

Leadership and National Development

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Abstract:- This paper with the title, *Leadership and National Development* is saddled with the task of undertaking an expository analysis of the concepts of *Leadership and Development*. In executing this task, the work will unveil and discuss the various theoretical paradigms that have been articulated by scholars on those concepts. The fundamental thesis of this discourse is that there is a correlation between the quality of leadership and the quality of development. The work justifies the thesis by employing the East Asian development model to demonstrate that qualitative leadership produces qualitative development. The failure of leadership and the consequent ill-development in Nigeria is extensively discussed as a proof of the relationship between bad leadership and ill-development. The work finally recommends some modalities which if effected can redeem Nigeria out of the leadership quagmire and reposition the country on the path of authentic development.

I. THEORITICAL DISAMBIQUATIONS ON THE CONCEPT OF LEADERSHIP

In contemporary times, leadership as a concept and an art has acquired a flair of ubiquitousness and has been intensively celebrated and discussed in both global and local arenas. Unfortunately, the unyielding paradox that trails this frenzy about leadership is that it does not correspondingly lead to the disambiguation of the largely amorphous nature of leadership. Pervasively, the intensifying hysteria on leadership appears to correspond with an escalating conflation of the ambiguities and obscurities that surround leadership. Leadership in this context can be amply described as one of the most hysterically celebrated and yet the most anomalously comprehended phenomenon. Etymologically, the term “lead” according Emmanuel Eyo and Christopher Udofia in their *Leadership Philosophies: Insights and Decision Theories, A Conspectus on Leadership Study Series* is a derivative of the old English “Laeden” which relate to the act and art of guiding, conducting, taking decisions etc. (156). Most of the theories of leadership surveyed in this research are excerpted with necessary modifications from the monumental work on leadership done by Emmanuel Eyo and Christopher Udofia cited above.

Great Person /Trait Theories of Leadership: These are the earliest theories of leadership which are premised on the thesis that the genetic makeup and architecture of a leader (Great man or woman) is characteristically different from others. Since genes determine the traits and natural propensities of a person, the theory assumed that the traits of a leader are different from those of others. The belief that leaders are born and not made was prevalent in much of the early nineteenth century and early twentieth century (1900 – 1940). The monumental 1869 study done by Galton on the role of

heredity, the 1880 work by William James about the great men of history and Thomas Carlyle’s work on *Heroe and Hero Worship* were premised on the assumptive proposition that innate qualities inherent in some people actify the emergence of a person as a leader irrespective of the context.

The operative theoretical rationale that instigated investigators to research about leadership traits during this period was that since certain traits distinguished the great men (in those days most of the leaders were men) and known great leaders of history from their followers then existing leaders in the political, industrial and religious realms should possess these traits. These traits therefore were considered as the barometric yardsticks for leadership. Trait is used here in an inclusive sense to refer to people’s general characteristics, capacities, motives and patterns of behaviour. The first person who correlated the different findings of researchers and published a review of one hundred and twenty four studies and surveys done on the different biographies of historical great men, to distil their leadership traits, was **Ralph M. Stogdill**.

According to Eyo and Udofia (183-185) Leaders differ from non-leaders because of the unequalled **drive for achievement, unparalleled level of ambition, unweathering energy, unrelenting tenacity** and high level of **initiative in decision making, action and proactiveness**. Leaders are also singularized by the traits of **leadership motivation** which is palpable in their burning passion to lead, accept responsibilities, win, be in authority and possess power as a means to positive influence. **Power** is an expendable means not an ultimate end in the perception of a good leader. A good leader distinguishes between personalized power motive and socialized power motive. The former is meant for egoistic self-aggrandizement and the later for altruistic purposes. Another set of sublime traits that effervesce a leader is that of **integrity and honesty**. Integrity has to do with the quality of moral rectitude of person while honesty is the level of the leader’s consistency with truth. A leader cannot be said to be honest and of integrity if h/er dealings are shrouded in secrecy and murky in nature. Transparency is as well a coordinate value for integrity and honesty. Integrity delimits the leader from advancing beyond the morally permissible even when it is legally permissible, honesty compels the leader not to utter words that are at variance with truth and transparency forbids the possibility of illegitimate concealment in the leader’s dealings. A leader in this respect is a moral entity and custodian of virtues. The extent of a leader’s abidance to these moral scruples determines the level of truth, credibility and confidence that the followers repose on him.

Self-confidence is another indispensable trait of a leader. It serves a dual purpose of being an inner spring for personal convictions and a reflector slate which enhances followers confidence. Self-confidence is not sourced or secured from oblivion, it accumulates incrementally as a result of a leader's width and depth of authoritative knowledge and insights on issues. Without self-confidence, indecision will trail and stifle every move of the leader, and the essence of leadership will be defeated. Consequently, a condition of loss of confidence by the followers will ensue. A closely related leadership trait to self-confidence is **emotional stability**. They are two forms of emotional imbalance which are at the two extremes of self-confidence. The first is an over bloated self-ego which results in high conceit and arrogance. The second is low self-esteem which results in mediocrity. One of the givens of leadership is that there will be occasions when tempers will crescendo. If the leader is intemperate, then it is most likely, that such occasions will aggravate out of proportion and may lead to major catastrophes in the system. Emotional outburst can lead to the disintegration of team spirit and the abandonment of goal. The emotional temperateness of the leader functions as a sort of therapeutic Biblical balm of Gilead that sutures lacerations and drives the followers on a consistent course. Caustic, corrosive and abusive leaders engender discontentment among followers, bad blood and hatred between the leader and the followers, neglect and abandonment of goals by followers. Leaders should also possess the cognitive ability to process and utilize the quantum of information in the public domain needed to drive the people to Eldorado and the organization to primacy among competitors. Apart from having cognitive ability, a leader should also possess adequate technical and professional knowledge of the sector. Such deep superlative knowledge of the sector will add positively to the quality and the success potential of the decisions of the leader.

Behavioural Theories: Behavioural theories were prevalent between 1940 – 1970 and core behaviourists like **B. F. Skinner** in opposition to the opinion of the trait theory held the view that leadership is a learned behavior. Hence leaders are made or nurtured and not born with some innate traits. The behavioural approach to leadership had great advantage over the trait approach because behaviour is objective, measurable and learnable. The behavioural theorists identified two general taxonomies of behaviour exhibited by leaders, namely, **task-oriented behaviour** or **concern for production** and **relationship oriented behaviour** or **concern for people**. Later these different dimensions of behaviour were nuanced and correlated into different leadership styles.

Early researches in leadership behaviour attempted to pitch the task oriented leadership styles against the relationship oriented leadership styles. **Kurt Lewin, Ronald Lipit** and **Ralph White** who were the earliest researchers in leadership styles identified three major styles of leadership, viz, **authoritarian, democratic** and **laissez-faire**. **Authoritarian** or **Autocratic** leaders are task oriented than people or relationship oriented. They focused exclusively on

innovations that will engender increased production for the organization. This style adopts the **dictatorial** or **coercive** decision making approach which may result in corporate task accomplishment but has the tendency to generate apathy and discontentment among followers.

The **democratic leadership** style tilts more towards the people than towards high levels of productivity. This style of leadership adopts the **consultative** as well as the **participative** decision making model whereby followers are consulted and given the chance to participate in decision making. The dignity level of workers is higher and hence the quality of service in the organization will improve. However, the democratic style might not lead to vast task accomplishment as more time is spent on the decision making process because of the vast number of people involved unlike the autocratic style that decision revolves around one person. **The laissez –faire** or the free-reins style of leadership is that behavioural style of leadership in which the entire decision making mechanism is controlled by followers and the leader's involvement or dominance is completely minimized. The leader that exhibits this behavioural style acts as a subordinate to other members of the group. This style is useful if the individuals are highly motivated and positively driven, it fails where there is need for coordination and high level of maturity for goal achievement. The laissez-faire style is people oriented rather than task driven and hence may lead to freedom, creativity and innovation.

Another very influential behavioural theory that explains the rationale behind the leadership style a leader adopts is the **Theory X and Theory Y Model** by the American Social Psychologist, **Douglas McGregor**, contained in his 1960 book, *The Human Side of Enterprise*. He proposed that leadership style is influenced by the leader's perception/assumptions about human nature. He classified the leader's perception of human nature into two categories which he called **theory X** and **theory Y**. Leaders who subscribe to theory X have a pessimistic view of human nature and believe that people naturally avoid work due to indolence and laxity and as such they need stringent control and supervision. Therefore, Theory X leaders usually tend towards the dictatorial and autocratic style of leadership. Theory Y leaders are very optimistic of human nature and assume that humans are good and capable of progressive improvability. They believe that followers have untapped potentials and are capable of accepting responsibilities. Theory Y leaders adopt the democratic or participative style of leadership.

Robert Blake and **Jane Mouton** between 1958 and 1960 developed a behavioral leadership style model which is popularly called the **Blake and Mouton Managerial Grid**. Their model is based on two leadership attitudinal dimensions, namely;

1. Concern for people and
2. Concern for production.

The five leadership attitudes predicted by this model are: 1. **Country Club Style:** Here the leader demonstrates High

Concern for People and Low Concern for Production. 2. **Impoverished Style:** The leader shows Low Concern for People and Low Concern for Production. 3. **Team Style:** The leader has High Concern for People and high Concern for Production. 4. **Task Style:** The leader is mainly interested in High Production with minimal Concern for People. 5. **Middle of the Road Style:** The Leader tries to maintain steady performance on the two axes of concern for people and concern for production.

The Situational or Contingency Theories and Styles of Leadership: Between 1960 – 1980, researchers began to develop theoretical models of leadership that conceptualized and explained the relationship between a leader and a situation. These models are called **situational** or **contingency** leadership theories. The major theoretical assumption of the contingency models is that the personality traits, behaviour and style for effective leadership are determined and contingent on the situational context around a leader. Situational theories observe that it is the situation or circumstance; the right time, the right place, that determined leadership effectiveness. The power of the situation can project a leader as very effective, as it happened in the case of President Goodluck Jonathan of Nigeria when he called his opponent, President Buhari on phone to congratulate him and concede defeat even before all the results, which were weighing against Jonathan, were announced. This act of his averted all the catastrophes that were predicted to accompany the 2015 presidential election in Nigeria. However, when the same Jonathan did not respond to the kidnap of Chibok girls with alacrity and truth, it attracted national and international opprobrium. In this case, the power of the situation engendered negative perception of the leader.

Fred Fiedler in his 1967 work, *A Theory of Leadership Effectiveness* proposed his contingency theory as a situation dependent model to determine leadership effectiveness. He identified two leadership styles, namely, **Task-Oriented (TO)** and **Relationship Oriented (RO)** and argued that no one style is appropriate for all situations. He postulated that leadership effectiveness is a function of the interaction and match between a leader's style and three characteristic elements which define any leadership situation, namely:

- 1) *Leader Member Relation (LMR):* This has to do with the degree of confidence the subordinates or followers repose on the leader. A good Leader-Member Relations (LMR) makes for cohesiveness and loyalty and a bad one leads to divisiveness and apathy.
- 2) *Task Structure (TS):* This has to do with the degree to which the task of the group is structured. It is either highly/well-structured or badly-structured. A highly structured task has clear goals, targets and procedures for accomplishing the task and in this case, the leader will have much control over the task. An unstructured task will affect the rate of the

leaders control and hence task accomplishment will diminish.

- 3) *Position Power (PP):* This has to do with the power that the leader has to hire, fire, punish or reward. The leader with greater formal power has more sense of control than the one who lacks it.

The combination of the three characteristic elements of situation will produce three corresponding types of situation, namely:

- i. *Very favourable situation:* This occurs when there is a good leader member relation, a highly structured task and high leader position power, that is, when all the three elements are high.
- ii. *Intermediate favourableness:* This is the situation where some elements are poor or good and some low or high.
- iii. *Unfavourable situation:* This occurs when all the three elements are bad or poor.

It is important to understand that the compatibility or match between a style of leadership and the situation is germane in determining leadership effectiveness. In Fiedler's scheme, the leader's style is constant while the situation is an inconstant variable, thus, if the leader's style is compatible with the situation, the group will be effective and if not, the reverse will be the case.

Fiedler observes that the task-orientated style is effective when conditions are either very favourable for the leader or when they are very unfavourable for the leader (*A Theory of Leadership Effectiveness* 13). The relationship-oriented style "is more effective in situations which are intermediate in favourableness" (13). Fiedler concludes that "group performance can be improved either by modifying the leader's style or by modifying the group task situation" (151).

Paul Hersey and **Ken Blanchard** came out with another situational theory ten years after the introduction of Fiedler's theory. Hersey and Blanchard draw inspiration from Fiedler's situation contingency theory.

In their 1972 work, *Situational Leadership*, they identified four leadership styles that correspond with task oriented behaviour and relationship oriented behaviour thus:

- S 1. *Telling or Directing:* (high task/low relationship behaviour). This approach accords maximum direction to subordinates and it is characterized by a uni/mono-directional communication in which the leader unilaterally defines the roles and goals for the organization.
- S 2. *Selling or Coaching:* (high task/high relationship behaviour): Here, while most of the direction is provided by the leader, effort is intensified by the leader to convince the group to buy into the idea and process of task fulfillment through the improvement of the socio-emotional wellbeing of subordinates and

the use of dual or two-way mode of communication between the leader and the followers.

- S 3. *Participating or Consultative*: (low task/high relationship): This style entails the leader sharing decision making with the group in a democratic manner. The relationship rating is higher than task accomplishment.
- S 4. *Delegating*: (Low task/low relationship): Here, the leader's figure head dominance in the group is relegated and silent as most of the decision making is transferred to individuals and the leader simply monitors the progress.

Next, they maintain that the maturity level of the group should determine the leadership style a person employs. Maturity here is seen as the capacity to set high achievable goals, willingness and ability to take responsibility, educational level, skills and experience of an individual or group. The leader is expected to change style of leadership to correspond to the maturity level of the followers.

The Interactional Theories of Leadership: These theories were articulated in the 1970s when leadership theorists observed that multiple variables influenced the emergence of leadership. The interactional approach reckons that such variables such as personality, organizational values, environment of work and the situation contribute to determine leadership behaviour and leadership occurs when there is an interaction between individuals and situations. Theorists such as Edgar Henry Schein, Edwin P. Hollander William G. Ouchi etc are recorded as notable proponents of these range of theories (Bessie L. Marquis and Carol J. Huston. *Leadership Roles and Management Functions in Nursing: Theory and Application*. 40-42). Schein's model assumes that people are complex and variable, motives are multiple, goals vary per situation, performance and productivity are affected by the task, ability and experience, no one leadership style is valid for all situations and effectiveness depends on style-situation appropriateness. Hollander opines that leadership is a two-way dynamics between leader and follower that involves three cardinal elements;

1. The leader, h/er personality, perception and abilities.
2. The followers, their personalities, perception and abilities.
3. The situation that confines the leader and followers.

Transactional And Transformational Leadership Theories: James MacGregor Burns was the first to have brought the concepts of transformational and transactional leadership into the scholarly domain through his celebrated masterpiece *Leadership*. However, in his work, he used the term *transforming*, instead of *transformational*. Distinguishing between transactional and transforming styles of leadership, Burns notes that whereas transactional leadership focuses on exchanging extrinsic tangible rewards for the work and loyalty of followers and it "occurs when one person takes the

initiative in making contact with others for the purpose of an exchange of valued things" (19), transforming leadership offers goals that transcend the extrinsic needs focusing on the higher order intrinsic needs and it "occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality (Burns, *Leadership* 20). Abraham Maslow's hierarchy of needs was the inspiration behind Burn's conception of the transformational theory. Maslow recognizes that the effectiveness of people depends on the degree to which their needs are met. In line with Maslow, Burns aver that in raising the people to higher levels of motivation and morality, the transformational theory fits into and appeals to the higher needs of self-esteem and self-actualization on the hierarchy. Unlike transactional leadership which is based on "give and take" relationship, transforming leadership creates change by redesigning ideals, values, perceptions, expectations and aspirations of people.

Burns is clearly the first theorist to introduce the concepts of change into leadership theory as the goals of a leadership model. He is also celebrated for the explicit introduction of the concept of morality into leadership theory. He notes that transforming leadership is distinguished from the traditional perspectives which emphasize ensuring followers' compliance to organizational tasks in that the transforming style changes people's perception and this results in "a relationship of mutual simulation and elevation that convert leaders into moral agents" (4). The transactional and transforming styles, for Burns, are mutually exclusive.

Apart from the pioneering ideas of Burns on this theory of leadership other researchers have further developed the concept of transformational leadership. Bernard M. Bass, Ronald E. Riggio and Bruce J. Avolio among others are prominent in this respect. They introduced the term 'transformational' as a substitute to Burns' 'transforming'.

In their work, *Transformational Leadership* (5-7) Bass and Riggio introduced four components of transformational leadership to include:

- i. *Idealized Influence (II)*: Transformational leaders are admired, respected, trusted and serve as emulatable role models.
- ii. *Inspirational Motivation (IM)*: Transformational leaders motivate and inspire by providing meaning and challenge to the followers. They arouse enthusiasm and optimism and engage the followers in envisioning attractive futures.
- iii. *Intellectual Stimulation (IS)*: They stimulate followers' innovativeness and creativity by framing and reframing problems and questioning assumptions.
- IV. *Individualized Consideration (IC)*: They empathize and pay uncommon attention to and show concern for individuals' unique needs. They place premium on developing each person to h/er full potential.

II. WHAT IS THIS THING CALLED DEVELOPMENT?

Development is an *auld lang syne* notion that has been worn through the baggage of scholarly renditions that have explicated it. Historically, a network of theories has been orchestrated to explain the phenomenon of development. Katie Willis in *Theories and Practices of Development* (32-60) unveils a wide cast of development theories. Some of the theories highlighted in the book are explained and discussed here:

The Classical Theory of Development is credited to Adam Smith. Adam Smith in 1776 book, *An Inquiry into the Wealth of Nations* reacted to Mercantilism, trade focus policy of development which prevailed in Western Europe around the 18th century. As a safeguard to their domestic trade and business, the mercantilist introduced a policy of protectionism whereby high import tariffs are imposed on imported goods and services. Aside boosting local production and eradicating invasive competition, this policy made the cost of domestic goods and services less expensive for local consumption. Smith viewed such restrictive measure as stifling development. He was of the opinion that deregulation of stifling state rules, liberalization, competition, division of labour and greater production will increase productivity and thus engender the development and wealth for all nations. The only form of regulation which Smith supported was market forces which he called the 'invisible hand of the market' and it will be responsible for moderating prices. This laissez-faire market dependent economic development model was also advocated by another prominent thinker, David Ricardo. He supported free trade and authored the idea of development of countries through concentration in the production of goods in the areas which different countries possess comparative advantage. Due to recorded economic misfortunes like the 1929 Wall street Crash and the 1930 Great depression in the USA, prominent economist like John Maynard Keynes started opposing the classical idea of free market economy as a positive force for development. Keynes advocated for government intervention in promoting economic growth through good policies and investment in infrastructural development.

The Imperialist or the Modernisation Theory of Development considers development in the light of the height reached by the Western economically advanced economies. In this vein Walt Rostow in his 1960 book, *The Stages of Economic Growth: A Non-Communist Manifesto* conceived the **Modernization model of development** which avers that the linear stages of economic growth of the West from traditional societies to the Age of High Mass Consumption remains the veritable model of development which other less developed societies should adopt in order to achieve development. The Rostovian theory is a Capitalist model of development which was averse to the idea of the possibility of a Communist model of development. In consonance with this concept of modernization, the developed global North started channeling resources to the poor global South in the

form of monumental transfers of money, technology and expertise in order to bridge the development gap between the North and the South and enable poor countries to take off on the linear ladder of development and advance to the stage of the Age of High Mass Consumption as pontificated by Rostow. These transfers come in the form of International Aid. Aid refers to resources transferred on concessional terms either bilaterally; from one government to another or multilaterally: through International Agencies like IMF, the World Bank and NGOs to governments or groups and organizations within a country.

The Neo-Liberalist or Neo-Classical Theory of Development emerged in the 1970s with proponents like Deepak Lal and Bela Balassa. The major development tenet of this theory is stated by Sanjaya Lall thus: "Markets are basically efficient and government basically inefficient, resource allocation is optimized by agents responding to free markets, and the best development policy is to remove all interventions in the functioning of free markets. (*Learning from the Asian Tigers: Studies in Technology and Industrial Policy* 1). The crux of their contention is that government engagements and regulation of economic activities is suppressing development. Thus they reverted to the liberalism of the classicalists as the panacea to the quagmire of development. The World Bank adopted the Smith state non-intervention and non-protectionist approach and insisted that the non-distortion of the market by government will instigate growth and productivity. In ensuring that nations who needed Aid and financial assistance comply with the dictates of neo-liberalism, the IMF and the World Bank introduced the concept of Structural Adjustment Programmes (SAPs) and presented its implementation by national government as a *conditio sine qua non* for securing Aid and loans from them and other first world countries. SAPs were policies sponsored by Britain and the US which aimed to deregulate and liberalize national economies from government control so as to enhance foreign investment and free competition of foreign investors in local markets. The core tenets of SAPs include privatization, removal of state subsidies, removal of wage controls, currency devaluation, reduction of tariffs etc. Under the SAPs regime, East Asian countries, known today as the four Asian Tigers, like Hong Kong, Taiwan, South Korea and Singapore which were formerly classified as parts of the backward third world countries experienced monumental advancements in economic growth and social capital. This occasioned the World Bank to project the East Asia model as a blue print for development engendered by the implementation of Neo-liberal policies. However, when in 1997 the Asian crisis which was triggered by the devaluation of Thai's currency, baht occurred, the World Bank attributed that economic flu or contagion from Thai which affected other Asian countries in various degrees, as failure of Asian countries to follow through on Neo-liberal policies.

Marxist Theory of Development: Marx conceived of development as a linear process of change and transition from one form of society to another. The major work of Marx

which chronicles this idea is his *Capital*. They are about five different stages of the development of society and their characteristics. These are: The ancient/primitive communism stage: This stage is characterized by tribal societies, communal ownership of property etc. The Slavery stage where there is Master-slave relationship and the slaves are owned by the masters. The Feudal or Asiatic stage is characterized by large scale agriculture activities whereby feudal lords own the means of production while the peasants pay rents to the feudal lords for cultivating the land. The Capitalist stage which is characterized by the Bourgeoisie (Capitalist class) who own the means of production and the Proletariat (Labourers or Workers) who are property-less and earn a living by selling their labour to the Capitalists. The Socialist cum Communist Stage is marked by common ownership of the means of production and less conflict in the relation of production. Marx believed that true development is synonymous with the obliteration of private property and human alienation. This condition can only be found in Communism; hence he defined Communism as, “the positive abolition of private property, of human-self-alienation, and thus the real appropriation of human nature through and for man. It is, therefore, the return of man himself as a social, i.e. really human, being, a complete and conscious return which assimilate all the wealth of previous development. Communism as a fully developed naturalism is humanism and as a fully developed humanism is naturalism. It is the definitive resolution of the antagonism between man and nature and between man and man” Third *Manuscript: Private Property and Communism* 555-556).

The Structuralist Theory of Development: This is one of the theories of development that emanated from the Latin American academics. The core argument of the structuralists is that all processes of development should not be patterned after the Eurocentric models without consideration of the historical and contextual peculiarities of the people. They reasoned that the development process of a Colonized region should not be an imposition of a foreign model but structured according to the peculiar context and history of the people. In the case of Latin America; being a formerly colonized region, they advocated for extensive land reform so as to redistribute land from the *latifundia*: the minority who held massive expanse of land, to the *minifundia*: the majority who had access to minute area of land for agricultural purposes. This reform will address the problem of inequality which was associated with the land holding system in Latin America. They also argued that such reforms require government intervention, thus they advocated for greater government involvement in the process of development.

Other theories of development as exposed by John J. Macionis in his *Society: the Basics* are analyzed below:

The Dependency Theory of Development: Some of the proponents of this theory are Andre’ Gunder Frank and Walter Rodney. The major tenet of the dependency theorists is that the backward state of development the poor nations are

experiencing is as a result of years of exploitation by the rich countries. Thus the development of the rich nations led to the impoverishment and un-development of the poor nations and this created a vicious web of servility whereby the poor nations are now dependent on the rich nations for their development.

The World-System Theory of Development: This theory was developed by Immanuel Wallerstein and it shares similarity with the Dependency theory by asserting that the rich economies of the world, which he calls the core economy developed by funneling resources from the less developed economies, which he calls the periphery and the semi-periphery. Wallerstein argues that the global economic system benefits the economy of the core by generating wealth and profits for the rich nations and harms the rest of the world by perpetuating poverty.

Aside the mainstream development theories exposed above, there are other theoretic claims on development posited by world renowned development experts which are worth discussing. Essentially, the peculiar feature of most Western oriented theories of development is their emphasis on economic and material progression as if it is the absolute independent element of development. Economic prosperity, income and wealth should not be ends in themselves. In this respect, Amartya Sen, the 1998 Nobel laureate, remarks that “Economic growth cannot be sensibly treated as an end in itself. Development has to be more concerned with enhancing the lives we lead and the freedoms we enjoy” (*Development as Freedom* 7). This so because no nation can be said to be economically virile without the interplay of credible structures of Justice, Ethics, Education, Cultural frameworks, etc.

True cognition of the concept of development requires the acknowledgement that economic growth and de-encasement is only an aspect and not the totality of development. Walter Rodney buttresses the fact above by observing that “development in human society is a many-sided process” (*How Europe Under-Developed Africa* 9). He opines that there is development at the individual and the economic levels. The former has to do with increase in skills and capacity, more liberty, creativity, self-discipline, responsibility and material well-being. The latter is said to be existent when members of the society increase jointly their scientific and technical knowledge for a better material condition.

It can be gleaned from Rodney’s analysis of both the individual and material notions of development that the focal point of development is the human person. Hence Pope Paul VI corroborates this view and demonstrates that sound developmental programme has, “In the last analysis, no other *raison d’etre* than the service of man. Such programmes should reduce inequalities, fight discriminations, free man from various types of servitude and enable him to be the instrument of his own material growth” (*Populorum Progressio*, 1967). Development via the above framework could be viewed as a process of exploring, harnessing and

integration of all the resources at man's disposal for the actualization of the full potentialities of man. Viable humanocentric development is measured by the level of *sustainability*. Sustainability as a concept has been given many definitions. But we will ramify the commonly used definition supplied by the *World Bank Development Report 2003* which sees it as "progress that meets the needs of the present without compromising the ability of future generations to meet their own needs" (14). Obviously, while this definition highlights the aspect of balancing inter-generational needs, it fails to expatiate on the categories and levels of such needs. Development fails to be sustainable if the three pillars of sustainability, namely, economic, environmental and social are not highly enhanced. Sustainability in this wise reflects the idea of integral and holistic development of all the sectors of the society so as to forestall and prevent their depletion and deterioration. A process of development which passes as humanocentric and sustainable is as well qualified as reliable, genuine or authentic. An authentic development therefore is such that is capable of sustainable integration and progressive positive transformation of the material and the immaterial components of human existence. It is the kind of development that aims at the harmonized overhauling and revamping of the total facets of human existence ranging from the psychosocial, the socio-cultural, the moral-religious, the intellectual-spiritual, the politico-economic and the scientific-technological. Highlighting the necessity of total integration as a *conditio sine qua non* for authentic development, Okorosaye-Orubite says; "Development does not necessarily stop at economic prosperity alone, but transcends beyond to include psychological, social, political and environmental change for the betterment and wellbeing of the society. Development is of the people and for the people, it is people oriented" (42). These disquisitions on development can be capped with Dudley Seers inquisitional analysis of development which I call, the *Seers' paradigmatic triune provocatives* on development. Seers articulated his provocatives thus: "The questions to ask about a country's development are therefore: What has been happening to poverty? What has been happening to unemployment? What has been happening to Inequality? If all three of these have declined from high levels, then beyond doubt this has been a period of development for the country concerned. If one or two of these central problems have been growing worse, especially if all three have, it would be strange to call the result "development" even if per capita income doubled" ("The Meaning of Development" 3).

III. THE NEXUS BETWEEN LEADERSHIP AND NATIONAL DEVELOPMENT

I wish to take off in this part of the discourse with the categorical statement that the deprecatory state of our country, Nigeria, or any nation at all, is not an ineluctable metaphysical fate whose occurrence was inevitable, it only became inevitable because of the deliberate resolve of the leaders of that nation to lead the nation into a debacle. The quality of development engendered in any country is an invariable

function of the quality of leadership operating the governance of the country. The development failure experienced in Nigeria has an immitigable correlation with the failure of leadership in Nigeria.

An existential prototype that can be used to demonstrate the positive functional dynamics between leadership and national development is the East Asian Model. The World Bank in its 1993 document, *The East Asian Miracle* presented the remarkable developmental feats recorded by the Asian Tigers in both economic and social spheres as the paradigm for successful development that can be emulated by Third World Countries. In response to the inquiry: what caused East Asia's success? A synoptic outline of some of the fundamentals whose fulfillment necessitated the 'miracle' according to the document, include, private domestic investment and growing human capital, Agricultural productivity, decline in population growth rate, an educated workforce, fundamentally sound development policy etc. (5-6). The position of the World Bank on the development of East Asia sparked a plethora of literature on the phenomenon of development in that region. One of the most insightful pieces of research which unravels the nuances of development in the region is Beatrice Weder's *Model, Myth, or Miracle: Reassessing the Role of Government in the East Asian Experience*. This work seeks to establish that the development experience of East Asia was a function of good leadership cum governance. The work specifically expresses that East Asian government provided a favourable institutional framework which made the development possible. Enumerating the characteristics of the said institutional frameworks, the author (8- 60) discusses five government based institutional factors that instigated development in East Asia. These factors are discussed below:

1. *Public-Private Cooperation*: East Asians established robust mechanisms that encouraged synergy between the Private and the Public realms. Government created many fora where the private sector and government engaged in meaningful discussion which helped in the design and refinement of government policies regarding investment. Weighing the development process in Nigeria in accordance with this factor, it can be said that though the Nigerian government has developed the concept of Public Private Partnership (PPP) the outcome of such engagement is hardly tangible because the process is always hijacked by corrupt politicians who will shortchange the masses from the investments and dividends that should result from such encounters.

2. *The Bureaucracy*: This prerequisite for development has to do with the provision of a competent, efficient and highly motivated workforce where technocrats are obliged independence from political interference in carrying out their duties. The East Asians insulated the bureaucrats from political pressures and ensured competitive recruitment, good career opportunities and meritocracy, competitive wages relative the private sector, civil service prestige and high

reward system. The Nigerian bureaucracy state is a far cry from the East Asian paradigm. Aside being heavily tainted and bogged by political pressures, it is also a beehive of corrupt practices.

3. *The Rule of Law*: The author notes that in the absence of the rule of law, no development can take place because of the lack of a credible basis for trust and contract, which makes intertemporal beneficial exchange impossible. The rule of law is seen as an important institutional requisite for development. Indicators of compliance to the rule of law include, law and order tradition, low risk of contract repudiation, low crime and theft, security of property etc. The unfortunate case of Nigeria is that our laws are observed more in breaches than in actual compliance.

4. *Corruption*: Though the author observes that there is no clear correlation between corruption and economic growth in the East Asia case, he states categorically that corruption is an obstacle to growth and that global overriding evidence demonstrates corruption is an impediment to development. Though there is no correlative data on corruption and economic growth in East Asia as claimed by the author, the effectiveness of the Public-Private sector engagements, the candour of bureaucracy and the implementation of the rule of law are indisputable evidence of the extermination of corruption in the region.

5. *Political Stability*: The author observes that although no particular form of government can be said to be necessary for development, however political stability can be measured by government promotion of indicators such as civil liberties, political rights, press freedom, low electoral uncertainty etc.

Given the demonstrated profuse expository explication of the concepts, *Leadership, Development* and the discourse on the **Nexus between Leadership and National development** via the **East Asian prototype**, the applied question which this research provokes is: **Has the Leadership of the Nigerian state developed Nigeria?** A sincere answer will be hilariously in the negative. In justifying this answer, the essay will attempt a critical surgical anatomy of the entity, Nigeria with the aim of excavating the monstrous social ills which the leadership of the Nigerian state has bequeathed to Nigeria in lieu of development. I see the monstrosities excavated below as the ill-development that the bad leadership in Nigeria has generated, foisted and reinforced in the country.

An Anatomy of the Ill-Development that the Leadership of Nigeria has Generated.

Governance Deficit

The preponderance of the failure of the Nigerian statecraft, over time, has elicited public opprobrium and made

unopprobrious the submission that Nigeria is suffering from a chronic disease of governance deficit. The World Bank 1999 report views governance as “the manner in which power is exercised in the management of a country’s economic and social resources for development” (“Compendium of African Governance Performance,” 2). This characterizing definition of governance belies all the successive governments in Nigeria of their intrinsic worth as adumbrated in the definition. Contemporary Nigeria is an unfortunate historical reality of the malignant ill of governance failure in which power is pursued, gained and wielded for everything short of the purpose of development. Colonialists’ nightmarish exploits of Africa and Nigeria specifically was perpetuated to fulfill the Western imperialists’ agenda of creating a raw material extracting base and a market for the disposition of unstandardised products and wastes from the metropolises. On this note, some analysts submit that predicated on the colonialists’ agenda, the governance system of colonialism was devoid of any policy of sustainable development for Nigeria. Where we had any form of development under the colonial system, it was in consonance with the imperialists’ policy of corrosive exploitation, plundering and pillaging of colonies.

This fact is easily corroborated by the facile and self-serving development projects they embarked on. Roads, railways and other forms of infrastructure development were tactically developed to connect the places of raw materials extraction to their terminals of exit to Europe. Development in Education was aimed at the level of producing unskilled labourers and administrative clerks. Instead of instigating and utilizing sustainable forces of development, the mechanism of colonial governance created an obnoxious economic and political web of dependence which today contradict in existential terms and obfuscate our purported independence and sovereignty. Defining the concept of dependence as an offshoot of the colonialists’ disarticulation or uncoordinated and haphazard development of the colonies, Claude Ake asserts that “An economy is dependent to the extent that its position and relations to other economies in the international system and the articulation of its internal structure make it incapable of autocentric development” (*A Political Economy of Africa*, 55). The spiral of our contemporary economic and political subservience is ontogenically predicated on this grave inceptive governance deficit which was aimed at a disarticulated and an inauthentic unsustainable development of Nigeria. The state-craft inherited from this imperialist self-serving and profiteering mechanism is remarkable in bequeathing on subsequent Nigerian governments the immoral value of Selfism. This moral vice, through reinforcement by collusion with other social ills, constituted itself into an ineradicable monster rocking the boat of Nigerian Leadership with monumental inimical outcomes. The maladies of these leadership deficits are all too manifest in the civil and military regimes that have governed the Nigerian state. Our first republican experience of 1960-1966

was ousted by Nzeogwu led coup on the premises of heinous allegations thus:

Our enemies are the political profiteers, the swindlers, the men in high and low places that seek bribes and demand ten percent; those that seek to keep the country divided permanently so that they can remain in office as ministers or VIPS at least, the tribalists, the nepotists, those that make the country look big for nothing before the international circles; those that have corrupted our society and put the Nigerian political calendar back by their words and deeds. (Madunaku, *The Making and Unmaking of Nigeria: Critical Essays on Nigerian History and Politics*, 42)

The same accusations of corruption, tribalism, nepotism etc. were always alleged in successive military take overs and have remained the bane of Nigeria's socio-political development. Though all these vices constitute peculiar ills, the bad leadership of Nigeria creates the requisite nestle for the mass breeding of moral vices. The trajectory of Nigeria, from the first republic, till present is sadly a protracted journey of ineptitude, venality and bigotry. Laying credence to this observation, Chinua Achebe, in one of his interviews bemoaned that, "Nigeria following the first republic has been ruled by the same cult of mediocrity-a deeply corrupt cabal....recycling themselves in different guises and incarnations" (Baobab, "Chinua Achebe-Troubling awards and Failed Leadership", www.baobabafrikaonline.com).

This 2012 submission of Achebe, who was an Octogenarian by then (may his soul find eternal rest), is a reaffirming restatement of his clinical analysis of Nigeria in 1983, when he was 53 years old. In his clinical conclusion in the 68 paged master-piece, *The Trouble with Nigeria*, Professor Albert Chinualumogo Achebe attested that the "

The trouble with Nigeria is simply and squarely a failure of leadership" (1).

The most gorious aspect of this primordial problem of leadership deficit in our contemporary Nigeria is that it has reached a hyper acute stage and has assumed a state of ubiquitous omnipotence and reckoned as a normal contemporary culture. Sobriety, Accountability, Due process, Discipline and other allied positive values which are supposed to be determining features of good leadership are perceived as strange inversions of the Nigerian way of life. We are at a precarious juncture today, in which, immoral, corrupted and inverted values, *ala* mode Machiavelli, are simulated as the sole viable realistic values. Any reference or attempt to revive moral and noble values is swiftly countered with excoriations, condemned as archaic and anachronous and despised as out of sync with conventions. This is the exotic and hysterical contemporary society we find ourselves. It is only on the assumption that immorality is now simulated as morality and evil as good that one can explain the escape of a hand and leg

cuffed terror sect leader who was escorted for the purpose of investigation by a Commissioner of Police in the full watch of ten armed police men. If a cuffed criminal cannot be effectively policed, then we should not express shock over the bombings of Force headquarters, the U.N building and the clandestine initial claim of ignorance of the Jonathan presidency and the Buhari presidency over the kidnap of Chibok girls and the Benue massacre respectively. Our constitutionally elected representatives conduct their affairs in a manner that portray a far departure from the constitutional provisions. The power vested on them to execute and maintain the Constitution and make laws for the peace, order and good governance is recklessly abused and usurped by them. In place of peace we are served with violence, anarchy replaces order and evil overwhelms good.

Corruption

Corruption is identified and recognized as a pandemic malaise that is not relative to any people or nation. The pandemicity of corruption is however qualified by variance in terms of the degree of its grossness within a system. Corruption has been variously defined by many analysts, writers and anti-corruption experts. It is a practice and an act that confers improper, illegitimate and immoral benefits on perpetrators, therefore subverting public interest. It could also be defined as the violation of established rules for the securing of private gains at public expense. *The United Nations Convention against Corruption* (UNCAC) prefers to analyze the term by identifying and describing specific corrupt practices and misconducts. Abdullahi Shehu (76-77) identifies these corrupt practices to include:

- i. Bribery - This involves the offer or payment of money or kind to unduly compromise an action or decision. Bribery includes: (a) Influence peddling- which involves the use of official status to gain privileges, (b) Improper gift-which has to do with gratification, favours or commissions, tips or kickbacks received by officials to unduly influence a course of action.
- ii. Fraud-This has to do with some kind of graft, trickery, swindle, deceit, counterfeiting, racketeering, smuggling, forgery, money laundering. In Nigeria, "Advance Fee Fraud" or what is generally called "419" scam; due to it being contained in section 419 of the criminal code of Nigeria, is a recurring corrupt practice that has prevailed in different shades and manifestations.
- iii. Embezzlement – This refers to the act of unjust self appropriation or misappropriation of public money, property or value items for personal aggrandizement.
- iv. Clientelism, Favoritism and Nepotism - These forms of corrupt practices have to do with the abuse of discretion vested on an individual not directly for self-gains but to secure unequal advantage for people or groups (Favoritism) connected to him or her,

either as client(s) (Clientelism) or relative(s) (Nepotism).

The gravity of these practices in Nigeria has accorded Nigeria an almost unflinching placement by the Transparency International index either as “the most” corrupt or “one of the most corrupt” countries of the world. The endemicity of corruption in Nigeria has earned her various demeaning sobriquets which serve as *caveat emptors* to both indigenous and foreign investors. Ours is a grave situation whereby the moral building blocks of our society have been replaced by corrupt infrastructure and the entire national edifice is dangling on such a porous foundation. Graphically, if the telecommunication per second billing system were to be used in charging the daily frequent occurrence of the perpetuation of corrupt practices in Nigeria, Nigeria would be insolvent and infinitesimally irredeemable within 24 hours even in the midst of give-away promos, debt cancellation and a horde of freebies. The grandiose geometrical escalation of corruption in our country has paled into insignificance such clichés which described corruption as the canker worm that has eaten deep into the fabric of our politic. It can only be identified today as the inferno that is cremating our political economy. Today, Nigeria has gained full synonymy and a one to one correspondence with corruption.

Moral Deficit and Transvaluation of Cultural Values

In Nigeria, we are witnessing a serious lacuna, decay, rot and conflation in both the public and private spheres of morality. The evidence of the moral capitulation and devaluation in our nation ranges from unscrupulous selfism (selfishness), unconscientiousness, indiscipline, excessive materialism and profligacy, unconscionable self-aggrandizement, bandwagonery, sycophancy, aggressive avarice, abuse of power, sacrilege and desecration of the sanctity of life, venality, indecency, obscenity etc.

The above unsavory characterizations picture our contemporary moral climate and scenario. Among others, N.S.S. Iwe observes that Selfism is “the most fundamental causal factor of all other social ills of our time (*Socio-Ethical Issues in Nigeria*, 35). This condition is a testament to the ill development of the moral life of Nigerians. As a moral vice, Selfism connotes an egocentric and unaltruistic pursuit of self-interest to the exclusion and detriment of others. Often, we read in the media, to our utter chagrin and consternation, how our Legislators in the hallowed chambers take delivery of armoured plated jeeps valued at over 100 million naira each coupled with the largesse of jumbo allowances which run into hundreds of millions annually for each member. This show of arrant selfism is contradictory to the regular Government’s braggadocios on the reduction of official squander mania.

The moral decadence has climaxed a tempo in which the age old respected Custodians of cultural cum religious values (traditional and imported) viz; Traditional rulers,

Muslim and Christian leaders fall over each other in the political band-wagonery of praise-singing. Where then do they have the moral grounds to caution outlawry political usurpers when they themselves are the servile acolytes of politicians? The class that is supposed to represent the moral conscience of the society has defected in its responsibility and the entire society is abandoned in a state of moral perplexity. Projecting this crass situation of moral deficit in Nigeria, Iwe laments that,

Many of our citizens are prepared to divert the course of justice for money; they are most willing to sacrifice morality and professional ethics on the altar of mammon; they are ready to betray, maim and murder for monetary rewards. They are even disposed to pollute the politics and jeopardize the future of Nigeria, if only financial or other material gratification could be forthcoming. “Monocracy,” materialism, hedonism...conspicuous consumption and “consciencelessness” and breaching of confidence and betrayal of trust, have become the order of the day. (24)

The core aboriginal moral values of sanctity of life, truth, justice, hospitality, authentic religiosity, fidelity, etc, have taken a sudden flight from our society. The supremacy and inviolability attached to life are abolished through the preponderance of acts of wanton bombings and assassinations. We have lost the deep reverential deference for life which was the *Summum Bonum* in our society. The value of Truth which was an essential ingredient of justice has been traded for prevarications. Hospitality and the virtue of beneficial reciprocity which were indexes of our cherished ideology of communalism have been transplanted and replaced with strange solipsistic individualism. We are bemoaning the conversion of the once sacred religious institutions to appalling instruments of fanatic fundamentalism. Our educational institutions, which are supposed to breed and produce individuals; exemplary in character and learning, churn out cultists, disoriented and ignorant corrupt graduates.

Crime and Terrorism

Nigeria is witnessing an ever increasing wave of anti- social behaviours which violate the fundamental moral, social and constitutional norms upon which our country is founded. The trends and patterns of crime in our country have escalated and aggravated from occasional misdemeanors to unprecedented cases of violent felonies ranging from organized crimes of Boko Haramism and Militant terrorism to Assassination, Cyber-crime, Human and Drug trafficking, Money laundering, Rape, Banditry, etc. The tolls these crimes have on the society are monumental. Prime among them is the wanton violation, desecration and destruction of the sanctity of human life. The fundamental reason for which the social contract was constituted namely - protection of life and property has been contravened. There was a time in this country that a President confessed to the infiltration of all the

arms of government by members of the Boko Haram sect. The immediate inference from this statement is that the Nigerian state through her security apparatus cannot secure the citizens. It has to be mentioned that the crescendoing of these crimes has negative impacts on national development. These crimes have resulted in the destruction of public structures and institutions, threatened foreign investors, occasioned capital flight as Nigerian professionals/non-professionals emigrate for safe havens abroad, created a leadership credibility gap resulting in public disenchantment disillusionment and frustration etc.

Poverty

Poverty is an infinitive phenomenon with wide ranging ramifications which rebuff attempts of consigning it to a particular facet. It appears awry when some experts try to limit this blightful incubus to an impecunious condition of material lack. As a multifaceted malaise, poverty is classifiable into moral, economic, intellectual, social, cultural, structural, and political indigencies. Poverty is an intolerable condition marked by lack. It is also a relative condition in that one may be poor in material wealth but rich in moral virtues, poor in intellectual enrichment but rich in cultural and social norms and vice versa.

Ordinary it should be assumed that since Nigeria is blessed abundantly in human and material resources and is one of the world's highest net producers of crude oil then, this should translate to economic poverty minimization and eradication. However, in Nigeria the contrary is the case as there exists an invariable proportionality between economic growth and poverty reduction. Generally, the problematic we are to address is to indagate the reasons behind the plummeting of the squalor of poverty in the midst of immense human and material resources in Nigeria.

Among the plethora of factors responsible for the creation and deepening of economic poverty in Nigeria is the widening gap in income disparity between the different classes of the society. This disparity in income distribution, graphically illustrated, projects a scenario in which 80% of the economic wealth of this country is in the control of 20% of the population while 80% of the Nigerian population thrives on the 20% wealth remnants. The unabridged lacuna between the rich and the poor with the concentration and accumulation of wealth in the grip of the few played out in the fuel subsidy saga in which a phoney cartel wrecks the nation of fortunes in the name of fuel subsidy. Revelations in the wake of the crisis show that most of the companies involved are brief case business organizations who retire expenses and get fabulously paid even for unsupplied products. The Buhari administration that was voted in on the promise that it will put a stop to the fuel subsidy regime seems to have developed amnesia over the issue. This spate of sabotage when not adequately confronted with justice creates a general atmosphere of moral apathy. Moral poverty, itself an abysmal state of lack, reinforces with other factors of injustice and inequality to deepen the deplorable state of

overall poverty. Socio-political poverty in Nigeria is glaring in the present state of incoherence, discordance and near disintegration of the Nigeria entity. The societal building blocks of freedom, equality and justice contained in the preamble of the *Nigerian Constitution* (2008, amended) have been absolutely compromised. Culturally, Nigeria has lost her rich heritage of material and abstract elements of culture to the invasion and asphyxiation by foreign culture. Our intellectual industries (schools) are wallowing in infrastructure decadence and brain drain. Poverty in Nigeria is a situation in which the distempering factors of inequality, injustice, decadence, impropriety and corruption integrate to create conditions of squalor and systemic dysfunction. The remedy for poverty lies in the strengthening of the reins of leadership so as to ensure authentic holistic development of all the sectors and this will ultimately result in the sanitization and reactivation of all the enfeebling facets of our country.

Ethnic/Religious Chauvinism

Ethnic and Religious chauvinism in Nigeria refers to the situation whereby one ethnic or religious group assumes supremacy and claims superiority over the other. A degenerative form of ethnic consciousness results in ethnocentrism or tribalism while a maniacal religious attachment leads to fanaticism or fundamentalism. Tribalism and fanaticism have been the banes of our cooperate existence since Nigeria gained self-rule. There were the incendiaries that initiated the massacre along ethno-religious lines which preceded the civil war and the *raison-d-etre* of the hegemonic domination of the political scene by persons of certain ethnic and religious extraction, thereafter. The innumerable effects of ethno-religious chauvinism is manifest in the incessant cases of violence as were observed in Nasarawa-Benue, Taraba- Benue ethnic wars, the Jos crises, the Maitatsine and Kano riots etc.

IV. CONFRONTING SOCIAL ILLS AND MEASURES FOR AUTHENTIC DEVELOPMENT

Institution of a National Ethic

The level of moral depreciation and decadence in Nigeria has crescendoed to a precipitous climax such that she has become a nation lacking in moral compass and thermometer. The challenge facing us is the task of designing a moral anti vice software programme that will kick start the sanitization and the rectification of the Nigerian system. This anti-vice software is what I call the National Ethic. It has to do with the institution of sets of moral principles and codes that will implant in every Nigerian a consciousness which will enable him to say that it is un-Nigerian to be corrupt, inept in leadership, to circumvent the law and violate the Constitution, to express selfism, chauvinism, jingoism and violence.

The government of Nigeria should develop, conduct and sustain a social re-engineering programme which will re-circumcise the hearts of Nigerians and reposition Nigerians on a platform of excellence in both private and public

engagements. This course should be vigorously pursued with a sense of commitment as a perpetual national agenda so that its steam may not go off as did "WAI", WAI-C etc.

The development process of Nigeria has been unauthentic because policy makers have not incorporated nor developed a national ethic for the character and moral development of citizens. A concentrated emphasis is accorded material development. This recommendation is a necessitatum which must be accomplished as an approach to confronting the phenomenon of bad leadership and ill-development.

A Revamped and Articulated System of Education

It is an incontrovertible truth that education is the bedrock and illiteracy the bane of a country's development. The extent of a country's development directly varies with the quality of her education system. There is no gain saying that the education sector is the engine room for the production of human capital upon which the development, utilization and transformation of all the sectors of the country depend.

A well articulated system of education will aim at the inculcation of positive moral and socially desirable values that will serve as the core for scientific, technological, human, economic and political development. Training in morals and citizenship education should be clearly incorporated into the curricula at all levels and diligently implemented. Unfortunately, in Nigeria, the curricula accentuate the scientific cum technological contents and attenuate the humanistic and moral contents. This trend must be reversed and an integrative and articulated system employed for holistic development.

It must be categorically stated that the holistic development of human capital presupposed above is a farce if the government and all meaningful citizens and organizations do not arise to arrest the current decay and rot in the education sector. To this end a total revamping and repositioning of the sector by transforming the working and learning conditions in the system is recommended.

The Overhaul of National Security System

There is no doubt that most of the travails plaguing Nigeria like crime and terrorists attacks would have been reasonably mitigated if we were to have an efficient security governance system. This calls for the total overhauling and disinfection of the security apparatus. Also, the act of accessory by members of the security forces should be properly investigated and culprits made to face the full weight of the law.

Sound Political Economy Reforms Targeted at Poverty Reduction

The political economy of Nigeria should be restructured to target wealth creation and the provision of social safety valves to cushion the impacts of economic downturn and hardship on the less privilege. The prevailing mono-economical system of dependence on the oil sector

should be de-emphasised and every other wealth creating sector of the economy should be explored and harnessed to reduce the prevalence of economic and material poverty. In diversifying the economy, the government should open windows for human capacity enhancement to facilitate the maximal utilization of the opportunities that will be occasioned by such diversification. The issue of human capacity enhancement cannot be controverted since the quality of development is proportional to the quality of human input.

A sound political economy reform will also discourage the attitude of political clientellism and rent seeking; a situation whereby the wealth of the country is expended on political Godfathers, thugs and their hordes of dependents; who forment and mastermind conflicts so as to remain relevant; unsettle governments, increase their rents and secure their unwholesome demands. But this can barely be achieved if nothing is done to change the trapping of political power which have made political office so alluring and appealing that even our ivory towers are experiencing brain drain and capital flight as many egg brains and resource persons who were saddled with the sacred responsibility of educating the mind and hence building up the human resource base of Nigeria, prefer to take up appointments as aids and assistants to politicians than languish in the squalor characterizing the education sector presently. The allures of politics have disrupted the psyche and attitude of our able bodied young men and women toward work. These days, instead of investing their creative energies on inventive ventures, they engage in thuggery, gangsterism, political parasitism and sycophancy which deprive themselves and the nation from benefiting from the harness of the full potentials derivable from this exuberant work force upon which the sustainability of the future depends.

V. CONCLUSION

I wish to round off this discourse by reminiscing Adam Smith's idea that "No society can surely be flourishing and happy, of which the far greater part of the members are poor and miserable" (*The Wealth of Nations*, 79). No nation develops in oblivion or in abeyance of a competent, good and people oriented leadership. Bad leadership in Nigeria gives rise to ill-development which manifest in the form of vicious monstrosities such as mis-governance, corruption, ethnic/religious chauvinism, crime and terrorism, poverty, etc. which reinforce the distempering of any positive development process. The effects of the ill development condition can be tackled, inter alia, through the institution of a national ethic which will re-engineer the Nigerian moral consciousness and engender discipline, propriety, sobriety, efficiency and other allied virtues consequential for good leadership and the realization of authentic development. In the same vain, the revamp, overhauling and sound reform policies in the core sectors of education, security and political economy are as well proposed.

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