

THE NIGERIAN POLITICAL LEADERSHIP APPROACH TO DEMOCRACY VIS-A-VIS THE GLOBAL DEMOCRATIC SYSTEM: A PHILOSOPHICAL INVESTIGATION

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Abstract

Man as a social and political animal has the inherent tendency to live with his fellow men in a well ordered form of society in order to achieve his happiness which characterizes his being in the world. Consequently, democracy has remained consistently one of the most influential systems of contemporary political governance in the world-over and widely applauded for its deliberate emphasis on participation, rule of law, liberty, fairness, accountability and justice. However, the pragmatic application of democratic tenets, principles and ideals significantly varies from across the globe for socio-cultural, institutional, economic and historical reasons and peculiarities. This study sets out to philosophically investigate the Nigerian political leadership approach to democracy in relation to the global democratic system. The work succinctly interrogates the contradictions, ideological foundations and operational realities noticeably inherent in the practice of democracy in Nigeria and how the Nigerian leaders has turned a good system into tasteless one thereby pushing the innocent citizens far deep into unfathomable hardship and suffering in the midst of plenty. The research employs the philosophical method of analysis in order to conceptually clarify and evaluate the noticeable lacuna between political praxis in the country Nigeria and democratic theory as a whole especially as widely acclaimed worldwide. The article systematically argues that why it is true that Nigeria formally adopted democratic system and structures clearly similar to the ones practiced globally, her political leadership behaviors portray something else and operates within the models of ethnic calculations, elite political dominance, citizens' welfare neglects and policy suffocation, as well as political patronage networks etc. that clearly undermines the global democratic values and acclaimed tenets. The study concludes by stating that for Nigeria as a sovereign nation to align appropriately with the global democratic models and standards of democratic governance, Nigerian leadership must as a matter of urgency clearly transcend from transactional and selfish model politics in public offices to something more meaningful and beneficial to all, like the embrace of ethical governance and moral character highly rooted in justice, institutional integrity, civic responsibility, fairness and accountability for the good of all and sundry.

Keywords: Democracy, Nigeria, Political Leadership, Governance, Accountability, Philosophy, Global Democratic System

Introduction

From ab initio, the concept democracy has been a subject of intense philosophical debate around different epochs, and the word in itself literally means the rule by the people. Democracy in its general and objective sense means a political system that came to fight autocracy, aristocracy, monarchy and other forms of government that seeks to attack natural and constitutional rights of the poor masses or citizens. It is the government by the people; a form of government in which the sovereign power resides solely in the people of the state or a geographical location as a whole, and is thereby exercised either directly by them as in the small republics of antiquity or city state, or indirectly by them through government officers elected by them as their representatives. In modern use of the word 'democracy,' it vaguely connotes a social state or nation in which all have equal rights without hereditary or arbitrary differences of rank, privilege and the likes. Democracy is the system of governance that came to give hope and sense of belonging to the citizens and poor masses of a particular geographical state irrespective of race, colour, social affiliation or religion etc.

Consequently, looking at Nigeria's form of democracy and its approach, it can be obviously noticed that it is purely far different from what is obtainable in the other parts of the world where same system is being practiced. Globally, democratic system has evolved through so many centuries of political thoughts and institutional remodeling and refinements. Contemporary modern democracies emphasize the constitutionalism, separation of powers, free and fair elections, political pluralism, human rights and the rule of law etc. Historically, the struggle for democracy in Nigeria has indeed been a very long one, dating back into our colonial history, during independence and after independence. Nigeria as a country known as the most populous black nation in Africa and/or in the world has serious multiple and multifaceted problems in the matters that has to do with democracy. It seeks and admire democratic rule but maintaining it is where the quagmire lies. Thus, socio-economic and political inequality is a prominent and permanent feature of the form of democracy seen around particularly in Nigeria, where democracy has widened the gap between the poor and the rich or those who have access to power and public funds and those who do not. Since democracy is fundamentally said to be the government of the people, by the people and for the people, as stated Abraham Lincoln, it is therefore generally assumed that democracy is the most suitable form of government at least as far as the delivery of 'political goods' is concerned, and looks like the only serious government with a human face and focused towards humanity's betterment.

Furthermore, in a state or newly created nation-state, sovereignty is not a right; it is a pure responsibility. In political terminology, it is the responsibility of the state handled by the elected officials to deliver security, education, equity, health care, justice, infrastructure, equality, public services, good governance, public trust, fairness, and protection from violence and crimes among other functions. Additionally, independence throughout African continent is a great source of pride and a symbol of accomplishment by the people, and so in that vein, governments of independent states and nations have numerous tasks

and responsibilities to perform within their geographical territories. However, the inability of the state to meet up its responsibilities and duties, results in near state failure or absolute state failure and the realities on ground confirms that Nigeria is one of the countries in the world negatively, shamefully and shamelessly descending into the undesired and frightened category and classification.

Generally speaking, it is taken that the pursuit of the welfare of the entire people of a state is the epicenter of democracy wherever it is found and practiced. While this may be so in some democracies, the reverse is usually the case in others. As democracy is synonymous with holistic development and aggregated growth in some climes, it is the representation of bad leadership, betrayal, corruption, killings, embezzlement and inhuman alienation and deprivation etc in others. Nigeria probably personifies the latter in many ways clearly seen under unquestionable facts. While some countries aspire to and do indeed practice democracy for the good socio-economic benefits and growth of the generality of their own people or at least as many people as possible, in the form of greatest happiness for the greatest number as opined Rawls; others, like Nigeria, make their own brand of democracy the government of the few, by the few, and for the socio-economic benefits and wellbeing of the few and their cronies. Indeed, the most outstanding feature of Nigerian democracy under her political leaders is mind blowing and mind boggling, starting from the unpardonable waste of public funds and scarce resources on the comfort of a few Nigerians especially on the so-called elite class and first families. The democracy of waste practiced in Nigeria invests, first and foremost, in the comfort of public officials, their families, close friends, loyalists and allies rather than in human capital and material resources in order to foster rapid development for all. It is as terrible as that. This paper however, explores the philosophical dimensions of Nigerian political leadership and assesses its compatibility with the global democratic principles, ideals and tenets.

Nigeria and Political Leadership Practice of Democracy Since Independence

Nigeria's democratic journey has actually been a very turbulent one and better imagined that said. Consequently, Nigeria's long awaited independence came on October 1st, 1960 with Dr. Nnamdi Benjamin Azikiwe as the first Governor-General and President, while Alhaji Abubakar Tafawa Balewa as the first Prime Minister. This was the country's first taste of democracy in the real sense, and it is rightly called the First Republic. However, political disputes and displeasures among some democrats and contending democratic forces gave the military the headway to successfully hijack the system to their own advantage but to the detriment of the innocent citizens of Nigeria and Nigeria. This callous attitude towards democracy by few terrible and greedy men but somewhat powerful democratic big time prominent politicians and untouchables has been at the roots of the unsuccessful story of the practice of democracy since Nigeria's independence up to this day. Consequently, fast-forward into the fourth democratic republic and into more than 27 years since democracy took its root back in Nigeria in 1999, and we are still searching for one major key ingredient needed for development and nation build, quality leadership and democratic dividends clearly delivered to the Nigerian citizens to attract applause both locally and internationally, but simply nothing reasonable has been seen.

Nigeria's fundamental approach to democracy and leadership is indeed very troubling. In Nigeria, the primary goal of assuming leadership positions especially the top-ranked positions, is nothing but self-enrichment and/or aggrandizement and power usurpation and general control of everything, regardless of the 'principle of separation of powers and federal principle' enshrined in Nigeria's constitution as amended, and also in total negation and far opposite to the global practice of the same system. Notwithstanding, that Nigerian leaders have the power to educate, inspire, and provide the people with the resources and capacity to advocate for the causes they believe in for their good and betterment, but like bad parents seen everywhere in some families, they have failed in their responsibilities to do the needful for the citizens and the country and lead by good examples as it should. This is why Chinua Achebe could not hold it again and declared that the problem with Nigeria is nothing but leadership in his famous book titled *The Trouble with Nigeria*. Achebe lamented vehemently thus:

The trouble with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with the Nigerian character. There is nothing wrong with the Nigerian land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example which are the hallmarks of true leadership.¹

Achebe from the above concluded that Nigeria's problem is bad leadership and evidence on the ground has consistently and unequivocally shown as well as proven that he is right and correct in all ramifications. When there is no willingness to do the right things at the right times a leader invariably fails short of his/her leadership responsibilities and roles. Some people sometimes may wish to disagree that leadership is not Nigeria's problem, but, certainly it is, because it is the leaders and not the poor rural dwellers that are responsible for Nigeria's underdevelopment. The leaders have all it takes and all the political and constitutional powers to turn things around for the good of all in the society but they refused to or too weak or unwilling to do so for one selfish reason or the other. Achebe's argument and testament of bad leadership by successive Nigerian leaders as the bedrock of why the country stays undeveloped like its counterparts all over the globe, remains timeless in the scale and scope of its vindication from independence till date. In Wale Adebaniwa's view in Nigeria situation: Nigeria has made significant progress in sustaining civilian rule since 1999, but democratic leadership remains constrained by corruption, patronage politics, weak institutions, insecurity, and poor accountability. Although Nigeria formally adopts democratic institutions similar to those of established democracies, political leadership often falls short of global democratic standards of transparency, responsiveness, and good governance.² This indicates that Nigeria democracy amidst looking as the same as the global democracies institutionally, lacks the merit to be accredited as one because of bad leadership syndrome and actual democratic practice as it should be.

Additionally, looking around Nigeria as a country, nothing progressive can reasonably be seen but colossal failure and degeneration is the only evident truth. From local government

councilors all the way to the presidency, the only business of government is the monumental and frenzied looting of the nation's coffers and wealth, while the trapped and huddled masses reek in unbelievable poverty and destitution, many are in the 'Internally Displaced Persons' camps (IDP camps) in their own God-given indigenous land and country and thousands are dead by hunger and terrorism that has bedeviled the country for long now and seems unabated as each day passes-by. Ajayi and Fashagba contended in Nigerian menace that Nigerian leadership has frequently been shaped by ethnicity, religion, patronage, and personal interests rather than national development. Nigeria still struggles with institutional independence, accountability, and issue-based politics.³ This simply implies that the Nigerian leadership approach to democracy is largely personal interest-driven instead of institutionally-driven, like other established democracies globally.

Similarly, it is true that the progress of any nation rests on the stature or standard of its leadership and how they can bring this to bear on the welfare of people of the nation. No nation in the world can enjoy lasting peace if her citizens live in abject poverty particularly if that nation is acknowledged as having the ability, well-to-do, and substantial means and resources to provide development and guarantee a good standard of living and security etc. Surprisingly and unfortunately, that is the tale of Nigeria as a country that is sixty-six years old (66yrs) and counting (1960-2026 as at now). It is a tale of tribalism, nepotism, poor governance, insecurity, leadership failure and poverty to mention but a few, in the midst of plenty. It is actually a tragedy unspeakable.

Nigeria has a tremendous and serious problem with political power handling. The way in which power is wielded, handled and performed earlier and in the recent and current political dispensations in Nigeria is terribly dangerous and unbelievable. Thus, Foucault in his argument about Nigeria opined:

Nigeria's political leaders, especially Presidents and state governors, have been employing the carrot and the stick in a strategic exercise of power. On the one hand they sponsor projects that seek to engender consent and popularity. They have been gently but steadily planting their persona and their image on the landscape by inscribing their names on any edifice with the remotest connection to their tenure; a seemingly innocuous thing to do, but an act that is packed with power implications. On the other hand, they hire thugs and intimidate opponents and dissenting members of the public. Elected officials have been building little armies of cohesion. And, most recently, they have resorted to the use of blackmail (employing state resources and state-funded programs) to force obedience and conformity.⁴

The obvious theatrics of power unfolding in Nigeria showcases and mirrors a dangerous escalation of a familiar trend, notably, an abuse of power that is so entrenched in order to render alternatives and critics weak and fearful. This is not the global practice of democracy seen in the other parts of the world. This type of democratic leadership is very

dangerous because it employs any method, direct or indirect, brutal or gentle, to insinuate and install political leaders permanently or semi-permanently into the consciousness of citizens with fear and trembling. It weakens citizens' fundamental human rights and headed towards a dragonic leadership of perpetual succession by all means possible. This is not global democratic principles and tenets and Nigeria keeps getting it wrong through bad leadership continuously. This led Browne Onuoha to assert that:

Nigeria's leadership continues to be influenced by the legacy of military rule. Centralized executive authority, weak democratic institutions, and authoritarian political culture continue to affect governance despite democratic elections. Overcoming these legacies is necessary for Nigeria to fully align with global democratic norms based on constitutionalism, rule of law, and institutional accountability.⁵

From the above, Browne Onuoha contended that Nigeria's problem has something to do with negative historical military legacies which the contemporary Nigerian leadership has refused to abolish which has remained a major obstacle to democratic consolidation in Nigeria as a country.

Furthermore, through leadership failures, post-transition Nigeria has continuously experienced and still experiencing the rise of conflicts borne out of various agitations by a plethora of movements allegedly representing and seeking to protect their ethnic, political and religious interests in a country that appears clearly and solely incapable of providing the basic welfare needs of its citizens and residents. This societal menace, violence, and subsequent conflicts in Nigeria are obviously led by so many different reasons and circumstances, which bad leadership unequivocally remains in the center of it all. Some of these avoidable reasons are according to Ayodele, the weak character of the Nigerian State and the inability of its equally weak institutions to engender order and security.⁶ In line with the foregoing, Olu-Adeyemi views some of the Nigeria's predicaments to the state falling into failure as poverty, military intervention in politics, citizen's apathy to the State, elitist greed and manipulation.⁷ In addendum, a political scholar Adeniji argues that this quagmires are as a result of land, space and resource availability, Jurisdictional disputes between Monarchs, disregard for cultural symbols and pollution of cultural practices.⁸

More so, Nigeria as a country at independence was looked at with hope as Walter Carrington opines clearly that, at independence Nigeria was amongst the most richly endowed nations of the world in recourse.⁹ However, Carrington would be quick to point out the fact that the case is not the same today as he would continue thus, today, Nigeria is one of the World's leading oil Producing nations, but like the cobbler whose children often go without shoes, it is frequently unable to supply its own people with fuel.¹⁰ In corroboration to the above shameful and shameless situation Nigeria has found herself, Amaku argues that, but who truly doubts that Nigeria at forty-Nine is still running a crippled economy? In the Sixties, Nigeria, India, Brazil, China, South and North Korea were on the same economic Pedestal. These countries have all gone nuclear today and Nigeria is still groping in the dark.¹¹

Consequent upon this, Nigerians are disgusted, disgruntled and fed-up with Nigeria's present political and economic national and global discredits and current situations where lives are insecure and citizens are hungry and dying at the same time. Although, Nigeria has produced nine written constitutions from inception, it is yet to adequately institutionalize democracy in the affairs of the country. This is because some parts of Nigeria's constitution were wrongly done and inserted, which actually makes most of the provisions therein impracticable, and yet no democratic leadership all these while has had the leadership willingness and impetus as well as the required courage to properly and adequately correct the deficiencies and the anomalies inherent in the constitution. But amidst all, the major problem lies on the men who have the responsibility of operating the constitution as the country's leaders, but they have woefully failed the citizens and the country beyond comprehension. To this, Leena Koni Hoffmann and Jon Wallace adding their voices argue that:

Nigeria's democratic progress has been uneven. Although elections occur regularly and civilian governments have endured, leadership remains challenged by weak institutions, electoral malpractice, insecurity, and limited public trust. Democratic consolidation requires stronger institutions rather than reliance on individual political leaders.¹²

However, this simply implies that Institutional reform and overhauling is very essential to society development and progress if Nigeria is willing to meet international democratic standards. More so, in Nigeria today, political power is almost always the exclusive preserve and heritage of the President thereby making rule more personalized than institutionalized. A cursory glance at the practice of democracy in Nigeria would reveal that it is almost exactly the antithesis of the universally and globally acclaimed meaning of the same concept. Consequently, due to non-institutionalization of democracy and democratic principles, democracy has constantly been on the retreat in Africa and developing societies, and treated as 'anything can go,' especially, in Nigeria. In line with this view Oluwaseun Tella opined that Nigeria occupies an influential position in Africa but has not translated its regional leadership into strong democratic performance. Domestic governance problems-including corruption, insecurity, weak institutions, and inconsistent leadership-reduce Nigeria's credibility as a democratic leader internationally.¹³

Perhaps, the greatest problem so threatening the Nigerian democracy today is nothing but corruption in high and low places which emanated from bad leadership in the country because in a situation where the leaders are not stealing public funds or being corrupt, it would be very difficult for corruption to thrive in Nigeria. In Nigeria today, corruption is more institutionalized than democracy and its principles; hence, Nigeria has been seen as an eminent member of the comity of the most corrupt nations of the world. Some even cajole the country as a fantastically corruption nation. That's actually the level the country has degenerated to and its quite unfortunate, and the worse is that the leaders do not even care about it in any way, but all they know, interested and care about is doing everything possible within their political powers to rig themselves, families and friends permanently into

public offices and remain there eternally if possible for them. It must be noted here however that corruption is not a plant of very recent growth in Nigeria; it has been there for a very long time and can be dated back to the colonial era even. So, it is a system handed over and the Nigerian leaders are still using it because it is enjoyable and favourable to them till date and with this, Nigeria has no headway to go in the comity of democratic nations of the world.

Furthermore, in the case of Nigeria among other things, corruption has ensured that power generation capacity which is 'the pathway to sustainable development' is miserably low and nothing to write home about; about 3,300 megawatts as at April 2013 (for a population of over 140 million as at then), although it later improved in late 2014 and early 2015 respectively, but went down again drastically within the third quarter of 2015 after a new administration took over and since then, continues to dwindle unceasingly every now and then without viable solution till date as in 2026 and still counting. Also, dozens of thousands of Nigerians die in road accidents yearly owing to extremely poor roads networks without any credible, viable and safe train means of transportation at least for heavy-duty goods and services in order to reduce the pressure on the roads to enable them last a little longer, and Nigeria still claim to be practicing real and ideal democracy as a system of government in a country that looks like this.

In addition, corruption has ensured the absence of qualitative, educational, social and medical services in Nigeria. Indeed, corruption has made sure that Nigerians live in grinding abject poverty in the midst of plenty and abundance human and natural resources. Note worthily, aside the political spheres; there are pockets of corrupt practices in the private, particularly in the banking sector. However, this evil has reared its ugly head into virtually every segment of the Nigerian public and civil service is not left out because it is also characterized by institutionalized corruption. Idowu et al captures this succinctly by arguing that:

Nigerian political leadership has achieved some democratic stability but has not translated democracy into widespread economic development and social welfare because of corruption, poor policy implementation, insecurity and weak accountability. Democracy should be evaluated by its capacity to improve citizens' lives rather than simply by holding elections.¹⁴

Nigerian democracy by implication still differ terribly from what actual and real global democracy should be as regards successful democracies in the world today where true leadership is more concerned and consistently linked accordingly to development and effective governance. In this area, Nigeria leadership scorecard seems disgustingly zero, pathetic and unfortunate. This is, therefore, not surprising that for some time now, 'Transparency International' has consistently rated Nigeria as a pandemonically corrupt nation, all thanks to the country's different leadership that has institutionalized it for long now and refused to let it go for good. The main cause of this tragedy is that the generality of Nigerians worship money and material success no matter which means the success is

achieved or the way it came about. This has in turn led to serious steady growth in the rates of disease, misery, poverty, hunger, illiteracy, malnutrition and other socio-economic deprivations etc clearly glaring to the eyes in the country today.

Frankly speaking, it is obvious that whether directly or otherwise, successive Nigerian governments had aided and abetted corruption and there is no two ways about it. Consequently, irrespective of the magnitude of corrupt practices of public officers and office holders, they are still being immune to arrest, prosecution and conviction as long as they remain in office and/or are in the good book of Mr. President. Oni, Fagbadebo, and Yagboyaju argue along this line by stating that Nigerian political leadership has not fully institutionalized democratic values such as accountability, constitutionalism, and citizens' participation. Electoral violence, weak institutions, executive dominance, and political patronage continue to undermine democratic governance.¹⁵ This is to say in their viewpoint that strengthening democratic institutions and leadership ethics would help tremendously to align Nigeria democracy more closely with the internationally accepted democratic tenets and principles. In this case, Nigeria obviously has democratic structures and does its elections regularly, but political leadership often weakens democratic consolidation in Nigeria which continues to keep Nigeria democracy afar from the global and mature democracies and cannot be equate with any reasonably as it stands today. This is evil and unfair to the country and their innocent citizens and continues to be a stumbling block to the success of real and ideal democratic governance practice in Nigeria.

Furthermore, the judiciary, the supposed second estate in the realm and the last hope of the common man, has made itself a breeding ground of corrupt practices and has inflamed corruption in Nigeria, by their obvious and clearly support to the executive and the legislative arms of the government, instead of being a neutral body as it should in order to dish out justice to all when the need arises. However, they are now cowed into total submission and can no longer perform their constitutional and jurisdictional function prescribed in the constitution unprejudiced without fear or favour. This is exactly where Nigeria as a country is at this point in time and it's highly unfortunate. Other countries of the world globally can at least boast of reasonable and satisfactorily free, fair and credible elections, but not Nigeria. The continuously perpetual inability to conduct relatively free and fair elections in the country is the final harmer confronting Nigerian democracy today. Competitive, free and fair elections are the 'sine qua non' of global democratic system all over the world, because they are a regular and direct means of citizens' participation in governance and having a say on what and who runs their life affairs. It is fundamentally enshrined as the undiluted natural right of any citizen of a country. However, despite the country election process enormous financial implications, Nigerian elections can hardly be described as elections or anything close to elections as they are characterized and marred by all sorts of malpractices, intimidation, manipulations and fraud.

Additionally, 27 years down the line of uninterrupted democracy in Nigeria, the pathetic failure of the Nigerian socio-political situation is again well painted out by Amaku as

follows:

As pregnancy cannot be successfully hidden, so is the Nigerian crippled polity. We continue to sing the beauty of our father land, while staring objectively at its overwhelming wrinkles. The Death-trap-roads all over the country contradicts our positions. The adumbration of creativity reflected in the decaying academic infrastructures at all levels of the academic industry laughs us to scorn. The objective flaunting of human rights, unjust homicides that are hardly looked into by the government, the escalating disregard for human life ridicule our judicial systems. The geometric rate of Unemployment, sponsoring daily armed robbery on our roads questions our sense of security and of the politics of youth employment. The meager salaries of workers and the almost absence of pensions for retired workers and the seeming deliberate delay in their disbursement reveal the looting handwork of Nigerian political leaders. The existing weak legal systems, election rigging... high degree of insecurity occasioned by Militant groups such as Boko Haram.¹⁶

Following the above quotation, thus, it suffices to say that the list of Nigeria's negative democratic woes is unending but could be reduced strategically to three major points or headings. Number one is the tyranny of the leading party (leadership problem) and doing everything possible to suppress everyone especially the opposition parties, number two is inequality, and finally number three is the master king corruption. The question then is; what is the cause(s) of this situation? Is democracy the cause or is there something else? etc. Therefore, to institutionalize democracy in Nigeria is to create, develop and strengthen the government masses oriented agencies, policies, political and legal rational structures that would invariably strengthen and solidify in right and serious measures the democratic principles and tenets as well as the rule of law in the country for the betterment of all.

Evaluation and Conclusion

From the foregoing, we can see that Nigeria's political leadership approach to democracy is far from the globally acceptable form of the same concept. From the study, it is obvious that adopting democracy as a form of government is not the real problem of Nigeria as a country, for several other advanced nations and countries of the world have practiced and still practicing democracy and in fact have gone so far for centuries in the system, but rather the institutionalization and proper articulation and application of globally acceptable basic democratic principles, tenets and rules of democracy, especially as proposed by John Stuart Mill and John Rawls in their different theories, and the problem of bad leadership in its entirety.

Generally speaking, good leaders have vision, humility, take responsibilities, lead by example, cooperative in nature, focused, plan strategically, and have integrity in all they do. They are very courageous in their actions and doings and most importantly possess emotional intelligence (Empathy) for people's feelings and sufferings and sought for

probable pragmatic solutions in all things for the good and betterment of all in the society. Hence, having reviewed democracy as a political concept and its experience in Nigeria and comparing it to what is being practiced in other countries especially in advanced countries and some developing countries, with some notable reference to some African political and prominent thinkers and philosophers' points of view on what democracy is and has become in Nigeria; the study's revelation therefore, shows that the Nigerian polity is not yet actually ready for a true, ideal and genuine democracy to evolve in the country due to the negative impressions of the said practice of democracy perpetrated by her leaders and political office holders.

However, notwithstanding, the work deduced that there are hopeful citizens who wish true democratic practice in Nigeria, but the problems remains will-power and the willingness to seriously and vigorously embark on it without fear or favour by the leadership of the country in order to achieve a better society for all that would primarily be focused on the happiness of the citizens and on justice, fairness, freedom and equity for all in the society, for which without it, having a well ordered, coordinated and better society for all would be impossible as well as a Day-Dream in all ramifications. The Nigerian leadership needs to get to work without further delay and see how to correct all the anomalies especially already rooted corruption practices in the system so to make a better way for a progressive governance focused on justice and fairness and on the greatest happiness to the greatest number of people in Nigeria for the good and betterment of all and sundry.

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