

Democratic Leadership: Antidote to Accountability and Transparency in the Governance Process in Nigeria.

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Abstract

This paper examined the concept of democratic leadership, accountability and transparency in the Governance process in Nigeria. The paper relied on the secondary sources of data to generate information on the subject matter under investigation. The theoretical perspective is based on the democratic leadership which assumes that democracy provides opportunity for the people to elect leaders that will provide good governance, peace, security and national development. The arguments canvassed by scholars and the conclusion and findings thereof, indicates that democratic leadership in Nigeria has not been able to meet up with the challenges of socio-economic and political development of Nigeria. That unethical behaviors, lack of transparency and accountability are most prevalence under the democratic governance process and that poverty, mutual suspicions, insecurity and corruption are the major draw backs under the democratic leadership in Nigeria. The paper therefore, recommend that a transparent and accountable leadership capable of assuaging the fears of Nigerians of exclusion, domination and corruption is what is needed to enhance good governance, peaceful coexistence, national security and development.

Keywords: Democratic Leadership, Good Governance, National Security, Development, Accountability and Transparency.

Introduction

Since the Nigerian state returned to democratic governance in 1999 during the era of what Samuel Huntington (1991) called the "third wave of democratization", the nature of governance in the country has been the subject of intense debate by scholars of all divides. Admittedly, the rising concern about the governance project in Nigeria cannot be explained

outside the country's historical experience, a history that has laid the "solid" foundation for the current wave of ethno-religious and politico-economic crisis in the land. This state of affairs importantly raises some serious concerns about the question of good governance in Nigeria where the politics of deprivation and mismanagement of resources appears to be taking over the principles of accountability, transparency and responsibility. This has thrown up security challenges in the poverty-ridden society. The questions now are: what is the explanation for bad governance in Nigeria? How can these governance deficits be corrected? An attempt to answer these questions is what this paper has set out to achieve. The thesis of this paper is that good governance is the key instrument that oils a sustained peaceful; secured and over all development of society. In other words, the survival of the society is dependent on how its leadership and people are committed to the ideals of good governance where the atmosphere of peace, equal rights, justice, rule of law and freedom of choice prevails.

The paper adopts secondary sources of data in generating the needed information necessary to interrogate the issues under investigation. Its theoretical underpinning is based on the democratic theory which upholds that democracy has the capacity to provide leadership that can guarantee rule of law, transparency and accountability needed to enhance good governance and development. The scope of the paper is restricted to democratic leadership in Nigeria, thereby excluding military regimes.

Some Conceptual Issues

Good Governance

Generally, governance, according to the World Bank Report (1989) is the exercise of political power in the management of a nation's affairs. This definition thus implies that governance encompasses the state's institutional and structural arrangements, decision-making processes and implementation capacity, and the relationship between the governing apparatus and the governed- that is the people in terms of their standard of living.

In his analysis, Odock (2006, pp3-5), sees good governance as "a system of government based on good leadership, respect for the rule of law and due process, the accountability of the 'political leadership to the electorate as well as transparency in the operations of government.'" Transparency, Odock opined has to do with the leadership carrying out government business in an open, easy to understand and explicit manner, such that the rules made by government, the policies implemented by the government and the results of government activities are easy to verify by the ordinary citizens. Accountability as a component of good governance refers to the fact that those who occupy positions of leadership in the government must give account or subject themselves to the will and desire of the society and people they lead. Unfortunately, this is lacking in the public domain in Nigeria.

Governance typically emphasizes leadership which suggests the way political leaders manned the apparatus of the state, use or misuse power, to promote social and economic development or to engage in those agendas that largely undermine the realization of the good things of life for the people. Good governance is in tandem with democratic governance which is largely characterized by high valued principles such as rule of law, accountability, participation, transparency, human and civil rights. These governance qualities have the capacity to enhance the development process of a country (George-Genyi, 2013).

Speaking in Nairobi, Kenya, in August 2006, U.S. Senator Barack Obama pointed out that for all the progress that has been made, the African continent generally has not yet created a government that is transparent and accountable, one that serves its people and is free from corruption which undermines the governance process. Indeed, Obama noted that:

Governance in Africa is crisis ridden and it is a crisis that is robbing honest people of the opportunities they fought for. Corruption erodes the state from the inside out, sickening the justice system until there is no justice to be found, poisoning the police forces until their presence becomes a source of insecurity rather than a source of security. In the end, if the people cannot trust their government to do the job for which it exists, to protect them and to promote their common welfare, all else is lost (Obama, 2006).

Governance or its absence has not been able to provide the people of Nigeria and Africa generally public goods of health care, education, clean water, electric power, physical security, a salutary environment, and decent transport infrastructure.

The concept of Public Accountability and Transparency

Liberal democracy, based on the consent of the people, must constantly remain answerable to the people who created it. Locke (1632 - 1704) who thought of government as a ‘trustee’ of the power vested in it by the people for the protection of the natural rights to life, liberty and property, nevertheless, felt that it could not be fully trusted. He wanted the people to remain constantly vigilant. Bentham (1748 - 1832) envisaged liberal democracy as a political apparatus that would ensure accountability of the governors to the governed. Both governors and the governed, as human beings, want to maximize their happiness. In order to prevent the abuse of their power, governors should be directly accountable to the electorate who will frequently check whether their objectives have been reasonably met.

John Stuart Mill (1806 -1873), in his brilliant essay on Liberty (1859), declared that the aim of his work was to elaborate and defend a principle which will establish ‘the nature and limits of power which can be legitimately exercised by society over the individual: He significantly observed that the only purpose for which power can be rightly exercised over any member of a civilized community, against his will, is to prevent harm to others. He asserted that liberty and democracy taken together- create the possibility of human excellence. In his view, a system of representative democracy makes government accountable to the citizenry and creates wiser citizens capable of pursuing the public interest.

In his concept of the ‘social contract’, Rousseau (1712-1778) stated that, sovereignty not only originates in the people, it continues to stay with the people in the civil society. People give their consent to vest their sovereignty in the ‘general will which represents their own higher self. In his words, “the people’s deputies ‘are not, and could not be, its representatives; they are merely its agents; and they cannot decide anything finally” (The social Contract, 1762). Rousseau commended an active, involved citizen in the process of government and law-making.

To achieve good governance, democratic leadership is *sine-qua-non*. It is in view of the very important role democratic leadership plays that accountability can be achieved. In view of this therefore, accountability refers to the timely, reliable, clear and relevant public reporting on its status, mandates, strategies, activities, financial managements, operations and

performance. Accountability and transparency are two elements of good governance. To achieve good governance, accountability requires the following steps to be followed:

- i. Hire people who will take responsibility,
- ii. Set clear and measurable goals/expectations,
- iii. Measure and review results, and
- iv. Address deficiencies.

The concept of Ethics

Put simply, ethics can therefore, be said to be concerned with the values attached to what is wrong or right, appropriate and/or inappropriate conduct within a professional or occupational group (Sorkaa, 2002). This explains that the problem of ethics in governance and public administration include a situation whereby, political leaders and public officials individually or collectively use their positions or appear to do so in a manner that is contrary to public confidence and trust. Most times, it is due to conflict of loyalties or values, or it could be an attempt to achieve some form of private gains at the expense of the common good of all and sundry. It means, therefore, that ethics are mainly a matter of value judgments on occupational morality. Ethics and accountability complement each other; for professional ethics are the basis for accountability.

Accountability is one of the most important ethical values that is required of all politicians and public officials in underpinning governance that is in the public interest. It means members of the government being held accountable for their governance and administration. Political leaders must accept responsibility for the authorized action of their subordinates. It also requires the subordinates to be answerable to the super-ordinate in carrying out assigned duties and in exercising discretionary powers. In public service, accountability depicts a hierarchical chain of accountable relationships. It is meant to make the activities of public officials easy to understand. Accountability contributes to enhancing governance responsiveness, legitimacy and the improvement of the policy implementation of the government. Fundamental to accountability is that government and its public services derive its authority from the population as a whole. Also, the responsibilities and duties of the government and its functionaries are derived from the public interest (Sorkaa, 2002).

Therefore, accountability is mainly, about how the public through its political leaders are able to persuade, cajole or even force the government and its agencies to do their biddings. The rationale for accountability is the general fear that public officials might exploit the governmental agencies or apparatus for their own personal aggrandizement. This fear comes from the fact that public officials usually command much power, expertise, information and resources that can be misapplied and government can misuse the commanding heights of the economy since government is in charge of a significant portion of the resources. The need, therefore, arises, giving the foregoing to have ways of ensuring that government and its functionaries minimize aggrandizement and excessive use of power that could lead to corruption. Among all unethical behaviors, corruption stands out glaringly and it is also encompassing.

Corruption and Unethical Behaviors in the Governance Process

Corruption is when an individual illegally or illicitly puts personal interests above those of the people and the ideals he or she pledges to serve. It is behaviors which deviate from formal duties of the public role because of private interest regarding pecuniary status or gains. The causes of unethical behaviors in the public service are many and varied but here we shall identify three main factors as being central to it. These include political, economic and cultural factors.

Politics as a key factor of corruption affecting ethics in the public service has four dimensions. The first one has to do with the situation whereby emphasis is laid on politics rather than administration. Usually, political values are emphasized and they tend to take precedence as well as dominance over administrative values of anonymity, impartiality and neutrality. The ascendancy of political values over those of public administration is mainly for exploitation and the use of power for personal gains.

Another dimension of the political factor is that the existing political environment has also promoted corruption in governance and administration. When a political leader comes to power, he faces two main problems. Firstly, there is usually lack of a national political culture that especially promotes an institutionalized political system which guarantees safe entry into power and safe exit. What this means is that you cannot guarantee the political leaders' safety or survival on the seat of power: hence, the tendency to bend the rules of fair play and administrative values to perpetuate himself in power.

Another political dimension to the issue of ethics in the public service administration has to do with the general lack of national unity in most parts of Nigeria, and Africa generally. Especially, given the problem of ethnicity and the general scarcity of resources and also, given that the state has a dominant role in the ownership and control of the commanding heights of the economy; there is usually a battle for political power and positions. Those in government want to shut-out those outside and those outside want to come in by all means. The leadership usually is able to do so by mainly bending the rules of the game.

The final political dimension to the ethical problem in the governance process has to do with the lack of effective political leadership. Political corruption is more prevalent in situations where the leadership is weak and ineffective. This leads to widespread disobedience, violation of rules and directives by public officials including collusion with powerful individuals. Under such circumstances, the erosion of basic civil service regulations becomes quite a normal exercise. In view of this therefore, we can say that political leadership especially in Africa have personalized the political system in order to give legitimacy to their actions. The resultant effect of this has been the creation of bureaucratic elite which relies on politics to keep its exalted positions (Orji, 1997)

Apart from the political factor, the economic factor is also central to explaining the erosion and decay in ethical standards and the lack of accountability in the states of Africa and Nigeria in particular. Fundamentally, we can say that central to the corruption of civil servants is the decline in their official earnings. We know that the major motivator for employee performance is the level of compensation for the services rendered. A poorly compensated staff cannot be expected to contribute his or her best whether in the public or

private sector of the economy. Unfortunately, the compensation of public servants in most African states such as Nigeria is inadequate and inappropriate.

Jev (2011) is of the view that, given the general high levels of economic hardships in most of African states today, it has become difficult to expect public servants to resist the temptation to bend or violate the rules and regulations for extra gains when given the opportunity to serve in the public office. It has also been found that when people are exposed to unethical behaviors that earn them extra income, sooner or later the behavior becomes habitual. The usual tendency is to demand for bribes as a right.

The final factor that influences ethics and accountability in the governance process is the socio-cultural factor. This has already been thoroughly treated earlier on. But suffice it to say that communalism has had a far-reaching effect on the public service in African (Nigeria) states. There are extended family connections that usually over-stretch the salary of a public servant that makes him look for extra income through unethical ways. Apart from that, ethnic connections and friends also affect the behaviors of public servants.

The concept of Peace

Peace is often seen as the absence of war, and by logical extension, war is the absence of peace. This perspective of peace is faulty because it really does not tell us anything about the meaning of peace. Ibeanu (2005) has however attempted to explain peace in sociological terms as a condition of social harmony in which there are no social antagonisms. In other words, peace is a condition in which there is no social conflict and individuals and groups are able to meet their needs, aspirations and expectations. Ibeanu (2005), further argued that to achieve good governance requires that peaceful coexistence must be guaranteed and sustained. A peaceful atmosphere is synonymous with socio-economic and political development of any nation or society.

Peace in this sense can be explained from the perspective of structural functionalism. Structural functionalism is a tradition of social analysis that sees society as a mosaic of functions and structures that perform them. For example, in order to survive, a society needs to educate its children, produce goods, govern its affairs and provide security for its members. These are functions and they necessitate a number of structures such as schools, industries, parliaments, courts, armed forces, etc. to perform their roles. Understandably, when these structures perform their roles or functions properly, there is order in society and in fact, society inherently moves in the direction of order and stability. Consequently, from a structural-functionalist perspective, peace is achieved where existing social structures perform their functions adequately, supported by the requisite culture, norms and values (Mijah, 2007).

In broadening the definition of peace, Galtung (1990) had earlier outlined two dimensions of peace. The first is negative peace, that is the absence of direct violence, war and fear of the individual, nation, region and indeed at the international levels; the second dimension is positive peace, that is the absence of unjust structures, unequal relationships, justice and inner peace of the individual. In sum, we can conceive peace to be the absence of fear, conflict, anxiety, exclusion, deprivation or suffering and violence. It is primarily concerned with

creating and maintaining a just order in society. Galtung (1991; p131) has stated inter alia that:

Peace and indeed peace theory is intimately connected not only with conflict theory, but equally with development theory. Therefore, a peace research must be one that looks into the conditions past, present and future for the realization of peace which is intricately connected with conflict research and indeed development research.

Violent conflicts, whether social, political or environmental have seriously contributed to the crisis situation in terms of loss of human and material capital. All these violent conflicts have contributed to the state of underdevelopment in Nigeria. There has been loss of lives, livelihoods, destruction of infrastructure and natural resources, employment opportunities which coincides directly with a weakened social safety net and a decline in the capacity of the state to provide services such as health, education and indeed security for the people. In a sentence, the peace and security and indeed wellbeing of the people of Nigeria has been seriously compromised due to bad democratic governance structure. This precarious state of insecurity has led to many people challenging the capacity of the democratic leadership in enhancing good governance and development generally.

Security is also related to the concept of peace and it is viewed as the condition of feeling safe from harm or danger, the defense, protection and preservation of values, and the absence of threats to acquire values (Terriff, 1991). Put simply, security is about survival and the conditions of human existence. We must quickly clear the misconception and myopic ideology of defining or understanding the concept of security to be solely military or conventional matter.

Security is broadly viewed as freedom from danger or threats to an individual or a nation. It is the ability to protect and defend self, be it an individual or a nation with its cherished values and legitimate interests and the enhancement of wellbeing (Imobighe, 1990; Mijah, 2007). For such scholars like McNamara (1968) and Mijah (2007) security is tantamount to development. At the top of the attainment of this security clearly is a democratic leadership, that has the capacity to guarantee peace and security for the well-being of the citizens. Security is not just about the presence of a military force, although this is encompassed.

Kofi Annan (1998) had earlier emphasized on the human perspective of security when he posited that security means much more than the absence of conflict but also that lasting peace, an inherent ingredient of security will encompass areas such as education, health, democracy, human rights, the protection against environmental degradation and the proliferation of deadly weapons. Indeed, there can hardly be security amidst starvation, peace building without poverty alleviation and no true freedom built on the foundation of injustice.

The inclusion of the concept of development in the above definitions is particularly important. In point of fact, development essentially focuses on the transformation of the individual with the aim of eliminating poverty, unemployment and inequality. The prevalence of these elements constitutes monumental threats to the security of any nation. It is in this sense that the Kampala Document on Security (1992) clearly states that:

The concept of security goes beyond military consideration. It embraces economic, political and social dimensions of individual, family, community, local and national

life. The security of a nation must be constructed in terms of the security of the individual citizen to live in peace with access to basic necessities of life while fully participating in the affairs of his/her society in freedom and enjoying all fundamental human rights.

Elaborating further, Aligwara (2009) submit that security of the individual citizens is the most important thing. He argued that security is for the citizens and not citizens for security. Thus, for the citizens to live in peace the basic necessities of life such as food, good health, job opportunities, justice, freedom and all other ingredients of life must be provided by the democratic leadership.

The Interface between Democratic Leadership, Good Governance, Peace and Security in Nigeria.

Governance and security are separate concepts, yet they have a relationship. To be precise, it is governance that provokes and defines the nature of security. In effect, when there is governance failure the security framework deteriorates as has been the case in Nigeria. To ensure effective security system, there must necessarily be some link between the elements of good governance by the democratic leadership. These elements include rule of law, accountability and transparency in the management of resources, political stability, provision of basic needs and services as well as absence of corruption.

The role of the democratic leadership is particularly important in the governance project. The primary responsibility of democratic leadership in the governance process rests on the ability of the leadership to see beyond the perceptual vista of the people, appreciate their needs, and inspire and motivate them to cherish and desire these needs as goals that should be achieved (Chikendu, 1987). Indeed, ensuring good governance for achieving peace, security and sustainable development rests with the democratic leadership. This is dependent on the ability and capacity of the democratic leadership to allocate scarce resources, determine policy choices and outcomes that affect the direction and nature of development in the society. The transparency and accountable leadership creates opportunity for good governance and national development which the people so much desire.

It is an incontestable fact that there is a strong correlation between the nature of governance and the state of security in any society. But the case in Nigeria appears to be problematic. From 1999 to date, the country has experienced considerable erosion of domestic security arising from inherent deficit in governance. This is evidenced by the increasing proliferation of private security firms to curb the problem of insecurity in the country. In point of fact, the nature of democratic governance in Nigeria has not instituted sufficient policies and programmes to alter the structures of imbalance and insecurity entrenched by colonialism and prolonged authoritarian military rule (Ibrahim, 2002). These structures are exclusionary and ill-suited especially in a democratic system of governance.

It has already been argued that colonialism imposed on Nigeria a structural imbalance in the configuration of Nigerian federalism. This situation created a feeling of fear of domination and mutual suspicions among the various ethnic nationalities. These factors, that is the fear of domination and suspicions manifests in the political, economic and social dynamics of the country (Balewa, 1994; Hembe, 2003). Consequently, the multi-ethnic nature of Nigeria and

the failure of the governing apparatus to evolve a true nation and a corresponding national identity ethno religious and other primordial elements have assumed points of relevance in Nigeria.

Mijah (2009) argued further that the eventual transformation of identities along primordial lines and the entrenchment of negative identity politics have made ethnic and religious identities the basis of inclusion or exclusion in the distribution of resources. Thus, dominant ethnic groups systematically exclude minority ethnic groups from national and even regional or state processes and opportunities which are meant for individual and collective development (Ibrahim 2003). Thus, as a protection of communal and group resources, ethnic nationalities have defined citizenship along the lines of indigeneity. This has created the problem of indigenship and settlers. Consequently, indigenes derive more benefits, opportunities and resources than the settlers. In other words, this indigenship/settlership phenomenon has become the standard for inclusion or exclusion in the distribution of available resources and opportunities (IPCR, 2003; Sanda, 2003; Mustapha, 2004).

It must be pointed out clearly that the entrenchment of this negative identity politics in Nigeria is part of the wider causality of insecurity in the country due to poor democratic leadership architecture. In point of fact, the structural imbalance in the ethnic, religious and regional composition of Nigeria and the manipulation of such identities by the preceding democratic governance structure over the years, logically explains the various ethno-religious and even communal conflicts in the country such as Zangon Kataf in Kaduna, Ife-Modakeke, Jukun/Tiv, Jos Crisis, Boko Haram insurgency, herdsmen-farmers conflicts, among others.

The crisis of state and economy in Nigeria which has also been poorly handled by the democratic leadership in recent times, also reveals the potent threats to security in the country. The inherent economic crisis has had varying impacts on socio-economic and political spheres of Nigeria (Jega, 2003; Mijah, 2007). Essentially, the adverse impact of economic crisis, for instance, the impact of trade liberalization which has led to the closure of several industries in the country as a result of cheaper imports, has led to the increasing privatization of the state and the alienation of the people from it (Abdu, 2003). Understandably, it is this vacuum arising from the roll-back of the state, particularly out of the domain of social provisioning that is increasingly being filled by ethnic militias, religious fanatic (Boko Haram) and disgruntled state elites who feel marginalized or excluded from participating in the public or decision making arena. In fact, neither people nor investments or government can feel secured in such a conjuncture. It is this same sense of exclusion that has fueled recent agitations amongst Nigerians against the decision by the All Progressive Congress (APC) to field a Muslim-Muslim ticket in the 2023 presidential elections in Nigeria. This fear is rooted in the long existing exclusionist feelings, especially among Christians, who feel that such arrangement portends danger, which leads to domination by their Muslim counterpart. The inability of democratic leadership to fully address these misgivings and entrench a sense of inclusion and belonging calls to question the capacity of the democratic leadership to provide peace, security and justice for all Nigerians.

The desperation for political power and by extension for unrestrained access to economic resources has also deepened the insecurity situation in the country. The primacy of political power as a springboard to economic resources and higher level of social status has led to the militarization of the Nigerian society. This signifies violence in the struggles of social forces

as against peaceful political competition and conduct. Ake (1989, pp57-58) has clearly explained the nature of politics that generates conflicts in African societies such as Nigeria thus:

The militarization of society is the outcome of the over valuing of political power in Africa and intense struggle to obtain and keep it. This transformed politics into warfare. In this competition every form of force is mobilized and deployed; the winners have the prospect of near absolute power and the losers not only forgo power but face a real prospect of losing and even life. The above merely amplify the character of a post-colonial state such as Nigeria. The premium on power is exceptionally high and the system lacks the institutional arrangement to moderate political competition and to mediate between classes thereby creating a fertile ground for insecurity in the society.

The current democratic governance in Nigeria has continued to witness repeated abuses of state power that has manifested in different forms and guises. No doubt, the political elites still see politics or state power as an avenue for primitive accumulation of wealth. This conclusion which has been reached by scholars like Anifowose (1982), Ake (1985), Joseph (1987), Ikpe (2000), etc. is still the order of the day today. According to Tell Magazine October 17, 2005, many public office holders in Nigeria especially state governors, ministers (past and present), members of the National Assembly, etc. are stupendously wealthy. These public officers according to the Magazine have huge investments both at home and abroad which cannot be explained. This basically explains why corruption has remained endemic in the country. When public officers who are supposed to be the vanguard in the fight against corruption elevates the ignoble practice to statecraft, democracy, good governance, peace and security cannot but be at risk. Corruption no doubt undermines and or hampers the governance process and indeed development.

The Role of Civil Society Organizations (CSOs) in Enhancing Good Governance

From all the foregoing anomalies, it is apparent that there is deficit in the democratic governance process. But this can be corrected through an active and virile civil society. Larry Diamond (1996, pp5-17) provides some intellectual insights on the relevance of civil society in the following context:

An organized civil society serves as a watch dog to check the excesses of government, to expose and curtail or put a stop to human rights violation, abuse of the rule of law and infringements of constitutional provision. Civil society organization can supplement the role of political parties in stimulating political participation, increasing the political efficiency and skill of democratic citizens, and promoting an appreciation of the obligation as well as the rights of democratic citizenship. Civil society is considered as crucial arena for the development of other democratic attributes such as tolerance, moderation, a willingness to compromise, and respect for opposing viewpoints, which are better experienced in organizational participation in civil society. It serves to enhance bargaining power of interest groups and provide inclusive mechanisms for them. It helps in recruiting and training new political leaders, not only in technical and administrative skills but also in normative standards of public accountability and transparency.

The above intellectual exploits of Larry Diamond provide the civil society a variety of ways to chart the course of good governance for peace, security and sustainable development. It is obvious the governing apparatus in Nigeria lacks the legal and bureaucratic means to check corruption and abuse of power but the civil society with its free, robust and inquisitive institutions has the capacity for pressing for institutional reforms which can fill that gap.

Of course, revamping the economy is a critical factor in the evolution of good governance in Nigeria. A virile economic system will no doubt deal with the problem of poverty. It is impossible to address the problem of insecurity and promote peace and sustainable development with the degree of poverty in the country. Sachs (2007) had argued that poverty leads to desperation among the people and the unhealthy struggle for available resources. This creates a fertile ground for insecurity. The evolution of good governance also requires proper socialization of the citizenry. Through this process, our children will acquire relevant attitudinal dispositions and behavioral patterns. As a matter of fact, proper socialization of the children by agents such as the family, school etc. will shape their behavior and inculcate in them values of discipline, hard work, and such other values that enhances good governance and democracy.

Conclusion and Recommendations.

We have argued that democratic leadership is sine-qua-non to good governance which is a critical element for peace, security and sustainable development. We have also established that the historical experience of Nigeria has affected the nature of governance that has failed to effectively address the development needs and aspirations of the citizens. That despite the return to democratic rule, the democratic leadership lacks the capacity to provide the needed leadership that will guarantee peace, national security and development. This has further created problems of insecurity in the country. Clearly, there is deficit in good governance, and these deficits can be corrected through the following recommendations:

- i. A virile civil society should be entrenched as a culture of the people to serve as a watchdog to check the excesses of the democratic leadership for optimum performance.
- ii. A regime of transparent and accountable leadership should be the hallmark of democratic leadership so as to provide dividends of democracy to the people.
- iii. Democratic leadership must ensure transparency, accountability and good governance capable of enhancing peace, security and development which Nigeria so much desire.

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