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LEADERSHIP AND CHALLENGES OF DEMOCRACY IN NIGERIA, 2020 – 2025

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Abstract

Leadership in Nigeria has recorded a checkered history of imperfection. Regrettably, it appeared to have excluded the masses mainly in the areas of providing the needs of the people, which is the major reasons for subjection of the people under the government according to the Social Contract Theorists. Unequivocally, this act has brought so much discomfort and distrust between the leaders and the led due to among others, continuous monetary devaluation, poverty, hunger and unemployment. Thus, some states are experiencing different kinds of revolts against their leaders, which has resulted to what seems to be youth revolution through the ballots, while some ended in democratic reversals and forceful change of government. This poses a serious threat to Nigeria that is bedeviled with a near leadership comatose of which, if care is not taken will end up like those states, such as; Chad, Guinea and Sudan. Methodologically, the study employed Expose Facto Research design, the data were collected through Documentary method and were analyzed using Content Analysis. More so, Social Contract Theory of origin of the state was adopted as the theoretical fulcrum around which the work revolves. The theory maintained among others that the state emerged based on the agreement of the people for the provision of those essential needs of the people which they cannot provide for themselves. However, the study observed that the peculiarities of leadership in Africa (Nigeria) characterized by wholesale defalcation, gross incompetence and unbridled corruption are responsible for the weak institutions that are abysmally malfunctioning. These have given rise to the collapse of the socio-political and economic base of the system. The study recommends masses revolution (proletariat) through proper political education and involvement to challenge and change the old order.

Keywords: Corruption, Democracy, Elections, Leadership and Revolution

Introduction

To renege from the unpalatability of the State of Nature, characterized by Hobbes as being nasty, solitary, brutish and short, men opted for a politically organized society, under defined rules and regulations (Appadorai, 2004). The arrangements could be in different forms of government such as monarchy (government by one person), oligarchy (government by few persons), gerontocracy (government by the elders), plutocracy (government by the wealthy), aristocracy (government by the nobles) and democracy (government by the people) (Okonkwo, 2020). Democracy as the government of the people by the people and for the people according to Abraham Lincoln has appeared to be the best form of government because of its embodiment of the principles of inclusiveness, which is largely the more reasons the countries of the world claim to be democratic. However, the realistic disposition of the democratic form of government is basically on the leadership quality of the individuals that maned the political institution.

Paradoxically, most states in Africa are trapped in an unending political debacle characterized by brigandage, gross neglect, highhandedness, impunity, non-responsiveness to the citizens, social strife and wholesale defalcation. The enumerated feature of African states boils down to what Achebe (1983) inferred when he stated that the trouble with Nigeria was squarely that of leadership. By extension, it became a reflection of not just Nigeria but virtually all the African states. By implication, it has awoken an interrogation of the rationality of attitude and dispositions of leadership in Nigeria. Surprisingly, these seemingly socio-economic and political conundrums have been attributed to the leadership styles of those occupying the political positions in Nigeria which according to Okafor (2019) conceived as being at variance with most states in the West that thrive on diligence and owe responsibilities to her citizens.

By implication, some African states are wallowing in protracted violation of human right, which appears to have made the people to believe that abuse of rights of the citizens is a normal life. In response to the cagey predicament meted out to the innocent citizens, the military abandoned their constitutional duties for occupation of political space. This seemingly paradigmatic shift weakened the security system and exposed the African political and security trajectories to unmitigated deficiencies. Worthy of note also according to Okafor (2019) is that the military interference to state power was motivated by the character of African politics, where politicians misconstrued politics as the only source of livelihood thereby placing the highest concern on acquisition of the state power. By so doing, they adopt the unscrupulous Machiavellian principles of the "end justifies the means" which goes a long way in reducing the state to a war zone where politics was seen as a do-or-die affair.

As a result of the weak leadership, African states were faced with a number of coup d etat, which is tantamount to democratic reversal. The ugly trend is evident in the regions like: Sudan 2019, Chad 2021, Guinea 2021 and Sudan again in 2021. However, this study is fashioned to interrogate the nexus between leadership deficits and challenges of democracy in Nigeria. For the purpose of brevity and precision, it is unraveled under the following paradigms: methodological underpinning, demystification of democracy, leadership conceptualized, the military and democracy in Africa, challenges of democracy in Nigeria, lessons to Nigeria, conclusion and recommendation.

Methodological Underpinning

This study adopted Ex-post Facto research design. It is befitting to the discourse because the problematic has happened in the past hence the study is geared toward unravelling the reasons behind the identified problem. The data were gathered from primary source through a Documentary Method of data collection, which involves the use of existing publications to support the viewpoint or argument advanced in this study. This is a way of collecting data by reviewing existing knowledge and documents. For Bailey (1994), documentary method of data collection refers to the analysis of documents that contain information about the phenomenon we intend to study. And the data so collected were analyzed with the aid of Content Analysis. It is a detailed and systematic examination of the contents of particular body of materials for the purpose of identifying patterns, themes, or biases. The essence is to analyze the relation between leadership and the democratic challenges in Africa. That will help in showing how the situation that affected other African countries can be a lesson to Nigeria.

Theoretical Framework

The study adopted Social Contract theory of origin of the state as the theoretical framework to examine the expected roles of government towards the citizens, which is more or less the provision of social welfare to the people for the sustainability of the system. Contrarily, the states in Africa in all ramifications is tilting towards Marxian postulations of being the end itself instead of the liberal view of being the means to an end. This theory is tactically chosen because it has the analytical potentialities that provide us with the existential realities of the State. Indeed, it brings to the fore the cagey predicament of men during the state of nature, which was ameliorated with the emergence of state. Also, the theory explicated the role of the personified state to the citizens who subscribed to the bond. This responsibility is more or less the provision of those needs that citizens cannot provide for themselves, which is decisively security of lives and property (Obiora & Okonkwo, 2016).

Therefore, the State as an embodiment of rules that govern the activities of individual in the society is ascribed necessary only if it satisfies the primacy and the usefulness of its engagement which is more or less geared towards protection of life and property of the members in the polity. The proponents of the theory include Thomas Hobbes (1588-1679), John Locke (1632-1704), Jean Jacques Rousseau (1712-1778), and Nicollo Machiavelli (1469-1527). The central proposition of this theory among others is that the society is threatened by the selfish actions and interests of all members, and to ensure security and protection of life, liberty and wealth or property, members entered into a contract not to inflict harm on each other. Thus, the State and law came into existence as a contract to give vent to this agreement (Nwanolue, & Osegbue 2003).

In the view of Hobbes (1588-1679), the State should be seen as a contract between a group of people to guarantee their mutual security of life and property. He started his thesis from the natural condition of humanity in the state of nature which was a thoroughly unpleasant one, and argued that the acquisitive and aggressive activities of men were becoming chaotic and leaving people in fear of death. Hence, he described life in these circumstances as solitary, poor, nasty, brutish and short. As a result, the State came into existence as a contract between the individual and the government to arrest the situation and recreate order; the individual gives up some of his liberties in exchange

for the protection provided by the state. Thus, the only reason for the existence of the state was to offer security of life and property of individuals in the state (Gauba, 2003)

Further more, Locke (1632-1704), argues that the State of nature was one of peace, goodwill, mutual assistance and preservation, under this State of Nature; individuals possess natural rights such as right to life, liberty and prosperity. But then, remains the absence of any organisation capable of protecting these rights to stop the society from degenerating into anarchy, thus, the need to secure these rights especially property rights propelled the individuals to enter into the contract of setting up the government or the common wealth (Gauba, 2003). More so, Rousseau (1712-1778), believes that all men were naturally good, insisting that where selfish individuals exist as argued by Hobbes was unnatural and the product of a perverted society. He also, argued that man was neither moral nor viscous, neither happy nor unhappy nor did he own property. Thus, the existential liabilities did not make for the type of vicious picture painted by the contract theorists. However, he sees the State as a social order which protects with the whole common force the person and goods of each member, and in which each, while uniting himself with all, may still obey himself alone and remain free as ever (Gauba, 2003).

For Machiavelli (1469-1527), human nature is essentially selfish and this is reflected in its profound aggressive and acquisitive actions which threaten to translate into anarchy unless restrained by the efforts of the people. Hence, the State arises then to fulfil this felt societal need by using its monopoly of and apparatus of force to sustain society. Axiomatically, the propositions of the theorists on the origin of the State differ in both the approaches and directions but centres on and/or revolve around a point, which is security of life and property of the individuals in the society. In any case, the social contract theory of the origin of the State is sagaciously utilized to form the basis for analyzing and explaining the inseparable link between the State and the security of life and property of the citizenry. It explicitly explained the propelling force that agitates the minds of the theorists to rummage over a way out of the shackles of orchestrated life of insecurity in the state of nature (Gauba, 2003)

Nevertheless, this chaotic and anarchic nature of human lives in the state of nature necessitated the emergence of the state and its corresponding laws to protect the individuals. In consonance with this, Aristotle stated that at his best, man is the noblest of all animals; separated from law and justice, he is the worst" This shows the importance of the State and law in our terrestrial existence. Worthy of note is that State cannot undertake the responsibilities of protection of life and property of the people in vacuum therefore, the ascribed roles of the state are carried out by human beings through what is known as leadership. Inversely, the leaders in Africa in particular and Nigeria in general have neglected the terms of the Social Contract that were agreed to create peace and harmony between the leaders and the led. This negligence stems from the denials of the essential services, (good roads, portable water electricity, loan facilities healthcare system etc) to the people. This development advertently or inadvertently affects the practices of democracy in the political enclaves because the maxims of democracy, which maintained, according to Lincoln that it is government of the people by the people and for the people is in serious doubt.

In response to the structural denial of the democratic dividends by the leaders to the people, there exist all manners of chaos, anarchy, political instability, social unrest, political apathy, electoral rigging, thuggery and the worst of it all military coup. Those ugly trends were necessitated by the fact that the leaders have reneged from the basic contents of the bonds that held the polity together thereby pushing the people to the wall, which the only remedy for the masses is to wriggle out by all means, hence the sorrow condition of the state. By extension, the more the leaders maintain the bond that held the people together, the more the dividends of democracy are provided for the people, the less the chaos and political instability and the less challenges of democracy in the country

Demystification of Democracy
Democracy is conceived as one of the most desired systems of government where the masses have the opportunity to express themselves based on the existence of the principles of fundamental human rights. This is in consonant with the view of Abraham Lincoln in Appadorai, (1991) when he sees the concept as government of the people, by the people and for the people. The modern democracy is characterized by following tenets: citizen participation, equality, political tolerance, accountability, transparency, regular free and fair elections, economic freedom, and control of the abuse of power, bill of rights, accepting the results of elections, human rights, multi-party system and rule of law. By a way of assessment democratic practices, Bolden and Kirk (2005) described the following and the fundamental yardsticks with which democracy is measured: Electoral process and pluralism, civil liberties, functioning of government, political participation and political culture.

According to Okolie in Okonkwo and Unaji, (2016) democracy denotes a way of life in a society in which each individual is believed to be entitled to an equality of concern as regards to chances of participating freely in the values of that society. In a more limited sense however, it is the opportunity of the members of the society to participate freely in the decisions, which affect their live individually and collectively. The process on the other hands entails theoretical and practical stages, conditions and movements towards realisation of the democratic governance.

Leadership Conceptualized
As one of the variables in this discourse, leadership is supposed to be conceptualized according to extant authorities. To start with, leadership is an act of leading the people by provision of policies and programme for progress and development of the people. According to Bass (1997), leadership is a universal phenomenon that has preoccupied scholars, politicians and others for centuries. In the views of Zagorsek (2004), the simultaneous appearance of social institutions such as government, organized religion, and a significant role for individual leaders, there may be something about people in the complex organizations that provides a social value in having leaders they arise to fulfil a basic social function. In the context of management, leadership has consistently identified as playing a critical role in the success or failure of organizations and some surveys have pegged up to 45% of an organization's performance of the quality and effectiveness of its leadership team (Bass & Strogdill, 1990).

In the same vein, Schriesheim and Neider (1996) observed that apart from organizational performance, researchers have consistently found a strong correlation between leadership style, behaviour and the job satisfaction and performance of subordinates. For Dickson et al (2003), leadership involves disproportionate influence and they noted that leadership roles around the world are universally associated with

power and status and that it is therefore important to understand how power and status are distributed in a society in order to obtain a clear picture of leadership roles in the society. Leadership is the ability of an individual to influence, motivate, and enable others to contribute towards the effectiveness and success of the organizations of which they are members (House Et al, 2004). However, leadership involves the power and ability to direct the affair of the people in the society.

Leadership in Nigeria

Nigeria, right from the beginning has been experiencing poor leadership. This position was amplified by Achebe (1986), when he stated that the trouble with Nigeria is simply and squarely a failure of leadership. clarifying further, he declared that there was nothing wrong with the land and climate of the country. The problem is the unwillingness and the inability of the leaders to rise up to the challenges of leading by example, which are the hallmark of good leadership. The emergence of leadership in Nigeria is a focal point is not by chance, but a product of a sequential logic of colonialism and prolonged military involvement in politics. As a result, it follows that there are factors that have continued to blind the focus of our leaders such as the influence of the dominating bourgeois class, weak institutional framework, and structural corruption, lack of adequate experience and poverty of direction. As such, this has remained a basic reason most states are struggling with leadership issues in the developing economies. The state lacked honest and dedicated leadership and that has to large extent negated the process of development in the country. By extension and regrettably, African leaders (with the exception of Ghana and South Africa that have witnessed appreciable growth) are lacking in these qualities of proper transformation that is the reason they are far from the emerging global developmental strides. The mentality has remained static and wholesale embrace to retardation and anti-progressive. It explains the worrying condition that produces reversals in some states in Africa.

For many years, the term "Nigerian Leadership" evoked primarily negative connotations. The concept was associated with national political leadership and with despotic power-hungry leaders who had used their positions for personal gain, and were frequently unwilling to let go of power. They were sensitive to the negative image it conjured in their minds, and many felt that it represented one side only. In one case, the question itself was considered inappropriate and "African leadership" was considered to be a pejorative term with racially or continentally discriminatory roots (Bolden and Kirk, 2005). Thus, the position of the above submission seeks to awaken the consciousness and sensibility of Nigerians that something is fundamentally wrong with their leadership no matter the type of government in operation, military or democratic.

As a result of the leadership failures, the Nigerian state since independence have faced many military coups and attempted coups, which created an atmosphere of mistrust among the ruling elite who are not sure of surviving for long due to the prevailing fashion of sudden military change of government. It lasted for long that it started calling for global concern for the adoption of an acceptable standard of living which invariably is democracy to give the populace the platform to express their fundamental human rights (UNDP Report, 2014). Expatiating the above position, Arifalo (1982) aptly described the first decade of independence in West Africa as the "decade of military coup d'etat and counter-coups" based on the frequency of military interventions in politics within the sub-region. Togo experienced the first coup` on 13th January, 1963 and her neighbour,

Dahomey (now Republic of Benin) was next in line on the 22nd of December, 1965. By 3rd January, 1966 it was the turn of Upper Volta (now Guinea Bissau) and barely two weeks later, 15th January, 1966 precisely, the army struck in Nigeria. Ghana joined the bandwagon on 24th July 1966. On January 13, 1967 Togo experienced another coup and this experience was replicated in Sierra Leone which had her first coup` on 22nd March, 1967 and experienced another one in April 1968. There followed a brief period of respite before the restive military struck in Ghana for the second time in January 1972.

Leadership and Challenges of Democracy in Nigeria

The adoption of democracy as the best form of government in the society has been perfected in Africa. This is so because all the countries have been practicing democracy. This is done through periodic election, mass participation, freedom of press, independent of the judiciary, fundamental human right etc. critically, the observance of the above principles is not insulated from challenges, hence this segment of the study is fashioned to discuss the leadership challenges in Africa, with much emphasis in Nigeria.

Democracy, an Alien Concept

Democracy as a system of government has been an alien system African states in general and Nigeria in particular. In corroboration, Okonkwo Et al (2025) stated that democracy in Africa is alien in the basic social institutions such as the family, school and church. In African traditional society, the family is the nucleus of social cohesion, where the idea of organization of people for goal attainment is initiated. Decisions at the family levels are taken by the man as the head of the family. At school, decisions are taken by the school administrators while the church leaders decide what happens in the church. As one grows and passes through agents of socialization without observing democratic principles, it becomes a big hindrance for one to adopt the general dictates of the democracy. Finally, they resolved that with the above position, democracy faces strong challenges to thrive in a place it did not exist. More so, Nwoye (2000) contended that the way the African states are constructed pose enormous obstacles to the democratic process. Stressing further, Okafor and Okafor (2015) maintained that the character of the state in Africa ruled out politics of moderation which is the hallmark of democracy and paved ways for a politics of lawlessness and brigandage to thrive.

Disarticulated Economy

According to Ake (1981), an economy is said to be disarticulated when it has no forward and backward linkages. By a way of explaining further, he averred that a forward linkage is maintained in an economy when the availability of a raw material necessitated production of a particular goods. On the other hand, backward linkage is observed in an economy when the need for production of a certain goods leads to exploration of deposited raw materials. Therefore, it has been noted that over the years African economy in general and Nigeria in particular have remained weak and incoherent. It happens that their development and democracy is highly dependent on the global capitalist system, dominated by the developed capitalist economies of Europe and North America. It has been both a cause and a symptom of poverty and dependence; and the states are grossly under-developed with the lowest per-capita income and life expectancy in the world. As such, Nigeria is yet to rid itself of its mono-culturalism and commodity export dependence, which has continued to result in uncertain and unfavourable trading environment over the past decades (Okafor and Ononihu, 2020).

Poor Planning and Policy Distortion

One of the strategies to ensure a good leadership is plaining, this is in line with the maxim which maintains that he, who fails to plain has planned to fail. The above statement demonstrated the inevitability of plan in our terrestrial existence. Paradoxically, there is a pervading poor planning strategy and policy making in Nigeria. This is because development policies and plans are not meticulously implemented and monitored so as to achieve the desired result. The main reason for this persistent inadequacy is fiscal and budgetary indiscipline made possible by notable absence of transparency and accountability in governance (Nwoye, 2000). practically, we can discern easily the fact that there is no development plan which has achieved its core plan objectives in Nigeria. There is always a disturbing laxity in matching plan targets with practical and unfailing consistency. The result is that the country remains one of the most politically and economically disarticulated countries in the world.

Politicisation and Fractionalization of Ethnicity

Politics plays both positive and negative roles in the society. The negative aspect manifests when it breeds factions and politicization of ethnic group, religion etc. however, many scholars are of the view that ethnicity is not necessarily a problem in the Nigerian context because ethnicity entails the side-by-side existence of ethnic group. Unfortunately, in the course of being manipulated by the elite, ethnicity has become a powerful and dangerously divisive force. Perhaps, it is understandable that some people now worry that democratization will create space for an implosion of ethnic conflict and political disintegration, a veritable nightmare considering how ethnic groups are crammed chaotically into African state (Okafor and Obiorah, 2019).

Corruption and Impunity

Corruption is one of the major setbacks to the utilization and productivity of leadership for better socio-economic development. From time to time, Nigeria leadership engages in borrowing galore without sincere intention and approach. Most often the money ends up in private pockets. It is also unimaginable that Nigerian leaders borrow from foreign countries only to embezzle and/or rather stash the funds away in foreign banks like Swizz Bank. As such, Nigerians groan in poverty as a result of the burden of loan servicing and payback. Corruption with impunity led Nigeria into borrowing. In the 1960s and 1970s, Nigeria had a lot of money to spend as a result bumper revenue generated from agriculture and crude oil (Ubom, 2014). However, this fund was not utilized to develop socio-economic sector of Nigeria rather embezzled. When oil glut was experienced in 1978, it became very difficult for Nigerian government (Federal and States) to carry out its day-to-day activities.

Regrettably, Nigeria is blessed with numerous resources in all the thirty-six states of Nigeria, which is capable of turning around the fortunes of the state if well-utilized through good leadership. Empirically, Table 1 below demonstrated the abundant resources in the country which are poorly utilized as a result of poor leadership.

Table 1: Natural Resources in the 36 states of Nigeria and their Rate of Utilizations

No	State	Natural Resources	Rate of utilization
1	Abia	Gold, Lead, zinc, Limestone Oil and gas, salt	Poor
2	Abuja	Cassiterite, Clay, Gold, Dolomite, Lead, Zinc and Marble	Poor
3	Adamawa	Bentonite, Gypsium, Kaolin, Magnesite	Poor
4	Akwa Ibom	Clay, lead/Zinc, Lignite, Limestone, Oil/Gas, Salt and Uranium	Poor
5	Anambra	Clay, Sand-Glass, Gypsuim, Iron-ore, lead/ Zinc, Lignite, Limestone, Phosphate, Salt, Oil and Gas	Poor
6	Bauchi	Gold, Cassiterite (tin-ore), Columbite, Gypsium, Wolfram, Coal, Limestone, Lignite, Clay, iron- ore	Very poor
7	Bayelsa	Clay, Gypsium, Lead/Zinc, Lignite, Limestone, manganese, oil and Gas, Uranium	Poor
8	Benue	Barite, Clay, coal, Gemstone, Gypsium, Iron-ore, limestone, Lead/Zinc, Marble and Salt	Very poor
9	Borno	Bentonite, Clay, Diatomite, Gypsium, Hyrdo-carbon, Kaolin and Limestone	Very Poor
10	Delta	Clay, Grass-sand, Gypsium, Iron-ore, Kaolin, Lignite, Oil and Gas, Marble	Poor
11	Ebonyi	Gold, Lead/ Zinc, Salt, Granite	Poor
12	Edo	Bitumen Dolomite, Clay, Phosphate, Glass-sand, iron-ore, Gold, Gypsium, lignite, Limestone, Marble, oil and gas	Poor
13	Ekiti	Granite, Kaolin, Syenite and Tatium	Very poor
14	Enugu	Coal, lead/Zinc, limestone	Poor
15	Gombe	Gemstone and Gypsium	Very poor
16	Imo	Lead/Zinc, Gypsium, Lignite, Limestone, Marcasite, Oil and gas, Phosphate, Salt	Very poor
17	Cross river	Barite, Lead/ Zinc, Limestone, Lignite, Manganese, Oil and Gas, Salt	Poor
18	Jigawa	Butyles	Poor

19	Kaduna	Amethyst, Aqua Marine, Asbestos, Clay, Flosper, Gemstone, Gold, Graphite, Kaolin, Hyanite, Mica, Rock crystal, Rubby, Sapphire, Sihnite, superntinite, Tentalime, Topaz and Tourmaline	Very Poor
20	Kano	Gassiterite, Copper, Gemstone, Glass-sand, Lead/Zinc, Pyrochinre and Tantalite,	Poor
21	Kastina	Kaolin, Marble and Salt	Poor
22	Kebbi	Gold	Poor
23	Kogi	Dolomite, Cole, Feldspar, Gypsium, Iron-ore, Kaolin, Marble, Talc and Tantalite	Poor
24	Kwara	Cassiterite, Columbite, Feldspar, Gold, Iron-ore, Marble, Mica and Tantalite	Poor
25	Lagos	Bitumen, Glass-sand, Oil and Gas	Poor
26	Nasarawa	Amethyst (Topaz Garnet), Barytex, Barite, Cassirite, Chalcopyrite, Clay, Columbite, Cooking Coal, Dolomite, Marble, Feldspar, Galena, Ironore, Limestone, Mica, Salt, Sapphire, Talc, Tantalite, Touraline, Quartz and Zireon	Poor
27	Niger	Gold Lead/Zinc and Talc	Poor
28	Ogun	Bitumen, Clay, Faldspar, Gemstone, Kaolin, Limestone, and Phosphate	Poor
29	Ondo		Poor
30	Osun	Columbite, Gold, Granite, Talc, tantalite and Tourmaline	Poor
31	Oyo	Aqua Marine, Cassiterite, Clay, Dolomite, Gemstone, Gold kaolin, Marble, Silimonite, Talc and tantalite	Poor
32	Plateau	Barite, Bauxite, Betonite, Bismuth, Cassiterite, Clay, Coal, Emeral, Flouride, Gemstone, Granite, Iron-Ore, Kaolin, Lead/Zinc, Marble, Molybdenite, Phroclore, Salt, Tantalite, Columbite, Tin, Wolfram	Very Poor
33	Rivers	Clay, Glass-sand, Lignite, Marble, Oil and Gas	Poor
34	Sokoto	Clay, Flakes, Gold, Granite, Gypsium, Kaolin, Laterite, Limestone, Phosphate, Potash, Silica, sand and Stone	Very poor
35	Taraba	Lead/Zinc, Kaolin	Poor
36	Yobe	Soda Ash and Tintomite	Very poor
37	Zamfara	Coal, Cotton and Gold	

Source: Chizoba (n.d.) Natural Resources in the 36 states of Nigeria and Location. Retrieved from https://www.nigerianinfopedia.com/official-list-of-natural-resources-in-the-36-states-of-nigeria/

Decipherable from the above table is that all the 36 states in Nigeria and the Federal Capital Territory (FCT) have one or more natural resources deposited in the states, which needs to be exploited and utilized for improvement of the economy and trickling down of democratic dividend. But because of bad leadership, these resources were not harnessed and it goes a long way in affecting democracy in the country.

Conclusion and Recommendations

In conclusion, the study has revealed the inefficiencies of Nigeria to exploit the natural resources deposited in the states of the federation. This observable deficiencies on the part of the states is caused by the bad leadership. Ordinarily and considering the theoretical framework used in the study, which is Social Contract theory, it is the responsibility of the state to provide the essential material for the people that surrendered their rights to the body known as the government. The government through the elected or appointed leaders should carry out the function through the instrumentalities of leadership. Most importantly, the leadership should be democratic so as to allow the participation of the people in the governance. This political involvements of the people include right to vote and be voted for. This principle of voting will give the people the sense of belonging which the government through practical leadership should endeavour to maintain and protect. The maintenance and protection of democracy can only be effective when the economy of the state is improved through exploitation and harnessing of the deposited natural resources in the states. Inversely, this needed gesture is lacking in Nigeria because of the weakness of the leaders, which negatively affect the democracy in the country. Therefore, the study suggested as follows:

1. Democratic governance will be ratified in Nigeria political system. Since the problems of democracy involves alien nature of the system, there is need for orientation to explain the system of government as well as the importance of same in the political system. This arrangement will go a long way demystifying the concept and revealing the intricacies in Nigerian political system, and

2. The political institution should be overhauled to ensure observance of all the democratic principles and credos. This can enhance election of the credible leaders, who will harness the natural resources deposited in the states.

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