The Nigerian State and the Quest for a Suitable System of Governance

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ABSTRACT
Unassailably a fact, Nigeria’s system of governance has ever been on wobbly legs. Hence, the various agitations among the citizenry from different quarters and the most prominent amongst them seem to be that of restructuring. The problem as this study sees it is that of corporatocracy. With the method of philosophical analysis engaged in this study, it is found out that the quest for better system of governance is a mirage due to the unaltruistic interests of some super powers established through their implantation of stooges in leadership positions in Nigeria. And these supposed leaders in Nigeria not being able to muster the necessary will power to challenge the ungodly interest of the named super powers in order to grant Nigerians suitable leadership. Unless, this study concludes, the import of moral justice is imbibed by the super powers in question and down to their stooges found in leadership positions in Nigeria, the quest for suitable system of governance in Nigeria will continue to be an illusion.

Keywords: Nigeria, State, System, Governance, Corporatocracy.

Introduction
The history of Nigeria’s existence is a chequered one. Even when other countries that Nigeria got independence with her have taken off the ground and got running in terms of all round development and progress, Nigeria is still seriously bogged down with the issue of suitable political system to govern herself. It is not that the state called Nigeria, in all honesty, does not know the suitable system to engage in for a real and speedy actualization of her dreams. She is only where she is today because the making and sustainability of her existence are dependent on the thoughts and fancies of those that created it in the first instance and bolstered by their appointed protégés.

To justify the thesis of this study, section one gives an insight into the setting of Nigerian state with some ethnic groups as instance; section two establishes the reality of corporatocracy; section three makes the case for the existence of corporatocracy in Nigeria; section four proffers solutions to the problem and the study wraps up with, section five, summary and conclusion of the study.

Nigerian State: the setting
Nigeria is a very large country with a population of about 160 million and a remarkable variety in language, culture, religion and ethnic composition. Up to 250 languages and dialects are spoken in the country and the land is characterized by great diversity in climate. Despite all these differences, Nigeria is a political entity with every part of it governed under the same constitution, thus making it inevitable that we have to co-exist peacefully by constantly striving to achieve unity in diversity.¹

Prior to the arrival of colonial masters in Nigeria, different ethnic groups that today make up the state called Nigeria were on their own, peacefully living their normal lives and doing the attendant legitimate business that they knew best. They had their different socio-political arrangement that enabled their unique way of sensing reality. Aside the normal challenges that meet any group of people, existence in this pre-colonial period was relatively peaceful and orderly.

Citing the old Oyo Empire as an example in the illustration of their comfy socio-political structure before the advent of the colonial masters, one can say that Yoruba people’s system of government before 1800 was similar to most other kingdoms and empires that burgeoned in Africa. Yoruba system then was monarchical based on the principles of checks and balances. It was by inheritance known as patrilineality. This structure had four common organs that checked and balanced one another. The Alaafin which is the supreme king yet not a dictator is the first organ. He ruled in accordance with counsel of the council of Oyomesi, he is not under the pain of death to accept all the
pieces of advice given to him. It was the constitutional duty of the Alaafin to select the army general, but such selection was under the ratification of the Oyomesi. Also, the Alaafin had other assistants that helped him in the administration of the empire. These were: Otun Efa- head of the deity of Sango; (religious function) One Efa- head of Judiciary; Osi Efa- the finance head, respectively.

Oyomesi come second in the rank of organs in old Oyo Empire. Members of this group comprised the non–royal aristocratic group of king maker chiefs, seven in number, culled from the seven wards in which the metropolitan capital was divided. This council of Oyomesi was headed by the Bashorun and they acted as the element of checks and balances to the possible extremes of the Alaafin. Among the functions of this council were: election of new king at the demise of the existing one; removal of the erring king by calling the king and asking him to uncover an empty calabash or to do same to a calabash with a parrot egg inside it. Following closely this gesture is the public pronouncement by the Bashorun depicting rejection of the king, though this rejection was subject to ratification by the third organ known as the Ogboni. The Alaafin was normally expected to commit suicide if the rejection is affirmed by the Ogboni cult.

Ogboni or the earth cult, as stated earlier, a secret society made up of known diviners and headed by Oluwo, is the third organ in the old Oyo Empire. Among their functions were: to confirm or unconfirm the rejection of Alaafin by Oyomesi, that is, checking the excesses of Oyomesi, they perform judicial functions in extreme cases, such as, cases involving shedding of blood, etc. The fourth and last organ in the governmental arrangement of old Oyo Empire, was the security arm guided by the army general known as Are-Ona-Kakanfo. Theirs was to defend the territorial integrity of the empire and the Are-Ona-Kakanfo was to commit suicide in the event of shameful defeat, though some defied this constitutional duty like Afonja. However, history has it that these army chiefs rather go on exile instead of committing suicide as the constitution demanded. To remove this organ from the contamination of politics, the Are-Ona-kakanfo was barred from entering the capital city and was always appointed from among the people with humble origin by the Alaafin. Equally, “Obas” and “Baales” who were subordinates to the Alaafin were used to administer the provinces. These men were detailed for the collection of tributes from the vassals and other actions showing allegiance to the Alaafin. In sum, this was a unique socio-political set up for a unique set of people.

In contrast to the above and unlike the Hausa-Fulanis, as we will see shortly, Ndigbo prior the advent of the colonial masters had a socio-political arrangement otherwise known as acephalous due to the non-centrality of authority and diffusion of political authority into different groups. Their administration was based on the principle of village democracy which thrived on the patrilineal family unit called “Umunna”. Hence, the village which was made up of kindreds (Ndi Umunna) was the basic unit of political organization. Following the “Umunna” is the village assembly (Oha-na-Eze) which is the largest unit of political organization. This unit was made up of lineage with common founder father. In this village assembly every member was encouraged to participate actively in debates and proceedings. No one was undermined. Next was the village council (Ama-ala/ Ndi isi ofo).

This council is made up of the lineage heads and enlightened men whose ripe age or experience qualified them for membership. The head of the most senior lineage who often times is the oldest member of the council presides over affairs of the council. Decisions taken were by consensus. Whenever meetings of the village assembly become inconclusive, the Ama-ala and other elders withdraw to a private session and decisions reached were later announced to the whole assembly for approval. This action is called “Igba izu”. The village council performs legislative, executive and judicial functions.2

Also, the age grade (people with common age limit) charged chiefly with the peace and security of the system equally existed. Ozo title holders (men with means and influence) existed who maintained and had a measure of moral and political influence in the society due to their affluence. Equally, in this socio-political arrangement was the existence of Diviners (men of immense super-natural powers) in
charge of oracles and shrines, etc. They commanded a degree of respect in this society because they confirmed judgments, decisions and predicted veritably on issues of societal relevance. With this type of organization, Ndigbo existed differently.

As earlier alluded to, the Hausa-Fulani socio-political set up in the pre-colonial period was different from that of Ndigbo and Yoruba people. Before the arrival of the Holy War (Jihad) of 1804, the area recognized today as the Northern states of Nigeria was manned by the Hausas divided under 14 independent kingdoms. But the defeat of the Hausas in the Jihad led by Usman Danfodiyo brought to the end the Hausa kingdoms and in their place was the establishment of Fulani Emirates. An Emir headed each emirate. Sokoto and Gwandu were made the two headquarters for all the Emirates. The Emirs of the other Emirates were selected either personally by the Emirs of Sokoto or Gwandu or by the masses pending the confirmation by either the Emir of Sokoto or Gwandu. One should note that the Emirs paid allegiance and yearly tribute to the two Emirs of Sokoto and Gwandu.

In terms of administration, Usman Danfodiyo partitioned the Fulani Empire into two, namely; the Eastern and Western parts. The Eastern part had Kano, Katsina, Zaria, Bauchi, Gombe, Yola and Sokoto which became the capital. The Western had Ilorin, Kontagora and Argungu as Gwandu became the capital. Their heads were Mohammed Bello, son of Usman Danfodiyo, and Abdullah, Danfodiyo’s brother for Eastern and Western parts, respectively. Having been crowned Sarkin Muslim, that is, commander of the faithful, Usman Danfodiyo settled in Sokoto after his retirement from active political life. With this incursion and consequent development in the Hausa land, the Emirs became the political, administrative and spiritual leaders of their people with a number of adjunct officials assigned with specific duties who formed an advisory council. These officials include: Waziri – administrative adviser cum Prime minister, Madawaki- the commander of the army or commander of the cavalry; Galadima- the administrator of the capital; Sarkin Fada- the head of the palace workers; Sarkin Yan Doka- the chief of the police; Maaji- the officer in charge of the treasury; Sarkin Ruwa- an official manning fishing; Sarkin Pawa- officer in-charge of the butchers.

Sharia laws were the pivot of judicial administration of the emirates. This sharia has its leanings on the teachings of Mohammed, the founder of Islam. Its scope includes marriage, divorce, inheritance, debt, custody of children, slander, libel, alcohol, etc. They have people well-trained in the principles of Islam called Alkalis. They were the chief judges and presided over the Alkali courts. More serious matters were referred to the court at the headquarters overseen by the Emir. Equally, they had other officials called Hakimi selected by the Emir with the function of administering local districts. Each district had a number of villages led by village heads that performed judicial duties at this stage.

“The laws of the Emirates were the Islamic or Sharia laws. Where the laws were clear, they were to be enforced. Where Islamic laws were silent, Emirs could make laws to provide for peace, orderliness and good government.”

They had various forms of taxation such as Kharaj- land tax on annual produce; Jangali- livestock tax; Lizya- tax on slaves, strangers, foreigners and Zakat- tax on movable properties in support of the poor, widows, the indigent, etc. This is a group of people whose religion (Sharia laws) defined their politics which is in contradistinction to others already mentioned.

The Reality of Corporatocracy

Corporatocracy is a neologism found in the work of John Perkins, entitled Confessions of an Economic Hit Man. Who are the economic hit men?

Economic hit men (EHMs) are highly paid professionals who cheat countries around the globe out of trillions of dollars. They funnel money from the World Bank, The U.S Agency for International Development (USAID), and other foreign “aid” organizations into the coffers of huge
corporations and the pockets of a few wealthy families who control the planet’s natural resources. Their tools include fraudulent financial reports, rigged elections, payoffs, extortion, sex, and murder. They play a game as old as empire, but one that has taken on new and terrifying dimensions during this time of globalization.\textsuperscript{4}

Talking about the term corporatocracy, Perkins says “In their drive to advance the global empire, corporations, banks, and governments (collectively the corporatocracy) use their financial and political muscle to ensure that our schools, businesses, and media support both the fallacious concept and its corollary.”\textsuperscript{5} Corporatocracy is simply a concept that conveys the clandestine means colonial masters then but now developed countries, especially the United States of America and her allies, use in exploiting the less developed countries thereby keeping them in perpetual penury through the connivance of individuals or families of the targeted less developed countries. The super powers in question keep most of the countries of the world in a less developed state purposefully through their disguised exploitative means like loans, aid, grants, etc. “It was the colonial mercantile system all over again, set up to make it easy for those with power and limited natural resources to exploit those with resources but no power.”\textsuperscript{6}

A question was addressed to John Perkins as whether the latest step to forgive Third World their debt signalled losing of grounds by EHMs, invariably corporatocracy? EHMs as earlier stated means economic hit men. They are group or individuals trained specially in different fields of endeavour whose sole objective is to negotiate on behalf of, especially the United State of America, with countries which have natural resources. The negotiation is always in the form of a Greek gift. In the sense that, the economic hit man will talk the target country into accepting a loan to help them finance a developmental project which is to be serviced through the natural resources, like oil etc., which the target country has. The initial loan will be through IMF or World Bank (USA agents of enslavement) for a number of years. But the evil there is that, the hit man will not reveal to the target country that they will not be able to repay the loan at the stipulated time. It is through the inability of the target country to repay the loan at the stipulated time that makes the target country a slave. That is to say, the target country will be subservient to the country that lent the loan or else they will face the consequences they cannot contain. It is through this ploy that most leaders of the world especially Africa, have come to be helplessly and haplessly stooges in the hands of United States government and their allies. To the question above, Perkins gave answers thus.

On the contrary, I’m sorry to have to say that it shows a new level of sophistication on the part of the EHMs. I certainly favor the idea of forgiving those debts—which, we must remember, were accumulated without the consent of the majority of the people in these countries and served to make the corporatocracy and a few wealthy Third World families even richer—but debt-forgiveness is not what this is all about. The G8 (the United States, the United Kingdom, Canada, France, Germany, Italy, Japan, and Russia), the World Bank, and the IMF are once again exploiting these nations and they are calling it “debt forgiveness.” They are insisting on “conditionalities” that are cloaked in phrases like “good governance,” “sound economics,” and “trade liberalization.” While the language is enticing, it is also terribly deceptive. These policies are “good” and “sound” only if you are looking at them through corporate windows. The countries that agree to such conditionalities are called upon to privatize their health, education, electric, water, and other public services—in other words, sell them to the corporatocracy. They are forced to drop subsidies and trade restrictions that support local businesses while at the same time accepting that the U.S and other G8 countries can continue to subsidize certain G8 businesses and erect trade barriers on imports that threaten G8 industries.\textsuperscript{7}

Substantiating his view, he says, when Bolivia accepted such “good governance” policies, it threw open her doors for multinationals to privatize its water supply system. Prices of water went exponentially high and Bolivians lamented that service was denied to thousands of people. In Cote
d’Ivoire, he continues, the French firm that acquired the assets of the privatized telephone company reportedly skyrocketed the prices so terribly that many people had to abandon connections to the system, even university students could no longer afford Internet access necessary for their studies. Citing Tanzania as well, Perkins maintained that, these obnoxious policies resulted in terrible condition where children have to pay to go to school whereas many are too indigent to do so. It is the same story in the countries that have allowed the conditionalities that come as a necessary condition to what is being trumpeted as debt forgiveness. Among the shocking experiences about this new sham is that so many individuals seem willing to admit it, rather than perceiving it as it really is—an EHM ploy and the current, maybe the most concealed move along the path to world empire, Perkins submits. Continuing the answer, Perkins declares:

The Third World, however, is conscious of what is going on—and they are angry. The resistance to the July 2005 G8 meetings in Scotland was, to a large degree, an expression of anger against the deceivers. Many people believe that Blair and Bush were simply playing “good guy, bad guy” in an attempt to legitimatize a highly exploitative system that is balanced heavily in favor of multinational corporations at the expense of the poor, downtrodden, and starving around the world.8

Perkins then asks:

When will we in the U.S. – which is the coach and captain of the G8 Corporatocracy team—demand that our leaders’ fess up to their lies? When will we admit to the deeper truth behind 9/11, the Madrid and London bombings, and so many other acts of violence—that they may be acts of fanatical murderers but that they continue to happen only because millions of people are desperate and are silently applauding? When will someone point the finger and say “look, the emperor isn’t wearing any clothes”? 9

To comment on the appointment of Paul Wolfowitz as the president of the World Bank, Perkins opines:

Wolfowitz’s appointment left no doubt—if any ever existed—that it is not a world bank. It is a U.S. bank. The president of the United States chooses its president and controls its major decisions. It really doesn’t matter what I think of Wolfowitz as a person or manager. The important question should be: what do the Brazilians, Nigerians, Indonesians, and others around the world think of him? If it were a world bank, selection of its president, along with all major decisions, would be the responsibility of a board comprised of representatives from all continents.10

Perkins goes ahead to expose the evil machinations of the United States (corporatocracy) and reveals the whole truth about the relationship that exists between the U.S (super power) and the less developed countries (LDCs).

Is anyone in the U.S. innocent? Although those at the very pinnacle of the economic pyramid gain the most, millions of us depend – either directly or indirectly—on the exploitation of the LDCs for our livelihoods. The resources and cheap labor that feed nearly all our businesses come from places like Indonesia, and very little ever makes its way back. The loans of foreign aid ensure that today’s children and their grandchildren will be held hostage. They will have to allow our corporations to ravage their natural resources and will have to forego education, health, and other social services merely to pay us back. The fact that our own companies already received most of this money to build the power plants, airports, and industrial parks does not factor into this formula. Does the excuse that most Americans are unaware of this constitute innocence? Uninformed and intentionally misinformed, yes—but innocent? 11

It is the same corporatocracy that is the brain behind the wars, atrocities in our world today. No wonder Perkins avers that; “this imperialist drive has been and continues to be the cause of most wars,
Describing the inner workings of corporatocracy, Perkins says:

This was a close-knit fraternity of a few men with shared goals, and the fraternity’s members moved easily and often between corporate boards and government positions. It struck me that the current president of the World Bank, Robert McNamara, was a perfect example. He had moved from a position as president of Ford Motor Company, to secretary of defense under presidents Kennedy and Johnson, and now occupied the top post at the world’s most powerful financial institution.\(^{13}\)

Any leader that refuses to obey the biddings of this corporatocracy suffers terrible consequences like former leaders such as Jaime Roldos, president of Ecuador, and Omar Torrijos, president of Panama. According to Perkins, “Both had just died in fiery crashes. Their deaths were not accidental. They were assassinated because they opposed that fraternity of corporate, government, and banking heads whose goal is global empire. We EHMs failed to bring Roldos and Torrijos around, and the other type of hit men, the CIA-sanctioned jackals who were always right behind us, stepped in.”\(^{14}\) That is the way the cookies of corporatocracy crumbles!

The foregoing expose has been the trend of international politics and almost all the countries of the world are victims of this corporatocracy especially Nigeria.

**Corporatocracy in Nigeria**

It is common knowledge that unlike other countries that were created out of serious meaningful ideologies, that Nigeria was simply created out of business interests of the British government.

As a result of the 1884/85 Berlin Conference the Coastal areas where Britain had major influence were proclaimed as the Oil Rivers Protectorate (Niger Delta) which laid the foundation for colonialism. On July 1886, Britain granted a charter to a British company—Goldier’s company the right to trade as well as to govern the Oil Rivers Protectorate. The company continued to exercise political authority over the territories until December 31, 1899, when British government revoked the Charter to take over political control in compliance with 1890 Brussels Conference instruction.\(^{15}\)

According to Ekineh and Ezeani: “The imperial power forced the amalgamation in order to get money to administer the North.”\(^{16}\) This could be seen as well in late A.T. Balewa’s statement that: “…we here in the North, take it that ‘Nigerian unity’ is only a British intention for the country they have created; IT IS NOT FOR US.”\(^{17}\)

Perceiving the northerners as manipulable and amenable to their corporatocratic grand designs, the British government made sure that political power, which will pave way for their continuous access into Nigeria’s wealth (Oil), remained with the northerners against all odds. It is this corporatocratic seed of discord that has germinated into political crisis, economic woes, environmental destruction, etc., in Nigeria.

Politically, from the first republic, elections were rigged in favour of northerners; the same with most censuses conducted in Nigeria, to give undue political advantage to the north, the conduit of corporatocracy in the country.\(^{18}\) Perhaps, upon the northerners’ realization of their toolness in the western corporatocracy, they had the temerity to voice out through the mouth to their then Sultan, late Ahmed Bello, that:

> The new nation called Nigeria should be an estate of my great-grandfather Usman Danfodiyo. We will ruthlessly prevent a change of power. We use the minorities of the North as willing tools and the minorities of the South as conquered territory. We will never allow others to rule us. We will never allow them to have control over their future.\(^{19}\)

With this mindset, to remain in power for economic gains, inculcated in them by the corporatocracy, it has been a failed experiment from one system of governance to another. Not that the tried systems are not workable or better ones not thought out. They are as soon as conceived or hatched killed by those who think that their economic gains will be deprived of them. That is the primary reason behind all
political crises in Nigeria. The northern part is supported and sponsored to remain in power to the detriment of others even when they are incompetent, grossly unqualified to lead the nation. That is why even though they have greater percentage in terms of number of years put in as heads of state or government, yet the majority of the northerners are in abject poverty while a few families and individuals from them are super rich, the signature of corporatocracy.

Economically, it is the same phenomenon. When one hears about Structural Adjustment Programme (SAP), Austerity Measures, etc., projected to better the lots of Nigerians as directed by IMF and World Bank, those were simply eloquent testimonies to the ploys by the corporatocracy to impoverish nations under their deceptive policies. That is why, not minding the extent of huge natural resources in Nigeria that could catapult our economy to be on the same level, if not, above those of the developed countries, Nigeria is still plunged in abysmal poverty and diseases. We have refineries but we refine and import from outside Nigeria. We have university and polytechnic trained engineers and scientists, yet we have expatriates who do their jobs for Nigeria. The national budget of Nigeria must be supervised covertly or overtly by the IMF before it goes to the national assembly for passage. All these are indices of corporatocracy’s actions in Nigeria. Today, Nigeria is neck deep in debt not minding the fact that her debt was cancelled few years back during Olusegun Obasanjo’s civilian administration through the instrumentality of Dr. Ngozi Okonjo-Iweala. Your financial “sins” appear to have been forgiven but they remain with you because you have been entrapped! If any leader dares to resist, the fate of Jaime Roldos and Omar Torrijos, presidents of Ecuador and Panama, respectively, will befall that leader. This was typified in 2015 general elections in Nigeria. Before the election, the then president Dr. Goodluck Ebele Jonathan had opposed the corporatocracy in order to give the ordinary Nigerian a better life by being pro-China and Russia. The forces of corporatocracy were so visible against him that in order to avert shedding the blood of millions of innocent Nigerians, he conceded defeat to the stooge of the corporatocracy.

The ugly hands of corporatocracy are usually seen in every aspect of the nations under their bondage. And Nigeria is no exception. Perkins is right when he averred that “This imperialist drive has been and continues to be the cause of most wars, pollution, starvation, species extinctions, and genocides.”

The genocide, starvation and near extinction of Biafran species is not unconnected with the wiles of corporatocracy during Nigeria/Biafran civil war. The agents of corporatocracy supported the Nigerian side to defeat the Biafrans so that they can have steady access to the oil deposits located mainly in the Biafran areas. In terms of pollution, the words of Finomo Julia Awajiusuk, summarizes the handiwork of corporatocracy in that regard.

Gas flaring in the Niger Delta has become a nightmare which the people have had to put up with for decades. In fact, since the inception of oil exploration in the region, gas has continued to be flared. For instance, at Shell’s Agbada Flow station located in Aluu, gas flaring has continued since 1960 till date. In Ogba/Egbema/Ndoni Local Government Area of Rivers State, there are 12 gas stacks sited within a distance of 8 kilometers. In response to the outcry against gas flaring in the Niger Delta, most multinationals corporations now flare gas horizontally. Unfortunately, as the outcry was raging strong, Shell in November 2009, lit a fresh flare in Gbarantoru, Bayelsa State and the gas site is located a few meter from residences.

Sadly and ironically enough, one cannot have the above scenario in the countries where corporatocracy hails. It cannot happen in U.S or UK, for example. Though they are the brains behind gas flaring in Nigeria as indicated above.

It is the examined opinion of the researchers here that corporatocracy is the primary albatross to the search for a suitable system of governance in Nigeria. And unless serious efforts are channeled towards tackling it, our quest will simply amount to an exercise in futility.

**Ways forward**
The corporatocracy has the military might, economic muscle to do the unimaginable, the media to propagate any propaganda and the technical wherewithal to advance any course of their choice. In the face to these seeming impregnable forces, what do we do?

Relying on the axiom that “no country or combination of countries can thrive in the long term by exploiting others,” this study proposes the administration of justice as one of the ways forward. Justice as one knows is of various dimensions, and as such, one asks, which sense of justice is this study proposing? It is not legal justice which is focused on an individual’s obligation with regard to the state. In legal justice, the state is seen as an organic whole where the individuals is simply a part, and expected to put in his due share with regard to the welfare of the state, and advancement of the common good. It is not equally Distributive or Social justice. Distributive justice which is the other side of the coin of legal justice is concerned with the state being obligated to the individual as individual is to the state. It underscores the way and manner the goods, the privileges, works, and duties are fairly and equitably shared to all the members of the state. It is neither commutative justice which monitors and guides the relations between individuals, or groups. Commutative justice asks for respect for the rights of others and the sharing of things of equal value. The sense of justice advocated in this study is moral justice. This “refers to those rights or basic rights due to man, just because of what he is, a man. It is a right that belongs to every individual, irrespective of what he is, in terms of status, position, place of birth, time, or circumstances of life.” It is this sense of justice that is needed. It calls on the brains behind corporatocracy to know and remember that all men are the same irrespective of a particular advantage one has over others. It is this sense of justice that should prick the consciences of United States of America and her allies, especially the former, for it is this that laid the foundation for their Founding Fathers when they articulated thus:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness… that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to affect their safety and happiness.

It is disappointing that they claim to be defenders of life, liberty and happiness whereas as has been amply shown in this study, they are agents destructive of life, liberty and happiness. Another way forward is for our Nigerian leaders to look with human heart towards the massive suffering and hardships the majority of Nigerians are passing through on daily basis and have a rethink. It is also the duty of academics to expose these evils wherever they have the opportunities through conferences, seminars, workshops, social media, etc. When these calls are heeded and Nigeria is freed from the shackles of corporatocracy, then we can sincerely think of the suitable system of governance. Until then, the powers that be will continue to deceive the hungry Nigerians with the search for a better system of governance while they are the beneficiaries of the unjust structure, corporatocracy.

Summary and Conclusion
This study started with the considered opinion that the quest for a suitable form of governance in Nigeria is a mirage in the face of the existence of the monster known as corporatocracy. In justifying this position, the study outlaid its position by, first and foremost, describing the Nigerian setting with three major ethnic groups that, among others, make up the country called Nigeria. It moved further to explain the phenomenon of corporatocracy, its inner workings and how real its existence is. Furthermore, the study showed the reality of Corporatocracy in Nigerian state and how it is the major albatross to our much desired development through a suitable form of governance. The study then proffered some solutions in terms of moral justice as what is needed by humanity especially the agents of corporatocracy and their stooges; a rethink on the part of Nigerian leaders was equally raised and the clarion call on the academics to expose the evil anywhere and wherever opportunities present themselves. In conclusion, the paper opines that without heed to the proffered solutions, the search for a suitable system of governance in Nigeria will be an endless one.
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