

LEADERSHIP, POLITICS AND GOOD GOVERNANCE: IMPLICATION FOR NATIONAL DEVELOPMENT

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ABSTRACT

Evaluation of political values and leadership styles of many Nigerian leaders revealed a strong desire to satisfy personal or group interest. Development has remained insignificant because political orientations and leadership styles of many Nigerian leaders are shaped by precepts of their predecessors who were often scorned to have performed below expectations. Change is crippled as political appointees and their policies are subjected to godfather's endorsement. Leaders thus, stand as figure heads as external forces largely moderate policies and its implementation. Although many researchers focused on implications of disjointed economic and political administration in Nigeria, few barely evaluate the implications of values and leadership styles in Nigerian. Thus, this study examined the political values, leadership styles, and performance of Nigerian government vis-à-vis development. Max Weber bureaucracy/rationalization and class theory was used for explanation of core variables. Data was gathered using qualitative and quantitative techniques. Total of 240 questionnaires comprising, Ibadan (40) Agbowo (40), Sango (40), Eleyele (40), challenge (40) and Dugbe (40) were used to gather data from respondents. Qualitatively, 16 focused Group discussion, and 8 In-depth-interviews was conducted. To access and maintain power, 25.3% respondents revealed that leaders were endorsed by their political godfathers. These forces influence policies as well as administration. A total of 60% respondents reported that many Nigerian leaders have human feelings and good policies at the point of entry, but these are short lived as they progress. Thus, a total of 17.9% and 17.5% respondents revealed that leaders focus more on diverting fund for their personal, ethnic, religious and social political interests. Thus, socio-politico, ethnic and religious politics respectively distorts equity in resources allocation. According to 13.7% respondents, this has continued because there is little or no transparency and accountability. The power of incumbency and immunity enjoyed by leaders encourage the perpetration of misnomer situations. Thus, 10.4% respondents concluded that Nigerian leaders depend largely on behind the scene forces for endorsement, policy formulation and misappropriate of public fund.

Keywords: External forces, Development, godfather/godson, leadership styles and Value.

Introduction

Virtually, manifestoes of all political aspirants project the good interest of the masses, however, as they progress, administration shows that they are attracted to politics to better their socio-economic status. The crave for power, wealth, fame and connection to better ones condition and those of their group dominates the interests of many aspirants. The political values of most Nigerian leaders are thus adjudged not to be too far from that of misappropriation of public funds, corruption, and wastage (Ebenezer, 1981). The disjointed values and the dependency nature of Nigerians and manipulation of persons behind the scene heightened the inability of government of performing as expected. Endorsement of leaders and policy formulations/execution are colored by views of external and minority elite groups (Kofele, 1976). This group(s) preserves and projects the interest of the ruling class. With this scenario, a generally accepted leader in a diverse ethno-religious group in a democratic dispensation in Nigeria has been problematic (Ebenezer, 1981). Value as used in this paper is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. Value is what one hold to be true and normal (Anon 2017).

Therefore, the values of an individual or group of individuals are viewed or perceived as what they hold very dear to them as against those of other people. Value is likened to` a pendulum with which the human mind uses in differentiating between what is right or wrong. Hence, people are bound to behave in a specific manner which is in tandem with their values; invariably that which reflects their beliefs. There are different kinds of value which cut across the various social institutions found in most societies. Amongst those found

in Nigeria are; political value, educational value, economic value, religious value and cultural values. This work focused on political values and leadership styles in Nigeria. Government and issues of societal development were evaluated based on responses and evidences as at the time of this research.

In Nigeria, participation in government is largely shaped by individual beliefs and interests. These are beliefs and values which often times revolve around personal or group interest. Political participation and performance are shaped by individual's beliefs and values. Four categories of participation were identified by Milbrath (1987). These categories of participation Milbrath rated according to the degree of political awareness and interest. According to him, the first type of participation is a set which he refers to as *political apathetic citizens*. These are persons who are unaware literally of the political world around them. Thus, they do not take active part in the political affairs. Secondly, there is a group Milbrath called the *spectators*. These are those who take part in registration, voting and they take active part in discussion about politics. Thirdly, there are groups he categorized as *transitional group*. These are those who are involved in transitional activities. These groups attend political meetings and make financial contributions to political party of their choice. Finally, he categorized a group as *gladiators*. These are those who enter the political arena and participate as god fathers and expert adviser (gladiators). They engage in gladiatorial activities such as standing in for, holding public and party offices often behind the scene. Nigerian politics is largely directed by gladiators. Because of activities of gladiators and level of poverty, majority have become apathetic or transitional.

Evidences show that category of political participation and leadership styles adopted are modeled by individual's value and interest they uphold. Personal interest for a political party shapes citizen's registration and allegiance to party of choice. Total loyalty is expected from members to belong or benefit from the group. To gain power in Nigerian, leaders are expected to display their undisputed loyalty to those who endorsed and manipulated their placement in positions of authority. Having succeeded in securing a position, they personalize the office and garner the resources to fill their pocket and those of their group. This is referred to as "Ghana must go and share the money" syndrome. They integrate all forces to frustrate and silence oppositions. Development and citizen welfare is of less importance to the government. Leadership styles remain disjointed as a result of the precepts of predecessors who later become strong forces pulling policies and resources towards a particular direction against the interest of the masses.

Who is a leader? A leader is anyone who exerts unusual influence and considerable power on others. According to McFarland in Dike (2008) a leader "is one who makes things happen that would not happen otherwise". There are two types of leaders in Africa and Nigeria in particular, "the instrumental and societal leadership". An instrumental leader uses power and influence just for his private (personal close family, cohort) goals. On the other hand, interest of the masses is of secondary importance. According to Dike (1999), an instrumental leader is concerned with "how he can use his office to achieve personal objectives. The societal leader is concerned with the welfare of the public while private interest is of secondary importance.

In Nigeria, societal leaders scantily spread across the six geo-political zones. Leaders that fall into this category seek greater interest of the whole, rather than that of the self. A few examples like Nnamdi, Abiola and Awolowo were known to be societal leaders in the past. On the other hand, instrumental leaders are many. Citizens and Nigeria government has experienced many instrumental leaders. Instrumental leaders are known for embezzlement and looting of the national treasury. To cover up for misappropriation of funds and illegal activities while in office, members of their inner caucus who will be loyal to them and protect their interest are appointed to replace them. Hence, the personality, qualification and capability of appointees are relegated to the background. The selected leaders who most often incompetent while occupying sensitive positions waste billions of Naira on consultation of more qualified expert personnel. They remain loyal to the forces that facilitated their coming into power in order to remain in office.

The poor masses with their limited options remain loyal to the government and the leaders even in the face of abject poverty and difficulties. The masses have learned to be mute because to criticize the activities of political authorities is like writing ones death sentence warrant. The power of incumbency and political immunity with weak institutional checks and balances on those in power encourage the oppression of the masses. While obvious evidences suggest that the masses are suffering as a result of misappropriation of fund, mismanagement and wrong use of offices, praises and long eulogies are composed and recited before them. They seize the honor associated with their title like minister, chief, general to intimidate and perpetuate evil while their tenure last. (Kofele, 1976).

The problem which this paper addressed is that of disjointed /loss of moral values for human life by leaders whose values could be captured as embezzlement and insensitivity. Thus, political values, interest, leadership styles and performance in Nigerian government were addressed. The paper explored the implications of

inarticulate value on national development. The loss of moral value for life and property while in government led to loss of larger proportion of qualified manpower as Nigerians migrate in search of favorable condition and better greener pastures in foreign land. Godfather exists strongly in Nigeria, you either belong to get along and be appointed to represent their interest. This often led to personal choice of appointment or replacement in order to represent their selfish interest. So far, this has created the appointment of quacks that cannot manage their immediate family, yet are appointed to pilot the affairs of a multi-ethno-cultural nation like Nigeria.

Often, political parties are organized along ethnic affinity. The desire for self replication and seizure of power leads to appointment of less qualified and incompetent candidate. In the whole, franchise though is held by the masses, exercising it at the poll is often hijacked. To continue to enjoy the support of godfather(s), political appointees remain loyal and docile. With this, they are arm twisted to act according to the dictates of the higher authority. Few instrumental leaders strongly hold on to authority and they exercise absolute power in making laws as well as executing policies. While they settle and dance to the drums of the forces behind their appointment, they also want to galvanize resources to satisfy their personal interest. Therefore, to garner substantial resources, they draw and execute their own projects from the start. They abandon the projects of previous government that is those of their predecessors who often exhausts Trillions of Naira on projects that are not completed before exit from office. These abandoned projects are seen in different states. What is obtainable in the transition of leadership in Nigerian governments are projects summersaults and abandonment. This leads to economic bankruptcy which subjects the masses to penury and abject poverty. All these contribute to Nigerian underdevelopment. The sufferings will continue if the present trend remains unabated.

Objectively, this paper explored the leadership styles and values as well as the performances in government with regards to security of human lives and properties. The main objective resolved round political values, leadership styles, interest and performance in Nigerian government. The study also highlighted the implications of the above for individual and national development. The focus of this paper hinged on the perception of political values and performance in Nigeria, government and issues of societal development revealed many issues that borders on personality and group interest. Nigerian leaders lose their well defined goals and good governance while in power. Even with good intentions, their policies and efforts are thwarted by extraneous forces.

This situation exists as it is because political appointees are most often less prepared or that they emerge to rule for selfish interest of amassing wealth. Sponsorship by god-father, gifts, loyalty and remittance has destroyed the basic value of choosing quality leaders. Although political aspirants pledged their loyalty, they often perform below expectations. Experience has shown that leaders do not act independently. They act according to the external forces to which oath of allegiance and remittances are pledged. The study also examined the values of Nigerians on government, general and specific interest, monopolization of political offices and its implication on Nigerians. It also explored ethnic and religious inclination in Nigerian politics and general development, their implication on the citizen and socioeconomic growth of future generation.

Literature Review

World over, moral values and the adoption/combination of various leadership styles that suit different situations have proven to be peaceful and pro-transformation. In Nigeria, political participation and leadership styles are heavily pivoted by personal values and group interests. The democratic principle which guaranteed individual freedom which also empowers active participation on issues revolving around the lives of the masses has been truncated. The forces behind the adoption of democratic principles in Nigeria have been flawed. While democracy is adopted, indirectly she practices pluralist government. Pluralism is a situation where the masses are largely excluded when basic issues bordering on them are discussed. Hence, pluralists have argued that representative government does not require active participation of the masses in political matters. Careful evaluation revealed that the pluralist perspective adopted/practices is a colonial coinage which has beneath it, exploitative tendencies.

Therefore, if democracy operates as suggested by the principles governing it, the presence of elite rule which represent the interest of minority as practiced in Nigeria would be expunged from Nigerian government. The values and leadership styles of many Nigerian political leaders revolve round embezzling of fund for personal or group interest. No entity survives without a set of integrative values binding them together if they must enjoy continual existence (Udo 2002). Political parties have its values and agenda which is guided

by the leader and projected to sustain their tenure in government. Political value of both leaders and followers is thwarted and fraught with numerous abnormalities because of external forces.

Presently in Nigeria, it is obvious that democracy has come to stay, (Collins 2013) but one factor which is rubbishing the whole essence of democratic principles is wrong value placement. Wrong values especially those emanating from Godfathers who encourages embezzlement among other atrocities committed by politicians while in office. Although the powers of god fathers have been weakened in recent time, their influence cannot be relegated. Godfatherisms relegate true value of empathy and accountability to the background. Who are god fathers? Godfathers are the political merchant while the godsons are the political slaves. These godsons are thought the intrigues of stealing, oppression and miming oppositions under oath. The value of these godsons revolves around lack of transparency and irregular financial report. After been elected, they constitute their cabinet with dependent appointees and less competent personalities. An elected leader with sound moral standing will be accountable to the masses. They constitute their cabinet with dependent members who possess less professional capability and personal repute.

Literally, value is said to be anything one believe on and holds with high esteem. International Cambridge English Dictionary (1995) defined value as "the importance or worth of something for someone". To Gordon, "value is a belief upon which a man acts by preferences" (Gordon 1961). In the same light, Johnson defined value as a "conception of standard, cultural or merely personal by which things are compared and approved or disapproved, relative to one another". Value may be "held to be relatively desirable or undesirable, more meritorious or less, more or less correct"(Johnson, 1960 in Dike 2008). Value therefore is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state existence (Rokeach 2010). Value judgment is a statement of how good or bad you think an idea or action is. In essence, what a man values; he goes extra miles to protect it.

According to Weber, the state consists of the government or legislature which passes laws, the bureaucracy or civil service which implements governmental decisions. They have the police who are responsible for law enforcement and the armed forces whose job it is to protect the state from external threats. The state is charge with the duty of protecting it citizens both at home and in Diaspora. They are entrusted with the task of quelling internal uprising and quenching external attack. It is the duty of the government to provide basic amenities for its citizens. But in many case, the state has been faulted by criticizes for not providing these services for its citizens. These lapses are offshoot of poor leadership styles and lack of moral values for human life by leaders.

Ethnic faithful and loyalist has not been fair in the appointment of leaders. The desire to project an ethnic affiliates/member to represent the interest of that group often leads to appointment of questionable characters. All effort is queered to protecting and sustaining their tenure even when it is obvious that the state is at risk and the lives of its citizens is in danger. Citizens therefore practice 'Pocket-book voting'; that is, a situation where voters vote in favor of the party they believe is likely to perform better in raising their standard of living. Voters all support parties that will allow them earn more pay with less tax while receiving more benefits. Gerry stocker in his view of making democracy work believe that people must get involved if they feel that they have to and this they must do with great enthusiasm or commitment, (Haralambos, 2008).

The world becomes globally connected with the alliances and agreement entered into by different countries. Even though this appears to be in favor of western countries, Nigerian government among other third countries is forced into signing an agreement as members of united nation. Globalization increased the rate at which the affairs of a state are intercepted by external body. Globalization according to Baylis and Smith (2005), is "the process of increasing interconnectedness between societies such that events in one part of the world more often than not have effects on peoples and societies far away (Baylis and Smith, 2005). For instance, amnesty can only be granted to Nigerian citizens by Nigeria government only when external organizations like the United Nations (UN) authoritatively said they should do so. Series of external consultations are made on issues bordering on welfare of its citizens to execute any policy. The risk is that of swallowing both the harmful and undesired because the rule demands loyalty from member states. To this end leaders are influenced by external influences from sister nations. This extends the form of colonialism and indirect rule of Nigerian colonial masters. Ohmae in his "interlinked economy" (ILE) analysis revealed that political borders to have been weakened by globalization. To Leslie (1993, 1995, 2003) transnational corporation through globalization, the economic activities are hijacked by these companies, siphoning billions abroad, they control political affairs and thwart cultural ideology which protects and represents our

values. Politicians travel abroad for important political decisions and discussions concerning Nigeria. Holding “sensitive” political meetings in Nigeria is forbidden. With these meetings, large sum of funds are wasted on allowances and unnecessary bills while the poor masses go hungry. Why should be millions be wasted on tours and travels when majority are suffering. The era of slating meetings outside the Nigerian domain should be discouraged if situation must improve. It is pointless wasting money on frivolities when the masses wallow in abject poverty.

People became disenchanted when situations like appointments, policies, administration and the like in government goes the opposite direction to their disadvantages. To this end, it is rare to have a less qualified personality ruling over sound or more qualified mind without attraction of resentful opposition. To this effect, Nigerian politics and majority of its leaders has so far failed because politicians who are either corrupt or incompetent are appointed into positions. The denial or refusal of electing relatively qualified candidate creates chaos. The lure into selling of votes by electing candidates of opposite choice through the use of little items (cash or in kind) create lack of trust on the elected from these same citizens who endorsed them. Poverty rather than lack of education are responsible for the above scenarios. Nevertheless, educated and better informed electorates are more likely to be critical about the integrity and abilities of politicians. Hence the educated and well fed are less likely to defer to their wisdom.

Autonomous administration and implementation of policies are beyond Nigerian leaders as a result of globalization. Government no longer has the absolute power to control their own economy and the lives of those they are entrusted to govern. We therefore live in a nation that is becoming highly beyond the control of Nigerian citizens and their leaders. Policies and provision of essential services by the government are under the whim and caprices of globalized forces. Global allies and transnational companies have more power and influence over Nigerian policies as nation. Thus, the government appears to be unresponsive to the needs of her citizens. Avoiding rift while struggling to maintain a peaceful relationship placed Nigeria and her leaders under perpetual slavery of subordination. The end of history by Fukuyama suggests that with the collapse of communism at the end of 1980s, there cease to be major competing political belief system which creates political controversy and interest in politics. What is obtainable is subjection and subordination by powerful allies within and across political territories.

Individuals can only influence political decisions through expressing their views. That is making your views known to politicians in an attempt to influence their policies. Putting forward individuals views seem to be irrelevant because forces behind a particular government decide policies to be implemented. They pay deaf ears to the voice of the masses, even when it is heard, implemented policies bear little resemblance to the aspirations of the masses. Colin Crouch (2005) in his post democracy analysis espoused that we have entered the era of post democracy in which the effectiveness and power of democratic institutions and processes have been seriously compromised by interference from external forces. This analysis is sacrosanct to the conditions in Nigeria.

In the course of this research, political situation reviewed revealed that only 191 countries had something close to democratic system. To crouch, there is crisis of legitimacy as many citizens begin to question if the government truly represents their interests. This is because it has moved towards liberal democracy, a situation which stresses electoral participation, extensive freedom for lobbying activities which mainly connotes business lobbies and a form of polity that avoids interference; a feature of capitalist economy. The liberal democracy that been practiced indirectly in Nigeria is a model that has little interest in widespread involvement of citizens. The role of organizations outside the business sector is limited (Crouch 2005).

Another major cause of disenchantment in Nigerian politics is the use of arms in securing political appointments as well as silencing opposition. According to Awolowo, “power flows from the barrel of the gun”, (Ebenezer 1981). The problems or afflictions suffered by Nigerian politics and her citizens aroused from incompetent leaders who rule by rendering prepared speeches by hired personalities; they make statements they are been tutored to deliver. That is why half way into their administration, many denied making statement which they are barely unaware of or analyzed it implications before public briefings. In most cases, the import and intent of the statement bears and reflect inner feelings of the hired machinery who prepared such documents. The effect of the above is that since independence, Nigeria as a nation has been walking on its head rather than on its legs. This is simply because we all had been sentenced to an unjust system that has been cleverly exploited by colonial merchants and native tyrants whether soldiers or civilians. This exploitation goes on with little or no public indictment. Apart from the political immunity covering political office holders, the masses are handicapped in indicting a political figure.

So far, persons who are within the same class indict and probe leaders. Probing the government with persons of the same class yields little or no results. In Nigeria over the years, many ministers who exhibit little interest in probing what went on within their administration become victims of summary dismissal. They are

scrutinized with falsified allegation leveled against them for which they get fired. If they do, they become dog which they give evil name to hang them. Hence, indictment of public office holders presents a result that sees nothing wrong with the whole business in their administration. Leaders succeed in planting persons of the same character and people of similarity along the same class in power. This does not lead to profound changes in society.

The miles stones achieved by past patriotic rulers are destroyed. A godfather who misappropriated and misruled the citizens and further replacing himself with a godson present government which yields something similar to the administration of misconduct and misruling of his godfather. Godfathers norm of replacing themselves with less qualified and ill prepared candidate whose loyalty is not in doubt is a clear goodbye to sanity in Nigerian socio-political fabric as a nation. Leaders who are often party faithful can hardly revolt against the dictates of their predecessors. They loot billions of naira and this they inform the masses it was spent on people's welfare. This lays a solid brick for the present generation and the next to untold history of sorrow, starvation, disaster and bankruptcy.

One sure way of correcting democratic irregularities is by opposing imposition of political candidates. Nigerians and all its well wishers Nigeria must therefore treasure their voter's registration cards as precious jewels and use them well to pave way for the emergence of a people's government that is genuinely interested in the yearnings and aspirations of the people of Nigeria. (Ebenezer 1981). Democracy which means government of the people, by the people and for the people need take proper consideration of public interest. Democracy which was supposed to be government of the majority is now dominated by specific class of bourgeoisie. The masses are paralyzed and the democratic rights and institutions are curtailed in every way. It keeps people out of political affairs and forcing less prepared leaders into strategic position has psychological effects. The rich do not want a new life to be created to the oppressed masses in Nigeria, hence their unwholesome act of holding on to power that is supposed to belong to all which is supposed to be shared generally. Federal electoral commission often fails to manage proper the presentation of candidates and the conduct of the election that will bring them into power. Those who are out of power are returned through the process of appointment for replacement and representation. These among other factors account for the decay present in the administration and implementation of Nigerian policies. To kick out the root cause of the disenchantment experienced by the masses, proper election of candidate that reflect the interest of the masses must be guaranteed as a matter of necessity.

On a general note, value is the opinion held to be true or false on certain issues. They revolve around individual's cultural orientation and personal beliefs. Good values are held by virtuous persons who are of high ethical standards and "who pursue the good for the benefit of society as well as themselves. Leaders who are elected through the proper channels are likely to have virtuous qualities of honesty with the integrity of trust and accountability. Most often, Nigerian leaders who lack moral values are elected. The most troubling situation is the appointment of persons with questionable characters, shady historical background and bad reputations are appointed to lead a great nation like Nigeria. Needless is the point of saying that you give what you have. Or that you cannot give what you do not have. They therefore have nothing to offer outside their faulty personality. To enjoy good governance the onus rest on the masses to elect credible candidate who can represent their interest and as well govern all fairly.

Although the constitution has been reviewed to upgrade the educational qualification for public office holders, majority are still been smuggled into power with lower qualifications. What is obtainable most often is that they strive to upgrade their educational qualification while in office. This affects the quality of their administration. In the past years, virtually all Nigerian military heads, ministers and recent democratic leaders had school certificates as qualification with which they rule, make laws and plan developmental strategies as well as negotiations at the international level. With parochial views and obscured administrative details they are naïve and myopic about life experiences. They lack vast theoretical and applied knowledge and initiatives needed to govern successfully. People who are ill prepared or less qualified are often appointed by godfathers as self replacements. Having been placed in office, they pay non sabotaging allegiance and loyalty to these forces. With this scenario, they are compelled to echo what their predecessors have in stock for the government. This situation gives room for little changes and noticeable development. Since value is skewed towards imposition of leaders instead of elections, a representative government is far from practicability.

Theoretical Framework

Explanations anchored on Max Weber bureaucracy/rationalization and class theory. Max Weber (1864-1920) revealed that bureaucratic organizations are dominant institutions of industrial society. His observation revealed that political offices are loaded with hierarchy of paid full time workers with chains of

authority and command. Bureaucratic leaders are always in control of managing and coordination of difficult multi ethnic groups and their varying aspirations in Nigeria. Political leaders are directed to act according to the dictates of their political merchants. In recent times, Nigerian leaders lack affection for Nigeria and its citizens. They are less rational in taking decisions as individual. In many occasions, administration and execution of policies are either dictated by their Eve or external forces-political godfather (merchants). These unseen forces write the political scripts which these leaders act out perfectly like film stars in Nigeria. They act in certain way because those who hold the string pulls them at will along the direction of their interest. They have little say or personal power to revolt against the forces pulling them.

To this end, these leaders lack unobtrusive and systematic assessment of different strategies mapped out in attaining their desired goals. One of the most disturbing situations is that most leaders are ill prepared to be at the helm of office to pilot the affairs of the entire society as at the time they are made to take up sensitive political positions. Because they are less prepared, they lack a well defined administrative goal. This is reflected in leaders changing the content of their manifestos half way into their government. The alteration in goals and strategic instability creates economic setbacks and psychological imbalances to those who had planned their life in line with political promises. Political merchants strictly control and discipline the activities of their godson. These godsons have little or no say in the government they pilot. Having married their godfather, they are expected to show unalloyed or total submission to these godfathers.

Nigeria as a nation with traditionally conscious entities, its leaders follows the traditional beliefs and customs established by predeceasing higher authorities. Their subordinates are mandated to display their loyalty and obligation to traditional authorities-godfathers and traditional chiefs. While administrative activities are to be directed by manifestos and rule of law, personal consideration, affections or regard for persons are rationally unacceptable (Haralambos and Halborn 1980). To rule effectively without fear or favor, leaders are expected to demonstrate irrationality of rationality. That is, in execution and implementation of policies, one losses human face, that is, relegation of personal interest, personal feelings, individualistic whims and consideration. They are to be directed by lay down rules. A careful observation in values and leadership styles of many past leaders revealed lack of rational dictates. Majority are appointed and not elected. They are under obligation to listen to the forces that brought them into power. These appointments are mind troubling because candidates are not presented based on qualification, historical records, technical knowledge or expertise. Majority of political appointees use their office for personal business. They use their office to hijack government projects and biddings. Through these means large sums of money have been catered away from Nigerian public account. These leaders and their godfather form the elite group in governance.

Wright Mills defined elite rule as the monopolization of power by those at the top of the hierarchy. To him, these powers are “unprecedented and unaccountable”. For example, thousands of lives were lost in Udi village as massacred by soldiers under a particular administration. Even when the instructions were from above, nobody was held accountable for the mass slaughter. Federal allocations are often withheld with no body bold enough to probe the power. Probing government becomes useless as those who probe later find themselves in an estranged net. Nobody wants to bell the cat unless one risk being used as an escape goat. They are both political and financial elites. They lack transparency as they hold power as well as controlling the finance; hence every other sector is held to ransom. No wonder it becomes difficult to fight government, because power and resource are within their domain of control. It becomes difficult for the masses to voice out their views and if at all they are expressed they are not 'heard'. Even when they are heard, they are taken as mere rhetoric's.

These elites replicate themselves by replacing themselves in power. It therefore becomes difficult for ordinary citizen to emerge and rule because they do not belong to the ruling elite groups. Since these elites are not elected by the masses, they are exploited and their interests are relegated to the background. According to Ehigie, Kolade and Afolabi (2006) in Benjamin Osayawe Ed (2006), they “advised elected politicians seeking re-election to understand the needs of the electorate and show concern for them, by satisfying their needs and improving the wellbeing. Evidences suggest that the needs of the mass and their welfare are ignored. They attend to 'higher national needs'. What could be higher national need than satisfying the needs of the helpless masses? They ignore the masses because they do not need the mandate of these masses as electorate to be elected or re-elected into office. They are only loyal to their political god-fathers who in most cases tow them along the same direction which may not been palatable to the masses. With this government of replacing oneself, it becomes difficult to correct the misdeeds of the previous government. This is obvious in the Ilorin 49 and the current ASUU and NAUU struggle. The effort so far has been frustrated by parties who had in one way or the other contributed to thwarting the memorandum of understanding and agreement negotiated in the past.

Marxist like the elite theorist sees power as concentrated in the hands of minorities in society. Marx like Weber saw power used to further the interests of their godfathers. Marxists approach do not assume that power rests with those who occupy key positions in the state alone, they see source of power as lying elsewhere in society (Haralambos and Holborn, 2008). Marx and Engels views on power and the state saw power as concentrated in the hands of those who have economic control within society (Marx and Engel, 1950). Power is used to exploit others which Marx and Engels termed as “coercion”. False promises created real consciousness of deception as times passes. That is false promises accepted as legitimate by subject class who become obviously frustrated as times goes by. They are forced to revolt against unfulfilled expectations.

Methodology

The research design for the study is descriptive longitudinal survey of two political dispensations that is eight years tenures. Data was gathered through the use of qualitative and quantitative methods of data gathering. Closed and open ended questions was used to elicit vital information while group focus discussion and personal observation with key informants was also used to generate ideas, knowledge on issues which are beyond the reach of questionnaire. Respondents were randomly sampled.

Design, the research design is a descriptive longitudinal survey across section of people for over four years and five months. Political administration was studied across different dispensation

Population of Study The study population was 4910, out of this, 240 were sampled for generation of responses. **Research setting-** the study was carried out in University of Ibadan (40) and environs. This includes (40) Agbowo, Sango (40), Eleyele (40), challenge (40) and Dugbe (40) which form part of the major communities in Ibadan.

Participants, participants comprised 240 respondents comprising males and females who are either partisan or non partisan politicians. Respondents within the age range of 18 -61 years and above made up the participants who are politicians, non-partisan, activists and all other franchised Nigerians who are within the study area. **Inclusion** criteria were based on franchise age. That is, those interviewed were people age 18 and above who were resident in the research area. They also must have experienced at least two political administrations spanning not less than 16 years.

Method of data gathering, data was gathered with the use of questionnaire, in-depth interview key informant and observation. A 25 scale open ended items were drafted to elicit information on perception of leadership values, interest and performance and its implications for national development. These questions were later validated by a pilot study and validation test at < .05 significant level as stipulated for the social sciences.

Data analysis: descriptive analysis of data was carried out with the use of SPSS. A statistical package for the social sciences and results are presented in tables, tabulations and percentages.

Results and Discussions

A total of 35.4% which form larger proportion of respondents fall into the age range of 18-25, 27.9% fall into the age range of 26-32. 21.3% and 5.4% respondent fall within the age range of 33-39 and 40-46 respectively. 4.6% and 4.2% respondents fall with the age range of 47-53 and 54-60 accordingly. 1.3% falls within 61 years and above.

Larger percentage of participants (73.5%) revealed that an average Nigeria is interested in politics and issues concerning government because of the benefits. Respondents revealed that leadership styles in Nigeria are either directional or instrument. Thus, the leadership styles adopted ranged from instrumental to directional. In instrumental, people are allowed to follow instructions and not what the government is doing (do what I say and not what I do). In this instance, government expects the masses to do what is right even when they (leaders) are doing the wrong thing. For directional, the leaders take the lead and the followers follow the footsteps of their leaders. This type of leadership styles is copied and implement by various aspirants and their followers. Below is the age and educational qualification of respondents.

Table 1. Political Values & interest of Leaders

Items	Responses	Percentages
Personal benefits	108	45%
Desires of external forces	11	4.6%
National interest	21	8.7%
Group interest	34	14%

Godfathers interest	66	27.5%
Total	240	100%

Table 1 shows that 45% respondents revealed that majority of the leaders who aspire for political position do that for personal interests. That is, self interest motivates aspirants towards signifying the interest of becoming a leader. Thus, selfish reasons for personal or group interests motivate people toward playing politics. They take the process of being elected to position as do or die because of some benefits such as money, fame or attention. These benefits which 89% respondents revealed as basis for self actualization motivate people towards seeking political positions. This ambition is reflected in their policies and administrative services. This is followed by 27.5% respondents who believed that leaders seeking political appointment go extra miles coupled with their solid hope on external influence.

Political office holders perpetrate crime; they are covered by invisible powers. This criminal's acts which are condoned are imitated by oncoming leaders. The eulogies and reward for principal officials who are known for their deviant's acts is huge. Because of their position, in most cases, the penalties is minimal, or nothing at all done to reprimand the offender. If Nigerians must retain or resuscitate god-fatherism, they must be positive influence on administration positions. Lasting moral values which will serve as a bulwark that is beneficial to mankind in this globalized world should be advocated.

To these effect 14% respondents believe that group interest (ethnic, religious or group/party interest) propelled majority of the citizens into picking up political appointments. To this group of respondents, they proposed that the views of the masses and the general interest should be of paramount interest to leaders. Thus, 8.7% and 4.6% respondents reported that leader's interest lies in personal interest. It therefore shows that personal gains rather than public interest propelled candidates into aspiring for political positions. This result corroborate with Akase (2003) views which opines "that private gains at the expense of the common good of all and sundry" dominates the minds of public political office holders. Corruption has become a major problem affecting good governance and national development. There is the need to change this inimical values held by leaders who aspire to make meaningful change. According to 64% respondents, personal gain or group interest which dominates their mind should be destroyed.

Table 2. Leaders Performance Appraisal

Items	Responses	Percentages
Poor	93	38.7%
Fair	116	48.3%
Good	27	11.3%
Best	4	1.6%
Total	240	100%

Table 2 shows that 38.7% agreed that recent Nigerian leaders performed below expectations of the masses while occupying public positions. Largely, their poor performances were adduced to mediocrity, disjointed values and leadership styles. According to 67.5% respondents, they agreed that, history has shown that; a government who deprives its citizen's basic necessities of life, peace, happiness, freedom and prosperity as well as health experiences experience revolt from the masses. This leads to instability, underdevelopment and disintegration of constituent institutions on the long run. The masses who feel that the government has performed poorly are silenced and agitations are quelled. Oppositions are frustrated. On the other hand, a total of 48.3% respondents believes that past government performance is fair enough but is marred by corruption. A total of 12.9% respondents revealed that leader's performance is good. This proportion of participants who see leaders performance as good and best are insignificant to qualify the leaders for good performance in governance. Never the less, evaluating performance, other factors apart from personal values and leadership styles should be taken into consideration. It is observed that those who exercised their democratic rights during elections suffer neglect. Once elected as leaders they focus on the wards/community whose votes counted for their being elected. Others are discriminated against by way of capital and infrastructural development.

Responses from 57% revealed that citizens will be more involved in political processes if they perceive that they will enjoy greater dividend from the government. Leaders also show special care by redeeming their electoral promises to communities/zones where they were massively supported. This therefore shows that

Nigeria leaders either as a result of crises, personal or group interest performed below expectation of the masses. Deprivation and marginalization are used to punish communities/areas where they gathered fewer supporters. Few respondents, who believed that these leaders are good, perceived the situation as such because they benefit directly or indirectly from the government.

Table 3. Nigerians Leaders and Values

Items	Responses	Percentages
Embezzlement	43	17.9%
Corruption	24	10%
Godfatherism	51	25.3%
Dependence	13	5.4%
Ethnic politics/regionalism	42	17.5%
Lack of transparency	12	5%
Lack of accountability	16	6.6%
Oppression/deprivation	9	3.7%
Misappropriation of fund	23	9.6%
Two term tenure	17	7.1%
Total	240	100%

The above table 3 shows that 25.3% respondents revealed that most leaders placed much value on godfatherism. This shows that godfathers have more say in the government than the leaders and the masses. They consciously create a hegemonic class that is closed to the supporters masses against their oppositions. Hegemony is defined by Gramsci as cultural leadership exercised by the ruling class to divide and punish those who did not vote for them. Whereas economic Marxists tend to emphasize the economy and the coercive aspects of state domination, Gramsci emphasized ‘Hegemony’ and cultural leadership’. They create a hegemony to divide the nation into supporters states/communities and non supporters. This hegemony is used to exploit the non supporters. This has been the values of many Nigerian leaders in the past. Hegemony helps us to understand domination within capitalism, but it also serves to orient Gramsci’s thought on Revolution. While Marx viewed power as tool for exploitation, Gramsci saw power as tools for domination. The different view of these scholars can be married together because one leads to the other. With a hegemonic class dominating the affairs of a nation, they are positioned to exploit those they dominate. It therefore shows that if government must perform better, the monster called godfathers-political merchants must be kicked out of Nigerian government. A total of 10% believe that Nigerian leaders are friendly but corruption.

Also 17.9% and 17.5% respondents revealed that leaders focus on embezzlement and ethnic politics. While 9.6% and 6.6% respondents revealed that leader’s value revolved round misappropriation of public fund and as such they lack accountability. A total of 7.1% respondents revealed that often, leaders monopolize public offices for personal or group interest. While in position, they fight tooth and nail to make sure that they serve two term tenure. Therefore 5.4% and 5% concluded that Nigeria government is highly dependent on internal and external interference (‘forces’) and that government lack transparency. This has affected citizens and the general development of the different sectors in Nigeria institution.

Implications

One of the implications of faulty leadership values, styles and interest in Nigeria is that of crippled development. The idea of personal interest over riding general welfare of citizens undermines economic growth. When the interest is centered on region rather than the center, there will be a crack of collective conscience. This leads to struggling for limited resources and wastage for the entire system. Hence leadership styles which centers on self coupled with a greater focus on the region should be minimized or eradicated for the interest of the whole.

Another implication of faulty leadership values and styles is the circulation of false political ideas through disjointed socialization of young ones who learn how to protect the interest of the self, region against that of the general. These nurture non patriotic citizens which creates a circle of ill enlightened citizens. This breeds

crises which seldom supports growth and general wellness of Nigerians. Effects of wrong socialization are evidenced in Nigerian youth's political values.

Faulty internal political leaders and leadership values subjected and it is still subjecting Nigeria to partial dependence on western countries. Crises and lack of competence propels Nigerians to seeking foreign interventions. Interference has been made even without beckoning on external interference. These pave way for exploitation and forceful incarceration into foreign agreement that are anti-development for the country.

Conclusion

Having identified leadership styles and values as the basic problems facing Nigerian and its leaders, addressing them becomes easy and simple if those involved with penchant will be sincere enough to eradicate old practices to tackle the problems. Until Nigerian government kicks all the ill fated value out of government, development will be far from Nigeria. The reformation of Nigeria need leaders who are accountable and transparent, that is politics that is people oriented. Personal or group interest should be replaced by national interest. Election of sincere and transparent leaders is necessary and pivotal to development to better the standard of living. Until politicians especially leaders at the helm of affairs develop values and leadership styles devoid of god fatherism and amassing of wealth while in office, Nigerian as nation will continue to revolve round poverty, poor governance and lack of advancement

Therefore, if government and living conditions must improve, the influence of forces must be kicked out of Nigerian politics. The succession of incompetent, questionable personalities, self centered and less prepared leaders should be discouraged in Nigerian government.

Recommendation

Democracy should be operated in Nigeria by the principles governing it. Also, elite rule which represent the interest of minority group should be expunged from Nigerian government. The values and leadership styles of many Nigerian leaders should be pro-human. Going by this, leaders should stop the embezzlement of public fund that are directed for personal or group interest. Godfatherism and their choices which largely dictate who becomes a leader in Nigeria should be destroyed. The masses should elect who they want as leaders. Following this, election of leaders should be based on merit and not ethno-religious preferences. The politics of who know man should be jettisoned. Appreciable level of autonomy in administration and implementation of policies should be granted to Nigerian leaders. Thus, overbearing external interferences should be limited. Lastly, every political office holder should at the end of their tenure be made to give account of their financial expenditure.

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