also a feeling of, even belief in being **superior** to other people or situations.

To the extent that a man lacks self esteem or pride, he lives negatively and defensively.

Feeling inferior should be killed at every stage of one's life. This is a potent weapon against temptation for corruption.

Children should be taught from impressionable age to be **proud** of themselves and their parents, Background (no matter the position in the Social Register).

I recalled my parents (especially my mother) always insisting “**Never look across the fence.**”

This moral lesson is similar to that given to Lee Iococca, now one of the **wealthiest in the world.**

He recounted in his book: “**Talking Straight.**”

When I was young, for instance I used to envy some of the richer kids in town. My father would say, “Be grateful for what you've got. Envy won't only turn you green. It'll kill you.”



GOOD NAME

Better than silver or gold. Further, “A good name in man and woman dear my Lord.....who steals my purse steals trash..... But he that flic has my good name...makes me poorer indeed” Shakespeare “Othello” Act III Scene 3.

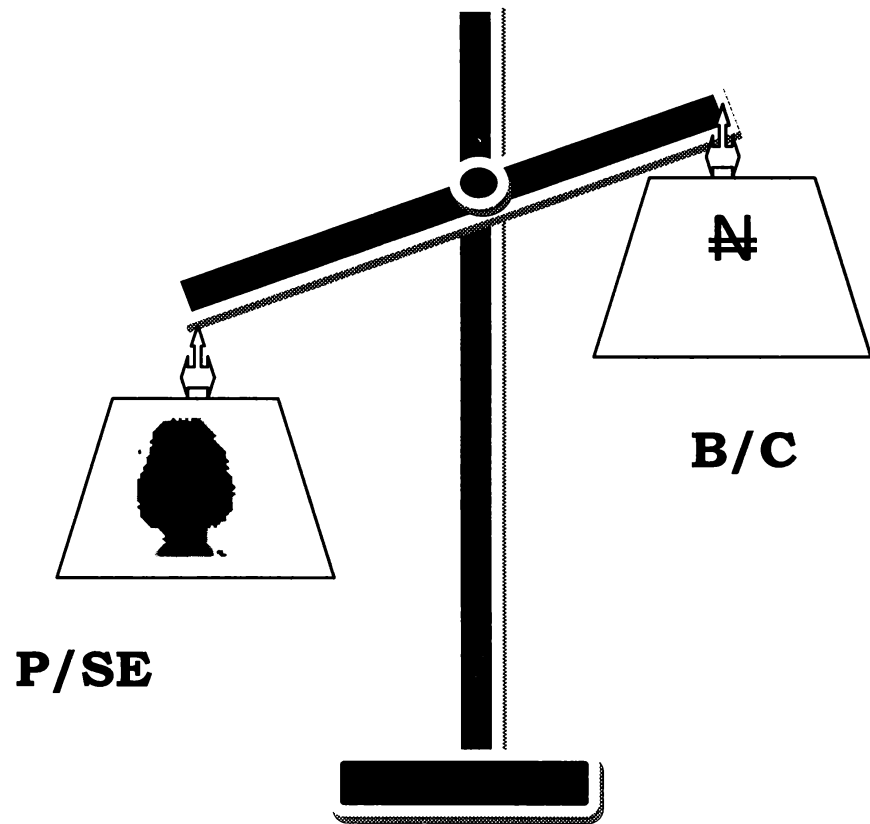
Vice-chancellor, colleagues I thank you all for your attention.

Professor Tam David-West



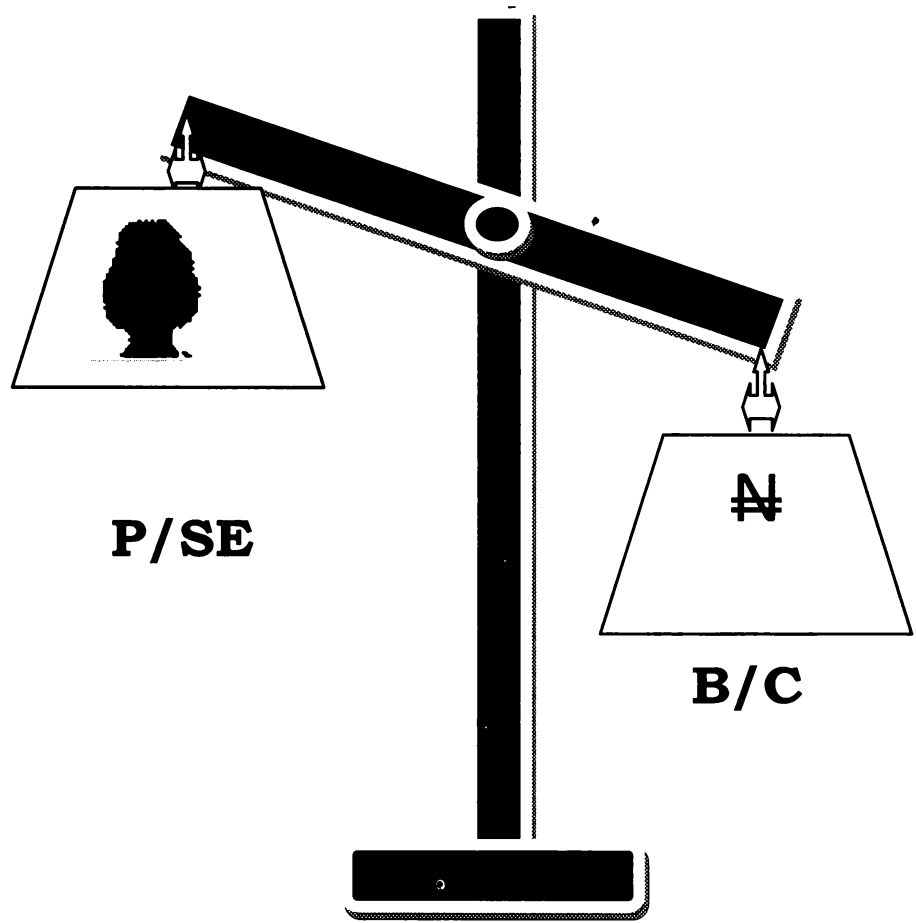
A Universal Cause of Corruption: Hypothesis

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SITUATION ETHICS

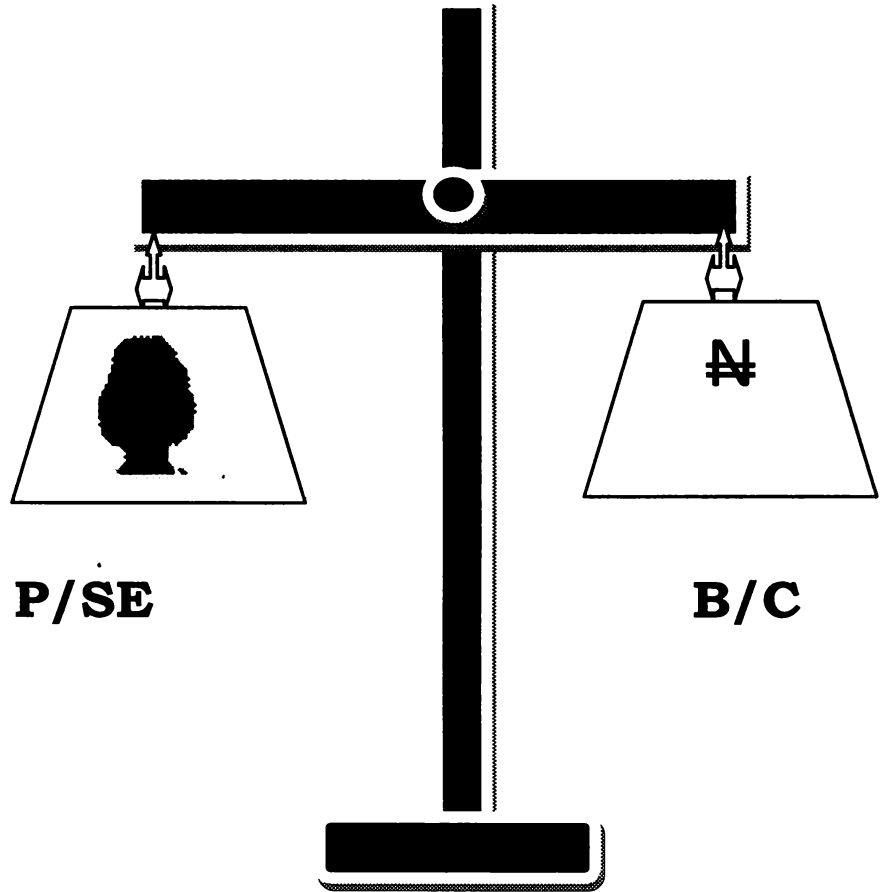
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SITUATION ETHICS



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SITUATION ETHICS

The Author

The author, Professor Tamunoemi Sokari David-West (**Tam.**), M.Sc. (Yale) Ph.D. (McGill) FRC Path. (London) was born in Buguma, the capital of the Kalabari Kingdom, Rivers State, Niger Delta on 26 August, 1936; his father, Sokari David-West, a graduate of the famous Hope Waddell Institute, Calabar (in now Cross River State). He was a banker with the Bank of British West Africa, Ltd. (now First Bank Nigeria, PLC) in Port Harcourt. His mother, Princess Omualowiba (Virginia,) was trained by the Christian missionaries at the renowned Saint Monica's Girls School, Egbunike Hill (Onitsha) now in Anambra State. She was particularly a moral philosopher and instructor.

Tamunoemi (meaning in Kalabari, “There is God”) was born into the Kalabari Royal Family through the distinguished line of Queen Borowuta. He is an “**AMACHREE**,” and he was tutored from his infancy to believe in the ethic, “**noblesse oblige**” (French), i.e. “Nobility carries inherent obligation to the less favoured.”

Tam, attended Saint Michael's Primary School, and later the Kalabari National College (“**KaNaCol**”), all in Buguma. It was in KaNaCol that he developed a flair for writing and debating. He was President of the Debating Society. His higher education started at the then University College Ibadan (**UCI**), now University of Ibadan, in 1956 as a “**State Scholar.**” From UCI he proceeded to Michigan State University (MSU); then later to Yale University - both in the United States of America. He won a Yale Scholarship. Tam later attended McGill University in Canada, all on the Federal Government of Nigeria scholarship. He was a McGill “**Scarlet Key**,” the university's “Men Honour Society” for outstanding students.

The author has held a number of professional positions and cabinet positions at the State and the Federal levels.

- Professor/Consultant of Virology



- Former Minister of Petroleum and Energy
- Chairman, Nigerian National Petroleum Corporation (NNPC) Board of Directors, Chief Executive, NNPC.
- Former Minister of Petroleum Resources
- Former Minister of Mines, Power and Steel.
- Former Commissioner for Education, River State.
- Member the 50-man Constitution Drafting Committee (CDC) 1993 Constitution Federal Republic of Nigeria.
- Member, “Vision 2010” Committee (1996) for National Economic Blueprint.
- Member, 12-man Nigerian Delegation to London to negotiate lifting of the suspension of Nigeria from the Commonwealth, 1996
- Secretary-General, Nigerian Society for Social Justice.
- National Patron Anti-Bribery, Corruption and Crime Council Federal Republic of Nigeria.
- Social Commentator (critic).
- Fellow of the Nigerian Academy of Science (FAS), but had to resign on ethical grounds in 1991, because of ethically flawed election particular “Fellow.”
- Fulbright Fellow.
- Commonwealth Medical Research Fellowship.
- Commonwealth Tropical Medical Research Fellowship.
- WHO Post-doctoral Fellowship.
- Member, New York Academy of Science.
- Former WHO Consultant in Virology.
- Former Director, WHO National Influenza Centre.
- Active Student Unionist: President, Nigerian Students Union, MSU Debater/Orator, Forensic Union, MSU; President, Yale International Students Centre; President (and Founder) Yale African Student Union; President African Students Association (ASA) McGill.
- National Decoration: Order of the Star of Africa (Grand Bawo) Republic of Liberia.



Publications

Professional

Over 50 professional publications on Virology/Immunology in national and international journals. First author in over 40.

Non-Professional

- Over 100 Newspaper articles, Essays and Commentaries. A columnist to two papers.
- Philosophical Essays Reflections on the Good Life (1980)
- God Nature and Universe (1977).
- Who Really Is General Muhammadu Buhari (2009).
- The Sixteen 'Sins' of General Muhammadu Buhari (2010) (sold out 4x)
- My Controversies My Vindications (In Press).



