

LEADERSHIP AND DEVELOPMENT IN NIGERIA: A CRITICAL ANALYSIS

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ABSTRACT

The development of a nation does not entirely depend on the abundance of her natural and mineral resources. It is therefore not a contradiction for a nation to be well-endowed with both natural and human resources, yet, the nation may remain underdeveloped. It is generally acknowledged that Nigeria that is greatly endowed with resources but bankrupt of visionary and selfless leadership. What is the missing link between the resources abundant in Nigeria and development? This paper holds that the reason why Nigeria is yet to be ranked among the developed countries of the world is its leadership orientation. Much has been written on issues related to leadership but this paper looks at the issue from a different perspective. It adopts a philosophical analysis of the concept of leadership and development. This perception underscores the persistent underdevelopment and leadership crisis, and suggests some ways forward.

Key Words: Nigeria, Resources, Underdevelopment and development

Introduction

Issues relating to leadership and development continue to gain currency around the world, especially, in the developing countries like Nigeria. The simple reason for this is that, the two concepts have direct bearing on the well-being of the people, especially, the poor masses. If a country is blessed with resources, human and material, the expectation should logically be a high

level of development. However, if this expectation is not met, then, there is the need for a critical examination of the situation. What makes this issue more crucial is that, poverty and suffering is not evenly distributed among the people, and sometimes, this uneven distribution cannot be rationally justified on hard work or cleverness. Nyerere (1969) was certainly right when he wrote that: “ There must be something wrong in a society where one man, however hard working or clever he may be, can acquire as a great ‘reward’ as a thousand of his fellows can acquire between them.” In a similar vein, in a country like Nigeria, we have a situation of an ‘affluent society’ as described by Azikiwe (1980, 124) According to the sage, an affluent society is where there are few very rich and very many very poor. How can the leadership of this country help to create an abundant society which is characterized by: “abundant food, abundant shelter, abundant clothing, abundant necessities of life and abundant amenities, within a reasonable cost and within the reach of many”? This is the focus of this chapter. We look into the concepts of development from a philosophical prism, leadership orientation and how they impact the level of development of the Nigerian state.

Development

Volumes have been written on the concept of development. So many would still be written because everybody and every society wants it. Because, when a concept means different thing to different people, it ends up having no meaning at all, there have been ways of putting these divergent views on development together under theories. Among the most popular theories of development are: Modernization and Dependency. The position of the Modernization theorists was summarized by Sharmila Joshi (2014) thus:

In this singular conception of ‘development’ as economic growth, industrialisation became a race of catching up with the West or with standards almost entirely set by West-centric institutions for a country to be deemed developed. Accompanying this frenetic activity was the project of modernisation.

According to this theory therefore, to be developed is to move from the traditional way social lives and institution, to be technologically industrialized and to be politically transformed. In fact, one must be Westernized or Americanized to be developed. W. W. Rostow was a leading exponent of the Modernization theory, when he identified five stages of development a developing country wishing to develop must pass through, which, according to him, the

developed countries of today once passed through. The stages are: traditional society, preconditions for take-off, take-off, drive to maturity and age of high mass consumption (Rostow, 1960). The Dependency theory is a critique of the Modernization theory. The Dependency theory states that:

... thinking starts from the notion that resources flow from 'periphery' of the poor and underdeveloped states to a 'core' of wealthy countries, which leads to the accumulation of wealth in the rich states at the expense of the poor states...Dependency theorists argue that underdeveloped countries remain economically vulnerable unless they reduce their connectedness to the world market. (en.wikipedia.org/wiki/development)

Simply put therefore, the dependency theory holds that the Third World countries are poor simply because the developed countries are rich. Various ways and methods were used by the western world to develop their countries at the expense of the today's underdeveloped countries. These include: the infamous trans-Atlantic slave trade, colonialism, imperialism and the most recent one, globalization. Among the disciples of this theory is Walter Rodney (1972).

But beyond theories, we look at the nature and meaning of development and how a development-oriented leadership can bring a great difference in a country's development. What then is Development? The concept of development is not amenable to single definition. However, and whichever way it is defined, it must be related to change in the society, and this change must not only be positive but also a conscious one. Put differently, development is the positive and conscious transformation of a society and its people. The *Concise Oxford Dictionary of Politics* (2009) views development as the: "fulfillment of the necessary conditions for the realization of the potential of human personality. At its simplest form, development is the increasing satisfaction of basic needs such as for food." Food is however not the only human need that is basic. World Bank (1994: 33) simply defines development as the act of : "improving standards of living over a long term." The Bank went further to itemize these standards to include: better education, health, housing, transport facilities and infrastructures, industrialization and technology. Albert, Eselebor and Danjibo, find fault on these standards on the ground that development is restricted to modernization. They argue thus:

Development is not only restricted to the concept of modernization where supposedly, there are chains of industries, good road networks beautiful urban development and so forth. If all these are achieved and yet, the greater mass of the populace still remains mal-nourished, illiterate, unemployed, unhealthy and generally poor, it means that such a country is not yet developed. Or if there is the presence of infrastructural development and yet there is no discipline and respect for the rule of law in the polity, such a country is still not developed. (Albert et al, 2012: 33)

As faulty the World Bank conception may be, and as correct as the criticisms levied against it may be, it seems to us vividly that we cannot meaningfully talk about development without paying greater attention on the standards. According to Arinze Agbanusi:

Development is therefore a change from one stage to another. With regards to society, it is a change from one social level to another. The common wish of man is to pilot society to a higher or more advanced level with regard to economy, education, culture, politics, science and technology. These are among the areas of life which progress will culminate into national development (Agbanusi,2012: 84)

From this, we can say that development means advancement or improvement on the people's well-being and progress in the society. Better still, development can be viewed as a way of using the natural, economic and human resources for the advancement of the society for the over-all benefits of the members of the society. Himmelstrand (1985) shares this position when he posited thus:

A property or attribute which in my view is a basic prerequisite and criterion of 'development' is the capability of a given society ...to use its own resources of land, minerals and manpower to feed its people even in a situation of population growth. . (Himmelstrand, 1985: 18)

These days, it is common to speak of "sustainable development." The phrase is used to mean the kind of development that meets the needs of today and still allows the generations to come to meet their own needs. According to the *Wikipedia*, Sustainable Development is

...an organizing principle of human life on a finite planet. It posits a desirable future state for human societies in which living conditions and resource-use meet human need without undermining the sustainability of

natural systems and the environment, so that future generations may have their needs met.

Sustainable development lays emphasis on the transformation and improvement of the people and the society at present but also takes into consideration the interests of the coming generations. Whatever we do today in the name of development must not hinder or endanger the following generations to develop themselves. Central to sustainable development therefore are concerns for the economic, social/ cultural and the environment of the people.

Leadership

Like other social concepts, several volumes are available in the school Libraries and so many articles abound on Leadership. Few minutes on the internet on Leadership will bombard us with writings on Leadership. On daily basis, Leadership Summits and Workshops are organized. This is because, the success or failure, collapse or survival, progress or retrogress of a business, organization and even a state depends largely on the Leadership of such places. What then is Leadership and what does it mean for someone to lead? What make a person a leader, and what makes one leader bad and another good?

According to Jacob & Jacques (1990); “Leadership is a process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve collective purpose.” The implication of this definition is that, leadership has to do with the ability of the leader to show the right path to the group or people he leads and to be able to make them see the need to go the way he wants them to go. Roger Gill (2012) wrote that:

Leadership is showing the way and helping or inducing others to pursue it. This entails envisioning a desirable future, promoting a clear purpose or mission, supportive values and intelligent strategies, and empowering and engaging all those concerned. (Roger Gill, 2012: 9)

From this definition it follows that the led are ignorant or that they do not know the way, or by extension, they are “blind.” They therefore use the eyes of the one leading them to see. The one that is leading them sees for them, and beyond that, he helps them, persuades them, convinces them to see the brighter future, and implores them to endure the pains they are bound to suffer in the process of going to their ‘promise land.’ He therefore needs a kind of intellectual sagacity

and wisdom to do the conviction. Then, the people must be empowered to play their crucial roles. It can therefore be seen that leadership is a burdensome position. Jeb Blount (2012) wrote thus:

Leadership is hard work. It requires loads of self-discipline and sacrifice from time to time, you'll have your heart broken and your ego injured; there will be disappointment, mistakes and failure. Sometimes you will hurt good people- not because of ill intentions but because you are human and not perfect. (Jeb Blount,2012)

It is this lack of understanding of the leadership task that is partly responsible for the way and manner most people struggle for leadership positions across the continent of Africa. They probably think that leadership position is an avenue to get rich quickly and to revenge the evils done to them or their tribes. Ben Iyar (2012: 164) seems to understand this point when he writes thus:

At all levels, leadership is wrongly perceived and there is gross misinterpretation of what leadership is, should be and why it is necessary. The culture of Africa's under-development of Africa has eaten deep into the soul of Nigeria such that politicians and other Nigerians appealing for leadership positions see such positions as the opportunity to under-develop the country and develop themselves instead.

Who then is a leader and what account for a bad or poor leader? What does a leader do that makes him bad or good? From the foregoing definitions, we can simply regard a leader as somebody that leads. But then, what does it take to lead and what does someone who leads do? These are some of the questions many scholars on leadership seem to ignore or count as irrelevant but that are germane to the discussion of leadership. Roger Gill (2012: 3) writes:

A leader is one or more people who selects, equips, and influences one or more follower(s) who have diverse gifts, abilities, and skills and focuses the follower(s) to the organization's mission and objectives causing the follower(s) to willingly and enthusiastically expend spiritual emotional and physical energy in a concerted, coordinated effort to achieve the organization's mission and objectives.

A leader provides vision for the people he leads and communicates that vision to them in the best language they understand. His task is to help the people to succeed and he is successful if and

only if the people are successful. Pierce and Newstrom (2011) write that: “Leaders are individuals who are capable of taking ambiguous situations, interpreting these situations, and framing for the followers an understanding of the situation and what needs to be done to move forward.” The best parameter to measure the success of a leader is how successful the people he leads are. Jeb Blount (2012: 19) writes thus:

As a leader, if your team succeeds, you succeed. If your team fails, you fail. So, it follows that your job is to help your people succeed. Through leading, managing and coaching, you must create an environment in which they can develop their skills, leverage their talents and *win*. You must remove roadblocks so that they can get the job done. You need them more than they need you. Anything that you do to impede their success hurts you.

Why would followers not willingly obey their leaders or why would they resist the change that their leaders are trying to effect? Milan Kurbr (2005) provides answer to this question. According to him, followers are likely to resist the change initiated by a leader if they

- lack conviction, that is, the leader is not able to convince them.
- dislike the imposed change.
- dislike surprise.
- entertain the fear of the unknown.
- are reluctant to deal with unpopular issue.
- have the fear of inadequacy and failure.
- do not trust their leader.

It should be clear that to be a leader requires so much preparation. Leadership position is a call to service and one must not go into it simply because he is persuaded to go for it even when he knows that he cannot carry the load. However, the task is not insurmountable. There have been successful leaders around the globe now and in the past. It is, therefore imperative to consider factors that can make for the failure or success of a leader or what makes a leader effective or ineffective or poor.

Poor leadership or a bad leader is a curse to the organization or the country he leads. He is the architect of the ruin of the people he leads. Jeb Blount (2012: 9) writes that: “Poor leadership sub-optimizes profit. It holds back good companies and good people. It wrecks productivity,

steals joy from work place, and ultimately hurts real people,”A person can be a better leader if he possesses the following attributes:

. A leader must be a man/woman of good knowledge. This follows from our discussion above. He must know what the people do not know. He is a teacher and his people are his students. If a teacher does not know better than his students, there are bound to be problems in the class which will sometimes lead to confrontation. The knowledge here is not however a matter of University degree, though that can be an added advantage. It is the ability to know what the real problem is and how to tackle it. Plato emphasis this in his *Republic* and Awolowo did the same in political thought (Makinde (2002)

. Principle is another attribute of a good leader. Leaders are driven by principles and they are known by their principles. Blount lays emphasis on principle as a driving force of great leaders. According to him; “Great leaders rely on firm set of principles and values. Principles guide leaders much as track guide train. Principles are basic truths, morals and ethical standards. We are inherently guided by our principles.” (2012:13) Principles make leaders to be focused and committed to their goals even when events are not to their best wishes but they continue to follow them mainly because they are aware that people have identified them with those principles and that they can easily predict their reactions and responses to given situations

. Closely related to knowledge is intellectual humility. That a leader should know more than his people is not another way of saying that he is wiser than them or that he is a custodian of knowledge. Having compared a leader with a teacher, a good teacher, when faced with difficult question from his students, has two options: he can throw back the question to the class and call for another viewpoint. After everyone has spoken, he just modifies all they have said and the right answer is provided. He can also tell the students that he will provide the answer in the next class. What all this boils down to is that, a good leader must be a good listener. Great leaders like Jesus are extremely humble.

. Vision is an attribute of a leader. Roger (2012: 15) writes that: “Leadership is about vision and having the courage to do the right thing.” The power of vision is the ability to see the future from the present. Apart from having vision, a leader must possess the ability to communicate the vision to his disciples and the people he leads. It is the understanding and the sharing of the vision that would make the people to follow the leader’s direction/instruction. Most leaders fail not because they do not have good and correct vision but because they lack the capacity to communicate the vision to the people they lead.

. Leaders are known to do well when they are connected to the people they lead. Being connected to the people implies that a leader shares in the pains and gains of the people. He is happy when they are happy, and sorrow when they are sorrowful. In fact, the happiness of the people is the joy of a good leader. Blount (2012: 31) writes on the point of being connected thus:

Most important, when your people are connected to you, they will be willing to accept your training, coaching, feedback, direction and vision which are critical to getting them in position to *win*. Strong connections are hard to break and they are the foundations of truly prosperous, long-term relationships built on mutual trust.

. Another attribute of a good leader is having the mind to serve. The Lord Jesus told His disciples that any of them that desired to lead must be ready to serve. Leadership is a call to service and anyone coming to leadership position must bear that at the back of his mind. A more reason why good leaders are rare is because they value their positions more than the responsibilities attached to the positions. According to Greenleaf, as quoted by Roger (2012: 69):

The servant-leader is servant first...It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. He or she is sharply different from the person who is a leader first perhaps because of the need to assuage power drive or to acquire material possessions.

It follows, therefore, that any leader who fails to meet these basic standards cannot deliver and should therefore be regarded as a bad leader. Barbara (2004) listed some traits of a bad leader to include: incompetence, rigidity, intemperate, callousness, corruption, insular and evil. The history of the leadership of Nigeria is filled with leaders who are corrupt, incompetent, rigid,

intolerant, insensitive, callous, egoist, visionless and tribalistic. It is little wonder then that these leaders have not been able to harness the human and economic resources of the country to bring about an enviable development.

To show the impact of leadership in the development of a country, we shall compare Botswana with Nigeria. Botswana became independent in 1966 and was ranked among the poorest countries in the world. The country remains non-oil –producing country but is equally one of the richest countries in the world today (Gwebu: 2012). Although the country has no oil, it has diamond. The country at independence had no private investors but had to woo foreign investors for investment. Diamond is a fast selling and expensive commodity, and contributed to a very large scale to the rise of Botswana. However, it must be reinstated that it is the quality of the people, especially, the leaders that counts as the greatest factor in the rise of any nation. This can be, and has been proven on many cases. For instance, some countries, like Nigeria, as it shall be evident shortly in this paper, have resources abundantly, yet, they are not developed.

Botswana was lucky to have had the first two presidents she had unlike the case of Nigeria. In 1966, Sir Seretse Khama became the President of Botswana with overwhelming support from the people. His government had no legitimacy crisis just as he also identified with the needs of the people. He embarked on foreign policy which paid off as foreign investors came into the country and invested. According to Taylor (2002) Seretse was a charismatic and selfless leader who did not allow private motive to dominate his public life and this automatically endeared him to the people. As Taylor explained, Seretse not only informed, instructed but also persuaded the people to a common objective and the people willingly followed him, knowing that doing so was for their own good. Seretse was succeeded by his Vice-President, Mr. Ketumile Masire. There was no succession dispute and Masire lived up to expectation as he did not disappoint either his successor or the people. These leaders, and even the present leader, Seretse Iam Khama, son of the former president, laid a solid foundation for other leaders in Botswana to build on.

As we have pointed out earlier, the singular job of a leader is to lead which implies giving the people the vision that is needed for them to move from where they are to where they ought to be.

Leadership is a herculean task but it is possible only for those who understand the nitty-gritty that is involved in it

The Nigerian Situation

With the population of Nigeria that stands above one hundred and forty million going by the 2006 Population Census figure, and particularly, the number of male (71,709,885) exceeding their female (68,293,883) counterpart, the country has an edge over many countries in Africa, and it is not without good reasons that other countries in the continent look up to Nigeria for leadership. That is why Nigeria is often referred to as “the giant of Africa.” Every year, the country universities turn out thousands of graduates. So in terms of human resource, the country is greatly blessed. In terms of mineral resources, the country is well endowed. According to Abraham Jennifer (2013);

Nigeria is richly endowed with different types of solid minerals-from precious metal to various stones and industrial minerals...Some of the solid minerals in Nigeria are barites, bitumen, limestone, coal, tin, columbite, gold, silver, lead-zinc, gypsum, glass sands, clays, asbestos graphite and iron ore among others. Opportunity exists for the extraction and processing of these minerals.

Crude oil is another mineral resource. Apart from these resources, Nigeria has a vast expanse of land that is good for agriculture and farming of different crops and animals. The climate and weather of the country is an added advantage to her potentials.

But, it is also a fact that the country is one of the least developed in the world. This is not a contradiction as we mentioned earlier. The greatness of a country does not lie entirely on her human and natural resources. AlvanIkoku (2012: 150) notes thus:

The development of a nation highly depends on the nation’s human capital as a major instrument. This is because, the supplies of physical labour, technical and professional skills, which are germane to the efficient and effective planning of developmental activities in the economy of a nation are dependent on her human capital.

It should be easy to see the connection now between leadership and development. Many scholars on leadership and development in Nigeria agree with Achebe (1983: 1) that:

The trouble with Nigeria is simply and squarely a failure of leadership...there is nothing basically wrong with the Nigerian character, there is nothing wrong with the Nigerian land or climate or water or air or anything else.

However, the question is what are the specific areas that the leaders have failed? Leadership is a call to service and a position of responsibility. When a business organization fails, we do not hold the workers responsible but the management. A major problem of Nigeria is the nature of the leaders that have ruled the country, be they civilian or military. Of these leaders Oluwasanmi (2007, 75) asserts that:

We in most of Africa have not had the type of selfless leadership that has helped many Asian countries get over the years of colonial domination...Our leaders must have houses in Europe, USA and even Japan, India or South Africa. Original leaders like Ahmadu Bello or Awolowo Azikiwe have not been fortunate to have followers of their or similar vision to build on with contentment, commitment and passion. The strong foundations which they laid have crumbled...Nigeria has had her evil genius(Babangida), her murderous kleptomaniac (Abacha), most Nigerian leaders have been rather characterless, planless or more even involved in selfish attempt at self-perpetuation.

Oluwasanmi mentioned the likes of Obafemi Awolowo as a good leader and this paper shares his view. Awolowo was the Premier of the defunct Western region in Nigeria between 1951 and 1959), later the opposition leader at the federal level and was the Finance Minister and the Vice-Chairman of the Federal Executive Council in the Gowon administration (1967-1970). He was an exemplary, visionary, selfless, courageous and a transformational leader. When he was in power in the western region, some of his numerous achievements include the following: the Cocoa House in Ibadan, Liberty Stadium also in Ibadan, Western Network Broadcast Station, Oodua Textile, Ado-Ekiti, Obafemi Awolowo University, Ile-Ife, among others. Describing Awolowo, Adepoju (2009) writes thus:

Awolowo never allowed personal motive to influence allocation of resources. Instead, such decisions were based on need and the number of people such state

resources and facilities would serve, be that present and in the future. This could not be said of most contemporary Nigerian leaders who favor places where they get more support from, and their towns irrespective of the relatively few number of people that such expensive facilities would serve.

It must be observed that none of these facilities were cited in Ikenne, his home town. This goes a long way to explain how selfless the man, Awolowo was and it can be reasoned that people celebrate him even at death, not necessarily because of his achievements but more importantly, because of his selflessness, knowledge and vision. Still on the leadership quality and style of Awolowo, let us quote Olufemi Taiwo (2013):

In Awolowo's approach to office and practical politics, we find in him a model. The man of knowledge and putting knowledge at the base of everything that he and the parties he led did. Between 1952 and 1959 he ran the most progressive regime in Africa, second only perhaps to Kwame Nkrumah's government in Ghana. The remarkable fact is that this was done while the country was still under the thumb of the British colonial rule. The highest achievement of that regime was the introduction of free universal primary education for all children in the western region Nigeria beginning in 1955, a mere three years after taking the administrative reign of the region. His approach to the introduction of the scheme was characteristic of his attitude to the role of knowledge and it is what has marked him out for scholarly recognition by philosophers and political. He would gather intellectuals and charge them to, under his leadership, to research and produce a blue print for the programme. His capacity of planning was legendary; a reputation that was solidified by his performance as the Finance Minister in the Federal Military Government of Nigeria during the civil war that lasted from 1967 to 1970. Under his able stewardship, Nigeria fought and won the war without accruing any foreign debt.

It is little wonder then that Awolowo was described by the late Biafra leader, Odumegwu Ojukwu as the best President Nigeria never produced. (Makinde: 2002) What we find in Nigerian leadership is the inability to lead the people to common goals and objectives. Personal interests are pursued at the expense of public good.

One area Nigerian leaders failed is their inability to give vision to the people or their inability to communicate their visions to the people and to carry the people along with them. A leader that is

unable to make his followers to ‘see’ his vision and key into it is as good as a visionless leader. No matter the good that was inherent in the “Oil Subsidy removal” by Jonathan’s administration in 2012 was eroded by the government’s failure to convince Nigerians about the policy.

Another area the various Nigerian leaders err is their failure to harness the human and material resources of the country for the betterment of the masses. These resources are wasting away and nothing is being done to exploit and explore them. No doubt, we cannot blame the common man on the street for not mining the crude oil or the bitumen in his village when the federal government has brought all the natural resources in every part of the country under its control. The leadership of the federal government should call on the geologists and other scientists in the country and make them brainstorm on how these God-given resources can be used for the benefit of all.

Nigerian leaders have also failed to inspire the masses to good and noble deeds. They have failed to inculcate morality into the people. In fact, they have failed to lay good examples in their words and deeds. It is unfortunate that there is no leader in the country’s politics that the youths are looking up to. The implication of this is that there is no trust in the leadership of the country. Gone were the days Nigerians were eager to hear the New Year message of Mr President because they were expecting good news. Since the messages these days are meant to increase the lots of the people or most of the time condolence messages or very often than not, broken promises, the leaders lost respect from the people. This explains why very many Nigerian voters have adopted the policy of ‘no money no vote.’ They cannot be blamed as such because there is no amount of morality that can be preached to a hungry man.

Over all, the leaders Nigeria has been opportuned to have are the ones Victor Dike (2013) calls the ‘instrumental leaders’ as against the ‘societal leaders.’ According to him:

The instrumental leader uses power and influence primarily in the pursuit of private (personal, close family, cohorts) goals. Community objectives are secondary to an instrumental leader. The main concern of the instrumental leader is how he can use his office to achieve personal objectives. He may not be lacking in social/ community commitments

but in practice, more considerations are given to self over the interests of the society which he governs.

According to him, a societal leader resigns voluntarily if he thought of himself to have failed but an instrumental leader continues to hold on to power so long as his personal objectives are achieved. Instrumental leaders abound in Nigeria. It is surprising that no President or Head of state has ever resigned voluntarily because he has failed to serve the people right in Nigeria and some who spent two terms still wanted to run for the third time even when the constitution does not allow that. Yet, Nelson Mandela refused to run for the second term even when he was the man of the people and the constitution allowed him.

Conclusion

From the foregoing discussion, the relationship between leadership and development should be clear. Awolowo (1984) definitely said the obvious when he opined that: “The greatness of a nation (national development) does not consist in the abundance of its resources but in the quality of its people.” If the leaders have failed to give vision to the people, harness its resources, but instead are corrupt and become ‘instrumental leaders, it will be difficult, if not impossible for such a country like ours to develop. We should come to term with Dike (2013) when he said that: “clearly, not everybody has the leadership acumen to lead an organization, not to mention ruling a country.” It should also be clear that leadership position is a call to service and responsibility, and so, anyone that desires it must not only be prepared but also be ready to take full responsibility of his office as well as his actions and inactions. The masses have roles to play if Nigeria is to have good leaders and experience meaningful development. They should strive to put good and trusted people into offices without minding tribes, religion, party affiliation and money. Then, they should hold their leaders responsible and accountable for their actions, and stop worshipping them. It is in this way that Nigeria can witness progress and meaningful development.

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