

# THE DEMOCRATIC LEADER FOR NIGERIA



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## **WHAT IS DEMOCRACY?**

Let no one be deceived on what makes for democracy. In principle and practice, it amounts to **PARTICIPATORY GOVERNANCE** by all willing adults of the society. This can be done directly or indirectly by representatives or both. It therefore bears the spirit and attribute of transparency to protect all members by not harming those who safely differ. It does not, does not have to or tied to **ANY** particular form, in the layout of its structures and processes. The ultimate culture is that of general acceptance and fulfilment by the society of its aspirations.

This is why it is wrong to point at what is a standard somewhere as intrinsically right. The United States is for instance as bicameral as the United Kingdom but the names and determination of membership is only common with the lower chamber. Thus, it is not impressive to say that every and all characteristics of a given pack of practices makes one right and the contrary wrong. Because it is not a European affair, the versions in Europe differ, not to talk of the later coming America that now claims to be the model. It is therefore for example, a great misplacement to believe and suggest that because budgets in the United States are said to arrive the Congress dead, that the same culture fits best for Nigeria.

The democratic leader in Nigeria, at every level of the government **MUST** consequently beware of the urge or inclination to sign **EVERYTHING** with the looks or texture of the American Democracy as necessarily right. Because General Acceptance and Fulfilment of the Aspirations of the society are the ultimate focus, the leader must do his utmost in ensuring that the **ENTRENCHMENT** of the characteristics of our democracy enables maximum ventilation for the ultimate focus. And the more the leaders are in agreement on this, the better for the electorate. Governance in the form of legislation, execution or adjudication must

not as a tradition, be controversial. As a result, controversies can come up and be attended to responsibly. And there is no reason or sense in the failure to attend to governance matters of basic material NEEDS like laws and actions connected to raising resources and their best utilization IN THE EARLIEST TIME. The laws and actions of recovering stolen funds must for instance not be controversial and considered democratic. Any lag by law making, action or arbitration is simply irresponsible and irresponsible. Jig-jagging is NOT democracy when basic needs are involved.

The democratic leader for Nigeria must therefore know, admit and be committed to constant evaluation and creativity of building modern, civil, responsive and responsible characteristics for our general aspirational fulfilments. The kernel guide is our IDENTITY. Those who have no identity can easily find transplantation attractive. Those who have and engage in simple transplantation are bound to ignite crises of the identity they claim. This is why the formation of any political party by its leadership and the building of the party must need to express and live the identity it seeks to sustain and promote. The ability to do this qualifies its quality relevance for the membership of persons conscious of their identities. And such platform makes it easier for generating representatives of useful identity for elected leaders to join efforts with, for governance.

## **LEADERSHIP**

The essence of leadership is therefore not different because of the tag, democracy. Our society has an array of identities like gender, language, lineage, geographical location, association, organization and religion. Leadership connotes becoming AHEAD as a representative or as a guide. But political leadership is being ahead in

the management of our superior differences without destroying minor but harmless differences – in the course of developing the superior identities.

The democratic leader for Nigeria can then not afford to be a simple OPPORTUNIST, for himself, his gender, his language group, his clansmen, his lineage, his classmates, his club members, his regional members or members of his religious following. Indeed, while they must not be excluded, they must bear the same terms and conditions for all others, to fit as supporters of the leadership or beneficiaries of the opportunities for ALL behind the leadership.

It is in order to play such melting and superior role that the leader is provided with larger than ordinary life security materially – the foundation for psychological, emotional and spiritual balance. Although a leader can be much assisted in these other aspects, it is ordinarily abnormal, difficult and even frustrating to have the best of a leader for the society, where he is often suffering from the intervention of one form of imbalance or the other, after the material security. For example, if a leader has the psychological problem of non-contentment, he may be inclined to divert public trust for self. This can be in the forms of accommodation, foods, drinks, clothing, traveling, women, etc. If the leader is often in family crisis it can have bearing on his required role. If he is into a covenant with a secret group, it can be back drawing. If he has the ambition of becoming the richest person in the society, it will be inhibiting to perform optimally. The same will apply, if he has a sparking character or dead wood character that flares up at every disagreement, criticism or is insensitive and irresponsive to advice. It does not make a difference if the leader has neither taste for godliness nor institutionalism. Thus, the gesture of declining dressing provisions or part of monthly pay by late President Musa Yar'adua and President Muhammadu Buhari are spiritual expressions of contentment. But the gestures are really politically inconsequential because, these

are not up to one percent of the value of material security provisions for the President and Commander in Chief of the Federal Republic of Nigeria. As weak as this examples are for political leadership, it is outrageous for the identities of Nigerians to have a political leader as a womanizer. It is most unbecoming to have a political leader who is gay.

## **THE FOUNDATION FOR IDENTITY**

What is most critical in the history or livelihood of men is what we can share without restrictions, as the foundation for giving value, rating or differentiating. And these are necessarily immaterial. For example, time is a factor for common sharing and equal rating. Nobody has more than twenty four hours in a day. No one has an idea of when he will die. So, it will be insensitive and even destructive of a society or a leader, not to be time-conscious. For those who belong to the faith of Abraham, only God has the unquestionable justification to use time in relation to us as pleases Him because, time, space and the content absolutely and irresistibly belong to Him. Any society that is careless about timeliness is not conscious. And any such leader cannot claim to be caring.

What distinguishes a man from an animal is VALUES, as a social being. Even though some animals can be recorded as having some social traits, attributes or characteristics, it is out of reflection on us. And the distinctive nature of ours is that they are both unconsciously and can be consciously dynamic. The building up of these by men, along with defined status and role is what makes for a culture. For instance, motor vehicles manufacturers produce either left or right hand driven types. Those who not produce these vehicles but use them have a choice of which to prefer and the attending road regulations. When you use facilities like smartphones or computer notebooks with inbuilt dictionaries, the first suggestions

you get are strictly informed by the diction, spellings and culture of the producers. But as you build up its usage the memory of the machine gets reoriented or coloured to further serve your difference. The mode of dressing that defines our identity is not absolutely different. Those in the tropics are not as compelled, to protect themselves from cold as those in the temperate climate. This has grown and developed to have seasonal clothing culture. Thus, our production and eventual use of materials are made to conform to what is RIGHT for us. This write up is for that reason now laying out ideas that are not mainstream for the United States of America, where the Apple company is based, it may even be disgusting to the designers and developers. But one of the major shareholders of the same company will side with my perspective. This is the complexity of values with culture in their relationship with the makers.

Beyond this, while men are inevitably connected to values, values are not of the same status, as some are not related or responded to as others. For example, the relationship to or response to using a right hand steering vehicle in Nigeria is not comparable to testing positive for alcohol by a driver, before road safety authorities. These are not comparable to an accident incidence by a person without a driving license. And if all of the above are not applicable but the driver is discovered to have stolen the vehicle, it is only comparable to the last. Accordingly, level of response or relationship can be that of advice, warning, fine, imprisonment or even execution. This is how rules and regulations and laws develop TO PROTECT OUR IDENTITIES BY THE POSITIONS AND ACTIONS THAT ARE RIGHT. In other words, against the positions and actions that are WRONG there are positions and actions that are either Less right, more right or Right in relation to what is wrong. For example, it is wrong to steal just as it is wrong to kill. It is less right to drive after the topping of a normal meal with

alcohol, believing that some quantum level of consumption is what can ignite intoxication. It is more right to drive after a normal meal without alcoholic topping. The base evaluation of each is from its closeness or distance to driving without alcohol, with legitimate license, an authorized vehicle that is of left hand steering, that consist of RIGHT DRIVING. Thus, in the event of an accident, it could be anything but neither the competence of the driver nor the ordinary act of driving, even if the competence is abused by over speeding.

This logically makes values an inevitable web within which we live. And because we can consciously generate them or be affected by their moulding us, there is the PRIMARY and UTMOST RESPONSIBILITY of protecting what we already have and consciously being evaluative or selective of admitting new positions and roles with attendant values. This is HOW to identify ourselves and keep or develop our identities. The reluctance, failure or refusal to be this conscious or proactive INEVITABLY RESTRUCTURES THE VALUES, THE CULTURE AND CAN BE OF DAMAGING CONSEQUENCE. For example, if Muslims and Christians hesitate to take active stand on homosexuality and lesbianism, same sex marriage will be more difficult to deal with. If Muslims and Christians hesitate to be proactive against premarital sex it will be impossible to have orphanages for abandoned children. And the gesture human milk of kindness for fellow humans will have to be competed for between those who are abandoned and those with known parents. Gradually, a spirit develops where blessing is out of the way or competing with the ability to make good persons out of human beings, regardless of how they are brought into the society. Those who are desperate or choosy of children without value boundaries can now take advantage of sperm banks. But little did those who embraced insemination procedure consider that they were



exceeding the limits that will be protective of the standard for right or protected reproduction.

Hence, values are central to the real political relevance of any leadership, especially in a growing and developing society like ours. It is interesting to for instance note the cautious rate of introducing the permit for women to drive in Saudi Arabia. Another example is that of admitting gays as priests. Democracy is therefore NOT NECESSARILY MADNESS OR SELF ABUSE OF IDENTITY. It will be more difficult to conduct a same sex marriage by any Muslims in Saudi Arabia than in the United Kingdom. In the same vein, while gender transformation is being frowned at even in the freest democracy where anything can go, it is the factor of NEGATIVE NEUTRALITY by those who have values that has opened this window of new values – from new positions and roles. The incidence of a woman who transformed into a man and got pregnant is not damaging enough for participants to check themselves. Any society, any polity any electorate that does not care about its identity or identities is VULNERABLE to fast transformation that can be of self-damaging effect.

Thus, the physical form or identity of gender is not a suitable foundation for identity. The same applies to the language spoken, even though words cannot be seen or held. But they can be measured. Some languages are more developed than others. Some languages are either more spoken across languages like English, Arabic and French or have more native speakers, like the Chinese in the world. This logically connects to lineage or clan. The same applies to the accidental restriction of geographical location. These are standards that are NOT the most superior, covering, for a citizen of Nigeria. And because the geography of Nigeria does not amount to total identity of any Nigerian, religion stands out as the identity

comparable in safety, to time. With different religious following in Nigeria, it is still a higher pedestal of widest total identity than any other.

Accordingly, the beginning of the value of a member connects to HOW he is brought into being. Those who have either the misfortune of being brought into this world outside wedlock and grown with even their guardians ignorant of who their parents were, or grow up to discover that they bear the same surname with their parent or discover their parent has a family that they can only partially claim or have to query a parent to discover the story or whereabouts of the partner, are clearly results of procedural abuse. Therefore, if we care about this HOW as a value term, we cannot afford not to tighten up the loose ends. In other words, if the blessing of God matters at all in relation to this HOW, it will amount to self-destruction of our foundation identities to condone, accommodate or tolerate such abuses. We cannot possibly ignore this and make ‘bold’ moves to legislate against hate speeches when hate speaking connects to ordinary disrespect for human affinity because of a hanging status or lack of blessedness or both. But this will only be meaningful IF we accept, admit to have value for how we are reproduced. If we do not or do not care, it will not matter.

### **THE FIRST CHALLENGE FOR OUR LEADER AND LEADERSHIP**

In democracy, to represent requires that one is NOT unlike the superior and safe IDENTITIES of those to be represented. This status and role secures the collective values under which the entire members can meaningfully and rightly prosper. And this critically means that, looking like a human being, speaking or ability to speak similar language, belonging to the same geographical location are NOT SUFFICIENT for leadership IDENTITY – even in a homogeneous setting. This is because men are on their own not necessarily perfect or even good. If men were

necessarily this, there will be no need for leadership. What a leader needs to be, is to share the same SUPERIOR identity, by commitment to protect the identity or identities to be represented. In effect, the positive specific identity of the representative can vary from another or another identities he is representing, but NEITHER to the detriment of his NOR others'. And this stand in every circumstance requires the best evaluation for the best possible decision – that will most of the time be beyond the easy and consistent capacity of the leader to realize without any input.

The first sensible step is to know the identity. This can be of self. It is logically not very easy to promote or protect what is not known, except by implication or consequence. Beyond self-knowledge of the identity, it is better to live it. This is because values that connect positions and actions to satisfaction and fulfilment are by living. And this knowledge and experience should be easily witnessed by the electorate. In other words, where identities can differ, the very identity of the leader as an individual need be consistent. This is because only a person with a clear identity can be held responsible for capacity to protect his identity, protect or respect related identities or for any abuse. Thus, in a setting where one does not know himself, does not live a consistent life with a known identity and is not presentable as a personification of an identity, representation will logically suffer.

This transparency is a necessary platform for democratic leadership. In other words, there must be no hypocrisy in the identity connection or relationship between self and the identity to be represented. The belief and practice of some lies in politics is the most irresponsible practice that a leader can clamp on the follower-ship ESPECIALLY in a developing democracy. It is akin to a thief promising that the opportunity of leadership will not be betrayed by corruption. Because identity sustenance and promotion is the constant responsibility of the

leader and the leadership, it will be irresponsible to be ashamed of one's identity where different identities exist. And this is what any political party or group must ventilate for. This is what constant education must NEVER shy away from or abandon. The reason and sense of this is that we spend much more of our time and life outside schooling. The education in school is really secondary to this education in any society that cares for its identity. It is therefore only a logical consequence of unclear identity definition to have crisis even after written or unwritten understandings are sealed. A band of hypocrites can experience this to their own unexpected embarrassment. And where such comes into play, the assured way out is not another line of inter promises or apologies but applying or insisting on the values of sincerity, transparency or truthfulness of IDENTITY. If this is veiled, ignored, tolerated or accommodated ONLY, NO CLAIMED OR EXPECTED LEGACY CAN BE ESTABLISHED. Hypocrisy CANNOT produce Truth or Fulfilment.

Consequently, in the context of Nigeria, the Leader and Leadership have the superior responsibility of appreciating the misgivings relating to our identities that are on the ground. That, there is a crisis of the knowledge and living of our identities consistently. This has led to the growth and development of new, strange and outrageous positions, actions, values and identities. Of course, if they are ashamed of such recognition or incapable of such recognition or afraid of such recognition, then, the appreciation will not arise or be consequential. In such circumstance of carelessness, rather than being leaders, they will INEVITABLY become managers and administrators of the status quo WITH THE PROSPECT OF INCREASING ANY DAMAGES BY STRENGTHENING AND EXPANSION.

The root cause of this leadership responsibility is that IF everything and everyone were RIGHT and not likely to become wrong, there will be no need for leadership. Hence, what is wrong and needs to be corrected, what is right and needs to be sustained or what is likely to go wrong and needs to be guarded consist of the scope of leadership responsibility. This is why for instance; an honourable instrument like the police service is in place to prevent what is wrong or attends to what has gotten wrong. This means that it will be most wrong of a leadership to position itself and act in either of two ways. The first will be its insensitivity to the consequence of its actions. If a leader is so carefree or really careless and will admit just anything or whatever may follow after his tenure, it amounts to irresponsibility in the least. In principle, it means no difference between the opportunity to bear the burden and otherwise. The second unbecoming orientation will be that of serving self. And this can either take the form of selfish aggrandizement of public resources and playing or acting being the only one that is right ALWAYS. Regardless of how responsible this may be, it will be irresponsive. But the two go together. A leader needs not to be irresponsive and be responsible just as he needs not to be responsive and be irresponsible. Thus, it is both hopeless to be deaf to suggestions or not entertain them, for leadership.

The business of a leader and leadership is therefore all-encompassing. He must serve as the cultural head of the society. He enables the fine connections between positions, actions and values or mores in the society. This is why a leader will care about not just roads or rail connections between economic communities but the safety and prosperity of relating and living together happily. The differences are the challenges to the leader for evaluating and sorting. A typical example was the leadership of Obasanjo. The constitution drafting committee was becoming restless about the provision of Sharia Courts. He simply asked, if the provision will compel

its application to non-Muslims. He confirmed that it will not amount to that, because it will apply to only Muslims who submit themselves to it. This is leadership. But interestingly, years later he was in that position again and some states were talking Sharia. Unfortunately, even the fairest outing was full of audacity. It was empty of leadership and died out as if Sharia is limited to the courts and defined by easy feeding in Ramadan. The presentation and impression became threatening to those who have equal rights of citizenship in some of the jurisdictions. This was inevitable because it was politicized without knowledge of content and requirements by the leadership. This was why it was packaged and delivered as a tenure affair. It had no party base and most unreflective of the culture of the electorate.

## **THE SECOND CHALLENGE FOR OUR DEMOCRATIC LEADER**

It is clear that, given the underlying superiority of values or the rightness of positions and actions or statuses and roles, the provision of tangible needs will appear to be easy to handle.

This common misbelieve is responsible for the limited mental definition of the objectives of political parties. The manifestos will list the items to provide, like schools, roads, hospitals, dams, etc. And in our circumstance of pervasive poverty these are not just attractively meaningful but inevitable.

But because men are not like poultry birds or herds of edible domestic animals, leaders are NOT to place themselves and serve as if feeding, drinking, health and housing are ALL that define their responsibilities. This unfortunate situation is worsened by the fact that **WITHOUT CARING FOR THE BASIC NEEDS OF EVERY AND ALL CITIZENS, THEY PLUNGE INTO COMPETITIVE WANTS**

AND FANCIES AREAS. In consequence, abject basic material poverty is always at the mercy of sharp high standard provisions. The facilities that are provided to serve the leader and leadership are therefore often MORE IMPRISONING THAN AIDING. Consider a government house or the Presidential Villa, that are larger than life provisions in order to curtail the authorized occupant from erring, in playing the critical role of more than any ordinary member for the protection of all. But the measure of poverty that continues under their jurisdiction is as unexplainable as a billionaire business giant in his seventies who left public service as a bureaucrat or political elite in his late fifties. No wonder, very unknown leaders can ordinarily be rightly associated with their lifestyles. The layout outside public service is not different. The package and boisterous artworks in the form of film production in Lagos, Kano or Port Harcourt that impress goodliness do not help the slums and crime culture that are thick in these environments. This suggests that the spirit and orientation has been that of doing the electorate, the ruled, the favour of enabling their existence or survival. This is neither leadership nor governance. It is therefore the responsibility of the leader and leadership to ensure that it is not the one that is being served but that it is the one that is serving. And the beginning of this is the basic security of every and all members. It is in this light that the objection by Osinbajo to move out of the Aguda structure to the new Vice Presidential heaven was the best demonstration of responsive and responsible leadership. This is not comparable with considering a government house already existing as lesser than a private property to be rented or making the construction of a new one a public priority. At the state level, we have experienced the prioritization of establishing airports over schools even when it is clear that flights cannot be more than three in a month with two of these as chartered flights for the governor. With this misplacement of focus, direction or orientation, the leader and leadership will be out of tune with the right responsibility for

governance. This madness is what the leader must resist, in the responsibility of providing material needs. The purpose of leadership is to ensure that every and all members are materially basically provided for AND THAT LIVELIHOOD IS NOT REDUCED TO LIVING TO EAT, DRINK, SHELTER AND REPRODUCE.

This also means that personal aggrandizement is curtailed, as more than sufficient provisions are entrenched for the material security of the leader and it is not part of the purpose of public trust. This logically implies two things. It will be most insensitive and irresponsible of a leader who has been secured NOT TO CONSTANTLY ENSURE THAT EVERY AND ALL OTHERS ARE ESSENTIALLY SECURE, IN THE EARLIEST POSSIBLE TIME. Leadership is different as a challenge position and role for all members. He is not entitled to making the best use of his every twenty four hours while wasting or being careless about the twenty four hours of any or others'. Indeed, to be sleepless does not compensate for the failure. To wait, in the personal definition of the leader is most outrageous in a democracy. This is because he has the legislature, the political party, the opposition, the bureaucracy, the media and ordinary citizens to support him. He has the close-to-difficult task of being superior to all of them all time on all matters OR to get the best out of them for the benefit of all, most of the time. This is for the reason that he cannot be perfect in carrying out generally meaningful governance responsibility alone or making the best decisions before any inputs, all the time. The second implication of abusing this behavioural quality is that the leadership will amount to a failure, as it will inevitably drop to concentrating on growing fat on eating, drinking and reproducing to a burst or STICK merely to spreading the same to every and all members of the society. But not all members need only to eat, drink and reproduce. Even if majority require



this, they also deserve other wants and fancies that those above that level already enjoy – possibly in excess. Leadership is to raise the level of all. Indeed, if leadership is hesitant, fails or refuses to give the deserving attention to the intellectuals who serve as the scholars of the society identities, it will amount to the greatest disservice to the society.

The capacity and ability to evaluate then stands out as the greatest measure of the challenges of the leader and leadership for governance. While it is fanciful to hold a commissioning ceremony for a project, it is unpleasant in our circumstance. It is like mocking those who have been betrayed by not meeting their basic needs. The construction of roads network is for instance not the leadership challenge but the right and best determination of the communities connected at the time as the outstanding priority for the immediate overall benefit and development of the society. This is how white elephant projects or programs are determined. The distinction between the two is that, the bureaucracy manages and administers the engagement of resources to the construction of the road network. And since the resources are always scarce, it for the leader and leadership to make allocations according to general order of necessary priorities. It is therefore not enough to have good design for schools and even build them at the price of loans IF the level of revenue generation is not above sustaining the society and providing surplus for such. This kind of bankruptcy is responsible for the growth of our schools without libraries. The level of our reading culture is a shameful mockery of most of the growth indices of our schools. Leadership is thus not a painful engagement on ad hoc basis. As a result, it is not impressive to cry out that a leader knows and cares. The care is what needs and must be felt. And only those who get the feel are really relevant for the leadership. Only the fools who do not get the feel should believe that the leader cares WITHOUT EXPLANATORY KNOWLEDGE.

## **THE THIRD CHALLENGE FOR THE LEADER AND LEADERSHIP**

The leader has the entire society to source for all the intellectual and spiritual capacities that will make it possible for him to achieve the best of his responsibilities. He will be a fool to believe that he knows it all or better than all others. He will be an ingrate to turn the leadership and the party into pawns of chessboard. While the second situation can be checked by necessary resistance by the truth that brought members together, the first is a greater personal responsibility. It is therefore required of a leader to be responsively and responsibly **CONNECTED TO THE SOCIETY**, to be able to tap the best of what he can.

This can be enabled by safe personal disposition to **OTHERS**, defined by the corporate interest of the society. This is what will positively attract positive opposition from within the ranks of the leadership, the lieutenants, the bureaucracy, the sponsoring and ruling party, the opposition, the media and the enlightened electorate. In a setting where, for whatever mischievous, innocent or good intentions reason, this is not generously available, discipline cannot develop among members and hypocrisy will be thick. Most people will simply serve the leader or combine serving the society along with serving the leadership. And in between will be a **FREE WORLD FOR SERVING SELF**. And it can grow and develop into bottling and cocking the leader into serving themselves **WITHOUT HIS CONSCIOUSNESS**. This is the price of the political isolation of the leader, against the benefits of connecting.

Where a leader and leadership permit such misfortune or get imprisoned in such political environment, no amount of achievement can be fulfilling because it will always be more like a matter of chance. More seriously, any achievements will be

under real stress for everyone EXCEPT THE LEADER AND THE LARGEST NUMBER OF INNOCENT ELECTORATE THAT BEAR NO DIRECT CONNECTION TO LEADERSHIP RESPONSIBILITY. But the number is not relevant for the development of the society. It is the smaller size of the political elite with who the leader is carrying out governance that matters most. It is with them he can establish a tradition, a culture, a history.

### **THE FOURTH CHALLENGE FOR OUR DEMOCRATIC LEADER**

It is neither harmful nor unexpected or even tempting or inevitable for a prospective leader to dream for the society. But from the discussion above, it will be clear that the democratic leader will be faced with a questionable dream if it is defined by day to day material needs in the society. Consequently, it is misplacement to list out the benefits members should expect and stop there. Indeed it is not enough to give quantum. For example, the screams to build thousands of houses or millions of employment opportunities or additional universities have all proven to be most unsatisfactory. But it is not illegal to do so. However the regular distance between the screams and the actions that follow have revealed that they end up to be meaningless for reference.

To make such pronouncements meaningful, the knowledge base needs to be sound. This is the kernel of the spiritual expectation that an incumbent government should always be more organized and reliable, because it has all the right information at its disposal. And from our experience of the empty purse inherited by the All Progressives Congress from the Peoples' Democratic Party, the gap of value bankruptcy is strongly evident. If the PDP was transparent or truthful about the state of the resources, the APC would have dreamt less than feeding primary schools pupils across the country. And the PDP would have revealed its capacity to

deal with difficulties to follow. But the secrecy of this knowledge is effectively partially responsible for the claims of delayed constitution of the national cabinet and board appointments still pending after two years in power. This kind of attribute of veiling the truth is an irresponsible action on the part of any political leader and leadership.

Therefore, regardless of whatever, the leader should be able, within the first quarter of his tenure, to have a full feel of the government capacity and revisit the dreams for straightening and reaching back to the society. This is very possible and the latest time for this expression because, the bureaucracy and the political party leadership cannot fail in the ability to do this. If there is any inhibition, it is the corporate responsibility of the party leadership to CORRECT AND REPOSITION the factors. Indeed if the leader is the factor it will be most unbecoming and unfortunate. If it fails, it is both the leader and leadership that have failed the electorate. The cries outside the party structure are not only inconsequential and miscreant but undemocratic. And they properly deserve sanctions.

At this level and time, the special requirement in the recasting of the dream details, will be the METHOD of realizing the quantum of the dreams, which may adjust lower or higher, depending on what is found on the ground. This should be a more responsive and responsible outing because all necessary apparatus that will enable such definitions of governance are in hand. Thus, the dream, the method and the expected or estimated time for realization will now make it richer. And it will not matter, whether the leader was the immediate lieutenant of the leader succeeded. It is neither impossible nor uncommon for the successor to discover that his former boss was a careful thief.

This redefinition is the basis and opportunity for making the DIFFERENCE of the leader and leadership. This is the root for consciously laying down a legacy. And it does not matter, whether it will be a physical project or a service. If the implementing machinery does not hook up properly with the dreams, the governance history can be characterized by abandoned projects and programs simply because they were not initiated by the succeeding leader. While it can be questionable to begin a project or program you cannot complete, evaluation will excuse by admission, desirable projects and programs that will necessarily require more than the time available to the initiating leader. For example, a rail or maritime project may require more time compared to roads because of the complexities of capital requirements against the resources of the society.

Therefore, a democratic leader is required to situate his dreams for the society as a FITTING IMPROVEMENT on the history that he finds or inherits. Any responsible leadership will become more so IF he inherits well-conceived beneficial dreams and realizes them, even though he did not initiate them. Governance must be a serious affair of continuity OF RIGHT PRIORITIES. The target is the society.

However, this challenge and responsibility of hooking up with the existing history is also the opportunity for raising the total value of the society by amending or checking pending errors and abuses. For instance, it will not make sense to succeed a leader who dishes out public funds for ceremonies and continue, when many members cannot have one good meal a day. It will be more irresponsible to continue with using public funds to rent a property for a leader in the same vicinity with government house facility. Total value here covers the out-coming feasible dreams that will increase the resources and the spread of these across the society by direct benefit, access or indirect benefits. Thus, simple duplication of projects

and programs between states and the federal government can not necessarily be always beneficial at the same time. But it serves as a window for even daft leaders to breathe in orderly dreams and see how they can take advantage of it.

### **THE FIFTH CHALLENGE FOR THE DEMOCRATIC LEADER**

Society, Living and Leadership are not fun. So, a leader does not stop at dreaming well and making every effort to successfully realize them. It is equally important to ensure or support the entrenchment of the dreams and successes. The future is therefore as critical and as reviewing the past to make the present fit into each other logically and sensibly, for the utmost benefit of the entire society.

This is an indirect call for institutions building. For the reason that whatever is true or correct is right and crosses time, it is expected that only prejudicial dreams deserve to suffer first. Thus, as long as dreams of timely projects and programs are well articulated and executed in the best interest of the entire society, they stand the chance of giving lasting benefits.

The difference and relationship between this challenge and the earlier one is that this serves as a check against the frivolity of attending to the fourth challenge. This is because the fourth will amount to the solidification of the entire system, development of the society and culture of the people. A past leader in this country had crudely expressed this but short of collective responsibility. He stated that, he did not know who will succeed him but very well knew who will not succeed him. In principle, it depicts consciousness of the critical value of responsible continuity. But in practice, it is the governance activities that should MAKE or COMPEL this culture or orientation. This challenge or bankruptcy is very visible in our government houses and the presidential Villa. It is to the credit of Osinbajo for his

predecessor to express surprise at seeing his former staff, in the service of his successor. This tradition enables the development of the culture of neutral discipline among the bureaucrats FOR WHOEVER becomes the boss. The less of this culture and orientation, the more the culture and orientation of THIS IS OUR TIME on the part of those who become accidentally fixed into positions and roles they are neither trained nor fit for. This is why there is often a high level of personalization or privatization of office and public matters.

The opportunity for self-testing in this respect is usually available at the beginning of a tenure and towards the end, if the law makes it eligible for another. At the beginning, the disposition of the leader will NOT be envisaging that there will be another tenure. This will make it possible for the leader and leadership to give topmost priority to the immediate challenges that need to be attended to first. The projects and programs that can qualify for this category but will necessarily require more time can also be started in earnest. The over ambitious ones that have been inherited and become qualified for timely continuation can be admitted early. Towards the end of the tenure, the leader and leadership will always face the challenge of resisting getting drunk, deceived or being misled by praise singers who never care about a better future by reminding of those things that are outstanding or even wrong. There is also the inevitable extreme form of having innocent, naive, ignorant or sponsored rascals, chanting that the leader must continue. He would have transformed into a thug in the polity if he believes this by a flash. After all, he was not the leader before him and will have to transit by expiration of tenure, real evaluation of failure by the electorate or death. No intelligent leader should excitedly sip this rum. This is because it falls more in line with less care for institution building, for continuity that is purely in the interest of the larger society – regardless of the leader and leadership.

The crux of continuity is a greater logical and sensible determination of the electorate, which should be encouraged to base on the superior advantages of giving the same leadership another opportunity. And the criteria cannot make age come first, for reasonable and sensible members. It must also not be the achievements of the leader and leadership solely. It needs to relate to the WEAKNESSES OF THE LEADER THAT HAVE BECOME OBVIOUS, AGAINST THE DISADVANTAGES OF RETAINING THEM FOR THE GROWTH AND DEVELOPMENT OF THE PARTY, THE GOVERNMENT AND SOCIETY. The tricky challenge that is for the sponsoring party and the electorate is that the Leader and Leadership MUST be placed on the SCALE of RESPONSIVENESS to dealing with the weaknesses. The rationale behind this is that, WITHOUT the weaknesses, the leader and leadership could have performed much better. It will then be challenging if the leader is sick by FIXATION and cannot possibly amend or change. This kind of situation can be trying in many respects. If the positives of his continuity still outweigh the disadvantages of living with his ailments, it will be at the POSSIBLE UNNECESSARY COST OF ADMITTING A SIMILAR SICKLER IN THE FUTURE. And will amount to building an irresponsible tradition for the leadership in the party and society. This is because the society is always superior to any leader and leadership. If the possible or probable future of the society can be or has to be sliced IT MUST BE QUICKLY HEALED by not allowing another sick person. This is why the combination of knowledge and discipline on the part of the politicians, the leadership, the party, the opposition and the political education of the electorate are equally and togetherly critical in the total VALUE PROTECTION of the society. The cracks between these can easily allow a situation where an average leader will feel or be related with as super human or indispensable. A leadership that therefore hesitates or fails to check such leader is SELFISH and equally guilty of disservice



to the society. A leader without a positively supportive leadership or one that wilfully disconnect from the leadership is both unserious and unfortunate. And a leadership that cannot check an excessive leader or one that is erring is a betrayer of collective trust.

Leadership is CARRYING ALL OTHERS along towards a higher level of material state and values superior to every and all members, with respect and integrity. This is why instruments of law and coercion are deliberately created and entrusted to an expected healthy leader and leadership AGAINST WHOEVER MAY RESIST.