

The Trinitarian Tripod as Inevitable Foundation for Good Governance and Effective Leadership in Nigeria

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Abstract

This paper looks at the reality of bad government and the propensity in man to dominate others which can eventually lead to dictatorship with the resultant effect of chaos in any nation where such is allowed to thrive. It also looks at leadership in government and critiques when a regime is said to be good or bad. It then moves on to raise a fundamental question as to why there is bad government at all. Starting with the social viewpoint, it dwells on the theological analyses of the origin of such a reality to see what possible solutions there could be to remedy it. This is done through a speculative and theological synthesis of the origin of man – his fallen nature and the possibility of correcting the human error of bad government, using the Trinitarian tripod of divine government revealed in the economic trinity as the sole solution to this human predicament. It is definitely only in recourse to the original design could man ever trace the right route to tread in leading fellow men.

Introduction

An undisputed reality is that in many places in the world, protests are being organized against bad government. This bad government is a problem of the discrepancy between principle and practice in general, but in particular, it is the problem of deviation of the principles of the real (what is obtainable) from the ideal (what ought to be), of the way man's government of the nations as real, from the ideal way God governs the universe.

It is a given from the theological point of view that God actually governs creation and has established His kingdom here on earth and as such is a governor *par excellence*. This is so because government is in the context of a kingdom and the act of governance consists in reigning; it is the original derivation, the *radice* of such activity. The Church's magisterium attests to this reality when it says: "To carry out the will of the Father, Christ inaugurated the Kingdom of heaven on earth and revealed to us the mystery of that Kingdom. By His obedience He brought about redemption. The Church, or, in other words, the Kingdom of Christ now present in mystery, grows visibly through the power of God in the world" (LG 3). The issue of the Kingdom of God is brought to bear here in order to establish the fact that government has its root in God who governs in such a manner that His reign

is already established as eternal and universal; a Kingdom of truth and life, of holiness and grace, of justice, love and peace (GS 39). This cannot however be reconciled with the contradictory concrete human experience of falsehood and death, wickedness, injustice, hatred and war present in man's government. How can such discrepancies be explained? How can God's government be relevant to the human society? Can bad government not be corrected and what is the criterion for good government? It is rightly here that this paper intends to make some contributions as theological solutions to the endemic problems of man's indifference, negligence and bad government as the real in the concrete world order, *vis-a-vis* God's government of the universe as the ideal, with the aim of the former reproducing the latter, for in the face of the many temporal challenges, the Church believes that only in the benign Lord can the key to unlock the mystery of human situation be found, because, He is "the focal point and the goal of man, as well as of all human history" (GS 10).

Government and Indicators of Bad Government

Government may be described as "any attempt to shape with some degree of deliberation, aspects of our behaviour according to particular sets of norms and for a variety of ends... it refers to all endeavours to shape, guide, direct the conduct of others, whether these be the crew of a ship, the members of a household, the employees of a boss, the children of a family or the inhabitants of a territory" (Sheamur 29-30). In the last decade, Nigeria has had and is still having a lot of difficulty in exerting absolute control of her territorial integrity, such that it is bedevilled by lots of mishaps ranging from Boko Haram in the north-east, to cattle-rustling, herdsmen in the north-central, banditry and kidnapping in the north-west, agitation for Biafra in the south-east and a lot of other problems. Within areas that are tagged 'normal' without any of the above-mentioned challenges, violation of human rights, religious upheavals, genocides, mass deportation, human trafficking exploitation of workers whose wages are not paid, etc., have resulted in hardship and difficulties for Nigerians. In all of these, there seems to be a lot of mismanagement even in the handling of the crises; leaders are sometimes divided in opinions regarding how to tackle these issues. What catches my attention in all of these is the fact that as a nation, Nigeria seems not to have control of the situation even when there exists a democratically-elected government in Nigeria. Why is she not able to provide answers or give solutions? In my opinion, we have a government incapable of fulfilling her role. Bad government is certainly what reigns.

In the world today, the observed phenomenon of wanting to rule as an individual or collectively whereby this collectiveness takes the form of a family or a community or a nation or a tribe or a clan or a race, all wanting to rule/reign - is a constant factor among people. In this volition and ambition to

reign over others - which appears to be a tendency that derives from man's being an image of God, hence from man's similarity to God who is sovereign, that is, who reigns over all others than Himself - raises tension and conflict between the one who wants to reign and those over whom he wants to reign, who thereby tend to resist him, oppose him, fight back, combat him as an oppressor in so far as he wants to subjugate them to himself and to prevail upon them. The apparent result is that the society becomes a failure due to bad government which cannot answer its name and purpose. The following may result: - it cannot guarantee security of life and property as it ought to, it becomes totally inefficient in providing for all citizens and in the implementation of justice.

Security of Life and Property

Every good government ought to fulfil the purpose of government as the art of leadership in the movement of people to green pastures, the fulfilment of life's purpose without stress or strife. The implication of this is usually translated into the generally understood purpose of government as the comprehensive regulation of human existence, improvement of the life of the subjects by guiding social and economic development, through regulation of business and industry. This is very possible through a strong security network which guarantees the protection of life and property. A good governor does not allow invasion of his land nor allows invaders to come and kill those under his care.

Security in this regard can be soft or hard. Soft security to a large extent has to do with the provision of the necessities within a government that guarantees satisfaction for all and prevents break down in law and order, resulting from unsatisfactory government policies which usually lead to internal aggression and unrest on the part of the citizens, who, pushed to the wall, naturally react. As a preventive measure therefore, soft security here would include the provision of basic social amenities, social welfare like education, hospitals, homes, jobs, etc.

Hard Security concerns defense of citizens; both internal and external. Internal has to do with, legal systems that can safeguard citizens from being molested by fellow citizens, especially in the areas of right to life and property or freedom of speech, protection of business through regulatory measures. External basically concerns invasion from without, by foreign parties, which rob the people of peace and the defense of territorial integrity.

Distributive/Penal Justice

The just sharing of the God-given common good among all citizens with equality and equity in distribution, using some statistical data that can provide even for the future of a particular nation, without a particular or a privileged class robbing a whole nation of their common good; refusing to do this indicates a bad-willed government. Punitive measures against offenders

or those who default should also be justly given without favour or fear. If someone does evil, he is treated as he deserves, not condoned (favouritism) because he is a son of the mayor or a sacred cow. This is destructive to the society, for example, when someone kills another and he is not brought to book. It is a sin against penal justice to free such a murderer and imprison or execute one who stole a pair of shoes. Punishments ought to be commensurate to the offences.

Inefficiency in Government

One of the greatest signs of a bad government is an unproductive government whereby, production is necessary to sustain peace within a given space and time of a reign. When a government is productive, all the necessities of a people are provided and put in place; the movement to green pastures is guaranteed. Non-production of social justice, distributive penal justice already indicates incompetence, inexperience and a bad-willed government. Such government is usually corrupt, extorts from people whom it should enrich, corrupts good behaviour through bribery and destroys life by the wanton killing of citizens it should protect. This results from lack of good ideas; ideas rule the world, ideas which such government applies are weak and frayed at the seams.

These resultant effects raise a fundamental question: Is there not a rule given by the Creator, that regulates all tendencies, all inclinations in man that seem to be deriving from his being the image of God? Despite the order created by God, “there is a disunity among individuals and among nations which is in striking contrast to this perfect order in the universe. One would think that the relationships that bind men together could only be governed by force” (DH 3956). Where is God in all these? Where is the justice, the peace, the joy that comes with the Kingdom already inaugurated by Christ? All that is observable is power tussle, death, strife, injustice. What is even more baffling is that in principle, governments claim to promote justice, peace and equality and exist for the welfare and promotion of their citizens, however, why are there so many NGOs reaching out to the marginalized, oppressed, deprived, hungry, poor, imprisoned etc.?

If government is the organization of people with rules and regulations to guide them in progress towards welfare and the fulfilment of life as its destination, led by a group of people either selected or elected by the governed on the one hand and gifted with governing skill as divine gift on the other, can the Nigerian government be said to be truly functional and efficient? The true concrete human situation today proves the contrary. There is disorganization and retrogression as the movement is no more progressive, but circular in a confused manner, as the wondering in the desert of the Israelites. There is no welfare as people live in abject poverty, which gives birth to vices of different kinds resulting from the struggle over scarce resources. With such turmoil,

there is fear and insecurity all over; there are wars, terrorism, and dehumanizing situations. Certainly, there cannot be fulfilment in these conditions as the atmosphere to guarantee it is totally absent and without fulfilment. The destination of the journey is not only out of sight but totally obliterated by the interruption of such an oblique movement caused by mismanagement and inefficiency leading to misdirection in the art of governance from sometimes both the governors and the governed.

Pope Pius had once offered a criticism of a systematic nature while speaking against atheistic communism and some of the practices mentioned above as *intrinsically perverse* (*Divini Redemptoris* 159). He further proffered solution to such. These evils can only be corrected through the renewal of the Christian life by practice of evangelical charity “the fulfilment of the duties of justice at both the interpersonal and social levels in relation to the common good, and the institutionalization of professional and inter-professional groups” (*Divini Redemptoris* 159).

The Magisterium laments bad leadership spelling out that sometimes even democratic forms of government disrespect human rights, exploit workers and this creates civil unrest (CSDC 158). “*To ensure the common good, the government of each country has the specific duty to harmonize the different sectoral interests with the requirements of justice*” (CSDC 169). For this to take place, leaders must act in communion with one another and see themselves as one in essence with respect to the ‘end’ in governance towards which the aim and not desire is to dominate and control others. The possibility of this only happens when there is recourse to the Trinity; for “Christ reveals to human authority, always tempted by the desire to dominate, its authentic and complete meaning as service”.

Good Leadership Rooted in Return to Origin

The Judeo-Christian tradition has always considered all forms of leadership as having divine authority as seal over them, for example, “the chief magistrate in Rome was reckoned by the peoples of the East as King in the Hellenistic sense; a person who had received his power from God in order to establish justice in his kingdom” (Leon-Dufour 347). Sovereignty belongs to God and as such leadership comes from Him who authorized it. The Lord in His wisdom did not reserve all to Himself but entrusted to His creatures the exercise of power according to their natural capacities in freedom. “This mode of governance ought to be followed in social life. The way God acts in governing the world, which bears witness to such great regard for human freedom, should inspire the wisdom of those who govern human communities. They should behave as ministers of divine providence” (CSDC 383), thus, God alone can show the possible way in which governance can be practised.

Considering that we are dealing here with divine government as ideal and human as the real, one may ask the link between the two, bearing in mind the seeming dichotomy between temporal and eternal realities. From the

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Christian theological point of view, the reality of God *ad intra* is only rendered knowable when God turns *ad extra*. God who chooses to reveal Himself does so through revelation in person, by the power of the Holy Spirit. God's revelation is the second person of the most Holy Trinity, the Godman who became man without ceasing to be God, reveals God to man and man to man as that visible sign of the invisible Father (Col 1:15) and also reveals God's *modus operandi* in governing the universe. In some of the 'I am' sayings of the revelation of God, man gets to have an insight into how God governs.

This is brought out clearly in the Scriptures in the figure of the Lord as the Shepherd (Psalm 23, Lk. 15, Jn 10), thus, ideal leadership in governance is an act of Shepherding whereby, the true, shepherd/governor/leader, acts not like a hireling, who fails to defend his sheep, one who runs away upon seeing an intruder or a wolf, but, like the good and ideal shepherd/governor/leader, who lays down his life in defence of his sheep; and makes sure they are well catered for in the true sense of what the totality of the work of shepherding entails namely: guarding and guiding, leading and protecting, defending and promoting, conserving and transforming of the sheep, the subjects of God's Kingdom to their perfection.

Government is therefore an activity of the King which presupposes a chain of actions that imply acts, the process through which the governor and the governed interact, on the one hand, directs the application of the rules and regulations stemming from the will of the legislator (King), ensures its implication in the life of the subjects, who are obliged to obey for the good of the society (that fraction within which the government exists).

To be able to appreciate and give reasons on the one hand, to why man constantly has the propensity in leadership to dominate and to see on the other hand, if man can actually lead in a way proportionate to his being, we must understand him as the *imago Dei*.

Imago Dei

The desire in man to govern and to have absolute control over others is rooted in his being, as one created in the image and likeness of God and made to have dominion over the whole of creation (Gen 1:26ff). In whatever way, dominance in the Genesis understanding of the creation, is rooted in the true care and nurturing of the totality of God's creation, therefore, the reality of man as *imago Dei* raises two important questions: on the one hand, what does 'created in the image and likeness mean'? Why did God create man in this form? Image and likeness are two metaphors that could summarize the function of man in the created world when their significances are clearly analysed.

The Hebrew word for image, *tselem*- צֶלֶם contains the idea of some representation such that created in the image of God, man becomes one who

acts in some sort of a live imagination of God. Likeness, *d'Muth* - דמיון indicates some form of imitation, a couple (Ancona 67). As *imago Dei* therefore, there ought to be some unity, congruent as a prototype/type relationship since by nature man ought to be similar to God, it follows that *agere quasi Dei*. For the reason that his acts must follow his *esse* since his *esse* consists in the similarity to God *agere sequito esse*, hence, the *agere humanum* must follow the *agere Divinum*. Among the things God does is that He governs, man must therefore govern, imitating God's way but the challenge is, why does man not govern like God? Apparently, there is so much chaos, so much confusion, so much injustice and much rebellion.

In Nigeria, for example, we have cases of terrorism, secession groups, religious bigotry etc. I am convinced that if governance took a dimension whereby there was equal justice for all, these indicators of mal-governance would not be present in the first place. Knowledge is however necessary for man to imitate God. How does God govern? How can the Nigerian government govern in God's own way?

How God Governs

The key to understanding the government of God lies in the ability to comprehend the principle of the intelligibility of God who is numerically one and structurally triune, a structure that runs through nearly all created reality in reflection of the divine. These correspondences to the structure of God say much more than meets the eye about God's grand design in the creation of man in His image and likeness. Just as in the law of geometry, the content must agree with the container so also does the intelligibility found in God reflect in man as His image in particular and in His creation in general.

The interrelatedness of the life within the Holy Trinity radiates, reflects and demonstrates divine government, explainable in the structure of God's Kingdom. In the first place, what is called the Kingdom of God means, that rule, that powerful reign of God in His capacity as the King of His Kingdom and government. Such a Kingdom "refers to a fact that is primarily an act, a dynamic leadership, rather than a space, a place, it refers primarily to a kingly rule or government, rather than to a static object, like royal territory, special state or geographical circumscription" (Egbulefu, *The Trinity*, 291). The Kingdom of God as an influence of His will and His reign over all his creatures however reflects in the orderliness of the nature of creation and in human society.

The government of God is made visible in the Kingdom announcement of Jesus, who executes the Father's will by applying divine laws in His mission in the pursuit of justice and peace and sends the Spirit of Truth who judges all things.

In most traditional governments today, a system relating to the trinity exists. This is so because as earlier stated, the nature of God permeates His creation. Here, I am speaking of the traditional three arms of government as

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the legislative, executive and the judiciary. This number three, is not by accident, but a divine reflection in the human system in correspondence to the nature of the triune God. With respect to the Trinitarian nature of God as Father, Son and Holy Spirit, God governs without confusion, without overlapping and without suppression as far as the three persons having different roles, especially in the economy of salvation, are concerned.

The roles of the three persons in one God are well coordinated for the same end whereby the action departs from the Father, executed by the Son and sanctified by the Holy Spirit. In the unity of the divine Trinity therefore, God's government is such that the Father is the Legislator, the Son is the Executive and the Holy Spirit is the Judiciary, with one goal in view.

The hypostatization of the traditional gubernatorial tripod in the divine government is such that the Father is the hypostatization of the Legislative arm, the Son is the hypostatization of the Executive arm while the Holy Spirit is the hypostatization of the Judiciary arm. The Father the Son and the Holy Spirit are distinct one from the other, yet they are equal to one another in majesty and power based on the commonly shared divine essence "for each of them, only together with the one divine essence, is God" (Egbulefu, *The Trinity*, 297-298). This is the indivisible divine essence and hence, nature and hence, divine substance as the objectivization of what the three constitutive elements of the gubernatorial tripod, namely; the Legislative, the Executive and the Judiciary own together. Just as in the divine government therefore, the three persons hypostatizing the three arms of government work together for a common end as the perfection of creation, so in man's government of the nations, the three arms have to learn to work together.

For that reason, the criteria for correcting the errors of the human system lies in the divine example. The gubernatorial system can only be transformed from the tripod to Trinity through imitating the Trinitarian system because the tripod system in the three arms of government is a triad and has a triadic structure which is not yet a Trinitarian structure. What needs be added is therefore something that can underlie the three dimensions, sustain them as an all-embracing power; for the origin of the powers of those who govern the people as the governed who empower the governors and who possess the power to rule but have relinquished it in favour of the few chosen to reign/govern. It follows therefore, that, the people should have the Legislative power, the Executive power and the Juridical power, as the foundation underlying the human government; the withdrawal of which cancels the mandate.

Why Bother About Government?

Owing to the fact that God's government is for man and his salvation, every other government must exist for same. By its nature, government exists for the good of man in the society and in the Christian understanding, the

government of the world is very important in the economy of salvation, in the sense that good government is that visible image of God's Kingdom which must be cared for and preserved because within it, we experience a foretaste of the new earth and the heaven prepared for us as the Kingdom of God.

The Council fathers of Vatican II stated this position very clearly. In the first place, while they acknowledge the incomprehensible nature of the Kingdom of God and of its consummation as the human heart longs for a state of justice and peace, they insist that the fallen world, due to sin, shall be transformed at God's time as He prepares a new world. Death shall be overcome as incorruptibility conquers corruption and the entire creation freed from bondage (GS 39). Secondly, because of the expectation of the plans of God for a new world, the present one must not be abandoned or forgotten as something corrupt and evil; for if the world were evil, Jesus would have in His ministry cast out that demon called 'world'.

Thirdly, in caring for the world, its progress must never be confused with the growth of the Kingdom, thus, in ensuring good government, we care for the world because; on the one hand, it is the only world we are sure of as we wait for a new one to be revealed at God's time. On the other hand, in caring for it, its pleasures and joys must not be seen as 'ends' in themselves but means to an end. No matter how sweet the world becomes, it cannot be identified as the Kingdom of God; however, the care for the progress of the world and its government, which aims at alleviating human suffering and ensures justice and peace opens up the discussion of the necessity of good governance.

The advocacy for good governance is by this fact a duty to be performed as it relates to the plans of God; for "the expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one" (GS 39). The present world with all its seeming imperfection must be well cultivated because in it, "grows the body of a new human family, a body which even now is able to give some kind of foreshadowing of the new age" (GS 39). The Kingdom therefore grows within the world, as the experiences thereof, foreshadow the future Kingdom. Emphasis is laid on the importance of the world and its government in the Kingdom of God project even when they caution against a fixation within time when they warn: "hence, while earthly progress must be carefully distinguished from the growth of Christ's kingdom, to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God" (GS 39).

Some governments around the world, especially Nigeria, do not seem to get it right when it comes to good governance but all hope is not lost as the good news presented by Jesus stands out profoundly hopeful and fundamentally challenging which although finds its fulfilment in the *eschaton*, yet has its beginning in the present (LG 3). The effort of each government to ensure the welfare of every citizen is a progress in the right direction. Good governance is indispensable for a meaningful progress in this regard so long

as man is both a religious and a social being. Efforts must be made to learn from the divine and innovate.

A Trinitarian Solution for Rethinking and Renewing the Three Arms of Government

There is a dire need of renewal as innovations in bad governments to correct errors, by inserting novelties into the traditional. The tradition into which novelties are inserted is that every government is a tripod of legislation, executive and judiciary in respect to the three arms of government. The novelty inserted is that each of these triad has a hypostatization in the persons of the Holy Trinity; the Father hypostatizes the Legislative, the Son hypostatizes the Executive and the Holy Spirit hypostatizes the Judiciary as seen earlier.

The way the three persons of the Holy Trinity originate from one another is the way this tripod should originate in man's government of the society. Many governments are bad because they distort this reality; this is evident in the Nigerian government where there seems to always be some strong opposition and disagreement among the three arms. The legislators do not agree with the executive, the executive does not get along with the judiciary and sometimes it appears as though, each arm operates for an end different from the other.

This is a serious disservice to any government and the trajectory heads for the rock with the end result being chaotic. As a result, *perichoresis* is lacking in these three arms of the Nigerian government whereby the persons charged with the responsibilities autotomize themselves by dichotomy; each of them has fallen apart and the centre is unable to hold. To find themselves reunited, first, they must be translated into hypostasis and establish *perichoresis* on the divine model. God Himself, who is ruling the world has given this model to humanity. The Trinitarian pattern of government remains the only model on which government can be so built as to experience the desired order.

Based on the Trinitarian origin (Council of Toledo 675), order and co-existence, the following conclusions could be drawn by ways of substitution, bearing in man the human nature as *Imago Dei*: i) Since based on origin, the Father (Legislator) originates neither from the Son (Executive) nor from the Holy Spirit (Judiciary), it follows, that human government, modelled on the divine, led by a group of people to manage a given fraction of the universe, through election or selection, on the one hand and divine call on the other, through the gift of talents and governing skills, legislative acts must neither originate from the executive nor from the judicial acts. ii) Since the Son (Executive), originates through generation from the Father (Legislative) as that substantial image of His, and not from the Holy Spirit (Judiciary), it follows that in human government, the Executive organ ought to relatively

originate from the Legislative acts. iii) Since the Holy Spirit (Judiciary) proceeds from both the Father (Legislator) and the Son (Executive), it follows that the Judicial acts of the human society ought to relatively derive from both the Legislative and the Executive acts (Egbulefu, *We are the Government*, 1-19). One should not therefore expect the legislative to derive from the executive and vice versa, one should not expect the judiciary to derive from the executive and the legislative and vice versa. This usually happens through the corruption of roles, whereby one arm bribes another or buys over another and the entire exchange of roles destroys the foundation on which government stands.

Based on the *perichoresis* enjoyed in divine government, the intertwining relationship despite the facts that the Father originates from neither of the other two persons and the Son only from the Father and the Holy Spirit proceeds from both other persons, yet their government is intertwined with each of the organs inherent in one another in an impeccable unity. This implies that the three organs of government, the legislative, the executive and the judicial, in imitation of the divine, ought to be relatively inherent in each other in such a coordinated symmetry that the purpose of government is the end to which all their actions gear (Egbulefu, *We are the Government*, 1-19). Such newness aims at converting corrupted governing concepts and taking bearing from the divine system, the prototype of which it is a type.

Such an assumption is speculatively inferred from the knowledge of God as the Legislator *par excellence* who makes the rules as those natural laws that govern the universe. These laws give direction to any other form of law to be enacted by a temporal government such that the natural supreme law may never be contradicted. Human legislation is a delegated power and thus, cannot make absolute laws as they do not possess that power to make rules like God. Human legislators must make laws as conventional which help to regulate temporal life on the progress to its destiny; such laws only serve to interpret divine laws by particularising them within a given portion of the universe with the aim of guiding a particular people to a fulfilled life. Should laws enacted lead people away from their eternal destination, then they are contrary to the divine natural law and must be resisted.

Possible Objection

At the same time as the doctrine of the Trinity, given the pluralistic nature of our society, may be at best a hard pill to swallow and at worst a repugnant idea to rebuff, the logic therein can neither be disputed nor simply dismissed with a wave of hand. Refusing or pretending not to either understand or notice its constitutive elements, its reference to ideal leadership is to outrightly reject the eternal transcendentals of truth, goodness and beauty; these are properties of being in correspondence to the three basic aspects of man's area of interest as their ideals. At the same time as truth is represented by science and studied by philosophers as logic, beauty is represented by art

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and studied as aesthetics in philosophy and finally, goodness is represented by religion and studied as ethics by philosophers. Every man by nature is drawn to this reality.

This is treated in theology in relation to the doctrine of God whereby, He Himself is the embodiment of these eternal transcendentals which man desires to attain. "All creatures bear a certain resemblance to God, most especially man, created in the image and likeness of God the manifold perfections of creatures - their truth, their goodness, their beauty all reflect the infinite perfection of God. Consequently, we can name God by taking his creatures' perfections as our starting point, for from the greatness and beauty of created things comes a corresponding perception of their Creator" (CCC 41).

This is so because at the root of the Trinitarian tripod is the end to which the will of God points - love, justice and peace. These three virtues are indispensably the zenith towards which every government founded on the truth is continually in search of. Here is why: where there is love, justice becomes a daughter and where justice is practised, peace is necessarily and undeniably its result. For that reason that God who is love is by nature good, and the good by its nature diffuses, hence, He diffuses to His creatures by ruling justly, He allows the rain to fall equally on all, He gives their daily bread, etc. When the purpose for their being is fulfilled, there is no hunger, no scrambling for the scarce resources; there will be peace.

The most likely objection to this argument will therefore be: 'but this is purely a Christian theology and cannot be applied, practised or even acceptable in a multi-religious society like Nigeria.' I would respond thus:

Firstly, while I acknowledge the foundation of my arguments to be Christian-rooted, I insist and maintain its pragmatic effects to be logical enough to go beyond religious boundaries and socially make sense in any human society and anthropologically speaking, be the impetus for change (for the betterment of the human life, created in the image and likeness of God (Genesis 1:27) as the voice of my religious formation teaches me. This is also shared by many other religious groups; e.g. Islam and Judaism.

Secondly, since from the depth of his being man craves and thirsts for justice, it follows that every man naturally desires peace. As such, knowingly or unknowingly, the application of the principle of God's reign is necessary for the achievement of peace. For that reason that the merits of the incarnation benefit every human person with the conclusion that, in Jesus Christ, the reality of human possibilities are brought to bear and find fulfilment when life is modelled onto Him, it follows that, unless in the remotest depth of the human heart (even an atheist), space is reserved for the practice of justice, peace remains enigmatic, illusive and a dream. I assent to K. Rahner when he says: "No matter how distant a person may be from a revelation of the explicit

formulation of Christianity, it is possible for a person to have accepted and embraced Christ in his lived existence” (Buller 978-980).

Thirdly, given that the world is made up of different belief systems and creeds, one humanity is common denominator to all; either as believers of different religions or as atheists, humanity is a shared denominator. For that reason that anthropologically, man’s identity is relational in respect to the ‘other’, it follows that to live justly is not just a mere religious injunction but an indispensable ethical and social need that must be practicable without which chaos and disorder continue to ravage human society. As a consequence therefore, man must practise justice, which leads to peace and has joy as its fruit.

Conclusion

For the Nigerian government in particular and governments in general to make progress in good governance, leaders must be ready to work hard to achieve the desired goal. Progress proceeds from the ability of a given social entity to originate values from the subjects in their natural selves through a close observation of the transcendental precepts of attentiveness, intelligence, reasonableness and responsibility. These principles are inevitable for any meaningful development and progress within any given society because, attentiveness disposes a leader to have knowledge of human affairs, through intelligence, he is able to grasp possibilities that were hitherto unnoticed and when he rejects what would not work and accepts what would work, he is being reasonable.

As a responsible leader, he makes choices, those decisions stemming from an unbiased evaluation of situations as they may be beneficial to the community, society or nation either in the short or the long run (Lonergan 53). All leaders ought to be aware of these precepts which are God-given, and since progress is not a once and for all stuff but continuous, chances are that the situation may change contextually and would require the application of these permanent principles of attentiveness, intelligence, reasonability and responsibility in respect to the new context for innovations. Policies enshrined within a context that is no longer functional must therefore be x-rayed; inadequacies recognized, what is anachronistic is gotten rid of, remedying the defective and improving on the good. The foundation to this success is only possible through imitating the *perichoretic* life of the Trinitarian unity for effective results in any government.

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