

PHENOMENOLOGICAL INTERPRETATION OF JUDICIAL CORRUPTION IN NIGERIA

Dennis Emeka Ezechi.

Abstract

This study presents a phenomenological interpretation of judicial corruption in Nigeria. It explores the lived experiences of individuals affected by the corrupt practices in the Nigerian justice system, examining the cultural, social, and political factors that contribute to the prevalence of such corruption. The study also delves into the psychological impacts of judicial corruption on individuals and society at large, highlighting the need for institutional and policy reforms to address the root causes of the problem. Judicial corruption has the tendency of dragging the country back into the Hobbesian state of nature wherein life is brutish, nasty and short. When people do not believe that they can get fair hearing from the court they use self-help, thereby taking laws into their own hands. This is a state of anarchy. This will also slide the country into economic quagmire because investors are not likely to invest in an economy they believe the judiciary cannot guarantee their rights. The key solution to the problem is leadership going by Chinua Achebe's postulation in his book, **The Trouble with Nigeria**. But who will bell the cat? The findings of this work provide valuable insights for policymakers and stakeholders to consider in their efforts towards reducing and preventing corruption in the Nigerian judiciary.

Keywords: Corruption, Judiciary, Phenomenology, Philosophy.

Introduction

Phenomenology in philosophy, can be defined as a style of philosophy that focuses on the study of human consciousness and subjective experience. It seeks to describe and understand phenomena as they are experienced by individuals, without making any assumptions or judgments about their existence in an objective world. In this philosophical approach, phenomena are considered to be the objects of perception or experience, which can include anything from sensory perceptions to emotions, thoughts, and intentions. Phenomenology aims to uncover the essential structures and features of these experiences, exploring how they are constituted and what they reveal about the nature of consciousness itself.

The philosopher Edmund Husserl is widely considered to be the founder of phenomenology. He developed this philosophical framework in the early 20th century, aiming to establish a rigorous methodology for the investigation of subjective experience. Husserl's work laid the foundation for subsequent phenomenologists, such as Martin Heidegger, Maurice Merleau-Ponty, and Jean-Paul Sartre, who further developed and expanded this philosophical field (Heidegger, M. 2010).

Phenomenological investigation typically involves a process of bracketing or epoché, wherein the philosopher suspends or "brackets" any preconceived beliefs or assumptions about the existence of the external world. By doing so, the philosopher can focus solely on the subjective experience itself and describe it as accurately as possible (Husserl, E. (2012)). The phenomenological approach has found applications in various disciplines, including psychology, sociology, and anthropology, as it offers a valuable perspective on understanding human experiences and the meaningfulness attributed to them (Merleau-Ponty, M. 2012).

Phenomenological interpretation allows us to understand and analyze judicial corruption in Nigeria through the experiences of those affected by it. This approach emphasizes people's lived experiences and their subjective perceptions of the world. In order to explore this issue from a phenomenological perspective, we must examine the lived experiences of individuals who have encountered corruption from miscarriage of justice from the Nigerian judiciary.

However, judicial corruption is one of the greatest challenges faced by the Nigerian justice system. It occurs when judges, lawyers, or court officials act inappropriately or in violation of the law for personal gain or for the benefit of a party in a suit. Corruption in the judiciary has become so pervasive in Nigeria that it has undermined public trust in the courts and the administration of justice (Omole J. 2019). From the perspective of existentialist philosophy, Jean Paul Sartre, (1943) as quoted by Rendtorff, J. D. (2019)) corruption can be considered as based on a false self-promotion, a kind of egoist ethics where the individual in order to get social privileges contaminates the social relation by denying accepted structures of social exchange.

One way to understand judicial corruption in Nigeria is to examine the experiences of those who have been victims of the corrupt practices of judicial officials. Many Nigerians have experienced delays or outright denials of justice because of corrupt judicial practices. This creates an atmosphere of fear and anxiety, as people are unsure of their legal rights and the efficacy of the justice system. Additionally, corruption can lead to discrediting the judiciary, as people begin to lose trust in the integrity of the courts (Olusanya, G, 2021)

Another perspective to explore is that of the judicial officials themselves. While some may engage in corruption for personal gain, others might do so to compensate for low salaries or to protect themselves from retribution from powerful political or business interests. This view highlights the systemic issues that allow corruption to persist, including the lack of a strong internal disciplinary mechanism within the judiciary (Elechi, O, 2018).

Phenomenological interpretation provides a valuable perspective on the issue of judicial corruption in Nigeria, allowing us to explore the experiences of those directly affected by this phenomenon. By understanding the lived experiences of both the victims and perpetrators of corruption within the judiciary, we can work towards addressing the systemic issues that enable these corrupt practices to persist (Elechi, O, 2018).

Phenomenology of Judicial Corruption in Nigeria

Judicial corruption in Nigeria is a pervasive and complex phenomenon that has been identified as a major obstacle to the country's development and the rule of law. The problem is rooted in a number of factors, including low salaries for judges and court personnel, inadequate funding of the judiciary, political interference, and a culture of impunity. These factors have created an environment in which corruption can thrive, with judges and court officials often accepting bribes or other forms of inducement in exchange for favorable rulings or other favors.

One of the key manifestations of judicial corruption in Nigeria is the prevalence of "cash and carry" justice, in which litigants are required to give bribes or pay other fees in order to obtain favorable rulings from judges. This practice is often facilitated by middlemen or "fixers" who operate within the court system and who are able to influence judges and other court officials through various means, including the use of threats and intimidation. Other forms of judicial corruption in Nigeria include the manipulation of court processes and procedures, such as the deliberate delay of cases or the falsification of court records, in order to benefit certain parties. There are also instances of judges and court officials engaging in nepotism and favoritism, such as the appointment of family members or friends to key positions within the judiciary.

Justice Omole (2019) highlighted four ways whereby justices or judges are influenced in perverting justice. They are money, blackmail, spiritual attack and cult membership.

Money: This is the popular method of buying judgments in Nigeria. But unknown to many, it is MOST rampant in the lower courts. Magistrates and High Court Judges are most guilty. Magistrates are paid daily by corrupt police officers to issue all manner of warrants and judicial decisions that taints the rule of law. Litigants also bribe these judges all the time. High court judges collect bribe to rig cases daily (I will explain how they do this later). While the Appeal and Supreme court Justices are also bribed; this is not the dominant way to buy judgment at that level. Not many can afford the level of money needed to bribe them; and many of the Judges are already wealthy in their own right...so other methods are used (Omole J. 2019).

Justice Omole, who is a lawyer, went on to explain how judges are blackmailed into delivering wrong judgments

Blackmail: This is the 2nd way Judges are influenced in Nigeria. I met a Judge recently who confided that he has to throw a case because he was approached with a video of him and a lady (not his wife) having sex in a hotel room. The price of keeping d video private is his judgment. Many judges in Nigeria are being blackmailed into bending their judgments especially at the High and Appeal court levels in the States and federal courts. This method is usually used after a judge has refused money inducement offered by litigants. Blackmail comes in different forms (Omole J. 2019).

Justice Omole went on to further states thus;

Spiritual Attack: Although this may sound strange to some, there are judges who call me who experience strange happenings in their lives during certain cases. Some even reclude themselves to save their lives. Strange illnesses, both to them and their family members are common. I know many judges who have been threatened after refusing financial

inducements. This reality leads many to become a victim of the next category of inducement (Omole J. 2019).

Fraternity and Cult Memberships: I can confidently say over 60% of the senior Judges I have met belong to one cult or another in Nigeria. Many used this cult membership to progress their legal careers, others joined to seek protection from spiritual attacks common to Judges (Omole J. 2019).

Causes of Judiciary Corruption

What are the causes of judicial corruption in Nigeria? Here are the root causes and factors contributing to judicial corruption in Nigeria.

1. **Low salaries and inadequate funding:** The low salaries of judges and court personnel, as well as the inadequate funding of the judiciary, create an environment where corruption can flourish as individuals may be more susceptible to bribery and other forms of inducement (Ezeani, 2016). While this is a strong reason for corruption, it is noteworthy that there are persons that when you give them heaven they will demand for God.
2. **Political interference:** Political interference in the judiciary, such as the appointment of judges based on political connections rather than merit, undermines the independence and integrity of the judicial system, leading to corruption (Ugwumadu, 2014).
3. **Culture of impunity:** The culture of impunity, where perpetrators of corruption are rarely held accountable, contributes to the perpetuation of judicial corruption in Nigeria (Oyedele, 2013).
4. **Lack of transparency and accountability:** The lack of transparency and accountability within the judicial system helps to spreading corruption.

Evidence of Judicial Corruption in Nigeria

Here is a discussion on the evidence of judicial corruption in Nigeria There is ample evidence to support the existence of judicial corruption in Nigeria, which has serious implications for the rule of law and societal stability. This corruption undermines public trust in the judiciary and erodes confidence in the legal system. The prevalence of judicial corruption in Nigeria can be seen in various forms, including:

1. **Bribery and extortion:** Judges and court officials often demand bribes or engage in extortion to influence the outcome of cases (Ezeani, 2016).
2. **Favoritism and nepotism:** Judicial corruption is manifested through favoritism towards certain parties or individuals, including the appointment of family members or acquaintances to key positions within the judiciary (Oyedele, 2013).
3. **Delay of justice:** Ugwumadu opined that there are instances where judges intentionally delay proceedings or manipulate court processes to prolong cases, providing opportunities for bribery and manipulation (Ugwumadu, 2014).
4. **Political interference:** Ihonvbere agreed that Political influence in the judiciary, such

as the appointment of judges based on political connections, compromises the independence and integrity of the judicial system (Ihonvbere, 2002).

5. Evidence Denial: Omole is of the view that Admissibility of evidence although governed by rules is also a major area for judicial discretion. Judges have lots of power to reject or admit evidence. Justice Omole (2019) explained as follows:

If there is a video of Mr A killing Mr B; if that video is admitted as evidence, the hands of the Judge is tied by law in the fact that a GUILTY verdict has to be given to Mr A. So an induced Judge will simply find a technicality and refuse to admit the video in evidence. Case closed. So, a lot of cases fail due to "lack of evidence". This is the most regular way corrupt Judges use to throw cases. Of course, a corrupt Judge will also admit as evidence what he should procedurally reject if that favours his inducer.

These manifestations of judicial corruption in Nigeria contribute to a deteriorating legal system and a slide towards a state resembling Thomas Hobbes's concept of the State of Nature. Hobbes argued that in the absence of an effective and impartial authority, society would descend into a state of chaos, where life is "solitary, poor, nasty, brutish, and short."

The prevalence of judicial corruption erodes public trust in the legal system, discourages compliance with the law, and reinforces a sense of insecurity and lawlessness. This undermines the social contract between the state and its citizens, leading to a breakdown in social order and the erosion of the rule of law.

A Critique of Judicial Corruption in Nigeria Using Phenomenological Lens.

Phenomenology provides a useful framework for understanding the nature and impact of judicial corruption in Nigeria. Phenomenology focuses on the subjective experiences of individuals, and in the case of judicial corruption, it emphasizes the impact of corruption on the experiences of litigants, lawyers, and other stakeholders in the legal system.

One of the key insights of phenomenology is the impact of corruption on the lived experiences of individuals. For example, litigants who are required to give bribes or engage in other forms of corruption to obtain favorable rulings may experience a sense of powerlessness and frustration, as their legal rights are subverted by corrupt practices (Oyedele, 2013). This can have a profound impact on their sense of justice and fairness, and can erode their trust in the legal system.

Phenomenology also highlights the role of social and cultural factors in shaping the experience of corruption. For example, in Nigeria, there is a culture of patronage and nepotism that can influence the behavior of judicial officials (Ugwumadu, 2014). This culture may reinforce the perception that corruption is a normal part of the legal system, and can make it more difficult to combat corruption effectively.

Justice Musa Dattijo Muhammad, (2023), in his valedictory speech when he was retiring from the Supreme Court, gave a phenomenological exposition about the myriads of corruption in the Nigeria apex court. His 31 page speech can be summarized into three

bullet points. One is that he accused the Chief Justice of Nigeria of deliberately failing to fill in the gap in the Supreme Court in order to subvert justice. He exposed a scenario where the South East region is not represented in the Supreme Court after two justices from the region died. This has led to delay in dispensing justice hence the number of the judicial officers have reduced from 21 to 10.

My lord Hon. Justice Ejembi Eko JSC, who also represented the zone, retired on the 23 of May 2022. It has been a year and five months now. There has not been any replacement. With the passing of my lord, Hon. Justice Chima Centus Nweze, JSC on 29th July 2023, the South East no longer has any presence at the Supreme Court. My lord, Hon. Justice Sylvester Nwali Ngwuta JSC died on 7 March 2021. There has not been any appointment in his stead for the South East. To ensure justice and transparency in presidential appeals from the lower court, all geo-political zones are required to participate in the hearing. It is therefore dangerous for democracy and equity for two entire regions to be left out in the decisions that will affect the generality of Nigerians. This is not what our laws envisage. Although it can be posited that no one expected the sudden passing of Hon. Justice Nweze JSC, yet, it has been two years and seven months since the previous Justice from the South East died and no appointment was made. Ditto for the replacement of Justice Eko JSC of North Central, who exited nearly two years ago? Hon. Justice Sidi Bage JSC, and now His Royal Highness the Emir of Lafla, from the North Central, had earlier voluntarily retired. He is yet to be replaced.

Justice Musa Dattijo Muhammad also exposed the accountability problem in the judiciary. He accused the judiciary of monumental corruption. He said N70 billion was allocated to the sector in 2015. It was increased to N100 billion in 2017 fiscal year and N110 billion in 2018. As of May 2023, when the old government bowed out, the sector's allocation had surged to N130 billion, out of which more than 85 percent had been released to the sector. The new government has also allocated N35 billion to the judiciary in the supplementary budget, making it a total of N165 billion accessible to the justice sector. Despite this phenomenal increase, the judicial officers are not delivering comparable services. He also pointed out that the Chief Registrar of the Supreme Court earns more than the CJN, a situation he said was embarrassing and painted the bad welfare conditions of judges.

Thirdly, Justice Dattijo also went on to state that the appointment of judges is no longer based on merit but lobby and political patronage. This has created scenario where senior members of the bench appoint their wives, children and even mistresses to the bench against more qualified ones. He asserted:

Lobbying was unheard of. I never lobbied, not at any stage of my career, to secure any appointment or elevation. As

much as possible, the most qualified men and women were appointed. That can no longer be said about appointments to the bench. The judiciary must be uniquely above board. Appointments should not be polluted by political, selfish and sectional interests. The place of merit, it must be urged, cannot be over-emphasized. Public perceptions of the Judiciary have over the years become witheringly scornful and monstrously critical. It has been in the public space that court officials and judges are easily bribed by litigants to obviate delays and or obtain favorable judgments.

Another key insight of phenomenology is the importance of context in understanding corruption. Corruption is not a monolithic phenomenon, and its nature and impact can vary depending on specific contexts. In Nigeria, for example, the impact of corruption on the legal system is shaped by factors such as political interference, inadequate funding, and weak legal frameworks (Ezeani, 2016). These contextual factors interact with the subjective experiences of individuals to shape the nature and impact of corruption in the legal system.

Overall, a phenomenological lens provides a nuanced and context-sensitive approach to understanding the nature and impact of judicial corruption in Nigeria. It highlights the subjective experiences of individuals, the role of social and cultural factors, and the importance of context in shaping the impact of corruption on the legal system.

Can Judicial Corruption Lead to the Hobbesian State of Nature?

Here is an exploration of how judicial corruption can lead to a Hobbesian State of Nature using a philosophical approach. Thomas Hobbes's concept of the State of Nature posits a scenario where individuals exist in a state of anarchy, without a central authority to enforce order and resolve disputes. Judicial corruption, which undermines the rule of law and erodes public trust in the legal system, can contribute to the erosion of social order and the slide towards a Hobbesian State of Nature.

When judicial corruption is pervasive and unchecked, it undermines the legitimacy and effectiveness of the judicial system. Citizens may lose faith in the ability of the judiciary to provide fair and impartial rulings, leading to a breakdown in social order and a loss of confidence in the social contract between the state and its citizens.

In a society where corruption permeates the judiciary, individuals may resort to self-help and vigilantism as a means of seeking justice. When they perceive that the legal system is biased or incapable of delivering justice, individuals may take matters into their own hands, leading to a breakdown of social order and the emergence of a lawless state reminiscent of Hobbes's State of Nature.

Furthermore, judicial corruption can exacerbate existing social and economic inequalities. When corruption allows the wealthy and powerful to manipulate the legal system for their own benefit, it deepens societal divisions and erodes trust in the fairness

and impartiality of the judiciary. This can lead to social unrest, as marginalized groups may feel powerless and disenfranchised.

Ugwumadu, R. O. (2014), highlighted the dangers of judiciary misjudgment in Nigeria as a result of corruption as follows:

1. **Undermining the credibility of the judicial system:** When judgments are perceived as being biased, influenced by corruption, or simply incorrect, it can lead to a loss of trust in the entire judicial system. This can create a sense of lawlessness and inequality, where people believe they cannot get a fair trial in court.
2. **Encouraging vigilantism:** A lack of confidence in the judicial system can encourage people to take the law into their own hands and resort to violence or retaliation. This can lead to chaos and insecurity in the society.
3. **Discouraging foreign investment:** Foreign investors are less likely to invest in a country where they feel that their rights will not be protected by the judicial system. This can lead to a reduction in economic growth and development.
4. **Undermining democracy:** When people feel that the judicial system is corrupt or unable to deliver justice fairly and efficiently, they may lose faith in the entire democratic process. This can lead to political instability and potentially threaten the stability of the country.

One example of the dangers of judiciary misjudgment in Nigeria is the case of Stephen Okwudili Monye and Boniface Elele, who were wrongfully accused and convicted for the murder of Chief Bola Ige, a prominent Nigerian politician. The conviction of Monye and Elele was based on a flawed investigation and the use of torture to extract false confessions. Despite the absence of evidence, Monye and Elele were convicted and sentenced to death. This case is just one example of the potential danger of misjudgment and the failure of the Nigerian judicial system to uphold the principles of justice and the rule of law.

In order to combat the dangers of misjudgment of the judiciary in Nigeria, there is an urgent need for judicial reform, including the modernization of court processes, the strengthening of accountability mechanisms, and the promotion of transparency and impartiality in the judicial system. Additionally, there is a need to promote access to justice, particularly for marginalized groups, and to provide robust legal aid services to ensure that all Nigerians irrespective of their socio-economic status, have access to quality legal representation.

By eroding the rule of law and undermining the integrity of the judicial system, judicial corruption can contribute to a breakdown of social order, the erosion of trust in institutions, and the emergence of a state of anarchy resembling Hobbes's State of Nature.

Combating Judicial Corruption in Nigeria

Efforts to address judicial corruption in Nigeria have been ongoing for many years, but progress has been slow. Some of the key measures that have been proposed or implemented include increasing the salaries of judges and court personnel, strengthening

court administration and management, improving the accountability and transparency of the judicial system, and enhancing public awareness and education about the negative effects of corruption on the judiciary.

The dangers of judicial corruption in Nigeria should not be underestimated. The judicial system must strive to be fair and impartial in all its dealings to promote the rule of law and respect for human rights.

Solving corruption in Nigeria's judiciary requires a comprehensive and sustained effort by all stakeholders. Ezeani, E. O. (2016) attempted some actions that must be taken in solving the problems of judiciary corruption. This include the following measures:

1. Strong anti-corruption laws: Nigeria needs to have stronger laws that will not only define and criminalize corrupt practices but also provide transparency in the justice process.
2. Independent judiciary: The judicial system must be made to operate independently, free from political, social and economic influences that can sway judgments.
3. Professionalization of the judiciary: There is a need to train and professionalize judges, magistrates, and court staff to enhance their competence in dealing with cases.
4. Technological advancement: There is a need to introduce modern technology like e-filing systems to reduce the reliance on paper-based systems. This will reduce the potential for corruption and improve the efficiency of the judicial process.
5. Public participation: A strong civil society must be empowered to monitor and hold the judiciary accountable for their decisions.
6. Adequate funding: The judiciary needs to be properly funded, to ensure that its operations are not undermined by the lack of resources.
7. Cultural Change: A shift in the culture and attitudes toward corruption in Nigeria is also needed. There must be a commitment from all stakeholders, including the government, private sector and citizens, to tackle corruption. They must work together to promote integrity, transparency, and accountability in the judiciary.

One thing that is the most important that is not captured is the question of leadership. Little wonder Chinua Achebe (1984) is of the strong view that the trouble with Nigeria is simply and squarely that of leadership. The right leadership is required in implementing all the recommendations given. One challenge is that the leadership recruitment process is always marred by irregularities. The recent general elections in Nigeria is a testimony to this position. How do we recruit the right leadership that is imbued with the spirit of a philosopher-king? The psychological character of the leader as Plato posited,

...was the complex athletic type of man, whose traits are the mixing of power and wisdom with predominant characteristics of his love for society as a sacrifice, creations and reforms, simplicity and democracy, boldness and consistency, research and truth.

For Aristotle, excellent leaders have *phronesis*, which means they can expertly apply their knowledge, skill, and wisdom (prudence) to various situations. Ethical leaders are experts in explaining the purpose of living and flourishing (Fishman, E. M. 2001). Ryan (2013) opined that Aristotle's concept of justice consists in what is lawful and fair, with fairness involving equitable distribution and the correction of what is inequitable. Plato contended that justice is the quality of soul, in virtue of which men set aside the irrational desire to taste every pleasure and to get a selfish satisfaction out of every object and accommodated themselves to the discharge of a single function for the general benefit (Bhandari, D. R. 1998).

Plato was highly dissatisfied with the prevailing degenerating conditions in Athens. The Athenian democracy was on the verge of ruin and was ultimately responsible for Socrates' death. Plato saw in justice the only remedy of saving Athens from decay and ruin, for nothing agitated him in contemporary affairs more than amateurishness, needlesomeness and political selfishness which was rampant in Athens of his day in particular and in the entire Greek world in general. In addition, Sophistic teaching of the ethics of self-satisfaction resulted in the excessive individualism also induced the citizens to capture the office of the State for their own selfish purpose and eventually divided Athens into two hostile camps of rich and poor, oppressor and oppressed. Evidently, these two factors amateur needlesomeness and excessive individualism became main targets of Plato's attack. The attack came in the form of the construction of an ideal society in which "Justice" reigned supreme, since Plato found in justice the remedy for curing these evils.

Ultimately, it is important to recognize that solving corruption in Nigeria is a long-term effort that requires coordination, focus, and patience with leadership that is determined and is imbued with the required knowledge, capacity, competence, compassion and most importantly, character, in solving the problem of judicial corruption in Nigeria.

Conclusion

In conclusion, the phenomenological interpretation of judicial corruption in Nigeria highlights the deep-rooted and complex nature of this societal issue. This interpretation emphasizes the subjective experiences and perceptions of individuals involved in or affected by judicial corruption, shedding light on the underlying factors that contribute to this problem. One of the key issues identified is the erosion of trust in the Nigerian judicial system. Citizens and litigants often perceive the judiciary as biased, unreliable, and unfair, leading to a lack of faith in the system. This lack of trust can be attributed to various factors, including the prevalence of bribery and extortion, the abuse of power by judicial officials, and the lengthy and convoluted legal processes (Alemika, E. 2005).

Another significant finding is the impact of socio-economic factors on judicial

corruption. Poverty, unemployment, and inequality are believed to contribute to the vulnerability of judicial officials and provide fertile ground for corruption to thrive. The insufficient remuneration of judges and court staff, coupled with inadequate funding of the judiciary, has also been identified as a source of corruption (Idowu, F. B., & Omovbude, S. J. 2017).

Furthermore, the phenomenological interpretation highlights the complex web of relationships and influences that perpetuate judicial corruption in Nigeria. The existence of political interference, nepotism, and patronage networks greatly undermines the independence and impartiality of the judiciary. These external pressures often lead to compromises in the delivery of justice and compromise the integrity of judicial officials (Makinde, O. M. 2012).

To effectively combat judicial corruption in Nigeria, the phenomenological interpretation suggests the need for comprehensive reforms. This includes improving judicial salaries and working conditions, enhancing transparency and accountability in the recruitment and promotion processes, implementing performance evaluations, and strengthening the enforcement of ethics and anti-corruption laws (Nwieke, E. C., & Nweke, J. 2005)

Any judgment that is devoid of justice is evil. There can be judgment without justice. It is important that judges should focus on justice rather than judgment. If the corruption in the Nigeria judiciary is not checked, eradicated and/or reduced, this will slide the country into the Hobbesian state of nature where life is brutish, nasty and short. This can lead to a society of lawlessness. When this happens, it is likely that the change of government that has been blowing round Africa will blow in Nigeria. And this time, the target will not only be the corrupt politicians but also the corrupt members of the bench that is the justices who are masters in judicial corruption. It is very glaring that something is about to happen. The only way to avoid this disaster from happening is to do well and avoid evil. The best way to keep the Military out of power and avoid political disaster is to deliver good government that is based on justice, equity and fairness. A stitch in time saves nine.

References

- Achebe, C. (1984). *The trouble with Nigeria*. Heinemann, 1
- Alemika, E. E. O. (2000). Combating corruption in Nigeria: The challenge before the judiciary. *Journal of Social Sciences*, 3(2), 127-138.
- Alemika, E. E. O. (2005). Perspectives on corruption and its control in Nigeria. In M. Akinseye-George (Ed.), *The Nigerian Law and Corruption* (pp. 101-124). Lagos: Nigerian Institute of Advanced Legal Studies.
- AllAfrica. (2020, September 14). Nigeria: Bola Ige Murder - A Case of Miscarriage of Justice. <https://allafrica.com/stories/202009140010.html>
- Beqiraj, J., & Moxham, L. (2022). Reconciling the Theory and the Practice of the Rule of Law in the European Union Measuring the Rule of Law. *Hague Journal on the Rule of Law*, 14(2-3), 139-164.
- Bhandari, D. R. (1998, January). Plato's concept of justice: An analysis. In *The Paideia Archive: Twentieth World Congress of Philosophy* (Vol. 3, pp. 44-47).

- Elechi, Okechukwu “Corruption in the Nigerian Judiciary: Causes, Effects and Remedies.” *Journal of Law, Policy and Globalization*, vol. 17, 2018, pp. 1-14.
- Ezeani, E. O. (2016). Judicial corruption in Nigeria: Causes, consequences and remedies. *African Journal of Criminology and Justice Studies*, 9(1), 41-53.
- Fishman, E. M. (2001). *The prudential presidency: an Aristotelian approach to presidential leadership*. Greenwood Publishing Group.
- Heidegger, M. (2010). *Being and time* (J. Stambaugh, Trans.). State University of New York Press.
- Hobbes, T. (1651). *Leviathan*. London, England: Andrew Crooke.
- Husserl, E. (2012). *Introduction to phenomenology* (D. O. Dahlstrom, Trans.). Routledge.
- Idowu, F. B., & Omovbude, S. J. (2017). Corruption and the administration of justice in Nigeria: Causes and the way forward. *Journal of Educational and Social Research*, 7(4), 27-36.
- Ihonvbere, J. (2002). Corruption, democracy, and governance in Nigeria. *African Journal of Political Science*, 7(1), 1-22.
- International Centre for Investigative Reporting. (2019, December 11). How the Nigerian judiciary failed Stephen Monye. <https://www.icirnigeria.org/how-the-nigerian-judiciary-failed-stephen-monye/>
- Jaggar, A. M. (1983). Thomas Hobbes and the State of Nature. *The Philosophical Quarterly*, 33(131), 43-58.
- Makinde, O. M. (2012). Corruption in Nigeria Revisited: The Phenomenology of Its Anatomy. *International Journal of Humanities and Social Sciences*, 2(24), 339-350.
- Merleau-Ponty, M. (2012). *Phenomenology of perception* (D. A. Landes, Trans.). Routledge.
- Mohammed Dattijo, (2023), Speech Delivered by Hon Justice Musa Dattijo Mohammed, JSC CFR, at the Valedictory Court Session Held in His Honour, At the Supreme Court of Nigeria, Abuja, on Friday 27th October, 2023. <https://thenigerialawyer.com/wp-content/uploads/2023/10/SPEECH-BY-HON.-JUSTICE-M.-DATTIJO.pdf>
- Nwieke, E. C., & Nweke, J. (2005). Political corruption and other dysfunctions of the Nigerian judiciary: A phenomenological investigation. *Journal of Sustainable Development in Africa*, 7(3), 30-45.
- Ojo, O. A., & Alutu, A. N. (2013). The Role of Judiciary in the Fight Against Corruption in Nigeria: The Way Forward. *Arabian Journal of Business and Management Review*, 2(3), 108-119.
- Ogundiya, I. S. (2016). Corruption in Nigeria: Causes, effects and solutions. *International Journal of Humanities and Social Science Invention*, 5(7), 1-8.
- Olusanya, Gbenga, 2021 “Fight against corruption: The need to address judicial corruption in Nigeria.” *Nigerian Tribune*, January 18, 2021,

- <https://tribuneonline.ng/fight-against-corruption-the-need-to-address-judicial-corruption-in-nigeria/>
- Omole J. (2019), "Insight into Judicial Corruption in Nigeria." Desert Herald, April 7, 2019.
- Oyedele, O. (2013). The Nigerian judiciary and corruption: The way forward. *Journal of Law and Conflict Resolution*, 5(1), 1-10.
- Rendtorff, J. D. (2019). Engagement for Freedom: Jean-Paul Sartre's Concept of the Political Self. *Eco-ethica*, 8, 93-107.
- Ryan, A. (2013). Conceptions of corruption, its causes, and its cure. *Social Research: An International Quarterly*, 80(4), 977-992.
- Schofield, M. (2006). *Plato: political philosophy*. Oxford University Press.
- Sokolowski, R. (2000). *Introduction to phenomenology*. Cambridge University Press.
- Ugwumadu, R. O. (2014). Corruption and the Nigerian judiciary: A critical appraisal. *Journal of Law, Policy and Globalization*, 24, 105-114.
- World Justice Project Rule of Law Index (2020), https://worldjusticeproject.org/sites/default/files/documents/WJP-ROLI-2020-Online_0.pdf