

# Leadership, Corruption, and Governance in Nigeria Since 1960: The Way Forward

Keke, Reginald Chikere

**Abstract**—This paper examined leadership failure consequent on endemic corruption as being the bane of good governance in Nigeria since independence in 1960 and the way forward. Nigeria is lavishly gifted by nature of abundance in human and material resources to be harnessed a strategic, resolute, ingenious, and inventive leadership. For leadership to drive sustainable growth in society, it must be rooted in the cultural values of the people. This, however, is contrary in Nigeria owing to unscrupulous leadership miscarriage, corruption, and bad governance. Using the eclectic approach, the paper scrutinizes the issues of leadership, corruption, and governance to clearly show how bad leadership and governance have destroyed the national fabric and the way out of Nigeria's development quack mire. Furthermore, this paper examined the perplexing nature of corruption in Nigeria that has made it the only lucrative endeavor for politicians and their cronies, leading Nigeria to be regarded as the world's poverty capital. This paper advocates that Nigerians and the international community must endeavor to enshrine effective leadership and good governance through strong institutions, laws, and individuals who have zero tolerance for corruption and mediocrity in the polity. It is only when this is done that Nigeria will be a better place for present and future generations.

**Keywords**—Corruption, leadership, governance, Nigeria.

## I. INTRODUCTION

THE major challenge facing Nigeria and other developing countries in the world is how to create a stable political and socio-economic atmosphere for policies and programs to be implemented effectively. This is because corruption is so endemic that getting the right leadership to fight corruption and drive good governance like in Nigeria and Africa has been practically impossible. Corruption has created poverty that has fueled insecurity. It is only when the enabling environment has been established that, it becomes paramount for every member of the community to come together and address the issues they face collaboratively by harnessing the resources available in their surroundings to enhance the quality of life for everyone, thus allowing citizens to leverage their productive capabilities for the advancement of the nation. For Nigeria owing to corruption and bad governance, development has been stifled because, good governance which entails transparency, accountability, freedom of choice, and liberty for the people to pursue individual goals is very minimal. This trend is at the heart of Africa and Nigeria's underdeveloped standing.

Strategic leadership and respectable governance are crucial for realizing the enormous pace to be taken in pursuit of

Keke, Reginald Chikere is with Department of History And International Studies, Admiralty University of Nigeria, Idusa/Ogwashi Express Way, Asaba, Delta State, Nigeria (e-mail: keke-his@adun.edu.ng).

development the world over, Nigeria is not an exemption. The adverse consequences of leadership shortcomings, corruption, and poor governance are evident across various aspects of Nigerian society. Issues such as high unemployment and underemployment, the prevalence of cash-for-work arrangements, insecurity, crude oil theft, challenges in the education sector exacerbated by frequent strikes by lecturers, and the lack of essential infrastructure in areas like healthcare, transportation, housing, communication, and healthcare collectively characterize the challenging economic and political landscape in Nigeria. Nigeria's oil industry is replete with cases of financial impropriety: oil theft, illegal bunkering, and over-invoicing by even government officials. Olayiwola [1] posits that an examination of Nigeria's socio-economic and political history reveals that many of its leaders have been corrupt emphasizing ethnicity, regionalism, religion, nepotism, and personal primitive accumulation to corruptly rule and stay in power at the detriment of national ambition and development.

From the time when Nigeria attained flag independence in 1960, military and civil regimes have been neck-deep in excessive acts of corruption and bad governance with little or no convictions. Politicians in Nigeria employ dubious strategies to power viz the brazen rigging of elections in favor of political parties and corrupt individuals, deliberately manipulating census statistics, vicious cycle of violence, thuggery, incendiarism, kidnapping of opponents, sabotage, gangsterism, ethnic sentimentalities, corruption, religious bigotry, regional loyalty, tribalism, and acts of brigandage as observed by some participants in the 2014 national conference and 2015 general elections correspondingly. The relegation of public interest, malpractices of all forms, crimes of every description, mendacity, lack of honesty, readiness to cheat, grabbing, philistinism, and ethnic and sectional inclinations are the only game in town. All of these have precipitated social dislocation, insecurity, violence, abject poverty, and socio-economic and political instability. Thus, corruption has become a culture in the national life of Nigerians and national integration is elusive without which development would not be achieved for people's material welfare and wellbeing. This has resulted in Nigeria's society being unjust and devoid of equity and equality hence volatile.

With the return to civil rule in Nigeria in May, 1999, the Obasanjo Government took proactive measures to address the challenges of Nigeria's political existence since 1960: corruption and bad governance. Public service reforms such as monetization have diminished waste and reduced ghost workers in the civil service while reforms in public

procurement have brought some measure of transparency in public procurement. The establishment of Anti-corruption enforcement agencies like the Economic and Financial Crimes Commission, (EFCC), and the Independent Corruption Practices Commission, (ICPC), have reduced waste and theft of public funds. Despite their achievements, the situation remains unacceptable as corruption and bad governance continue to pervade every aspect of national life. More troublesome is the fact that despite general outcry and anger against corruption and bad governance, which have robbed the collective patrimony of Nigerians, there remains an absence of national consensus against the perpetrators because of ethnicity, religion, class, and gender coupled with very weak institutions. While unemployment sours and poverty increase to the extreme, the number of private jet owners grew in geometric progression. Excruciating poverty exists side by side with the affluence of the very corrupt-rich. According to Olonade et al., citing the National Demographic Health Survey (NDHS), opined that mother and infant mortality and disease in Nigeria were at its highest in the world, with an estimated 545 maternal deaths for every 100,000 live births and 158 of every 1,000 children less than five years of age die of preventable illnesses yearly [2]. Almost 70% of the population lives on less than \$100 per day as life expectancy stands at 52 years for men and 48 for women. According to Gough, of the United Nations Children Fund (UNICEF), Nigeria has the largest number of out-of-school children (10.5 million) in the world [3].

Consequent on this dreadful scenario, Igbokwe-Ibeto & Okoye correctly are of the opinion that, Olusegun Obasanjo's civil regime expended \$16 billion on generating darkness for Nigeria while the same regime is yet to account for \$20 billion diverted from the Federation Account while Insecurity is now a norm despite the trillions of naira claimed to have been spent on security because of the intensification Niger Delta militancy and pipeline vandalism [4]. The current spade of insecurity comparatively alludes to the mass of jobless youths who make up over 60% of the population in Africa. The National Bureau of Statistics (NBS) in 2016 alerted that 54 percent of Nigerian youths are unemployed [5] meaning that the country is seating on a cake of gun powder which came partially visible following the End-Sars-Riots at the Lekki tollgate in Lagos in 2021.

Furthermore, the shady privatization of federal parastatals like the Nigeria Airways (national Carrier) has since been abandoned to private investors operating private airlines. The Power Holding Company of Nigeria (PHCN) is not functional making Nigerians to patronize private businesses of power generators. The Nigeria Telecommunication (NITEL) has been replaced for private Mobile Telecommunication Network (MTN) [6] and Airtel owned by foreigners and their Nigerian patrons and investors. The railway was neglected to enable private haulage on roads while the Federal and State Universities are in very poor shape following six months of strikes by both academic and non-academic staff in favor private Universities owned by these corrupt politicians. It is opined that public funds misappropriated by politicians are

spent to procure weapons to fuel insecurity in the Northeast and North Central geopolitical zones to suppress perceived political opponents. The Niger Delta Militancy, Insurgency in North-Central, Boko Haram insurgency and the Indigenous People of Biafra (IPOB) agitations, have their origin in bad governance. Leadership failure and Igbo marginalization in the Nigerian state are the most essential rationales for the rise of Biafra and Indigenous People of Biafra (IPOB), agitating for independence within the Nigerian federation.

Privatization of national assets premised rises on corruption and falls on deficient leadership deficit which enhances bad governance in Nigeria, thus making the privatization process a complete failure [7].

There is a lack of critical *corpus* of men and women of integrity who are willing to speak up and speak the truth to power in Nigeria which leads to harnessing and unleashing the resources in the country for the common good or public interest. The paper, therefore, attempts to disentangle the forces which inflame this state of affairs by interrogating the disturbing glitches of leadership disasters and the pervasive environment of corruption and bad governance which have obstructed and clogged the wheels of socio-economic and political development in Nigeria since 1960.

## II. METHOD

### *Leadership, Corruption, and Governance: Conceptual Illuminations*

Most concepts in the arts, social, and management sciences do not easily provide themselves to universally accepted definitions. This makes every definition only germane within the parameters set for a given investigation, such as this. The concept of leadership arouses several meanings and studies elaborating on diverse scopes. Leadership is an adhesive and a catalyst that binds citizens of a given country together and activates their enthusiasm toward the attainment of individual and collective objectives. According to Bedeian, leadership is the art of influencing individual or group activities toward the achievement of organizational or societal objectives [8]. According to Burns, leadership encompasses the stimulation of followers by the leader to perform for certain set of objectives that represent the values and motivation, the wants and needs, and the aspirations and expectations of both leader and followers alike [9]. Achebe, after a critical scrutiny of the leadership logjams in Nigeria since independence concludes that; the trouble with Nigeria is simply and squarely a failure of leadership [10]. He furthermore placed emphasis on the assertion that the challenges in Nigeria does not stem from issues related to its land, climate, water, or air. Instead, the core problem lies in the leaders' reluctance or incapacity to fulfill their responsibilities, address challenges by setting personal examples, and qualities that define effective leadership. Achebe was apt.

Strong conviction, sound and purposeful leadership holds the strategic key to unraveling the complete renovation of the development question in Nigeria. The leadership constituents must contain inheritable factors and qualities of enduring

leadership styles that are instructive and bear the hallmarks of positive change indices. These indicators must entail the actuality of (i) a pragmatic, goal-oriented, forward-thinking, and dedicated effort by an individual that mirrors the goals, principles, and ambitions of their held beliefs and values. Furthermore, (ii) it involves an individual or individuals with a visionary and mission-driven set of well-defined ideas, values, and aspirations that align with and symbolize those of the majority of the followership, embodying effective leadership, and (iii) the patriotic and nationalistic zeal, transparency and accountability and visible marks of concrete achievements. With these Nigeria will have the assurances of good governance as obtainable internationally.

Leadership and governance are very intertwined. The 'governance' cannot be pinned down to a single definition because it has been reduced to semantics to the extent that the literature on it is replete with so many multi-disciplines perspectives by various scholars. The United Nations Development Programme (UNDP) opined that governance is "the exercise of economic, political and administrative authorities to manage a country's affairs at all levels" [11]. In like manner, the World Governance Survey Report conceptualized governance as "the formulation and stewardship of the formal and informal rules that regulate the public realm, the arena in which state, as well as economic and social actors, interacts to make decisions" [12].

In contemporary times, the terms "governance" and "good governance" are being increasingly used in development literature, especially with the advent of the United Nations Millennium Development Goals (MDGs). Unscrupulous governance with inept leadership has been the bane of poor and undeveloped societies from time immemorial including Nigeria. However, Akhakpe observed that major patrons and international financial institutions are progressively basing their aid and loans on the condition that ensure "good governance" in performance [13]. Respectable governance is indicative of all-encompassing participation, consensus-oriented, holding people accountable, transparent, approachable, effective and resourceful, equitable, and trails the rule of law to guarantee that corruption is curtailed, with the views of minorities are taken into justification, and that the voices of the most vulnerable in society are heard in decision-making. Such leadership must also be responsive to the present and future needs of society.

Good governance means different things to both economists and politicians. While in political circles, good governance entails the establishment of a representative and accountable form of government with a robust and pluralist civil society, where freedom of expression and association are upheld; good governance and good institutions entrenched – with a framework dictating the conduct of individuals and entities, along with the resolution of disputes between them, there is an emphasis on upholding the supremacy of legal principles. This entails maintaining impartiality, ensuring an efficient legal system, and promoting a significant level of openness and responsibility in both public and corporate activities. To the economist, good governance involves policies and guidelines

for promoting broad-based cost-effective growth, a dynamic private sector, and social policies that will lead to poverty degeneration. Optimal economic growth is attained through a well-functioning, transparent, and market-oriented economy. A primary focus should be placed on investing in human capital development which can be achieved through the implementation of policies and institutions that enhance accessibility to top-tier education, healthcare, and other services crucial for bolstering a nation's human resource foundation. Effective organizations and good corporate governance are compulsory to support the development of a judicious private sector. For markets to function, social norms are necessary that respect contract and property rights.

Downer, has strongly opined that careful management of the national economy is dynamic to make best use of economic and social development. Governance involves the systems, procedures, and establishments that enable individuals and collectives to express their concerns, utilize their legal entitlements, fulfill their responsibilities, and resolve disputes. Effective governance entails proficient administration of a nation's resources and matters in a way that is transparent, accountable, fair, and responsive to the needs of the populace [14].

The concept and approach to development have undergone significant transformations over the years, lacking a universally accepted definition. In the 1970s, it was primarily linked to economic growth, increased per capita income, and rising Gross Domestic Product (GDP). In a different perspective, Todaro introduces a framework for examining development issues, asserting that it should encompass the ability to fulfill fundamental needs like food, shelter, health, and protection. He also emphasizes the importance of achieving self-esteem and human freedom, arguing that society deserves liberation from dehumanizing material conditions, as well as freedom from social subjugation, ignorance, misery, and institutional and dogmatic beliefs [15].

Eberlee, while agreeing with the above postulation by Todaro, argued that in modern-day, the concept of development has moved dramatically away from the primitive nature of growth and development to the ability of a people to discover and harness their resources and use same according to their cultural values to solve their individual and collective problems. This, to Eberlee, will bring about a new standard of living at each stage of economic development [16]. What is at stake in Africa and in Nigeria, is the lack of development of the total wellbeing and welfare of the people due to poverty of leadership and bad governance consequent on colossal corruption and the development of underdevelopment. This proceeds to the term corruption.

Etymologically, the word "corruption" is coined from the Latin word "*corruptus*" denoting, mar, bribe, dishonest, destroy which is aberration or a misnomer. In Africa and Nigeria today, corruption has become so communal and common place a word that its genuine connotation needs no explanation to an average citizen.

Waziri, citing the United Nations Global Programme against Corruption (GPAC), sees corruption as an "abuse of

power for private gain" [17]. The Transparency International (2013) defines corruption as "the abuse of entrusted power for private gain" [18]. Corruption should be seen from the conscious change of generally accepted rules or laws for selfish gain.

Since gaining independence in 1960, many Nigerian and African leaders have failed to demonstrate a sincere commitment to national development. Instead, these leaders have engaged in corrupt practices, including the pillaging, defrauding, embezzling, and mismanagement of their nations' human and natural resources, all without facing consequences. They remain viciously possessive, egoistic, selfish, individualistic, callous, greedy, and secretive that transparency and accountability have no habitation in their administration and management of common and collective wealth. This wicked leadership attitude of Nigerian and African leaders has been the bane of African development. A case in point is the official figures published by the Nigerian Bureau of Statistics (NBS), which captured and underscored the paradox of the Nigerian corruption dilemma. The statistics show the copious inflow of earnings from oil and the very sharp disparity concerning available resources and the living conditions of the citizens. The NBS's report like many others drew public attention to the abysmal hydra-headed and repugnant virus of financial maladministration and leadership failure [19]. Equally, Adebajo posited that an approximate \$380 billion of the nation's total wealth was misappropriated by its leaders after gaining independence in 1960, comprising roughly two-thirds of all economic assistance directed towards Africa during that timeframe [20]. Furthermore, the regime of Ibrahim Babangida was unable to account for \$12.4 billion of missing oil incomes that were part of a windfall from the 1991 Gulf War [21]. Corruption is an evil storm that distresses the whole world and retard societal progress and in Nigeria, it is dangerous to fight corruption because as you fight corruption, corruption will fight back [22]. Although several philosophies explain the pervasiveness of corruption in society, the point to underscore is that it has become cultural in Nigeria affecting every facet of society, hence the near-insurmountable challenge to combat corruption. This has made corruption in Nigeria to assume human personality, character and behavior.

In contemporary times when ever leadership, corruption, and governance are mentioned, the political culture, elite theory, theory of two publics, and nature of society theories immediately come to mind. This paper is anchored on the nature of society's approach and theory of two publics. Indeed, there is virtually no topic that one ruminates in Africa without highlighting the role of the state, as the state remains the most prominent actor in the global stage and embodies the African society.

#### *Theoretical Framework: Border Between Leadership, Corruption, Governance and the Theory of Two Publics*

Scholars of African political economy have traced the problem of leadership and corruption in Africa to the dishonesty European colonialism bequeathed on the continent. The theory of two publics is germane in this study not only

because it helps examine and gives a clearer understanding of the state and its dilemmas in Africa but also in providing significant clarifications and rationale for the endemic leadership dearth, corruption, and bad governance wrecking African countries. Ekeh contended that one of the greatest impacts of colonialism was the advent of two public jurisdictions, the primordial and civic public realms which interrelated inversely with the private realm in terms of morality. Ekeh asserted that citizens in Nigeria and Africa at large anticipate only benefits from the state, emphasizing that they possess responsibilities such as tax payment. He pointed out that they are subjected to exploitation through a colonial system established by Europeans [23]. This first case forms the basis of an amoral civic public realm while the latter a moral primordial public realm. Consequently, the civic public realm was associated with illegitimate and exploitative colonial rule that had no moral relationships with the private realm. According to Ifidon, it was an amoral public realm in which the dishonest system existed that was considered a patriotic duty [24]. The result is that when the same individuals operate in both spheres, the governmental apparatus is utilized to strengthen control over the same people, leading to the establishment of corruption, nepotism, impunity, and ethnicity as defining characteristics of the citizenry.

In the African context, a responsible member of the original community contributes to the state without expecting reciprocation, whereas a fortunate member of the broader society benefits from civic resources but contributes little or nothing in return when possible. However, this fortunate individual cannot be considered virtuous if he exclusively directs his gains toward personal enrichment. To be truly considered virtuous, he must allocate a portion of his prosperity from the broader society back to the original community. That is the logic of the dynamic interactions of colonial exploitation and the origin of the plaque corruption in colonial Africa and by extension, Nigeria. The unprinted logic is that it is appropriate to rob the civic public to reinforce the primordial public, which exactly was what colonialism in its different facets did.

In Nigeria and for most African countries, there is the use of political office for self-aggrandizement notwithstanding the fact that the politician is a servant, recruited and paid by the public. To a certain extent, this is not widely recognized as corruption, given that the individual is viewed as directing the unlawfully acquired wealth towards the betterment and progress of their community, church, ethnic community, and associates. This individual is deemed virtuous only if they allocate a portion of the resources acquired from the public domain to the ancestral community [25]. The main reason for accepting the anomaly is because the African and Nigerian political leaders at all levels since flag independence have perfected the act of weaponizing hunger. Nigeria cannot develop with this set of political leadership and the attitude towards the material perception of the state as coined by the political elites, who seek political power by all means solely to

enrich themselves and members of their ethnic or religious groups. This is distressing for Nigeria, too rich yet so poor.

The impact of these theories in this work is that it has provided a rock-solid structure for understanding the wide gap between the (leaders) civic public and the (followers) primordial public and the historical origin of civil corruption and leadership failures in African states and Nigeria. This disconnect between the leaders and the citizens is evident as the few corrupt politicians get richer and the people get poorer as a result of corruption and bad governance. Africans and Nigerians are poor because their leaders made to be poor. The paradox is that the political leaders were not genuinely voted in to office by the people from among the people; instead in most cases are imposed on the people by godfathers in political parties. This makes the 'elected' officials not to accountable to the people but to their master in a patron-client relation. Thus, these leaders engross in corrupt act and bad governance with impunity at the expense of the ordinary citizens and national development. However, because of poverty and illiteracy in the society the people do not know their rights to challenge and speak truth to power to these politicians in as much as these corrupt official remains a 'noble man' by channeling part of the loot to satisfy the short-lived desires of a few, abandoning programs and projects that will improve the life and livelihood of Nigerians. This is the misery of Nigeria's underdevelopment and leadership quack mire.

#### *Challenges of Leadership, Corruption and Governance in Nigeria*

Numerous normative and realistic obstacles inhibit governmental leadership efforts at promoting worthy governance and fighting against corruption in a developing country like Nigeria. The section discusses the challenges to provide a road map for mitigating, if not wiping out completely.

The patriotism and nationalism zeal in Nigerians and Africans seems to have disappeared with the attainment of the flag of political independence while the economy is held hostage by a corrupt politician and assisted by their western and Asian accomplices. Since 1960, African leaders hardly pursue any purposeful goals of state-building but are beclouded by primitive accumulation and ethnic and religious interests which only worsens the division in the states. To demonstrate this is a statement credited to the former president of Nigeria, Good luck Jonathan that the feared Islamic fundamentalist sect 'Boko Haram' has permeated his cabinet in government. This perplexing proclamation is indicative that some cabinet members are pursuing narrow-minded interest diametrically opposed to that of the Nigeria state, thus, in these circumstances, the issue of leadership and good governance is delusional. The unguided utterances and position of some politicians and party stalwarts at the 2014 national election campaigns, attest to this fact when some politicians threatened that if their political party did not win the election, there will be killings and destruction in the

country. Unguided utterances and threats by leaders are a challenge to good governance.

The materialistic proposition and perception of Nigeria and the African states, institutions and resources as a national cake to be shared by those in power, is a hydra-headed problem that has eaten deep into the fabric of society, sapping leadership and governance of their essence within the Nigeria and African political space. The state of Nigeria and Africa is seen as an avenue of primitive wealth acquisition and accumulation for personal gains. This skewed way of looking at the state has adversely affected the conduct of government business and unfortunately has crept into society at large. Banfield, writing in Osaghae, bluntly contended that the only motive people in this type of society seek public office is to pursue their material gains and in the process neglect public wellbeing and interest [26]. The former President of Zaire, (now known as the Democratic Republic of Congo), Mobutu Sese Seko, once advised his perplexed citizens that embezzling government funds is not considered a crime, as long as one steals in moderation and reinvests the proceeds within the country. However, he emphasized that becoming an enemy of the state occurs when stolen funds are invested abroad. The above declaration is rather unfortunate as it begs the question if a nation can rise above the knowledge of its leaders.

In a highly polarized, multi-ethnic and religious society like Nigeria one of the methods suggested to manage diversities is the federal character principle, whose unethical application has eroded the value of merit, enthroned mediocrity, poor performance and service delivery in the public sector and to Nigerians. This policy has done Nigeria no good because it has exacerbated poor leadership in governance and clannishness in national politics.

Policy discrepancies, government instability consequent from military coups, and over-reliance on foreign ideas and aid to tackle domestic problems are the bane of effective leadership and good governance in Africa and Nigeria. Leaders hardly sustain the visions and blueprints of policies and programs of their predecessors as leaders do not see government as a continuum; regular cabinet reshuffle does not make for long-term policy implementation by leaders in power as the government is expected to be in the interest of all sections of the country. Nigerian leaders execute borrowed and non-indigenous policies with little or no understanding of their application and repercussions. Nigeria and other developing countries desire development. However, while corrupt practices by government officials and leaders in developed clime attract the death penalty; in Nigeria and Africa punishment for corruption has been weakened by the 'plea-bargain' principle in order to give soft landing to corrupt officials. For instance, some former governors and national pension officials who were arraigned for stealing and defrauding the state and the national pension scheme funds, escape punishment through this window of the law. The legal frameworks dealing with issues of corruption and bad governance should be restructured to be no respecter of anyone no matter how highly placed. Strong institutions with

strong men of integrity manning them are a way out of this corrupt leadership challenge in Nigeria.

Corruption in Nigeria has reached an alarming level, becoming deeply ingrained to the extent that many young individuals question the significance of ethical behavior or pursuing education. They observe a scenario where leaders with limited education or incomplete education manage substantial financial resources, while highly educated individuals engaged in meaningful research struggle in poverty and destitution. In this perspective, the people do not have faith in their leaders who rule with forged certificates and some even say that education is a scam.

Unquestionably, the commercialization of religious beliefs in Nigeria is now an enduring feature of religious and political life. It is factual that most of those who profess faith in Christianity and Islamism are unfaithful and assist the corrupt leaders to perpetuate the despicable act by collecting donations from their supporters without questioning the source of their sudden wealth, acquisition and reckless expenditure. Chieftaincy and religious titles are awarded to the highest donors, with universities awarding honorary doctorate degrees to these corruption officials and charlatans.

### III. CONCLUSION

This paper has extensively discussed the issues of leadership, corruption, and governance in Nigeria as captured by scholars in an endeavor at clarifying the intellectual myth surrounding leadership, corruption, governance in Nigeria, and the way forward. The theoretical framework was thoroughly explored to enhance comprehension of the concepts under investigation. Consequently, various scholarly theories regarding leadership, corruption, and governance were discussed and elaborated upon. A frantic attempt was made to establish beyond doubt the nexus between leadership, good governance, and development in Nigeria. The three evils of deficient leadership, corruption, and bad governance have been endemic factors that impact the development and viability of the Nigerian state and the African continent, as elucidated by the United Nations Human Development Index (HDI), [27] which have put the poverty level of Nigeria at about 64.7%. This means that the majority of the Nigerians are said to be living in abject poverty to the extent that Nigeria has been referred to as the poverty capital of the world. For a country so rich yet so poor is a paradox of sort.

This investigation has without a doubt elucidated that the most daunting challenges militating against Nigeria and Africa's quest for transformation are ineffective leadership, intractable corruption, and bad governance for which it recommended that all hands must be on deck with the right political will, institutional frameworks, and strategic leadership at all levels to put to an end the vices of unproductive leadership, corruption and bad governance evils in Nigeria in particular and Africa at large.

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