LEADERSHIP AND GOOD GOVERNANCE IN NIGERIA: PERSPECTIVES FROM IGWEBUIKE PHILOSOPHY

OGBAKI, Peter Emmanuel
Centre for Research and Religious Studies
Kaduna, Kaduna State
ogbaki@gmail.com

Abstract

The main thrust of this paper is to analyse the debacle of leadership and good governance in Nigeria while gleaning on the perspectives of Igwebuike philosophy. Nigeria as a country with all its human and natural resources and great potentials have suffered in the hands of incompetent and inept leaders as a result, effective leadership and good governance have become a sham and farce in our country. The paper is a survey, using the descriptive and analytical research methodology. Data were collated from secondary sources i.e. journals, books, official publications of the government, internet materials among others. The data was analysed using the content analysis. The good governance theory and the transformational leadership theory were used as the theoretical framework for the study. The findings show that there is a dearth of effective leadership and good governance in Nigeria. As a result of the systemic and endemic corruption prevalent in the country, she has failed all the measurable indicators of good governance in leadership. The study concludes with some pathways to sustainable leadership and governance in Nigeria and advocates the involvement of the masses in the activities of government; non-governmental organisations and the media need capacity building and empowerment; National Orientation Agency needs to do more in terms of campaigns against corruption, and lastly capital punishment for corrupt public office holders like it is practiced in China.

Keywords: Igwebuike, Philosophy, Governance, Leadership, Nigeria, Africa, Perspectives

Introduction

One of the central issues on the front burner in Nigeria and indeed all the African countries is Leadership. Nigeria has suffered from the mishap of poor leadership and bad governance. Since independence in 1960, our leadership strategies have remained antiquated and superannuated. Nigeria and Nigerians have been under the heavy burden of bad governance from our supposed leaders. A

country with uncommon and unquantifiable resources in both human and material form, yet here in Nigeria resides the headquarters of poverty and corruption – two indicators of a failed state and bad leadership and governance.

Oni & Excellence-Oluye (2017) opine that:

> Paradoxically, Nigeria the giant of Africa (as it is called) wallows in socio economic, political and infrastructural decadence in all her crevices. The inability of Nigeria's leadership to harness the nation's vast resources and reserves towards socio economic development continuously calls to question the composition of the fabric of the nation's leadership and governance. There seems to be a total collapse of ethical governance with the abuse of every moral norm of administration and a loss of conscience towards 'rightness' and objectivism in polity. To this end, it becomes a wonder if Nigeria can ever rise out of decadence and her impoverished state if those that are meant to drive the steering towards the nation's emancipation lack the morality and sanity to do so.

This, consequently implies that the vehicle of socio-economic progress has been fixed on the reverse gear. So, while it seems we are taking two steps of forward movement, we seem to be taking four steps backwards.

Sad as these indices portends for Nigeria, this is not to say that progress have not been made at all in terms of development. There is no doubt that past leaders in this country have tried their best to fix the leadership and governance issues, however several debilitating factors have vehemently opposed such policies and strategies.

According to Blanchard (2011), leaders have a major role in setting the vision to move toward the organisation's goals, and then creating a motivating environment for people so those goals can be reached. Excellent leaders can turn a good organisation into a great one, and poor leaders can, in his view, 'send a great organisation downhill'. This goes to show that if Nigeria as a nation has remained in this downhill position, it means therefore that we have had poor or perhaps bad leaders.

Blanchard (2011) buttresses the point further when he said:

> Leadership is very important. Leaders have a major role in setting the vision to move toward the organization's goals, and then creating a motivating environment for people so those goals can be reached. But leaders who don't know what they're doing, or have big egos, can take a

good company and drive it straight into the ground. Leadership does matter."

There is no gainsaying that leadership matters and it indeed matters for Nigeria especially at this moment of our political history when the indices in leadership and governance have plummeted backwards.

It is against this backdrop that this study reflects on the debacle of leadership and good governance in Nigeria.

Objectives

The objectives of this study amongst others are:

(i)   to ascertain the place of effective leadership and good governance as necessary catalyst to satisfactory development in the Nigerian society;
(ii)   to establish impacts and effects of bad leadership and governance in our nation;
(iii)   to determine the role that endemic and systemic corruption has played in destroying the fabrics of effective leadership and good governance in Nigeria;
(iv)   to establish the perspectives of Igwebuike philosophy in good leadership and governance in Nigeria;
(v)   to proffer some useful pathways to sustainable leadership and good governance in Nigeria as the way out of the present debacle.

Research Method

This study is a survey, using the descriptive and analytical research methodology. It utilizes qualitative research techniques in trying to critically evaluate the dearth of leadership and good governance as the fundament debacle of the Nigerian state. It therefore uses secondary sources of data such as Text Books, Journals, Magazines, Newspapers and the Internet. Conclusions and useful policy implications were outlined based on the above descriptive designs.

Conceptual Clarification

a. Leadership

Kellerman (1984) defines leadership as a process by which one individual consistently exerts more impact than others on the nature and direction of group

activity. Ologbenla (2007) however, defines leadership in its simplest term as the quality of being good at leading a team, organization, a country, etc.

According to Singh (2017),

> One of the first formal studies referred leadership to Hereditary Genius (Galton, 1962), showing that leaders have inborn qualities. However, in recent times, "more importance has been given to Authentic Leadership" – a person who truly wants to serve people becomes a leader. However, I believe that Leadership is needed to lead in a group or a company… Leadership is not about knowing a particular trade or excelling in it, it is about the people in that trade, it is about relations. A good leader may not know the trade well, but his leadership will not be effective if he cannot understand the sentiments of the people working with him. It is about the way a leader communicates with his subordinates. More often leadership is related to the position for example a President of a country may not always be a good leader, but still people relate to the President as a leader. However, this is not the case "It's not the position that makes the leader; it's the leader that makes the position"

For DePree (1989), The first responsibility of a leader is to define reality. The last is to say thank you. In between the two, the leader must become a servant and a debtor. That sums up the progress of an artful leader. He adds, "The art of leadership requires us to think about the leader-as-steward in terms of relationships: of assets and legacy, of momentum and effectiveness, of civility and values. Leaders should leave behind them assets and a legacy. First, consider assets; certainly leaders owe assets. Leaders owe their institutions vital financial health, and the relationships and reputation that enable continuity of that financial health. Leaders must deliver to their organizations the appropriate services, products, tools, and equipment that people in the organization need in order to be accountable. Blondel (1987) avows that leadership entails the ability of the one or few who are at the top to make others do a number of things (positively or of the one or few who are at the top to make others do a number of things (positively or negatively) that they negatively) that they would not do or at least might not have done. For Okadigbo (1987) however, leadership is the process through which one individual consistently exerts more influence than others in the pursuit of group behaviour. Hah and Bartol (1983) also define political leadership as the mobilization and direction, by a person or persons essentially non--coercive means, of other persons within a society to act in patterned and coherent ways coercive means, of other persons within a society to

act in patterned and coherent ways that cause (or prevent) change in the authoritative allocation of values within that society. in that society.

Covell, (2014) holds that to become a public leader, one must understand that it is a calling and a privilege to serve and solve public problems. It requires all qualities in a man. The requirements involve education, knowledge and personality traits because without these qualities, leadership is impossible (Adair, 2003). These are developed over time through formal and informal educational experience, and professional and social experiences. She also adds, quoting other scholars, that:

> From the contemporary knowledge of leadership, Dr. Cornel West defined leadership as "using imagination." John P. Kotter, a professor of Leadership at Harvard Business School defined leadership as changes in "the systems and organizations that managers need, and, eventually, elevate them up to a whole new level or . . . change in some basic ways to take advantage of new opportunities." Yukl (2006) defined leadership as "the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives". It is about "telling others what to do" (McShane, 1992).

Consequently, leadership is the process of leading implemented by a person authorized though appointment or election to do so. Leadership emerged because every society is either organized or seeks to be organized as the masses cannot lead hence the need to have a few people to lead (Ujo, 2001). Ogbonnia (2007) defines an effective leader "as an individual with the capacity to consistently succeed in a given condition and be viewed as meeting the expectations of an organization or society." This is because leaders are recognized by their capacity for caring for others, clear communication, and a commitment to persist, as individual who is appointed to a decision-making position has the right to command and enforce obedience by virtue of the authority of his position. However, he must possess adequate personal attributes to match his authority, because in the absence of sufficient personal competence, he may be confronted by an emergent leader who can challenge his role in the organization and reduce it to that of a figurehead (Nkechi & Ikechukwu 2014, p. 69).

In their celebrated work, *Leadership on the Line: Staying Alive through the Dangers of Leading,* Heifetz and Linsky (2002, pp. 3-4), suggest that to lead means putting yourself and your ideas on the line, responding effectively to the risks, and living to celebrate the meaning of your efforts. According to the authors:

> To lead is to live dangerously because when leadership counts, when you lead people through difficult change, you challenge what people hold dear – their daily habits, tools, loyalties, and ways of thinking – with nothing more to offer than a possibility. Moreover, leadership often means exceeding the authority you are given to tackle the challenge at hand. People push back when you disturb the personal and institutional equilibrium they know. And people resist in all kinds of creative and unexpected ways that can get you taken out of the game: pushed aside, undermined, or eliminated.

For the purpose of this study, a leader is one who influences a people or group of people towards an effective and efficient realization of shared goals. It is not dependent on title nor formal authority.

b. Governance and Good Governance

Governance, a concept that is greatly debated, is now inviting greater attention within and amongst countries and as the number of democratic administrations is continuously increasing, good governance has evidently become a key standard to judge a nation's credibility as well as respect on international scales (Iyoha, et al 2015). Governance refers to several ways by which social life is coordinated. It is a process of social engagement between the rulers and the ruled in the society which implies that governance is predicated on the relationship between the ruling class and the ruled class in the society (Iyoha, et al 2015, Nyewusira 2007). Governance can be referred to as the traditions as well as institutions that define how authority is exercised in a given country (Kaufmann, Kraay & Zoido 2000 cited in Omoregbe, 2016, p. 37). Salman (2009) cited in Omoregbe, (2016, p. 37) asserts that Governance entails the procedure through which governments are selected, monitored, held accountable, and replaced; it is government's ability to judiciously manage resources well and formulate, implement as well as enforce good policies and regulations; and the respect of citizens and the state for the institutions that govern economic and social interaction between them.

According to Kolade (2012), Governance involves participation by both the governor and the governed (i.e. the leader and the follower). He asserted that in order to get the expected governance in Nigeria, there is the need to provide „leadership education that highlights service delivery, quality and accountability; severely curtail the excesses of position holders, encourage the culture whereby position holders vacate office when being investigated for wrong doing; and openly celebrate leaders that excel or perform well.

The World Bank Institute (2012) avers that governance is the way power is exercised in the management of the country's economic and social resources to the development of a society (World Bank, cited in Obadan, 1998, p. 24). The Bank further identified the following three key aspects of governance: the form of a political regime; the process by which authority is exercised in the management of a country's social and economic resources and the capacity of governance to design, formulate and implement policies and discharge functions.

Citing Wai (1975), Obadan (1998), agrees with the above conceptualization and states "that governance encompasses the state's institutional and structural arrangements, decision-making processes, and policy formation and implementation capacity. Other indices include development of personnel, information flows and the nature and style of leadership within the political system" (George-Genyi, 2013, p. 56). It is the ability of the government to efficiently and effectively promote the economic well-being of its people.

From the perspectives of Ndehfru (2007), governance is a fundamental process through which the lives and dreams of the citizenry are collectively pursued by deliberate and systematic strategies and policies, for the realization of their maximum potentials. He went on to argue that this process is a combination of responsible leadership and enlightened public participation.

The concept of good' in 'governance' is an appendage to the word 'governance' and it is seen as the process and institutions by which authority in a country is exercised (World Bank, 2004). Furthermore, governance includes how governments are selected, held accountable, monitored and replaced with an emphasis on the capacity of government to manage resources and respect the rule of law (World Bank, 2004; Boyte, 2005). Therefore, the word 'good' in governance connotes the proper exercise of authority, management of resources and respect for the rule of law in accordance to laid-down principles for the benefit of all in a society.

In this regard, Babawale (2007) sees good governance as the exercise of political power to promote the public good and the welfare of the people. He argues that good governance is the absence of lack of accountability in government, corruption, and political repression, suffocation of civil society and denial of fundamental human rights. He points out the attribute of good governance in any society to include: accountability, transparency in government procedures, high expectation of rational decisions, predictability in government behaviour,

openness in government transactions, free flow of information, respect for the rule of law and protection of civil liberties, and press freedom.

Also, Brinkerhoff (2005) argues that governance extends beyond government action to address the role of citizens and the way groups and communities within society organize to make and implement decisions on matters of general concern. He observes that promoting good governance includes: reforms to increase accountability, transparency and responsiveness. Furthermore, good governance seeks to improve the capacity of the state, encompassing a variety of strategies to increase efficiency and effectiveness of government performance (Omona, 2010). This implies that accountability, transparency and responsiveness on the part of government and its officials are the hallmark of good governance in any society (Gberevbie, et al., 2014).

Good governance within the confines of a popular democracy, according to Anyadike & Emeh (2014, p. 71), should be anchored on two things – a constitution suited to the special needs and circumstances of Nigeria and leadership suited not only to the exigent needs of Nigeria, but the exactitudes of the people. Hence good governance requires no ordinary type of leadership as tolerance, breadth of outlook, intellectual comprehension, hard work, selfless devotion, statesmanship, a burning sense of mission are some of the virtues that are necessary to make a success in this nation. Unfortunately, past administrations have lacked these virtues or at best have possessed one at the expense of the other and as such led them to groping in the dark on how to deliver good governance. The increasing fears is that today, with the legislature implicitly, involved, the current government is guilty of the same crime; as the current administration have refused to cultivate leadership qualities shown to have knacks to develop a mental magnitude, as clear as our problems are, and there seems a lack of ability in appreciating and grasping the salient details as well as most of the temporal and practical implications of a given situation or problem (Dickson, 2012 cited in Anyadike & Emeh, 2014, p. 71).

In a very important empirical work, Kaufmann, Kraay, & Mastruzzi (2004, pp. 2-4), cited in Soludo (2007, p. 3) construct six aggregate governance indicators:

i. Voice and Accountability:

    This includes a number of indicators measuring various aspects of the political process, civil liberties and political rights. They measure the extent to which citizens of a country are able to participate in the selection of governments, and also measure the independence of the media.

ii.   Political Stability and Absence of Violence

This combines many indicators measuring perceptions of the likelihood that the government in power will be destabilized or overthrown by possibly unconstitutional and/or violent means--- including domestic violence and terrorism. The higher the uncertainties faced by the political process the more likely the quality of governance is compromised.

iii.   Government Effectiveness

This measures the quality of public service provision, the quality of the bureaucracy, the competence of civil servants, the independence of the civil service from political pressures, and the credibility of the government's commitment to policies. Emphasis here is on 'inputs' required for the government to be able to produce and implement good policies and deliver public goods.

iv.   Regulatory Quality or Soundness of Policies

This focuses on the soundness of policies pursued by government. It measures the extent of market unfriendly policies such as price controls, inadequate bank supervision, regulatory burdens imposed on foreign trade (customs and ports regimes) and business development (cost of doing business), soundness of the macroeconomic policies (fiscal and monetary policies); etc.

v.   Rule of Law

Measures the extent to which agents have confidence in and abide by the rules of society. The indicators here measure the success of a nation in developing an environment in which fair and predictable rules form the basis for economic and social interactions, and crucially, the extent to which property rights are protected. Indicators here include perceptions of the incidence of crime, the effectiveness and predictability of the judiciary, and the enforceability of contracts.

vi.   Control of Corruption

Indicators here measure the perceptions of corruption.

Consequently, these indicate that good governance can indeed be measured and evaluated based on these indicators. For any country to truly say she enjoys good governance, she must be seen to measure up in these basic six (6) indicators. As a

country, Nigeria is far off from these indicators, as time and again, she falls short in most of them.

c. Igwebuike Philosophy

Igwebuike is a theory of African philosophy developed by an Augustinian scholar by name, Professor Kanu Ikechukwu Anthony. To understand this philosophy, an understanding of the concept would be necessary.

Kanu (2017, p. 17) avers that, Igwebuike is an Igbo word that expresses the heart of African thought, logic and the modality of being in African philosophy. Although it is a word, it is not just a word, it carries within it an entire structure: the structure of African philosophy, traditional religion and culture. It is taken from the Igbo language, and is a composite word made up of three words. Therefore, it can be employed as a word or used as a sentence: as a word, it is written as Igwebuike, and as a sentence, it is written as, *Igwe bu ike*, with the component words enjoying some independence in terms of space. The three words involved: *Igwe* is a noun which means number or population, usually a huge number or population. *Bu* is a verb, which means is. *Ike* is another verb, which means strength or power. Thus, put together, it means 'number is strength' or 'number is power', that is, when human beings come together in solidarity and complementarity, they are powerful and can constitute an insurmountable force. Its English equivalents are solidarity and complementarity. It is anchored on the African worldview, which is characterized by a common origin, common world-view, common language,

Igwebuike as an African philosophy provides an ontological horizon that presents being as that which possesses a relational character of mutual relations (Kanu, 2016). It is an ideology that promotes the value of the human person and his/her dignity in the community. The human person finds meaning and significance when he relates as a member of a community.

Kanu (2016a&b), who promotes this philosophy affirms that:

> Igwebuike rests on the African principles of solidarity and complementarity. Igwebuike holds that 'to be' is to live in solidarity and complementarity, and to live outside the parameters of solidarity and complementarity is to suffer alienation. 'To be' is 'to be with the other', in a community of beings. Thus, Igwebuike is based on the African sense of community, which is the underlying principle and unity of the African philosophical experience. It is anchored on the African worldview, which, is characterized by a common origin, common world-view, common

language, shared culture, shared race, colour and habits, common historical experience and a common destiny.

Consequently, this indicates that, a person is truly a person when he/she is in a community. The wellbeing of one, finds meaning only in the wellbeing of others.

(Kanu, 2016) goes further in explicating this philosophical ideology to say:

> Igwebuike as a complementary philosophy understands life as a shared reality. And it is only within the context of complementarity that life makes meaning. Life is a life of sharedness; one in which another is part thereof. A relationship, though of separate and separated entities or individuals but with a joining of the same whole. It is a relationship in which case the two or more coming together make each other a complete whole; it is a diversity of being one with the other. To put the other away removes the balance of being. This presupposes a tailor-made-cloth, measured, cut and sewn to fit into the curves, contours, shape and size, peculiarities and particularities of a being. Thus, every being has a missing part and is at the same time, a missing part. If the other is my part or a piece of me, it means that I need him for me to be complete, for me to be what I really am. The other completes rather than diminishes me. His language and culture make my own stand out and at the same time, they enrich and complement my own. In the presence of his language and culture, the riches and poverty of my language and culture become clear and I see that his own and my own when put together form a richer whole when compared to any of them in isolation. The self is not only completed in relating with the other, but that it attains self-realization in the other: I realize myself in the other because it is in the 'Thou-ness' of the Thou that my 'Is-ness' is realized. I am 'I' because you are 'You'. Without Thou there is no I. We are 'We' because they are 'They', and without 'They', there is no 'We'. (p. 189).

Igweguike as a philosophy therefore places some significant value on the human person as a being-in-community.

Theoretical Framework

For the purpose of this study, two theories have been adopted as the framework upon which the study will hinge. The Good Governance Theory and the Transformation Leadership Theory.

The Good Governance Theory - The good governance theory is associated with governing methods and structures in developing countries and it is particularly relevant to governance in Nigeria because Nigeria is a developing country. Good governance theory develops from a set of principles or policies first introduced by the World Bank in relating with and in assisting developing or third world countries. The World Bank usually requires good governance practice, among others, as a condition from the developing countries. Good governance is about how the public sector in third world countries can be developed. It has been realized that a modern form of government is not just only about efficiency, that governing is also about accountability between the state and its citizens (Bjork and Johansson, 2001). Good governance is about how people are treated not merely as customers or consumers (as in the new public management approach) but as citizens, who have the right to hold their governments to account for the actions they take or fail to take. The demand for efficiency in the public sector should not be allowed to lead to bad service. When there is bad service, citizens have the right to protest and hold politicians accountable.

Good governance theory, therefore, is a governance theory that sets some basic principles according to which a good government, whatever its form, must be run. Such principles include accountability, control, responsiveness, transparency, public participation, economy, efficiency etc. In sum, the theory of good governance is created to reflect all the principles enunciated above and many more (Minogue, Polidano and Hulme, 1998). In view of the foregoing and in line with the World Bank principles and policy interventions in third world countries, good governance involves an efficient public service, an independent judicial system and legal framework to enforce contracts and responsible administration of public funds. Other requirements for good governance include an independent public auditor responsible to a representative legislature, respect for the law and human rights at all levels of government and a pluralistic institutional structure. Apart from the above, good governance is predicated on three segments of the society which have direct effect on governance as highlighted. The type of political regime, the process by which authority is exercised in the management of the economic and social resources with a view to development, and the capacity of governments to formulate policies and have them effectively implemented (World Bank, 1992, p. 3)

In addition, IMF (2012) declares that good governance, in all its aspects, is by ensuring the rule of law, improving efficiency and accountability of the public sector, and tackling corruption as essential elements of a framework within which economies can prosper. Adding to the essential elements of the good

governance perspective, UNDP (2007) also espouses eight attributes: political participation, rule of law, transparency, responsiveness, consensus, equity and inclusiveness, efficiency and effectiveness, and accountability. From the various principles, ideas and conditions enunciated by the above-mentioned international organisations, the theory of good governance originated.

The theory is very relevant as its principles will aid the understanding of this study and will also be used as indices to measure or assess governance in Nigeria. Therefore, a proper understanding of the theory of good governance and its principles is sine qua non to a proper understanding and assessment of governance in Nigeria. This is very necessary with a view to making far-reaching suggestions for improvement as well as the likely implications for policy and practice on governance in Nigeria. Unfortunately, when it comes to good governance practice in the contemporary world, it is observed that Nigeria, like most African states, is seriously lagging behind when compared to the advanced democratic countries in Europe and America, using the principles of good governance or democracy as yardsticks or indices.

Transformation Leadership Theory - Transformational leadership theory is defined as a leadership approach that causes change in individuals and social systems. In its ideal form, it creates valuable and positive change in the followers with the end goal of developing followers into leaders. Enacted in its authentic form, transformational leadership enhances the motivation, morale and performance of followers through a variety of mechanisms. These include connecting the follower's sense of identity and self to the mission and the collective identity of the organization; being a role model for followers that inspires them; challenging followers to take greater ownership for their work, and understanding the strengths and weaknesses of followers, so the leader can align followers with tasks that optimize their performance.

Burns (1978) first introduced the concept of transforming leadership in his descriptive research on political leaders. According to him, transforming leadership is a process in which "leaders and followers help each other to advance to a higher level of morale and motivation". Burns related to the difficulty in differentiation between management and leadership and claimed that the differences are in characteristics and behaviours. He established two concepts: "transforming leadership" and "transactional leadership". He affirms that the transforming approach creates significant change in the life of people and organizations. It redesigns perceptions and values, and changes expectations and aspirations of employees. Unlike in the transactional approach, it is not based on a "give and take" relationship, but on the leader's personality, traits

and ability to make a change through example, articulation of an energizing vision and challenging goals. Transforming leaders are idealized in the sense that they are a moral exemplar of working towards the benefit of the team, organization and/or community.

Another researcher, Bass (1985), extended the work of Burns (1978) by explaining the psychological mechanisms that underlie transforming and transactional leadership; He used the term "transformational" instead of "transforming." He added to the initial concepts of Burns (1978) to help explain how transformational leadership could be measured, as well as how it impacts follower motivation and performance. The extent to which a leader is transformational, is measured first, in terms of his influence on the followers. The followers of such a leader feel trust, admiration, loyalty and respect for the leader and because of the qualities of the transformational leader are willing to work harder than originally expected. These outcomes occur because the transformational leader offers followers something more than just working for self gain; they provide followers with an inspiring mission and vision and give them an identity. The leader transforms and motivates followers through his or her idealized influence (charisma), intellectual stimulation and individual consideration. In addition, this leader encourages followers to come up with new and unique ways to challenge the status quo and to alter the environment to support being successful.

The full range of leadership introduces four elements of transformational leadership:

1. *Individualized Consideration* – the degree to which the leader attends to each follower's needs, acts as a mentor or coach to the follower and listens to the follower's concerns and needs. The leader gives empathy and support, keeps communication open and places challenges before the followers. This also encompasses the need for respect and celebrates the individual contribution that each follower can make to the team. The followers have a will and aspirations for self-development and have intrinsic motivation for their tasks.
2. *Intellectual Stimulation* – the degree to which the leader challenges assumptions, takes risks and solicits followers' ideas. Leaders with this style stimulate and encourage creativity in their followers. They nurture and develop people who think independently. For such a leader, learning is a value and unexpected situations are seen as opportunities to learn. The followers ask questions, think deeply about things and figure out better ways to execute their tasks.

3. *Inspirational Motivation* – the degree to which the leader articulates a vision that is appealing and inspiring to followers. Leaders with inspirational motivation challenge followers with high standards, communicate optimism about future goals, and provide meaning for the task at hand. Followers need to have a strong sense of purpose if they are to be motivated to act. Purpose and meaning provide the energy that drives a group forward. The visionary aspects of leadership are supported by communication skills that make the vision understandable, precise, powerful and engaging. The followers are willing to invest more effort in their tasks, they are encouraged and optimistic about the future and believe in their abilities.
4. *Idealized Influence* – Provides a role model for high ethical behaviour, instils pride, gains respect and trust.

From the foregoing, the transformational leadership theory is relevant to the study on the debacle of leadership and good governance in Nigeria. it offers deep seated insights into the debilitating scenario of leadership and governance in Nigeria and equally outlines strategies for changing the leadership and governance narrative in Nigeria. The transformational leadership theory exercises influence rather than power or authority over followers and motivates followers to achieve beyond what they could have done by themselves without the influence and motivation of the leader.

Tragedy and Impact of Bad Leadership and Bad Governance in Nigeria

Unfortunately, Dickson (2012) cited in Anyadike & Emeh, (2014, p. 71), averred that, one fundamental thing we lack in governance and government in Nigeria is the word "good" even when many Nigerians have identified good governance as the sine qua non for peace, progress, stability, free and fair elections. In fact, it is viewed as the only passport to delivering the dividends of democracy. For the nation to work, we need good governance. In order to maximize our potentials, improve the general welfare of the Nigerian people and even development in geo-political terms, there must be good governance. Until good governance is viewed as the process of decision-making and the process by which decisions are implemented, we are still far off simply because the way and manner public persons deal with public institutions, conduct public affairs, manage public resources, are questionable, corrupt, and without due regard for the good of the people.

The crop of leaders that have attained leadership position since independence in Nigeria had in one way or the other lacked vision and most of them have been

engrossed with corrupt practices and political bickering leading to the enthronement of maladministration and mismanagement of public resources, which beget economic setbacks and abject poverty as a national heritage. This is based on the fact that the socio-economic and political development of any country depends largely on the ability of its leadership to facilitate, entrench and sustain good governance. Good governance seen as a manifestation of committed, patriotic and discipline leadership. In Nigeria's fifty-nine years of independent existence, there is but little record of socio-economic development. This ugly trend is not unconnected with poor leadership as Achebe and others had asserted (Lawal, et al, 2012).

Anyadike & Emeh, (2014, p. 71) cited Professor Anezi Okoro, who, in his introductory remark as the chairman of Dialogue 33, an African Leadership Forum, examined the various leadership dynamics, complexities and contradictions that have transported African countries (Nigeria inclusive) from the misfortunes of colonial domination to the damnation of bad governance and the consequent misery that has become the lots of most Africans. African leaders, he said, have, through a complex mix of mismanagement, pandemic corruption, primitive greed and gross incompetence, comprehensively retarded the growth of their nations and peoples and relegated them to the lowest rungs of global economic ladder. He lamented the tragic irony of Africa's abject poverty in the midst of its often stated super-abundant natural and human resources. This he attributed partly to historical hangovers and subsequent neo-colonial manipulations, actively aided by the divisive internal forces deeply entrenched at the heart of many African societies in the face of which both leaders and the followers have remained lamentably helpless, and at times, criminally negligent.

Bad governance according to the World Bank (1992) has many features, among which are: failure to make a clear separation between what is public and what is private, hence a tendency to divert public resources for private gain; failure to establish a predictable framework for law and in government's behaviour in a manner that is conducive to development, or arbitrariness in the application of rules and laws; excessive rules, regulations, licensing requirements, etc., which impede the functioning of markets and encourage rent-seeking; priorities that are inconsistent with development, thus, resulting in a misallocation of resources and excessively non-transparencies in decision-making. When these features occur together, they create an environment that is hostile to development which is one of the essences of government. In such circumstances, the authority of governments over their peoples tends to be progressively eroded; and as such, bad governance represented by corruption, and lack of accountability and

transparency, provides opportunities for the well-connected elites and interest groups in the society to corner for themselves a sizeable proportion of the society's resources at the expense of the masses. Thus, bad governance is contrapuntal to a nation's socio-economic and political development (Obadan, 1998, cited in Ogundiya 2010). Thus, the attainment of good governance requires accountability, transparency, rule of law and human rights, responsiveness, a strong civil society, free press, social sanction and reward system, popular participation, efficient systems and structures.

Lack of good governance is a major impediment to national development. The quality of governance is the major determinant of a country's economic development. Good governance is partly characterized by creation of employment, security of life and properties. Security of lives and properties is fundamental to good governance. Good governance is thus an ingredient that provides a conducive environment for foreign investors which can promote economic growth and development (Bello & Lamidi 2009, cited in Omoregbe et al, 2016, p. 41).

Dr. Oby Ezekwesili, a former Nigerian Minister of education has attributed the rising poverty in the country "to poor governance and the monotonous economic structure…."

According to Ezekwesili (2014):

> [B]ad governance which had manifested through corruption was responsible for the poor economic performance of the country … Nigeria had been unable to translate the huge natural resources at her disposal to the improvement of her citizens' living standard.

Ezekwesili (2014) also confirmed that:

> Poor governance or its virulent manifestation, public corruption is … the fundamental reason for Nigeria's poor performance despite our globally acknowledged economic potentials to have become not just one of the largest economies of the world, but in fact, one of the most prosperous in those countries.

In a broader sense, leadership connotes the following: assignments, effectiveness, responsibility, accountability, vision, character, productivity, persuasion and realization of targeted goals. The extent to which these characteristics are inhered in our leadership largely determined the type of governance that we have in Nigeria over the years.

Alamu (2004) cited Annang (2013) in contends that in Nigeria, there is "perhaps pollution of leadership qualities, a bastardizing of revered tradition, convention and culture". He argues further that leadership is perceived as "a means of exploitation, personal enrichment, fulfilling parochial interest and selfish ambition". Given the above position, Nigeria has over the years been in search of credible leadership to no avail. Those that succeed to take over the reins of power Alamu observes "proceed methodically to strip the public treasury for their own pocket and their cronies". Consequently, Alamu suggests among others that public leadership in Nigeria should "imbibe and cultivate moral character, piety, human-heartedness, self-discipline, purpose, accomplishment indispensable for quality leadership with deep conviction, responsibility, knowledge, leadership with example"

In fact, the challenge of leadership is very serious in Nigeria. Scholars such as Chinua Achebe (1984) and Ibrahim Gambari (2008) note the failure of leadership in the country.

For example, Gambari (2008, p. 6) asserts that among other challenges:

> Leadership is a critical factor in nation-building, and it should be understood in two important but related ways. Firstly, there are the personal qualities, honesty, commitment, and competence of individual leaders at the top. Secondly, there are the collective qualities of common vision, focus, and desire for development of the elites as a whole.

Gambari (2008, p. 7) succinctly encapsulates the dire condition in the country further:

> The standards for recruitment and the performance of our individual leaders over the years have left much to be desired. We do not need leaders who see themselves as champions of only some sections of our population. We do not need leaders who do not understand the economic and political problems of the country, not to talk of finding durable solutions for them. We do not need leaders who are more interested in silencing their opponents, than in pursuing justice. We do not need leaders, who preach one thing and do the exact opposite. We do not need leaders who place themselves above the constitution and the laws of the country, but leaders who lead by upholding and respecting the law. We do not need leaders

who have no sense of tomorrow, other than that of their private bank accounts.

To address the leadership problem Gambari (2008, p. 7) recommends thus:

> [W]e must have a leadership that is committed to the rule of law and has a demonstrable sense of fair play and democratic tolerance; a leadership with ability and integrity; and above all else ... leaders who have a vision for Nigeria better than one they inherited; leaders who will lead by deeds and not by words; achievers, not deceivers.

Addressing the problem of Nigeria, Achebe (1984) gaudily declared that the problem with Nigeria is fundamentally that of Leadership. Achebe observed that there is absolutely nothing wrong with the Nigerian character. To Achebe, the problem with Nigeria is "the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal examples, which are the hallmarks of true leadership".

Nwobu (2013) buttresses further the points made by Achebe when he notes that:

> Achebe's testament of bad leadership by successive Nigerian leaders remains timeless in the scale and scope of its vindication from independence to date. Looking around Nigeria, nothing but colossal failure is evident. From local government councillors all the way to the presidency, the only business of government is the monumental and frenzied looting of the nation's coffers, while the huddled masses reek in unbelievable poverty and destitution.

Nwobu (2013), yet again cites Achebe in these words:

> Nigeria is "a nation for sale," high jacked since independence by thieves, bigots, mass murderers, war criminals, unpatriotic opportunists, election riggers and other such vermin who have run the nation through an unnecessary civil war, corruption and total despoliation. Nigeria is consequently, a failed state, plagued by social injustice, unrest, debilitating poverty, disharmony and ethno-religious turbulence. A score card of the nation's sadistic leaders since independence as listed below underscores the timeless veracity of Achebe's apocalyptic testament of a nation poisoned since its founding by bad leadership.

The illustration of the problems of leadership graphically presented by both Achebe and Gambari (2008) are appropriate demonstration of the existential condition in Nigeria. Most political "leaders" in the country strictly speaking are not leaders; they are what the Nigerian Afro Music King, Fela Anikulapo Kuti as well as music veteran Sony Okosun in their respective musical albums, appropriately refer to as "rulers" and not "leaders". To all intents and purposes "Rulership" is largely antithetical to modern-day tenets of democracy (Coker & George-Genyi, 2014, p. 1138).

Some of the impact of negative "leadership" practice in Nigeria are wanton looting of public treasuries, insensitivity to public opinion, non-accountability, abuses of power with impunity. Others are the raising of sycophancy to the level of statecraft, sponsored blackmailing, or kidnapping; and outright and assassination of political opponents. These activities of the political leadership in the country do not exhibit commitments to the enthronement of just and fair society; a society where the ingredients necessary for the achievement of peace, security and sustainable development can be insured. Contrarily, their activities can largely without any doubt enhance and perpetuate bad governance in Nigeria.

In her musings about bad leadership and governance in Nigeria, Zainab (2011, p. 2) affirms that:

> The basic philosophy of our Nigerian-ness after more than 5 decades has become lost amidst the rubble of crippling poverty, increasing inequality between the haves and the haves-nots, the dearth and near collapse of infrastructure, alarming level of insecurity, intensification of ethnic, regional and religious cleavages and animosity amongst citizens, infamous bad leadership and scandalous corruption.

Zanaib (2011, p. 2) concludes that:

> All these have culminated in a political leadership that is confused, mediocre and grossly inefficient populated by corrupt self-seeking, and fractured political elite devoid of patriotism, nationalistic pride and sovereignty… This leadership and elite have not only resulted in weak and dysfunctional state institutions but also a followership which in the absence of effective and inspiring leadership is distrustful of such leadership and mutually antagonistic of one another, a followership bedevilled by poverty, inequality,

marginalization and a sense of injustice that is increasingly becoming desperate, disillusioned and militant.

Dike expatiating on the tragedy of leadership in Nigeria explains that:

> The leaders have the capacity to influence public policies to make a difference in the lives of the citizen, but have failed to do so because their primary goal of assuming leadership position is self-enrichment... Leading a country involves making policies and finding solutions to problems, ensuring stability of the polity, and guiding the society to prosperity.

Dike is quick to observe that most leaders in the country "lack the vision, the passion, and the character to effectively govern the state and deal with crumbling economy". According to Dike, our leaders do not demonstrate clear comprehension "of their responsibilities, as some of them are insensitive to the people's sufferings." Dike summarized Nigerian's loss of faith in their leaders in the following words: "Nigerians are tired of complaining to those who are leading without listening to them."

Corruption as an Endemic Factor of Bad Leadership and Governance in Nigeria

Commenting on the impact of bad leadership and governance in Nigeria, Clinton, (2009) a former U.S. secretary of State cited in Coker, & George-Genyi, (2014, p. 1132) averred that:

> Mismanagement and graft over decades have imperil led Nigeria's development, deterred investment, undermined democracy and deepened conflicts such as the insurgency in the Southern Niger delta and bouts of religious violence in the north.

She goes further to report a loss of over $300 billion to Nigeria since the past three decades due to corruption and other problems. Clinton not only argued that "… besides good governance, Nigeria's future also depended on respect and understanding among religions, particularly among Islam and Christianity" but also that for Nigeria to move forward, she has to increase transparency and bolster democracy.

Consequently, corruption, amongst other prevalent issues, has wreaked havoc to Nigeria as a nation.

Dike (2008) in his "Governance and Nigeria's Weak Institution: Is the 2020 Project achievable?" opines that corruption is a very serious vice bedevilling the country as it contributes to "poor governance, socio-political and economic problems." In Nigeria, it takes numerous forms, but suffices to say that corruption should encompass any act undertaken any person to gratify oneself unjustly as the expense of another person. With regards to the above, it is crucial to note that both the leaders and the led are guilty of this vice and its related forms; there is both the demand and the supply sides of the phenomena. Again, it could be bureaucratic, electoral, economic or legal. Cases of corruption and related vices/offenses are very common in Nigeria. Samples of these cases are mentioned in this paper.

An excerpt from Dike's paper, for instance, reported:

> The Press revealed how a former aide of Obasanjo… (now, a Senator of the Federal Republic of Nigeria) used the presidential jet to haul $170,000 in cash into the United States (Daily Trust, November 10, 2006) … there was the shocking revelation by the Otunba Fasawe, during his testimony at the Senate investigations into the PTDF scandal that during the Obasanjo administration, the Presidency used billions of public money to fund the party's 2003 election… (ThisDay, March 20, 2007;), and the national Assembly probe panel's shocking revelation of alleged $16 billion the Obasanjo administration spent on the power sector without commensurate results (Daily Trust, March 21, 2008; Dike, www.gamji.com/article8000/NEWS8396 htm, p5 of 12).

Concerned about Nigerian's poor international image, soon after the inception of former President Olusegun Obasanjo's administration in 1999, the government requested assistance from the World Bank in undertaking a major governance and corruption diagnostic survey in Nigeria (World Bank 2001, p. 7 cited in Iremiren, 2011, p. 146). The Bank in turn collaborated with a number of Nigerian institutions in conducting the survey in 2001.

The Institute for Development Research of Ahmadu Bello University was appointed as the lead partner for the Nigerian research and institutions that participated in the exercise included: the Centre for Development Studies (CDS) of the University of Jos, the Institute for Development Studies (IDS) of the University of Enugu, the Nigerian Institute for Social and Economic Research (NISER) in Ibadan, the Nigerian Centre for Economic Management and

Administration (NCEMA) in Ibadan and the Department of Economics of the University of Port Harcourt.

The study adopted three survey instruments which were randomly applied to selected households, public officials and business organizations in Nigeria respectively. This national survey was designed through a multi-stage area sampling, which cut across two states in each of the six geopolitical zones due to the multi-ethnic diversity of Nigeria's geopolitical space. Overall, a total of 5,000 randomly selected respondents participated in the survey. More specifically, the number of households sampled was 2,500, while a total of 1,500 respondents across the three tiers of government participated in the public official's sample and 1,000 respondents were interviewed in the Business enterprises survey. The three surveys were undertaken in 2001, and were intended to provide an understanding into the perception of the major problems militating against development in Nigeria. The surveys identified endemic corruption as one of the major problems to have significantly shaped the level of social-economic development in Nigeria. For example, in one of the surveys, households were asked to identify the degree of seriousness of each of the problems. The respondents identified unemployment (15.2%) as the most serious problem facing Nigeria, followed closely by corruption in the public sector (13.1%) and the high cost of living (11.4%), suggesting that corruption is perceived by respondents as a serious problem militating against economic development. In a similar vein, households were interviewed to capture their perceptions of the degree of corruption in Nigeria. The figure shows that 80.1% of the respondents believed that corruption is a very serious problem in Nigeria, while only 5.4% thought that it was not so serious.

Furthermore, public officials were also asked in the survey to measure the extent of corruption in Nigeria and the survey results showed that public officials also believed that corruption was endemic. 71% of public officials believed that corruption was prevalent/extremely prevalent in Nigeria, while 22.2% indicated that they thought that corruption was modest. Only 1% of those interviewed thought that corruption was non-existent in Nigeria in 2001.

When asked to reflect on the levels of corruption three years before the date of the survey (1998), 79.4% of the public official respondents indicated that they believed that corruption had been prevalent/extremely prevalent, while only 13.4% indicated that it had been moderate, although 1.1% of those surveyed had indicated that they thought that there had been no corruption three years ago. These figures suggest that public officials' perception was that generally the extent of corruption in Nigeria had declined considerably over the three years to

2001 when the survey was conducted. Interestingly, when asked about the level of corruption in their own organisations, 32.3% of those interviewed indicated that corruption was prevalent/extremely prevalent, while 38.2% believed it was modest and 21.5% thought it rare, suggesting that public officials were less critical of their own organisations. Once again, however, there was a perception that the situation was improving (47.2% had believed that corruption was prevalent/extremely prevalent in their own organization three years previously). Nevertheless, even this figure is relatively low in comparison to the general figures.

To get a further sense of perceptions of the degree of corruption in Nigeria's public sector, representatives from private enterprises were asked to indicate how often their organisations needed to give bribes to public officials for access to the basic services.

In 2001, the respondents indicated that they frequently had to bribe public officials to get access to services or that they paid bribes to influence the political process. The highest levels indicated were in relation to payments designed to access government contracts. 33.2% admitted that they always gave bribes to public officials when tendering for government contracts; whilst a combined total of 69.4% of the enterprises interviewed acknowledged that they always, mostly or frequently gave bribes to officials in order to access government contracts. Only 6.8% of those surveyed claimed that they seldom/never had to give bribes to access government contracts. In a similar vein, enterprises that were interviewed indicated that they gave bribes to access basic public services like electricity and telephone. 22.8% admitted to always paying bribes to get connected to these services, while a combined total of 59.6% acknowledged that they always/mostly/frequently had to give bribes and only 6.5% claimed that they seldom/never had to give bribes to access these services. The survey also showed that the level of corrupt practices in dealing with the customs service was high. 27.4% of business enterprises always gave bribes when dealing with the customs service, while a total of 61.3% indicated that they always/mostly/frequently have to give bribes, with only 7.2% seldom or never having to give bribes to access such services. These analyses suggest that in 2001 it was almost inconceivable to do business in Nigeria without having to offer bribes.

Endemic corruption and pervasive rates of crime are often cited by businesses as one of the major obstacle to doing business in Nigeria and further studies have been done more recently which have tried to explore attitudes towards these issues in more detail (Iremiren, 2011, p. 153).

Respondents were asked to rank from 1 (Most Serious) to 7 (Least Serious) several of the major problems that Nigeria currently faces. Overall scores based on the rankings of all respondents were then calculated for each factor. Thus the lower the overall score calculated for any particular "problem" the more seriously the problem was viewed by the respondents, while the higher the score the less seriously the problem was judged by the respondents. The score for corruption from this ranking exercise was 2.46, meaning that corruption was perceived by respondents as the most serious problem Nigeria faces (or at least of those listed in the exercise). Following this were poverty and unemployment, whose scores were 3.04 and 3.54 respectively.

In the thoughts of Iremiren (2011, p. 172), the scale of the problem posed by the levels of corruption in Nigeria (however measured) is clearly significant. As Karbgo, (2006) suggests, the impact of corruption cannot be limited to the size of the monetary terms involved, but also disproportionately affects other socio-economic, political and institutional aspects. Perhaps, as argued by Perry (1997: 22), one of the most important consequences of corruption is that its impacts often appear to hit the poorest and most marginalised sectors of society the hardest and can cause a reduction in scarce public resources that could be channelled into more productive aspects of the economy for the common good.

The socio-economic and development impacts of corruption are difficult to measure directly. Corruption tends, for example, to be more frequent within weak and ineffective institutions, thus making it a difficult task to separate out the impacts of corruption from other variables because corruption seems to be both a cause and consequence of inefficient and unaccountable institutions and leaders. Nevertheless, when considered along with other forms of institutional weakness, corruption can clearly have significant impacts on socio-economic development (see: A4 Anti-Corruption Resource Centre, n.d, cited in Iremiren, 2011, p. 172). Evidence from the 2001 World Bank survey clearly shows that a wide range of Nigerians have very strong views about the impacts of corruption in their country. For example, we have already seen above that households and businesses identified corruption in the public sector as one of the major problems facing Nigeria or, in the case of businesses, their business activities.

One of the major arguments relating to the detrimental impacts of corruption is that it produces waste in public resources which acts to further reduce the capacity of government to provide basic services for the common good. As far back as 1985, Achebe argued that "knowledgeable observers…estimated that as much as 60 percent of the wealth of the nation was regularly consumed by corruption" (Achebe 1985, p. 40). Twenty years later (2004), the former chairman

of the EFCC, Nuhu Ribadu, claimed that over 70 percent of the nation's income was wasted due to corruption and over 70% of these funds were kept outside Nigeria (see: EFCC 2006, Khakee 2008).

Perspectives of Igwebuike Philosophy in Leadership and Good Governance

The philosophy of Igwebuike is very apt to the discourse on leadership for very obvious reason. Firstly, Igwebuike occupies a central place in the category of being. In the words of Kanu (2017, p. 170), "it is the modality of being." Secondly, leadership plays a vital role in the progress of any nation, Igwebuike is thus concerned about the forward movement and progress of the citizenry of African nations.

Kanu (2017, p. 171) affirms that:

> Leadership within the context of Igwebuike philosophy is understood as an inclusive enterprise. The leader does not see himself as a separate entity from the people, but as leading from among the people; while the individual is a potent and viable being, as such a force, it is potent and viable in a limited way; however, when there is a conglomeration of forces, the human potency can be extraordinary. Leadership is not about power but about service. The leader sees himself as part of a group and not as a person different from the group or better than the people he is serving. He or she understands that there are no leaders without followers, and leadership always involves interpersonal influence or persuasion. In the absence of followership, interpersonal influence and persuasion, the person is only taking a walk and not leading.

This gives credence to what Maxwell (1993, p. 1) opines in his work: Developing the leader within you, that "He who thinketh he leadeth and hath no one following him is only taking a walk." This literally implies that a leader does not look for followers, but followers are moved by the leaders and his vision and they follow him.

Going further, Kanu delineates the fact that followership is essential in leadership, but even more so, the values and ingenuity the leader produces are fundamental.

> The relevance of the leader is based on the people whom he is leading; if there are no people, there can't be a leader, and the ability of the people who constitute the state to achieve their national goal, is dependent on the ingenuity of the leader. So the leader needs the

led as much as the led needs the leader. This springs from the understanding that every reality has a purpose of existence. The leader and the led both share in this pool of universal purposefulness of existence, which they draw from and contribute to by playing their unique roles in the journey of existence. Situations where by the leader sees himself as superior and indispensable to the people that he or she is leading, can be considered an aberration or alienation of true leadership. Likewise, the polarization and fragmentation of society into antagonistic factions, in the bead to 'divide and rule' is a disservice to and an aberration of the human society. (Kanu, 2017, p. 171).

Therefore, if the leader sees himself as superior and indispensable to the people, he loses out. This therefore implies that, he must put service and servant leadership as a core value in order to bring the goals and aspirations of the people to fruition. Consequently, Igwebuike philosophy sees service at the heart of leadership. Service must drive leaders, because it has the capacity to bring about transformation and progress. Servant leadership can therefore bring about the gains of effective leadership and good governance to bare in the lives of the citizenry.

Pushing the discussion on good governance further, Anyadike, & Emeh, (2014, p. 71) avow that good governance within the confines of a popular democracy should be anchored on two things- a constitution suited to the special needs and circumstances of Nigeria and leadership suited not only to the exigent needs of Nigeria, but the exactitudes of the people. Hence good governance requires no ordinary type of leadership as tolerance, breadth of outlook, intellectual comprehension, hard work, selfless devotion, statesmanship, a burning sense of mission are some of the virtues that are necessary to make a success in this nation.

It is essential to state here, therefore, that, servant leadership can bring about the realization of good governance as well as the values that the leadership of good governance engender. To buttress this point further, Ogbaki (2016, p. 31) cites the former CEO of the Greenleaf Center, Larry C. Spears, who, in describing servant-leadership says

> As we near the end of the twentieth century, we are beginning to see that traditional autocratic and hierarchical modes of leadership are slowly yielding to a newer model – one that attempts to simultaneously enhance the personal growth of workers and

improve the quality and caring of our many institutions through a combination of teamwork and community, personal involvement in decision making, and ethical and caring behaviour. This emerging approach to leadership and service is called servant-leadership."

Ogbaki (2016, p. 32) makes allusion to the fact that servant leadership is key because of the values it engenders.

> Servant-leaders may or may not hold formal leadership positions. Servant-leadership encourages collaboration, trust, foresight, listening, and the ethical use of power and empowerment. It is not uncommon for many servant leaders to become leaders simply, because people respect them for always putting other people's interests first. Prime Minister Datuk Seri Abdullah Ahmad Badawi exemplified servant-leadership when he humbly professed "Work with me, not for me. I am the No.1 servant of the realm" and meant every word of it.

Igwebuike philosophy of leadership therefore avows that in every circumstance, the good of those led is placed over the self-interest of the leader. This is the leadership that promotes the valuing and development of people, the building of community, and the promotion shared power. Leadership is, therefore, not a position, rather, it is about how well we work together; the great leader is the one who has been able to connect to the different dimensions of society, not minding the depth of its diversity. There are all kinds of human beings- good and bad, in the society, and this is where the role of the leader comes in, it is a responsibility and not a call to enjoy life; the leader should be able to manage all these peoples and make the best out of them. This makes the deciding difference. As a philosophy, Igwebuike in relation to leadership recognizes that a team is made stronger through diversity; It acknowledges that our differences are what make us stronger. This would mean that the less the diversity, the less the power of the group (Kanu, 2017, p. 172).

Nigeria can truly pull out of the quagmire of ineffective leadership and bad governance that has engulfed her like a crocodile on her prey. The high level of corruption and failed system can be corrected. Leaders who would follow the ten characteristics of servant leadership of Robert Greenleaf can pull Nigeria out of this leadership morass. These characteristics include: Listening, Empathy, Healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of the people and lastly, building community.

The Pathway to Sustainable Leadership and Good Governance in Nigeria

Bad leadership and poor governance have caused Nigeria and Nigerians untold hardship, poverty and despondency. These have been brought upon us by the leader we elected into office to lead us to Eldorado, on the contrary, they have turned themselves into an oligarchic rulers and are destroying our collective destinies as a nation.

One of the major ways by which we can bring this corrupt, avaricious, tyrannical system to an end is to destroy corruption.

Aluko (2006) cited in Omoregbe et al (2016, pp. 44 – 46) has recommended ways through which corruption could be curbed in Nigeria which will bring about good governance and accountability on the part of government. Some of the recommendations include:

a. Involvement of the Masses in the Activities of Government

In order to promote public awareness of the tasks, policies and priorities of government, transparency is needed at all levels of government. The programmes of government at all levels as well as their expected outcomes should be made clear. Furthermore, any occurrence of corruption at any level of government, as well as the cost to the system, should be exposed. These public enlightenment measures are required as part of an empowerment plan to ensure popular participation. In order to get rid of the pervasive apathy within civil society, Government has to be accountable to the people.

The mechanisms provided for civil society to hold effective consultations with and monitor their elected representatives at all levels need to be publicized and strengthened. Accountability brings about transparency in governance such as transparency in decision making, and policy formulation. The masses and their representatives should hold regular meetings with government representatives where mind bugging questions and issues can be discussed in relation to the development of their communities and the welfare of the people through community or town hall meetings. The representatives are then expected to go and hint the people in government about the demands of the people, what they are aggrieved about and what they are pleased with regarding the governance of the incumbent leader. Additionally, there is also the need to ensure the existence of a regularly reviewed and periodically updated code of ethics to guide the performance of legislative functions at all times. This requires adequate publicity to enable civil society to monitor its enforcement. If government wants the masses to be actively and excitedly involved in the execution of government's

priorities, then they should involve the people in the process of setting them up. The principle of participatory budgeting should also be adopted.

b. Non-Governmental Organisations and the Media Need Capacity Building and Empowerment

There is an urgent need for the media, as the fourth estate of the realm, to strengthen its investigative and monitoring capacity and foster greater professionalism and integrity, in the conduct of its affairs. The press should be allowed to discharge its duties freely without fear or favour. The media and nongovernmental organizations (NGOs) should act as the ultimate watchdog institutions by closely monitoring the political process, party financing, the effectiveness of representation, performance of government service delivery agencies and regulatory institutions. The private sector on its own part should support and fund the NGOs. These institutions also need to develop survey techniques as well as advocacy and lobbying skills. They should conduct annual surveys on the nature, incidence and extent of corruption in Nigeria. This effort will go a long way to complement the efforts of government.

c. Pillars of Integrity

It is integrity that can make a man or woman incorruptible and the lack of it makes a man or woman corrupt. The religious bodies in particular, the traditional rulers, as well as media should come more alive to their civic responsibilities by consistently/regularly teaching and preaching to Nigerians on the virtue of integrity and the dangers of the lack of it on the community, self and Nigeria as a whole. In other words, the vision and strategy for an effective anti-corruption drive should, in the long run, evolve around particular „pillars" of integrity such as professional associations, the media, religious bodies, and the systems of traditional rule. They all need to be strengthened.

Gleaning on the thoughts of Ogbaki (2018), he avers that:

The anti-graft war should be pursued with vigour and without selection. This has the potency of exposing corrupt public office holders, and ensuring that justice is not only done, but seen to be upheld, this can assist in redressing the prevalence of corruption and other forms of unethical conduct in the public service.

The National Orientation Agency should carry out a more robust and greater awareness campaign against unethical and corrupt practices just like the government does in term of HIV/AIDS.

The role of ongoing training cannot be overemphasized, as such, continuous training and refreshers courses on ethics and accountability should be carried out from time to time. This will enhance ethical conducts in the public sector as well as boost productivity and lead to growth.

Subjects on ethics and accountability should be introduced in the curriculum of post primary schools and post-secondary institutions should make courses on ethics and accountability a compulsory general Subject (GS) for all departments.

One of the agonizing problems confronting the Nigeria state is the leadership question. There is therefore, the need for visionary, committed, focused, disciplined, purposeful, responsible, selfless and mentally resourceful leadership that has the capacity to positively inspire and propel the civil service towards attaining a high degree of ethics and accountability in the system (Iji 2005, in Beetseh, and Kohol, 2013, p. 22, cited in Ogbaki, 2018).

China practices capital punishment against public servants who are corrupt and unethical in their conduct. Such a practice has been advocated by many Nigerian authors and scholars of ethics and accountability. It is believed that such a practice would bring bribery, corruption and unethical conducts to a halt in Nigeria and as such lead to growth and productivity.

Finally, accountability is a central part of governance which is characterized by foreseeable, open and enlightened policy making (i.e. transparent process). Transparency is another vital aspect of good governance. Transparency and accountability go hand in hand. Transparent decision making is crucial for the public sector in making sound decisions for better performance (Afolabi 2004). Kolade (2012) asserted that the abuse of authority, and privilege of office; the absence of culture of accountability; and the inadequacies of stakeholder's dynamism could all hinder true/good governance in Nigeria.

Conclusion

It is fundamentally obvious from the foregoing that Nigeria, since her independence in 1960, has suffered from bad leadership, bad leaders and poor governance. It is also evident that bad leadership and poor governance in antithetical to progress and sustainable development. In fact, sustainable development cannot thrive in an environment where there is systemic poverty, deprivations, frustration of aspirations, and violent activities by a sizeable number of the citizens. In the findings of this study, it reveals that Nigeria has not been fortunate enough to be governed by honest, selfless, transparent and accountable leaders. Equally, the citizens who constitute the followers Nigeria

have over the years displayed a high degree of political ineptitude, sycophantic, political lethargy and sometimes political apathy.

The study also avers that bad leadership, poor governance as well as an endemic and systemic culture of corruption have become the clog in the wheel of progress in Nigeria. These indices, the study posits, are made possible by the absence of visionary and effective leadership and followership in the country. The Leadership, as well as the followership is both culpable in the persistent lack of sustainable development of Nigeria. In fact, the leadership creates and takes advantage of their stupendous primitive accumulation of wealth on one hand, and the enervating poverty conditions of vast majority of the populace.

No investor will invest in an environment of endemic and systemic corruption. At the moment, Nigeria is gradually taking over as the headquarters of corruption and poverty in the world, no thanks to our leaders. The debacle of leadership and good governance perpetrated by our "rulers" has literally crumbled this once revered giant of Africa.

References

Achebe, C. (1985) Colonialist Criticism. In Ashcroft, B. et al (eds) *The Post-Colonial Studies Reader.* London: Routledge.

Annang A. (2013), "The Problem of leadership and Development in Nigeria: Religious Lessons from the Old Testament as a Panacea", African Journal of Culture, Philosophy and Society, Vol. 3 No. 1, Retrieved on June 30, 2019 from http://www.aworomannang.com/new/?q=content/problem-leadership-and-development-nigeria-religious-lessons-old-testament-panacea#sthash.EcPzyezz.dpuf,

Anyadike, N. O. & Emeh, I. E. J. (2014). Effective Leadership for Good Governance in Nigeria; Addressing the Interface. *IOSR Journal of Humanities and Social Science (IOSR-JHSS). Volume 19,* Issue 1, Ver. X (Feb. 2014), PP 69-74

Babawale, T. (2007). Good Governance, Democracy and Democratic Best Practices: Prescriptions for Nigeria. Lagos: *Centre for Black and African Arts and Civilization Publications Monograph Series*. pp. 7-16.

Bass, B. M, (1985). *Leadership and Performance*, New York: Free Press

Bjork, P.G. and Johansson, H.S.H. (2001). *Towards Governance Theory: In Search for a Common Ground.* Bjork-Johnson 2001pdf. IPSA. Retrieved on June 26, 2019

from
http://unoacademia.ch/webdav/site/development/shard/development/mdv/sutienauxcours0809/E721governance/2.1.

Blanchard, K (2011), Why does leadership matter, 8 October, Retrieved on 11 June, 2019 from http://howwelead.org/2011/10/08/why-does-leadership-matter/

Boyte, H. C. (2005, September/October). Reframing Democracy: Governance, Civil Agency and Politics. *Public Administration Review. 65*(5). pp. 536-546.

Burns, J.M, (1978). *Leadership*, New York: Harper and Row.

Coker, A. M. & George-Genyi, E. M. (2014). Bad governance: The bane of peace, security and sustainable development of Nigeria. *International Journal of Development and Sustainability. Volume 3* Number 5 (2014): Pages 1121-1146

Covell, C. (2014). *Public Leaders of the 21st Century The Key Foundation of Excellent Leadership.* A Paper Presented at the Midwest Political Science Association Conference, Chicago, IL. April 3-6, 2014

DePree, M. (1989). *Leadership Is an Art.* New York: Doubleday.

Dike, V. (2008), "Governance and Nigeria's Weak Institutions: Is the 20202 Project achievable?" Retrieved on June 30, 2019 from www.nigeriavillagesquare.com/.../governance-and-nigerias-weak-institution.

Economic and Financial Crimes Commission (2006) Zero Tolerance for Corruption: *Magazine of the Nigeria's Economic Crimes and Financial Crime Commission, Vol. 1.* No. 1, July.

Ezekwesili (2014), "Bad governance behind poverty in Nigeria" Punch Nigeria, 7 February, 2014, Retrieved on June 30, 2019 from www.punchng.com>News

Gambari, I.A. (2008), "The Challenges of Nations Building: The Case of Nigeria", First Anniversary Lecture, Mustapha Akanbi Foundation & February, 2008 Retrieved on June 30, 2019 from www.mafg.org/anniversary/challenges_nation_building_nigeria.htm

Gberevbie, E. D., Oyeyemi, I. A. & Excellence-Oluye, O. N. (2014). The Challenges of Good Governance, Accountability of Governmental Agencies and Development in Nigeria. *Acta Universitatis Danubius. Administratio, Vol 6,* No 2 (2014).

George-Genyi, M.E. (2013). Good Governance: Antidote for Peace and Security in Nigeria. *European Journal of Business and Social Sciences, Vol. 2* No.2.

Hah, C.D. and Bartol, F. C. (1983) "Political leadership as a causative phenomenon: some recent analyses." *World Politics* Vol. 36. No.1. Pp: 100-120

International Monetary Fund (2012): IMF REFORM. Washington DC: Centre for International Governance Innovation" (CIGI), IMF Headquarter.

Iremiren B. A. (2011). Governance, Corruption and Economic Development: Reflections on Corruption and Anti-Corruption Initiatives in Nigeria. Unpublished Doctoral Dissertation from the University of Loughborough.

Iyoha, F.O., Gberevbie, D.F., Iruonagbe, C.T., &Egharevba, M.E. (2015). Cost of governance in Nigeria: In whose interest? *International Journal of Social, Education, Economics and Management Engineering. 9*, (1).

Kanu A. I. (2017). Igwebuike as an Igbo-African Philosophy of Inclusive Leadership. *IGWEBUIKE: An African Journal of Arts and Humanities Vol. 3* No 7, December 2017.

Kanu, A. I. (2016). "Igwebuike, Personal Identity and Alterity". In Kanu, I. A. (Ed.). *Igwebuikepedia: Internet Encyclopedia of African Philosophy*. Makurdi: Augustinian Institute of Philosophy. http://igwebuikepedia.info/Alterity.asp. Online.

Kanu, A. I. (2016a). Igwebuike as a trend in African philosophy. *IGWEBUIKE: An African Journal of Arts and Humanities. 2.* 1. 97-101.

Kanu, A. I. (2016b). Igwebuike as an Igbo-African hermeneutic of globalization. *IGWEBUIKE: An African Journal of Arts and Humanities. 2.* 1. 1-7.

Kanu, A. I. (2017). Igwebuike Philosophy and the Issue of National Development. *IGWEBUIKE: An African Journal of Arts and Humanities Vol. 3* No 6, September 2017

Kargbo, A. (2006) Corruption: Definition and Concept Manifestations and Typology in the African Context. Paper Presented at the Training for Members of Parliament and Members of Civil Society from English Speaking West Africa: Aberdeen. Retrieved on June 26, 2019 from http://www.scribd.com/doc/55275342/Corruption-Definition-and-Concept-Manifestations-and-Typology-in-the-Africa-Context.

Khakee, A. (2008) Energy and Development: Lessons from Nigeria. European Development Cooperation. Retrieved on June 26, 2019 from http://www.edc2020.eu/fileadmin/Textdateien/EDC2020_PolicyBrief_no.1_web.pdf

Kolade, C. (2012). The possibility of good governance in Nigeria. retrieved on 11 June, 2019 from www.businessdayonline.com/NG/index.php/news/111

Lawal, T, Imokhuede, K & Johnson, I (2012) Governance Crisis and the Crisis of Leadership in Nigeria. *International Journal of Academic Research in Business and Social Sciences.* July 2012, Vol. 2, No. 7.

Maxwell, J. (1993). *Developing the Leader with you.* Tennessee: Thomas Nelson, Inc.

Minogue et al. (1998). Introduction: The Analysis of Public Management and Governance. In Minogue M., Polidano, C., & Hulme,D (Eds.). *Beyond the New Public Management, Changing Ideas and Practices in Governance.* Cheltenham: Edward Elgar Publishing Limited.

Ndehfru J (2007). Good Governance and the Challenges of Democratic Sustainability in Nigeria. *Policy Alert: J. Pub. Pol. Anal., 1*: 1.

Nkechi. O. A. and Ikechukwu E.J. E. (2014). Effective Leadership for Good Governance in Nigeria; Addressing the Interface. *IOSR Journal of Humanities and Social Science* (IOSR-JHSS) Volume 19, Issue 1, Ver. X (Feb. 2014), PP 69-74.

Nwobu, L.C. (2013), "The Trouble with Nigeria: Chinua Achebe's Testament of Bad Leadership", Retrieved on June 30, 2019 from http://247ureports.com/2013/05/03/the-trouble-with-nigeria-achebes-testaments-of-bad.

Nyewusira, V. (2007). Selected socio-political issues in Nigeria: Religious institutions as agents of change. *Journal of Pedagogy and Educational Development, 12,* (1).

Obadan, M. I. (1998). The State, Leadership, Governance and Economic Development, *Presidential Address at the Annual Conference of Nigerian Economic Society*, Kano, July 22–24.

Ogbaki, P. E. (2016). *Masterplan of Effective Leadership and Management in the Church and Organisations: A Handbook for all Leaders.* Kaduna: Lumen Development Initiative.

Ogbaki, P. E. (2018). Public Ethics as A Tool for Economic Recovery in Nigeria: Challenges and Way Forward. Paper Presented at the 9th Annual National Conference of Kaduna Polytechnic – College of Administrative Studies and Social Sciences. 5th – 7th June 2018.

Ogbonnia, SKC. (2007). Political Parties and Effective Leadership: A contingency Approach. *IOSR Journal of Humanities and Social Science* (IOSR-JHSS) Volume 9, Issue 1, Ver. X (April. 2007), PP 105 - 119.

Ogundiya, I.S (2010) Democracy and Good Governance: Nigeria's Dilemma. *African Journal of Political Science and International Relations Vol. 4(6),* pp. 201-208, June 2010.

Okadigbo, Chuba (1987) *Power and Leadership in Nigeria.* Enugu: Fourth Dimension Publishing Company Limited.

Ologbenla, D. K. (2007) "Leadership, Governance and Corruption in Nigeria." *Journal of Sustainable Development in Africa.* Vol. 9, No.3. Pp: 97-118.

Omona, J. (2010). Meeting the Millennium Development Goals' Targets: Proposed UN Global Government Challenges of the 21st Century. *Journal of Social Development in Africa, 25*(1), pp. 129-159.

Omoregbe O. S. N., Oladele, J. K., Imhonopi D., Evbuoma, I. K., (2016). Good Governance and Leadership: Pathway to Sustainable National Development in Nigeria. *Journal of Public Administration and Governance,* 2016, *Vol. 6,* No. 1

Oni, O. S. and Excellence-Oluye, O. N. (2017). Leadership and Good Governance: The Nigerian Experience. Retrieved on 11 June 2019 from http://eprints.covenantuniversity.edu.ng/9223/

Perry, P. (1997). *Political Corruption and Political Geography.* Aldershot: Ashgate.

Singh, P. V. (2017). What is Leadership? Retrieved on 11 June, 2019 from https://www.academia.edu/12694212/What_is_Leadership

Soludo, C. C. (2007). Creating Effective Governance and Leadership for Sustained National Prosperity. Draft of a Presentation as Part of the 12th Murtala Muhammed Memorial Lecture, delivered at the ECOWAS Auditorium, Abuja: February 12, 2007.

Ujo, A. (2001). *Understanding Public Administratio.* Kaduna: Anyaotu Enterprises and Publishers (Nigeria). Ltd.

United Nations Development Programme. (2007). Governance Indicators: A User's Guide. New York: Document Library.

World Bank (2012): Neo-Classical/Liberalist Development Approach- United Nations Global Issues. Retrieved on June 26, 2019 from http://documents.worldbank.org/curated/en/671351468214493253/pdf/WPS6165.pdf