



**SOCIAL JUSTICE IN NIGERIA: EXPLORING THE DIALECTICS OF GOOD GOVERNANCE AND SOCIOECONOMIC DEVELOPMENT**

<sup>1</sup>**Otega Okinono**  
([otegaokinono@gmail.com](mailto:otegaokinono@gmail.com))  
+2348037245802

<sup>2</sup>**Samuel Okpanocha Okpan**  
([okpansam@evangeluniversity.edu.ng](mailto:okpansam@evangeluniversity.edu.ng))  
+2348039304978

---

<sup>1</sup>Department of Sociology and Psychology, Delta State University, Abraka, Nigeria

<sup>2</sup>Department of Sociology and Anthropology, Evangel University, Akaeze, Ebonyi State, Nigeria

**Abstract**

*Good governance and socioeconomic development are intertwined concepts that have largely been elusive in Nigeria, resulting from poor leadership, weak institutions, pervasive corruption, ethnic and religious conflicts among others. This paper critically investigated the gap between good governance, social justice and national development in Nigeria. To realise this objective, the paper examined the nexus between good governance and socio-economic development and how these impinge on social justice in the country. The paper argues that governance template in Nigeria promotes inequality and underdevelopment and even when it appears that efforts are made to implement social justice, what obtains in practice is that a few individuals are enriched while the majority are deprived. The paper further notes that because of the outflow of resources perpetrated by a few, there have not been ample resources to go round. Thus, the implementation of social justice has been fraught with certain discriminatory policies culminating in its politicization and commercialization. This paper is of the view that social justice exists for a few who control the economic and political power in the country. This paper therefore, recommends that, there is need to enthrone purposeful leadership and good governance for rapid socio-economic development for social justice to thrive in Nigeria.*

**Keywords:** Social Justice, Good Governance & Socioeconomic Development

**1. Introduction**

*God has blessed this land with human and natural wealth, and everyone has to ensure that these resources are used for the good of the whole people. All Nigerians must work to rid the society of everything that offends the dignity of the human person and violates human rights. This means reconciling differences, overcoming ethnic rivalries, and injecting honesty, efficiency and competence in the art of governing...Your country has the resources to remove the obstacles that stand in the way of progress and to build a society of justice and harmony. - Pope John Paul II (1998).*

The above assertion gestalts the Nigerian state of affairs. With an estimated population of 198 million, Nigeria is considered the most populous nation in Africa (National Population Commission; NPC, 2018). According to 2017 estimates by Trading Economics (2018), the nation has a GDP (Gross domestic product) of \$375.77 billion and per capita Gross domestic product of \$2,400.3. Nigeria is assessed to have a populace development pace of 6.5% yearly urban development (NPC, 2018). With these gigantic natural and human resources, it is



expected that the nation should be one of the world driving economies, however, tragically, Nigeria is still ensnared in a trap of financial issues which prevent her development. For instance, about 54.7 % of Nigeria's populace lives under the destitution line (Ofoche, 2012). While some different countries within Africa are doing admirably regarding improvement of infrastructure because of good leadership and competent administration in their different nations. Nigerians bemoan poor leadership and poor governance traits which seem to have become part of its social existence. The issues appear to resist all explanations. The more endeavours are made in dissecting the circumstance from basic and impartial viewpoints, the more it opposes every single recommended arrangement (Ofoche, 2012).

Right from its independence till present the twin problem of effective governance and administrative competency seems to have eluded the country, Nigeria. Fundamentally, the challenges of leadership and governance in Nigeria predate the present democratic regime. One of the factors that brought about leadership incapacity in Nigerian is the Military coup of 1966. Considering the nature of the coup with regards to those killed and the emergent military head of state, a counter coup followed and Nigerian democracy was thrown into turmoil (Siollun, 2009). Military incursion must be mentioned as having derailed Nigerian quest for development. Okaneme (2017) substantiate this view by arguing that the significant role of the military remains to guard residents against outer animosity or assault just as indictment of war against another state if the need emerges. It was never for providing leadership or governance of a nation.

Again, Nigeria's approach to leadership is troubling. In Nigeria, the essential objective of accepting an administration position is self-advancement. Though, Nigerian leaders have the capacity to instruct, motivate, and mobilise citizens and resources towards national development, however at the moment the leaders seem to be preoccupied with self. Leading a country involves making policies and finding solutions to problems, ensuring the stability of the polity, and guiding the society to prosperity, but a large number of the political class in Nigeria today seems to lack such vision, the passion, and the character to effectively govern the nation and deal with the crumbling economy (Batovic, 2016). Bell and Smith (2002) opines "a leader can highlight numerous reasons why there aren't acceptable audience members, yet none of these reasons pardons them from the commitment... to listen." Pioneers who listen are, be that as it may, known to react well to analysis and emergency, assemble more reliability, and increase the confidence of the adherents. Listening is a method for indicating that a pioneer think about others. The question is how would a leader who emerged through fraudulent means ever pay attention or listen to the masses. Olu-Adeyemi (2012) opines that the significant test of popularity based administration in Nigeria lies during the time spent choosing open officials into positions of authority. Be that as it may, the appointive procedure and the ideological group framework are all ridden with actions that defile adequate participatory process (Azinge, 2004). Scholars have attributed the challenge of nation-building in Nigeria to several factors. For instance, Odisu (2015) corruption and injustice; (Ola-David, 2018) the structure of the nation, and (Christian, Ichite, Temilola, 2015) political economic and security challenges. These and other challenges are utterly threatening the nation-state. At present, Nigeria seem to be at the edge of disintegration, diverse groups interrogating the extent of political inclusiveness, social justice, national development some threatening secession. In an attempt to proffer insights on



these issues this paper re-examines the notion; good governance towards social justice and socio-economic development; anchored on human development theory (Sen, 1999). Considering the abundance of resources, human and natural in Nigeria, the gap then is why is Nigeria still grappling with challenges national development. The paper attempts to fill this gap by examining the “awuff” (unaccounted resource) mentality and its dangers as a contribution to knowledge about the phenomenon in Nigeria.

## **2. Literature Review**

### *Conceptual Clarification*

*Social Justice*- Social justice is an idea with multi-disciplinary points of view. Its limits are consistently in motion since researchers have endeavoured to characterise it for their individual scholarly predispositions. Never the less, a cutting edge view of the idea that alludes to the point of acknowledging equivalent chances and life chances offers a calculated perfect ready to earn the agreement required for a feasible social market economy.

Accordingly, Coninck, Culp, and Taylor (2013), clarified social equity as a political idea as it manages the nature and structure of the express, a monetary idea as it is worried about equivalent dispersion of merchandise and ventures inside a general public and once more, as a moral idea since it is grounded on the moral system, Judgment about what is "just", "fair", "deserved", or something one is "entitled" to receive are a central social judgment that lies at the heart of people's feelings, attitudes, and behaviours in their interactions with others. Similarly, the idea of injustice can be related with feelings of anger (Montada, 1994; Shaver, 1989), and envy (Smith, Darolt, Ozer & Moniz, 1994), to psychological depression (Hafer and Olson, 1992, Walker and Mann, 1987) and moral outrage (Montada, 1994). Further, the judgment of fairness is significantly related to peoples' interpersonal perceptions (Lerner, 1981), political attitudes (Tyler, 1990, Tyler, Rasinki & McGraw, 1995) and prejudice towards out-groups (Lipkus & Siegler, 1993; Pettigrew & Meertons, 1994). Social justice is a production of the legislature in power. At freedom, most African pioneers promised to build up their economies, to democratize their political frameworks and to advance social equity among their residents (Ihejirika, 2013). Social justice, therefore, is equitable distribution of commonwealth according to a formula generally acceptable to all the federating unit whereas social injustice could mean the reverse which breeds dissatisfaction, struggles and instability.

*Leadership* - The concept of leadership has been characterised from numerous points of view and subsequently, it has become nearly a difficulty to think of a solitary definition that is worthy to researchers of different orientations. One of the foremost scholars of leadership, Barnard (1990:4), described leadership as a “universal phenomenon”. He defines leadership as “a communication between at least two individuals from a gathering that frequently includes an organising or rebuilding of the circumstance and the observation and desires for the individuals. Leaders are operators of progress – people whose demonstrations influence others more than others' demonstrations influence them. Administration happens when one gathering part alters the inspiration or skills of others in the group...It ought to be evident that with this wide definition, any individual from the gathering can show some measure of authority, and the individuals will fluctuate in the degree to which they do as such”(1990: 19-20). Each political



movement needs a pioneer, without which it may not be viable or functional; however obviously, administration is additionally controlled by circumstances and conditions. Each political movement needs a forerunner, without which it may not be viable or functional; however obviously, the ability to lead is additionally controlled by circumstances and conditions. (McLean, & McMillan, 2006). Leadership is equally defined as the ability to lead others (Robinson, & Davidson, 2007). Furthermore, for this paper, the idea of leadership offered by (LECRP) is considered most appropriate. The work of the Leaders, Elites, and Coalitions Research Programme (LECRP) has as one of its essential suppositions that 'authority' should be seen strategically, that is as a political procedure, which includes at any rate three basic viewpoints. Leadership implies the organisation or mobilisation of people and resources (economic, political and other) in pursuit of particular ends. Secondly, leadership must always be understood contextually, occurring within a given indigenous configuration of power, authority, and legitimacy, shaped by history, institutions, goals and political culture. Lastly leadership regularly involves forging formal or informal coalitions, vertical or horizontal, of leaders and elites, to solve the pervasive collective action problems which largely define the challenges of growth and development.

*Good Governance* - Governance, according to Gove (1986), means the act or process of leading. Jimada (2010) gives a more detailed explanation of the concept of governance. He asserted that without a doubt, government is a key component in the principal progress and improvement of present day countries. There are a few ideas of administration however its apt definition can be summarised as the nonstop exercise of political authority over a political unit and it is identified with a choice that characterises desires, award power and checks execution. Basically subsequently, administration is the complete exercise of political position and the utilisation of institutional assets to oversee cultural issues and undertakings (Okaneme, 2017). According to Omoregbe, (2007) both Plato and Aristotle agree that the reason for the state is to equip man with what he needs to empower him to carry on with fulfilling his desires and be glad. The two of them concur likewise this is the reason for which a legislature is shaped, Plato doesn't consider administration to be something, which just anyone can do. It is something that requires exceptional preparing and training. Administration for him resembles route. The idea of good administration presents a fascinating yet testing situation. The embodiment of good government is to guarantee that leadership structure built up by the parliament to control society ought to be founded on guideline of decency and openness by the people (Okinono and Mohammed, 2014). Administration alludes comprehensively to the activity of intensity through a nation's monetary, social, and political foundations in which establishments speak to the hierarchical standards and schedules, formal laws, and casual standards that together shape the motivating forces of open arrangement producers, administrators, and suppliers of open administrations (UNDP, 2007). Good administration is an uncertain term utilised in universal improvement writing to depict how open establishments lead open undertakings and oversee open assets. Administration is the procedure of dynamic and the procedure by which choices are executed or not actualised. The term governance can apply to corporate, international, national, local government or the interactions between other sectors of the society. The concept of good governance often emerges as a model to compare ineffective economies or political bodies with viable economics and political bodies.



Asemah and Okpanachi (2013) further highlight the meaning of good governance. According to them, “good governance includes formulating policies, improving processes, implementing actions/programs and ensuring stakeholder involvement and participation in public affairs. Odion-Akhaine (2004) on his part sees good governance from an enlarged perspective. According to him, “the cause of good administration goes past our oversimplified and routinized use, regarding state specialists that are receptive to the desires and yearnings of the individuals.

The United Nations Economic and Social Commission for Asia and the Pacific while deliberating on what good governance is, expressed that effective governance has eight significant qualities, it is participatory, accord situated, responsible, straightforward, responsive, successful, evenhanded and comprehensive and adheres to the standard of law. It guarantees limited corruption, the perspectives of minorities are considered and the voices of the most defenseless in the public eye are heard in dynamic. It is likewise liable for society (UNESCAP, 2017).

#### *Theoretical Framework*

*Human Development Theory* - Human development theory is a theory that uses ideas from different origins, such as ecology, sustainable development, feminism and welfare economics. It needs to maintain a strategic distance from standardising governmental issues and is centered around how social capital and instructional capital can be conveyed to upgrade the general estimation of human capital in an economy. One of the major scholars who contributed to advancing this perspective is Amartya Sen and MahabulHaq who are the most well-known human development theorists. This paper will adopt the capabilities perspectives of Sen (1999). The Capability Approach which focused on: what people can do and be., is made influential and comprehensible in his book, *Development as Freedom* (1999). The major concepts that underlie the theory are functioning's and capability – here he argues that the commodities or wealth people have or their mental reactions (utility) are an inappropriate focus because they provide only limited or indirect information about how well life is going. The concept focuses directly on the quality of life that individuals are able to achieve. The second concept is Valuation: which functioning's matter for the good life - Sen suggests that in many cases, a sub-set of crucially important capabilities associated with basic needs may be relatively easily identified and agreed upon as urgent moral and political priorities. These 'basic capabilities', such as education, health, nutrition, and shelter up to minimally adequate levels, do not exhaust the resources of the capability approach, only the easy agreement on what counts as being scandalously deprived. Evaluation of what capability people have to live a good life. Evaluating capacity is more educationally requesting than different records of a preferred position since it not just takes a lot more extensive perspective on what prosperity accomplishment comprises of yet additionally attempts to survey the opportunity individuals need to pick top notch choices. This is certifiably not an absolutely procedural matter of including the quantity of choices accessible since the alternative to buy the tenth brand of washing powder has a preferably extraordinary importance over the choice to cast a ballot in vote based races. For instance, Sen contends that the destruction of intestinal sickness from a territory upgrades the capacity of people living there despite the fact that it doesn't build the quantity of choices those people have (since they don't have the 'alternative' to live in a malarial zone any longer).



The ability approach adopts a multi-dimensional strategy to assessment. Frequently it might appear that individuals are commonly wealthy, yet a closer investigation uncovers that this 'taking everything into account' judgment disguises astounding setbacks specifically abilities, for instance, the wearing symbol who can't peruse. The theory has a vast dimension and scope in explaining the Nigerian leadership and socio-economic situation that has engendered social injustice. Though one may assert correctly that the majority of the leaders in Nigeria are highly educated and therefore should possess the capability to govern their nation towards the realisation of a certain level of equity and justice however, evidence on the society portrays to the contrary. The leaders are well enlightened to understanding the divisive nature of ethnicity, economic sabotage and mass poverty consequences of corruption however their personal self-interest has beclouded their rational capabilities.

Secondly, the theory undermines the "awuff" money syndrome in Nigeria especially as regards fiscal federalism. It is obvious at present the oil rich Niger Delta cannot be evaluated based on the capability of their wealth which could be perceived to have transcended their quality of life into prosperity and affluence. On the contrary their environment has been severally polluted making especially the rural dwellers suffer hardship in making a sustained means of livelihood. There is always a huge gap between the actual needs of Nigerians and what the leaders perceive to be their needs due to the political isolatory nature of most Nigerian leaders. Sen in this theory makes it imperative to Nigerian leaders that it is more appropriate to rather directly access the basic and major needs of the people in making provision for them than the top-bottom approach adopted by Nigerian leaders the bottom-top approach should rather be adopted. One major criticism of the theory stems from the fact that it emphasises the people having "the ability to achieve the kind of lives they have reason to value"— this is rather problematic because it appears to impose an external valuation of the good life, whatever people may value. The problem with this assumption is that a leader could value the interest of his ethnic nationality above others or even himself. Social justice could then be adjudged to mean satisfying my tribe. Secondly, both capability theorists and external critics express concern that the content and structure of Sen's Capability Approach are under-theorized and this makes it unsuitable as a theory of justice. Sen does not say which capabilities are important or how they are to be distributed: he argues that those are political decisions for the society itself to decide. Many philosophers have argued that without an objectively justified list of valuable capabilities the nature of the life 'we have reason to want' is unclear and so it is hard to identify the goal that a just society should be aiming towards, to assess how well a society is doing, or to criticise particular shortfalls.

*Social Justice: Socioeconomic Development, and Awuff Syndrome; the Nexus* - The frequent military interventions in the country, some of them hopelessly needless, have massively contributed to the stagnant nature of the nation's democracy today. Ekanem buttressed this fact lucidly. According to him:

*Regrettably, the military refused to give the civilians enough time to sort things out. They rolled out their tanks and usurped political power. With the military at the center of political activities, all democratic structures were dismantled, political parties and activities banned. Also the constitution was put in abeyance. The emergence of the military as political leaders*





*saw Nigeria as an unstable polity. This is because, from the youthful exuberance of Nzeogwu to the dreadful aggressive pursuit of personal interest of General Sani Abacha, Nigeria ceased to be a peaceful place. It has been one coup after the other. This political instability has adversely affected the development of the country politically. Each emerging military dictator never intended to promote true democracy (Ekanem 2010).*

Dukor (2003) seems to corroborate the assertion above. He stated that an environment ridden with overt greed and poverty noticeable in Africa has led to emergent of influential individuals with diverse interest in all segment of the society the military inclusive. Expectedly, most military putsches in Africa and Nigeria specifically were inspired by the military's self-aggrandizement. More so, Abdulrahman (2014) corroborated the above views by arguing that evidence abounds to suggest that military administration undermined Nigeria's nation-building process. For instance, the January 15th, 1966 coup, and the July 29th, 1966 counter-coup as well as the Civil war, 1967-1970 which all revolved around the military have been identified as challenges to Nigeria's nation-building. However, the most notable deleterious effect of military incursion on Nigerian governance structure and the entire society is the transformation of the nation into "awuff" society; regrettably the awuff mentality has persisted till present and has spread at a rapid rate into every sphere of national life. The awuff syndrome has enthroned mass corruption in Nigeria, Offodili (2016) ,with empirical evidence, asserts that the first and second republic leaders through corrupt performed outstandingly better than the third and current fourth republic leaders who are in no small measures overtly corrupt. What then is the awuff syndrome? We turn to Mabogunje (2016) who expounded that awuff is a word utilised usually in Pidgin English to imply "free" cash or unmerited pay which isn't the result of an individual's work and in this manner can be wasted or spent impulsively. In applying it to organisation, it is proposed to delineate a condition in which budgetary resources collects to government not from charge pay relentlessly and perseveringly assembled from inhabitants anyway from eminences and rent from the abuse of mineral resources particularly oil which can, thusly, be squandered, spent quickly or unapproachably or essentially mishandled into singular records.

It is a situation best captured in the statement "money is not our problem but how to spend it".

The awuff mindset greatly undermined the fiscal arrangement of the Federation. As the windfall from petroleum continued to pour in, the military regime tampered with the fundamental fiscal arrangement of the Federation. Fiscal federalism arrangement was based on "derivation principle" in which regions retained 50 percent of royalties and rent paid in respect of mineral exploitation as well as import and excise duties of goods and services consumed in the region whilst 20 percent went to the Federal Government and 30 percent to a distributable pool shared among the regions on an agreed formula to even out the development of the country. The increase in petroleum windfall irked the Federal military government which perceived that some State governors may have as much revenue as the Federal military command, consequently, federal military government unilaterally subverted the existing fiscal arrangement with the passing of the Petroleum Act of 1969 decreeing that all royalties and rent from petroleum accrued to a Federation Account from which all levels of government, in consonance with the unified command structure of military administration, can have a share on some agreed formula. This act permitted the Military government to start the procedure of "unnecessarily making



states and neighborhood governments with no thought concerning their monetary suitability. It was accepted that they could all make the most of their "awuff" share from the Federation Account which in well-known speech came to be alluded to as "the national cake". The "awuff" mentality, however, had a down-side to it. Since the assets being shared is generally not the result of the duty income from the work of the residents, there was no remorse or good restriction in misusing or taking a noteworthy piece of it. There is a second dimension of the "awuff" syndrome which defies every sense of social justice. The current value-added tax VAT which is a tax a consumer pays for utilising certain products is placed at 5% in Nigeria and it is stipulated that a VAT be paid by the consumers of every basic food item and this fund goes to the Federal government the regulation becomes very effective following the amendments to the VAT Act in 2007 and 2012 respectively (*Okoro "n.d"*). Despite all the anomalies inherent within the administration of VAT in Nigeria from its inception especially with regards to the VAT Decree No 102 of 1993 which repealed the Sales Act of 1986 and became effective 1 January 1994, the 2012 amendments were unable to correct them. For instance, Nigerian citizens from the East and West are feeling being short-changed by the VAT system as being highly unjust to them but only granting "awuff" money to the North. This is because most states in Northern Nigeria are Sharia oriented proscribing the consumption of alcohol whereas this States receive revenue shared by the federal government part of which is generated through VATs paid by the consumers of alcohol within the East and the West.

Again, Nigerian Local government system has been crippled by "awuff" driven State governors. The constitutional fiscal structure deficiently stipulates that funds to LGAs be deposited into an account known as State Joint Local Government Account to be disbursed by the State governors. consequently, the governors have hijacked the funds rendering the local authorities an appendage of the State. The obvious question that comes to mind is why such lacuna in the constitution? It is pertinent to state that some of the governors were friends to the military and some military men before present democracy; they contributed in the formulating this constitution. The idea of Marx on law becomes relevant here.

Cain and Hunt (1980) argued along with the ideas of Marx and Engels postulating the law and legal system as part of the bourgeois state (the ruling class as it has metamorphosed in our clime), the law is an instrument of class oppression and secondly 'the ruling ideas of a period are the ideas of the ruling class', even the most basic of legal concepts (most famously 'rights') are part of the system of bourgeois domination. So we could safely argue that the law is only moral to the consciousness of the promulgators.

The negative traits of the "awuff" attitude started to pervade all sections of society, advancing the securing of riches by whatever implies, ideally with almost no work, as the objective of presence. With developing exemption, "awuff" attitude encouraged and advanced defilement in the open division, blunting the ethical still, small voice of pioneers and authorities, and getting us to the current stalemate which in a damaging uprising, the assets for obtaining required ammo to win the war could be redirected for political and individual magnification (Vanguared 2014). It is this awuff mentality that has fueled the embers of discord and chaos with emerging ethnic group and right movements in Nigeria sustaining the argument for restructuring; questioning the extent of social justice within the body polity. Some of these movements argue that some States contribute little or nothing to the center. But they proceed to the capital to share





the booty (awuff) while the contributors of the resource are not adequately compensated especially considering the dire environmental depletion and degradation of their region leading to mass poverty. This is the antecedent of most social struggles in Nigeria today such as the Niger Delta militancy and their quest for fiscal restructuring, and the IPOB movement with extreme demand for secession.

### **3. Way Forward**

One of the major setbacks in achieving social justice whether it is ending religious intolerance, achieving gender equality, protecting the rights of minorities, ending “awuff” syndrome in all its ramifications, improving the plight of internally displaced persons and ultimately ameliorating poverty, is the lack of ethical leadership displayed by those in political power. We ceaselessly have a subset of individuals who climb to political office but genuinely deficient in the good and moral compass expected to lead. Such a large number of individuals are enduring under the hands of pioneers who are ethically bankrupt and come up short on the moral comprehension to lead. The inability to effectively seek after equity is not without outcomes. The neglect of the pursuit of social justice in all its dimensions translates into the acceptance of a future marred by violence, repression and chaos. Before any form of social justice can be achieved, one must first understand the importance ethics plays in doing what is right. Ethical leadership is rooted in trust, respect for individuality and self-autonomy, integrity, fairness, justice and leads by example. Social Justice is additionally established in indistinguishable convictions and qualities from Ethical Leadership. Moral administration likewise has four key standards: have regard for people, never deliberately exact mischief (healthfulness), do the best useful for all (usefulness) and treat others fairly. In the event that as a pioneer, you have neglected to upkeep the standards of morals then you have additionally failed in realising social equity.

### **4. Conclusion and Recommendations**

Leadership, according to Elaigwu (2011), presumes citizen’s cooperation. It assumes a gathering of individuals who, from among themselves, have delivered a leader, or from among whom a leader has risen. Governance then again involves the specialty of overseeing people and assets outfitted towards human turn of events. It must be stated yet unmistakably that the difficulties of governance and administration in the Nigerian state are not inconceivable; they are not thrown on stone nor are they advanced science. Towards enthroning an authentic popular government in Nigeria, there is a requirement for legislators who are the significant partners in the majority rule task to have a reconsider about the nature and quintessence of governmental issues. Nigeria is indeed a complex country and this fact is acknowledged by Dike who stated that the challenge of leading a society effectively is enormous, especially leading in a complex, social and political environment such as Nigeria (Dike, 2009). Be that as it may, Democracy has worked in different climes and there is no rationale why it can't work here in Nigeria.

The political class must guarantee the fundamentals of vote based system which incorporates opportunity of the all-inclusive statement of the individuals, administration by the individuals which is normally communicated in the well-known proverb "power has a place with the individuals", rehearsed in free and reasonable races; straightforwardness and responsibility, regard for the assessment of the simplification of the individuals, option to contradict and compel resistance among others should consistently be held as being everlasting and holy. In



every part of the globe power is viewed as a trust which must be regarded consistently by the decision class. One approach to do this is to serve the individuals steadily while holding political positions realising without a doubt that force has a place with the individuals. Besides, it must be noted that power is transient and the successes of a person while in power are usually reckoned even while the person has exited the scene of power. It is necessary for the ruling class to respect the tenets of democracy those who abuse this process by not adequately incorporating the interest of the masses should be voted out during elections. The electoral promises and manifestoes during campaign must be taken seriously, elected individuals and parties must be held accountable to those electoral promises. Azeez (2006:222) echoes this sentiment. According to him: Whereas the ethical responsibility of leadership and the moral code embedded in the constitution leaders swore to uphold should imply that their mandate is that they have to deliver on development, welfare and the provision of basic needs, the mandate stands to be subverted as long as the primary concern of the elected representatives is the looting of the public treasury and suppression of political enemies, both real and imagined. Finally, Nigerians merit a better arrangement as far as nature of governance, administration and leadership is concerned. Such which has become popular in other democratic nations even within the African continent. It is in this manner that Nigerian government officials should wake up and do the needful towards pushing the Nigerian state ahead through dynamic and transformational leadership that has magnanimity and basic conveyance available to its, no matter what. Anything short of this will be inadmissible.

The analysis suggests that while the country is not oblivious of the crucial importance of democracy and good governance in fast-tracking its development and progress, there are challenges, which tend to undermine their actualisation. The paper has therefore, recommended measures to address these challenges to enhance the prospects of deepening democracy and good governance in the country; stressing that the time to act is now. To this end, the following measures are suggested to fast-track the process of deepening democracy and the enthronement of good governance in the country:

There is an urgent need for fiscal restructuring in Nigeria as these will not only accelerate national development, it will also help to empirically unravel the capabilities of each federating unit motivate them towards utilising their resources as against being redundant waiting for the "awuff" money. It will also engender a sense of unity as different ethnic groups will see justifiable reasons to remain within the nation. The era of "awuff" money must end as this has become non-sustainable. The fight against corruption must be carried out with total commitment from the political leadership backed by strong political will devoid of lip-service and rhetoric. Also, there should be a serious drive towards poverty reduction and inclusiveness in policies and programs, which would address the necessities of life such as food, shelter, health-care services, safe drinking water, electricity, education, employment, amongst others. An election is one of the founding principles of democracy. Elections should thus, be conducted in a free, fair and most transparent manner such that peoples' votes count in the choice of who becomes their leader; and with a sincere implementation of these suggested measures there is much hope for democracy and good governance in Nigeria.



## References

- Asemah, E.S. & R. Okpanachi (2013), Good Corporate Governance as a panacea for social problems in Nigeria. *International journal of research in multi-disciplinary studies*, 1(1), 47
- Azinge, E. (2004), Law, Money and Politics, Epiphany Press
- Barnard M. (1990). Two Decades of Research and Development in Transformational Leadership. *European Journal of Work and Organisational Psychology* 8(1) 9 - 32
- Batovic, A. (2016), Nigerian economy is Crumbling Under the Burden of Corruption and Low Oil prices. Global Risk Insight. [globalriskinsights.com/2016/05/nigerias-economy-corruption-oil-prices/](http://globalriskinsights.com/2016/05/nigerias-economy-corruption-oil-prices/)
- Bell, H. & Smith, D. M. (2002). Developing Leadership Abilities, Ohio: Prentice Hall.
- Cain, M. & Hunt, A. (1980). *On Law and Ideology by P. Hirst; Reading Ideologies: An Investigation into the Marxist Theory of Ideology and Law by C. Sumner*
- Coninck, J. D., Culp, J. & Taylor, V. (2013) "African perspectives on social justice" Friedrich-Ebert-Stiftung, Uganda.
- Dike, V.E (2009). Leadership without a moral purpose, South Carolina: Book surge Publishing
- Dukor, M. (2003). The military and African Revolution in Maduabuchi Dukor (ed), Philosophy and politics: Discourse on values, politics and power in Africa, Lagos: Malthouse Press Limited.
- Ekanem, S. A. (2010), How the Military underdeveloped Nigeria, Calabar: University of Calabar Press.
- Elaigwu, J. I. (2011). Topical Issues in Nigeria's Political Development, Jos, AHA Publishing House.
- Gove, P.B (1986). Webster Third International Dictionary, Chicago: Chicago University Press
- Harfer, C. L. & Olson, J. M. (1993). Beliefs in a just world, discontent & assertive actions by working women. *Personality & Social Psychology Bulletin*, 19, 30-38
- Ihejirika, J. C. (2013). Problems in the utilisation of continuing education programs for improved access to education in Niger Delta region of Nigeria" *Journal of Education and Practice*, 3(4), 20-27
- Jimada, J. S. (2010). The Challenges of Nation Building and the Experience of post-colonial governance in Nigeria in Bawuro Barkindo, Folasade Ifamose and Philip Akpen (eds), Nigeria at fifty: Issues and challenges in governance 1960 – 2010, Makurdi Aboki Publishers.
- Kukah, M. H. (2011). Witness to justice; An insider's account of Nigeria's truth commission Bookcraft. Ibadan, Nigeria.
- Lerner, M. J. (1981). The justice motive in human relations some thoughts on what we know & need to know about justice. In M. J. Lerner and S. C. lerner (eds.) "The justice motive in social behaviour" NY. Plenum.
- Lipkus, I. M. & Siegler, I. C. (1993). The belief in a just world & perceptions of discrimination *Journal of Psychology*, 127, 465-474.
- Mabogunje, A. (2016). Issues and challenges of governance in Nigeria. Paper delivered on the occasion of the Launching of the Endowment Fund for the Oba Sikiru Adetona Professorial Chair in Governance, Department of Political Science, Olabisi Onabanjo University, Ago-Iwoye, Ogun State at the Oriental Hotel, Lekki, Lagos on Thursday, March 10, 2016.



- McLean, I. & McMillan, A. (2006). What is leadership Academics Dictionary of Political Science,  
(online)<https://www.oxfordreference.com/view/10.1093/acref/9780199207800.001.0001/acref978019920780>
- Montada, L. (1994) "Injustice in harm & loss Social Justice Research" 7, 5-28
- National Population Commission (NPC)(2018). How we arrived at Nigeria's latest population figure. Daily Times 14 May 2019.
- Odion-Akhaine, S. (2004), The Political Economy of Good Governance and Transparency in Sylvester Odion –Akhaine (ed.) Governance: Nigerian the World, Lagos: Panaf Press.
- Odisu, T. A. (2015). Threats and challenges to Nigeria's nascent democracy. Munich, GRIN Verlag, <https://www.grin.com/document/334508>
- Offodili, C. (2016). The politics of Biafra and The future of Nigeria. Safari Books, Nigeria
- Ofoche, C. O. (2012). Socio-economic Problems in Nigeria: Causes and Remedy. USAWC strategy research project.
- Okaneme, G. (2017). The Challenges of Leadership and Governance in Nigeria. *Covenant University Journal of Politics and International Affairs*. 5(1) 113 - 129
- Okinono, O. & Mohammed M, O. A. (2014). Good Governance, Rural Development and Poverty Alleviation In Nigeria: Issues And Challenges. *International Journal of Sustainable Development & World Policy*, 3(4): 100-114
- Ola-David, T. (2018). The Need for Restructuring Nigeria's Political System. Research and Analysis from Oxfords Department of Politics and International Relations; the Oxford University.
- Olu-Adeyemi, O. (2012) Corruption and the deepening Crisis of Nigeria's Economic and National Development" Journal of Economic and Financial Studies, Department of Economics, Banking and Finance, Adekunle Ajasin University, Akungba Akoko, Ondo State, Nigeria, Vol. 1. No.2
- Omoregbe, O. (2007), Social-Political Philosophy and International Relations, Lagos: Joja Educational Research and Publishers Limited.
- Onuoha, F. C., Ichite, C.M., & Temilola, A. G., (2015) Political, Economic and Security Challenges Facing President Buhari. Al Jazeera Centre for Studies, All rights reserved. <http://studies.aljazeera.net/en/reports/2015/09/20159214572746450.html>
- Personality & Social Psychology Bulletin*, 13, 275-283
- Pettigrew, T. F. & Meertons, R. (1994). Relative deprivation & intergroup prejudice. Unpublished manuscript
- Robinson, M. & Davidson, G. W. (2007).What is governance: Chambers 21st Century Dictionary Indexed Edition, Chambers 21st Century Dictionary, 2007).
- Sen, A. K. (1999). Sovereign Governance and the Role of International Institutions, Washington DC, World Bank
- Shaver, K. G. (1985). "The attribution of blame" NY: Spring- Verlag.
- Siollun, M. (2009). Oil, Politics and Violence: Nigeria's Military Coup Culture (1966-1976). Algora Publishing
- Smith, R. E., Parrot, W. G., Ozer, D. & Moniz, A. (1994). Subjecting injustice & inferiority as predictors of hostile depressive feelings in envy *Personality and Social Psychology Bulletin*, 20, 705-711



Trading Economics (2018),

Tyler, T. R. (1990). Why people obey the law: procedural justice legitimacy & compliance.  
New Haven: Yale University Press.

Tyler, T. R., Rasinski, K. & McGraw, K. (1995). The influence of perceived injustice on  
support for political authorities. *Journal of Applied Social Psychology* 15, 700-725

UNESCAP (2017). What is good governance, [www.unescap.org/pdd](http://www.unescap.org/pdd) retrieved on May 12th,  
2017.

Walker, I. and Mann, L. (1987). Unemployment, relative deprivation & social protests.