

I

Reminiscences

1

A Sojourn So Bitter, So Sweet: Snippets from My GCI Days

- Adetokunbo Fabamwo

We would often sit on the lawns of the expansive premises of Aresha High School after school hours to sort out our Maths and English assignments before proceeding home. Jide Elemide (now a Pharmacist), Ayo Arowojolu (now a Professor of Obstetrics and Gynaecology), Taiwo Onashile (also a Pharmacist) and I. We used the almighty Durrell for the Maths and *First Aid in English* for the English assignments. We were all co-sufferers at the notorious Ebenezer African Church Primary School, Oke Ado, Ibadan. A very notorious school indeed! Notorious both for its killing school hours (the school was nicknamed 'seven to seven') as well as the legendary prowess of its headmaster, late Pa Adekoya to inflict deadly strokes of the cane on the buttocks of his hapless victims. The school also had a coterie of callous teachers. I recall Mr. Ogundiran and Mr. Oriola very clearly. But I digress. Our efforts and the endless hours we spent on the

lawns of Aresha school finally paid off. Arowojolu, Elemide and I as well as numerous other classmates were admitted into the famous Government College Ibadan in 1966. As a matter of fact, in those days although there was a common entrance examination for government-owned schools, several secondary schools organised their own entrance examinations.

The school authorities at Ebenezer Primary encouraged us to apply to and sit for entrance examinations to as many secondary schools as possible, but admission to GCI, which was through the common entrance examination, was the ultimate. It was therefore not unusual to find students who had been admitted into as many as ten or even twelve secondary schools! I was not inclined towards such a wasteful and obviously purposeless pursuit. I had a clear idea where I wanted to obtain my secondary school education, even though I had gone through the three-day residential interview at Igbobi College and was indeed offered admission. The endless unkind supply of weavel-infested beans at every meal time did it for me. I knew Igbobi College was not it, even though my poor father had paid the non-refundable deposit of twenty pounds. For me, Apata Ganga beckoned. The experience of the five-day residential interview exercise at GCI is a story for another day.

The first term in Carr House was miserable. It was the athletics season. That meant getting out of bed as early as 5am to do the run around the school premises, presumably to get all and sundry fit enough to garner points for the house at the inter-

house athletics meet which would come up later in the term. The house master was Mr. Adelaja.

My first encounter with him when I was just two days old in the school was of a macabre sort. I think that must have been the first time in my life that I would genuinely pray to God to snuff the life out of a fellow human being! But I was petrified! Apparently he knew my father, a disciplinarian headmaster in his own time, and we were sort of related in Ijebu Ode family circles. His thwarted logic (to my *konkolo* mind) was that my father used the cane to positively shape many lives, including his own, and therefore he had the responsibility to use the same method for me! Thereafter he promised me generous doses of his cane as long as I remained within his sights, whether I did anything wrong or not! It was from him I first heard the biblical saying that the sins of the father shall be visited on the sons from generation to generation. At the end of the day, and throughout my sojourn in GCI he never caned me, but he always held out the possibility at every opportunity he had, a sort of sword of Damocles constantly hanging over my head. I think he just wanted to make an impression on my mind, a kind of psychological game. On a lighter note, Young Ade, as we fondly referred to him had two pretty daughters and a son. Did we fantasise with those girls' images? They sort of developed under our very noses and quite a number of us imagined all sorts of things we could do with them if only they would leave the prying eyes of Young Ade! But they never ever seemed to! They are big girls

now, Femi, the older (a public health physician and a Director at the Lagos State Ministry of Health) is married to Bayo, a Consultant Radiologist, and Shola is married to Tunji. Unfortunately they lost their little brother to the cold hands of death a few years ago. Young Ade himself passed on, and I was quite happy with myself that I was able to attend the obsequies and pay my last respect to an enigmatic mathematics genius.

I do not know about other houses in GCI, but in Carr House, Forms One and Two students tended to be quite close, and the latter never really tried to enforce the seniority thing. That would explain my fond closeness to boys like Segun Oshinyimika (a surgeon and former Lagos State Permanent Secretary), Oseimeikhan, late Atere, Akindiji and others. There was however one particular Form Two boy who constantly looked for my trouble and eventually got it. He was fond of trying to send me on errands, which I never obliged. He tried to mete out punishments and I always told him he could not, as he was only one year ahead of me! He reported me a few times to more senior boys, but he was largely ignored. I was emboldened to do all these because I was in possession of the secret of one of his physiological weaknesses pertaining to his loose urinary system! We were bunk-mates on a double-decker bed and he foolishly chose the upper bunk. I therefore knew what I endured from the trickles of 'holy water' that dropped on me at night and the strong ammoniacal smell that permanently perfused our corner! My young mind reasoned that

apart from the apparent nearness of our classes, a man that could not hold his bladder at night could not possibly want to lord it over one that could! As far as I was concerned, the ability to exert control over my bladder sphincter during sleep was a superior one and the mere historical accident of entering the school one year before me would pale into insignificance! To cut a long story short, he challenged me to a fight behind the bush latrine. I sized him up and believed I could wallop him so I agreed. He did not want any observers. I think he thought he would beat me so badly and I might even die! For some reason that I could not understand myself, I agreed. It was during siesta time that we went to 'Golgotha', and I gave this fellow the beating of his life. He begged to be released but not before I extracted a promise from him that never again in his miserable life would he be on my case.

I was finally free from his torment, and he started respecting me.

Mr. Oyekan was our English teacher at some point. Government College was highly respected as far as stage drama was concerned. DJ Bullock had ensured that, but DJ had to leave. I loved to partake in drama but never really made the centre stage during DJ's time. I had one or two *waka pass* roles but nothing serious. I made up with major roles in plays staged by other societies in the school, all of them in English. Mr. Oyekan took over as the Drama coordinator and for reasons best known to him he chose to stage Yoruba plays. Quite a number of us who were drama enthusiasts and who considered

ourselves as DJ's boys felt quite uncomfortable with this development. Mr. Oyekan wanted me as lead in one of his Yoruba plays and I declined. Late Awobodede (1966 Carr House) eventually took the role but unknown to me I had bruised an ego. I had committed an unforgivable sin and made a powerful enemy! When we then had the food demonstration and protests in 1970, this teacher, as I was reliably informed, dropped my name as one of the ring leaders of that demonstration and I was suspended along with some other boys. I swear I was innocent, but that now is neither here nor there. I would love to share a drink with Mr. Oyekan one of these days!

Eventually, it was time to round off at GCI. I was determined that I was not going through the A Levels. I needed to do the concessional examinations and enter a university, albeit at 100 Level. On this fateful day, as a sixth former just waiting to leave GCI anytime, I was somewhere within Carr House premises. I was reading a letter I had received from a Queens School girl and it had annoyed me immensely. I think she was complaining about stories she heard about me and another girl! I tore it up and dropped the shreds. I did not know that Mr. Olanrewaju, a Physics teacher and then housemaster of Carr House was watching. He came near and ordered me to pick the shreds, which I did. He then over-reached himself and decided, quite foolishly, that as a punishment for littering the premises, I should start picking all the litter in the environs. I was flabbergasted at his audacity. For crying out loud, I was a sixth former,

on his way out! I refused and walked away. He tried to call me back but I did not even look back. I knew there would be trouble, but I also knew that I was not going to wait for it! I was clear in my mind that I had to leave the school, abandon any further half-hearted efforts at doing A levels, and just pray that my admission to any of the universities came through.

Fortuitously, it did and that was how I called Mr. Olanrewaju's bluff and unfortunately left GCI in annoyance.

Of course I have since reconnected with my alma mater. Not once has the thought ever crossed my mind to wish I had attended any other school.

2

My French Teacher

- Olusola Olugbesan

The only hope of any form of exchange between my French teacher and her numerous admirers was in a classroom situation, hence, this became the arena in which all jostling and hustling for attention were played out. Everything was done in good humour. There was a need for peace among warring males. There was a silent need to keep individual thoughts and desires private though this would come bursting forth in periodic moments of camaraderie. Nevertheless there was this undercurrent of competition for attention firmly in place and at times brought into sharp focus through creative antics, some smart, and some not so smart. There were boys who were definitely good looking and obviously knew it. They openly flaunted it, and with some degree of success, I thought.

There were boys who were deviant in dressing, employing such tough acts as high-flying shirt collars, loosely buttoned shirts, heavy rings, neck chains, 'wella-ed' hair styles. There were those who

would refuse to give straight answers to straight questions, preferring to do a verbal dance with the teacher, sometimes to the delight of the class, and so on. Physically, I was no match for some of those dare-devils. I couldn't afford ornamentation, I didn't have a rebellious nature either, so I adopted a different approach.

Earlier on, I had had another French teacher - my first. Her name was Nadja. It was my first year in school too. For whatever reason, either for fondness of her or love of French, I started to study ahead of the class, with the effect that I found it easy to follow her lessons. The peak of this was when three of us volunteered to write a sketch drama each in French, to be performed in class. Mine came out tops and she was visibly impressed. Of course I did not have the easy ability and natural flair for French that the likes of Ogunyinka and Akintola had. The latter spoke it like a native. But I was spared the agony of hopeless competition, for the two were in a different arm of my class. I held sway in mine. Nadja, in her time was also the cynosure of everybody's eyes (who says 'French' is not sexy!). She was European, and very pretty. Rumour had it she was dating our History teacher, then the strictest person I had ever met. I never caught him with a smile. The so-and-so always wore a scowl.

We later heard rumours of nocturnal visits to Nadja's quarters by some of the more daring senior boys. I got attention quite alright in Nadja's class, but I never got to visit her quarters, and she didn't stay very long before she left.

Never change a winning combination. When my new French teacher came and took over, I borrowed from my formula again. I made for the school library and started to devour French journals well beyond my year. I armed myself to the hilt. With strange vocabulary at once confusing and exciting, I would make for the classroom gleefully, whenever we had French lessons.

My French teacher was in the habit of using French to explain difficult or new French words. That way, I guess she believed we would be richer for it, which I thought was right.

On this fateful day, she was at close of a lesson when she dropped a new word on us, '*cheval*'. Everybody went blank. That is, everybody else except me. Of course I knew what '*cheval*' was. It was 'HORSE' in English. Arms flaying, chest heaving, there was nothing she did not do in trying to transmit the meaning of this word to the class in French to no avail. I followed her explanations perfectly, but I was too amused by her frustration and consternation and excited at the secret power of my knowledge, to spoil my fun by foolishly admitting to understanding. All I did was to sit back and watch with detached and quiet fascination, waiting to see if and when she would succeed, and who would be the first to blurt out the right meaning. Several guesses had already been shot down. All of a sudden, she began to gesticulate and to make horse-like movements as far as feminine grace would permit, and blurted out in frustration, '*...ce que les homme mont.... ?*'

I was noted for off-the-cuff smart retorts, and she had set herself up too perfectly for this. I couldn't resist it. She asked for it. I did not miss a beat nor bat an eye and the rest of the class were still looking blank when I promptly replied, '*...les filles...*'.

She shot up like a bolt of lightning, slowly turned around in my direction, surveyed me, bewildered, shook her head, and declared in sorrowful contemplation, '*...Olugbesan...I am sorry for you...*'

I smiled, feeling good with myself, and apologised. The rest of the class was baffled. All communication except for the last exchange had gone on in French and, of course, they couldn't follow it. I felt good because I had finally engaged my sexual heroine in direct combat. She had looked at me directly and I had looked back, unflinching, and I knew that our minds had been temporarily locked in a common survey of a sexual vista, occasioned by imageries pregnant in our exchange, known only to both of us. There was a mutual recognition of our masculinity and femininity over and above the immediate classroom situation. In order to douse the curiosity of the rest of the class, she adroitly manoeuvred the situation in a new direction, also to avoid having to make any embarrassing explanation. She knew it and I knew it, and she knew that I knew it. It was momentary, brief, fleeting, but nevertheless real. For once, I walked toe to toe, arm in arm with my French teacher. I felt the sweet sensation of success.

She probably dismissed the episode from her mind as soon as she stepped outside the class, but

for me, young and impressionable as I was, it was momentous and memorable. It was the closest and the only sexual encounter we ever had, but it was enough for me. We had for a moment, shared something private, secret, and unknown to everyone else right there in public. We could not even divulge the contents of our exchange. Tight-roping, the two of us, alone, the feeling was heady. I walked tall. It was my finest hour in the French class. For me that encounter beat all the 'peeping', all the 'fallen pens', and all the other shenanigans young students resorted to in the inevitably futile strife to play out the fantasies of their emerging masculinity and familiarise themselves for a fleeting moment with the forbidden riches ensconced under the well-starched skirts of their favourite teachers.

3

The Good Days

- Tokunbo Olusile

I kept having this prompting. Today the third day of March 2015, the title “The Good Days” flashed, and I decided to start writing.

2016 marks 50 years that we all had to walk this path together, as class one students of Government College, Ibadan. We had met briefly for one week, during the interview. I wonder if any school, nowadays, go through such rigours to select students for admission into the school.

Principals

1959-1968 - D. J. Bullock

1968-1974- Chief J. B. Ojo. I remember going to see one man at Bodija. He was our acting Principal. This officer was posted from the Ministry of Education to stand in for Chief J.B.O. Ojo (still wonder what happened to the Vice-Principal, Mr. Oyetunji at that time) The Principal being an active national sportsman was in the team of officials

that accompanied the Nigerian athletes to the Commonwealth Games in Edinburgh, UK that year.

Our head boy, being a mature and peace loving guy mobilised some of the prefects to go to the acting principal's house in Bodija to plead on behalf of the Captain of Hockey whose badge was to be taken off in the School Assembly, symbolically removing him as a school prefect for an alleged misdemeanour committed when the hockey team went to Comprehensive High School, Aiyetoro to play a friendly match.

The entourage included Deji Oni, Tokunbo Olusile, Sola Johnson, among others. It was ably led by the head boy, Wole Ogunyinka. Our mission was successful, because the hockey captain was only asked to stop wearing his prefect's badge without any official announcement to students. The prefects body in solidarity then agreed to remove our badges so that students would not confirm whatever rumour was going around. However, the head boy, who was regularly in contact with the teaching staff, was exempted from the decision.

The Vice-Principals

Mr. A.T.O.Odunsi 1966-1970

Mr. N.O. Oyetunji 1971- 1972

Mr. E.A.Ogunode

The Head Boys in GCI in our days were referred to as Heads of School. And indeed they were. Immediately after end of classes at 2pm on week days, they were indeed in overall charge of the school.

Heads of School

- 1966 - R.A. Makinde ('Omak')
- 1967 - R. Ogunruku ('Ruku Power', his strokes of the cane were known to have powerful effects)
- 1968 - Adebambo Oyekan ('Oyebobo')
- 1969 - Kehinde Amusan('Jeki')
- 1970 - Zai Smith
- 1971 - Adebayo Amole
- 1972 - Thompson Oluwole Ogunyinka (aka 'TO' for 'Teacher Oko')

House Masters

The following teachers served as House Masters or House Tutors during our stay in GCI (1966-1972):

Grier House -1966-72:

Mr. J.O. Arodudu, Mr. E.A. Oguntonade

Field House - 1966-1972:

Mr. S.A. Ajayi, Mr. J.A. Balogun , Mr. M.A. Ogunyemi

Swanston House 1966-1972:

Mr. V. Ninan, Mr.D.O. Aniye, Mr.E.A. Oyekan, Mr. A.O. Ogunnaike

Carr House 1966-1972:

Mr. S.O. Adelaja, Mr. J. F. Aluko

Teachers

The Canadian Peace Corps - Mr. C. Gilpin (He taught us European History in class one and was also our swimming instructor).

Our European General Science Teacher, Mrs Waldhauser, the Danish lady who taught us French (Miss Neuhard). I still remember all the pranks played around her by the boys (Jide Alakija especially!). She had a South African boy friend, and was pregnant for some time.

Thompson Onibokun (taught us lawn tennis).
Daddy Alofe - the guy who taught us Geography, reported only once or twice in the term - or so it seemed!

Mr. Bello ('Bon Bay') - a very comical teacher who spoke with a strange accent and claimed to be from 'Honolulu'.

Mrs Ogunode taught English Language.

Mama Ojo (Whao! Yoruba Grammar was something else. She taught my mother Yoruba at Queens College Lagos in the forties when she was still single! I believe Mama Ojo will be smiling any time she listens or reads Alufa's (our classmate - Venerable Adekunle's) sermons and write ups. God bless you, Eni Owo. Some had to pay to learn Yoruba at old age when necessity demanded. (who the cap fits, let him wear it...hahaha this is a treasure hunt question).

Mrs. J.L. Latunji (Our Biology teacher. 'You boys are very ruuude')

Mrs. A.A. Taire (The Iron Lady.) Tamed the boys when she was teaching us the Biology of Reproduction.

Mr. S.O. Adelaja (aka Young Ade) The experiences of the maths class. "Dina, your father told me to cane you everyday".

Miss Orisanpe (Mode, she had the SAAB car. She drove me away from the French class!).

Mr Oyekan ('Tete' himself).

Mr. Arodudu ('Chico', 'Aro Black'). You were good to score 5/10 in his Composition!

Mr. Aluko (The Geography teacher, both Physical and Regional - of the North America fame).

Mr. Emodi ('Ase Pako', Four of us decided to pioneer WASC woodwork in the history of the school (Opeola, Macaulay ('Bagu') Akinyemi and Olusile).

Saka- the Physics teacher in Lower Sixth.

The Indian physics teacher (I have forgotten his name. I met him years later in Port Harcourt, a lecturer at the College of Education. Stayed in Nigeria until his son graduated as a Medical Doctor).

'Black Maria' and the 'Green Joseph' (Can anybody forget 'ALANSAKA'. He was Mr. Lamidi Akande).

Later there was another driver - Mr. Matiluko who drove 'the Green Joseph.' And the water tanker. (God bless you both).

Mr. Oloko- consulting nurse of the GCI clinic, both medical and 'stomach' infrastructure. The 'Soga's and 'Igbinachor' were nicknames for succulent loaves of bread.

'Oga Tay' (the big 'obioma' from Dele's village)

'Oga shoe' also.

'Georgey' of the kitchen fame. If you were ever a 'Mess Boy', Pa Georgey was king of the kitchen. (Remember 'messaging' techniques taught by Osemekhian. Use the sharp spoon to cut the big meats into two so there can be extras. Hide the meat under the rice or eba. Fill your plate with flat dodo so it looks normal).

The Matrons- one of whom lived behind Grier House, whose daughter was named 'Bullet'. The Griersons know why she was named 'Bullet'.

'Padimanjo'- If you ever saw one, let us know.

1966 in retrospect.

House family trees.

School plays.

Athletics competition - Grier cup, AAA competitions

- Ogungbemi, Bazuka -Loyola.

Our Relay teams, Orungbemi, Porbeni.

Trips to Scala cinema to watch films. Remember
'Sound of Music', 'Thunderbolt'.

School detention, punishment. The automatic
Sunday evening caning if you accumulated 3
detentions.

The preparation for the cane. DJ - the Principal's wry
remark- 'you have loaded, my boy'.

The heads of school who were dreaded for their
caning prowess.

Football - Fasheiku ('Amasko'), Danny Kay, Bon
Bay, Babayale, Odunsi, Oyekan. School football
matches.

Hockey - Zai Smith, Sylvester Biyibi.

Cricket - Mosuro, Bayo Ayodele

Swimming - Wellington, Wenike Oruwariye.

Cadet Unit - Zai Smith was a warrant Officer.
Akinyemi. 'Apeh' Adewuyi.

Comics- Dandy and Beano- Big Dan, Denise the Menace.

The Avengers, Thor, Fantastic Four- in comics
Lance Spearman and Rabon Zolo.

Oh, those School Plays!

Sweeney Todd (oh oh oh I'll polish him off-).

Morning assemblies when Jibowu would start playing "Fur-Elise" by Beethoven on the piano and the school would be humming. Or the general humming when the students were disgruntled.

The play nights, awaiting the 'Anze' girls.

Hobson's choice.

Papa Adegoke, Yanju.

Acting with St Annes. Their famous principal, Miss Groves.

If we meet again then we shall smile?

The civil war.

Our dear Ibo classmates who did not survive; those who made it back.

The DJ Protest.

End of year party. Victor Olaiya, Johnny Hastrup.
The Sound Incorporated - Adeola, 'Ashu' Adebisi,
'Barry Bonney' Adebajo, Richard Waite, 'Papa'
Ogunnaike, Alonge, Jibowu, Conga Man.

Songs and music and dances of the years. Smooching with the girls. The Camel Walk. Soul Power, JB, Otis Redding, Victor Uwaifo 'if you see mammy water o...', Fela-Africa Seventy. Sunny, Obey. The mixed HSC classes.- Pele, the Togo trip. What GCI taught us and did not teach us. Being the best in whatever we are.

The Grier House Song, the Pledge.- what wonderful foundation for our lives.
-“Currying favour” discouraged, mediocrity discouraged.

What GCI did not instill in us, but we stumbled on along the sands of time.

Christ- what wonderful teachings of assemblies in the morning and prayers after prep at night.

Do you still remember those Songs of Praise songs? Let's remember some 'Lord dismiss us with thy blessing'

The losses at the swimming pool- Ogunsola, Olopade, the guy in lower sixth in Grier house who didn't know how to swim.

Events to remember

Rumble in the jungle- the series of exciting duels between Barry and Wonyen.

*Balinga and coffee- the song.
Ojolojo ti Balinga, to loyo café
Olopa mefa sare dobale,*

Won mi kan sara
Won mi kan sara fun Balinga, omojojolo
Won ni Balinga dade owo
Won ni Balinga dade café, café fe cafefe Bin
ba dele ma a royin o
Ohun ti Balinga se

The corn - Olubode and Salu. They have tendencies-
Lanre and Femi. The Batoloka Republic.

Early morning Alex Condi radio broadcast to the
cats and kittens of the in crowd. Tunji Marquis also.

Wow - what a trip. What a life - and what a
way to start life!

What a School!

Memory Lane

- Tunde Okuboyejo

Time is said to be a fog in the memory, so on an occasion such as this, it is pertinent to go down memory lane and bring some facts back to light.

- a. GCI actually started in 1929 as a Teacher Training College with only 27 students. Later in 1930, it transformed under the visionary Hussey Plan into a secondary School with a philosophy of making it a 'Model School' and a 'pace setter' designed to train Africans regardless of their colour or creed, towards the path of excellence.
- b. The first Nigerian Principal of GCI was an Old Boy in person of G.N.I. Enobakhare who assumed office in 1958.
- c. The two longest-serving principals of the school were D.J. Bullock (1959-1968) and Chief J.B.O. Ojo (1968-1974).
- d. No-one who attended the school can fail to recall with nostalgia the traditions of GCI which encouraged a strong feeling of

fraternity with the School, the House, the House 'family', and even the House Teachers. The traditions were embodied in cultural mannerisms and standard practice inherited from generation to generation in the School. We must acknowledge that these traditions have over the years moulded us to become what we are in life today. Notable among such practices were disciplined and regimented observance of the 'out of bounds' periods, the sleeping hours in the dormitories, the compulsory games periods, the active morning assembly, the evening prep period, and the grass cutting periods which gave G.C.I. the name 'Grass Cutting Institute'. All of these have inculcated in us the value and respect for time, the dignity of labour and the need to plan our lives between leisure and labour. Indeed, the School taught us manners and etiquette, such as the need to close our mouths while chewing, and other aspects of good table manners. We were trained to respect seniors by adding 'please' to every sentence when addressing them.

- e. GCI provided facilities for a broad variety of recreational and competitive games for students e.g. football, hockey, basketball, swimming, cricket, table tennis, lawn tennis, volley ball, and athletics.
- f. There were highly entertaining 'social

- periods' with exciting events such as the moonlight evenings, story-telling, cultural dance and treasure hunts celebrated with great excitement in the School Houses.
- g. There were a wide array of extra-curricular activities such as the literary and debating society which main objective was to develop in the student the skills of public speaking and creative writing. D.J. Bullock, a celebrated drama enthusiast staged a series of plays that became the central cultural activities of the whole school. One of the effects of staging regular school plays was that the students were led to interact closely-first with St Annes School, Molete, Ibadan and later with Queen's School. These schools provided candidates for the female roles in the plays, and were also major parts of the audience at each showing. One of the effects of this association was that many long-term relationships were developed, some of which resulted in marriages that subsist to the present day.
 - h. School nicknames tend to linger in our memories to a point where we sometimes forget people's real names. The names were often descriptive of physical characteristics or mannerisms e.g. names such as 'Came,' 'Goaty,' 'Fatty'. There were others, which marked events such as 'Endo Year Party'.
 - i. Inter-house games were regularly and keenly

contested. Occasionally the competition would degenerate into inter-house wars. One recalls vividly the dangerous 'Baluba' Hockey games that Field and Grier Houses were particularly reputed for ('if you miss the ball don't miss the 'kokose'!) and other thrilling athletics competition.

- j. GCIOBA was at inception named the Old Boys Society and its establishment was initiated by the first President and the Principal of the School, Capt H.T.C. Field in November, 1934. It was attended by 14 GCI old students and 4 members of staff (all British). In 1946 B. O. Oguntimehin took over as President, followed by G. Akindeko in 1975, then C.S.O. Akande . More lately the incumbent, Dr Lekan Are took over in 1988. The Association is made up of over 4000 committed members from all walks of life who are identifiable anywhere in the world through their combination of intelligence, humility, dedication and, above all, dignity and respect.
- k. It is a sad fact that GCI of today is a shadow of its old self. The project to elevate it to its old glory - so that the youths passing through today may benefit from the academic and character training that old boys are so proud of, is still work in progress. It deserves the enthusiastic support of all.

Up GCI!!

5

The Wind of Change

- Ayodeji Oni

The first military coup in Nigeria took place just five days before the official resumption date of our class set at Government College, Ibadan (GCI). My letter of admission stated that new form one boys should arrive in the school before 6pm on Thursday 20th January 1966. The military coup, which had a direct or indirect effect on GCI, was staged on 15th January 1966.

I remember that beverages were served every morning in GCI with breakfast, but on Saturdays, we had water. We were told by our seniors that beverages were served even on Saturdays the previous year. This systematic decline continued, and by the time I left the school in 1972, the ration of beverage to be taken by student had been drastically reduced. This was to the chagrin of boys like '*Balinga mu kafe*' of Swanston House. He was used to taking as many cups of beverage as time permitted him during any breakfast.

However, the real change that swept over GCI was not until 1968, when our Principal, Mr. D.J. Bullock(DJ) who had been in charge of the school since 1959 was transferred to Comprehensive High School, Aiyetoro. Mr. Bullock had created so much positive impression on our lives that we believed he was irreplaceable. We were so disturbed that even when we were told that a Nigerian would take his place we decided to demonstrate our disapproval.

Our protest was confined to the school compound, and it took the form of a procession with placards from the school main gate to the assembly hall. Our placards carried inscriptions such as 'No DJ, No GCI'. 'We want DJ'. We made so much fuss that the Military Governor of Western State then, Major-General Adeyinka Adebayo decided to visit the school. Prior to the arrival of the Military governor to the school, we had been assembled in the school hall where the Vice-Principal, Mr. A.T.O.Odunsi, tried to make us accept the transfer and welcome the new Principal. The militant ones among us continued to shout 'No, No ' to all his entreaties. In exasperation the VP shouted,

You are eggs, you will break!"

The hall immediately went dead silent.

Then one die-hard replied,

"Eggs don't break that easy".

Our resolve to continue our protest was partially restored. However, as soon as the soldiers heralding the approach of the military governor took positions in strategic places in the school compound,

particularly around the assembly hall, our final resistance collapsed. The fear in the atmosphere was palpable.

After the usual pleasantries between the members of staff and the governor, he came on stage with the outgoing Principal, Mr. D.J. Bullock and the incoming, Chief J.B.O.Ojo. The latter, incidentally was an old boy of GCI. He scolded us for our unwarranted actions, and demanded to know the 'ring leaders'.

I did not think anyone would be bold enough to claim leadership under those circumstance. Alas, that was one of the lessons I learnt in GCI, leadership was not only for material benefits but also accepting responsibility for punishable actions of your followers. Promptly, Kehinde Amusan ('Jeki' - later Dr. Kehinde Amusan) raised his hand. Others followed suit. The front row of the hall was cleared for them.

The governor proceeded to scold them. To everyone's relief that was all.

It is pertinent to state that Kehinde Amusan became the Head Boy in the School the following year in his Upper sixth class.

Chief Ojo, being an old boy, was familiar with the school traditions. He increased the number of sports in the school activities. Badminton was added to the list of competitive games in 1971. It was introduced to the school by one of our class set - Ayo Odunlami who came to GCI for his Higher School Certificate from Ijebu Ode Grammar School.

6

A Crowded School Life

- Sylvester Biyibi

I remember arriving at Government College, Ibadan in January 1966, quite excited about the prospect of attending the premier institution in the then Western Region of Nigeria. I was also slightly apprehensive as I was the only student from my old primary school who gained admission. I would have to make new friends.

I knew that there were several students from Ebenezer Primary School, Oke Ado, which was located opposite my old school, Baptist Day School, Oke Ado. I knew a few of the students, and could easily relate with them.

I was allocated to Swanston House.

My memories of Government College can be divided into three phases - the junior years (forms 1 & 2), the middle years (forms 3 & 4) and the senior years (forms 5, lower 6th and upper 6th).

Government College has a very strong sporting heritage, and every student was expected to participate in sports every day between the hours of 4.30 p.m. - 6 p.m., either at house or school level. Having started in January, which was the athletics

season, I remember each student being allocated to a running group for early morning training. This started at 6 a.m. with the sound of the wake up bell. Students would tumble out of their beds into their running kits and trainers before assembling behind the group leaders on the lawns in front of the dormitories. This usually evoked either excitement or groans. We eventually became used to it as we built up our fitness preparatory to the inter-house athletics competition.

Inter-house athletics competition involved both track and field events. Every student was expected to take part in three events to a minimum standard to register points towards the total for his House. Based on height, juniors were allocated to different groups, either Junior A or Junior B. The desire to see his house triumph and feel a sense of contribution would make many students strive beyond their normal abilities in order to attain the minimum standard required to score points for their houses. I remember the excitement as we all gathered around the jumping pits and finishing tapes as various groups completed their events with the teachers in charge ticking off the results of each student's achievement.

The two memorable events at this time of the year for each boy was the allocation of a mentor ('house teachers'/Tior), usually a 4th form student who helped you to settle into the house routine and learn the house culture, and the 'house test' to see how much you had learnt about the traditions and culture of your House.

Each junior student was allocated 'house chores'; this could include sweeping the dormitories and the house paths or cleaning the toilets. You were also allocated responsibility for a rectangular portion of the house lawns which you mowed with a cutlass, popularly referred to as flying blades or "oja agba" (lawnmowers were reserved for the school fields). This therefore required students to learn how to manage their time, as you could only go to breakfast after you had completed your chores. Where this did not happen it wasn't uncommon to see boys stuffing the rest of their loaves of bread into the pockets of their shorts and running up the road with their cup of tea or cocoa, as they finished their breakfast on the way back on the house grounds, to collect their books and head to the main hall for school assembly.

There was so much going on in the life of the average student that before you knew it you had already completed your first term at GCI.

The next two terms were spent consolidating your place as a useful member of your house. Some students found this easy while a minority struggled with boarding house life.

We also spent a lot of time exploring the old school blocks on the pretext of seeking quiet spots to study for exams. More time was spent exploring and eating the abundant fruits growing there than any actual school work.

At the end of that first school year we had a rather pleasant surprise. Extra provisions from the school stores were distributed to students, so you ended

up with pockets of tins of peak milk and packets of “pako” biscuits to take home. It was certainly a rather privileged existence. Needless to say this was the only time it would happen!

The middle years were about taking on some responsibility for the younger students, aspiring to playing for the Colts Teams or second eleven teams in sports such as hockey, football or cricket. It was also the time for sorting out WASC choices. In your 4th year you became a mentor to some first year students who would be incorporated into your house ‘family’. You had other members of your house family from 2nd year students to sixth form looking to make sure the junior ones were coping with house and school life.

I had played table tennis for the house and school teams from my first year in GCI, and I continued this right up to medical school.

Very few teams played hockey and cricket in Western/Oyo State, therefore the GCI teams usually represented the state in schools competitions. Many of our students would go on to play for the Oyo State Senior Teams in Hockey and Cricket.

I was fortunate to play for the national team in my lower sixth form with other old boys of GCI such as the Justice Zai Smith and the late Darkwah Abidoye. I was aware that other old boys such as Mr. Adewale Sangowawa, Mr. Yemo Adeniji and Mr. Adebayo had played in the national hockey teams. Many more would follow, such as Toks Sangowawa and Biodun Ali. Being a sports man certainly had its privileges, both in terms of the

'special diets' you got in school, and the opportunity to travel to other states for competitions.

I managed to add both hockey and cricket, as well as lawn tennis, to the sports I played at GCI, at school and some at state level, right up to university. Looking back I wish I had had a Counsellor to advise me to scale down on the sports as it definitely was impacting my academic work.

Sixth form brought more responsibilities, first as deputy Head of House and subsequently Head of House, serving as a School Prefect and Head of Swanston House. 1972 was both humbling and challenging as you had to be a guide, a mentor, a motivator and sometimes disciplinarian to many students under your charge. You were the bridge between the students and the house and school authorities.

You had no management training, and had to learn on the job to perform whatever managerial assignment fell on you as a Senior Boy, whether as head of room, house prefect, sports captain or school prefect.

All in all, GCI was a wonderful experience. We had a privileged education, although we did not fully appreciate it at the time. There was certainly a lot to thank God for, most especially the enduring friendships that have continued over the years.

I have not mentioned the Honours Boards in the Houses, where the names of distinguished Old Students were displayed. This is because I gather they have been taken down, and used as firewood. I sincerely hope I am wrong.

7

A Message to the 1965 Set*

- Ayodeji Oni

My set entered GCI 5 days after the first coup de tat in Nigeria, precisely 20th January, 1966. I must confess that in Grier House, I had cordial relationship with members of the 1965 class set except one who later became my in-law! I am sure if I had a choice in the matter, I would have chosen any of the others like, Oyenuga, Akingbade, Adesanya, Babalola, to mention a few.

When you entered GCI in those days, you got posers like ,”how many sisters do you have?”.

Incidentally, I have 4 sisters, and I naturally did not have any problem with answering such questions. Incidentally, one of my classmates married one, and Ogunmoyela of the 1965 set, who gave me what can be referred to as “harassing perplexity” became my in-law through one of his cousins. This cousin is an old boy of Loyola College - our long-time rival school. This classmate of yours started his harassment from our first term in GCI. While following a group leader for distribution of

portions of grass to be assigned to different boys to cut, he would 'barge' me and demand "can't you greet?"

While I was still wondering why he was the only aggressive one in a group with much more senior boys, he followed up with "are you mad?".

I survived all intimidation by avoiding him as much as I could.

The following term I purposely arrived in school very early to select a good locker for myself; you all know the kind of conditions our lockers used to be in those days. Some would have had their shelves taken out to play table tennis. So this term I was able to get this complete locker that required little or no repairs. Alas, my harasser arrived when there was no useful locker available and demanded that I hand over mine. After a fruitless argument, I was made to hand over the locker to him. Needless to say, he was the only one in your set that I can say I was not friendly with. But as God would have it, he turned out to be the only one who would become a member of my family through my sister!

However, I have learnt so many lessons through my relationship with classmates, seniors and juniors in GCI, apart from the very rich school traditions.

Sweeping the dorm was taught by Akingbade (aka 'Skiddy').

Exchange in Chemistry: Babalola and I had a fruitful academic exercise in the calculations in ordinary level Chemistry.

English essay: I learnt some styles in essay writing from Oyenuka (aka 'Yaturi').

Ecology in Biology: My final revision in my WASC Biology exam on a topic called Ecology was made simple for me by Oyenuga.

Coolness in the face of provocation: I was privileged to witness how Adesanya demonstrated an admirable calmness in the face of provocation by a senior sister of Akinkugbe, one of the very junior boys in Grier House at the time. His demeanour has stuck in my memory since then...

...I thank you all most sincerely for inviting me, and I wish you all a happy anniversary. I pray that your 60th will be more glorious than this in the mighty name of Jesus.

**This message was delivered on the occasion of the golden anniversary of the 1965 set.*

8

SI: Sound Incorporated

- Tunde Ogunnaike

Music! How does one describe this ephemeral and yet real essence? We can hear it, but can't touch it; it moves us deeply with a force as real as any physical force, but it is intangible. It can make us dance with unbridled joy, or cover us with a melancholic blanket of thick sadness; it can cause mirth and laughter or reduce us to tears; fill us with hope, or make our hearts ache with indescribable longing—sometimes all at the same time! In the words of the 18th Century playwright, William Congreve:

Music hath charms to soothe a savage breast; To
soften Rocks, or bend a knotted Oak

Or, as Shakespeare wrote in the opening lines of *Twelfth Night*:

If music be the food of love,
Play on; give me excess of it...

The effect of music on the human soul—the listeners just as much as the player is undeniable, and universal. But, in all of humanity, is there any demographic group more susceptible to music's magic than the teenager? Since the advent of the ground-breaking group, *The Beatles*, how many countless teenagers the world over have dreamt of playing in a "Rock Band", and becoming rich and famous?

Several of us in the 1966-70/72 set at Government College, Ibadan, actually had the rare opportunity to live that dream—at least the part about playing in a band, if not actually becoming rich and famous (beyond perhaps being popular with the Queens' School girls!). I was fortunate to be one of such people, along with my childhood and neighbourhood friend, the late, great Sola ("Sholay") Olugbesan, and a few others. What follows is my brief recollection of our experiences in the music band called SOUND INCORPORATED (SI for short), an exquisitely avantgarde name whose origin I am unable to recall these many years later. But to the members of SI, this eccentric name felt right because it captured our feeling that we were at the cutting edge of high school bands, not just in Ibadan, but perhaps even in the entire Western Region of the time. There were other school bands, of course: for example, I know of a similar band at Ibadan Grammar School, where the incomparable Anjola Aboderin was the lead guitarist; there was also another one at The International School, Ibadan, where one of the players, whose name escapes me

now, was thought to be something of a Jimi Hendrix look-alike (at least that's what he proclaimed and what he believed in his mind. By the way: I didn't think he looked anything like Jimi Hendrix, but who am I to disturb his fantasy?). But many would agree that SI was unique, and as far as we were concerned, we were the best of them all. Because of the passage of time, and because there was not much by way of record keeping, these recollections will unavoidably be incomplete. But I trust that what I remember will be sufficiently accurate. If anyone reading this has information that can help fill in the gaps, don't hesitate to pass them on and I will issue an updated version.

So: how did SI start? Who started it? Who were the pioneer members? Alas, I don't remember. Here is what we know. By the time we entered GCI in 1966, a band already existed, but it was known as "The Tornadoes", or perhaps just "Tornadoes" without the definite article. Members of that band included Owolade 11 (the original "Boibu"), Yomi Adeola, and Igbinosa Enobakhare, all of whom were several years our senior. (Coincidentally, "Boibu", was my Swanston House "tior", the slang term we commonly employed in GCI for one's appointed "mentor", the "senior boy" charged with instructing an assigned mentee about the traditions and culture of the houses of residence—in my case, Swanston House—and about the basic rules and regulations governing behaviour at GCI.) I do not recall when the band changed its name to SI; all I recall is that by

the time I was in Class 4, in 1969, the band was already known as SI.

As for how one joined the band, I recall that there were never public auditions—membership was strictly by invitation, after careful deliberation by current members. Whenever the band needed an instrumental player or a singer, the bandleader and the band members would be on the lookout for potential invitees. All band members made it their job to know who played what instrument on campus, who had a decent singing voice, and who knew something about music. Word-of-mouth invitation was followed by private audition and subsequently, a decision. Since everything was private, there was no danger of the rest of the school finding out that someone had tried out for SI but had been rejected. With the benefit of the intervening years and hindsight, this seems incredibly considerate and mature of high school students, whether we knew it then or not.

Here's how I came to join the group.

In the summer of 1968, having just acquired a modestly priced acoustic guitar, purchased from the Baptist Bookstore close to Kingsway in Ibadan, I began teaching myself how to play. First it was chords, beginning with C, F, G, and Am, with which one could accompany a surprising number of songs. I learned to accompany such common English songs as “Auld Lang Syne” and a few Yoruba folk songs, especially the ones that the venerable Tunji Oyelana would sing on the radio and accompany with his

guitar. One of the more memorable verses from one of such songs is the following:

*"B'o nlo, k'o ma a lo;
B'o nlo, k'o ma a lo O!
A ko f'onijogbon l'aghole wa"*

A song in 3/4-time (typical of many Yoruba songs), which required only the three chords C, F and G.



The author (left) playing bass guitar and singing on the GCI assembly hall stage in 1971 during an SI cover of Osibisa's WOYAYA. Sola Olugbesan, the bandleader, is to the extreme right on keyboards, partially blocked by Owolade 2 (younger brother to "Boibu"), the other vocalist to the right. Kayode Oduntan is playing the maracas in the middle toward the back. Adedoyin the drummer is completely blocked but his drum set is partially visible.

Then I started learning to play the bass lines of many of the popular songs of the day heard on the radio—Desmond Dekker’s “007”; Jimmy Cliff’s “Hello Sunshine”, and a few others. As I would play and sing along, invariably my roommates and others in Swanston House would gather to listen. By the middle of 1969, I had become somewhat proficient and soon, word got around that I could play and sing. In 1970, our Class 5 year, Adebajo (aka “Barry Bune”), then the bass player for SI, was expelled from the band, for what I no longer recall, but given his natural proclivities, you may well imagine what it could have been. “Egbon” Cole, (so called because he had a younger brother at GCI at the time—the younger brother who would himself later become a member of SI), a gifted keyboardist, and then-band leader, stopped by to see me in my Swanston House room one day. He hummed the bass line from one of the songs from the group Rare Earth, and asked me to play it back to him on the guitar. (To this day, I still remember that bass line and I can still play it, even though I no longer remember the name of the song itself.) I proceeded to play the bass line after having heard it a few times.

I would later find out that an important defining characteristic of the prototypical SI band member at the time was an ability to “play by ear”—to hear something on the radio (or elsewhere) and then reproduce the sound on a requisite instrument. This made sense, of course: we had no access to sheet music, and even if we did, very few actually knew how to read music. We learned all our songs by

listening to the radio, or by playing the record over a phonograph (if we had the record on hand and a working phonograph was available) and then reproducing what we heard. In any event, after a few minutes of this brief audition, “Egbon” Cole then asked me to learn the complete bass line to the song “Get Ready”, including the iconic –and unforgettable–bass solo in the long playing version. He left his copy of the vinyl LP with me and asked me to meet him and the band in one week to play what I had learned. A week later, at the appointed time, I went to the pre-arranged venue of the band rehearsal (alas, I do not recall exactly where on campus –perhaps it was a corner of the dining hall, but frankly, I do not remember). I played the bass line to “Get Ready” as the band rehearsed the song, and it must have gone well. I was offered the position of bass player and I accepted. From then on, I began playing with the band. That is how I came to join SI, a band that I would eventually lead two years later. After “Egbon” Cole left GCI, the late Sola (“Sholay”) Olugbesan succeeded him as bandleader, and when in 1971, “Sholay” himself left for the University of Lagos (UNILAG) for “prelim” as an architecture student, I succeeded him as bandleader until the end of 1972, when I myself completed my A-levels, and left GCI for UNILAG.

We had an unwritten code of conduct, a *modus operandi* of sorts. First and foremost was a commitment to excellence: what was worth doing at all was worth doing well. We would practise and practise and practise again, until we “got it right”.

My fingers would develop blisters because at regular practice, we had no amplification and I played on my acoustic guitar. Even though we did not have a full ensemble of equipment or even a complete collection of musicians who could play every instrument, we did what we could to replicate the sounds we wanted to reproduce. For example, even though we had no horn players (saxophone, trumpet, etc.), we substituted the keyboards, or the harmonica, and rearranged the songs to fit what instruments and musicians we had available. This called for a certain degree of commitment and discipline, but also a great deal of creativity. But everyone understood that it was a privilege to be on the band, and few, if any, took this for granted. Being an SI band member, one quickly discovered, was the easiest way to become very popular with the girls, not just in the neighbouring Queens' School, but also in the such neighbouring schools as St Anne's—the Anglican School in Molete, and St Teresa's—the Catholic School further away, close to Premier Hotel. With the exception of "Barry Bune" who was expelled for a period of time (he was reinstated, as the lead guitarist, a year after I joined the band), I do not recall anyone who did not take being in the band seriously.

The band was also surprisingly democratic for a group of 15-18 year olds. For example, the bandleader was always selected by popular vote. One more characteristic worth noting: all the instrumentalists in the band could play at least two instruments, and just for kicks, we would sometime

swap instruments during our concerts. (More on this later).

Our most important activity of the year was the annual concert that we gave at GCI every year toward the end of the year. The only equipment we owned outright was a drum set, marked with a highly stylised "SI" written on the outer side of the bass drum (the largest component of the drum ensemble, played on the inner side with a padded mallet attached to a foot pedal). The "S" was realised with three distinct thick left-to-right downward sloping and parallel straight lines; the top line, shorter in length ended just around the halfway point of the longer middle line; the middle line ran the entire length from left to right; the bottom line, the same length as the top line, started from about the mid-point of the middle line and ended just before the middle line ended. With nothing connecting the three lines, the stylised "S" looked exceedingly modern and stunning in its simplicity. The "I" next to the thus stylised "S" was the same thickness as the 3 parallel lines. The effect was as avantgarde as the name of the band itself. I don't know who came up with the design, but it was as creative as it was effective.

*The Iconic SI Logo*

We would rent the other equipment: amplifiers, microphones, loudspeakers, guitars, keyboards, etc. Typically, we rented the equipment from the Baptist Bookstore, but by 1972, we had struck a friendship with a local Juju musician, Idowu Animashaun, whose band was headquartered close to the Liberty Stadium (not far from where Sola Olugbesan and I and many other GCI students lived). Mr. Animashaun would lend us his equipment, and, in fact, we would sometimes sneak out of school to practise in his club. (Of course, neither the principal, nor any of the other resident teachers knew about this; and it was just as well. We would have been in deep trouble had we been found out).

I think we charged a token fee to attend the concerts (how else would we pay for the rented equipment?). Regardless, I recall that the concerts were well attended, especially because we invited girls from the neighbouring Queens' School (I doubt that they paid to come, but I don't remember). I am sure it didn't hurt to be the "only game in town". And the dress rehearsal on the night before the

concert was always free, and I recall the assembly hall being packed full for those rehearsals.

Every now and then the band would travel to other schools in Ibadan and elsewhere, to perform, but those activities were infrequent. We were also often asked to supply music at the end-of-year party for our sister school, Queens' School, Ibadan, which in 1967, had relocated next door to us from its original campus in Ede. I recall in 1972 when I was bandleader, being driven around Ibadan (along with then-head girl, whose name escapes me now) by the Queens' School driver, in the school's "lorry", in order to rent equipment for the end-of-year party for that year. Many years later, I found out from my younger sister, Dupe, then a student at Queens' School, that she received many favours that year from some of the "senior girls" because her brother was leader of the band that was coming to supply live music for their party!

We always started our concerts with those universally recognisable opening few strains of "Take Five", just as the curtains opened. Tokunbo Sangowawa, who served as a "concert manager" of sorts, would then go to the microphone to introduce every member of the band as we played the "Take Five" theme over and over again. And then we would almost invariably follow with Osibisa's "The Dawn". We covered many Osibisa songs during that period, including "Ayiko Bia", and my favourite of them all, "Rabiatu" — a favourite because of the pulsating and dramatic opening bass line which demanded a certain level of virtuosity with the bass

guitar. But nothing delighted the audience (and the bass guitar player himself) more than the bass solo in "Get Ready". This lasted close to a minute (a whole minute: imagine that!), and to this day, I can still play this solo. As I would end this bass solo, the drummer would pick up his own drum solo. I recall the audience clapping many times during our rendition of this song, well before it was over. It easily became a fan favourite. We covered many other popular songs of the day, among them: Otis Redding's "White Christmas"; Jimi Hendrix's "Hey Joe" and "All Along the Watchtower"; and several James Brown songs ("Fever"; "Bewildered"; "Please, Please, Please"), and whenever we started the opening strains of "It's a Man's World", I always found it mildly amusing to watch all the boys dash all across the dance floor to find girls with whom to dance—it was the most popular "slow dance" tune of the day, and it allowed the boys to hold the girls close and dance really slowly!

And we also covered many Carlos Santana songs: "Mother's Daughter", with its rhythmically complex introductory bass line; "Oye Como Va" which allowed the lead guitar to shine along with our drummer and the percussion/rhythm section; and then the haunting "Samba Pa Ti" where the bass guitar and the lead guitar engaged in a slow, deliberate, long and alternating dialog, initiated and driven by the lead guitar, which would then turn dramatic toward the end as the lead guitar would wail plaintively to its contemplative conclusion. We almost always ended with this all-instrumental song,

and “Bary Bune,” on the lead guitar, would almost invariably bring the house down with his near-perfect imitation of Carlos Santana’s riffs! He may have been a troubled youth, but boy was he a gifted guitar player.



The author (left in panama hat and sunglasses), bass guitar, and Adebajo (aka “Barry Bune”), lead guitar, in 1971 playing Carlos Santana’s “Samba Pa Ti” at GCI.

We would also play some Juju songs (*Oro ija emi pelu Sunny Ade O! O ti pari, K'o sewu mo ko s'ija mo ija ma ti tan*), just for laughs, this time, Sola Olugbesan would leave his keyboards and play the bass guitar and I would play the lead guitar, just to switch things up.



Sola Olugbesan, the primary keyboardist and bandleader, (foreground, back to camera) sitting on a stool and playing a Juju song with the author (left, facing camera) on one of those occasions when we would swap instruments.

For many years, our primary rhythm guitarist was Richard Waite, one of a handful of white (British) students on campus. Richard was quite the character. He was very “British” —in his accent, his mannerisms and his sense of humor — but because

he and his family had spent enough time in Nigeria, particularly in Ibadan, he understood Yoruba perfectly, and spoke the language well enough to shock people who were not aware of this fact. Richard's favourite song to play was Otis Redding's version of "White Christmas". I also enjoyed playing this with him in part because Richard always executed the arpeggiation of the chords beautifully.

And what can I tell you about Adedoyin on drums? We called him "Mitch Mitchell" after the white drummer in the "Jimi Hendrix Experience" band, for his unbelievable dexterity with the sticks. But he preferred being called "Buddy Miles", the black drummer who played drums with Hendrix on the "Band of Gypsies" album. I recall Yomi Fagbulu backing up Sola Olugbesan on keyboards, or sometimes playing a keyboard-like instrument—a harmonium—that one blew air into to generate sound. He had been nearly completely paralysed by polio when he was quite young but was still able to walk, even though awkwardly, on his badly-deformed legs. I admired Fagbulu; he never let his deformity keep him down. He had a good sense of music and played with us on many songs.

Who else was in the band with me during the 1970-72-time span? Here is a partial list of those I remember. (I ask for forgiveness from those other members whose names I have inadvertently left out; 30-plus years is a long time, and as the fog of time thickens with the years, it inevitably impairs the memory).

- Sola (“Sholay”) Olugbesan; Keyboard/ Guitars/Drums/ Band Leader (until 1971)
- Tunde (“Papa”) Ogunnaike; Bass Guitar/ Vocals/ Lead Guitar/Drums/ Band Leader (1972)
- Adedoyin; Drums/Guitar/Vocals
- “Barry Bune” Adebajo; Lead Guitar/Bass Guitar/Vocals
- Richard Waite: Rhythm Guitar/Lead Guitar/ Vocals
- Yomi Fagbulu: Keyboard/Harmonium
- Tokunbo Sangowawa: Concert Manager/ Producer
- Kayode Oduntan: Maracas/Percussions
- Owolade 2: Vocals

One of the innovations that our group will be remembered for is the creation of SI II (a second group for aspiring musicians who were not quite ready for the main group yet), but especially SI III, a third group consisting essentially of “junior boys”, some no more than 12 or 13 years old. Without compromising his secret, I am proud to say that we gave the future “Lagbaja” his start in music in SI III. The youngster was so incredibly talented even though he was only 12 or so years old at the time.



The entire SI band (I, II and III), in 1971, on the steps in the back of the Swanston House "Prep Room"; the author is third from left (in glasses), flanked by Bajomo to his right and Tokunbo Sangowawa to his left; Sola Olugbesan is in the white cap next to Richard Waite, the white British student. The late Ogunyinka (Head of School in 1972) is to Waite's left, with Owolade-2 next to him. Standing with his back to the column on the right is Cole, younger brother to "Egbon" Cole, the bandleader who recruited me. Sitting on the front steps are 3 young members of SI III, including the young Leye Thompson on the left, and young Fajemisin on the right.

So what did we learn by being members of SI? Perhaps without being aware of it explicitly, we internalised the concept of synergy—that when put together properly, the whole can be so much more than the sum of its parts. We learned about the almost miraculous benefits of teamwork and diversity of talent and opinions—that a collection of vastly different individuals, from a wide variety of backgrounds, with varied talents and gifts, can pool their resources, and together produce

something significant that would otherwise not be possible. Personally, I learned to take chances, to learn new things (this was when I learned to play the drums); I also learned about leadership, that indescribable essence that makes one carry oneself in such a way that others will look to you for direction. Above all, we learned that talent alone is insufficient: that anything worthwhile in this world requires effort and sometimes sacrifice. Talent may indeed be necessary for success, but it is hardly ever sufficient. The most successful are those who augment their talent (great or small) with perseverance, patience, and a commendable work ethic.

To this day, I still play the guitar, 40-plus years after I left GCI and SI. I have since progressed, having learned to play classical guitar (playing J.S. Bach, Domenico Scarlatti or even Scott Joplin on the guitar is a far cry from Carlos Santana, Jimmy Hendrix and Osibisa); I have played in other bands: with *The Light Bearers*, one of the earliest, if not the very first, of “Gospel Music” bands in Nigeria, where I played the drums first before reverting to the guitar; with *The Solid Rock*, another Christian Band that I founded along with a group of friends in Lagos in the 1980s; and *SOLT*—the Sonaiya-Ogunnaike-Lafe-Trio, a trio formed with two of my closest friends from our graduate student days, and our wives (my wife, Anna, is a formally trained musician: a French horn, flute and piano player). I have even made some recordings with some of these bands and appeared with them in live concerts and on TV

programmes. But for me, everything started with SI. And I owe much of what I have done since leaving GCI to SI and to my fellow band members. My GCI days, especially my time in the music group, SI, were all preparing me for life, I just did not know it at the time.

9

Field House

- Tunji Ero-Phillips

The events of January 15, 1966, rattled us a bit, but we resumed first year in GCI on the 20th of January, 1966.

Seventeen boys were allocated to Field House. Only one of us, the late Thompson O. Ogunyinka, was a day student. Our Head of House was A. Osibo (1960 set) while the Senior Prefect was B. Somade (1960 set). The House Master was Mr A. A. Badmus, a Mathematics teacher. The House Tutor was Mr. M. A. Ogunyemi, a Geography teacher.

We learnt that sometime in 1965, there was a feud between some teachers and those in the Higher School Certificate (HSC) classes. This led to the decision that from 1966, HSC students would be accommodated within their house grounds.

There were two HSC blocks in the school - one in each region; Carr/Swanston and Field/Grier. There were two wings in each block. One wing served each of the houses. There were twelve rooms in each wing. One student was in a room.

When we resumed in 1966 the blocks were allocated to students in classes 1 to 3. Each room was furnished with a double-decker bed. This afforded opportunities for interaction of boys from different houses within the same "region". No two classmates shared a room in the blocks. Naturally, the class 1 boys had their beds on the upper deck.

On the first Saturday in school, there was general cleaning which included grass cutting, sweeping and dusting. In the evening, we had the social night. Class 3 boys were called out to pick folded strips on which class 1 boys' names were written. On announcing the name picked, the class 1 boy would meet with his "teacher". The teacher was to guide his "boy" to know the school/house rules and traditions. A test would be conducted for the boys after six weeks –most likely to be his first test in the school.

We all got busy immediately, copying notes and studying for the test.

"What is confiscation?", a member of your "family" might ask. Such questions would normally come from a class 2 member of the family. (Afterall, "365 days is not a joke"). If the answer tarried in coming, you would be reminded that the house test would be in 4 weeks.

"Don't disgrace our family o".

The test was conducted on a Sunday after the Chapel service, before lunch.

The result was announced the same evening after the evening prep. The head of house said,

"First from the rear is".

The boy stood up and marched forward, what for? No one could tell, But it was fun.

The family ties last through the lifetime of members.

That test behind us, we had to concentrate on the inter-house athletics competition. All of us, except Wole Amusan (Gogo), were in Junior B. Amusan was in Junior A. Some class 3 boys were in also in Junior B, because of their small stature. All of us in Junior B were registered to take the races; 220 yards, 440 yards and 880 yards during the 'Standard Points' period of the competition when every student was encouraged to reach some designated targets in order to earn 'Standard Points' for the House, which would count in the overall tally. This proved to be a costly mistake because many of us were not given to running. They could have done better in the jumps. So, Field House came 4th in the competition. The mistake was corrected the following year. Field House won many trophies and the Shield. UP GREEN!!!

After the athletics competition, none of us up to date could say how the lot of creating a playing field behind the House and behind the hockey pitch fell on us. It was still the first term and most of us had not mastered the art of handling the cutlass. But the prefect in charge, who I will prefer to call, "Buffo" told us to uproot the trees and make a field therefrom. By the second day of work, many of us were nursing blisters on both hands. Amusan and three others told us not to worry but to be present at

the site daily. The task was accomplished but it left scars on Amusan's right hand and fingers till today.

This was the beginning of cooperation and determination to succeed among us all.

In 1966, we won both hockey trophies (Junior and Senior) and the Cross Country race.

In 1968, the entire school's colt team came from one house (Swanston). We met them in the finals of Junior Cricket inter-house competition. Field House boys were stopping balls with their shins; caring only after victory was achieved. That was how committed they were to winning for Field House.

During the civil war, Bolodeoku joined us in Field House, having left one of the new Federal Government Colleges. This was in 1967.

In 1971, four boys joined the house and remained until 1972. It was our own time in the Higher School Certificate (HSC) set. The boys were Adesanya, Olusola; Olunu, Onaara; Oyinsan, Olufemi and Porbeni Seigha.

In 1971, we had an old boy of Field House, Mr. J. A. Balogun in the teaching staff. He replaced Mr. Ogunyemi who had been transferred to the Ministry of Education. He brought a high level of discipline to the boys. He would come to the house grounds as early as the rising bell was rung. Everyone of the boys sat up. He used to call himself, "*Omo Ekun*". Field House was adjudged the best of all houses in 1971 and 1972 in terms of neatness and discipline.

In 1972, during the inter-house athletic competition Field House won the March Past shield

as well as 5 other trophies single handedly won by Seigha Porbeni. He was an athlete per excellence.

The boys who were admitted into Field House in 1966 are listed below:

Aboderin, O; Adebohun, A; Adelu, A; Adewoyin, O; Alakija, B; Amusan, O; Arojojoye, B; Arojojoye, Y; Balogun, B; Banjo, A; Banjoko, A; Ero-Phillips, E.O; Koyejo, A. O; Ogunyinka, T. O; Smith, F. and Tubosun, I. A.

Some of us will remember Theodore MADIKE whose school number is 1663. He was in Carr House, Class 1A in our set, but had to leave for the East at the outbreak of the Civil War.

We recently got together through Facebook. He asked after so many of our boys that I had to salute his sharp memory. Not only those in Carr House or those from Ebenezer, Oke-Ado, the Primary School he attended, but he mentioned Adeleke ('Oto'), Deji Oni, Macaulay (GH) and a host of others.

He is a medical doctor resident in the Philippines.

Though he entered GCI with the 1966 set, he never had a chance to go through the full experience with us. But, at heart, he remains a member of the 1966 set. Such are the bonds that bind.

10

Twenty-Five Years Ago

- Tunde Okuboyejo

The 1966-70/72 set of GCIOBA has vigorously pursued an agenda of continuous interaction over the years. The members have in common not only the history of having been in GCI together, but also common values, person-to-person interactions, and even business and other work-related associations.

As evidence of the depth and continuity of this, the speech below, delivered all of 25 years ago, is presented. It is the text of the Chairman's address at the Silver Jubilee dinner of the 1966 set.)

I feel highly honoured to address this august gathering on the occasion of the celebration of the 25th anniversary of the admission of the 1966 Class Set to 'The School'- Government College, Ibadan. On behalf of the entire class set, I would like to formally welcome you all and thank you for finding time to grace this auspicious occasion with your distinguished presence. By this kind gesture you have demonstrated not only your love for the progress and prospects of our Alma Mater, but also

for the ideals for which the Government College Ibadan Old Boys' Association stands.

Since the formation of the 1966 Class Set of the GCIOBA about 5 years ago, our programme of activities have been tailored towards the sound principle of total commitment to selfless service of each and every member of the set, and to the ideals and the motto of the School-'Learning to Serve'. We have been motivated by the ideals of placing our service to our Alma Mater as our highest and most cherished goals.

To demonstrate this we have initiated some laudable programmes, such as an annual prize award and a Scholarship Scheme for the present students in the School, in a bid to encourage improved academic excellence for which the school is renowned. We have contributed positively to the provision of improved infrastructure for the School, such as the new College Library. Our moral and financial contributions towards the success of the 60th anniversary of the School and the launching of the second edition of the book: *Built on the Rock*, are well acknowledged. Indeed, plans have reached an advanced stage to subscribe substantially towards the recently launched College Endowment Scheme. We have also been very active at the branch level. Notable among these activities are programmes lined up to improve the lots of members of the class set in the States of the Southern part of the country. Members are also encouraged to have close business contacts, while our annual family get-together programmes have been most thrilling and lively.

Distinguished Teachers, Old Boys, Young Girls and Class mates, all the above achievements have been made possible by the energetic support of our dedicated members. I feel particularly proud to be associated with this bunch of promising Nigerians. I also salute the courage of my predecessors in office, particularly the inaugural President, Femi Olugbile who weathered the storm of pioneering the formation of the association. I feel indebted to his successor, Tokunbo Fabamwo, whose main achievement was consolidation on the foundation laid, while the immediate past president, Tunde Awodola succeeded in handing over a financially buoyant and virile association. On behalf of the new executive, we promise to keep the flag flying high, God being our helper.

Finally, it is our hope that other virile class sets will come together and rise to the challenge of assisting the School in all respects, so as to revive its old glory in the face of the dwindling government financial assistance to the School.

While giving thanks to God for His mercies - which abound for ever, we recall with heavy hearts the untimely death of some of our loved set members over the past years, including Yode Ogunraku, Jide Osodi, and Bode Aboderin. May their gentle souls rest in perfect peace. Amen.

I thank you once again for honouring our invitation.

Up G. C. I.

11

Life in GCI - a blast!

- Tokunbo Sangowawa

Atending Government College, Ibadan was a dream come true, following a family tradition whereby two of my brothers had already attended and passed out of GCI. I resumed first year in January 1966 with 17 other mates from Ebenezer Primary School, Oke Ado, Ibadan. We constituted the largest cohort of students from the same primary school in the history of the college.



*Sitting R-L Tunde Okuboyejo, Lekan Aboaba, Nureni Okesanjo, Leke Otusanya, Tayo Soyebo, Bayo Arojoye, Tunde Awodola, Yinka Arojoye
Standing R-L Ayo Arowojolu, Dele Adewoyin, Theodore Madike, Jide Elemide, Samuel Taiwo, Tokunbo Fabamwo, Tokunbo Sangowawa, Tunji Ero-Phillips, Ayo Ogunjobi (Ogunjobi and Taiwo eventually decided to go to other schools)*

I was fortunate to be awarded a full scholarship because I came first overall in the admission process to the college. I expected and was 'rightly' allocated to Swanston House, keeping up with the tradition of my family.

To do justice to my crowded and exciting life in GCI, I would need to write an encyclopaedia. Hence I will focus on some few highlights of my seven years in GCI, recognising that other areas would have been covered by other contributors.

Swanston House (The House)

Within the first week in the house, each Form 1 boy was allocated a mentor (alias Tior/house teacher), usually a 4th form student who was to guide his "boy" to understand the house culture, rules and traditions and helped you to settle into the house routine. One became a member of a 'family', the ties of which would last a lifetime.

A house test was conducted to see how much one had learnt.

Each junior student was also allocated house chores which could include sweeping the dormitories and the house paths or cleaning the toilets. One was also allocated responsibility for a rectangular portion of the house lawns which one was expected to mow with a cutlass regularly.

Following the House Test, the next highlight was preparation for the Inter-house Athletics Competition when boys were allocated into either Junior B, Junior A or Senior category, depending on

stature. Each student was expected to compete for 3 standard points before proceeding to heats and finals of the competition.

We also used to have socials on most Saturday nights - Treasure Hunt; Quiz competition; Chair dance; House Supper.

Life as a Sportsman

Government College has a very strong sporting heritage, from which I benefited. I had a very crowded and exciting sporting life. I started competitive participation in sports from my 2nd year and carried on till my final year. I played hockey and cricket for the Colts (mosquito), Second and First teams and was Hockey Captain in my final year. I also represented the House Teams in different sports which meant my name went onto the "Honours Boards" (which I understand have disappeared).

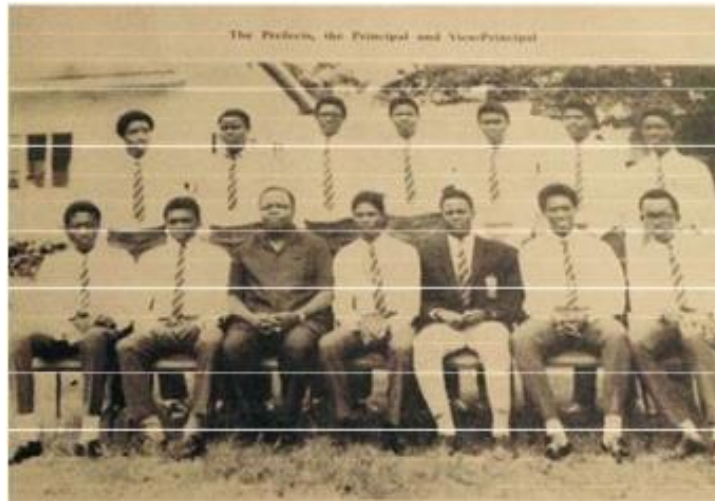
Being a sportsman certainly had its privileges - special diets, sponsored camps while on holidays, opportunities to travel to other states for competitions, participating in National Sports Festivals and making friends especially with the opposite sex. I met my wife (a tennis player) during one of such camps in preparation for one of the Sports Festivals.

I was also fortunate to play for the State Hockey and Cricket Teams while in school, and the National Hockey team following the footsteps of my friend - Sylvester Biyibi who played in our Lower Sixth

Form. I used to be called '*kekere*' by my national team-mates then. I also later played cricket for the National Team.

In my final year, 1972, I remember the hockey team going to play a friendly competition with Comprehensive High School, Aiyetoro. We won and organised a 'victory party' with 'Compro girls' in one of the Staff Quarters. Unfortunately this didn't go down well with our male counterparts from the host school. A report got back to our Principal. Unfortunately it was not viewed lightly and I was held accountable as the captain and 'punished'. In the spirit of comradeship, which we enjoyed as mates throughout our life in GCI, the Principal received a delegation from my fellow prefects (as I was also a school prefect) who came to intercede on my behalf.

School Prefects 1972



Standing L-R Tokunbo Sangowawa, B.Odukoya, Kunmi Adekunle, Tokunbo Olusile, Folabi Oyekan, Deji Oni.

Sitting L-R Kunmi Opeola, Rotimi Jaiyesimi (Head of Grier House), Mr. Ogunode (Vice-Principal), Wole Ogunyinka (Head of School), Chief Ojo (Principal), Sylvester Biyibi (Head of Swanston House), Sola Johnson (Head of Carr House).

HSC Years

A highlight of life in the 6th form was the amalgamation of both GCI and Queens School as one HSC class. That meant girls in Lower Sixth Form started attending lectures with us in GCI, and were regarded as GCI students. Of course, this brought about some distraction, excitement and perhaps discomfort across the different players - boys, girls and staff alike. A road (tarred) was also constructed between the two campuses. This provided enhanced

'communication' in different forms and different levels and intensity between the two schools and as one might expect, brought about some 'mischief' from both camps!

Change of Principals

In our third year, we lost our dear principal, Mr. D.

J. Bullock who was transferred to Comprehensive High School, Aiyetoro while Chief J. B. O. Ojo (an old boy of GCI) was transferred from Comprehensive High School to GCI. GCI boys were very unhappy about this exchange and 'rioted'. In some sections of the news media, it was reported that GCI students went on strike because there was no milk for their tea (popularly referred to as 'cocoa')!

One of the impacts of this exchange was that our long-standing relationship with St Anne's School dwindled with a resulting stronger relationship building with Queen's School.

Some others

The privilege of attending GCI sank home on one of our sporting trips to the Defence Academy, Kaduna and Military School, Zaria when we had our first meal and realised what we had been taking for granted.

I even went to watch James Brown's concert at Liberty Stadium, and had to walk back to school in the thick of the night with other boys.

And what about 'bolting' to Scala to watch films? I remember the film 'Woodstock' which was so

popular that a lot of boys went to watch and some were caught and punished.

There was always a strong, consistent effort to impose discipline. For example, 3 school punishments or spells of detention resulted in an appointment for caning in Principal's office after a good Dodo meal on Sunday night.

In a nutshell, I had a wonderful experience in GCI. It was a blast and I have no regrets at all. If there is another life, I will go to GCI again. We had a privileged education although we did not fully appreciate it at the time. It was certainly a far better experience than what current students get. And nothing can beat the enduring friendships that have continued amongst us over the years.

12

Eavesdroppers Never Hear Good of
Themselves

- Demola Denloye

The story I'm about to relay happened in Grier House in the mid sixties. Our dear old housemaster Mr. Arodudu of blessed memory, who was also our English teacher, was very fond of prowling round his domain (Grier House) after lights-out, like a sleek tiger looking for unruly students to punish.

He had carried on with this tactic for a long time, and a lot of Grier House boys had fallen into his trap on several occasions. The inevitable punishment was some strokes from the rod of Mr. Arodudu ('Chico'). We never got to find out how he got that nickname but everyone addressed him as such - behind his back.

On this fateful night - during one of the midterm holidays, when most boys refused to go home because of the freedom we enjoyed by going to the movies or parties without restriction, we had retired to room 4 which was next to the bathrooms.

It had a large bamboo tree behind it which was an assembly location for dispensing serious punishments for boys who had broken one or more of the various laws of the house and school.

Lanre Onadeko, Femi Adejugba and my poor self were having a late night cup of Bourvita and snacks (the famous 'Kingsway' meat pie which was described by Folarin Smith - one of our set, as 'the best in the world') and generally feeling good with ourselves when we thought we heard some noise emanating from around the bamboo tree. We waited for some time with no idea of what was going on. Lanre jokingly suggested that it might be Chico the house master on his usual night-prowling activity, to which Femi Adejugba retorted that if it was Chico he would pour hot coco on him and break his head. We all laughed at the joke and continued the banter. Someone suggested that if that happened it might be severe enough to kill the housemaster. We all agreed that if that did happen his corpse would not be discovered for a long time thereby qualifying it to be described as '*Oku LCC*' (an abandoned corpse).

All these were quite funny and we had a long hard laughter that was suddenly cut short by the piping falsetto of the housemaster.

'Onadeko - you want to kill me?'

We were all frozen still and could not utter a word as he proceeded to describe us as juveniles with criminal tendencies. Of course he must have known that we did not mean all we said.

Nevertheless Lanre Onadeko's Housemaster's Report at the end of term vividly described his

'criminal tendencies'. How he managed to convince his parents to the contrary is story for another day.

Femi Adejugba did not escape the wrath of 'Chico' either, as he too was described as a 'potential criminal' in the Report sent to his parents.

How I escaped without an adverse Report is still a mystery to me till today.

13

A Football Special

Football As a Sporting Activity in GCI

- Tunde Okuboyejo

Football is a game that was very passionately played and followed in the days of the 1966-70 set. A prominent member of the set who was also a brilliant footballer recalls the magic of the game, and the drama of competition.

The Game of Football

Football is a game that involves kicking or playing the ball with the foot between two teams. Each team is made up of eleven (11) players defending their goal post. It is played on a rectangular field of about 100meters length with two goal posts at opposite ends. The ball is typically made of round leather or plastic, filled with compressed air. Football is referred to as Soccer by the Americans who have another game they call 'Football'. This is played with an oval-shaped ball. Another game played with an oval ball, which is popular in the UK and other parts of Europe is Rugby. In this game, points are scored chiefly by

place-kicking. propelling or drop-kicking the ball over the cross bar or running in 'tries' over the line.

Mode of Selection of School Team

During the tenures of D.J. Bullock and J.B. Ojo (both of blessed memories) as our School Principals, Football was highly rated and well funded as a sporting activity among other sporting events such as Athletics, Hockey, Cricket, Lawn Tennis, and Swimming. Apart from physical fitness, a major mode of selection of the School team was basically through an unbiased assessment of skills and prowess of each player irrespective of House, age, colour or creed. This selection was usually done by the School games master and the Principal.

The School's annual Inter-House Football competitions among the then four (4) Houses - Grier, Field, Swanston and Carr, were usually keenly contested. Football was not only seen as a leisure activity to be played for healthy living. It was a great honour to be selected as a member of the School Football team. To be adorned in the school's jerseys, to wear the colours and be a part of the team - this was beyond description for any student.

Discipline then, was very paramount.

During our days in GCI, the College Football teams were thoroughly drilled and groomed by the Games Master - Mr. Olanrewaju, and some Soccer-loving Teachers such as Mr. Arodudu (a.k.a. Aro Chico - Grier Housemaster) and others. The age-long Football Field located about one Kilometre off the School campus and directly opposite Lafia

Canning Factory served as the team's training ground. Other practicing grounds used then to hide the school teams away from the prying eyes of our rivals were the Nigeria Tobacco Company playing field at Oke Ado and Olubadan Stadium at Seventh Day Road. Friendly matches among friendly colleges were usually organised to prepare the team for inter-collegiate Football competitions.

Inter-collegiate Football competitions were organised by the Western State Football Association on league basis with final matches played at the legendary Liberty Stadium. Other competitions included Principal Cup, Premier Cup, Champion Cup, and Academicals. The GCI arch-rivals in Ibadan then included Methodist Grammar School, Ibadan Grammar School, Oke-Ibadan High School, and Loyola College. Outside Ibadan there were the likes of Olivet Heights, Oyo and Aquinas College, Akure. Usually, when the school qualified, from Quarter Final stages upwards, the team would be camped in the HSC Block for about 2 weeks ahead of the tournament. This was to allow them rest and concentrate on their training schedules. They were also given some privileged and preferential treatment. For example, they were exempted from routine House chores and allocated special rations of body and energy building food such as Milk, eggs, and Ovaltine beverage. They had medications and body massage to treat injuries. Reputable Coaches like Mr. Onagoruwa (State Coach) were invited to coach players to improve their skills in the various departments like defence, goal keeping,

front-line play, and mid-field. Special kicking techniques were taught for Corner kicks, Place kicks, In-direct kicks and Penalty kicks. Off-side tactics, Mass Attack and Mass Defence and the use of different playing formations like, 2-4-4, 3-4-3, 2-3-5 were practised over and over again. The good thing about this arrangement was that it offered opportunity for the talented players in the School team to be selected to participate in Football competitions at higher levels, such as State and Club levels.

School Football Team Supporters Club

As expected, what used to be seen as “Mao Mao war” or “Baluba game” (that was rough playing aimed at injuring talented players) during the school inter-House competitions usually became a unifying factor during the inter-school competitions. This was because the School House loyalty gave way to collective GCI School patriotism. Moreover, each player had his fans which cut across House divides, and they cheered them to victory.

Some outstanding players in the various departments on the field included the likes of Faseyiku (a.k.a ‘Amasko’ -an ace front-line striker, solid master dribbler and captain for many years), Babayale in the goal post, Osibodu and Bambo Oyekan as rugged and solid defence. Others included, Folabi Oyekan (late), Buki Ogunjobi - a.k.a Baba Yando (late), ‘Okafor 1’ and my humble self, Tunde Okuboyejo, all of who played in the front line as strikers and mid-fielders. I recall with

nostalgia, an occasion we were playing a final match against Methodist School. At the dying minute when we were already one goal ahead, Amasco took the ball from the centre line. As the supporters' shouts of 'Amasco!', 'Amasco!' rent the air, he dribbled all the opponents heading for the goal. But the last defence man standing in desperation, grabbed his games short and pulled him back almost stripping him naked to prevent him from scoring an imminent goal. Of course this resulted in penalty. As expected, Amasco hardly missed penalty kicks, as the team had been well drilled on penalty taking by Coach Onagoruwa. In a trice the ball was in the net, and GCI were winners by 2-0.

Other supporters and football loving staff members that readily come to mind and who added thrills and glamour to the game of footballing during our days included the School Lorry Drivers, 'Alansaka' (I cannot remember his real name - very few students bothered to learn it!) and 'Alan Parker' (Mr. Matiluko). They conveyed students to and from the field of play. There was also the College Nurse in charge of First Aid Treatment, Mr. Oloko. Whenever we won matches, the team was ushered back to school with dancing and victory songs by the supporters including "Up School!", "Up GCI!", "2 Nil Tororo la fun won, tororo".

During play, there were special shouts the supporters had to throw the opponents off their rhythm. When they were given spot kicks, the shout would go out "E ma wule!" (meaning it won't go in), When they were threatening the goal, the shout

would be "*Away!*" (meaning the ball would go out of play). There was also "*Over the Bar*" in prayerful anticipation when an attacker came near to the GCI goal.

The Matter of 'Juju'

While some schools then, believed in the use of "Juju" to win matches at all costs, to the extent that they would physically position their 'medicine men' right behind the goal posts of their opponents, GCI players had no such fetish beliefs or practices. They were taught instead to engage in group prayers on the field of play before and after a match, and to maintain a state of calm and decorum, win or lose, irrespective of the degree of provocation from the other side or their supporters.

Football Violence

It was absolutely forbidden for any GCI player or supporters to engage in violent conduct. While some schools resorted to violent attacks on Referees or outstanding players among their opponents after losing matches, everyone knew that this was not the GCI way. Violence was so rife in football competitions in that era that it was not uncommon for some Referees to carry hammer, Jack knife, or other offensive weapons in their pockets for self defence.

II

Requiem

- (***To Those Who Have Gone Before***)

*(a special tribute section dedicated to the memories of
those classmates who have gone on to the great beyond.)*

A Roll Call of the Dear Departed

1. Aboderin O. - He entered CI in 1966.
2. Adams T. - Married with 3 children. His first child is married with a daughter. He attended some class set activities before he died.
3. Adebajo A. (a.k.a Barry Bunne) He was an unconventional person. He attended some class set meetings before he died.
4. Akinyemi A. (aka Carter) He was a distinguished officer of the Nigerian Army. He hosted the class set meeting before his conflict with the military he loved dearly. Tributes were written for him by class members.
5. Arojojoye A. (aka Yanky) He spent most of his period after GCI in the US. He died shortly after his return to Nigeria.
6. Ogunruku O. He died in a motor accident in the eighties.
7. Opeola E.O. He hosted the class meeting and was an outstanding staff of NNPC.
8. Ogunyinka T.O. He was the Head of School in 1972. He participated actively in GCIOBA activities in Ogun State and our class set.

9. Soyebbo. O. (aka *Agba 'Jebu*) Not much was heard from him after GCI.
10. Ogunjobi A. (aka *Bukiyando*) He joined in 1971 for HSC. A tribute has been written by a close friend of his in the class.
11. Balogun F.O. He joined in 1971 from Saint Gregory's College, Lagos. He married Deji Oni's sister.
12. Odusote R. He entered GCI in 1971 and left after passing his GCE A-Level in June 1972 instead of December. He studied Civil Engineering in Unilag.
13. Amusu C. He was a commercial pilot. He attended class set activities with his family.
14. Osodi Jide. He entered GCI in 1969 but died immediately after HSC exams in 1972.
15. Oyekan A. He initiated the class set meetings in 1986. He hosted the inaugural meeting. He participated in set activities.
16. Awobodede O. - Carr House - (aka *Casker*). He trained at the UNIFE School of Pharmacy.
17. Olugbesan O. - Swanston House. Studied architecture & environmental design at the UNILAG. He hosted class meetings and participated in class set activities with his young girl.
18. Santos Olubunmi (Carr House). Joined us in the HSC years. He was in the Maths/Maths/Physics class and made a mark on the athletics field throwing the javelin, discus and the putt. He studied civil engineering at UNN

and got subsequently chartered in structural & civil works. He reached the pinnacle of an outstanding career with the Lagos State Public Service as Director of Drainage Services and later, Permanent Secretary. He participated in the set activities, and hosted some meetings.

19. Oyekan Afolabi - Grier House. Studied Estate management both at Yaba Tech & the University of Ife. He initiated the class set meetings in 1986. He hosted the inaugural meeting. He participated in set activities.
20. Ajagbe Olasupo (Carr House). Joined us for the lower-sixth class in 1971. He was in the Biological Sciences class. His GCI stint was so short because he was one of the few who gained admission into the University of Ife medical programme at its inception in September of that year. Ajagbe survived the toil and rigours of medical school training and licensure process, only to have tragically succumbed to an acute ailment in the NYSC year.

15

Major Akinloye Akinyemi "Carter" (RTD)
(A few brief notes)

- Deji Oni

Carter hosted us as a class set in his home at the Signals Barracks at Mile 2, Lagos Badagry Expressway, sometime in the 80s.

He was arrested during the supposed Mamman Vatsa Coup d'état. He was later released on grounds of insufficient evidence. He was perceived as a terribly brilliant signals officer who could not have missed out on the communications between the plotters.

After that experience, instead of being frightened by the IBB regime, he made it a point of duty to voice out his opinion anytime the occasion demanded. We were later to learn that one of his fellow officers hid a cassette recorder in his pocket and surreptitiously recorded the conversation while seeking his opinions on certain issues of the military government that were repugnant to common sense. Carter with his usual forthrightness voiced his candid opinion. The officer went to Military Intelligence with the damning evidence. Carter was

sentenced to 10 years in prison before the defence lawyer he opted for arrived from Jos.

As a result of his brilliant performance in the signals corps, his seniors admired him, and he was released after spending 5 years. However, he was retired from the army and his family was ejected from the barracks. The family then relocated to an apartment on Ago Palace Way at Okota.

During his incarceration, the class set located the wife and children and paid them a visit. The young girl of one of our colleagues - Koyejo - was detailed to visit Carter's young girl regularly and report through Koyejo so the class could be aware from moment to moment about their welfare.

On Carter's release from detention, Koyejo and I arranged a trip to Ibadan to welcome him back to the fold. The Ibadan boys were so agog with excitement that they were willing to welcome us at the Ibadan tollgate. We all met in Oduwole's home where we had lunch and questions about his incarceration were asked.

One crazy question that Carter was asked was, "whenever you had erection during your incarceration what did you do?".

His reply was that he would take a look at it and say "Common, stop that nonsense!".

Everyone erupted in gales of laughter.

Second Incarceration

Predictably, Carter was arrested again, during the dark days of Abacha, and this time, he was on death row.

Again, he survived, through the hand of providence.

On his return from death row in 1998, we had a get-together in Fabamwo's home in Ikoyi. At the end of this party we had the group photograph displayed above.

It is pertinent to state that during the period of Carter's incarceration on death row, in those dark days of tyranny, one of us - Dayo Adeleke - a Police Officer, at the risk of his own life and career, visited him on our behalf.

In acknowledgement, Carter addressed a letter '*To The Big Bad Boys*' of the class, and sent it to us. After our reunion at the Fabamwos, there were several newspaper articles on the story of Akinloye Akinyemi. One of them was a piece titled '*A Gathering For Carter*', which was featured in Femi Olugbile's *Sunday Vanguard* column. It is reproduced below.

When Carter eventually settled down to civilian life, running a Ministry for ex-convicts at Ijebu-Ode, Sola Olugbesan, Lanre Onadeko and I paid him a visit. Carter welcomed us heartily to his house, and gave us lunch.

A Gathering for Carter

- Femi Olugbile

We were all assembled together this fine Saturday afternoon to celebrate the life of our friend Carter, twenty or so men, laughing, quaffing our host's beer, and cracking the recycled jokes of long ago.

Our 'Carter' was no relation of Jimmy, the peanut farmer and former President of America. No. He got the name because as a young stripling in Swanston House, Government College, Ibadan, he loved to read Nick Carter, who wrote the genre of American 'whodunnit' where cheap gangsters with sombreros and dark glasses ran all over the pages, pursued by foul-mouthed expletive-spewing policemen.

Our 'Carter' had just been snatched from the jaws of death, literally. Seven hours to the intended hour of his execution, he got a reprieve - from God, direct. Sani Abacha died.

Carter never wanted to be anything but a soldier. He joined the Cadet Corps in school, just as soon as they would take him. He was but a little slip of a boy then, with the angelic face of one who could not bear to hurt a fly. But he was all steel inside, as

everyone who dealt with him quickly realised. If he was the smallest on the parade ground, his uniform was the sharpest, and his boots shone the most. To the rest of us 'bloody civilians' watching these military shenanigans from the side-lines as the cadets marched on the school's hockey pitch, it all looked rather funny, and we mostly laughed. To Carter, it was not funny at all.

It was life itself.

On leaving school, it surprised no-one that Carter immediately joined the Army. He had found his *métier*.

He straightaway excelled. Nigeria Defence Academy. Then Sandhurst, the elite officer training school of the erstwhile British Empire. At Sandhurst, among his coursemates from different parts of the world, Carter shone like a star. The Nigerian Army preened its wings, proud of its young officer's achievements. Here was one future leader for an Army that would be able to hold its own with any Army anywhere in the world. The sky, it seemed, was the limit for Carter, in his beloved Army. At a time when many of his classmates were still struggling to obtain their first degree from the University, Carter was already a Major. But it was not for any of these reasons that the beer drinkers were gathered this afternoon, celebrating Carter's life. It was because the same Army in short order was to hurl him into jail, and set him on a slippery slope that would culminate in his landing on the torture couch of the famous 'Dr. Death', in the process enduring the worst, the most degrading

forms of torture known to those whose pleasure and calling in life was to inflict pain and misery on other human beings.

For Carter had been arrested and accused of plotting a coup. He had been tried, sentenced to a jail term, and later to death.

He sat there this afternoon, his chin full, even chubby. Many had come thinking the ravages of his recent past would make it hard to tell him apart from a refugee from Southern Sudan. But there he was, he had put on weight on the rebound!

People made unkind jokes about this, and some suggested that he explain. He merely smiled benignly. There were still many things he could not talk about. What exactly did the Medical Psychopath called 'Dr Death' do to him in Aso Rock? Injections? Some bizarre surgery? The acknowledgement was too painful, and perhaps still a mite dangerous. Everyone present knew Carter as a high-minded idealist, and if there was any worry they had for him at the time his career had seemed to be in the ascendant, it was precisely on that score. It was the same time Nigerian politics was turning murky, and the 'militicians' were destroying esprit de corps in the Army. There were coups and rumours of coups, and people's best friends squealed on them, wearing body wire to record 'dangerous' conversations in order to save their own necks or earn favour.

One by one the assembled people made nice speeches about Carter - what a good person he was, and how glad they were he had been saved by Providence from the butchers in Abuja, especially

that dark-goggled unsmiling lover of Indian prostitutes.

For some reason the private thought kept coming up that there was a man whose good intentions had got in the way of everything he cherished. He agonised over Nigeria's chronic illness, and the structural defects that doomed its every effort to failure. He felt keenly for the suffering of the downtrodden, and his innermost sensibilities revolted at how his fellow soldiers were running the country into the ground.

But the path to hell, as they say, is paved with good intentions. Carter had an abundance of good intentions in his pedigree. His elder brother was Minister of Foreign Affairs during the reign of Ibrahim Babangida. He concocted lofty schemes that came to nought, such as a 'Concert of Medium Powers' that was supposed to include Nigeria, Brazil, and a host of other 'big' countries. Later he attempted to run for President, drawing parallels between his career and that of John F Kennedy - their youthfulness, their idealism, and (though he did not mention it himself) their boyish good looks. And when the nation was falling apart after his friend Babangida the 'Maradona' had made his untidy exit, installing a dithering puppet on the hot seat, he publicly appealed to an unsmiling General Abacha to 'rescue' the nation by seizing power and handing it over to the winner of the June 12 elections. The General promptly seized the power and kept it for himself.

Carter's brother always managed to cut the picture of a sheep among the wolves - a man trying to make his way among a gang of thieves and bandits by appealing to their honour and good reason. The only problem was they had none, and he should have known.

Carter cut a similar image in some respects.

Squeaky clean, well-intentioned, like Don Quixote, bravely tilting at the windmills.

As the evening wore on, and after all the speeches had been made, Carter took the floor to make his response. He thanked his friends. He promised to bend his energies to putting his life on track, outside the Army. He talked a little about his ideals, how Fidel Castro was his role model, how he felt Nigeria deserved to be a great nation, and not a nation perpetually on leash. He thanked Deji - 'the group's 'President for Life' (he got the title because nobody else wanted the position!). He thanked Tokunbo, our portly host.

At the end of it all, even those of us who felt Swanston House was 'not it' joined in the singing of the Swanston House song. The words said: 'Oh Swanston House

The call has come to you

To do your best

To help the world along...'

Carter was singing this song from when he was in Form One. Perhaps his troubles truly started from there.

He wanted to live the words of the song.

The Carter Mantra

- Niran Akintola & Sola Olugbesan

There is no trumpet
 To herald the entry or exit
 Of the great Ones
 Only the fullness of their metamorphosis
 Defines their magnitude
 Leaving all of us
 In awesome wonder
 Of the magnificence of God

Some odd 58 years ago, a child was born to a Reverend gentleman and his wife. Wide-eyed innocence, pristine *tabula rasa* mind, he imbibed the well-honed Christian family ethos of industry, meekness, love, unconditional forgiveness, and honesty. Perhaps he did so to a fault, so much so that some twelve years later it was a self-effacing mild-mannered, absolutely cultured strapping young lad that emerged at the gates of Government College, Ibadan in 1966, to report for a secondary school education.

He was Akinloye Akinyemi, the boy who never cried wolf even when the real one came.

Akinloye, soon after to be nicknamed 'Carter' by his mates, was a study in sophisticated equanimity. On new terrain where fellow classmates crudely jostled to self-assert in territorial wars at times fierce and at times benign, Carter stood aloof and above it all. It was as if he knew something the rest of us did not know then: that character, and not aggression, was the real sorter of men. He was the slightest-framed in the class, which opened him up to the antics of bullies and would-be bullies who soon lost any permanent interest in him. There was no pleasure in bullying a person who never offered any resistance. In all our GCI years, Carter was never once caught in a fight, or with a foul, unkind, or derisive word.

To most of us in our early years, Carter lived in the background of our consciousness, a quiet statistic in the class. Carter was content to stay in his own world. Feeling no threat from someone who never demanded or contended, we let him be. And that was where we missed it all... the vista of a magnificent transformation from a seemingly almost absent presence to probably the most intense, most passionate, most gifted and most committed mind in the class. Totally caught unawares and buried in our own mundane pursuits, we missed the beauty of this transformation. A painful loss, regrettably eternal. With the benefit of hindsight, this great change must have occurred in the second to third form of Carter's sojourn at GCI during which he joined the Cadet Unit of the school.

Great men find their purpose early in life. Carter found his. While most of us lined up behind the two major professional divides of the Arts and the Sciences, Carter, after a short stint at the Cadet Unit, had made up his mind the Military was his passion and his life. While most gladly curled up in bed every afternoon to observe the siesta routine, followed by games sessions, Carter would be found all by himself in cadet fatigues, crawling through tall grasses or running through the bushes GCI was copiously blessed with, in self-imposed military drills, after imaginary adversaries. Little wonder he was soon voted the best cadet at GCI... and that was the beginning of the showering of laurels upon this outstanding determined spirit. He simply could not be stopped. He became best at almost everything he chose to do. From GCI, he left for the Nigerian Defence Academy (NDA) where he turned out the best in his set. He left for Sandhurst, Britain's premier military training institution, where he graduated as the best Overseas cadet officer. This fetched him the Sultan of Brunei's award. Then he went to Shrivenham Royal Military College of Science, where he bagged a B.Sc. First Class Hons.in Electronics Engineering.

By the time he returned to his country and was assigned to the Signal Corps, he had fully transformed, mentally, spiritually and physically. A sharp, shrewd mind upon a sober mature countenance handsomely embodied in a new wiry, tough, tall and lean frame, a strange build quite unlike any of his siblings, or classmates, and

strikingly almost unrecognisable from the nondescript young lad that struck out in early GCI. Carter was later to go to the United States to earn his wings as a paratrooper.

Carter was one of the greats. He had a mind as strong as steel, great courage, unusual candour, sensitivity and sophistication. He was principled and unwavering. Intensely patriotic and toweringly intellectual, he forayed into ruminations on the Arts with the same ease that he delved into military stratagems. Carter was a purist and a dreamer.

Little wonder he soon ran foul of lesser minds who eventually hounded him out of the Military. But not before he was injected with a lethal dose of a dreaded ailment as a 'parting gift', in spite of his worth to the nation and his outstanding brilliance and unparalleled achievements.

Hear Carter, in his own words: *'After the 1985 coup, I received a strange parcel from government, ostensibly an initial compensation for my role.....I quietly returned this 'gift', firmly stating that was not the reason why we moved.....and then my troubles started....'*

Carter could not have survived and attained his cherished hopes in the Nigerian environment - the way Awo never became President, the way the Ribadus of this world will never be President, and the way a Mandela could never have survived a Nigerian incarceration.

Few men really knew or understood Carter, so only a few really understand the colossal loss to the nation.

Carter extinguished? Perish the thought. Carter is an idea, a profound imagery, a powerful seed that will one day flower.

Carter loved his country. He had great ideas for his nation but paid a heavy price for his idealism. Like many of our unsung heroes and against popular opinion, Carter did not waste. All of them did not waste. They merely transformed into cornerstones, vital members of a strong foundation of thoughts upon which a great nation will one day be built. That nation is in the formation. Those who make it to that day will have ridden on the shoulders of giants like Carter.

On that day, the nation will remember.

Carter left us, a Pastor, a befitting climax to a worthy life of high-minded action.

Olusola Olugbesan ('Sholay')

- Sholay!

(A tribute to Olusola Olugbesan, who passed on to the great beyond on September 21st 2014).

- Femi Olugbile

It is very difficult to write in the past tense about my friend. It is difficult to write about Sola Olugbesan, knowing that he will not be around to read the piece. For one unique feature of my friend was that he had a self-deprecating sense of humour that enabled him to laugh at himself, even making jokes that other people might have considered risqué. I can almost hear his voice asking - *'Are you sure this is about me?'*

A sample of his humour would suffice. Early on in his last illness, when he first let on that he was suffering from severe back pain, in the middle of my concerned questioning about whether he had undergone X-rays and seen the appropriate specialists, he offered his own explanation.

'You know this is the price you pay when you leave the work of making babies to your old age ...'

If my recollection is correct, his lovely wife Nike was present as we talked. If anyone was embarrassed, it was poor me. She was obviously as comfortable with his humour as he was himself.

Sholay!

A jolly good fellow, but also a man with conviction, and plenty of gravitas. A very creative soul.

I knew from early about his passion for Design and for Music.

He was also an iconoclast. Nobody who knew him was surprised as the years went on that he did not simply fit himself into the pigeonhole of his professional qualification. He was a bird, always demanding to stretch his wings to their full span, and to fly to whatever heights his fancy might choose to take him. It was not all about money, or even acclaim. Sholay wanted to do what Sholay wanted to do.

I remember when he came to tell me that he had finished his novel. He had been telling me for months when we ran into each other that he was writing a book. He always said it like a joke, so my response was usually 'Yeah-yeah'.

He proceeded to hand me an early copy of *Only A Canvas*.

It was beautifully packaged, and I had a suspicion he had committed some of his own resources to the publishing cost.

'Congrats, Sholay!', I said reverentially, and in my mind I was thinking of all the hours and days

and months he must have spent sitting or lying down, plugging away to create the work.

‘Promise me you’ll read it and tell me what you think.’

It obviously meant a great deal to him, and he seemed unfazed by the fact that writers were often cruel critics of other writers.

‘I promise’

And I did.

Only A Canvas would go on to make the final shortlist for the 2012 edition of the Nigeria Prize for Literature.

Sholay!

A combination of the Scientist and the Artist.

He came up to the Ministry of Health once to give a presentation about an innovation that he felt would make earth-shaking impact on the Nigerian hospital scene. It was a computer contraption that he wanted placed in every waiting area, especially in the Primary Health Care Centres that catered to the masses. It had an interactive programme, linked to a screen that would be placed on a wall or a table. The people would speak to the computer, ask it questions, and it would educate them, in Yoruba or English, and play them videos that would teach them about hygiene and safe motherhood and other such edifying matters. I could see that in his fertile imagination, he already pictured his invention shoving the wisdom of Public Health Education down the throat of every adult or child who came

into any hospital or health centre for any purpose, permanently inoculating them against ignorance and harmful superstition, whether they liked it or not. All of this occurred at a time well before the Ebola scare that put fear into the hearts of the populace and forced even market women to start practising hand-washing all over Nigeria.

Sadly, his invention did not fly.

Sholay!

A compassionate man of very strong conviction, despite his humour. He felt very strongly about the hard lot that had fallen to our classmate and mutual friend, 'Carter' from the Nigerian Army, and the Nigerian nation. The depth of his empathy was reflected in every line of the tribute he wrote, which was widely read and highly acclaimed.

Sholay!

I thought of him a couple of weeks before the end and called him on the phone. He was in hospital somewhere in Ibadan. His voice was weak. I sensed the pain, but no despair.

Now the pain is gone for Sholay.

The suffering is over.

I will remember my smiling friend, with his jokes, as often directed at himself as another. I will remember his creative versatility, his kindheartedness, his warmth, his *joie de vivre*.

I pray for his devoted wife Nike - a woman in a million, never once heard to complain, standing up

with her man and holding him up to the very end. I pray that Almighty God will stand with her and fill the void and help to carry the burden. I pray that the boys will do well and grow up into accomplished adults that their father would have been proud of.

A great GCI Old Boy is gone! I grieve, along with everyone else who had the privilege of sharing the 1966 set with him.

May his soul rest in peace. Amen.

As Sholay Goes Home Today

(A funeral oration for a close friend)

- Adetokunbo Fabamwo

I always knew you as Tubosun. We go back about 51years. Back there in the middle income neighbourhood of Oke Ado, Ibadan. Odutola Road to be more specific. We were next door neighbours. As a matter of fact my family rented the apartment we lived in from yours. We moved to our own newly-constructed family house across the road from yours a few years later.

For some funny reason, and I no longer remember how it started, we called each other 'egbon'. Of course I knew you were a bit older than me.

You and I connected positively. We entered GCI together in 1966. You were in Swanston House and I in Carr. Perhaps, partly because of you I spent more time in Swanston House in those days than in Carr. I had endearing friendships with the likes of late Yode Ogunruku, Ogbeni Yinka Adebayo, Dayo Adeleke, Toks Sangowawa, Sly Biyibi, Ogunseyinde (*Irunmu ni wire*).

Koyejo Fadayiro lived across the Odutola football field and the three of us were inseparable during the holidays in the GCI days. I am still trying to locate Koye. Incidentally, he acquired a Masters degree in Communication Arts from UI in the early eighties. I sincerely hope he is okay.

We had quite a number of our classmates, juniors, seniors and other friends in that Oke Ado/Imalefalafia/Liberty Road/Molete/Ososami axis in those days.

Rotimi Jaiyesimi lived down Liberty Road, Femi Ososanya was also near Liberty Stadium. We enjoyed visiting Femi (*Angry man*) in those days. His stepmother, a professional caterer made such lovely pastry.

Kayode Oduntan was somewhere in Imalefalafia.

The Obileye clan, though not GCI people, also lived along Liberty Road. But the pretty twins were in St. Anne's. Unfortunately, Taiwo, the attorney wife of our friend, Egerton Shyngle answered the call to glory not too long ago. Kehinde, the medical doctor also lost her dear husband, the enigmatic Yinka Craig, to cancer a few years ago.

Moye Adenuga was our junior but his family house was just a stone's throw from ours, in fact just in our backyard so to say. I wonder where Moye is. I have not seen him in ages!

Ayo Fawole (1964) and his elder brother Dele (later a Professor of Agriculture in UI) and our seniors both, lived just down the road from us. Their mother, widowed then, ran a nice little nursery and primary school in the same house where they lived. They had a little sister, Remi, a Queens School old girl,

now a Professor in the US, I think, married to Remi Sonaiya from Unife, also a Professor. We spent a long time making plans about Remi - you and I, in our youthful innocence. Of course nothing ever came of our plans.

Olumide Okusanya, now also an award winning Professor of Architecture, his basic professional architectural training being in Spain (he won awards for his creative design of low cost red brick base town houses with actual prototypes constructed inside of Unilag) lived not too far away. I remember the two of you shared the status of chronic bachelorhood for a while before you removed the toga.

Femi Aribisala, now a Professor of International Relations and more recently famous (or infamous?) so to say for his controversial essays on politics and religion, was also somewhere in the axis.

The prodigious Tunde Ogunnaike was also in our axis. I recall the ethical dilemma which we both had regarding the desirability or otherwise of one of us 'pursuing' Iyabo, his older sister. Well, at the end of the day, you typically counseled that we left her alone. That it was too close for comfort, an opinion I didn't quite agree with.

In that same axis lived late Dr. Boye Adeboye, another truly precocious fellow who had all the required credits for tertiary education from his O Levels GCE attempted in Form Four. So, he did just a bit of Form Five and entered Unife to study Medicine with the rest of us his seniors in 1971. He was training to become a General Surgeon when the

cold hands of death snatched him away sometime in the early eighties.

The Oduntans - Femi (the ace table tennis player) who was about four years our senior and Seyi who was two years our junior were also nearby somewhere in Imalefalafia. Incidentally, Kayode Adebisi (Ashoo) also lived quite close. Olunuga (1965 Swanston House) was down the road.

Niyi Idowu lived not too far away, somewhere off Ososami Road.

Toks Olusile was further down Odutola Road. I remember his mother's red Toyota Corolla which he seemed to have an unfettered access to in those days. I think it was registered WAB 8188.

Anjola Aboderin, the musical wizard was almost next door to Toks Olusile. I think he was in Ibadan Grammar School.

Toks Sangowawa was near the Molete end, together with late Dotun Oduwole (who attended Olivet Heights).

Ayo Arowojolu lived down the Ososami end.

The other boys not necessarily in our axis were the likes of Akinniran Akintola (of the Adeyi Avenue Bodija extraction), Jide Elemide (somewhere on the way to Oke Bola) and Akin Oyelese (UI).

We were the 'Ibadan boys' as distinct from the Lagos boys like Deji Oni, Demola Denloye, Folarin Smith, Jide Alakija, Yemi Sonuga, Folabi Macaulay, Femi Olugbile, Demola Dina etc.

You and I did all those rounds together at holiday times. It was fun.

You were a gifted person in all respects. You played the piano/organ like a maestro, even at a

relatively young age. This was no surprise, though - you came from a family of musically talented persons. Your late father was an excellent organist who played regularly for the church. Your late brother, Architect Tunji Olugbesan was also the bass guitarist for a top undergraduate musical band that entertained the Ibadan crowd during long summer holidays in the sixties.

You were also quite dexterous with your hands. Artistic! You sketched and drew perfect images so effortlessly. No wonder you ended up as an architect and a designer of exotic furniture items.

I remember all the things we did together in those days. I remember our regular Sunday afternoon post jollof rice and chicken entertainment. We would tie a bottle cover in a clean handkerchief and leave it on the road in front of your balcony.

We would then hide in the balcony upstairs and watch passersby reacting to the possibility of having found a treasure! We used to have good laughs and enjoy ourselves tremendously at the poor victims' expense. In a way that we ourselves didn't quite realise at that time, we were studying human behaviour. I remember some fellows, who after sighting the 'prize' would carefully look round to ensure nobody was looking. Having made sure, they would then gingerly pick it up and accelerate their pace of walk up to a 'safe' distance and then examine their 'catch'. The disappointed looks and the hurried manner they threw the stuff away always got us in our stitches!

There was a Youth Centre on Ososami road. It was a melting pot of sorts for young boys and girls in those days. We used to hang out there a lot and watched up and coming boxers doing their thing. We played a lot of table tennis too.

I remember your crush on a certain Funmi, the junior sister of one of our friends. She later became a star newscaster at NTA. You were typically hesitant in making your intentions known to her. You wrote poems and composed music for her but it always turned out that Koye and I were the poor and long suffering yet forced listeners to all your epic work. Your labour of adolescent love! She unfortunately never got to listen to or read any! I remember how upset we both were when we saw her hanging out with a certain Loyola boy. In retrospect. I don't think she liked you less than that boy, he probably spoke up his mind!

Ademiluyi Adekoya (now widowed) was our friend, though a year or two older than you. He did not attend GCI, I think he went to Igbobi.

You and I constituted a two man musical group. We named it '*The Dynamic Two*' You played the piano and I sang. We practised consistently in the family living room where your father had placed a piano.

How can I forget our maiden outing at the Soul Explosion in Premier Hotel in 1969? We had struggled to get our duo into the programme but the organisers promised no fees! It was as if they were doing us a favour. At the end of the day we rendered Yoruba modified versions of '*Hold On, Am*

Coming' and *'Mr. Pitiful'* by Wilson Picket. Even though the dancing floor was emptied and people just watched us in amusement, we still went away with a feeling of accomplishment and did not relent! Incidentally, the organisers still refused to pay us! Barry Bonee was one of them!

Thereafter we got leave to perform on the programme 'Weekend Rendezvous' hosted on NTA Ibadan. The Lijadu Sisters were always the opening act. We were well applauded and promised a fee of four guineas. The only problem was, the GCI Bursar connived and decided to 'chop' the money. The cheque had inadvertently been sent to GCI Bursary Department!

After a lot of hesitation (we were scared of the implications!) we finally summoned courage and reported to DJ Bullock, the Principal. A very fair man. He retrieved the money and gave it to us, but because we could not convince him of how we legally got out of school to perform in Agodi on a Saturday evening, we both got six of the best on our buttocks! Our fears turned out real! The following Saturday we took proper exeats and landed somewhere in Dugbe where we had a most sinful shopping spree buying very stupid things until we blew two guineas apiece! My own total pocket money for a whole term was just seven shillings and six pence (now 75 naira!) at that time, yet I blew two guineas in a day!

We also did drama together in GCI. You were however much better at directing than acting. I preferred to act, hence Koye and I did a few drama

stuff back in those days. We did something about Isaac Boro but I can't quite remember the title. In that play, I was supposed to kiss and hug a certain Queens School girl who was supposed to be my wife and had come to visit me in prison. I remember her name clearly but will not mention it. I can however reveal this much. The father was a High Court Judge and she had come for the combined A levels (GCI/ Queens School) having done her O Levels in Queens College Lagos. She was in the Arts class, later studied Law and now living happily with her family in Canada. It should have been quite an enjoyable scene for me, the only problem being she was just size 28 in the upstairs department! I recall how you and Koye made endless fun of me and my dry bone to bone hug! It was fun.

I remember the yeoman's role you played convincing me in 1967 that it was not really such a terrible prospect to have an African Church Grammar School girl as girlfriend! One of the girls had actually written a letter to me professing her love and I had felt decidedly affronted by that. As far as I was concerned it had to be a St Anne's girl or nothing, the only problem however being that as at that time I had not been lucky enough to find one! This was in our Form Two! You convinced me to respond positively to her but to make sure nobody else knew about it! Such was the arrogance of GCI boys in those days that they made you feel almost like a pariah if found dating an 'Afro' girl!

For a while it was our closely-guarded secret, or so we thought! Unknown to us, the Yode

Ogunrukus, Yinka Adebayos, and Toks Sangowawas had long before then unashamedly 'colonised' the Afro territory and had established fiefdoms there! It took them no time at all to find out the new intruder into their territory!

From GCI we parted ways, I to University of Ife to study Medicine and you to Unilag to study Architecture like your late senior brother. (He studied in Zaria though).

At any point in time you did what you were happiest doing - music. I recall that in your small apartment at Sule Abuka Crescent, off Opebi Road in the eighties, the likes of Bisola Ologunde (Lagbaja now) came in regularly to work and practise on your digital synthesiser. It was always music galore and even the busy gynaecologist that I was could often not resist hanging out with you guys after work at the then General Hospital, Ikeja for long periods of time before heading home. You were instrumental to establishing Bisade at the 'Bread and Butter' joint on Allen Avenue/Opebi junction where he eventually became well known, but not many people knew that. Such was your humility and self-effacing nature.

We overlapped a bit in Kaduna during Youth Service in 1980. You were on your way out while I was just coming in. I remember that Segun Sofolahan, the Dental Surgeon and I used to hang out a lot in your place. I was quartered at the Officers' Mess of the Nigerian Air Force for a month or two and finding the habitat incredibly lonely, I would spend time with you in your pad.

At that time you had a blossoming love relationship with a certain Queen's School old girl, a formidable athlete and junior sister to another GCI boy who is now of blessed memory. You guys had connected in Unilag where she had studied some engineering course and was serving in Minna and I recall a few trips we made there in your small Honda Civic and occasionally in my own Fiat Climatizata. Regrettably the relationship nose dived into a bitter end and I know you were quite disappointed about that.

Thereafter you waited for quite a while before you found Adenike, a fellow architect and your loving wife to the end.

I was happy that Femi Olugbile (as CMD of LASUTH) and I (as CMAC/DCST) could play the roles we played in ensuring that the corpse of your late older brother (which was kept in the private morgue in LASUTH) was not subject to the shenanigans of certain individuals who wanted to accentuate your pains at that time. Thank God.

As I had always said, life is like entering a molue bus with all of us going to different destinations. We alight at our destination and the bus moves on!

Shollay has disembarked, so will all of us at one point or the other. And still the bus moves on.

I pray that *odun a jina sira o!*

I pray the Lord consoles your wife, children and the entire family.

May He pour the balm of Gilead on their aching hearts. May He offer them his divine protection and mercy.

I regret not spending enough time with you in your last days, if only to relive old memories before you passed on. I am however consoled by the fact

that Tunde Sobamowo, your brother-in-law, and I spent many hours within the inner sanctuaries of Yoruba Tennis Club discussing, agonising and brainstorming on germane issues arising from your prolonged illness. Tunde assured me a number of times about tangible measures that had been taken.

Nevertheless I cherish the memories of that trip we made in my car about two or so years ago to Akure and Ado Ekiti for the obsequies of late Professor Sam Aluko (father-in-law to Rotimi Jaimesimi). That was the last time we spent good time together. We gisted and gisted and it was just like the old times. As if we knew it was going to be the last time! Not too long after that I had to link you up with the young neurosurgeon in LASUTH before you finally went on to India. The rest of the story of your prolonged illness is now history.

We will always wonder why good people should die. We can all easily point out baddies who we feel God should have removed from the face of the earth. People who make life difficult for others. Armed robbers, treasury looters, kidnappers, boko haram members etc etc but they don't die! God surely has his own peculiar ways.

Let us consider the thinking of these famous men on death and perhaps console ourselves.

'All that live must die passing through nature to eternity' William Shakespeare.

'Death is as sure for that which is born, as birth is for that which is dead. Therefore grieve not for what is inevitable'. Bhagarval Gita.

'Death, the last sleep?. No, it is the final awakening'. Walter Scott.

'Death is the only inescapable, unavoidable sure thing. We are sentenced to die the day we are born'. Martin Luther King.

Sholay, may your soul find sweet repose in the bosom of the Lord.

Bode Ogunjobi 'Abukiyando!'

A tribute to Bode Ogunjobi

- Olanrewaju Onadeko

When my wife and I visited Bukiyando in hospital in Edinburgh, he characteristically gave nothing away about the gravity of his ailment. He was everything himself, cracking jokes and making calls to our other friends in the UK about our visit and reminiscing about our school days.

Prior to our trip, he had promised to show us round the city of Edinburgh- his home for some time.

Bukiyando and I first met in the lower sixth form in 1971, he having joined us from another school. We became friends, and, along with six other boys, we established ourselves as a quasi separate entity in Grier House, known as the **'Republic of Batoloka'**- an acronym coined from the first letters of our surnames. Our territory was room 4 in Herrington Block. We were truly indulged and we enjoyed it! Our House Master must have had nightmares at the temerity of the 'nationals' of that Republic. And we surely enjoyed some privileges.

I honestly don't recall that any of us attended dining hall for any meal throughout our upper sixth form year. We simply assigned the duty of fetching and delivering our meals to appointed junior boys.

Needless to say, as true GCI boys and proud Griersons, we all went on to achieve success in our chosen endeavours of Law, Medicine, Mass Media, Languages, and other areas.

By our projection, Bukiyando was to go into the Foreign Service and end up as an Ambassador. With my nickname of '*His Excellency* ', I was projected to end up as Governor of a State or President of the Federal Republic of Nigeria! We were not short of dreams.

With the demise of Bukiyando, our loss has added up to two, the first to go being Tokunbo Oshodi. That was soon after we completed our HSC examinations in 1972.

Bukiyando was all fun. He had an unusual ability of never allowing the severity of any situation to dampen his fun. In hindsight, he demonstrated this trait abundantly during that hospital visit, keeping the severity of his medical condition away from me and my wife, choosing instead to be his jovial self throughout our visit.

He was very generous, selfless and unusually energetic. Oh, he was a fine footballer too.

He will be sorely missed by all.

I pray and trust that he will find eternal rest with his Creator.

To his dear wife, children and grandchildren, may God truly console you on the loss of this unique being, with whom there was never a dull moment. Finally, to Bukiyando, eternal rest, o Lord.

III

Reflections

(‘Looking back, looking in, looking forward’)

The GCI Story, Rethinking the
Development Paradigm

A concept note to the national body, Government
College, Ibadan Old Boys Association

- Folarin Gbadebo-Smith*

In Greek mythology, “a **phoenix**” is a long
lived bird that is cyclically regenerated or reborn.
Often an emblem of reborn idealism’.

Phoenix arising.

One need not comment on the state of disrepair of GCI. I believe we all have fairly vivid images of what the school looks like today. Even at the best of times, the physical infrastructure of the school was less than adequate. The pride we felt in the school derived not from the superior infrastructure but from the excellent education we received under what we know today to be trying conditions. I do not remember with any sense of nostalgia, the unhygienic and chronically inadequate water supply (a visit to the water tank was a study in aquatic ecosystems) to the school. The pit toilets, accessible only through snake infested walkways that caused one to lose the urge except under extreme pressure. Frankly, it is a miracle that we survived the experience, but survive, did we, in this

pre-medieval environment and experience? 30 odd years have passed since I left and still the nightmares persist. Today, GCI reflects the state of all institutions owned and operated by the government in Nigeria. "Decrepit" is the term that comes to mind.

Having said this, the spirit of old school burns strong amongst most of the old boys. Each time I read about a class set initiating a programme 'to raise funds for a library or some such facility in the school', I experience a mixture of pride and sadness. Pride in the willingness to give back and sadness in the futility of it all. The outcomes of these noble, but misguided contributions are predictable. Even in the unlikely event that enough resources are deployed to initiate a facility/programme, what becomes of it in the long run? In other words, who deals with the maintenance and upkeep ten years hence? Picture an ultra modern sports facility, dormitory or library against the backdrop of squalour and decay in the rest of the school or for that matter an "ayo" state Governor annexing the land for multiple schools after our "goodwill investments" have gone in.

Such is the fog surrounding the thinking of the civil service establishment that any programme, however well intentioned, is at the risk of failure even before it starts. The situation as it stands can be likened to an attempt to collect water using a cane basket. If the substructure or the foundation is flawed the superstructure (in this case our contributions in cash or kind from old boys) will always be unstable and/or unsustainable. However, we can all agree on one thing; that is GCI has the

pedigree and potential to once again become the premiere institution in the southwest and indeed the nation. All that is required and critical to the success of the vision of restoring GCI's pride of place is the right strategic approach. The goodwill and resources are taken as given. We know what needs be done the question is how to go about it.

EDEN

GCI was originally conceived as what in today's terms is a leadership academy. An institution whose mandate was to develop and prepare young boys to hold positions of responsibility in the professions, academia and the civil service; role models for society. GCI has in fact done an admirable job of fulfilling this dream of the colonial establishment. She has over the years produced many eminent citizens, outstanding scholars and civil servants who have reached the pinnacle of public service and occasionally the odd businessmen of note. That is a story many old boys can readily relate to. It was a vision that had merit till the 1980s. Thereafter a new picture emerged.

The downturn in the fortunes of GCI coincided with the decline of the Nigerian state, the decline of virtually every educational institution and standard any Nigerian over the age of 40 grew up with. This depressing picture is of course not unique to GCI.

Virtually all government colleges whether federal, state or formerly mission owned, have suffered the same fate, but for different reasons. Some ascribe the problems to state take over of

schools (mission schools). Some see the problem as arising from politicisation of the schools (state schools) while others believe the quota system is responsible (federal schools) for the overall decline of academic and living standards. I argue that the same fundamental problems are common to all, and that for a policy maker in the 60s and early 70s the outcomes were largely predictable. Under-investment in infrastructure, failures of staff recruitment and training policy, failure to modernise the school curriculums, corruption in the Ministries of Education, over-extension of the capacity of the school, and sheer management incompetence on the part of principals are some of the factors on which the collapse of the schools can be blamed. The same can be said for virtually all institutions of the state in Nigeria, be it hospitals, airlines or even the road infrastructure.

Most of these schools, Government College, Ibadan, Government College, Umuahia, Kings College, Lagos were developed in colonial times and were modelled after English 'public' schools (private schools in our own parlance). They were meant to be the Eaton's, Winchester and Harrows of Nigeria. The model however was flawed. It assumed that there would always be competent, purposeful government and management of the school system, that quality of teaching would remain high, that the education would be adequately funded and that the politics of the country would essentially remain stable.

The reality has, of course, been very different. The population and consequently demand for education has exploded, the pernicious effect of military rule has borne full fruit and the politics of

state creation, federal character and corruption at all levels of government is what the whole country now grapples with. In other words the model was not sustainable.

Beyond Nostalgia

GCI old boys, especially the older old boys, look back at their time in school as a golden age. Efforts and restoration initiatives reflect a wish to recreate the “good old days”. Singsongs, inter-house sports which lead to places in national teams, highflying results in public exams, and the school plays of the DJ Bullock era. These sentiments may well be the drivers of the goodwill that stirs us all to action, but they do not in themselves constitute a solution to what is obviously a complex management problem. Seen through a medical lens, the problem looks like a patient with a disease where complications worse than the original disease have set in.

The question is: is the condition terminal?

One thing is patently obvious. Neither wishing away the original problem nor addressing the symptoms of the complications will solve the problem or “cure the patient”. The time is now to apply modern management solutions to the contemporary problems that bedevil the old school.

In the UK, the schools along whose lines GCI and government colleges in Nigeria were modelled have evolved and moved on. The state i.e. the government of Great Britain came to accept that state funding and management of schools was not a viable approach to the problem of providing high quality education for a large and growing population. It developed policies that created in effect, a public private partnership model for funding and managing its schools.

Two former state governors in Nigeria, Governor Fashola of Lagos and Liyel Imoke of Cross River State, both speaking at an event in Kings College, independently offered a public private partnership model as the solution to the secondary education problem in Nigeria. The offerings of both governors differed in detail, but the principle was the same. Both agreed that a PPP model was the only solution.

The Kings' College old boys have initiated a process, which they hope will lead to a full take over and management of the school using a hybrid structure between the government and the old boys. USOSA the umbrella body for the federal government colleges in Nigeria is in the process of proposing a PPP management model to the federal government for the running of all federal government owned schools in Nigeria.

St. Gregory's College is a model worth looking at for sustainable management of schools. It is a school that has enjoyed a virtual renaissance after the Lagos State government returned it to its original owners, the Catholic Church. Under the management of its old students association, the St. Gregory's College is now the epitome of a well-run modern secondary school, able to hold its own with the best of private schools in Lagos.

Various associations of old students have gone through the stage where they (Old boys and class sets) contributed monies to sponsor projects in their different schools. The projects range from infrastructure refurbishments, Library restorations,

building and renovating hostels, toilets etc. to initiatives to hire and train teachers. The associations have all independently come to the conclusion that these schemes cannot solve the problems and more importantly are not sustainable.

GCI old boys have demonstrated uncommon commitment and a willingness to make huge sacrifices in an effort to see the restoration of the school to its past glory and place it on a path of sustainable management and growth. Julius Nyerere - a revered African statesman once said, "sincerity of purpose is not enough, in government one must get not just the objective but the method right."

The GCI situation is a management conundrum compounded by a poor governance structure. Any and all investments made on this weak foundation is bound to fail in the long run. The old boys association has examined and rejected the formation of a new (ROCK) school but continues to tinker at the edges of the problem. It has engaged in laudable range of activities such as renovating classrooms, laboratories and paying for the salaries of some teaching staff. I believe that the timing is auspicious for the old boys to attack the problem at its root cause. Governance. To accept the challenge of defining a new governance structure based on the PPP model, engaging a new management approach while borrowing from global best practices in its efforts to reposition the school as a forward-looking leadership academy for boys, able to cope with the challenges of a new century.

Ours is the challenge of building on a great heritage while not getting lost in its past. This journey will require fresh thinking, serious planning and the courage to embrace change in an uncertain future.

Prescriptions

Permit me the liberty to propose certain essential elements of any plans the association might contemplate. Any strategy must take into account the following:

- **Governance structure of the school.** The governance structure of the school must be in the control of the old boys. Several devices are possible through which this objective can be realised all of which ought to be acceptable to the owners of the school i.e. the Oyo State government.

Establish a board of governors, (BOG) made up of old boys, representatives of the government, parents teachers association and eminent citizens of the state. The BOG will obtain a legally-binding agreement from the state government handing over management of the school to the BOG.

This board will have powers to make policy for student admissions, set academic standards for the school, hire and fire a principal and other academic staff, propose and review annual budgets for the school. Design and adopt an academic curriculum for the school in compliance with state government policy.

The BOG amongst other functions will be responsible for external relations, for

instance, act as the liaison between the management of the school and the state government.

- Establish a board of trustees who will work with the BOG and the old boys association in resolving problems between the BOG and the school management. This body will act as custodians to any funds or endowments that the old boys may bequeath to the school. It will be made up exclusively of GCI old boys.
- The GCI old boys association will act in a support role to the BOG in maintaining the traditions and values of the school.
- Create a management structure for the day-to-day running of the school made up of Principal, teaching and administrative staff of the school.
- Accommodate a parents teachers association whose purpose will be to support social life and welfare in the school.

Funding

- The school, as with all charter schools in the UK, will receive an annual grant from the state government. The amount and structure of such a grant will be agreed upon with the state government after a detailed strategy would have been developed for the purpose. ■

Grants and endowments from old boys. ■ Fees paid by students

- Scholarships
- Funds sourced from international aid agencies and charitable bodies.

- Education bonds, soft loans and other long-term financial instruments.
- Gifts and grants from corporate bodies.

It must be understood that these proposals only constitute the skeleton of a plan and are not in itself a strategy document or road map towards the future of GCI. A detailed feasibility study must be conducted by competent professional consultants and subsequently a business model developed for the future school. This plan/model will take into account various elements including infrastructure and other facilities development, restoration of historical aspects of life in the school, training for teachers and academic support staff, curriculum development and maintenance, sports development and extracurricular activities among others.

Given the foregoing narrative, certain issues will unavoidably arise.

1. There will be a reluctance of traditional authorities to hand over control of one of their “prized” assets.
2. There will be a fear of loss of control by a political class not made up in the main of GCI old boys.
3. Perceptions that if run by old students school fees will rise and therefore the school will become unaffordable for the poor and other marginalised groups within the state.
4. Suspicions of elitism.

Any strategy that is finally adopted must take into account sensitivities and priorities of the state

government. It must offer assurances that the fears of different stakeholders will not be realised. It must be inclusive (see structure of the BOG). The school must remain accessible, affordable to indigenes of the state while accommodating diversity. It must not be seen, as promoting an elitist culture. At the same time it must clearly offer a world-class education to prospective GCI students.

If the strategy is properly designed, it will accommodate most of these concerns.

It must also be understood that we are on the vanguard of a new and bold initiative. The challenges ahead will be many, and the risks high, but the fear of failure cannot be allowed to drive our collective thinking. Some might think that this is all too ambitious. It is important to bear in mind that the concept and proposition is based on tried and tested models. We in the GCI Old Boys Association will be required to appropriately contextualise what has been done in other countries and other schools, and adapt the other management models to suit our peculiar circumstances.

The government of the day is receptive, the mood of the nation and state is conducive and funding constraints compel the government to entertain new initiatives. Whatever the challenges, whatever the risks, we must seize the moment.

I wish you all well in your deliberations on the future of GCI.

**The author is also Chairman, Kings College Old Boys' Association, PPP Committee.*

Ensuring the Future of Nigerian Youths Through Entrepreneurship Education

- Kayode Sote

"The new global order is a knowledge-driven economy and any country that is knowledge-deficient risks being left behind with adverse consequences for her people. Nigeria must add value to her natural resources through the application of knowledge because market for such free endowment may shrink, business may collapse but her citizens must not perish because of lack of knowledge and will-power of the government to promote knowledge economy..."

Kayode Sote

Policy of Education in Nigeria

Education is the bedrock of a nation's developmental strategy the world over and in consonance with the global truism of the concept, the National Policy on Education (NPE), as a philosophy, is in total harmony with the national goals and aspiration towards a social, cultural, economic, political, scientific and technological

progress of the country in general. Moreover, the policy also spells out in clear and unequivocal terms the objectives and goals that underline the nation's investment in education. It further defines the purpose of the different types of education in relation to the national developmental plans as the strategic instrument for a value-added change in Nigeria.

Meanwhile, throughout ancient and modern societies, education is the means by which people develop their mental knowledge to think rationally and systematically so as to respond effectively and creatively to their world of existence and thus satisfy the curiosity and aesthetic impulse of human being. Over the course of history, education has developed progressively to recognise the value of intellectual exploration of human mind in order to standardise the behaviour of mankind. The success of developed countries is, however, based on this basic principle and thus the need to provide qualitative education for their children becomes an imperative and non-negotiable task. Nigeria as a nation, therefore, needs to learn from that deliberate policy of developed world in order to create a well-informed, knowledgeable and modern society. The present education system in the country needs a complete overhaul as it goes beyond mere discussion. In fact, the government should perhaps declare a state of emergency on education to enable the government, parents, guardians, teachers, service providers and other related stakeholders to go back to the drawing board to re-package an articulate policy to make

knowledge economy a major export resource to the world.

Standard of Education

"The scientific revolution that began some 300 years ago has accelerated exponentially, the learning curve has moved so fast that the spread of knowledge defines our time. Nations that learn faster will prosper and their pool of ideas would triumph over the might of armies in the world affairs. However, in line with the new global economic and technological order, the future will speak less and less of developed, developing and under-developed countries, but more and more about smart, smarter and smartest countries. And of course, victory will indeed go to the smartest nations that make qualitative and relevant education the cornerstone of their knowledge economy, strategy for a value-added change and information democracy..."

Extract from Newsweek Magazine

It is an understatement to state the obvious - that the standard of education in Nigeria is at its lowest ebb resulting in the nation's rating as the 159th country in the global human capital index. It is, therefore, my considered opinion that the government should be reminded of the universally accepted notion that *"Education of a child is a human right and not a privilege or favour"*. It is an inalienable right for human capital development to guarantee the future of our children in abundance and thus a sustainable prosperity for the nation.

Over the years, successive governments have bastardised our education system and thus failed to give due attention and priority to funding education adequately despite its supposed commitment to the National Policy on Education. The budgetary allocation to education continues to dwindle at an alarming proportion due to organised corruption ineptitude and other infractions in the system of governance at the expense of quality education. Analysis of the yearly budget allocation to education in the last 10 years is below the UNESCO standard of 26% thus leading to unjustifiable poor standard of education averaged at 33% as shown by documented statistics.

Moreover, events and statistics also confirmed that the 3-tiers of government activities are indeed legalised plundering of resources and thus making Nigeria that great fiction of a tale in the moonlight. The resultant effect of absolute insensitivity is, of course, that schools, colleges and institutions are not well funded leading to a decline in the overall standard of education. In summary, education has indeed become a mere political expression with the institutions turning out thousands of educated illiterates, half-baked and unemployable graduates, society urchins, morally bankrupt *yahoozee* gurus and beauty pageantry laureates every year.

Synopsis on the Academic Performance

The challenge facing the nation's education sector is an open secret while the continued efforts of the government and other stakeholders to reverse the

disastrous trend remain an illusion and a mirage begging for an urgent intervention. There is no gainsaying the fact that our secondary schools need an urgent surgery to rehabilitate them to their past glory of academic excellence laced with moral discipline, ethical performance and quantifiable success story. However, in order to achieve these core objectives of a better tomorrow for our children, a multi-dimensional approach through a synergy between the government, Parent Teachers Associations (PTA's), Old Students Associations, students, religion and community leaders, and other related service providers become imminent to proffer solutions to the fundamental issues beclouding the sector.

Meanwhile, a cursory analysis of the dynamics of academic performance vis-à-vis the fluctuation in the standard of education nationwide speaks for itself as a disaster, while the controversy over the continuous decline is indeed a case study as stated by education experts and independent research organisations. Critical and comparative analysis of the inter-relationship of the various parameters that determine the state of the nation's education sector suggest the need to declare a national emergency in the sector, if need be. Reference is, however, made to the publications in West Africa Examination Council (WAEC) website and the statistics as shown in the tables below are quite instructive for interpretation. Also documented reports by education experts and researchers on the need to introduce some pragmatic improvement

programmes and strategic result-oriented mechanisms as panacea to finding a lasting solution to the decline in the overall academic performance in schools are worthy of mentioning. Specifically, the experts draw the attention of the policy makers and all stakeholders to the inter-connectedness of Mathematics and English Language with other science-related subjects as a major area that needs urgent attention if the nation is desirous to achieve its Vision 20:20:20 Agenda on scientific and technological breakthroughs.

Table 1: Pass obtained in 5 credits and above in Mathematics and English Language.

Year	Pass %	Fail %
May/June 2007 WAEC	23	77
Nov/Dec 2008 NECO	35	65
May/June 2008 WAEC	14	86
May/June 2009 WAEC	26	74
Nov/Dec 2009 NECO	10	90
Nov/Dec 2009 NECO	2	98
Nov/Dec 2010 NECO	20	80
May/June 2010 WAEC	25	75
Nov/Dec 2010 WAEC	20	80
Nov/Dec 2011 WAEC	30	70

Source: WASCE website

Table 2: Students' performance in Year 2014-2015

Year	Subject	Pass %	Fail %
May/June 2014 WAEC	6 Credits and above	46.75	53.25
	5 Credits and above	58.05	41.95
	4 Credits and above	67.84	76.42
	3 Credits and above	32.16	23.58
May/June 2015 WAEC	6 Credits and above	47.62	52.38
	5 Credits and above	38.68	61.32
	4 Credits and above	69.97	30.03
	3 Credits and above	78.81	21.19
	2 Credits and above	86.40	13.60

Nov/Dec 2015 NECO	6 Credits and above	33.51	66.49
	5 Credits and above	47.88	52.12
	4 Credits and above	61.67	38.33
	3 Credits and above	74.09	25.91
	2 Credits and above	84.46	15.54

Source: WASCE website

Table 3: Performance rates by Credit (A1-C6), Pass (D7-E8), Fail (F9), and unreleased results (2004- 2013)

Year	Credit (%) (A1-C6)	Pass (%) (D7-E8)	Fail (%) (F9)	Unreleased (%)
2004	15.55	31.18	39.91	13.36
2005	18.50	41.29	37.99	2.23
2006	24.42	53.47	14.74	7.36
2007	41.62	36.88	7.87	13.63
2008	40.30	32.37	15.53	11.53
2009	41.86	30.50	23.62	4.02

2010	30.27	41.79	24.23	3.71
2011	26.96	44.02	22.79	6.23
2012	38.54	40.69	14.97	5.80
2013	41.39	38.68	13.14	6.79

Source: WASCE website

Table 4: Predicted Rates of Students Performance in WASCE Mathematics and English Language (2014-2020)

Year	Credit (%)	Pass (%)	Fail (%)	Unreleased (%)
2014	37.71	33.82	17.07	8.51
2015	35.34	37.83	19.37	8.24
2016	33.81	40.79	20.71	7.21
2017	32.82	42.15	21.49	7.20
2018	32.18	37.76	21.95	7.78
2019	31.77	35.68	22.21	7.88
2020	31.50	36.89	22.37	7.57

Source: WASCE website

Youth Unemployment

Significantly, it is important to look at the present status of the nation's education policy and standard vis-a-vis its relevance in today's reality. The quality of education is directly related to the quality of its products and their employability potential both local and internationally.

A recent report by International Labour Organisation (ILO) shows that the proportion of the world unemployed is increasing steadily and stands at about 195 million. The problem of youth employment is very evident in Nigeria as thousands of youths are turned out annually for whom there are no meaningful and/or relevant jobs. The sub-Saharan Africa ranks amongst the highest with an unemployment rate of 10%. Recent statistics as published by the Manpower Board and the National Bureau of Statistics shows that about 122 million youths are unemployed in Africa, out of which 80 million youths are from Nigeria, (64 million unemployed and 16 million under-employed), 41% of persons between ages 15-24 years are unemployed, 17% of persons 25-44 years are unemployed, 24% of persons with secondary education are unemployed while 21% of persons with tertiary education are unemployed. The implication of this statistics is that joblessness and unemployment ravage the able-bodied youths with either secondary or post-secondary education in Nigeria.

Meanwhile, let us take a recent advertisement by Dangote Group as a case study to reflect on the

nation's growing rate of unemployment in today's harsh economic environment. The Group was looking for 100 trailer drivers but unexpectedly, the total number of 9,170 applications out which 8,460 are BSc holders, 704 MSc holders and 6 PhD's were received.

The scenario in reference is indeed pathetic and this confirms the changing economic climate and dynamics of unemployment and relevant job opportunity. Furthermore, the challenges in job market have no respect to both the level of certificates in terms of competitive advantage in Nigeria of today. It is, therefore, my considered opinion that there is need for a paradigm shift in our education policy in relation to their relevance under the prevailing circumstance. The need to recalibrate our educational system to re-align the natural talent of students with their academic pursuit and passion to make them job creators not certificate-carrying job seekers is sacrosanct.

Entrepreneurship Education for Nigerian youths

Recent studies show that about 75% of pupils who have graduated from primary schools and 50% from secondary schools cannot read a single sentence fluently while 30% of those from tertiary institutions cannot write ordinary job application properly. However, in an attempt to catch them early, the Nigerian Educational Research and Development Council (NERDC) in 2011, included entrepreneurship studies in its newly developed curriculum for secondary schools towards

inculcating requisite skills to empower young secondary school leavers.

In developed countries, the initial emphasis placed on the study of science and technology as the key element of a knowledge-driven economy is now complemented with the introduction of entrepreneurship education right from secondary school to tertiary institutions level for their nation's industrialisation and competitive edge. Unfortunately, Nigeria is far behind such reality because there is no serious effort by successive governments to address this critical issue and its impact on the techno-economic development of the nation. Emphasis should, therefore, be placed on the establishment of specialised vocational and tertiary institutions with bias for science, ICT and entrepreneurship education in order to fast track the rapid transformation and technological breakthrough of the nation's economy.

The role of Old Students' Associations

The Old Students Associations have unquantifiable roles to play in the education of the youth as custodians of the cherished tradition and legacies of the good old days of the schools; specifically in the area of hardwork, discipline, moral, dignity of labour, scholarship and academic excellence. Their roles should be a reminiscence of the call "Coming back to Macedonia" to rebuild and restore the schools to their enviable past glory as centres of academic excellence in a healthy and competitive environment.

Specifically, the Old Students Associations should re-focus their support on service-oriented deliverables especially in the provision of modern and well-equipped laboratories, libraries with books, journals and magazines on devised subjects, ICT facilities, visuals and other teaching aids. Other areas of importance include but not limited to funding the schools to train and re-train the teachers on the methodology of modern teaching practice and result-oriented service deliveries, review of the syllabus to re-introduce subjects like History and Civics in order to re-awaken the sub-consciousness of the youth to pick their mentors amongst the living and role models amongst the heroes and heroines of yesterdays who are nation builders, scientists, engineers, lawyers, accountants, entrepreneurs, scholars, researchers, teachers... etc.

Furthermore, the effort of the government in entrepreneurship studies can be actualised through the active support of the Old Students Associations by funding trade and vocational facilities for not just schooling but learning for knowledge and practical skills. It is important to remind the government and all stakeholders that emphasis on entrepreneurship education is the new buzz word in the global order for scientific and infrastructural development.

Entrepreneurship, as the key driver of a nation's economic development has the propensity to create jobs, wealth and value addition to the quality of life of the citizens. It is also a lifelong learning process that ends only in the grave and therefore, the government and all proactive stakeholders have an

enhanced cooperative duty to develop and promote entrepreneurship education in order to prepare the youths to succeed in a production-biased and service-oriented economy rather than the present consumer-based economy of imported products and services. Available statistics reveal that only 10% of jobs are available for about 25% of the employable quality out of the 400,000 graduates that pass out from the yearly National Youth Service Corps (NYSC) programme nationwide. The recipe to this ever-growing number of unemployment of Nigerian youths in the labour market is, therefore, self-employment through development of entrepreneurial skill and application of their natural endowment that centre on talent, ambition, creativity, tenacity and intuition.

Finally, It is important to refer to the World Economic Forum of 2012 where the founder and chairman of the forum, Professor Klaus Schwab, shocked the world with his declaration that “capitalism in its current form no longer fits the world around us, rather, the success of any nation and business model for competitiveness in the future will be less based on capital and much more on talent.” This transition he described as “moving from capitalism to talentism”. In summary, there is no gainsaying the fact that Old Students Associations shall remain relevant as the bridge-builders between the education policy makers and other stakeholders.

Their collaborative effort shall promote synergy in order to ensure the provision of quality and

skilful education so as to reverse the poor academic performance and after-school employment potential of the youth. Furthermore, such intervention strategies shall also harness the potential of the youth and ensure that their future is gainfully guaranteed to build a modern and competitive Nigeria of global relevance and academic excellence.

Criminal Legislations and the
Prosecution of Corruption Cases in
Nigeria: Prospects and Pitfalls

- Olanrewaju Onadeko

Introduction

Corruption is a global phenomenon, but it is generally believed that corruption is pervasive in some countries including Nigeria. It is so pervasive that: "In the case of Nigeria, corruption, though older than the Nigerian State, has been promoted to state craft. Of one thing Nigerians are unanimously agreed: Corruption is endemic in these shores."¹ Various scholars² have attempted to identify the causes of corruption in Nigeria. Yusuf O. Ali, S.A.N³ stated thus:

The elites who took over the mantle of "rulership" after the departure of the colonial overlords, conceived themselves not only as inheritors of the Whiteman's arbitrary powers, but also of his relation to the state and the people. They therefore, regarded the state as their personal estate to which

they can dip hands at will to satisfy their whims and desires. Hence the unbridled corruption rampant amongst public office-holders in Nigeria...

The endemic nature of corruption in our country is paradoxical, because extant legislations at the Federal and State levels, criminalise corruption and other economic crimes.

Various institutions also exist for the detection, investigation, and prosecution of corruption cases. The main criminal legislations in Nigeria are the Penal Code, the Criminal Code, the Corrupt Practice and other Related Offences Act, 2000, and the Economic and Financial Crimes Commission (Establishment) Act, 2002. The main agency saddled with responsibility for the prevention, detection, and apprehension of offenders before the enactment of the ICPC and EFCC Acts was the Nigeria Police Force. The apparent inability of the NPF to ensure significant enforcement of the provisions of the Penal Code and the Criminal Code on corruption, spurred the Federal Government to enact the Corrupt Practice and other Related Offences Act 2000⁴ and The Act created the Independent Corrupt Practices Commission (the "ICPC"), whilst the EFCC Act created the Economic and Financial Crimes Commission (the "EFCC").

This contribution highlights criminal legislations on corruption in Nigeria and the roles of the ICPC, EFCC, and other prosecutorial agencies in the prosecution of corruption cases. Despite noticeable pitfalls and setbacks in the prosecution

of corruption cases in Nigeria, it can be concluded that with improvements in the capacity of prosecutors, the prognosis for enhanced conviction rate is good if mechanisms are established to curb dilatory tactic of defence counsel, dissuade courts from entertaining and granting injunctions and orders that undermine the statutory functions of anti-corruption agencies.

General Appraisal of Criminal Legislations on Corruption in Nigeria

There are numerous legislations in Nigeria that contain provisions on corruption all of which cannot be treated in this discourse. Emphasis will therefore be placed on the Penal Code, Criminal Code, and the ICPC and EFCC Acts. The Penal Code and the Criminal Code were the main legislations that criminalised different forms of corruption before the ICPC Act and EFCC Act were enacted. It must be noted however, that other enactments and governmental measures were introduced at the Federal and State levels to combat corruption. At the Federal level, the first distinct initiatives to combat corruption were introduced during the period of military rule. The military administration of General Murtala Mohammed promulgated the Corrupt Practices Decree and established the Public Complaints Commission in 1975. The Corrupt Practices Decree of 1975 was repealed in 1979 and replaced with the Code of Conduct for Public Officers now placed in the 1979 Constitution. A Code of Conduct Bureau was also established in the

same year. Perhaps realising that legal measures alone cannot eradicate corruption, the civilian administration of President Shehu Shagari introduced an Ethical Revolution in 1981. The military administration of General Ibrahim Babangida introduced the Mass Mobilisation for Social Justice and Economic Recovery (MAMSER), in 1985 whilst the military government of General Sani Abacha couched the programme it introduced in 1994 to sensitise the public against corruption and other economic crimes as War Against Indiscipline and Corruption (WAIC).⁵

The military administrations also promulgated decrees to recover assets that had been illicitly acquired by public office holders. The Public Officers (Investigation of Assets, Decree)⁶, for instance, empowered the Head of the National Military Government, in appropriate cases, to order forfeiture of illicit assets to the State. Also, under the Investigation of Assets (Public Officers and Other Persons) Decree⁷, Special Assets Investigation Panels were constituted to probe the assets of public officers in the various States of the Federation. Some of the Decrees, for example, the Recovery of Public Property (Special Military Tribunals) (Amendment) Decree⁸ had retroactive effect and sections 6(3), 11 and 12(b) of that Decree also provided for mandatory minimum term of imprisonment, prohibited appeals from decisions of the Special Military Tribunal, and placed the onus of proof upon a person charged to disprove corrupt enrichment. Military Decrees have sometimes been condemned

for the draconian punishments that they prescribed. However, the presumption of illicit enrichment where a public officer owns, or is in possession of assets or property above his legitimate and known sources of income, is a measure which may significantly assist in the eradication of corruption. The presumption would be rebuttable at the instance of the defendant. It is noteworthy that several countries in the world have introduced proceeds of crime legislations with provisions similar to the above-mentioned military Decrees.

It should be noted here, that this concept of presumption of illicit wealth had intense criticism in some quarters, notably among Lawyers who had been well ingrained with the age-old legal precept of presumption of innocence.

The Code of Conduct for Public Officers was retained in the 1979 Constitution and is an integral part of the Constitution of the Federal Republic of Nigeria, 1999 (as amended). Of note is the on-going prosecution of the Senate President, Dr. Bukola Saraki at the Code of Conduct Tribunal,⁹ a trial that has brought to the fore the purpose and import of the Code of Conduct for public officers; and the relevance of Code of Conduct as a vehicle to minimise corruption in public service.

The Penal Code, Criminal Code, and the Code of Conduct for public officers did not achieve reduction of corruption to any significant degree and that partially justified the enactment of the Corrupt Practices and Other Related Offences Act, 2000 and the Economic and Financial Crimes Act in 2002.

A pitfall in the provisions of the ICPC Act is the definition of “corruption.” Section 2(3) of the Act simply defines corruption to include bribery, fraud and other related offences. Sections 8, 9 and 10 of the Corrupt Practices and Other Related Offences Act, 2003¹⁰ have maintained a *quid pro quo* posture for the definition of offences relating to gratification and corrupt offers or demand by persons, through the usage of the phrase “on account of” to describe the exchange relationship that clogs the exercise of discretion by the public official concerned.

These sections generally relate to bribery. The most significant challenge with making liability for bribery to be dependent upon *quid pro quo*, is that it makes proof of bribery a herculean task.¹¹ There may be need to expand the definition of corruption to cover situations that involve breach of fiduciary duties, breach of trust and lack of transparency for direct or indirect benefit or advantage. There should be a presumption that the receipt of any valuable consideration outside the legitimate earnings of a public or private functionary, who occupies a fiduciary position, or whose duties carry an expectation of trust and transparency, amounts to corruption.

The sketchy review represents the position of legislations on corruption in Nigeria before year 2000 when the Corrupt Practices and other Related Offences Act, 2000 was enacted. The Economic and Financial Crimes Commission (Establishment) Act¹² was enacted in 2002. Other relevant Federal enactments include: the Fiscal Responsibility Act,

2007; Public Procurement Act, 2001; Nigerian Extractive Industries Transparency Initiative (NEITI), 2007; the Advance Fee Fraud and other Fraud Related Offences Act, 2006; the Freedom of Information Act 2010. The FOI Act is not a penal legislation, but it has the potential to affect investigation of economic crimes. So far, these legislations have not had profound impact on the eradication of corruption in Nigeria.

The fault is not in the legislations themselves, but in the capacity and capability of the criminal justice system to optimally guarantee certainty of detection, prosecution, conviction and ensure that offenders receive their just sanctions after conviction.

The Prosecution of Corruption Cases in Nigeria

Several agencies are constitutionally responsible for the prosecution of crimes in Nigeria. These include the office of the Attorney-General (of the Federation or State), the Nigerian Police Force, the ICPC and the EFCC. Section 4 of the Police Act provides that:

The Police shall be employed for the prevention and detection of crime, the apprehension of offenders, the preservation of law and order, the protection of life and property and the due enforcement of all laws and regulations with which they are directly charged and shall perform such military duties within or without Nigeria as may be required by them, or under the authority of, this or any other Act.

Wide latitude and discretion is granted to the police to execute this statutory mandate.¹³ The power of the Police to investigate crimes is not curbed by the immunity clause in section 308 of the Constitution. Uwaifo JSC rationalised this principle with a few illustrations in *Gani Fawehinmi v. IGP & Anor*¹⁴ thus:

That a Person protected under section 308 of the 1999 Constitution, going by its provisions, can be investigated by the Police for an alleged crime or offence is, in my view, beyond dispute. To hold otherwise is to create a monstrous situation whose manifestation may not be fully appreciated until illustrated. I shall give three possible instances. Suppose it is alleged that a Governor, in the course of driving his personal car, recklessly ran over a man, killing him; he sends the car to a workshop for the repairs of the dented or damaged part or parts. Or that he used a pistol to shoot a man dead and threw the gun into a nearby bush. Or that he stole public money and kept it in a particular bank or used it to acquire property. Now, if the police became aware, could it be suggested in an open and democratic society like ours that they would be, precluded by section 308 from investigating to know the identity of the man killed, the cause of death from autopsy report, the owner of the car taken to the workshop and if there is any evidence from the inspection of the car that it hit an object recently, more particularly a human being; Or to take steps to recover the gun and test for ballistic evidence; and generally to take statements from eye-

witnesses of either incident of killing. Or to find out (if possible) about the money lodged in the bank or for acquiring property, and to get particulars of the account and the source of the money; or of the property acquired? The police clearly have a duty under section 4 of the Police Act to do all they can to investigate and preserve whatever evidence is available. The evidence or some aspect of it may be the type which might be lost forever if not preserved while it is available, and in the particular instances given it can be seen that the offences are very serious ones which the society would be unlikely to overlook if it had its way.¹⁵

It is regrettable that despite the judicial affirmation of the powers of the police to investigate all crimes and all persons, including corruption, the Nigeria Police Force has not visibly risen to the occasion to significantly contribute its share in the fight against corruption. The public extortion of motorists at various police check points in the country, in the full light of day does not help matters. The conviction of serving policemen for armed robbery does not do the image of the Force any good.¹⁶ The case of Tafa Balogun¹⁷ is a testimony to how far corruption has embedded itself in the force. Rather than focus on their constitutional role, some errant police officers have instead resorted to deployment of police resources to enforcement of contract or other civil transactions.¹⁸

The NPF should embrace modern criminal detection and investigation techniques and

procedures. Proficiency in the use of modern techniques, skills and gadgets,¹⁹ knowledge of accounting, the computer and information and communication technologies are indispensable in modern policing.

Apart from prevention and investigation of crimes, section 23 of the Police Act also empowers the NPF to prosecute crimes. This was affirmed by the Supreme Court of Nigeria in *George Osahon and Others v. FRN*²⁰ to the effect that the police can prosecute up to the highest court of the land. Contrary to the views of some legal scholars and commentators, the Administration of Criminal Justice Act, 2015 has not abrogated lay police prosecution in Nigeria,²¹ at least not in Magistrate Courts. However, the obvious limitations of lay police prosecutors suggest that the move towards eventual abolition of lay police prosecution in Nigeria is justified.

The Economic and Financial Crimes Commission

Sections 6 and 7 of the EFCC Act, 2004 stipulate the powers and function of the Commission. The functions of the Commission include the enforcement of the Act and the adoption of measures to eradicate economic and financial crimes; the investigation of all financial crimes including advance fee fraud, money laundering, counterfeiting, illegal charges transfers, all types of fraud, etc. The special powers of the Commission include investigation of persons, corporate or otherwise, in relation to economic and financial

crimes, particularly offences under the provisions of the Money Laundering Act, the Advance Fee Fraud Act, Failed Banks (Recovery of Debts and Financial Malpractices in Banks) Act, The Banks and Other Financial Institutions Act, Miscellaneous Offences Act, and any other law or regulation relating to economic and financial crimes, including the Criminal Code and Penal Code.²² The EFCC also prosecutes economic and financial crimes cases in various courts in Nigeria.

The EFCC is specifically empowered by sections 6(m), 7(2) and 13(2) of the EFCC Act to prosecute economic and financial crimes in Nigeria. The prosecutorial powers of the EFCC are unique.²³ Apart from the statutes specifically mentioned in the EFCC Act that the Commission is enjoined to enforce, all economic crimes in the Criminal Code and Penal Code are deemed to have been incorporated into the EFCC Act. Some politically exposed persons have, in a bid to delay their trials, challenged the clear statutory powers of prosecution of the EFCC.²⁴ They seek legal counsel to clutch at weak straw, to challenge the prosecutorial powers of the EFCC. In *Joshua Chibi Dariye v. FRN*²⁵, for instance, amongst the complaints of the appellant was that the EFCC, a Federal Government agency, had no powers to prosecute him because the money he stole belonged not to the Federal Government but to the people of Plateau State! The Supreme Court held, per Ngwuta JSC that: "The owner of the subject matter of the charges is *immaterial*."²⁶

The cases cited in support of the Commission's prosecutorial powers are themselves testimony to the fact that the Commission has had its fair share of successes in preliminary skirmishes with offenders.²⁷ Only recently, the current Chairman of EFCC, Mr. Ibrahim Magu reported that the Commission secured 140 convictions in the past six months alone and recovered several billion dollars. It is also worthy of note that the Commission successfully prosecuted Mr. Tafa Balogun, a former Inspector General of Police and Mrs Cecilia Ibru, the former CEO of now defunct Oceanic Bank PLC. Both regurgitated money and other assets running into billions of naira.

The account of the prosecutorial activities of the EFCC will be incomplete without some comments on the adoption of the concept of plea bargaining by the Commission to resolve cases. In both *Patrick Eboiegbodin v. FRN*²⁸ and *Igbinedion v Federal Republic of Nigeria*²⁹ the Court of Appeal asserted that "plea bargain is *alien* to Criminal Justice Administration in Nigeria but was imported into our criminal justice system by the implication of section 14(2) of the Economic and Financial Crimes Commission Act."³⁰

Examples of recent cases in Nigeria determined through plea bargaining that lend credence to public perception of differential treatment of the rich and politically exposed persons include *FRN v Tafa Adebayo Balogun & 8 Ors*³¹ (which involved the former Inspector General of Police, who was convicted); *COP v Salisu Buhari*³² (a former Speaker of the House

of Representatives); *FRN v Bulama*³³ (former CEO of a leading bank in Nigeria); and *FRN v Lucky N. Igbinedion*³⁴ (former Governor of Edo State, Nigeria). The general perception of the average Nigerian is that the punishment in these cases did not fit the crime because the punishments were unduly lenient. In *FRN v Tafa Adebayo Balogun & 8 Ors*³⁵ for instance, the accused persons were originally charged with seventy counts of offences related to corruption, but agreed to forfeit assets and properties valued over ₦7 Billion. Tafa Balogun, the principal accused person, was sentenced to six months imprisonment and ₦500, 000.00 on each of the 8 counts that he pleaded guilty to. The terms of imprisonment were to run concurrently. The fact that he was the head of the Nigeria Police Force at the time of the offences and that he betrayed the public trust was not considered in fixing his sentence. Mrs Cecelia Ibru, the former CEO of one of Nigerian leading banks then, similarly helped herself with depositors' funds. She forfeited assets valued ₦191 billion naira to the Federal Government of Nigeria. She served her "prison" term at the up-market Reddington Hospital in Victoria Island, here in Lagos. Her "prison" was tailor made by the sentencing Judge. Nigerian law *stricto sensu* does not permit incarceration at any place other than a prison.

Another case in point is *Federal Republic of Nigeria v Lucky Nosakhare Igbinedion and Ors*³⁶ where the more substantial charges against the first accused person were dropped pursuant to a plea bargain. The lone count undermined the substance of the alleged

misappropriation of money belonging to Edo State. In sentencing the first accused, the court gave an option of fine. Critics have made the point that the plea agreement was beclouded by the fact that the first accused was the former Governor of Edo State, Nigeria.

The Administration of Criminal Justice (Repeal and Re-enactment) Law, 2011 of Lagos State was the first to explicitly codify plea bargaining in Nigeria. Section 71 of the Law affirms the powers of the Attorney-General of the State to discontinue criminal cases, while section 75 states that the Attorney-General may consider and accept a plea bargain from a person charged with any offence. Section 270 of the Administration of Criminal Justice Act, 2015 has formally introduced plea bargaining in federal criminal causes and matters in Nigeria.

But quite apart from internal weakness in the EFCC and the unsavoury termination of cases through plea bargaining, the EFCC has solid grounds to complain about the conduct of some judicial officers in the handling of economic and financial crimes cases. A case in point is *EFCC v. Akingbola*³⁷. Preliminary objections and application for amendment of the charge were filed by the defence and the prosecution respectively. The chairperson of the EFCC wrote a petition to the Chief Judge of the Federal High Court against Hon. Justice Archibong, the presiding judge in the matter. The petition alleged "undue interests and manifest bias in favour of the bank Chief..." by the judge. The Commission followed the petition with an

application dated September 27, 2011, praying the judge to disqualify or excuse himself from further hearing of the matter and remit the case file to the Chief Judge of the Federal High Court. The judge dismissed the application for disqualification on January 31, 2012. The appellant lodged an appeal against the ruling and filed an application for stay of proceedings, pending the appeal. The record of the court for April 2, 2012 stated, *inter alia*, as follows:

“Court: Ruling read in open court.

Obla: Before we take the motion for stay of proceedings, we wish to have Your Lordship’s indulgence to avail us the records of Your Lordship to enable us complete our compilation of record in respect of the appeal the prosecution has filed on 7 February 2012, against the ruling of Your Lordship of January 3, 2012.

Court: So you insist on that appeal.

Obla: Yes, those are my instructions. I am No. 5 in the hierarchy.

Court: You will give me two minutes

Court Rises: Judge goes into chambers.

Court Returns: Judge re-enters court.

Court: I direct the Attorney-General of the Federation to disband, sack, debrief the present firms for being incompetent in their prosecution of the charges against this accused person before this court...The prosecution has chosen to persist in a campaign to scandalise the court rather than mount a serious and professionally competent prosecution

of the accused. This prosecution team or any part of it shall not be given further audience in this court in relation to the charges against this accused either before this presiding judge or any other judge of the Federal High Court...I therefore dismiss the charges amended or otherwise brought by this incompetent and abusive prosecution team. I discharge the accused accordingly; and leave the Attorney-General of the Federation, to consider his options..."

Dissatisfied with the decision, the appellant appealed to the Court of Appeal. The Court of Appeal reversed the decision of the trial court for, amongst other reasons, that the conduct of the judge was an affront to the Socratic model of a good judge. The propriety of EFCC's opposition to the judge was later affirmed by the ignominious exit of Justice Archibong from the bench.

The National Judicial Council took the position that the judge did not demonstrate sound knowledge of the law and procedure of his court.

Some judges³⁸ and members of the legal profession are also seemingly part of the problem rather than solution to the work of the EFCC. The Supreme Court of Nigeria had cause to comment on delay tactics by counsel in *Dariye v. FRN*.³⁹

It must be noted however that the responsibility for failure of the prosecution and inability of the EFCC to secure conviction, even where there is evidence of culpability is, in some cases not the fault of courts but of the EFCC and its prosecutors. A case

in point is the prosecution of Dimeji Saburi Bankole and Usman Bayero Nafada, former Speaker and Deputy Speaker, of the House of Representatives respectively. In *FRN v. Bankole & Anor*⁴⁰ the accused persons were arraigned on 17 counts charge before the Federal Capital Territory High Court, presided over by Hon. Justice S.B. Belgore. The prosecution called twelve witnesses and tendered forty-one exhibits. The court drew attention to the investigation and prosecution of the case. It noted that:

“the prosecution and indeed the operatives or investigators at EFCC failed to appreciate or distinguish between a wrong that is civil in nature or merely immoral and a wrong that is criminal.”

The Independent Corrupt Practices Commission

The ICPC is also statutorily empowered to prosecute corruption cases. Like the EFCC, the ICPC has had some successes and failures in the investigation and prosecution of offenders. The low success rate of the ICPC is attributable to several factors, amongst which are lack of institutional capacity, seeming lack of independence and political interference, injunctive and other orders that hamstringing the Commission from performing its statutory functions, flaws in criminal procedure legislations and delay tactics by legal practitioners. The prosecution of many high profile individuals by the ICPC has failed on account of a combination of factors. In *Milton Paul Ohwovoriole (SAN) v. FRN &*

*Ors*⁴¹ the prosecution of the appellant who was alleged to have given gratification of N3.5 million to the 1st Accused, a public officer, failed because the application for leave to prefer the charge against the accused persons did not contain the statement of one Chief Adefulu, which linked the appellant to the offence, even though it was available to the prosecution. The perceived incompetence or collusion of the prosecuting team was responsible for the striking out of the information.

Similar to *Milton Paul Ohwovoriole (SAN) v. FRN & Ors*⁴², there appears to be a consistent pattern of prosecutorial incompetence, (or deliberate design?) to shield accused persons in a number of high profile corruption cases. In *Senator Adolphus Wabara v. FRN*⁴³, for instance, the prosecution had in its possession, the statement of its principal witness but did not attach it to the proof of evidence. The legal practitioners to the defendants applied to the trial court to set aside the leave granted to the prosecution to prefer the charge against them. They further urged that the defendants be discharged on the grounds, *inter alia*, that since they had been tried and convicted by the President of the Federal Republic of Nigeria for the same offences via the media, it would be unjust to retry them for same. It was also submitted that the proof of evidence attached to the appellant's application did not disclose any *prima facie* case against them and that some of the offences in the counts were not defined or provided for by any written law.

The trial court dismissed the applications of the appellants and they appealed to the Court of Appeal. The Court of Appeal upheld their appeal against the decision of the trial court and quashed the charges. Even though it is not a strict requirement of the law, it would have been better for the prosecution to attach the report of the Chairman of the EFCC and at least one statement of their main witness to the proof of evidence.

The Supreme Court rescued the Commission in *FRN v Wabara & Ors*⁴⁴ and reversed the decision of the Court of Appeal. The Court held that the proof of evidence required for a court to consider before granting an application for leave to prefer a charge under section 185(b) of the Criminal Procedure Code and the Criminal Procedure (Application for Leave to Prefer a Charge) Rules, 1970, is not the same as the raw statements of potential witnesses, but rather the summaries of the evidence that potential witnesses would give, sufficient to disclose a prima facie case. That I must note, is the correct statement of the law. The Supreme Court appears to have realised the misrepresentation of its ratio in *Ohwovoriole's case* by counsel who are quick to raise preliminary objections to the competence of charges. The Court has indeed provided the much needed clarity.⁴⁵

Apart from resort to preliminary and other objections to stultify their trial, it is observed that some politically exposed persons, have used the courts to prevent their investigation and subsequent

arraignment. In *Umar Ghali Na'aba v. FRN*⁴⁶, the applicant, a former Speaker of the House of Representatives challenged his invitation by the Commission (ICPC) at the Federal High Court, Abuja. Following the dismissal of the application, he lodged an appeal.⁴⁷ The case is a 2002 case, but as at 2015, the appeal had not been determined. Similarly, in *FRN v. Sunday Ehindero*⁴⁸, the accused, a former Inspector General of Police was arraigned by the ICPC upon charges of using his position to confer corrupt advantage and making false statements to officers of the Commission. He raised an objection to the jurisdiction of the court. The trial court dismissed the objection and he appealed to the Court of Appeal which affirmed the ruling of the trial court.⁴⁹ He further appealed to the Supreme Court and the final appeal is still pending.

The Commission, like the EFCC, operates under severe internal and external constraints, including corruption. The Commission needs both internal and external impetus to match, not just the publicity, but relative effectiveness of the EFCC. The ICPC needs to invigorate its personnel by weeding out those suspected to have been compromised and recruiting, training and equipping fresh hands from our tertiary institutions. Commissioners of the ICPC should be painstakingly vetted to ensure that they have no traits or antecedents that may undermine the work of the Commission.

Abuse of the Immunity Clause and Constitutional Provisions for a Fair Trial and Their Effects on Effective Investigation and Prosecution of Corruption Cases in Nigeria

The law should be no respecter of persons or status. Our legal system should also determine ways of curtailing abuse of legal process, failing which the law could be undermined and dragged into disrepute. The Constitution of the Federal Republic of Nigeria, 1999 (as amended) contains several provisions to guarantee fair trial in civil and criminal cases.⁵⁰

The Constitution also grants immunity to the President, Vice-President, State Governors and Deputy-Governors from civil and criminal proceedings during their period in office.⁵¹ The intention of the framers of the Constitution is that immunity will prevent or avoid the distraction that may ensue from litigation and legal proceedings. The immunity clause was not intended to provide a licence for criminality and ignoble conduct. Unfortunately, the general perception among the informed citizenry is that the immunity clause has been abused and denigrated to shield wanton criminality. The EFCC has been constrained to wait until the termination of the tenure of many Governors of States, before filing cases against them. Some notable cases in this category are: (a) *FRN v. Joshua Dariye & Ors*⁵²; (b) *FRN v. Saminu Turaki*⁵³; (c) *FRN v. Orji Uzor Kalu & Ors*⁵⁴; (d) *FRN v. James Ibori*⁵⁵; (e) *FRN*

*v. Jolly Nyame*⁵⁶; (f) *FRN v. Ayodele Fayose*⁵⁷; and (f) *FRN v. Chimaroke Nnamani & Ors.*⁵⁸

The immunity clause is not a valid basis for a court of law to perpetually restrain the EFCC or any law enforcement agency from investigating a Governor or carrying out its statutory functions. In the case of *Attorney-General of Rivers State v. EFCC & Ors*⁵⁹ the Attorney-General of Rivers State sought an injunction to, in effect, restrain the EFCC from investigating Dr. Peter Odili, then Governor of Rivers State, on the grounds that the investigation was negatively affecting the conduct of governmental affairs in the State. The presiding judge granted all the reliefs sought, including a declaration that the EFCC investigation was invalid, unlawful, unconstitutional, null and void. The court also granted an injunction to restrain the EFCC and other respondents from publishing the reports of their investigation on Dr. Peter Odili and also gave an order restraining the EFCC from taking any further action in relation to the economic crimes the EFCC was investigating.

The question is: if EFCC cannot investigate or publish reports of investigation conducted by it, then what are the EFCC's statutory functions?⁶⁰ Such a judgment as this lends credence to the claim of the EFCC that some courts are sabotaging the work of the Commission.⁶¹ The court, in my view, should have been wary of granting injunctive reliefs that have the effect of preventing a law enforcement agency from investigating any citizen, no matter how highly placed.

The immunity clause should not be allowed to be an albatross to the criminal process in Nigeria, otherwise it could unwittingly perpetuate impunity. Alleged denial of fair hearing and breach of fundamental rights have been deployed as tactics to delay trial in corruption cases in Nigeria.⁶² For instance, in *EFCC v. Bayo Dada*⁶³, the respondent was arraigned as the 6th accused in charge No: FHC/L/CS/295C/2009-FRN *v. Raymond Obieri and Ors* upon charges connected with the funds of now defunct Intercontinental Bank Plc. He was granted bail on September 15, 2009. The charge was subsequently amended and he was arraigned again as the 4th accused in charge No: FHC/L/CS/445C/2009-FRN *v. Akin Solomon Fabunmi and Ors*. He was granted bail upon terms which included that he must report to the investigating officers of EFCC on the first working day of every week, pending the conclusion of trial. When he reported on May 3, 2011 at the EFCC office, he was arrested and detained by the appellant upon allegation that he stole funds belonging to the bank earlier mentioned whilst he was a director of the bank. He filed an application for the enforcement of his fundamental rights when efforts to procure his bail failed. Amongst his prayers were:

- a. A declaration that the arrest, detention, harassment and incarceration of the respondent is a violation of his fundamental right to dignity of human person, personal liberty and freedom of movement...
- b. A declaration that the continued detention,

constant harassment, humiliation and maltreatment of the respondent by the appellant is wrongful, illegal and unconstitutional...

- c. An order directing the appellant to release the respondent from its custody with immediate effect.
- d. An order of perpetual injunction, restraining the appellant...from further arresting and/ or detaining the respondent....

The respondent also filed an *ex parte* application for an interim order admitting him to bail and “an order of interim injunction restraining the appellant... from further arresting or detaining the appellant in connection with the matter relating to the complaint for which he was arrested and detained, pending the hearing and determination of the motion on notice...” The trial court heard and granted the *ex parte* application on May 6, 2011. Aggrieved by the interim order, the appellant filed a notice of appeal on May 13, 2011 and also filed an application for stay of further proceedings pending the determination of the appeal. The appellant also filed a notice of preliminary objection to the application for the enforcement of fundamental rights filed by Dr. Erastus Akingbola and the respondent. Amongst the grounds for the preliminary objection was that:

- 1. No court has jurisdiction to grant an injunction restraining the performance of statutory duties/powers of arrest and prosecution.

2. The applicants' fundamental rights are not absolute and can be curtailed under the provisions of the Constitution of the Federal Republic of Nigeria, 1999.

Without hearing parties on the motion for stay of proceedings the trial judge dismissed same. Part of the records of the court for May 18, 2011 are as follows:

"Court: The motion for stay of proceedings is misconceived and hereby dismissed. Move your substantive application.

Senior counsel for the prosecution take their leave.

Court: I may add that the EFCC and the leading Senior Advocates are in contempt of court."

Counsel to the respondent then moved the substantive application for enforcement of fundamental rights. The record of the court next shows:

"Court: They filed a counter-affidavit yesterday, which they would have now argued but they say they are taking their leave. The underlying issue of course would be why an interim order was disobeyed.

Fagbohungebe SAN: I move in terms of our application.

Court: Orders/declarations as prayed."

The perfunctory manner in which the trial judge delivered the "rulings" of both dates, may lead a

bystander to form the opinion that the judge was working from a particular answer to the questions before the court. The trial judge referred to the counter-affidavit of the appellants, but “forgot” the notice of preliminary objection to the substantive application filed by the appellant. If the judge had adverted his mind to the notice of preliminary objection and the grounds contained therein, he might have formed a more balanced view of the issues before the court.

I must emphasise that, the judge does not bear sole responsibility for the cavalier resort to or invocation of fundamental rights. As stated in one of the grounds of preliminary objection of the appellant to the substantive application, no court can injunct a statutory body from performing its duties of investigation and prosecution. Judges should be wary of applicants for enforcement of fundamental rights who use terms like “constant harassment, humiliation and maltreatment,” when in fact they are lawfully arrested, detained and prosecuted for crimes. The grant of bail for one offence or series of offences does not foreclose detention for other offences traced to the same person.

Prospects and Pitfalls in the Prosecution of Corruption Cases in Nigeria

The prospects for the prosecution of corruption cases in Nigeria have been enhanced by recent developments in the country. Amongst these developments are the enactment of the

Administration of Criminal Justice Act, (ACJA) 2015 and practice directions issued by heads of courts at the Federal level. A major innovation in ACJA is the provision that an application for stay of proceedings in respect of a criminal matter before the Court shall not be entertained.⁶⁴ Another salient provision is 396

(2) of the Act, which provides that ruling on objections to the validity of a charge “shall only be considered along with the substantive issues and the ruling thereon made at the time of delivery of judgment.” The potential of these provisions to minimise delays in criminal trials cannot be overstated and it is already being felt in the relative speed at which the on-going trial of the Senate President, Dr. Bukola Saraki and other politically exposed persons are being conducted.

Apart from ACJA, the Chief Justice of Nigeria, the President of the Court of Appeal, the Chief Judge of the Federal High Court, and the Chief Judge of the High Court of the Federal Capital Territory have issued practice directions to specifically facilitate the progress of cases relating to corruption, money laundering, terrorism, kidnapping, rape, etc. These practice directions have the potential to revolutionise criminal justice administration in Nigeria. The practice directions encourage active case management by courts, restrict the number of adjournments that parties may seek, limit the length of adjournment of cases, expedite the hearing and determination of appeals, etc.

The most significant pointer to the prosecution of corruption cases is the demonstration of clear political will by the President, Muhammadu Buhari, G.C.F.R. His pronouncement and the zeal of the EFCC under his administration suggest that the Federal Government under his watch will not tolerate corruption. Other arms of government need to follow the path of Mr. President in the collective effort to rid Nigeria of corruption.

The discussion of the prosecution of corruption cases reveals that there is an arduous task that is filled with landmines and pitfalls. The pitfalls include:

1. Corruption in the administration of criminal justice;
2. Weak institutional capacity of anti-corruption agencies;
3. Incessant grant of ex-parte and injunctive reliefs to prevent the discharge of statutory functions by anti-corruption agencies;
4. Seeming ambivalent attitude of the public to corruption;
5. Poor investigation of corruption cases;
6. Absence of robust proceeds of crimes legislations;
7. Unnecessary grant of bail to politically exposed persons for medical treatment abroad;
8. Abuse of legal process by legal practitioners under the pretence of defence of human rights; etc.

Conclusion

Nigeria does not lack good legislations on corruption. The irony is that: "The legal system is built on the assumption that there is an effective means of law enforcement;"⁶⁵ whilst the fight against corruption cannot succeed unless there is "solid commitment to the application of these laws..."⁶⁶ The Gordian Knot in the fight against corruption in Nigeria lies in the web between the prospects of extant legislations and institutions on the one hand, and the pitfalls that militate against effective enforcement of these laws. The pitfalls in many cases are deliberate obstacles introduced into the criminal justice system by those with genuine concerns; and who have good reasons to fear that they will end up in jail if relevant actors and agencies function efficiently. Legal actors who apply criminal legislations must realise that true justice does not lie in syllogism and fine legal arguments but in what is fair to the citizenry.

Justice has two sides to it and both must be availed equal consideration. It often feels odious to be met with arguments and considerations, which are indulgent to those charged with crimes of corruption. They are at times held out as "victims" being oppressed by the might of the State.

We all need to be unanimous in joining hands with the Federal Government, in its quest to get us back to the path of national moral rectitude. We cannot afford to fail, lest we fall into perpetual perfidy. May we never go in that direction.

Notes and References

1. Yusuf O. Ali, S.A.N (ed.) *Anatomy of Corruption in Nigeria: Issues, Challenges & Solutions* (Ilorin: Yusuf O. Ali, S.A.N, 2016) p. ix
2. Odinkalu C. A. in "Corruption and Governance in Africa: How do we break the cycle in Nigeria?" in *Corruption and Governance in Nigeria*, CLEEN Foundation Monograph Series-No 7, CLEEN Foundation, Lagos, Nigeria, 2010, p.14 stated that: "Nigeria faces an existential crisis located at the nexus of governance and corruption..."
Within and outside Nigeria, the question must be: How has a country so richly endowed blown the opportunities for itself and its generations yet unborn so spectacularly?"
See also E. Chukwuemka, U. Barthlomew , and J. Ugwu "Curbing Corruption in Nigeria: Imperative of Good Leadership" available at http://singaporeanjbem.com/pdfs/SG_VOL_1_%281%29/5.pdf. Last accessed 11/06/2015 12:25 PM pp 68-69
3. "The Fight Against Corruption in Nigeria-Myth or Reality" in Yusuf O.Ali (ed.) *Anatomy of Corruption in Nigeria: Issues, Challenges & Solutions*, op cit, 14-15
4. As amended
5. See E. Chukwuemka, U. Barthlomew , and J. Ugwu "Curbing Corruption in Nigeria: Imperative of Good Leadership" available at http://singaporeanjbem.com/pdfs/SG_VOL_1_%281%29/5.pdf. Last accessed 11/06/2015 12:25 PM pp 68-69
6. Decree No. 5 of 1966
7. No 37 of 1968
8. Decree No. 2 of 1984
9. See *Dr. Olubukola Abubakar Saraki v. FRN* (2016) 3 NWLR (Pt. 1500) 531
10. As Amended
11. Griffin, L.K. "The Federal Common Law Crime of Corruption" *North Carolina Law Review*, Vol.89 (2011) pp1815-1845 at p. 1818

12. Act No. 5, 2002 repealed by the EFCC Act, 2004 Cap LFN, 2004
13. See Gani Fawehinmi v. IGP & Anor(2000) 7 NWLR (Pt.665) 485
14. *ibid*
15. *ibid*
16. See for instance, Oyakhire v. The State (2005) 15 NWLR (Pt. 947) 159 where the convict murdered some passengers with their service rifles and set the vehicle the deceased were travelling in ablaze at Okene Kogi State, to hide their crime.
17. Suit No. FHC/ABJ/CR/14/2005 (unreported delivered on 22/11/2005 by Nyako, J.).
18. Per NgwutaJSC in *Jim-Jaja v. COP & Ors* (2013) 6 NWLR (Pt.1350) 225 SC
19. "On criminal investigation and prosecution in Nigeria", see Momodu, B, *Law and Practice of Criminal Investigation and Prosecution in Nigeria* (Ibadan: Stirling Horden Publishers Nig. Ltd, 2007) Print.
20. (2006) 4 MJSC 1
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22. See Nyame v FRN (2010) Vo. 18, 5 LRCN 90 SC
23. Per Pemu JCA in *Matthew Oluese v FRN* (2013) LPELR-22 016(CA)
24. *Jolly T. Nyame v FRN*, supra
25. (2015) All FWLR (Pt. 774) 97
26. *Ibid* at 116-117
27. See, for instance, *FRN v Adolphus Wabara & Ors* (2013) 5 NWLR (Pt.1347) 331
28. (2014) All FWLR (Pt.737) 816 at 835
29. (2014) All FWLR (Part 736) 532
30. *Ibid* at 547. Italics and upper case in original.
31. Suit No. FHC/ABJ/CR/14/2005 Unreported delivered on 22/11/2005 by Nyako, J.
32. *COP v Alhaji Salisu Ibrahim Buhari* (2000) Federation Weekly Law Report (Partt 1) 164
33. (2010) Economic Crimes Law Report 131
34. *Federal Republic of Nigeria v Lucky N. Igbinedion*

Unreported Charge No. FHC/EN/6C/2008 Delivered by Hon Justice Kefarati. Lucky Igbinedion has been arraigned on fresh charges by the EFCC. His attempt to rely on the plea of double jeopardy based on the earlier plea bargain has failed. See *Igbinedion v FRN*, *supra*, footnote 4; see also *Federal Republic of Nigeria v Igbinedion* (2014) All FWLR (Part 734) 101 at 141-142 where the Court of appeal distinguished between condonation, compounding of offences and plea bargaining.

35. Suit No. FHC/ABJ/CR/14/2005 Unreported delivered on 22/11/2005 by Nyako, J.
36. *ibid*
37. (2015) All FWLR (Pt. 777) 656 C.A
38. See, for instance EFCC v. Bayo Dada (2015) All FWLR (Pt. 783) 1842 CA where the Court of Appeal held that the rulings of Archibong J. in the case lacked the reasons that would elevate them to “rulings” in law.
39. (2015) All FWLR (Pt. 774) 97 SC
40. (2012) All FWLR (Pt. 629) 1150 (HC)
41. (2003) All FWLR (Pt. 141) 2019
42. *ibid*
43. (Unreported) Suit No: CA/A/7/C/2006 decided on Tuesday. 1st June 2010 by the Court of Appeal Abuja Division
44. (2013) LPELR-20083 (SC); (2013) 5 NWLR (Pt.1347) p.332
45. See also *Farouk Lawan & Anor v. FRN* (2014) LPELR-23118 (C.A)
46. (Unreported) Suit No: FHC/ABJ/CS/319/02
47. Appeal No: CA/A/A101M/04
48. (Unreported) Suit No: FCT/HC/CR/92/12
49. See (Unreported) Suit No: CA/A/551C/2012 Sunday Ehindero v. FRN
50. See sections 35 and 36 of the Constitution
51. See Section 308, CFRN,1999 (as Amended) and *Ejura v. Idris* (2006) 4 NWLR (Pt 971) 538; *Abacha v. Fawehinmi* (2000) 6 NWLR (Pt 660) 228. See also Ozoemena, A “Executive Immunity and Public Accountability: The

- Nigerian Experience" in D.A Guobadia & E Azinge (eds.) *Current Themes in the 1999 Constitution: A Tribute to Hon. Justice S.M.A. Belgore* (Lagos: NIALS, 2007) pp 186-217; Adekunle, A "The Constitutional Immunity for Elected Officials" in D.A Guobadia & A Adekunle (eds.) *THE UWAIS COURT: The Supreme Court and the Challenge of Legal Development* (1995-2006) (Lagos: NIALS, 2006) pp123-140 Print
52. Charge No.FCT/CR/81/2007
 53. Charge No.FHC/ABJ/CR/86/2007
 54. Charge No.FHC/ABJ/56/2007
 55. Charge No.FHC/KD/81C/2007
 56. Charge No.FCT/CR/82/2007
 57. Charge No.FHC/2/179C/2006
 58. Charge No.FHC/L/230C/2007
 59. Suit No. FHC/PHC/CS178/2007. See also *James Ibori V FRN* (2009) 3 NWLR (Pt 1127); *Jolly Nyame V FRN* (2010) CLR 3 (B) SC; *FRN V Jolly Nyame* Charge No FCT/HC/CR/82/2009
 60. A petition was written by a Nigerian living abroad against the presiding judge. As at the time of writing this part of the research, the judge had been transferred to the Federal High Court, Asaba, Ibori's home state.
 61. The EFCC appeal on the judgment Suit No.CA/PH/662/2008 EFCC V AG Rivers State & Ors is still pending. To thicken the plot Peter Odili applied to join as an appellant and the Court of Appeal, Port Harcourt granted his application for joiner on Thursday, 27thJanuary, 2011.
 62. See *Dariye v. FRN*, *op cit* at pp118-119 per Ngwuta JSC
 63. (2015) *All FWLR* (Pt. 783) 1842 CA
 64. See section 306 ACJA
 65. "The Fight Against Corruption in Nigeria-Myth or Reality" in Yusuf O.Ali (ed.) *Anatomy of Corruption in Nigeria: Issues, Challenges & Solutions*, *op cit*, p. 25
 66. *ibid*

**POST SCRIPT - The Past, In the Present...
Just Like Yesterday**

Our sojourn in G.C.I. began soon after the first Military coup in Nigeria in 1966. We were not short of activities, formal and informal. Notably were those centred around our Teachers- Masters and Mistresses as they were officially known.

During the civil war, new motor vehicles were in short supply- a consequence of the Federal Government's fiscal policy. Then came a fresh graduate of French, Miss Orisanpe, who was assigned a bungalow, located on the long stretch from Grier House to the Principal's residence. She possessed an old version of the Scandinavian saloon- Saab, which formed the basis of regular chorus for junior boys in Grier House. It was not difficult to discern her approach, because of the coarsely loud bellow from the ageing diesel engine.

Oh, there was our Housemaster, Mr. J. O. Arodudu- of blessed memory, a man of modest build with mastery of English language. His passion for farming in proximate range to our house grounds did not fail to attract the keen interest of poaching Griersons, whose culinary ingenuity made the "boiling ring" an instant maize cooker! Of note was an incident in which the detective prowess of the man was pristine. Niyi Salu and Bayo Olubode are well available to tell the full story.

Our Woodwork and Technical Drawing Master was Mr. A. S. Emordi, a thick set gentleman of firm stance. He doubled as the House Tutor of Field House. A number of us did not take Woodwork

seriously and that showed from our general disposition. One day, after a turbulent encounter in the workshop, some of us in Form 1C dared to do away with our uncompleted project- the cloth hanger. The most daring was Femi Ososanya - "*Angreh*". Unfortunately he was spotted by the Master, who unknown to us was riding his motorbike some distance behind. What followed at the next class was accusation, trial and conviction rolled into one-

"I saw you, when you fling (flung) ya job into the bush".

Mr. Emordi, I recall was also the school's official caning Master. His strokes were heavily delivered to the same spot on your buttocks for maximum effect.

Mr. E. A. Oyekan taught English. He always appeared cheerful and that brought several stories about him, the veracity of which is uncertain. One of such earned him his nick name of "*TehTeh*", the origin of which was traced to the driving lessons to which he subjected his dear Wife, during which he insisted that she should depress the brake pedal and not the accelerator to keep the vehicle from somersaulting!

An event that brought Femi Adejugba and I in direct confrontation with our Housemaster in 1969 eventually fizzled away without much ado. The Master's insistence that fourth formers must observe the lights out stipulation for junior boys didn't go down well with us. To ensure strict compliance, he on the following evening paid an unannounced visit

just after lights out, walking the dark rear perimeter. He was attracted to our room 1 in Odiase block, where by an uncanny coincidence, a lively chat of what could befall a Housemaster walking the house grounds in the dark was on.

Adejugba and I were caught out! Demola Denloye fortunately was quiet, whilst the Master was listening.

The rest is history. We got identically unfavourable remarks in our reports that term. Even though we were absolved of any heinous intention by the Principal, Chief J. B. O. Ojo, the thaw with the Master didn't come soon thereafter. In the end, boys will be boys.

We also had wonderful expatriate teachers of whom we have fond memories. An interesting gentleman was Mr. J. Haq, a Pakistani, who taught us Physics. His diction was characteristically Asian and I cannot forget his refrain in frustration, when not getting across well to his students:

"When I teach you something one time, two times, three times and you don't understand, then it is not in your syllabus."

There was also a fine Indian gentleman - The Revd. P. S. Samuel, who taught Biology and doubled as the School's Chaplain.

Through a series of well-blended activities, incorporated into our daily lives, G.C.I. taught and inculcated those virtues that became ingrained, acting as guiding light for the journey of life.

They are subtle and present, providing restraint where necessary and impetus at the right time. That is what makes getting through life seemingly effortless. It is not commonplace, and that is why it must be consciously cherished.

For me, a part of the progress through life is the professional endeavour in Law, a consequence of which is the write up on -"Criminal Legislations and the Prosecution of Corruption Cases in Nigeria: Prospects and Pitfalls." It is topical and contemporary. This is a humble contribution to the national discourse, which is envisaged to attract further enlightened inputs from beyond.

Epilogue

There is a natural human urge for people, as they grow older, to seek to define themselves, and explain what they are about.

On one level, this book represents another instalment in what has become a tradition - for each class set to put out a volume that makes an effort to tell their story and celebrate their lives and their school.

In writing this book, the 1966 set has sought to go beyond the usual scope and produce something that is at once a work of History from the human angle, and a work of Art. In addition, it offers some scientific examination of a few issues that should be of interest to the thinking public, who are naturally concerned about the future of their society, especially the education of the up-coming generations that embody that future.

It captures some of the narrative that responds to the questions:

'Who are the 1966 set?'

'Where are they coming from?'

The narrative is somewhat muted on:

'What have they done?'

Perhaps this is just as it should be. It is taken, as a given, that having had the privilege of education and culture *a la* GCI, the members of the 1966 set, just like the others before and even after them, have gone on to make good quality - sometime landmark contributions to their society in their various niches. Instead of a chest-thumping self-celebration, the deliberate design, in consonance with the character of the set, is to apply the gravitas and unique insights of a select few of its members to matters that are of pressing relevance to the present educational landscape and the prospects of future generations in society.

This ambition lifts the relevance of the book beyond just the celebration of the golden jubilee of a class set, and situates it in the domain of something to be read, enjoyed and digested by a general reading public that is interested in literature with a social relevance.

If at the end of the reading, the reader is generous enough to conclude that the book has met even a fraction of its lofty objectives, the Editorial Committee would be happy that the labour of love has been well worth the effort.

Editorial Committee

Femi Olugbile

Niran Akintola

Lanre Onadeko

Kayode Sote

Photo Gallery

Inaugural Meeting of Class Set



*Standing L-R: Dare Adeosun, Tokunbo Olusile, Sola Adeeyo(guest), Dapo Abe(guest), Tunde Imoyo
Sitting L-R: Tunde Gbolade, Yemi Banjo, Deji Oni, Sylvester Biyibi, Taiwo Adams*

At a Meeting of the Set



Sitting: Deji Oni (left) with Femi Olugbile - first Chairman of the set.

Some Griersons in 1970

Standing L-R: Biodun Oduwale, Jide Elemide, Jide Osodi, Adeyemo Tade, Bayo Olubode, Rotimi Jaiyesimi, Kunle Macauley, Femi Adejugba, Akanji Adeleke

Sitting L-R: Fola Oyekan, Lanre Onadeko, Tunde Okuboyejo, Wale Oladiji, Femi Olugbile, Deji Oni, Femi Ososanya, Demola Denloye, Yemi Sonuga

Grier House Prefects 1972

Sitting L-R: Jide Elemide, Ayo Odunlami, Deji Oni, Mr. Oguntunade (House Master) Rotimi Jaiyesimi (Head of House) Bola Ayodele (Lower Sixth), Kunle Macaulay

On the Rock Behind Grier House



Standing L-R: Fola Oyekan, Lanre Onadeko, Ayo Odunlami, Ayodele Akinmoladun, Tokunbo Olusile, Jide Osodi, Biodun Oduwole,

Sitting L-R: Sola Akinwolemiwa, Wale Oladiji, Rotimi Jaiyesimi, Bode Ogunjobi, Deji Oni, Kunle Macauley, Goke Falade, Jide Elemide

At a Class Meeting



Kunmi Adekunle, Deji Oni, Fola Oyekan

With D.J. Bullock at Adesoye College Offa

Mr. D.J. Bullock, Mr. Banwo Smith(1965 Head of School),Tunde Imoyo, Mrs. Imoyo

Singing the Grier Song At a Recent Meeting

Rotimi Jaiyesimi Making the 'Thank You' Speech to the Young Girl and the Host at the End of a Meeting



At the Wedding of Tunde Okuboyejo's Daughter



Sola Olugbesan, Mrs. Olugbesan, Yinka Ogunseyinde, Mrs. Ogunrinde, Seye Ogunrinde, Mrs. Oni, Deji Oni, Groom, Bride, Mrs. Okuboyejo, Tunde Okuboyejo, Wole Ogunyinka, Mrs. Ogunyinka, Tunde Awodola, Demola Denloye, Femi Ososanya

Family Picnic at Whispering Palms

From Left: Dayo Adeleke, Folabi Macaulay, Tunde Imoyo, Deji Oni



From Left: Mrs. Imoyo, Mrs. Oni, Mrs Denloye

Young Girls at Family Picnic



From Left: Mrs Imoyo, Mrs Oni, Mrs Fabamwo



The Cast of Macbeth - made up of GCI Boys and St Annes Girls



Awobodede - one of the set, as a Shakespearian character



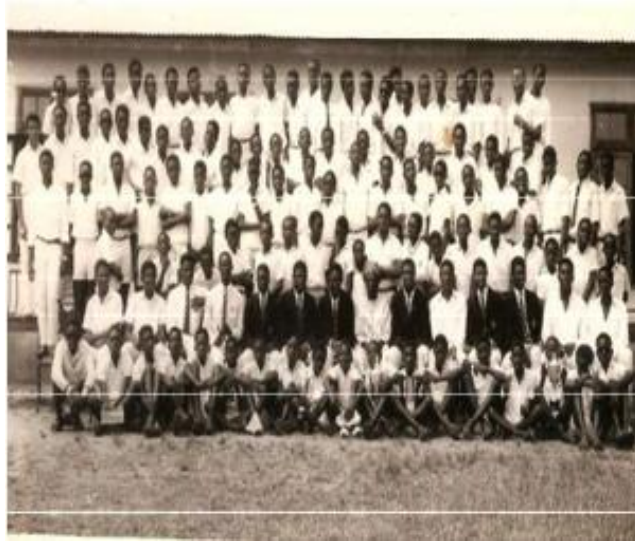
The fearsome GCI First Eleven. Crouching, first left, is Leke Otusanya, one of the 1966 set.



A Grier House 'Family'. Seated - second from left is Femi Olugbile



Grier House friends. From left - Lanre Onadeko, A.Tade, and Femi Adejugba



1966 class with some of their teachers



Brigadier Adebayo, Governor of Western State, inspecting a Guard of Honour mounted by the School's Cadet Corps

Appendix

The 1966 Set

S/N	Names	School Number
1	ADEWUYI, L.	1545
2	ODUNTAN O.	1580
3	OGUNRINDE O.	1585
4	ABOABA, O.	1623
5	ABODERIN, O.	1624
6	ADAM, T.	1625
7	ADEBANJO, A.	1626
8	ADEBAYO, A.	1627
9	ADEBOHUN, A.	1628
10	ADEJUGBA, O.	1629
11	ADEJUMO, M.	1630
12	ADEKUNLE, O.	1631
13	ADELEKE, O.	1632
14	ADELU, A.	1633
15	ADEWOYIN, O.	1634
16	AKINYEMI, A.	1635
17	ALAKIJA, B.	1636

18	ALETAN, B.	1637
19	AMUSAN, O.	1638
20	AROJOJOYE, A.	1639
21	AROJOJOYE, T.A.	1640
22	AROWOJOLU, A.	1641
23	AWOBODEDE, O.	1642
24	AWODOLA, O.	1643
25	AWOKOYA, F.	1644
26	BADERIN, A.	1645
27	BALOGUN, B.	1646
28	BANJO, A.	1647
29	BANJOKO, A.	1648
30	BIYIBI, S.B.	1649
31	DENLOYE, A.	1650
32	DINA, A.	1651
33	ELEMIDE, O.	1652
34	ERO-PHILLIPS, E.	1653
35	FABAMWO, A.	1654
36	FADAYIRO, A.	1655
37	FASAE, J.O.	1656
38	IDOWU, A.	1657
39	JAIYESIMI, R.	1658
40	JOHNSON, A.	1659
41	KOYEJO, A.O.	1660
42	MACAULEY, A	1661
43	MACAULAY, A.A.	1662

44	MADIKE, T.	1663
45	ODUWOLE, A.	1664
46	OGUNNAIKE, B.	1665
47	OGUNRUKU, O.	1666
48	OGUNSEYINDE, A.	1667
49	OKAFO, M.	1668
50	OKESANJO, N.	1669
51	OKIKIOLU, O.	1670
52	OKOYE, C.	1671
53	OKUBOYEJO, B.	1672
54	OLADIJI, A.A.	1673
55	OLUGBESAN, O.	1674
56	OLUGBILE, O.	1675
57	OLUSILE, A.	1676
58	ONADEKO, O.	1677
59	ONI, A.	1678
60	OPEOLA, E.O.	1679
61	OSOSANYA, O.	1680
62	OTUSANYA, A.	1681
63	OYELESE, A.	1682
64	PIPER, A	1683
65	SALAMI, M.	1684
66	SALU, I.	1685
67	SANGOWAWA, O.	1686
68	SASEYI, K.	1687
69	SMITH, F.	1688

70	SONUGA, A.	1689
71	TADE, A.	1690
72	THOMAS, O.O.	1691
73	TINUOYE, G.	1692
74	TUBOSUN, I.A.	1693
75	AKINTOLA, A.	1694
76	ODUKOYA, B.	1695
77	OGUNYINKA, T.O.	1708
78	SOYEBO, O.	1709
79	OGUNYEMI, A.A.	1710
80	ADEWOYIN, O. A.	1711
81	OJO, E.A.	1712
82	OGUNJOBI	1713
83	DELANO, O	1727
84	GBOLADE, B.	1728
85	ADEOSUN, D.	1730
86	OKAFOR, N.	1814
87	IMOYO, B.	1830
88	AGBEYEGBE, T.	1832
89	AGBEYEGBE, K.	1833
90	BOLODEOKU, A.	1834
91	OYEKAN, A.	1841
92	OSHODI, B.	2113
93	ADEKOJE, A.	2355
94	ADEPOJU, O.	2356
95	ADESANYA, O.	2357

96	AGUNBLADE, O.	2358
97	AJAGBE, O.	2359
98	AJEWOLE, W.	2360
99	AJEWOLE, O.	2361
100	AKINBAMI, F.	2362
101	AKEREDOLU, F.	2363
102	AJIBAWO, R.	2364
103	AKINWOLEMIWA, S.	2365
104	AKOMOLAFE, O.	2366
105	FISUSI, Z.	2367
106	BABALOLA, J.	2368
107	BALOGUN, F.	2369
108	CARDOSO, A.E.	2370
109	DADA, A	2371
110	SANTOS, O.	2372
111	FALADE, A.	2373
112	AJAYI, W.	2374
113	FAMEWO, A.	2375
114	FAWUNMI, A.	2376
115	KALEJAIYE, F.	2377
116	ODEWOLE, A	2378
117	ODUNLAMI, A.	2379
118	ODUSOTE, R	2380
119	OGBEDE, O.	2381
120	OLUFAYO, A.	2382
121	OLUNU, O.	2383

122	OMOSOWON, R.	2384
123	PRINCEWILL, E.	2385
124	OGUNBAYO, D.	2386
125	OGUNGBUYI, O	2387
126	OGUNKUA, T.	2388
127	OYERINDE, S.	2389
128	OLUBOYO, S.	2390
129	OGUNNIYI, O.	2391
130	OYINSAN, O.	2392
131	ORUNGBEMI, T.	2393
132	SHOLANKE, A.	2394
133	SHODIPO, A.	2395
134	SOTE, K.	2396
135	THOMPSON, A.	2397
136	TAIWO, S.	2398
137	OGUNJOBI, B.	2399
138	ADELEKE, O.	2400
139	PORBENI, S.	2401
140	LAWORE, E.	2402
141	AKINMOLADUN,	2403
142	OLASIMBO,	2404
143	YAKUBU, B.	2405
144	ONADELE, O.	2406
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