
Trickster Politician, Democracy and the Question of National Development in Nigerian: A Critical Inquiry

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Abstract

Since the election of the 45th president of the United States of America, the trickster character seems to gain more media coverage. This is because of the unique and peculiar style the presidency of Donald Trump played itself within the four years of his administration. Nigeria since independence have experienced series of crisis of diverse origin and background which has to a great extent crippled her national life and hampered her economic and infrastructural development. This study through discourse analysis of the trickster figure, x-rays the Nigerian politician who often gain political credibility through use of the trickster figure. A figure who often appear at the liminal stage of the society with theatrical display of charismatic giftedness. This figure presents himself or herself as a charismatic leader who seems to have answers to the prevailing situation of the society or community, therefore, becomes an agent of anti-structure who engages in trickery and deceit. Through this device the trickster politician gains access to power and the resources of the community. The study therefore demonstrates that this has been a common style employed by most Nigerian politicians in the political system of the land. The study suggest that this is one of the reasons why the Nigerian state is still bedevilled by economic and infrastructural underdevelopment. The study therefore opined that every politician should be elected based on objective credibility and not the strength of their political slogan or stage display of their charismatic abilities.

Keywords: Trickster figure, Politician, Democracy, Development, Political Party, Multi-Disciplinary.

1. Introduction

It was the famous Athenian philosopher Aristotle (384-322 B.C) who stated that man [sic] is by nature a political being. *He who* lives alone is either a beast or a god (Omeregbe, 1996). This statement does not imply that everyone is meant to be a politician in the strict sense of the word. It is rather an establishment of an anthropological fact that we cannot but relate in a political setting and that politics is a tool that could be used to better society. The biological, psychological, and dynamic endowment of the human species inevitably entails that we live and relate with others (Corry, 2011). As the saying goes “man cannot but relate”. The relational dynamics of the human person has given birth to a lot in the world. One out of the many is the reality of a civil state, in which individuals come to live together in search of the basic needs of life such as food, shelter, security, and the actualization of their goals and dreams in a

socially, economically, religiously, and racially equal society (Ellis, 2006). The political society, therefore, exists to serve human needs, to provide the individual the means and the circumstances which will enable him or her to develop and attain the goals of life, namely, happiness (Sumner, 2006).

Civil society must always seek to help people find life more meaningful. For the state to exist and be sustained, there are certain pre-requisites such as the ideological, psychological, cultural, ethnographical, and economic needs of the state (Bruce and Yearley, 2006). All these factors interact to bring about social, infrastructural, moral, religious, and human development (Anyaele, 1994). Human and infrastructural development become some of the criteria for assessment to ascertain if a particular society is making life meaningful for its members (UNDP, 2018). Since humanity cannot but relate various political philosophers and sociologists over the years have tried to proffer various ideologies as the best means to have a peaceful and harmonious environment for all, one of such political ideology is democracy. It was Winston Churchill who once retorted that 'democracy is the worst system of governance, however, he wished there were a better one'. It is generally argued that democracy is one of the most expensive systems of governance, this is because there are various human and financial resources required to organize a political party, campaign, and contest election (Sheehan, 2015). Before all these democratic logistics are put in place there must be a politician who is eligible and aspires for an elective position with the intent to serve and better the lot of the people. The story in Nigeria has been a story of misery and sorrow full of uncertainty and has kept the people in a state of perpetual limbo (Okonkwo, 2016). This research, therefore, examines the Nigerian politicians as some trickster figures who masquerade themselves as charismatic leaders chosen and anointed for the liberation of the people from the dungeon of economic and infrastructural prisons that have truncated the growth of Nigeria as a nation.

2. Clarification of Concepts

Democracy

After WW II, the world experienced the emergence of independent states and territories in Africa, Asia, and Eastern Europe that began to make demands to an end to colonial and dictatorial rule and a replacement with democracy. But then what is democracy? And why has the world clandestinely given credence to this system of governance? Democracy has been generally described as a system of governance in which citizen of a country participate in the elective processes of choosing their leaders (Dibie, 2012). It is also a system of government in which the rights to vote and be voted into government offices are open to all citizens who are eligible to participate in the elective processes (Bruce et al, 2006).

Democracy also holds a strong appeal among the ordinary people, this is because it is inspired by the idea of empowering people to govern their own lives (Alexander & Welzel, 2011). Abraham Lincoln simply puts it as the government of the people, by the people, and for the people (Graham, 1983). Democracy is by far the most popular form of governance in the world today (Sheehan, 2015). This is because most people believe that the dividends of democracy can enhance both the human and economic development of a state. This opinion might not be acceptable in all quarters especially in recent times (Poppe, Richter & Wolff, 2018). Larry (2008) one of the leading figures in democratic discourses thinks that democracy

should occupy a prominent place as the only broadly legitimate form of government in the world.

The growth and development of democracy as a system of governance can be attributed not only to the ancient Greek world but also to the influence of the Roman Stoic philosophers who defined humans as part of a divine principle, and the Judeo-Christian tradition, which emphasized the rights of the underprivileged and the equality of all before God, contributed to the development of the modern democratic theory (Omogegbe, 1998). There has been a drastic change in the form and manner democracy is practiced today (Sheehan, 2015). It is even hard to see a uniform democratic practice across nations; a reality that has been with democracy since its inception. Roman democracy resembled that of the Greeks, although Rome sometimes granted citizenship to men of non-Roman descent (Laurian, 2012). The ethics and basic principles remain the same. Ancient democracy was characterized by three distinguishing features; first supreme power was vested in the ‘ekklesia’ the assembly of all male citizens who were entitled to participate in the discussions and votes. Second, the system permitted freedom of speech and thirdly, it made all political offices open to all citizens. (Hart, 1948)

One great prejudiced impression about democracy is that very often global North often present it to most countries in global South as if democratic principles and system are new and alien. It is, however, been widely understood that democracy is not an exclusively Greek or Western value (Held, 2006). Recent historical and archaeological research has shown that some of the basic principles of democracy existed in other civilizations. For instance, the principle of accountability, consensus-building, and popular participation were important features of many pre-colonial systems of government in Africa (UNESCO, 1992). Democracy, therefore, consists of principles that have universal relevance and multiple sources. If this is the case, how come that democracy in African and Nigeria, in particular, have not been able to deliver the dividends of democratic governance to the people? This question has been approached from a diverse perspective; we shall however examine the masquerading trickster politician for answers to this concern.

The Trickster Politician

The concept trickster is of the discipline of cultural anthropology. Lipovetsky, (2011) observed that Anthropologists of the nineteenth and the first half of the twentieth century note the ambivalence of the trickster figure in folklore and myth and try to interpret the “baser” traits of the trickster as either the outcome of the degradation of the culture hero or the underdevelopment of archaic cultures devoid of altruistic values. The understanding of the trickster from an anthropological myth or folklore has however, been applied in series of other disciplines (Mälksoo, 2012). Shure (2020) thinks that trickster as a concept has been proven to be a useful analytical category, so long as the tendency of trying to make all examples conform to one ideal type is resisted. Scholars generally try to make an arsenal of characteristics that they feel can fit perfectly in describing the concept (Hynes, 1993). Malkson (2012) believes that the trickster is a constellation of concepts rather than a single character or archetype. Yékú, (2016) in his article ‘Akpos don come again’ applies the trickster figure as a comedian who humorously identifies the numerous problems of Nigerian, creating an awareness and at the same time conscientizing the people of the need to remedy them. The trickster is often a liminal

figure. That is one who appears in the scene at the time when the society is passing through a transition phase of civilization or development (Szakolczai, 2003). This figure presents himself or herself as a charismatic leader who seems to have answers to the prevailing situation of the society or community, therefore, becomes an agent of anti-structure who engages in trickery and deceit (Shure, 2020). Yékú, (2016. 252) puts it thus... The trickster reveals the contradictions and foibles of society. Usually a foolish, but archetypal figure, the trickster reveals human avarice and man's proclivity for dissimulation. He will often act against the ruling class to the admiration of the poor and marginalized of society. He will tend to be against the idea of social hierarchy and will use that to play tricks on the poor (Schramm, & Jeffries, 2000). Shure (2020) thinks that most tricksters are lower-class individuals. The trickster hero is often self-seeking, mean-spirited, irrational, and principally driven by a passion for self-glory which often end up hurting many and destroying the society (Yékú, 2016).

In describing the trickster, Hynes (1993) observes that without normativity, the trickster appears on the edge or just beyond existing borders, social classifications, and categories. The trickster is cast as an 'out' person, and his activities are often outlaws, outlandish, outrageous, out-of-bounds, and out-of-order. No borders are sacrosanct for him or her, be they religious, cultural, linguistic, epistemological, or metaphysical. Breaking down divisional lines, the trickster characteristically moves swiftly and impulsively back and forth across all borders with virtual impunity. The trickster acts like a visitor everywhere, especially to those places that are off-limits, the trickster seems to dwell in no single place but to be in continual transit through all realms marginal and liminal. (Hynes 1993: 34–35)

The Oxford advanced learners dictionary describes a politician as a person who is professionally involved in politics and could occupy an elective office of service for the people. Caselli and Morelli (2004) opined that the quality of public officials, basically politicians, has at least two dimensions: competence and honesty. Competence is the skill to identify the appropriate policy objectives and achieving them at a minimum social cost. Honesty is the character trait that leads an official to perform his duties without harassing private citizens for bribes or other kickbacks.

Relating the two concepts above presents to us the reality of a trickster politician in an unfortunate situation that has rendered the Nigerian state unstable, underdeveloped, and on the verge of disintegration. Who are these trickster politicians?

The Nigerian Experience

It is truly an established fact that with the opportunities presented by democracy as a system of governance and the general public's involvement in the day-to-day decision making and running of the society, democracy should be the best tool for development. This might not be the case in all situations and circumstances in every state and society. The Nigerian situation presents us a slightly different scenario (Suberu, 2018), though there might be other reasons, but on a developmental scale, the Nigerian situation seems unique and different. Since Nigeria gained independence from Great Britain on 1st October 1960, democracy has had a difficult time in taking roots and delivering its dividends to the people. This was initially attributed to the incessant military interventions and series of coupes and counter coupes that continued to greet the nation's political history (Tsai, 2002).

With an estimated population of over 180 million people and in a position of leadership in African affairs, Nigeria has become Africa's contradiction. This is because of her great potentials and her inability to harness these potentials for growth and development. Nigeria offers the best opportunity for democracy in Africa, yet she is beset by several internal problems that, if not addressed, will make it one of Africa's greatest failures (Tsai, 2002). Nigeria has a landscape that can accommodate architectural, industrial, and agricultural activities. She is the sixth-largest producer of crude oil in the world, and its crude oil is generally agreed to be among the finest in the Organization for Petroleum Exporting Countries. It is the biggest oil exporter in Africa, with the largest reserves of natural gas on the continent.

When Nigeria finally came into full democratic dispensation on the 29th May 1999 when the Obasanjo democratic dispensation led the country into a new wave of development and growth. The new dispensation was welcomed with great excitement. Since then, the story has been pathetic, and the nation seems to be losing out on its dreams and aspirations at an unprecedented speed (Kinnan, Gordon, DeLong, Jaquish, & McAllum, 2011). According to Akamde (2013), Nigerians are some of the poorest people in the world, with a poverty burden of more than 70 percent by the less-than-\$1-a-day measure and 90 percent by the less-than-\$2-a-day measure (Federal Ministry of Women's Affairs and Social Development 2007; National Bureau of Statistics 2012).

Nigeria has great political instability and insecurity discouraging foreign investors from investing in the country (Oshita, Alumona and Onouha, 2019). Widespread post-election violence greeted the 2007 general elections as it had in previous elections. Even today, widespread ethno-religious crises are occurring, and militancy has crystallized into a terrorist and sectionalist movement that is now popularly known as Boko Haram (Thurston, 2018, Ehwarieme, & Umukoro, 2015). Corruption is common and nearly institutionalized (Arowosegbe, 2017). Nigeria is ranked among the most corrupt nations in the world, and mismanagement has undermined its development in many ways. Even as the nation struggles to attract foreign direct investment, terrorism and militancy, weak and unstable policy regimes, and corruption and inadequate education have made investment climates unhealthy, hence established industries are relocating to Ghana and beyond.

Despite an ambitious reform agenda over the past decade, not much development has been achieved; partly because of the failure of military and civil leaders to diversify the economy and provide needed infrastructure even when their administrative capacities are in doubt (Akanle, 2013). As shown above, the recent past leaders in Nigeria have been unable to deliver needed infrastructure to the people, and they have failed to diversify the economy. Most Nigerian leaders over the years have demonstrated that assumption of public office is for personal gains through looting of the common treasury for self-aggrandizement. Such a situation has made it impossible to develop the nation and most quarters in Nigeria today are either agitating to secede or for regional resource control (Wuam, 2012).

The Trickster Politician; the Bane of Nigerian Democracy and Underdevelopment.

Nigerian politicians since Independence have so impoverished the country that her social and economic institutions have virtually collapsed. They embezzle public funds with impunity due to the weak or the absence of effective institutional checks and balances (Page,

& Okeke, 2019). Nigerian political leaders take undue advantage of these shortcomings to circumvent the few institutional restraints put in place to loot the treasury. They get involved in grand corruption and acquire wealth through questionable means which they use to bribe their ways to remain in power as long as possible (Lawal, and Olukayode, 2012). Most Nigerian politicians are fraudulent and opportunists who are so selfish to the detriment of the overall national interest. No wonder, Professor Chinua Achebe reiterated that the problem of Nigeria is simply and squarely that of failure of leadership.

In line with Chinua Achebe, Garner (1976), affirmed that no society could function well with fools, rascals, or non-leaders in political leadership positions. This demonstrates the crux of the matter and the cause of underdevelopment in the country. Some of the Nigerian leaders lack the integrity and knowledge to perform their national duties. This is because a good number of Nigerian politicians are not politicians by profession in the context of undergoing some academic and professional training of public administration. Integrity without knowledge is weak and useless; knowledge without integrity is dangerous. These politicians become trickster figures who only sweet-talk the people into their net and use them to attend various social and economic status at the detriment of the very masses they claim to have come to serve.

The Making of Trickster Politicians in Nigeria

Over the years, Nigerian politicians always employ the art of deceptive political advertisement to win over the conscience of the masses. According to Alawode and Adesanya (2016) political advertising is a form of campaigning used by political candidates to reach and influence voters. This type of advertising is not new in Nigeria or in any country where elections are periodically held. What may be new are the exaggerated half-truths and outright lies that campaigners and their message creators engage in, in an attempt to secure more votes, split votes or discourage voting. Aririguzoh (2019) writes that some candidates and their supporters use music to tell their sides of the stories or draw negative attention to their opponents. Deceptive political advertisements misrepresent, omit, or repeat messages that may likely mislead reasonably thinking voters. Some of their presentations are incorrect or unproven information.

Most trickster politicians in Nigeria assume this strategy because it pays their intent and covers their inability to objectively convince the people with reliable information on why they should be voted in. They deal with three issues: the advertiser, the message of the advertisement, and the consequential voter acceptance of the advertised product. Here, the advertisers are the politicians, their political parties, and sympathizers. Some of these advertisements comes in form of political slogans like ‘PDP.... Power to the people’ ‘APC..... Change, APC deepen the Change, APC.... Sustain the Change (Oshiomhole, 2018). The message on the other hand is a strategy in which through appealing propaganda they demand that voters give them their votes or at least not to vote for the opposition. To discourage voters from voting for the opposition, they develop a strategy of politics of bitterness and blackmail. The consequential voter acceptance is to believe the message as the truth and vote accordingly or see them as lies and do as occasions serve them against the advertised product (the contestant, his party, his message, manifesto, or whatever they are angling to sell to voters).

Nigeria is a country with colonial past in which her first national heroes or leaders were identified not by what they did but by what they stood against. These were leaders who found acceptance among Nigerians because they spoke against colonial rule. There is a tendency that this paradigm of leadership still exists in the mind of most Nigerians that most politicians still attend political relevance not by what they have done for the people but by how much they have criticised and castigated their opponents or leaders in office. This approach has given a lot of Nigerian politicians a fertile ground to play the trickster within the political scene. Nigerians go to the polls to elect leaders. However, the contestants' electioneering campaign messages sometimes appear combative, provocative, and impervious.

Serious national issues are often avoided or given an ethnic or religious undertone, and the individual contestants attacked or discredited on that bases. At political rallies or conventions, political communication formats include the use of songs, music, drama, dances, town hall meetings, emails, and media advertising, especially on television. These are often done charged with a lot of sentiments and emotions (AFP, 2019). Nigerian politicians use these formats to present themselves as messiahs and agents of positive change whereas their result in previous regimes only illustrate a sense of deception. Unfortunately, this yardstick always brings them to power.

The Political Leadership Rhetoric

Leadership is, no doubt, a key factor in the whole gamut of public administration and the management of societal affairs. In the light of this, Nigeria's lack of capacity in terms of the attainment of effective governance which addresses the issues of corruption, human rights, and mobilization of human and material resources for sustainable development is generally traced to leadership failure (Achebe, 1988; "Mo Ibrahim's Sobering Report," 2013). In Nigeria, democracy has not yielded the expected results due to the character of the political elites who have demonstrated a limited understanding of what governance requires (Agulanna, 2006).

Shanum (2013) maintains 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. Therefore, the state is expected to perform service-delivery responsibilities, which include the construction of society's infrastructures. Ironically, the Nigerian state has been unable to live up to these expectations. Indeed, once a political arrangement is dominated by trickster leaders, the country would perpetually struggle to attain peace and development. In summary, leadership failure is one of the strongest foundations of state incapacity in Nigeria and there have always been politicians who are more partisan at the detriment of national interest (Arowosegbe, 2017).

Over the years, the ruling elites have consistently demonstrated their lack of respect for the rules and regulations governing the state. With structural and institutional decay, corruption and impunity evident in Nigeria's socio-political and economic environment, the capacity of the state to uphold the rule of law is greatly undermined. One of the decisive challenges to sound governance and the rule of law in Nigeria, was the incursion of the military into the Nigerian political environment. The military, devoid of leadership and governance qualities, concertedly destroyed the democratic governance structured and subjected institutions of

government under an autocratic chain of command. This culture has been imbibed by the trickster politicians who sometime act and take administrative decisions like dictators. This has made service delivery, human rights and socio-economic development became a lofty dream for Nigerians. The civil service was militarized and the government through nepotism installed bad governance which has continued to plague the Nigerian state and Nigerians in modern times.

Effects of Trickster Politicians on Security of Life and Properties, and Rule of Law

The place of security in the development aspiration and agenda of any country is quite pivotal. Scholars have persistently reinforced the security-development nexus (Akinola, 2011). Without security, other socioeconomic goals are unattainable. Shanum (2013) argues that no nation can enjoy lasting peace if its citizens live in abject poverty particularly if that nation is acknowledged as having the ability and substantial means to provide development and guarantee a good standard of living. Unfortunately, that is the tale of Nigeria. It is a tale of poor governance, insecurity and poverty amid plenty. Evident poor governance led to the categorization of Nigeria among the 19 poorest, unhappiest, unhealthiest, and most dangerous nations in the world (National Assembly's Amendment of CCB Act Cannot Stand, 2016). Therefore, the security-development convergence explains why every successive government, since Nigeria's independence in 1960, has reiterated the importance of security as the core goal and primary purpose of government (AP, 2015).

Ethics of Democracy in Nigeria and the Question of National Development.

Essentially, the birth of democracy in Nigeria has endured for over two decades. It is therefore, expected that democratic ethics and norms ought to have been inculcated and imbibed such that it becomes enduring and sustainable in Nigeria's democratic experiment. The democratic trends in Nigeria are such that seem to reject the ethics of democracy. As Arowolo and Lawal (2009) have noted: "Present democratization process in Nigeria suffers from several problems. First, it is being carried out within inefficient and non-viable rules. Second, the process itself allows for the manipulation of existing rules. Third, the counteracting agencies charged with policing and enforcement of the laws and those who work in those agencies are not properly constrained by the laws and the Independent National Electoral Commission (INEC) itself is not divested of this 'pathology' and as such, cannot be relied upon to play a role expected of an umpire since it is the party in power that appoints its officials and funds its operation.

The growth and development of democracy depend largely on the practice of its ethics, ideals and norms as they serve as the bedrock for democratic consolidation and sustainability. By and large, democracy has principles, which can also be described as rules guiding its practice, these rules or principles are otherwise regarded as democratic ethics or norms. Conformity to the latter manifests in good governance, infrastructural development and consequently national development. Be that as it may, democracy has been accepted as a model of governance, particularly, in developing societies including Nigeria. Unfortunately, the growth of democracy in Nigeria has remained stunted (Ajayi, 1998). To a great extent this stunted growth is attributed to the kind of people who come forward as politicians in Nigeria.

This is a result of the inability of our political leaders to confine themselves to democratic ethics. This invariably manifests in poverty and underdevelopment.

Benne (n.d) identified five democratic norms as follows; make change through collaboration; require active participation by all members; change must be experimental in attitudes; convert principles from dogmas to hypotheses; seek collective, not individual solutions. Franceschet (2009) also identified legality, transparency and enhanced participation as democratic principles. He believes law remains the key democratic mechanism to implement a non-violent order, even when it is violated. According to him, the relationship between democracy and law extends further; with democracy as the dominant regime type globally today, the hypocrisy of democratic states disregarding the global rule of law should become more difficult to sustain. Citizens will ask why they must respect the rule of law if their government fails to do the same. Also, the democratic principle of political control requires transparent public authorities to account by rewarding or punishing governments at elections. Adherence to all these principles enables democracy and development to thrive. But, unfortunately, and regrettably, the way and manner democracy is practiced in Nigeria is a far cry from these principles. There is virtually no democratic ethos in Nigeria. Democracy dividends are far below the expectation of the generality of the people.

Ethical Lapses in Democracy: An Implication for National Development

Democracy is viewed as “a government of the people, by the people and for the people.” However, in the Nigerian context, there seems to be an exception to this definition. The people who are supposed to be the fulcrum of democracy are not only marginalized but also thoroughly alienated. The democracy in Nigeria is, therefore, a government of few families, their friends as well as their business collaborators” (Ayobolu, n.d.), as opposed to the democratic virtue of popular participation. These few people live in extreme affluence, while the majority of citizen’s wallow in abject poverty, as opposed to the democratic virtual of welfarism. It is always business as usual. Ayobolu (n.d.) thinks that there is no clear demarcation between democracy and oligarchy in Nigeria. There is always an agreement amongst the colluding business class and the ruling elite on how to share the booty of government or what is commonly referred to as the proverbial ‘national cake.’ So, while Nigeria’s fortune is depreciating, some few individuals at the corridors of power and their cronies are growing fatter at the expense of Nigerians”.

Another ethical lapse in Nigeria’s democracy is the inability of the electoral body to conduct a free and fair election. Free and fair polls is one of the virtues of democracy. But in Nigeria, that virtue is unattainable. Every contestant is determined to rig the election in his or her favour. And, where rigging is made impossible, violence, arson, kidnapping and murder of opponents are introduced into the electoral game (Ajayi, 1998). The electoral competition then becomes “a do or die affair” as witnessed in the elections of 1964, 1979, 1983, 1999, 2003, 2007, 2011, 2015, and 2019. In this regard, the electoral process becomes an avenue for manipulations and all sorts of electoral malpractices. Electoral officials are bribed before elections to guarantee their partial support. The security agents are also bribed to ensure a peaceful atmosphere for stealing people’s votes. Refusal to accept electoral defeat in good faith is a dent on our democracy. And the absence of rule of law also serves as an ethical lapse in

Nigeria's democracy. It is to be noted that in Nigeria, democracy has not achieved much success in bestowing to the people their basic needs or even the requirement of participation in decision making. Neither has it been providing the peaceful atmosphere that can bring about development and the well-being of the people (Agagu, 2004).

The democratic experiments we have had in Nigeria are only democratic in name and on paper without ethics driven credentials. Neither do they meet the demands of liberal democracy foisted on the country by the western world, let alone of the inclusive nature expected of a developing country under unique circumstances. The type of democracy operating in the country does not concede any aspect of decision making to the masses. Even the common one which is that of electoral choice is often derived through rigging and harassment. It is not surprising that our form of democracy does not in an actual sense grant concrete political, social and economic rights. It is a democracy that heightens conflict, crude use of force, intimidation and discord as well as the underdevelopment of the state and the citizenry (Agagu, 2004).

3. Conclusion

It is evident that trickster politicians influence the political culture of a country and as well affect its practices. The type of political culture practiced in Nigeria which is informed by the trickster politicians has robbed of her national development. The narrative can be concluded that Nigeria's democracy has been distorted because of politicians' attitude towards the political system and the behaviour of the political leadership towards what should be done for the overall development of the country.

Nigeria is a rich nation - it has all the potentials for greatness. It is a nation blessed with vast natural and human resources but the nature of its democracy and corrupt attitude of the political leaders have forestalled its match to greatness and sustainable development. If the total amount of illegal resources acquired by those at the corridor of power is ploughed into some key sectors of the economy namely like education, health, agriculture, human capital development, infrastructure and power, the nation would hold its high in the comity of nations.

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