

LEADERSHIP, CORRUPTION AND GOVERNANCE IN NIGERIA

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ABSTRACT

The level of development of a country sometimes does not depend solely on the abundance of human and material resources that are available in the country. Development goes beyond endowment. If a country is blessed with human resources and greatly endowed with abundant natural resources, one would expect that such a country is highly developed. Such is not the case with Nigeria in spite of her human and material resources. It is generally acknowledged that Nigeria is blessed with human and natural resources. It is also a truism that Nigeria is among the least developed countries in the world. What are the factors responsible for this low level of development in Nigeria? This is the concern of this paper. Some recommendations are made on the way to greatness in the paper.

Key Words: Leadership, Corruption, Governance, and Development

INTRODUCTION

There is no doubt that some of our dreams have been shattered-the dream that Nigeria would become a developed country that would be influential within Africa and in the rest of the world. We were excited at the time of independence that the potential of Nigeria were such that, given 20 to 25 years, Nigeria would be one of the countries to be reckoned with internationally we are nowhere near what we thought at that time (of independence) that Nigeria would be at this time.(Anyaoku: 2013, 48-49)

The lamentation of Anyaoku is a good starting point of our discussion, because, it is premised upon the view that Nigeria is naturally and humanly endowed. It is usually believed that if a country is endowed with natural and economic resources, and is blessed with human resources,

such a country has what it takes to be great and developed. However, the case of Nigeria breaks this rule of simple logic, which can be expressed in this manner:

*Nigeria is blessed with human resources.
Nigeria is endowed with natural resources
Therefore, Nigeria is underdeveloped.*

A sound argument is more important than a valid one. The one above is a sound argument because the two premises and the conclusion are true. It is however an invalid argument because the conclusion does not follow from the premises. That is, the conclusion is not supported by the premises. Awolowo (1984) noted that: “The greatness of a nation (national development) does not consist in the abundance of its resources but the quality of its people.” If a country like ours is blessed in terms of human and economic resources but remains underdeveloped, then, some factors must have been responsible for this illogical and ugly situation. This paper finds these factors in bad leadership and corruption, which it intends to discuss, beginning with conceptual analysis.

THE CONCEPT OF LEADERSHIP

Leadership is an evasive concept. It has been variously defined, depending on the angle from which one views it. Some of the definitions of leadership are given below:

(1) *Leadership represents a complex form of social problem solving* (Mumford:2000, 11-35)
Mumford’s conception of leadership is that, the concept is all-encompassing in that it includes not only the leaders but also the led, and that the main essence of leadership is problem solving. In any human organization, problems are bound to occur. This is because the needs of people are numerous while the means of meeting these needs are limited in supply. Leadership is therefore concerned with how the demands of the people are met in just and fair manner, which necessarily involves politics, the allocation of resources.

(2)*The end of leadership involves getting results through others and the team. Good leaders are those who build teams to get across a variety of situations* (Horgan: 1994, 493-501) Leadership conceived in this manner embraces the leaders and the led in such a way that they both understand that there are problems and challenges. The led look up to the leaders to give them direction and they willingly agree to follow the direction given to them by the leaders, knowing fully well that obedience to such directives is for their mutual benefits.

(3)*The process by which agent induces a subordinate to behave in a desired manner.* (Bennis: 1957; 259-260) Here, leadership connotes such a relationship between the leaders and the led in which the leaders are able to affect a kind of attitudinal change in their people towards common objectives. A good leader in this manner is the one that is able to inspire his subordinates and the people in general to behave in a particular manner without the people perceiving him as being autocratic and selfish.

(4)*Directing and coordinating the work of a group of members.* (Fiedler: 1967) Leaders here are those who are put in charge of a group or number of people. Their main role is to define the goal of the people and ensuring that the people work towards the attainment of such goals. One can say here that the leader is a middle man between the management and the workers. He receives order from his boss and co-ordinates the efforts of the people under him to achieve the goals of the organization.

(5)*The leader's job is to create conditions for the team to be effective.* (Ginnet: 1996 quoted in Robert & co) Ginnet sees a good leader as the one who recognizes members of his group as people that have certain kind of knowledge. Having identified their talents, he provides guidance to bring out the best in them. His major task here is guidance.

(6)*An interpersonal relation in which others comply because they want to, not because they have to* (Merton: 1957) Merton's definition of leadership emphasises willing obedience of the people to their leaders. By implication, leaders emerge from the consent of the people, and because they are put in place by the people, they enjoy the support of the people and the people see the leaders as theirs. For this reason, they willingly trust and obey them.

(7) *The process of influencing an organized group toward accomplishing its goals* (Roach: 1984, quoted by Robert & co) This definition centers mainly on the use of persuasion by the leaders to inspire the people to work together for the attainment of certain mutual objectives.

(8) *Leadership is a process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve purpose*, Jacob & Jaques (1990; 281) The task of leadership, and of a leader is an enormous one going by this definition. It means that leaders must have a vision of what the people should be and communicate same to the people and at the same time be charismatic enough to lead the people to where they ought to be even when they cannot see it. This definition shares much in common with the one given by Northhouse (2004; 3) that (9) *Leadership is a process whereby an individual influences a group of individuals to achieve a common goal*.

Whichever way leadership is defined, one thing that must be borne in mind is that, it involves not only the leaders but also the led, the rulers and the ruled. This is agreeing with the view of Owolabi (2010:21) that, “*good and effective followership breeds good leadership and vice-versa.*” Therefore, a good analysis involves a good understanding of the leaders and the followers. Pierce & Newstrom (2011) define a leader as;

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.

Leaders have some features that make them to be good or bad. Barbara, (2004:32-37), identifies some bad traits of a leader to include: incompetence, rigid, intemperate, callous, corrupt insular and evil. It goes without saying therefore that a leader who possesses the opposite of these features is a good leader, and such, can lead the people to their *promised land*. It is equally expected that followers must also not possess these features. This is because, leaders are chosen from among the followers, and a society without good followers may lack good leaders.

Are leaders therefore born or made? This has generated a huge debate among social scientists. That leaders are born implies that some people have the innate ideas to lead. That leaders are made on the other hand means that, the ability to lead effectively is an outcome of education, training and experience. Which position is right is not our concern in this paper, and so we are

not going to enter into such controversy. Rather, we align with the stance of Richard and Robert, (2009: 54), that the two positions, though, opposing, are not contradictories, as each of them contains elements of truth. Whichever way a leader emerges, through election, appointment, selection, or any other means, and whether he was born a leader or made one, the task is one and the same, which is to *lead*. This task may be simple but it is highly demanding and challenging.

CORRUPTION

Like every other social concept, corruption is a difficult term to define, and, maybe that explains why it is difficult to curb. A few of the definitions given by scholars and organizations are: according to the Transparency International, corruption is defined as:” *the abuse of entrusted power for private gain*” For Nye, J. S:”*corruption is a behavior which deviates from formal duties of a public role, because of private (gain)- regarding(personal, close family, private clique, pecuniary or status gain.) It is a behaviour which violates rules against the exercise of certain types of (duties) for private (gains) regarding influence.*” For Bello- Imam, (2004), “*corruption is a dishonest or illegal behaviour, especially of people in authority.*”***Encyclopaedia Americana***,(2005) defines corruption as “*a general term for the misuse of a public position of trust for private gain.*”Lipset & Lenz, (2000), say: “*corruption is effort to secure wealth or power through illegal means- private gain at public expense, or a misuse of public power for private benefit.*” Oladimeji and Oladimeji, (2011; 183-185), identify some form of corruption to include: Political corruption, Bureaucratic corruption, Electoral corruption and Financial corruption.

DEVELOPMENT

Development connotes different meaning to different people in different disciplines. However, it can be seen as increase in the quality of production. It can also be taken to mean transformation in the society. Development differs from growth in that, while growth is primarily concerned with increase in quantity, development centers on the quality. Thus, there can be growth in the society without development but whenever there is development, growth is inevitable. According to the World Bank (1994; 33) definition; “Development is an improving standard of living over a long time.” It itemizes the standards of improvement to include; better education, better healthcare better housing, better transport facilities and infrastructures, industrialization and

technology. However, some scholars (Albert, Eselebor & Danjibo (2012; 53) find limitation to the standards of the World Bank. According to them;

Development is not only restricted to the concept of modernization where supposedly, there is a chain 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 country is not developed. Or if there is the presence of infrastructural development and yet no discipline and respect for the rule of law in the polity, such a country is not developed.

These writers go further to say that Nigeria is not qualified as a developed country. Their rejection of the World Bank standards, notwithstanding, and even if the Bank's conception is narrow, we cannot talk of meaningful development where the standards are lacking. Investment in the human resources is a prerequisite for development. This is in consonance with the writers under consideration that;" If people are not the focal point of any development plan, and policy, a country cannot be said to be developed."

GOVERNANCE

The term governance has also become an important topic to scholars in political science. As expected, it is highly contentious like other terms. We now have bad governance and good governance. Ojameruaye, for instance defines governance as;

The process by which governments are elected, monitored and replaced; the capacity of the government to effectively formulate and implement sound policies; and respect of citizens and the state for the institutions that govern economic and social interactions among them

Ajayi (2010: 27) defines governance thus:

The process and practices through which an entity organized itself to achieve its mandate. It is concerned with the structures and procedures for decision-making, accountability, control and code of conduct. It is expressed through legislation, policies and by-laws and informal norms.

Agagu (2010: 39) sees governance as the means through which "*public institutions manage public affairs to ensure effective use of resources to achieve the good life expected of citizens in*

a given state.” Tiamiyu & Olaleye (2011: 4) define governance as: “*general adherence to rule of law, transparency, productivity and accountability in government decision making that constantly achieve effective and efficient outcome for society.*” There seems to be a general meeting point among these scholars as to what governance is all about, and if there is any conflict at all, is a matter of semantic. Governance is all about how the yearning and the aspirations of the people of a state are met. If, for instance, the resources of a state are managed for the benefits of all or the majority, we can talk of good governance but if it is the few that enjoy the benefits thereof, or if the state is unable to harness her human and material resources to the fullest, as in the case of Nigeria, we have bad governance, It is however important to know that governance is bigger and wider than government. Accordingly, Denis Venter(2006) submits that:

Governance has a strong normative overtone: It is the practice of good government, and it remains essentially a fragile process that depends on the restraint of the ruler and the tolerance of the ruled... Certainly, ‘governance’ is a more useful concept than ‘government’ or ‘leadership’, mainly because it does not prejudice the locus or character of real decision-making: for example it does not imply, as ‘government’ does, that real political authority is vested somewhere in the formal-legal institutions of the state: nor does it imply, as leadership does, that a particular control necessarily rest with the head of state and government or the official political elite.

Governance includes both the government and the governed and there can hardly be good governance in the absence of a good government and good people. As a matter of fact, without good government, there is no good governance just as the presence of a good government does not imply good governance if the people are bad or fail to do their own part of the social contract.

PARAMETERS FOR MEASURING LEADERSHIP

Leadership is a contentious concept hence there is the need to draw up certain parameters for measuring it. Some of these parameters are the following:

A good leader must be a good manager of crises because conflicts are bound to occur in the society. When they do, the leader must be able to find ways of making genuine reconciliation among the people.

A good leader must have the capacity to forgive and be tolerant. A leader will be offended, especially by the members of the opposition in a democratic regime. It is not likely that a leader would have the votes of all the segments of the country. When this happens, such a leader must not neglect such a place simply because he did not have their votes. He must listen to the views of the opposing parties and learn from them.

A good leader must have vision. That is, he must be able to see far off those things the people cannot immediately see and communicate such to them and inspire them towards it.

A good leader must be a good listener. He must listen to what people say about him and his government and make correction when and where the needs be. A leader who ignores public or popular opinion does so at his own peril and cannot be a good leader.

A good leader must be selfless and sympathetic to the plights of the people. He must identify with the people and his glory should always be the welfare of the people.

A good leader must be God-fearing. He should not behave as if he is not accountable to anyone.

A good leader must be a good organizer of human and material resources and serve as a source of inspiration to the people. He should be able to locate people of good minds, even outside his political party and bring them together in the service of humanity.

AN OVERVIEW OF THE NIGERIAN SITUATION: 1960 TILL DATE

Nigeria and Nigerians since the time of independence have had two sets of leaders; military and civilians. The civilian leaders are in most cases elected by the people, so, they are products of the people. The military leaders are not elected by the people, and so, in a strict sense, they can be seen as rulers instead of leaders, as such they are not accountable to the people.

. It is sad that the country has not been able to enjoy the services of good, visionary and selfless leaders since the time of independence. The leaders are bad, but the followers seem not to be better, and, to a large extent, it is true that the people get the kind of leaders they deserve, especially, when such leaders are chosen or elected by the people. However, the processes that produce the leaders should also be thoroughly examined. How are these elections conducted? Are the votes of the voters counted, and when and where they are counted, do they count? To

what extent can we say that the voters voted freely? It seems the leaders of the country deliberately deny the people what belongs to them, and keep them in the state of poverty and want so as to kill the morality in them, thereby making the people to always be at their beck and call. In the state of abject poverty and want, it is idle to expect people to be moral and law-abiding citizens. The people can therefore be exonerated from the woes of the country. Where the Nigerian leaders fail is in the area of not being able to give direction to the people and mobilise them on the path to follow. Denis Venter, (2004: 258), wrote:

The general perception is that, Africa needs strong, dedicated and self-confident leaders who must be creators of great ideas, command loyalty of their people, and be totally committed to the development of their countries. Skillful, 'visionary and capable' leadership is the key to the reforms Africa needs, and the policy actions that is required for the development of the Continent: a true leader must have the courage and ability to communicate reality to his followers.

These are the leaders Nigeria lack, which has been the major reason the country has not developed in spite of her resources. It is the inability of her leaders to give vision to the people, change their perception and mobilise them to do what is needed to be done in order to move forward. Closely related to this issue is that, some of these leaders may even have vision but because, the task of leadership is challenging, after a little disappointment, they are fed-up and abandon their plans. At the end, they jettison the people and concentrate on their private and family lives at the expense of the populace.

Corruption is not peculiar to Nigeria. It is now part of the globalization process. However, the state of corruption in Nigeria is alarming. It is clear to all and sundry that there is a high level of corruption in Nigeria. According to Asikia; 2008, 135)

To many Nigerians, corruption is a citizen or perhaps, a spiritual entity close in nature to the Nigerian factor in that it is endemically present while its disciples or children are on the increase and include Nigerians in every facet of life be it the public or the private sector, the academia, religious organisations, labour unions, non-governmental Organisations, the military, student-body, police, the institution of traditional rulership etc. It is generally easier to prove that a person is a member of the cult of corruption than for that person to prove he is not.

Such is the state of the Nigerian nation when it comes to corruption. As a compliment to the above description, on July 12, 2013, the Transparency International reported on the state of corruption in Nigeria and rated both the Police and political parties 4.7 percent out of the available 5 percent. Others rated are as follow: Media=2.8, religion=2.4, NGO=2.7, Military=3.2, Medical=3.0, Judiciary=3.9, Private sector=3.4, Legislature=4.2(*Transparency International Report Index; 2013*). The report then added that:

The findings are clear. Corruption is a very real burden, with more than one out of four respondents reporting having paid a bribe during the last one year. When people are not in position to afford a bribe, they might be prevented from buying a home, starting a business or accessing basic services. Corruption can, and often does, infringe on fundamental rights.

Every regime in Nigeria especially since 1979 has recognized the menace of corruption, and has made attempts to curb it but to no avail. For instance, the Shehu Shagari administration introduced Ethical Revolution, while the Buhari/Idiagbon introduced War Against Indiscipline. The Babangida regime introduced Mass Mobilisation for Social Justice and Economic Reliance. The General Sanni Abacha-led government introduced War Against Indiscipline and Corruption. The civilian government of Olusegun Obasanjo introduced the Independent Corrupt Practices and other Related Commission (ICPC) and the Economic and Financial Crime Commission. All these bodies are pointers to the fact that there is high level of corruption in the country. It is however unfortunate to know that most, if not all these regimes that openly professed to be fighting corruption, ended up to be more corrupt than the previous regimes. Looking at the series of the anti-corruption agencies of the government and their apparent failure, Akanbi (2005; 126) wrote

All these measures were ostensibly and apparently designed to infuse discipline in the subject and instill probity and transparency in the system. The sad irony of it all is that, apparently, corruption continued to escalate geometrically.

Worried by the incidents of corruption in the country, Tonnie Iredia, (TELL: 2012), said: *“It seems it is time for us to introspect and ask another question: Is Nigeria a naturally corrupt*

nation that openly purports to hate what it inwardly likes doing?” This frustration followed the revelation at the Farouk Lawan and Femi Otedola saga in relation to the Oil Subsidy money. Another reference to the reports of the Transparency International is also relevant to our discussion, and with this revelation, one would not wonder why there is bad governance in Nigeria. In 1996, Nigeria came first in the ladder of the most corrupt nations in the world, in the following year, (1997), she was pushed to the second position. In 1998, out of the 85 corrupt nations investigated in the world, Nigeria did not disappoint as she came 5th, (81 out of 85). In 2001, Nigeria came back to her usual second position when (90 out 91 countries), and second again in 2003, (132 out of 133) (Oladimeji, 2011). The questions are: Is corruption without solution in Nigeria? Where are these anti-corruption bodies? Where is the commitment of the government in fighting corruption?

EFFECTS OF BAD LEADERSHIP AND CORRUPTION ON GOVERNANCE IN NIGERIA

Now that we have established that governance includes both the government and the governed, what are the costs and implications of bad leadership and corruption on government and development in Nigeria? The effects and implications are numerous, so we can only discuss some of its negative effects on governance. One of the implications is the alienation of the people from the government. There is now a wide gap between the people and the government. Nigerians are not proud of their government and their country, and that is the reason why one can hardly see people wearing clothes that bear the imprints of ; *“I love Nigeria”, “I am proud to be a Nigerian”* and the likes. Only a handful of Nigerian youths if any, are fans of Clubs in the Nigerian League, but we have millions that are Arsenal, Chelsea, the Manchesters, Barcelona, Real fans. As a matter of fact, they do not see the government as theirs. There is an extrinsic or market relation between the Nigerian politicians and the Nigerian voters. There is total loss of confidence as neither the politicians nor the voters trust each other. The people sell their votes and the politicians buy them. The people sell their votes because they know that it is their only share of the ‘national cake’, knowing fully well that politicians will not honour their electoral promises. The voters are therefore forced to sell their votes to the highest bidders among the politicians. The implication of this ugly situation is that, electoral promises are mere words to the

electorate. This does not justify the voters anyway, but what gospel of morality can one preach to a hungry man? According to Omojuwa (2014):

Those who expect hungry, uneducated men to have an understanding or came about power of his vote expect too much. As long as man has a hunger problem his life choices will always be dictated by the immediate satisfaction of that urge.

Bad leadership and corruption discourage hard work and spirit of patriotism. According to Oluwasanmi, (2007: 100)

Accumulation of illegal wealth by stealing from the people commonwealth discourages hard and patriotic labour by others and put resources needed for community or national development into private hands where it is often just stashed away in foreign banks or lavished senselessly and unproductively.

Many Nigerians have lost hope in the country and this is shown in the readiness of an average youth to leave the country if they have the means. Only people of high moral conviction are dedicated to work because they know that some people are elsewhere, making millions even when they do less job. It is not surprising then that when people get to any post where they can enrich themselves, they do not hesitate to have their way and even if some are still moral, and believe that it is wrong for them to commit fraud, friends and family members mount pressure on them and call them names (Armah, 1968).

Bad leadership and corruption have implication on governance in that they both lead to instability. The various military regimes in the country can be attributed to this issue of discussion. It is however pertinent to point out that the military, instead of being a solution to bad leadership and corruption, is the major cause of poor leadership and corruption. According to Akanbi (2005; 126), “Indeed the general belief was that corruption thrives more under the military.” For Suberu (2010) economic and electoral corruptions are the “most basic source of federal democratic instability in Nigeria.” The point being made however is that the military always capitalizes on these issues and intervene in politics, thereby aggravating the already aggravated situation. Some ambitious soldiers take over power not because they have solutions

to these problems but because they simply want to rule (Alex, 2010). The implication of this on governance is that, planning becomes difficult to implement, if the leaders have one at all.

Corruption and bad leadership bring shame and disgrace to the nation and its peoples (Asikia; 2005, 134). As a result of bad leadership, Nigeria was suspended from the Commonwealth Nations in 2005. America, Britain and some other advanced countries denied direct flight to their countries from Nigeria during the dark days of Gen Sanni Abacha (Akinbade, 2008). Same year, Nigeria was disallowed from hosting the U-21 World Cup. The ranking of Nigeria by the Transparency International is a shame on the country and its peoples.

Corruption and bad leadership have the effect of discouraging people of good intention from taking active part in politics. For many people in Nigeria, politics is a dirty game and those who are involved in it are often viewed as carbs and dirty people (Ajayi & Ogoma; 2012, 18). It is not over generalization to say that most Nigerians believe that *all politicians are liars* because many of them, from experience, do not keep to their electoral promises. People of high integrity fear to be viewed in this manner and politics is left for the immoral, debased and corrupt politicians who are not bothered about name-calling. The implication of this on governance is maladministration and poor management.

Corruption and bad leadership have increased the cost of governance in Nigeria. Annual budget rises every year. Recently, in an article titled; “Democracy and Leadership in Nigeria”, Salihu Lukman, (2013: 51), lamented thus: “*Where is the dividend when the reward to citizens for living in a country that its government recorded increased revenue from N8trn between 2002 and 2006 to N8trn annually today is increased poverty and unemployment?* Award of contracts have become avenues to siphon funds. This is as a result of ‘kick back’ syndrome, thereby leading to poor execution of projects as the same projects are rewarded endlessly. The case of Lagos-Ibadan Expressway readily comes to mind in this regard, because, virtually every government awards the contract. Bad leadership and corruption are the two leading factors that are responsible for the poor state of the Nigerian refineries and social infrastructures. The “re-branding project” was another white-elephant project in which billions of naira was wasted, (Oladimeji: 2011, 189).

Poor leadership and corruption have led to increased social crimes. Prostitution, unemployment, drug trafficking, hostage taking, child trafficking, are on the increase in Nigeria because, the money that could have been used to provide job opportunities to the teeming populace is being diverted to private use. The Boko Haram and the crises in the Niger Delta and other violent acts in the country are avoidable where there is good leadership (Okpoko; 2007). In a similar vein, Suberu (2010) opines that;

The control of federal, state and local administrations by corruptly imposed and politically unacceptable governments has obstructed the alleviation of the inter-regional inequalities and mass poverty that fuel violent ethno-regional militancy and religious extremism.

It will be difficult to preach to a hungry man that stealing, killing, drug trafficking, and the likes are morally wrong, or that anyone who indulges in them will go to hell. According to Fayemi, (2014):

“Poverty relates to violence. If you do not tackle poverty a poor man has nothing to do. There is poverty study that tells that poor people are averse to risks: they do not want anything to happen to the little they have. But that only happens when there is still a tinge of hope that something will happen.”

As a matter of fact, the Niger Delta crisis is mainly caused by the insensitivity of the various governments to the plights of the people in the area, and, since the leaders are not taking care of them, they decided to take their destinies into their own hands.

PATH TO DEVELOPMENT IN NIGERIA

Governance, simply put, means effective government. Government is effective if and when it is able to render qualitative services to the people at the right time. If a government is unable to meet the yearning and aspiration of people, we have a case of bad governance. That Nigeria has bad governance is not blackmail or an act of unpatriotism, because, even those in the position of authority readily acknowledge this fact. Leaders seeking second term in office claim that they want to complete the ‘developmental projects’ that are on-going. First timers in politics tell the rhetoric that, given the resources of the country, Nigeria has no reason to be poor. Where there is

good governance, there is development. We have had ‘visions’ like ‘vision 2010’ and the current vision 20-20-20. Besides, different National Plans had been experienced in the country, yet, our yesterday is always better than our today. This situation calls for serious examination so as to find a way out the unfortunate terrain that we find ourselves. What can we do to get out of this mess? This paper addresses some issues.

One way by which the natural resources and the human resources in Nigeria can transform into development is by having good, visionary and committed leaders. Development requires dreams and visions. What makes a leader to be good is because, he knows where the people are, but also knows where they are supposed to be, and he is able to communicate to them the place where they are supposed to be, and he leads them there, giving them direction. A leader who has good vision but is unable to communicate it to the people in the best language that they understand or is unable to mobilize people towards the attainment of that vision is as good as the one without vision at all. These qualities are demanding but they are realizable. Everybody cannot be a leader but he who aspires to be one, must be fully prepared to make the sacrifices his position demands. According to Dike, (2013), it is not everybody that has leadership acumen to lead an organization, not to mention a country. It is for this reason we hold the leaders responsible for the failure of any organization or state. If people are to follow a leader, he has to be transparently honest, flexible, sensitive, and above all committed to the welfare and development of the people. The view of Ibrahim Jimoh, (2013: 15) on leadership is relevant to our discussion here. He asked and answered:

Have you come across a leader who has no initiative? You will be sorry for him. A leader who lacks initiative lives in a pool of confusion. When he gets to a road junction he doesn't know which way to follow. He goes back and forth, looks up and down. Having initiatives means that when the leader is confronted with a problem he has a way out already.

If there is ever going to be good governance and substantial development in Nigeria, the poor and the commoners must wake up from their dogmatic slumber. The poor are always at the receiving end of bad governance, yet, they are the keys to good governance in the country, if only they can recognize their potential. All they need to do is to break away from the old tradition. The tradition of selling their votes must be done away with, and realize that the N5,

000 per vote that they are collecting cannot take care of their welfare for the next four years. They should therefore, be ready to be starved for a moment, close eyes on the immediate comfort and vote for a responsible leader, even beyond party lines. If the ordinary people are willing, good governance is possible, because, they are the ones the leaders use to commit electoral malpractice. They are the ones that collect money before they cast their votes. They are the ones that would vote for a candidate simply because he is their tribal man or party member when they know too well that there is a better candidate. 2015 is around the corner, and Nigerians, especially the poor masses should turn their backs to their begging habits otherwise they remain beggars for a very long time. The 2015 election should mark the beginning of electoral revolution in the country where people will vote for credible leaders irrespective of party, religious and ethnic affiliations and say no to vote selling.

In search for good governance and development, we need not only good and visionary leaders, but more importantly, good followers. No matter how good a man may be, in a democracy, he cannot impose himself on the people. It is good people that produce good leaders. Apart from producing the leaders, the prayer and support of the people are also very vital. Manfred Kets and Elizabeth Treacy (quoted by Roger Gill (2012; 11), know the crucial roles of the people in governance when they wrote; “Without followers, leader’s journey is solitary and unproductive; if conductor of an orchestra lifts his or her baton and none of the musicians respond, there is no music.” As a leader tries to give direction to the people, his job will be easier if he has the support of the people, although it is acknowledged in this paper that the real definition of a leader is his ability to have vision for the people and to communicate the vision to them in the best language they understand.

Lastly, the issue of accountability is very germane to good governance. People must learn to hold their leaders responsible for their actions and non-actions. They should respect their leaders but they should not worship them. People must cultivate the act of asking their leaders questions, thereby making the leaders to know that they are being watched. The awareness on the part of the leaders that people back home are watching them, and that they would be held accountable for their actions not necessarily by the EFCC or the ICPC or any anti-corruption agencies, but most importantly by the people, would make them to be more alive to their responsibilities.

CONCLUSION

We have established in this paper that the richness of a country in terms of human and material resources are only necessary but not sufficient conditions for the progress and development of a country. Development is a product of combination of many variables. Some of the variables we identify are; good followers, visionary and honest leaders and good governance. We define leadership in relation to both the leaders and the led, and argue that the people are part and parcel of the concept of leadership. The paper argues that corruption and corrupt practices are antithetical to progress and development of any nation. While the paper blames the leaders for the low level of development in the country, it also scolds the people for being docile. It challenges Nigerians to use their power of the thumb to vote out corrupt and bad leaders, and enjoins them to vote for credible leaders without taking money from them. The paper is of the view that until beggars resolutely turn their backs to their begging habit, forever they shall be called beggars. As they go to churches and mosques to pray for good leaders, they should also play their parts because, God can always be trusted to do His own part. They should forget about ethnicity and party loyalty and shun ‘no money no vote’ syndrome and always vote for the candidate they think is the best to deliver. Above all, they should let their leaders know that they are watching.

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