

**ALFRED NOBEL UNIVERSITY**  
**DEPARTMENT OF THE GLOBAL ECONOMICS**

**Master's Thesis**

*Impinge of Political and Religious Leaders on Socio-Economy Outcomes*

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**The Master’s Thesis**  
**Assignment**

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5. Thesis outline (list of issues to be developed):

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  - Effect of Religion on Politics
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## **LIST OF ABBREVIATIONS**

ATR	African Traditional Religion
BCE	Before Common Era
CBN	Central Bank of Nigeria
CDC	Constitution Drafting Committee
EFCC	Economic and Financial Crime Commission
EU	European Union
FDI	Foreign Direct Investment
GDP	Gross Domestic Product
GNP	Gross Net Product
ICPC	Independent Corrupt Practices Commission
MTN	Mobile Telecommunication Network
NIMASA	Nigerian Maritime Administration and Safety Agency
NDDC	Niger Delta Development Commission
NEITI	Nigeria Extractive Industries Transparency Initiative
NNPC	Nigerian National Petroleum Corporation
NPN	National Party of Nigeria
NYSC	National Youths Service Corps
OLS	Ordinary Least Square
PDP	Peoples Democratic Party
PwC	PricewaterhouseCoopers
SARS	Special Anti-Robbery Squad
UNODC	United Nation Office on Drugs and Crime
UPN	Unity Party of Nigeria

## **ABSTRACT**

*Oke-owo Adewunmi A. The Impinge of Political and Religious Leaders on Socio-Economy Outcomes.*

The influence of religion can never be overemphasized since there are so many religions in the world that have different beliefs and practices. This project paper focuses on the religious impact on the social and economic and political activities of the people in Nigeria. The study finds a wide range of views on religion as a social center. The paper went on to discuss the types of religions, the need for religious services, their impact on people's lives, both good and bad. We need to understand that political leadership is central to the management of Nigerian resources in developing their economy. In this regard, we will see that unsuccessful leadership is at the heart of Nigerian development and we choose that effective leadership can be used to achieve political stability and to promote national growth and development. In view of the problem of religious decline and other changing factors, this study uses a more general approach to define the relationship between religion and economic development. The results report that religion has a direct and statistically significant impact on economic development and economic growth.

This further indicates that effective leadership will help reverse the national flood and slide into chaos. If all Nigerian leaders can put their effort into communicating a vision and initiating change, Nigerian political leaders should also use leadership styles that promote better productivity of workers to achieve the most desirable development in the country.

In conclusion, the issues of rewards and punishments established in all societies are the values, norms, and constitution of all nations. Proposed that the government monitor the activities of religious leaders; it also reviews the action that established or governs them.

**Keywords:** *economic development, religion, unemployment, political leaders, economic growth, corruption*

## АНОТАЦІЯ

*Оке-ово Адеунмі А. Вплив політичних і релігійних лідерів на соціально-економічні результати.*

Вплив релігії ніколи не можна переоцінити, оскільки у світі існує так багато релігій, які мають різні вірування та практики. Цей проект присвячений релігійному впливу на соціальну та економічну та політичну діяльність народу Нігерії. Дослідження знаходить широкий спектр поглядів на релігію як соціальний центр. У документі йшлося про типи релігій, необхідність релігійних служб, їх вплив на життя людей, як хороших, так і поганих. Ми повинні розуміти, що політичне керівництво є центральним в управлінні нігерійськими ресурсами в розвитку своєї економіки. У зв'язку з цим ми побачимо, що невдале лідерство становить в основі розвитку Нігерії, і ми вибираємо, що ефективне лідерство може бути використане для досягнення політичної стабільності та сприяння національному зростанню та розвитку. З огляду на проблему релігійного занепаду та інші мінливі фактори, це дослідження використовує більш загальний підхід до визначення взаємозв'язку між релігією та економічним розвитком. Результати повідомляють, що релігія має прямий і статистично значущий вплив на економічний розвиток і економічне зростання.

Це ще більше свідчить про те, що ефективне лідерство допоможе розвернути національну кризу і перекинутися в хаос. Якщо всі нігерійські лідери можуть докласти зусиль для передачі бачення та ініціювання змін, нігерійські політичні лідери також повинні використовувати стилі лідерства, які сприяють кращій продуктивності працівників для досягнення найбільш бажаного розвитку в країні.

На закінчення, питання винагород і покарань, встановлених у всіх суспільствах, є цінностями, нормами і основою життя всіх народів. Пропонувалося, щоб уряд стежив за діяльністю релігійних лідерів; він також розглядає дії, які встановили або керують ними.

**Ключові слова:** *економічний розвиток, релігія, безробіття, політичні лідери, економічне зростання, корупція*

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## **RESEARCH METHODOLOGY**

This is a descriptive study based solely on an understanding based on the analysis of existing texts of various subjects, periodicals, and literature related to the research topic to investigate how political and religious leaders contribute to the country's economic development. The research will help you find useful information or information about the area in question. Using the available literature, it is not only a well-thought-out topic used, but we also formulate and discuss a proposal that will help illuminate and discuss some of the most important ingredients for economic development through the activities and actions of political and religious leaders to ensure social, cultural, political, and economic change.

Economic development requires the integration of a country's physical, human, and financial resources and their integration into productive activities. In addition, as the main goal of economic development is to improve the quality of life of the people, what is produced by the introduction of national resources must be distributed fairly. Today, simply creating material wealth and material prosperity is not the only goal of economic development. The goal of economic development is not only to eradicate material poverty but, more importantly, to eradicate illiteracy, disease, environmental degradation, and thereby improve the quality of life and establish peace and harmony in society. In other words, political leaders play a vital role in good governance and good governance, they also play a key role in accelerating economic development. Recognizing the importance of management in achieving growth in developing countries such as Nigeria.

## INTRODUCTION

The study of religious and economic development in nation building is an interesting topic to write about, as it not only addresses the concept of "Religion and the Economy", but also reviews the importance and major roles that the economy and Religion play in building our nation.

If you look at the concept of Religion, it is one of the known factors that can increase or impair the security of any nation at any time in history. Religious value systems play a very important role in self-awareness and self-awareness, which includes individuals. Families are religious and draw them to the awareness needed to build and build a nation within. Religion can be used as a tool for division and disintegration, thirty peace, stability, and national security.

Also, economic development is also considered to be one of the major factors contributing to the nation-building concept, as it is a process of increasing revenue and engineering a major transformation in various sectors of the economy. The positive changes taking place in the various spheres of activity of a particular country or nation.

### **Definition**

Man (Human beings) communicates with others in society, and this brings us to the idea of social animals that be human communication with other people and his community. To see the well-being of society, it can mean scientific research on social behavior and affects all party activities, economic, social, political, and religious.

### **Religion:**

Many scholars have somehow contributed to the religious and economic life of our modern society. For example, Harris and Judith (1968: 15) view religion as a system of thought, feeling, and action that is shared by the group and giving the members of that group a sense of devotion, a code of ethical behavior by which an

individual may judge the personal kind, the social consequences of his actions frame of reference which an individual may relate in relation to his group and his universe. " Modern religion has strongly argued that religion is based on magic. But magic is a business that focuses on the individual and seeks to control the actions of saints in the interests of man. Religion, on the other hand, is deeply rooted in God and aims to bring human affairs under divine control. Brien (2001) defines religion as "the whole complexity of attitudes, conviction emotions (belief systems), gestures rituals, touch habits, beliefs and institutions by which we came to terms with and express, (that we have agreed upon and demonstrated), our most important relationship with the truth "God and the created order". Religion governs human life, individuals in the community, society, thus preparing the community for a more cohesive life.

### **Economics:**

Economics as a principle defines many meanings according to the human conception of the "economic" concept, Economics according to Lionel Robbins, describes economics as a science which studies human behavior as the relationship between the ends and the scarce (horror) means there is another use or an alternative use. Local economic conditions vary from time to time, sometimes for good and sometimes for bad. Economics limits the nature of the human activity. It looks at how you can best meet the needs of a person in a terrifying source of money, food, and production. This reflects the market total which is the only place where the goods produced can be sold or exchanged either through trade by barter or in exchange for cash or cash.

According to Ilogu (1974:74), he said in the olden days when the Igbo people traded by barter (exchange of goods), this type of trade was not favorable because in most cases the person who may want to exchange with you may not have the exact thing you need for exchange. To overcome this difficulty, there is

the introduction of cowries' equivalent to our latest exchange of goods. The traditional Igbo community knows only about subsistence and trade-offs. Supporting family boundaries make farm work on land sometimes very manageable and sometimes on private land. They do this farm work by making handicrafts for household items such as baskets, brooms, handicrafts that are sometimes marked. Some people are good at hunting animals. In some areas, hunting is done in groups, all of which help to support the economic or family situation. For an individual or a city or a nation to have a prosperous economy, there must be a saving act that will help him solve unexpected problems. In addition, nation-building, as it operates, has been discussed in the efforts of various African groups since the end of colonial rule to build their own countries. The beauty of self-sacrifice is enhanced by such a partnership that includes the whole community. A man who has no money or possessions can volunteer his time, work, and skills free of charge because everyone is expected to cooperate with whatever resources he has. The one who sends all the money he earns on income days to educate relatives does not expect special "thanksgiving"; after all, he does nothing more than his usual public service.

**Politics:**

Politics is difficult to define because of the inconsistency between the broad and the narrow conceptions of politics. According to the narrow conception of politics only politicians are allowed in politics. In the popular mind politics is closely associated with politicians and those machinery of government. The term politics varies from time to time and from place to place. Hence, politics is a loaded term, it is broad in meaning when used in everyday life. Politics is defined in different dimensions as the study of conflict resolution, the art of government, the conduct and management of public affairs, and so on.

Politics is defined in such different ways: as the exercise of power, exercise of authority, the making of collective decisions, the allocation of scarce resources, the practice of deception and manipulation, and so on (Heywood, 1997). Some political scientists define politics as the process by which scarce resources are allocated within a social unit (be it a city, a state, a nation, or an organization) for the purpose of providing for human needs and desires.

Some political scientists see politics as a particular means of abolishing conflict by compromise, conciliation, and negotiation, rather than through force, so that people can live in reasonable harmony with each other. Politics is the art of finding peaceful resolutions to conflict, through compromise and the building of consensus (Garner).

## CHAPTER 1.

### LITERATURE REVIEW AND METHODOLOGY OF THE RESEARCH

#### 1.1 Goals and Objectives of Religious and Political Outcomes in Socio-economy Development.

Generally, there exist a nexus between leadership roles and national development of a given political system. Quality leadership is central to the attainment of development in each polity. In an increasing changing and globalized world, leadership is the most visible aspect of management with its potential of transforming the workforce into willing and winning team, with the appropriate relations to actualize collectively determine corporate objectives in the society (Dike, 2000).

Ole Preben (2011) says religion is “a world view” ideology, an organization, an attitude, a set of values, as moral and motivational, or an ethical disposition. Professor Shella Coulson from Oslo University in Norway however claims to have proof that modern humans started performing advance rituals in African 70,000 years ago. She discovered making oldest known ritual in Ngami land region of Botswana; here our ancestors performed advances rituals, worshipping the pantheon.

To be clear about that, leadership is a defining element between success or failure of any organization (polity). It is the thread that binds the resources of the state to people’s value goals. The strength of the leadership in terms of character and quality will determine the level of success a polity will attained in its moved toward the end of national and local development prospects (Todaro, 2004).

However, Nigeria today purports to run a democratic system of government that is expected to promote development and general wellbeing through the political will of its leadership. This is because leadership help to translate

development process and sustainability through various policies and programs initiated by the leaders.

Micheal Bergunder (2014) the unexpected subject matter of religious studies; method and practice in the study of religion. Since virtually all societies have some forms of religion, it is a universal human institution. Religion varies from place to place. Religion can be traced back to the days of early man and sought a way of response to the unknown forces of nature in their various localities. Religion has generated a lot of controversies among people of diverse opinions in Nigeria. Time had been set aside for religious activities no matter the condition, Christian with different denomination engaged in prayers during the period of socio-economic activities likewise Muslim also traditional practice their festival without considered the socio-economic period, this contributes to their financial constraint because when a Christian goes to crusade either you have money or not you must take a contribution for the development of church. This is also applicable to Muslims where the leaders are less concerned about their livelihood because if they allow them to rest money will not be donated. Due to unemployment majority of people have seen this as an opportunity to engage themselves. Therefore, we have thousands of Christian and Muslim denominations. Religion has been turned to a money-making venture.

Vexen Crabtree (2013) religion best describe in terms of the beliefs and practices of the bulk believers. When we imagine the evils deeds in many Churches and Mosque, we may come to conclusion that despite the disappointment that people meet from acts such as duping, fraud, rape, money ritual, they still very fraternize with this institution. It has been observed that majority of Christians and Muslims do not know the origin and true story of their adopted religion. Titles are not left out among religion leaders such as, General overseer, Deputy General Overseer, Regional overseer, Bishop, Apostle, Dr. Rev, most superior leader,

Evangelist, Lady Leader, Deaconess, Pastor, Prophet, Imam, Sheik, Alfa, Chief Imam, Father, and mother of Adini, Oluwo, Apena, Chief and host of others. There is no difference between religion institution and private organization the same set of innovation such as code of conducts including dressing, time allocation, titles that exist in private organization are now dominating religion institution which the members must adhere strictly to remain in the domain.

Indeed, National development is critical and essential to the sustenance and growth of any given nation (Oluwatoyin and Lawal, 2011). Pride of any nation or government is the attainment of higher value level of development in such a way that its citizens would derive natural attachment of governance. Without leadership there could not be development especially in the social, human, and cultural dimension. To this effect, the socio-economic and political development of a given political system account largely on the ability of its leadership to facilitate and sustain good governance. Good governance simply refers to the manifestation of committed, patriotic and discipline leadership in ensuring that there is improvement in the standard of living of its citizens in that society. However, it is a common knowledge in Nigeria today that the main problem that has bedeviled Nigeria is poor leadership, especially after the first set of patriotic leaders that emerges immediately after independence up till 1970s, when leaders were more corrupt and selfish as regards to National development. In recent time, the root cause(s) of socio-economic and political instability according to analysts is leadership (Ebegbulem, 2007).

Although, it could be free to argue here that, leadership crises in Nigeria are a recent phenomenon. Chronologically, from independence, Nigerian state have witness patriotic and nationalist leaders whom their roles and efforts bring to force the making of Nigerian state. Indeed, more of the National developments in Nigeria today, where formulated and implemented by the military regimes and

other patriotic leaders. The best and most useful infrastructure we have in Nigeria generally were constructed by our early leaders. However, in contemporary Nigeria, most of the leaders are characterized with lack of direction, neglect, and drift. Fraud and insensitivity to the plight of the citizens.

In Nigeria today, leadership behavior often does not seem to be directed towards the achievement of the welfare of the people and progress of the nation (Anazodo et al, 2012). Socio-economic status has become the precursor of Nigerian leadership and often nobody cares how the wealth has been acquired, public treasures are looted with impunity. No wonder Chinua Achebe reiterated that, the problem of Nigeria is simply and squarely what of leadership Nigeria's political leadership are selfish, mediocre tribal leader and opportunistic small money minded people masquerading as leaders (Ayodele, 2006).

Contemporary speaking, especially at the dawn of democratic governance, most of the problems Nigeria is facing are problems of sustainable development, which are caused by the stop practices of our past and present leaders (Odekunle, 2007). In terms of accountability, transparency and services, delivery, despite the abundance of human and natural resources that make the country the toast of many nations, our leaders have not been at their best as people's expectations of a better hope and opportunities have long been dashed with governance ingredient at elusive stage to Nigerians.

Indeed, Nigerian society has never been well governed in recent time. The leaders accumulate wealth at the expense of national development without devotion to the cause of the people for example, after the implementation of early national development plans with above five phases which really ensures development in Nigeria, thereafter, there have been series of development plans or programs put forward by the civilian government but has not really ensured sustainable development. This is because on the account of lack of political will of

the leaders or the aspect of visionless leaders who concentrate on selfish interest at the detriment of the Nigerian citizens. There is no wonder that, today most Nigerians leaders lack vision and mission what cut across all the states in Nigeria, and this is the reasons why effective leadership and sustainable national development is rare in our contemporary Nigeria (Anazodo et al, 2012).

To this effect, contemporary Nigerian leaders are responsible for decayed infrastructures, downturn economy, corruption, and decline indicators of national development. Therefore, this study set to examine the failure or otherwise of leadership in ensuring national development in Nigeria.

## **1.2 Trends of Political and Religious Leaders**

### **The Place of Religion in Nigeria**

Nigeria as a nation has many religions. Apart from the three major religions, Christianity, Islam, and Traditional Religion, there are many other competing groups for importance and acceptance. Apart from this, in theory, Nigeria is an independent country. This is reflected in the constitution since the country gained independence. To emphasize, the word, secular (geographically), is derived from the Latin word '*Seculars*', meaning temporary. It is considered 'meaning' or related to the world, as opposed to sacred things or the absence of certain religious beliefs. Secularism, as a doctrine, condemns religion. It emphasizes that religion should have no place in public affairs and that civil law should not interfere with religion. The state, therefore, is a state in which religious communities have no active political role and no formal relations with the state. This is compared to a theocratic or religious government in which religion determines what happens in government.

As stated in section 10 of the 1999 Constitution of the Federal Republic of Nigeria, "the provincial government shall not recognize any religion as a State religion". Therefore, in policymaking, governance, and other public affairs, religion should not be a problem. According to her, every citizen has the right to freedom of thought, conscience, and religion. Section 38 is divided into:

1. Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality, but only according to his religion or the religion of his people.

3. No religious community or denomination shall be barred from teaching the students of that community or denomination in any educational institution wholly owned by that community or denomination.

The Constitution also states that national integration will be fully enhanced possible. Similarly, discrimination based on origin, gender, religion, status, ethnicity, or language or community participation will be prohibited, and national values will be ethical, honest, human dignity, social justice, religious tolerance, self-reliance, and nationalism. Also, membership of political parties is open to all citizens regardless of background, birth, gender, religion, or ethnic group.

In view of the above, the religious policy in the Nigerian constitution can be understood, doctrinally. The provisions of the law are designed to ensure that citizens enjoy religious freedom and that the state or government does not share or practice one religion. The principle 'live and let live' is held and the contribution that religion can make to the life of citizens are recognized, hence the belief in religious tolerance. However, it is a fact that religions are potent brotherhoods, displaying rather efficacious acquired family relationships on earth. Little wonder Takaya (1992) says: Like individual clubs, groups, or cultures, members offer one another help, kindness, and consideration. That is why religious and political involvement can be so questionable in a multicultural society like Nigeria because 'brothers' seeking public office can be distracted by religious ideas in the service of a powerful society. The political instability of religion is a natural consequence of a multi-religious society like Nigeria. This can only be avoided by preventing the conditions that cause it.

## **Manifestations of Religion in Nigerian Politics**

Religion has become a major part of Nigerian politics, thus threatening to undermine her credibility. Religion is evident in various aspects of life in Nigeria; however, the interesting thing is that the warning not to use religion has always been taken to create problems. This is done by ensuring that no religion is discriminated against or ignored. For example, in public gatherings such as political rallies and nationalistic ceremonies, it is possible that prayer is not offered at all or by religious leaders or leaders. In this case, if the opening prayer is performed by a Muslim, the Christian will say the closing prayer, and vice versa. This is a way to prevent conflict, which could lead to violence. In the case of public holidays, Christianity and Islam are well cared for as idle days are observed during their festivals. However, in the history of Nigeria, no public holiday has been declared a traditional celebration by the State Government. Although no official reason has been given, one is obvious. Traditional religion is divided and always, there is no common interest. Festivities are celebrated locally and many of them can last a week or more and the times seen vary from community to community. For this reason, no specific dates or times have been found in Christianity and Islam. Most importantly, it has never been more focused on the government, especially at the state level, to announce public holidays to celebrate these festivals. This follows the fact that not many people can be proud to join the African Traditional Religion. This religion is very divided, localized, not universal. And, as said by Mbiti (1976), zeal for evangelism manifesting in membership drive is not its attribute. Prior to the arrival of Christianity and Islam in Nigeria, traditional religion was firmly rooted. It is, therefore, ironical that Christianity and Islam are now more recognized than the traditional religion.

Religious organizations have never pretended not to be interested in the affairs of the country as they are, for prayers are offered for leaders and the country as an entity. These prayers are both solicited and unsolicited. Sometime ago, the President of Nigeria, Muhammadu Buhari, enjoined all Nigerians to be praying for the nation (Asemota, 2019). While we do not criticize this, one is concerned about compliance with the constitution. The request showed no sympathy for those who believe that most of the problems facing Nigeria are man-made. The health conditions of the former president, Yar'dua, and the current president, Buhari, performed the duties of many religious workers, who regularly prayed for a speedy recovery. It was reported in the media, shortly before the death of President Yar'dua, that some prominent clergy men had visited him even when the then acting President, Dr. Goodluck Jonathan, who did not have free access to him.

Another way of understanding the erosion of secularity in Nigeria is the establishment of the Pilgrim Welfare Boards by Nigerian governments. The implication of this is that government now has serious influence on pilgrimage and a great deal of public fund is expended yearly to run the Board. Moreover, the government, at different levels, has sponsored pilgrims to Jerusalem and Mecca, which has made the exercise to be an appendage political activity. According to Onwubiko (2010): Two prominent religious organizations: Christianity and Islam have called on the allied governments to generate an unprecedented amount of public funds to support their followers on an annual trip abroad. Since the catastrophic failure of a coup d'état, it has failed to fund high-level travel, national and provincial governments have been fighting the needs of these religious organizations and their leaders.

This development questions the importance of air travel. Concerned Nigerians will be wondering if the amount of public money saved in the annual religious pilgrimage of the two organizations is made public.

Also, the construction of the Central Mosque and Christian Center in Abuja was funded by the government, while in various Government houses, there is a Chapel or Mosque or both, depending on the religious conditions prevailing in the affected provinces. These structures are maintained by public funds. This shows that there is indeed an emerging political and religious culture in Nigerian politics. The country, although legitimate and has a national problem, now has religious traditions in public offices, institutions, and staff. Churches, temples, churches, priests, kings, prayers, etc. They compete with one another in government houses, institutions, and jobs functions.

Another long-standing religious issue in Nigeria is the question of Sharia, the Islamic legal system. Ngwa (2002) explains that the issue of Sharia took a political dimension with the setting up of the Constitution Drafting Committee (C.D.C) in 1976 as part of the efforts to return the country to civil rule. In the draft constitution, the Moslem members of the committee wanted to make the Sharia law as part and parcel of the Nigerian constitution. When the Constituent Assembly began to deliberate on the proposed constitution, Sharia was prominent, as there were divergent views in respect of its adoption, or non-adoption. Expectedly, many Muslims were in support while Christians were antagonistic. Some were indifferent, but the debate continued, and a walk out was staged by many Muslim members of the Assembly, but this did not halt it. On the recommendation of a sub-committee, the controversial provision was deleted. This was not the end of Sharia in the politics of Nigeria, as it was featured during subsequent constitutional conferences. Nwolize (1989) reports that there was a move by the Buhari government to forcefully and secretly amend section 10 of the 1979 constitution to insert Sharia law as Federal law in 1984. The Buhari government with the support of some Northern governors got some government officials to draft an amendment to the section of the constitution. The draft was

awaiting its recommendation to the Supreme Military Council when the Buhari government was overthrown on Aug. 27, 1985.

In addition, there are some basic principles that are responsible for the aspects of the electoral process in Nigeria. One of these is how religion often decides who will carry the flag / who will run for president and governor in other provinces/states. This is done to ensure that the interests of the adherents(fans) are protected. When this principle is applied, there is usually a Muslim / Christian or Christian / Muslim ticket. In 1979, the National Party of Nigeria (N.P.N) adopted a Muslim/Christian ticket while the Unity Party of Nigeria (U.P.N) did not take religion into consideration, hence its adoption of a Christian/Christian ticket (Ayantayo, 2009). Presumably, Chief Awolowo saw this as one of the reasons for his defeat and chose North Muslim as his partner to participate in 1983. Even some military powers viewed religion as a part of the empire. For example, the Murtala / Obasanjo era was a Muslim / Christian ticket and Obasanjo, when he became the Head of State, chose a Muslim as his deputy. Both Abacha and Abubakar maintained the status quo as they chose Diya and Akhigbe (Christians) as second in their place, respectively. During the reign of the people, the kingdom of Obasanjo / Atiku was Christian / Muslim. Yar'dua / Jonathan was a Muslim / Christian, Jonathan / Sambo was a Christian / Muslim. and the present Buhari / Osibanjo empire is Muslim / Christian. In the following political spheres, religion has been instrumental in electing senior officials at two levels of the National Assembly. These scenarios show that political parties and administrators see religion as a role in governance.

It is also a problem that voting, and campaigning are, in some cases, based on religious sentiment. In this case, religion can be used to solicit support from candidates or to prevent voters from voting. That is why some Christians will not support candidates in Islamic elections and vice versa. In 2003, Major General

Buhari, of the All-Nigerian Peoples Party, was criticized for his stand on religious issues and this, no doubt, worked against his political wealth. As a well-known advocate of Sharia law and fundamentalist, he was quoted as saying that Muslims should not vote for Christian elections. This could affect the reasons why he lost the 2011 presidential election in Nigeria. In view of the above, it can be assumed that religion can be a dangerous element in the electoral system.

After holding elections in Nigeria, during the swearing-in ceremony, an oath is made to whoever is elected or declared to be such. The main purpose of the oath is to pledge to act faithfully and in accordance with the constitution of the Federal Republic of Nigeria. In doing so, we seek God's help. Although religious leaders have not been given specific roles to play in the vow, the pronouncing of God's name, as well as the rendering of any form of religious affiliation, is sufficient to stop the divine intercession.

It should be understood as a possible opportunity that state such as Sokoto, Zamfara, Kebbi, and Kano, among others, who have never produced Christian rulers. In 2010, the issue of swearing in the then Deputy Governor of Kaduna, a Christian, as governor of the country created a crisis in the country where former governor Namadi Sambo was accepted by President Goodluck Jonathan as Nigeria's vice president. The questions that come to mind at this time are, what kind of religion do you choose for the election? Does religion determine the level of skills and performance of a leader? Undoubtedly, Nigerians are using religion for their selfish ends in ensuring election victory. Ironically, this does not guarantee good governance. Recent developments in the country, particularly the Boko Haram attacks, the pastoralist crisis, and the ongoing religious violence in Northern Nigeria, has, among other things, suggested a strong religious influence in Nigeria.

## **Religion Outside Nigeria**

Ole Preben (2011) says religion is “a world view” ideology, an organization, an attitude, a set of values, as moral and motivational, or an ethical disposition. Professor Shella Coulson from Oslo University in Norway however claims to have proof that modern humans started performing advance rituals in African 70,000 years ago. She discovered making oldest known ritual in Ngami land region of Botswana; here our ancestors performed advances rituals, worshipping the pantheon.

The two main religions that once dominated Nigerian society need to be reaffirmed to give people a sense of belonging. It was revealed that Jesus is the creator of Christianity because they were formed after his death and two Bibles were given to Africa by the Roman Catholic Church and the second Protestant version, the Roman Catholic Bible with 73 versions and the Protestant with 66 versions. The confusion began in the writings of Jesus' followers Matthew, Mark, Luke, and John as their accounts of Jesus' unique life. Islam was not left out, it turned out that Muhammad was from a Jewish family her marriage to Khadijah bent khuwaylid was performed in Mecca convents, at age 25 while Khadijah was 40 years old, he did not write the Quran. It was Abu Bakr who initiated it, followed by Umar Ibn Al-Khattab and Uthman ibn Affan after fifteen years of Muhammad's death.

The western world knows the origin and source of what they are doing hence, they focus on the constitution of those who support morality, but the zealots among them hide under the umbrella of religion for immorality.

## **The Christian View of Religion**

The most widely accepted scripture among the Nigerian people is the Protestant Bible of 66 versions, only the Roman Catholic members have 73

Catholic Bibles. The focus of this religion is the Second Coming of Jesus Christ and the inheritance of the kingdom of heaven which is also referred to as eternity.

Rusell (1967) in his book "Why I am not a Christian" asserts that "I regard it as a disease born of fear. He further suggests that the fear of defeat and fear of death gave rise to religion, in addition, to fear as an irrational passion.

In this context, we can talk of the ordeal of Christians there believe concerning scripture which many regarded as a book from God without being specific of intention, outcome, and controversy surrounding it, the bible per say include stories, history, illusion, poems, songs that had been digested by the wise one in order to formulate the ideas of giving people hope under the tension of fundamental problems of human existence, no matter the predicament of our people they rely on the ideas that they will inherit the eternity where all they deny them on earth will be fulfilled, such as social amenities and pleasure of lives some lives in abject poverty and continue to smile, in the opinion that Jesus is coming to take them to heaven, most of those in this categories include the new generation churches which their leaders are living in great luxury, this is one of the causes of French Revolution of (1789-1795).

A Christian woman was interviewed by the Apapa Ibadan South West Local Government regarding her lifestyle, and she lamented that all she went through was Jesus. The purpose of believing in the first man was centered on God but now it was individual, like Jesus and other powerful men in the Christian religion in Nigeria because their followers had turned to God because of the way they looked. The bishop was interviewed at Ivo Road in Ibadan North East Local The government also by discovery does not know the true story of the bible including the writers and the place of writing, a situation that allows to bring in every writer if a leader falls into this category, how bad the followers are. For more than two thousand years waiting for Jesus 'arrival, how can we forgive the inclusion of his

coming especially when Matthew, Mark, John, and Luke who were with him would not give us a definite history and recording of Jesus' world but Prof Fida Hasnain is a scholar, archaeologist, and professor of history, Suzane Olsson, American researcher German scholar Holgar Kersten, Dauji-born Indian-born researcher Louis Martins, French social scientist and politician, Bashrat Saleem of Kashmir of India, former curator of Yuz Asaf's Martyr Tomb in Srinagar. Michael Roger Lafosse of Belgium, Kafhlean Mc Gowan American author, Lyricist, screenwriter, author, Nicholas Notovitch Russian emperor Cossack officer, spy, and reporter, D. Ehrmran (H.O.D.) Religion Studies University of North Carolina. Osho Rajneesh of India and many others highlighted the life and history of Jesus Christ. Religious beliefs permeate human relations in the Oyo region south of the senate. In the Bashorun area of Ibadan North Local Government they have more than a hundred different churches have different denominations among less than ten thousand people. In this place where all these churches are found, some people still have their churches outside of this place, some in Ibadan in the north, southwest, southwest, and northeast with a different order, revival everywhere, church programs from Sunday to Saturday, meeting time for clergy, ushers, law enforcement, choir, security, vehicle manager and other departments, it is impossible for people to take a short break from Sunday to Saturday, morning prayers, evening revivals and those in charge of the mountain have no time for economic and social activities. and the leaders will tell their followers that they should not come before God empty-handed and that there is no time for them to do their business. In the case of one tailor working in the Omitowoju area of Ibadan Northwest Local Government, who constantly fights with his clients over frustration over his church activities, he will open a shop around 2 pm and give excuses for going to church. Those who fall into these categories of spending their time in churches are white-collar workers, Artisans, unemployed youth,

immigrants, immigrants, children, rebels, neurosis, and mobility. Too much reliance on church activities, many people have fallen into a Victims of deception, rape, fraud, and other social ills, those found guilty of these crimes are young and middle-aged who find their work unnecessary and engage in these vices and ordinary unemployed youth like to be pastors and enjoy putting themselves in the person of God. Another obvious issue is where the church is growing rapidly and has many branches, the leader participates in choosing who will run the branches with this much anger among them, and those who the final decision that does not allow them to choose to establish their own churches, this is how the churches multiply. The followers' view is that through prayer and devotion to the work of God they will overcome poverty, which contradicts the introduction of the Apostle Stephen to Acts 7 vs. 48. People want to solve all their problems from a religious point of view, ignoring the actions and actions of the government that are associated with corruption, maladministration, bad leadership, all of which have led to unemployment, economic decline, and social poverty.

In the areas of education, private school owners in these areas have used the establishment to create segregation among people; churches name their schools after missionaries' names such as Baptist, Anglican, Methodist, Apostolic faith mission, etc. This has contributed to religious segregation among people because other religions do not allow their children to attend mission schools. Festival such as the Christmas, Easter period are part of Christian celebration and it has been stated that Jesus was not born on 25th December as stipulated by Roman Catholic, he was born around (1st October 2nd BCE). Before Common Era. On 25th December it was the sun, max that they worship this was changed to compensate Jesus, majority of Christian engage in Masochism to compensate themselves as late Afrobeat king sang Fela Anikulapo Kuti, 44 sitting and 99 standing suffering and smiling.

## **The Islamic View of Religion**

Muslim followers in Nigeria have differing views on what to accept or reject in the main message of their Quran and that is why we are different; the sects of Islam today have different ideas. They argued themselves in their preaching especially dress, ceremonies, church types. Some extremists among them reject western education and their way of life have traditionally been based on western education. The problem of religion is not uncommon among the people of the Oyo South Senatorial region where the dialogue took place, unlike in the northern part of Nigeria where we encountered the problem from the days of Uthman dan Fodio in 1804 jihad, the first coming from Futa Tore in 1775, kept in 1980 will never be forgotten. in 1991 kano violence and the self-proclaimed millennium (Boko Haram) recruited more than two hundred girls from a school in Chibok in 2014 from Bornu State North East of Nigeria. The main protest of the Muslim followers is that Muhammad is the last prophet sent by God and deserves praise, the view of the Quran sent from heaven was sunk by other Islamic scholars due to civilization and existing records show that Muhammad knew nothing about the Quran written by Abu Bakar, Umar, and Uthman first, second, and third. The man was interviewed in Bashorun Ibadan North East on confirmation of reasons for established church allowing vigilance for Muslims fans after the interview and watching his life was not working anymore, she was paid a salary from the people who attended the vigil, most of them women. One man was interviewed after the interview, he added Some invitations also called the "Gospel of the World" a message about the story of Jesus Christ, but he said that Jesus was a Muslim and used a scripture called INJEEL to preach and not the bible, which led me to call him by telephone conversation that Muhammad was born 600 years after Jesus left and the bible was made a reference book to start the Quran the difference between the Quran and the bible was that the Quran accepted the old testament in the bible

and rejected the New Testament, the law of Moses in the old covenant was called Sharia law. How could Jesus, who never met Muhammad, use INJEEL to preach? In this way, Muslim scholars and followers should try to continue their research especially the Islamic origins and the life of Muhammad. Muhammad Al Ghazoti who wrote in his book TITLE: Christ Muhammad and I in this Muslim book we find out who Muhammad is and his life, so that they can have peace of mind and a change of mind. The social and economic activities of the people in the Oyo region south of the Nigerian organization are almost identical to those of Christianity mentioned earlier. The conclusion allows for this to be surprising because it has been revealed that the Bible is a reference to the development of the Quran, which is also associated with Islamic activities in Oyo South, all Christian activities are accepted by Muslims such Vigil, Sunday Morning devotions marked 'Tahjud ', and Walimot for students have learned to read the Quran. Young people who can have fun by participating in the study of the Quran to call them 'Alfa' this will enable them to get the attention of people in the community who will respect them and wherever they go they will be invited; most unemployed youth will be involved. The issue of electing a leader in the Mosque remains a bone of contention because they see this space to direct people's affairs including jobs especially those that involve financial support to the people. Islamic scholars also established their own schools according to their religion such as Aleem, Sumurat, Nasfat, Ans-U-Deen, etc. This only made the religious situation worse. And festivals like El-del Fitri, El-del Kabir, Moulud Nabi are very important for Muslims.

### **Some of the Issues Related with Religion in Nigeria**

Nigeria is certainly and sincerely struggling with a long list of religious problems. The government currently has a lot on its shoulders, so the burden of solving religious problems is partly up to the citizens. Many people believe that one person can change the world, and if a group of people understands that

something is wrong, they should try to do something to change it for the better for everyone. Some of these issues are:

### **High Level of Unemployment**

Most unemployed people in this country are those who leave their homes in search of a better life; such movements are the reason why big cities like Lagos, Abuja are overcrowded, people go there in search of opportunities. This is a serious social problem that often leads to psychological problems. The current unemployment rate in Nigeria is about 8.2%.

### **Population Poverty**

This is without a doubt, a major social problem that does not show Nigeria in the best light. Poverty creates many problems for society, and while the world's population is large, much of it lacks access to the necessities of life. Statistical data show that about 70% of the country's population lives below the poverty line, and many people are forced to live on as little as \$ 2 a day, which is critical. The population is growing rapidly, and soon, even more, people will be at risk of living in extreme conditions without money.

### **Corruption**

Nigeria is known as the country with the highest levels of corruption among its representatives. Reports show that some people in government offices earn the same amount a year, as a typical Nigerian can earn at age 65; this shows that they have other sources of income besides their official income. In all honesty, the system of government in the country is corrupt and there is an obvious injustice. This has led to an increase in theft, fraud, and bribery. Corruption is the main reason for class segregation, while people living in poverty find it difficult to survive, rich people have bigger and richer things every year.

### **National Identity Issue**

Nigeria is a very small country because it gained independence 57 years ago, in 1960. It was also created in an artificial way after gaining independence from its colonial rulers. There are many tribes in Nigeria, and this is one of the most important problems facing them, because to this day the country still has problems finding and expressing a voice of the world. The main purpose of this nationalist ideology is to unite all social, religious, and racial groups in one country and make them identify as Nigerians despite all their differences. Apart from that, there are some conflicts with other nations that are creating unnecessary tensions among Nigerians.

### **Terrorist Attack**

The terrorist group known as Boko Haram is one of the reasons for Nigeria's global popularity. The organization is fighting a western way of life and has already killed hundreds and thousands of civilians during a terrorist attack. Many people have lost their homes, families or left their homes because of Boko Haram activities. This is a very important issue; terrorists must be dealt with before they can kill many innocent citizens.

### **Death of Children**

The current crisis in Nigeria is all serious, however, this one is hitting home. According to statistics, more than 2000 children are dying of hunger, disease, and daily abandonment in Nigeria. Nigeria ranks second in the world in terms of child mortality. The main reasons for this big issue are the lack of education for women, the country's poor health care system, and, most importantly, the general poverty of the people. As mentioned, most Nigerians are forced to live on \$ 2 per day or less, so it was estimated that \$ 10 could save the life of one child because this is the price of antiviral drugs. Unfortunately, poor parents cannot afford such luxury, and many children under the age of 5 die every day in Nigeria.

### **Low Level of Education**

Many people have very negative views of the education system in Nigeria, and they strongly blame the government and their involvement in corruption in this regard. Research shows that only 50% of women and 70% of men in Nigeria can read or write. This is obviously a very important issue because our world is based on information technology and illiterate people do not put it in a position to succeed in this world.

### **Separation of Tribes**

Tribal disputes are common in Nigeria because the country is small and did not exist for very long. The major ethnic groups in Nigeria are Hausa, Igbo, and Yoruba, all of which are culturally and religiously distinct, let alone speak their own language. These differences have been a source of controversy over the years, and the situation is likely to change. Different ethnic groups still clash with each other from time to time, and this does not help to ensure that they remain one Nigerian.

### **Inequality between rich and poor**

This problem is briefly highlighted in the last section. In fact, Nigeria is widely referred to as the “rich country with the poorest people”. The reason for this is wide range of natural resources in the country that are not evenly distributed among the population. Large numbers go to rich people, while the poor refuse to suffer. In given the problem of poverty, it is strange to know that some of the richest people in Africa come from Nigeria. The main problem is that most of the country's population is involved in small-scale agriculture and earns very little. Only a handful of selected people have access to the oil industry, which is the world's largest producer. This leaves the situation as it is, poor people are designed to fight, live in poverty, while the rich cannot afford enough of their expensive goods.

## **Domestic violence**

Although domestic violence is common in some lands, it is a serious problem because it harms not only the elderly but also children. It is closely associated with alcohol and drug abuse and can lead to serious injuries, sometimes even fatal.

Victims of domestic violence often have no place to turn, so they must endure the abuse. There are many modern social problems in Nigeria associated with religion, however, the world is completely hopeless, but the ideas of government and people can still be changed. It can take a long time, but there is still a chance that these problems can be addressed if we work hard enough.

### **1.3 Understanding the Influence of Political and Religious leaders on socio-economic outcomes**

#### **Implications of Religious Influences on Nigerian Politics for National Development**

The religious influence of Nigerian politics has both positive and negative consequences. The results can be viewed as follows.

##### **Positive Effects/consequences**

The positive influence of religion on politics promotes the development of the country. In this sense one expects one's religious values to be reflected in all areas of influence. This means that religious people have a responsibility to uphold the moral teachings, found in their religions and so on, will provide good leadership and obedient followers. Religion provides the moral framework for humans to live by. According to Nnadi (2004), "religion is often used to subvert political needs and aspirations of the ruling class". Properly exercised, religion can improve the political life of any society". Every religion, whether Christianity, Islam, African Tradition, etc., has a moral value that govern and harmonize one's

life. In Exodus 20 of the Christian Bible, there is an instruction of the Ten Commandments that guide the conduct and behaviors of Christians in society. In the same way, Islam, and African Traditional Religion (A.T.R.) have rules, which their followers must follow.

No religion condones immorality. Highlighting the role of religion as a provider of ethical values, Mbiti and Nmah (2004) states, "It is religion which tells what right and wrong religion is enriches people's morals for the welfare of the individuals and society at large". Following religious values is important for all religious workers. Interestingly, Nigerians are among the most religious people in the world. Therefore, as stated by Omoregbe (1998) there is a need to live a moral life because it is commanded by God. Failure to do this will result be counterproductive in the matter of national development.

One expects a reliable electoral process in a religious community, such as Nigeria, if the laws and rules are obeyed. Religion, by being a social control agent, helps to maintain a common, social, which is the real foundation of politics. As confirmed by Adeye (1988): Religion breeds an ideal heart in man to be conscious of the need to have a clean heart. By this, he will grow to have a philanthropic or patriotic thought before venturing to lead or represent his people in government of the state. In other words, religion will shape the mind of a person to become a good politician who will always return to his religion to guide him. Theology or religious threats are expected to identify him so that he can lead his people properly as a God-fearing politician. He will not think of himself first, but he knows that he is a servant of the electorates.

Without begging for names, a free election will produce legitimate leaders who will rule with the fear of God, and obedient followers. Achieving this will solve problems, such as political instability, violence and insecurity, maladministration, delays in growth and development, nationalism, and political

neglect, which are apparently caused by bad electoral practices. Johnstone (2001) corroborates this view that: what one believes, with respect to that which is good, true, and desirable as well as what God intends for people and society, could be expected to influence the choice one makes in the political arena. That is, religion should influence the way people vote.

Another expectation, a good religious involvement in politics is to follow the oath of office. In this case, political leaders, having called on God for a vow, will rule in the fear of God. We must understand the fact that all the contents of the oath are a guarantee of good governance, if available. In fact, the positive effect is a belief as religious values have not affected Nigeria's independence since independence. While none of the rulers, past or present, ever said or did believe. There has been a deception of religion, its consequences, in the development of the world, which is discussed next.

### **Negative Effect/Consequences**

Religious influence in politics has, at various times, threatened the country's presence in Nigeria. For example, the case of the Sharia Court of Appeal almost dissolved the Union Council in 1978, due to the departure of some Muslim members and opposition from non-Muslims. This would not have happened if the country had been respected / the majority of the country had been respected. Religious problems have continued to escalate into ethnic hatred. The religious problems of Kaduna and Jos left many people living in the northern part of the country for many years as they had to relocate. That some parts of Nigeria are unsafe for all citizens is divisive and this does not guarantee sustainable development. Also, the adoption of Sharia law by some state rulers almost ended the (NYSC) National Youths Service Corps program, which for many years had become a major and unifying factor. The reason is that most people in the south did not want their children or their relationships to be sent where they would be

forced to obey Islamic law. The situation is tense when the public is assured of their safety. The assassination of some Corp members serving in the North is another way to understand this issue.

No society can thrive in an atmosphere of religious violence, pluralism, with a low political voice. It should be noted that Jos's crisis as of 2008 and 2010 began as a political war and later took on a religious dimension in which several lives were lost. The cancellation of the Miss World Pageant, which was to be hosted by Nigeria, could not be prevented in a country where the constitution is being followed in the matter of religion. All of this has economic implications for individuals, provinces/states, and the country at large. Many people in the south do not see the reason why business tax collection, prohibited by Sharia law, should be used to improve the countries in which it operates.

However, economically, one would not be mistaken in concluding that public spending on religious matters, such as travel, places of worship in government buildings or houses, and other public places, would benefit the sick economy. What about the several public holidays that are announced annually at religious festivals? People are getting paid for work that is not done. Often, public money is donated by political leaders to religious organizations as a cover-up for those who might criticize the activities of the government of the day. That is why Familusi (2010) says, "Any government that is more concerned about sponsoring people to Mecca or Jerusalem at the expense of pressing matter that can enhance development, is an insincere government".

The level of commitment of those who practice religion for their selfishness cannot be determined. Proper self-sacrifice on the religious altar will not help. Both Christian and Muslim politicians have failed in Nigerian politics as they have not been able to put together/reconcile politics with religious values. Unfortunately, religion is often used to create confusion or doubt or to dissuade

Nigerian political voters. It is ironic that these people may have lost the election as Chris Okotie had done in the past. Chief Olusegun Obasanjo also played religious politics when he was the civilian President of the community and injured the masses. According to Ugwueye (2009): During Obasanjo's democratic administration, the link between religion and politics was very glaring from the vast use made of the Christian religion by the ruled and the ruler alike. Unfortunately, it was done, for the most part, for selfish interest, not for real religious reasons.

True democracy depends on free, fair, and reliable elections, a situation in which voters are free to choose their own leaders. Elected leaders will also uphold the rule of law, which is the benchmark of any real democracy in a civilized society. Many of them simply follow what they can get away with. Moreover, when people vote for religious sentiments, unfamiliar leaders are more likely to emerge and, when this happens, growth and development will be delayed.

The negative impact of religion on Nigerian politics is increasingly evident in the nation. The whole political process in Nigeria has a low religious voice. Civil servants, appointments to key government positions, and the entire national political body are strongly influenced by religious discrimination. Many Nigerians now refuse to send or transfer to other parts of the country because of the way religion is practiced in Nigeria. This dire situation continues to hamper national development in the country.

## **CHAPTER 2: POLITICAL LEADERSHIP IN ECONOMIC DEVELOPMENT**

### **2.1 Impact of Corruption on Economy**

In Nigeria, corruption is among the unsolved challenges which have critically affected the country's economy and economic development. It has also been identified as one of the struggles to the economic transformation of her (Nigerian) economy. In few words, corruption refers to a socioeconomic situation where public funds and resources meant for development are diverted and used for personal gains, and it's showcased in various means which ranges from misuse of public positions, lack of accountability, and information of public expenses, increase in prices of contracts, high-level bribery, forgery of documents and contracts agreements, tax dodging and evasions, and other locally know common deceptions called as "419", among others

Corruption is a practice that has been traced right from the creation for the world (the biblical times) and made itself into the ancient civilizations and new technological age of developed and developing countries.

Also, corruption is said to be a disease, which has eaten into the cultural, political, and economic growth of any country and as well destroyed the functioning of various organs of the government. Transparency International (2005) opine that corruption is one of the greatest challenges of the contemporary world which undermines good government, fundamentally distorts public policy, leads to the misallocation of resources harms the private sector development and as well hurts the poor.

In Nigeria, the level of corruption, the poor state of our electricity supply, the transport sector, the health sector, the education sector, and telecommunications is a major problem of economic growth and is a major impediment to doing business in the country. As part of the fight against corruption

and economic growth, the Nigerian government over the years began with a series of transforming economic growth through isolation, the transformation of the banking sector, anti-corruption campaigns, and the establishment of transparent financial values such as ICPC, EFCC, etc. The major aim of economic reform in Nigeria is to provide a conducive environment for private investors and FDI to flow (African economic outlook 2011).

Rotini, Obasaju, Lawal and Ise, (2013) used ordinary least square (OLS) and granger causality method to determine the relationship between corruption and economic growth in Nigeria. The study observed that corruption impairs and impacts economic growth. The study fails to establish the level of impact of corruption on economic growth by stating whether it is positive or negative.

Adewale, (2011) investigated the crowding out effects of corruption in Nigeria using parsimonious error correction mechanism and employed experimental research design approach for the data analysis and revealed that there is a negative relationship between corruption and output growth in Nigeria. The implication of this is that Nigeria government should introduce a national re-orientation program to educate people on the crucial need to eradicate corruption in all sectors of Nigeria economy and socio-political system.

Akinpelu, Ogunseye, Bada, and Agbayangi (2013) examined the Socio-Economic Determinants of corruption in Nigeria using co-integration test and vector error correction model. The study discovered that there is a long-run relationship between conception and the social economic variables in Nigeria. This study fails to establish the level of relationship like whether significant positive or negative relationship which has policy implication in the short and long run.

Mnhuda (2013) investigating the relationship between corruption, poverty, and economic growth in Nigeria. The study employed regression analysis and granger causality test, it was discovered that there is an existence of cointegration

chance tangling a long run causality relationship between corruption, poverty, and economic growth in Nigeria.

This paper state that corruption is a pressing issue in Nigeria which affects public finances, business investment as well as standard of living. It listed three dynamic effects of corruption to include Lower governance effectiveness, especially through smaller tax base and inefficient government expenditure. PwC (PricewaterhouseCoopers) studies estimate Nigeria's tax revenues at 8% of GDP, which is the lowest for comparison countries; Weak investment, especially Foreign Direct Investment explaining that it's harder to predict and do business under such circumstances. Also affected are lower human capital as fewer people, especially the poor, are unable to access healthcare and education.

Economists have long identified several channels through which corruption may affect economic growth (Mauro 1995; Tanzi 1997; Gupta 2000; Gyimah-Brempong 2001, among others):

- Corruption distorts incentives and market forces, leading to misallocation of resources.
- Corruption diverts talent and resources, including human resources, towards "lucrative" rent-seeking activities, such as defense, rather than productive activities.
- Corruption acts as an inefficient tax on business, ultimately raising production costs and reducing the profitability of investments.
- Corruption may also decrease the productivity of investments by reducing the quality of resources. For example, by undermining the quality and quantity of health and education services, corruption decreases a country's human capital.

- Rent seeking behavior is also likely to create inefficiencies, fueling waste of resources and undermining the efficiency of public expenditure.

For example, cross-country data indicate that corruption is consistently correlated with lower growth rates, GDP per capita, economic equality, as well as lower levels of human development (Rothstein and Holmberg 2011).

Similarly, a 2011 systematic review of available evidence of the effect of corruption on economic growth confirms that corruption has a direct and negative effect on growth in low-income countries (Ugur and Dasgupta 2011). According to the research analysis, corruption has indirect effects through transmission channels such as investment, human capital, and public finance/expenditure. While the direct and indirect effects of corruption on growth hold true for all countries under inspection, the review suggests that they can be eased by related factors such as the level of development and the quality of governance, with the effect of corruption expected to be more harmful for countries with higher levels of per capital income and institutional quality.

### **Corruption According to Government Administration**

#### ***Umaru Musa Yar'Adua administration (May 2007 – May 2010)***

Yar'adua's ascent and time in office were short, although a fair number of corruption scandals from previous administrations came to light under his tenure and went uninvestigated due to lack of political will and poor health. Yar'adua's various acts of political corruption using his attorney-general to frustrate ongoing local and international investigations of his powerful friends like Governors James Ibori, Luck Igbinnedion, and Peter Odili which led to massive losses to their states. Attorney General of the Federation, Michael Aondakaa was unable to obtain a conviction in Nigeria even as the UK and foreign courts successfully tried Nigeria's deeply corrupt governors from the Obasanjo era that helped Yar'adua emerge as president. In addition, Wikileaks revealed that the Supreme Court

Justices were bribed to legitimize the corrupt elections that saw to his emergence as president through massive rigging. Wikileaks documents also revealed the staying power of corruption under Yar'adua, with illegal payments from NNPC to presidents continuing unabated.

### ***Goodluck Jonathan administration (2010–2015)***

Nigeria corruption rating by TI improved from 143rd to the 136th position in 2014. In late 2013, Nigeria's then Central Bank governor Sanusi Lamido Sanusi informed President Goodluck Jonathan that the state oil company, NNPC, had failed to remit US\$20 billion in oil revenues owed to the state. Jonathan, however, dismissed the claim and replaced Sanusi for his mismanagement of the central bank's budget. A Senate committee also found Sanusi's account to be lacking in substance. After the conclusion of the NNPC's account audit, it was announced in January 2015 that NNPC's non-remitted revenue is US\$1.48 billion, which it needs to refund to the government. Upon the release of both the PwC and Deloitte report by the government at the eve of its exit, it was however determined that truly close to \$20 billion was indeed missing or misappropriated or spent without appropriation.

In addition to these, the government of Goodluck Jonathan had several running scandals including the BMW purchase by his Aviation Minister, to the tune of N255 million naira and security contracts to militants in the Niger Delta, massive corruption and kickbacks in the Ministry of Petroleum, the Malabu Oil International scandal, and several scandals involving the Petroleum Ministry. In the dying days of Goodluck Jonathan's administration, the Central Bank scandal of cash tripping of mutilated notes also broke out, where it was revealed that in a four-day period, 8 billion naira was stolen directly by low-level workers in the CBN. This revelation excluded a crime that is suspected to have gone on for years and went undetected until revealed by a whistle-blower. The Central Bank claims

the heist undermined its monetary policy. In 2014, UNODC began an initiative to help combat corruption in Nigeria.

New allegations of corruption have begun to emerge since the departure of President Jonathan on May 29, 2015, including \$2.2 billion illegally withdrawn from Excess Crude Oil Accounts, of which \$1 billion supposedly approved by President Jonathan to fund his reelection campaign without the knowledge of the National Economic Council made up of state governors and the president and vice president.

1. NEITI discovered \$11.6 billion was missing from Nigeria LNG Company dividend payments.
2. 60 million barrels of oil valued at \$13.7 billion was stolen under the watch of the national oil company, Nigerian National Petroleum Corporation, from 2009 to 2012.
3. NEITI indicates losses due to crude swaps due to subsidy and domestic crude allocation from 2005 to 2012 indicated that \$11.63 billion had been paid to the NNPC but that “there is no evidence of the money being remitted to the federation account”.
4. Diversion of 60% of \$1 billion foreign loans obtained from the Chinese by the Ministry of Finance.
5. Massive scam in weapons and defense procurements, and misuse of 3 trillion-naira defense budget since 2011 under the guise of fighting Boko Haram.
6. Diversion of \$2.2 million vaccination medicine fund, by Ministry of Health.
7. Diversion of Ebola fight fund up to 1.9 bn naira.
8. NIMASA fraud under investigation by EFCC, inclusive of accusation of funding PDP and buying a small piece of land for 13 billion naira.

9. Ministry of Finance led by Okonjo Iweala hurried payment of \$2.2 million to health ministry contractor in disputed invoices.
10. NDDC scams and multifarious scams including 2.7-billion-naira worth of contracts that do not conform to the Public Procurement Act.
11. Police Service Commission Scam investigated by ICPC that revealed misappropriation of over 150 million naira related to election-related training. ICPC made refund recommendations, but many analysts indicated prosecution was more appropriate.

***Muhammadu Buhari administration (2015–present)***

The presidency of Muhammadu Buhari has seen major action against corruption in Nigeria. In 2016, the Senate ad hoc committee on “mounting humanitarian crisis in the North East” led by Senator Shehu Sani indicted the then secretary to the Government of the Federation appointed by Muhammadu Buhari, Mr. Babachir Lawal in a N200 million contract scandal for the clearing of “invasive plant species” in Yobe State by Rholavision Nigeria Limited; a company he owns.

On October 30, 2017, President Buhari sacked Lawal based on the report of a three-man panel led by Vice-President Yemi Osinbajo that investigated him and one other.

In 2016, Buhari was reportedly presented evidence that his chief of staff, Abba Kyari, took N500 million-naira bribe from MTN to help it slash the \$5 Billion dollar fine slammed against it for violation of Nigeria telecommunications regulations bothering on national security. MTN fired the staff involved in the bribery scandal. But Abba Kyari was left intact in his position as chief of staff to national outrage forcing Buhari to announce the probe of Kyari. The findings of the investigation were never made public.

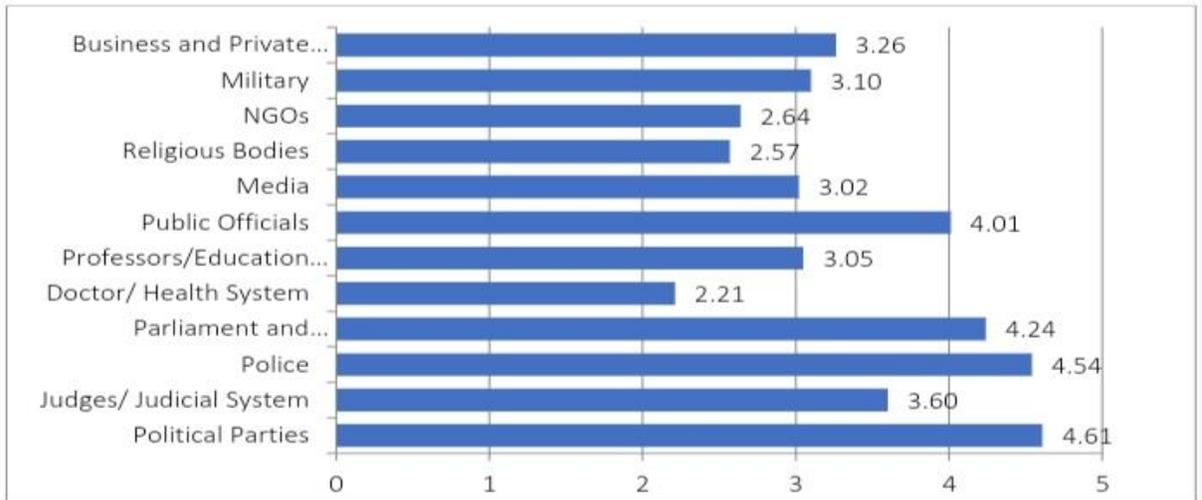
Abdulrasheed Maina was the head of the task force on pension reforms during the President Goodluck Jonathan-led administration but fled Nigeria in 2015 after claims that he embezzled two billion naira (\$5.6 million, 4.8 million euros). Even though an Interpol arrest warrant was issued, he still managed to return to Nigeria, where he was said to have enjoyed protection from the Buhari government. Maina had been fired from his position by Goodluck Jonathan's administration and was put under investigation for corrupt practices but was reinstated and given double promotion by Buhari administration.

According to the senate through its committee on public accounts, 85 government parastatals under the present government under the leadership of Muhammadu Buhari are yet to submit their audit reports since the inception of this government.

The flag bearer of the corruption fight in Nigeria, the EFCC has responded to the senate committee on public account's claim on the no submission of her account report by the institution and 84 others. The Economic and financial crimes commission denied the report issued by the committee claiming it was not true.

Despite criticism, the Nigerian Economic and Financial Crimes Commission (EFCC) announced in May 2018, that 603 Nigerian figures had been convicted on corruption charges since Buhari took office in 2015. The EFCC also announced that for the first time in Nigeria's history, judges and top military officers including retired service chiefs are being prosecuted for corruption. In December 2019, the country's controversial ex-Attorney General Mohammed Adoke, who was accused of being bribed to grant oil licenses to Shell, was extradited back to Nigeria from Dubai and was immediately arrested. In January 2020, however, Transparency International's Corruption Perception Index (CPI) still gave Nigeria a low ranking of 146 out of 180 countries surveyed.

By October 2020, however, End SARS protestors alleged that Nigerian police officers, despite being employed by what has long been perceived as being

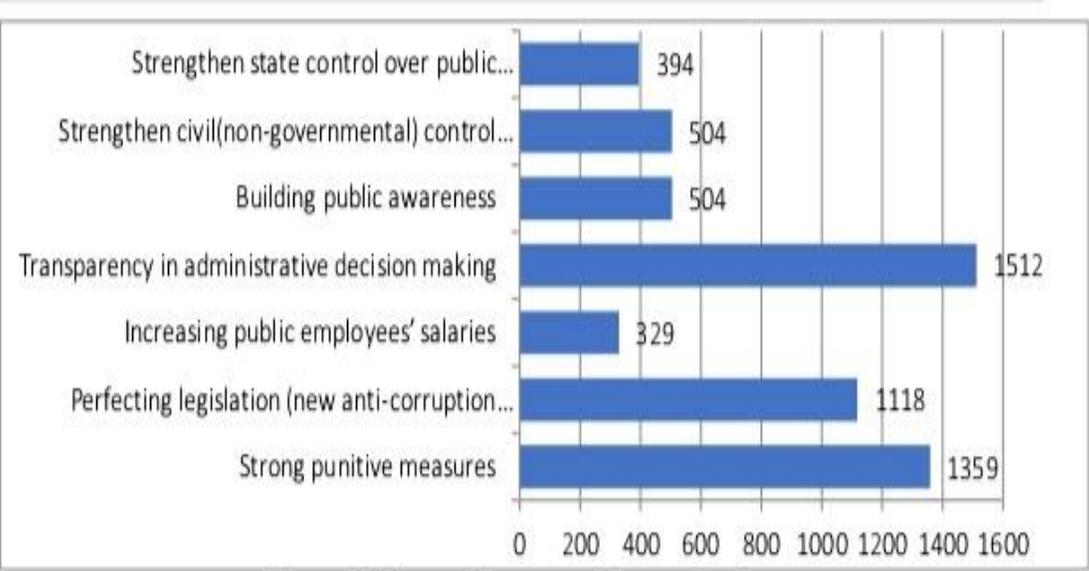


the most corruption institution in Nigeria, were no longer paid adequately and, despite calling out police brutality, called for an increase in police salaries as one of their five demands.

To show the level of corruption in institutions, the institutions below were rated as star hotels (1-5); (1) as less corrupt and (5) more corrupt. Political parties rated the highest with 4.61 stars, police followed with 4.54 stars, followed by parliament and the legislature with 4.24 stars, and the Doctor / Health System received the lowest ranking of 2.21 stars, which is below average and shows Doctor / Health system are the least corrupt institution in the country. The figure below shows all government institutions at their level of corruption.

**Fig 2.1** The perceived level of public institutions' corruption

The key to preventing corruption over time has been the transparency of administrative decision-making and strong disciplinary action, as evidenced by the portrayal of the Figure below. About one-fifth of the people have opposed the implementation of existing legislation (new anti-corruption laws or adopting international law) as a solution to prevent corruption.



**Fig 2.2** Corruption prevention mechanism

While some people believe that other forms of honesty are used, government efforts often fail; and anti-connectivity work is hampered by private and political interests, which offer many forms of integrity that do not exist or do not work. This is a powerful reason to argue that government incentives and the power to change are mixed. The measures taken by the government lack previous consultation, which is why it slows down the pace of change.

This paper recommends that strategic and deliberate actions got to be made by the government in tackling and eradicating corruption within the country. Based on these findings, this policy recommends the subsequent as outlined below:

- The activities of the two major anti-corruption agencies and bodies in Nigeria should be strengthened. These are the Economic and Financial Crime Commission (EFCC), and therefore the Independent Corrupt Practices Commission (ICPC). They should be made independent of state control and at an equivalent time, empowered to prosecute corrupt officialdom without interference from the government.
- Whistleblowing to show any corrupt practices and officials should be encouraged and will accompany compensation. In addition to this, all whistle-blowers' identities should be treated with strict confidentiality. All compensation attributed to whistleblowing should be tied to a specific percentage as this may enable them to understand what they stand to realize because it will function as a form of encouragement to them.
- Any individual or government officials found guilty of any corrupt offenses should be immediately stripped of all his official privileges such as immunity to ensure they do not use their political influences to shop for their answer and at an equivalent time intimidate the prosecutors of their cases during the trial. It is also worth stating that there should be a selected time frame and therefore the deadline for all corruption charges and allegations to be probed and the individual in question prosecuted. Needless delays and bureaucratic court processes hinder the administration of justice on these corrupt officials.
- The government should introduce "moral education studies" together of the elemental and core subjects that ought to be taught to kids especially to those in their early education stage such as in the primary and secondary schools. Here they ought to be taught human dignity, respect for human lives, and morals. They should even be taught the risks of corruption and strongly discouraged from partaking in it. At their early

stage, they should be aware that little acts such as stealing as little as pencils, notes, copying assignments, etc. are corruption also and that they should be punished severely for it.

- The government should also take strong exemplary measures by practicing good governance through accountability, transparency, and accountability serve as an example by practicing good governance, transparency, and accountability.
- In addition to the above, the government should also practice free, fair, and credible elections always, that are also transparent to ensure the right candidate are elected to power. Before this, background checks and every assets declaration must be made public and accounted for before and after their political appointments or government positions.
- Sever punishments must be exacted on anyone indicted of fraudulent, deceptive, and corrupt practices immediately they're found guilty. This will function as a discouragement to others who have such intentions.
- This paper further recommends that an independent monitoring and evaluating commission be equally established to watch and monitor all funds and expenditures approved for spending within the annual budget by all parastatals, commission, agencies, and states to make sure they're effectively and judiciously used for the aim they were approved for.

## **2.2. Relationship Between Political Leaders and Economic Development**

### **Leader**

A leader is a person who influences a group of people towards the achievement of a goal. It is also perceived as a person who that holds a dominant or superior position within its field and can exercise a high degree of control or influence over others (Business Dictionary, 2016).

### **Leadership**

The word leadership from a slight perspective can be defined as the act of leading a group of people or an organization. A more comprehensive definition of leadership was given by Chester Bernard as cited in Legacy (2016). For Him, leadership is the ability of a superior to influence the behavior of subordinate or group and persuade them to follow a particular course of action.

### **Development**

The word development according to Schumpeter cited in Jhingan (2003), is defined as the discontinuous and spontaneous change in the stationary state which forever alters and displaces the equilibrium state previously existing.

### **Economic development**

Economic development can be referred to as the quantitative and qualitative changes in an existing economy. Economic development involves development of human capital, increasing the literacy ratio, improve important infrastructure, improvement of health and safety, and other areas that aims at increasing the general welfare of the citizens. Economic development is can also be an increase in living conditions, improvement of the self-esteem needs and a free and just society. He suggests that the most accurate method of measuring economic development is Human Development index which considers the literacy rate which in turn has outright impact on productivity and could lead to economic growth (Todaro, 2016).

### **Developing economy**

A developing economy is one where people have a lower standard of living and less developed industries than other countries. A developing economy is a nation where the average income is much lower than in industrial nations, where the economy relies on a few export crops, and where farming is conducted by primitive methods (Dictionary Thesaurus Translate Dictionary, 2016).

The Nigerian economy is largely oil dependent. Some would rather say it is a mono-product economy. The economy has been in a state of crisis for years due

to neglect of education, especially technical and vocational education and science-based technical education, weak leadership and governance, corruption, as well as a combination of weak monetary and fiscal policies. All of this has reviewed weak investment in institutions that make human capital development and infrastructure and Nigeria's economy and national development rather attractive. Political leaders will always raise people's hopes by painting their development plans and how they will stimulate the economy and improve the living conditions of the people. Thus, they vowed to prioritize human capital development and national development, and empower citizens, especially the poorly educated, uneducated, and unemployed youth, with the relevant human capital and entrepreneurial skills to make a profound contribution to the nation development. Yet, political leaders, over the years, have failed to adequately fund education and strengthen infrastructure and institutions, which will boost the economy and create employment for the teeming population. Both the new pay politicians, like their predecessors, are promising to transform the nation into an industrialized society and the people cannot live up to their expectations. However, the reality is that Nigeria cannot become an industrial society without investing heavily in human capital development (education and health), leadership, and technological capabilities, which means investing in the future development of the nation.

It is interesting to know the role of political leadership in economic development, I would like to elucidate ways they are related. Is there a technique or a minimum of a meeting? International experience suggests that there seems to be a strong link between political leadership and economic development. Economic development requires the promotion of worldwide, human, and financial resources and their inclusion in manufacturing activities. Additionally, because the main goal of economic development is to enhance the standard of life of the people, what is produced by the introduction of national resources must be

distributed fairly. Today, creating material wealth and material prosperity is not the sole goal of economic development. The important goal of economic development is not only to eradicate material poverty but, more importantly, to eradicate illiteracy, disease, environmental degradation, and thereby improve the standard of life and establish peace and harmony in society. In other words, political leaders play a significant role in good governance and good governance, and they also play a key role in accelerating economic development. Recognizing the importance of governance in achieving growth in developing countries, experts from the World Bank, (Kaufmann, et al, 2002), have studied the relationship between governance and growth in developing countries. In their case, they have identified 'voice and accountability,' political stability, 'government performance', 'administrative quality', 'legal rule', and 'corruption control' as key indicators of excellent governance. They found a powerful link between the standard of governance and as well level of growth in many national disciplines. Political leadership incorporates a profound effect on these indicators of governance.

The foremost important way within which political leaders contribute to economic development is to pick appropriate policies and programs, to implement them effectively, and to build/revitalize/adopt the mandatory institutions to accelerate development.

### **Challenges facing education and the Nigerian economy**

The next section will discuss the major barriers to Nigeria's investment in education and teaching technology to provide citizens with the skills to be employed in higher education, led by highly trained and motivated teachers. From the outset, it has been argued that human development experts believe that without investing in human capital, capital, and social welfare, economic process, growth, and development would be difficult, if not impossible.

### **Human capital development and the Nigerian economy**

A lack of investment in human capital development (education and health), as noted earlier, has led to mediocrity and fake scholars in higher education. Ancient and contemporary human resource development and social capital development thinkers (Becker, 1993; Schultz, 1993; Schumpeter, 1942) have been confronted by the role of human capital development in national development for decades. They recognize the critical roles human capital development and physical capital development play in individual worker's productive capability, the prosperity of a nation, as well as improving the overall living condition of the people (Bell & Pavitt, 1995; Hanushek & Kym, 2005).

Becker (1993), who is widely known for his work on human capital development, observed that human capital theory tends to draw a distinction between general education and specific training. According to Becker, the key focus of human capital theory is how education increases human productivity by improving human knowledge and skills, and increases an individual worker's productive capacity, future income, and lifetime earnings. Thus, the decades of neglect of education, particularly science-based and technology, have a far-reaching negative consequence on the well-being of the citizens as well as the pace of nation development. As Becker (1993) has observed, general education creates general human capital and technical and vocational education provides specific human capital. In human capital framework, the economic prosperity and progress of a nation depends precariously on the stock of its physical and human capital

No nation can talk about manpower planning, economic growth, and development, as well as creation of employment to improve the lives of the citizens, without bringing education (formal, nonformal, and informal), teaching and learning into the equation (Perkins, Radelet, Snowgrass, Gillis, & Roemer, 2001, see Chapters 8 and 9). In addition, no nation can talk of being an

industrialized society without acquiring technological capabilities (Kim, 1997; Mohan, 2003).

Advanced economies such as the United States, the United Kingdom, and the emerging economies, particularly the BRICS, as well as the Asian Tigers could not have become what they are today without copious investment in human capital development (education and health) and social capital development. Even the emerging nations are today investing bountifully in human skills capital, social capital, and physical capital to spur economic growth and national development (Piazza-Georgi, 2002). As with other African countries (Okonjo-Iweala, 2013), Nigeria must invest in Nigeria before it can build a strong economic future.

### **2.3 Understanding the Roles Leaders Play on Economic Development**

The issue of the role of leadership in the direction of organizations and development of nations has continued to prompt debates as leadership appears to have many meanings (Marquis & Huston, 2012). The nature of leadership and governance defines the pace of development in every entity.

In an interview with Daily Trust (Da Costa, 2012), Professor Kayode Makinde lamented over the problems facing the Nigerian education system and noted that the root cause is leadership at various levels of the polity. According to him, because of poor leadership and governance, the educational policies are unfavorable for educational planning and investment in human capital development. Thus, because of the depressing environment the economy is bleeding profusely and exhausted intellectually (Da Costa, 2012).

Professor Kayode Makinde's assertion about leadership aligns with Achebe's (1983) lamentation in *The Trouble with Nigeria*. Frustrated by the seemingly intractable socioeconomic and political challenges facing Nigeria blessed with abundant human and natural resources, including its oil wealth, Chinua Achebe intoned, the trouble with Nigeria is simply and squarely a failure of

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

Although there is no single definition of leadership, it is imperative for this article to consider some perspectives. Ward (2009) has defined leadership as “the art of motivating a group of people to act towards achieving a common goal,” and not a selfish objective. As Northouse (2007) has aptly noted, leadership “is a process of getting things done through people”; it “means responsibility” having “passion for the purpose and the mission of the organization” or society one leads. However, because of poor leadership or *leadership without a purpose*, the state of the polity appears to be rapidly deteriorating because very few of the leaders of Nigeria, if any, work to improve the living conditions of the population. Over the years, a wave of reform programs has been undertaken, but the society still lacks the leadership with political will and commitment to implement effective policies to transform the economy and tackle the sociopolitical problems facing the nation. Political leaders do not seem to understand that leadership is assuming responsibility for something. They appear good at prescribing solutions to economic problems without providing the institutional and infrastructural framework to help the economy grow (Acemoglu, 2003; Edison, 2003).

To resolve the leadership challenge facing Nigeria today and transform its organizations into productive entities (Kouzes & Posner, 1995), Nigerians must elect or appoint men and women of proven integrity, drive, and know-how to transform (Burns, 2003) and manage the affairs of the nation. This is because

without meeting the ethical and leadership challenges (Johnson, 2005), and improving organizational effectiveness (Bass & Avolio, 1994), Nigeria may not achieve her objectives. Nigeria's economic growth and development rests with good leadership and governance. But, for Nigeria to move forward, the leaders as well as the followers must clean up their act and invest in fundamental infrastructure and institutions that will promote technological innovation, transform the economy, and develop the society.

The leadership problem is governance, which has, among others, been defined as a system of values, policies, and institutions by which a society manages its economic, social, and political affairs through interactions within the state, civil society, and private sector. Put differently, governance comprises the mechanisms and processes for citizens and groups to articulate their interests, to work together and mediate their differences, and exercise their legal rights and obligations with rules, institutions, and practices that set limits and provide incentives for individuals, organizations, and firms (see UNDP, 2008). Thus, good governance—political, economic, and social governance, the three dimensions of governance (Shabbir Cheema, 2004) refers to the question of how a society can organize itself to ensure equality of opportunity and equity (social and economic justice) for all citizens. Good governance promotes people-centered development, but bad governance, which is the opposite of good governance (Shabbir Cheema, 2004), is among the major causes of the problems facing Nigeria. For instance, the people are not allowed equal economic opportunity and freedom to participate in the political process. This is threatening to destabilize the polity and undermine Nigeria's democratization process.

However, because of bad governance (and thus corruption) Nigeria's system lacks checks and balances (or mechanisms) to control the autocratic tendencies in government and to hold political actors accountable for their actions. The

politicians do not practice ethical politics, and their actions do not add values to the system. Lack of ethical politics and values and politics of hate and destruction have contributed significantly to the economic and political hiccups in the society. Corruption is, however, a greater part of the problems facing Nigeria as it leads to bad governance that has hampered sociopolitical and economic development (D. J. Smith, 2008).

Despite the above highlighted and discussed problems of leadership in Nigeria, Sanusi (2012) summarized the leadership problems in Nigeria as follows:

- Inadequate motivation of subordinates and followers leading to disconnect in leadership and followership relationship.
- Lack of leadership education and skills to discharge expected roles and perform leadership duties effectively.
- Prevalence of executive/legislative/judicial lawlessness and corruption within the body polity as the personal interests of many leaders override collective goals. The frenzied quest for wealth over and above all other considerations has rendered leadership most ineffective.
- Abuse and manipulation of ethnic relationship by leaders in authority by way of nepotism, tribalism, favoritism, and religious bigotry.

## **CHAPTER 3. CULTURAL AND RELIGIOUS FACTORS OF ECONOMIC DEVELOPMENT**

### **3.1 Historical Perspectives of Culture and Religion on Economy**

Culture has no specific meaning and no explanation; there are many cultural meanings based on the context in which they are used. A culture is a form of communication that is passed down from generation to generation.

To comprehend the economy of Nigeria, firstly there is a need to understand the people of Nigeria. Nigeria is a country located in the western part of Africa with a population of not less than 180 million. This number of people makes up not less than 260 different ethnic groups with diverse societies and moreover the way they physically present themselves in terms of languages and their mode of dressing. In a similar vein, various associations have diverse hierarchical societies that separate them from others.

### **NIGERIA CULTURAL DIMENSION**

This study will use other aspects of the global study and the magnitude of the six cultures written by Hofstede to better understand Nigerian culture and economics, which is one of the ways to define national culture, because of its importance and is one of the simplest examples of national culture. Hofstede (1991) classified these cultures under six different dimensions. To start with they are Individualism versus Collectivism; Masculinity versus Femininity; Uncertainty Avoidance; Long-Term Orientation versus Short-Term Orientation; Indulgence versus Restraint; and Power distance index.

*MASCULINITY VERSUS FEMININITY DIMENSION:* This rating indicates how most societies emphasize traditional roles for men and women. Violence and cultural instability are caused by male societies while modesty and gentleness are in women's societies. Nigeria is considered a male society. In Nigeria, a man is

considered a leader, a force, a power while women are given a weak spot. Men are the guardians of the family and the community at large. The man must be a guard. As expected, to secure and protect the family and other world hazards.

According to the Hofstede insight study, Nigerian has a score of 60 and 40 on masculinity and femininity respectively. Nigeria is a masculine society, where it is regularly hard for ladies to ascend to the highest point of the professional bureaucracy. In larger part of Nigeria females are housekeepers and when it comes to critical decision making their voices are rarely taken into consideration. According to Zakaria (2015), out of all the commercial banks in Nigeria, there is only one female CEO within those banks. Women in the northern part of Nigeria are only majorly considered in terms of marriage, childbearing, taking care of the children and household chores. Men are also expected to provide the day-to-day care of the family both financially and economically. There is a high level of gender inequality in Nigeria. The males are the ones occupying the highest rank in the public administration with fewer females in the country's politics. As indicated by the National Bureau of Statistics, somewhere in the range of 2010 and 2015, ladies made up 27% of the workforce in the government sector. While information on work in the corporate part is difficult to find, as indicated by a 2014 study led by DCSL, somewhere in the range of 2011 and 2013, ladies represented just 13% of the nine-hundred and fifteen board executives of the one hundred and twenty-eight organizations cited on the Nigerian Stock Exchange.

*INDIVIDUALISM VERSUS COLLECTIVISM:* This theoretical model refers to the level of importance between one's zeal against a group. In different societies, there is an increase in 'I' awareness, where people give incentives to their own desires, instead of the Group's integrated activities. According to collective culture, the purpose of the group is a man's priority compared to the individual's goal. Nigeria is considered 6 countries more than a united country compared to

independence. According to Hofstede's insightful study, Nigeria has 30 and 70 points of independence and collective respectively. In the culture of sharing, loyalty and commitment to the group is the key to either a family or a long-term relationship. Commitment and loyalty to a culture of sharing are very important and eliminates other cultural norms and guidelines. The community develops strong communication where everyone becomes responsible for the individuals who come from their groups. The tradition of gathering Nigerians is instilled within them from birth in association with a strong family group united. For example, in rural Nigeria, where a person dies, it is not allowed for everyone to go to the farm. Everyone is expected to join the mourning with the bereaved family. Money and other valuables are donated to the deceased family by donating to a funeral. Moreover, in Nigeria, all extended families have their own name, and the origin of the name comes from their ancestors.

According Salifu (2002), The Yoruba are very strong in business due to the cohesive bond between them. Yoruba's display collectivism when they meet outside their prompt network. They trust in mobilizing around each other most particularly on social event. When they find themselves in different country, they prompt to create a small new community or environment for themselves.

Nevertheless, Musah (2018) claims that the cultural value that is accountable for the retarding growth of the Country in terms of its economy, infrastructure, and political system is the collectivism in the country. The same cultural value that brought success to most Asian countries such as China, Japan, etc. has brought poverty and inequality in Nigeria.

Musah (2018) claims that people at the high hierarchy of the country's political and development system employ their family members who are not qualified for that position. Those people have no or less knowledge to help in the development of the country. Moreover, the collectivism system in the country led

to a high level of corruption. Nigeria is known as one of the most corrupted countries in the world. People working at the Judicial and the public administration of the country are of the same family and linkage. They cannot question each other but rather go along with the injustice act of each other due to the loyalty between them. According to the Hofstede insight study, there is a positive correlation between individualism and per capital Gross national product, whereas according to the Globe study there is a negative correlation between “as it is “in in-group collectivism and per capital Gross national product. Therefore, according to Musah (2018), there is a clear evidence to see that 7 collectivism in Nigeria has brought about high level of corruption retarding the country’s economic and political growth.

*INDULGENCE VERSUS RESTRAINT:* This measure reflects how communities try to control or liberate their own desires. The culture of indulgence tends to be pleasurable and tends to have a lot of fun while the recreational culture has few rights to its desires. This feature can be used to determine worldly happiness. Traditions have a high standard in terms of indulgence with very happy cultures.

According to the Hofstede insight study, Nigerian has a score of 84 in terms of indulgence. This high rate of indulgence in the Nigerian culture shows that Nigerians have the capacity to stay hopeful despite the troublesome monetary circumstance in the nation that represents the strength of Nigerians and empowers them to adapt to any problem they find themselves into.

*THE POWER DISTANCE INDEX OF NIGERIA:* The range of energy is the level of power distribution in different cultural communities. The intensity of the distance varies from one culture to another. In high-power societies and cultures, there is a huge difference between people who exercise power and followers. Nigeria is a culture of high energy culture, where people acknowledge and look

forward to a system that goes on in a way with high standards. In such societies, the distinction between the common thing and the lower is higher. According to the Hofstede insight study Nigerian has a score of 80 in terms of power distance. In this process, the subordinates find it very difficult to make decisions without consulting their management. Making such decisions is considered disrespectful. In this tradition, people embrace inequality and the unequal distribution of power. Moreover, the decisions in this tradition are made by the elite with the views of the lesser ones. According to Nigerian tradition, for example, children are required to obey their parents with little regard for the situation. Challenging parental decisions are viewed as unwanted and a form of disrespect. In contrast, in the workplace, executives see themselves as superior and no employee can challenge or disagree with them regarding decision-making. Due to the high level of power in Nigerian society politicians have a huge influence on the communities.

In addition, all ethnic groups in Nigeria have a traditional dress that identifies the people around them. The Igbo red hat is worn only by the Igbo people in the Eastern part of Nigeria. Whenever a person sees a person wearing a red Igbo cap that person must bow down to show respect and accept the power held by that person, failure to do so means that person does not agree with the position held by the people who wore the red cap.

According the Musah (2012), power distance has led to the increase in corruption within the people of Nigeria. Politicians take the law in their hands and make decisions favoring their own pocket and family members. For instance, in the northwest state of Sokoto in Nigeria, poverty is at its highest peak at a rate of 87.7 per cent with this the Sokoto state exhibit large power distance compared to the other parts of Nigeria.

*UNCERTAINTY AVOIDANCE:* The cultural aspects that vary between different groups of people are practiced in the family, in schools, and in the

environment in which we find ourselves. One of the cultural aspects is to avoid the uncertainty that can be explained by the level of social resistance of uncertainty and ambiguity. According to the Hofstede insight study, Nigerian has a score of 55 in terms of uncertainty avoidance. With such positioning, the Nigerian culture under uncertainty avoidance will lean towards low uncertainty avoidance yet with a couple of qualities of high uncertainty avoidance. In Nigerian culture, formal rules and regulations are being hated and ignored with less attention paid to them however obeyed when there is a need or been forced.

Majeed (2012) suggested that the arising of Boko Haram was due to the low level of uncertainty avoidance in the country. There have been several rumors about the emerging of the terrorist group but due to poor planning and the acceptance of ambiguity by the government of the Federal Republic of Nigeria the government did not take any action to stop the terrorist group in their emerging process. Moreover, in political issues, societies with high uncertainty avoidance will, in general, have low enthusiasm for government and the political systems of the country.

*LONG TERM ORIENTATION VERSUS SHORT TERM ORIENTATION:*  
This dimension of Hofstede's study is the degree where societies are worried about what happens now, whereas other societies are more worried about the future. In societies that have a long-term orientation, there is worry about the future, while societies with short-term orientation only care about the present. This measurement influences the hard-working attitude of people.

Nigeria is a country with a long-term orientation with a score of 13 for the long-term orientation of the Hofstede Insight study. The youth of Nigeria believe in the present which has affected most of their way of life. The youths in Nigeria believe in making riches at a fast pace. There have been the uses of juju or black

magic by the youths to make quick wealth which they believe it can make them wealthy.

According to Salu (2015), the utilization of juju or black magic for money rituals for the attainment of mass wealth in Nigeria has been in presence most particularly during the 1970s till the present. This ritual deals with the sacrifice of blood to gain wealth. In Nigeria, wicked people sacrifice the souls of their family members out of desperation to make quick money. The blood being sacrifice turns into real cash for wealth attainment. Moreover, blood rituals are also performed to gain fame. Most of the politicians in Nigeria are suspected of using blood rituals in the attainment of their wealth and fame. They attain quick fame in the short run.

Moreover, according to Zakaria (2016), the economic and infrastructural growth of the country is at the slowest pace due to short-term orientation. The President and the federal government of the country do not forecast what will happen in the long run. They do things in the short run to gain votes in the coming elections. After them coming on the power they tend to ignore the projects they have started making them rot.

Regarding the past, present, and future, it is believed that the African people make a significant contribution to the past, especially in view of the cultural acceptance of Africa which has affected the way of life of the Nigerian people. In terms of time management, the people of Nigeria are giving more important right now because there are urgent needs that need to be addressed to the physical needs. Poverty is one of the reasons why Africans are so focused on immediate impacts. Most Africans have physical needs that need to be addressed where they are.

It is true today that African culture is in danger. These traditions have been pushed beyond their limits of tolerance in ways that increase risk. Some cultures have survived the integration. Unfortunately, the time to start appreciating and re-appreciating the importance of culture in regional growth is critical now as

experience suggests that the paths to Nigeria and Africa development are hidden in strategic and cultural and political and national, and regional determination. Cultures hold the key to growth, unity, integration, ownership, and ultimate development. There is therefore a strong link between culture, growth, progress, development, and global integration. Although Nigerians, and many African nations, may not appreciate this fact, the unprecedented speed and level of cultural neglect in the nation(s) are not the same. Culture as an effective tool for development is unparalleled and unconnected even though the Americans and the European Union (EU) are doing their best to integrate their many traditions of sustainable development in the country or region. Brazil, India, and China (BRICS Nations) and South Korea, Indonesia, and Singapore are all building their own approaches to the development of cultural values and tradition. Interestingly, the BRIC Nations and the Asian Tigers (so-called) all embarked on a developmental journey with Nigeria but have left Nigeria far behind in the race for development. The gap is huge and is still widening as the missing link in Nigeria is still missing. What is the missing link? Human culture is a social infrastructure that can be used for growth and development and translated into economic and technological capital. Culture is a way of healing growth and development. Nothing is available and can be obtained unless it is carried out within the culture. These cultural domains influenced the cultural and political traditions that people accepted and decided to conceive and their ways of development. Groups defined development, progressed in development, and developed their own rights to the extent that their needs were met and interacted with others based on equality and shared participation in social relations. For example, Igbo culture was embedded in the gerontocracy pattern with acephalous decentralization/arrangements. Decisions were made in the town square on a common practice. Decisions were made democratically and areas far and wide were exploited for the benefit of all. To the

western Yoruba, the political system was dictatorial and organized by means of negotiations. Community decisions were taken after due consultation with Oye Mesis on the Yoruba political system known as the Oba-in-Council. Decisions are not made inconsistently, and common sense and efforts are defined for the betterment of the group. In a parallel translation, the Hausa people in the Northern part used the Emirate system, which had a very large monarchy. Power and authority flow from above (from the Emir) and people are expected to follow.

Moreover, Aziz (2018) claims that Nigeria has the highest rate of crime, robbery, and corruption in Africa due to its short-term orientation. People sacrifice others to make money in the short run leading to a high crime rate in the country. Whereas there is a high rate of robbery cases due to youth trying to make wealth in the short run. With both Hofstede and globe study results, there is a positive correlation between long-term orientation and per capita GNP. As the results of high crime rate, corruption etc. it retards the growth of the country Nigeria.

## **RELIGION PRACTICE IN NIGERIA**

Many researchers reckoned that fifty-four percent of Nigerians are Muslim, forty-three percent are Christian, and the remaining percentage are pagans and Agnostic who have doubts about the existence of God). While Muslims can be found at every corner of Nigeria, their most grounded stronghold is within the ethnic group of Yoruba's and Hausas in the northern part of Nigeria. Islam in Nigeria is like Islam perceived all around the world. The teachings of Islam in Nigeria also depend on the lessons of the Prophet Muhammad. Christianity is generally common in the south of Nigeria. Most of the Igbos are Christians nevertheless, there is still a large percentage of the Yoruba in the Christianity religion. The most popular Christian denominations in Nigeria are the Anglican, Presbyterian. A large percentage of Nigerian Christian attend Pentecostal churches which represent a series of new generation churches mostly established by

Nigerian pastors and nevertheless, the Methodist. In the Eastern part of Nigeria Seventh-day Adventist and Jehovah's Witnesses can still be found there. While Islam and Christianity are the prevailing religions in Nigeria, but these religions are not totally liberated from impact from indigenous religions. A great number of people in Nigeria who view themselves as great Muslims or great Christians frequently also follow their societal traditional way of worship. The Hausa phrase "Mallami boka" is the general term given to an Islamic leader but adds black magic to his way of life. Moreover, they also use spirits and black magic as an approach to comprehend why individuals are enduring in this life. In addition to in Nigeria, there are Aladura churches. These churches consider it okay to use black magic and charms to defend themselves against perceived enemies. There still are some people in Nigeria who practice the Yoruba and Igbo religions. This group of people only believe in smaller gods and sacrifices. They do all forms of incantations (Ogunrotifa, 2013).

Religion has its advantages because it has been a feature of the world for decades since its inception. Different religious cultures have played a major role in social change. This is a look at some of the benefits countries has received from religion. In summary, the major religious benefits include:

1. Doctrines of interest and the golden rule (do it for others).
2. Promoting ethics and good morals in political life.
3. Inner strength and courage to do what is right.
4. Message of forgiveness.
5. Religious art/music.
6. A sense of community and belonging.
7. Selfless Service.

### **3.2 Economic Impacts of Culture**

Culture affects every aspect of one's life. Culture often influences the country's economic development. According to many economists, a country's economic development can be divided into two models which are the standards for material stimulation and achievement. So as the political and social institutions make a difference in the development of the country's economy these models also play an important role in the development of the country's long-term growth rate. According to a global price survey, there is a negative correlation (-0.39) of the growth rate over time when post modernization is measured by the post materialistic indicator and there is a positive correlation between (0.66) growth rate over time and motivation to achieve.

One of the reasons for the slow development of Nigeria's economy is the low level of materialism in the country and the high level of greed and selfishness that has led to high levels of bribery and corruption in the country. Communities with a high level of post modernization have the potential to contain bribes. The high level of materialism brings clarity to the political and economic situation in the country. In Nigeria, transparency and trust are lacking among the country's leaders which leads to inefficiency of leaders and yet corruption in the country. In Nigeria, there is a high level of mistrust among people. People do not trust each other so much that they do not talk about strangers and that hinders economic growth.

Moreover, achievement motivation in Nigeria is quite low. The poor educational infrastructure in the country has led many students to stop schooling. People in the rural areas normally don't have the motivation and reason to go to school because the society lacks the needed facilities to facilitate educational growth. Thrift within the people of Nigeria is quite low. People in Nigeria, lives for the present due to economic situation in the country. People in the rural areas find

it difficult to get the psychological needs not to talk about savings. The motivation of saving and education is very low in the country which as an effect in the development of the country's economy in the long runs (Adegboyeg, 2018).

Nevertheless, Nigeria is a country with high rate of obedience and religious faith. This concept brings Max Weber theory. For a society to strive it needs hard work, committed and being economical. Without savings one will find it hard to be economical which one is the models in achievement motivation in world values survey. Getting education is all about hard work and commitment but the country lacks behind in terms of educational infrastructure to motivate its citizens to gain education (Lateef, 2016).

The emphasis on human development and economic development is cultural and obligatory because what includes human development and economic development is based on knowledge, morality, beliefs, art, culture, values , and thus, the basis of their way of life which always determines what is considered economic and social progress.

Culture is one of the main pillars of the development and sustainability of communities and no society can thrive without it. It is ownership where the same values, attitudes, preferences, information are reflected in the behavior of a particular social group and have a positive impact on the development of society in any given country.

Traditional celebrations are one of the highlights of any culture. Whether it is a wedding, a harvest festival, a religious holiday, or a national holiday, our celebrations are woven into the fabric of our culture. Celebrating our cultures provides an excellent opportunity for cultural exchange and understanding. Commitment contributes to increased intellectual capacity and builds an informed, open, and tolerant society.

Cultural events are fun, exciting, and educational. They allow individuals to connect physically and mentally. It has been noted at many levels of society that a dynamic cultural sector is a necessity for a well-functioning public sector with sensitive forums and the exchange of ideas. Cultural identity is a necessity for all human development. It builds the foundation blocks of our personality and the relationships that connect us to communities and nations. The quality of our lives depends, to a large extent, on our ability to participate and to benefit from our culture. Naturally, we know, without the need for an explanation, that maintaining contact with the unique character of our historical and natural environment, and language, music, art, and literature, which has accompanied us all our lives, is essential for unity by giving an idea of who we are. There is a cultural significance to society, no matter where it is in the context of human development, which is obvious to everyone and which makes it a much-needed consideration for any development. A growing number of authors also seem to agree that economic growth will take more of an investment, than the introduction of the latest technology, than a reliable political and economic institution. A set of cultural norms relevant to modern business seems to be a critical ingredient in any development. Culture is a powerful driver of development, with social, economic, and environmental implications. People's lifestyles, behaviors, practices, values related to environmental management, and our interactions with nature can be influenced by their culture. If development is not regarded as an improvement in our living standards, then development-oriented efforts cannot ignore culture. Responsive interventions in the context of culture and local and social impacts, and which develop a human-centered approach to development, are very effective and are likely to produce sustainable, inclusive, and equitable outcomes. In politics, culture plays a natural role in the policy of critical development in human rights. A free and strong cultural sector will promote other rights and values such as freedom

of speech, diversity, and the demand for social justice. Cultures ensure unity in times of disaster, influencing ownership, conflict, and negotiations. It is essential for nation-building and peace and reconciliation. Cultures play an important basis for other political rights and are equally important in the connection between ancient and modern democracy. The modern democracy we have is an extension of what our ancestors or rulers established. The whole process of colonialism during and after colonialism would have been easier if there were no pre-existing structures.

The role of culture is different in two interpretations of development. The first view emphasized economic growth, culture does not play a fundamental role but purely instrumental (Lewis, 1955; Helliwell, 1993; Sen, 2004): it can help to promote or hinder rapid economic growth. It is thus, an instrumental agent for the process of economic growth and development. It is therefore important to acknowledge the far-reaching instrumental function of culture in development, and at the same time to recognize that this cannot be all there is to culture in judgment of development. There is, in addition, the role of culture as a desirable end, as giving meaning to our existence (Schein, 1990; Sims, 2000). This dual role of culture applies not only in the context of the promotion of economic growth, but also in relation to other objectives, such as sustaining the physical environment, preserving civil institutions in a society.

In Sen (2004) view, well-being does not basically depend on the per capita GNP, it requires the 'enrichment of human lives through cultural expression and practice', thus providing a basic framework for development. Culture is an essential dimension of development because when development is not tailored towards the local relevant traditions and institutions, it becomes meaningless in the face of the people. This however explains why the government of any country would strive to ensure people, their culture, society as well as their organization are

considered in any economic developmental policy. Culture influences whether and how people participate in political activities and the types of social and support associations that exist, which can be critical to economic and development success.

Culture, therefore, contributes to the main objectives of development by assisting.

1. To provide new opportunities for poor communities to generate income through their cultural knowledge
2. To promote spatial development through communities using their various social, cultural, and economic resources.
3. Strengthen livelihoods by providing marginalized groups with a foundation for activities that will enhance their self-esteem and performance; to strengthen respect for diversity and social inclusion.
4. Distinguish between human development strategies and build knowledgeable and empowering skills communities.

At this stage, development is linked in many ways, connecting is inevitable and the role of cultural factors as the purpose of development is not considered because cultural contexts can have a profound effect on mortality, and thus can affect economic choice and business decisions and social and political behavior.

### **3.3 Religious Values and Economic Development**

To understand the causal link between religiosity and economic prosperity the studies of Max Weber need to be considered. Nigeria is considered one of the most religious countries on the African continent, yet the country is not prosperous as how it needs to be. German philosopher known as Max weber claims that religiosity opens the door to economic prosperity. In his book, *The Protestant Ethic and the Spirit of Capitalism*, Weber sets out two key suggestions. To begin with, "the spirit of capitalism" can cause flourishing and economic prosperity, and

second which is "spirit" is firmly associated with religion, especially Protestantism (Ogunrotifa, 2013).

Religions penetrate each part of Nigerian life, with each Nigerian from all layers of life freely and proudly exhibit their religious lifestyle. In Nigeria, a person automatically becomes a Muslim or Christian if his or her parents are from the mentioned denomination. The religious culture is passed on from birth nevertheless a lot of Nigerians convert from one religion to another. However, recent research works found out that, Nigeria has surpassed India as the nation with the biggest number of outrageous poverties. Nevertheless, if Max Weber's theory about religions and economic prosperity are right then, for what reason is Nigeria so religious yet being considered as one of the poorest countries in the world. To understand Nigeria's situation in terms of religious and economic prosperity empirically two things need to be considered in Max weber's theory which is firstly the Protestant ethic and secondly the spirit of capitalism. As it is said wealth should not be accumulated for spontaneous spending but rather for the better of the society and if the society is better because of the industry, then people will help in return to lift the industry up in the future. To have the spirit of capitalism, one needs to be hardworking, committed, and economical. When these connections are being adhered to and followed, industries in the capitalistic economy tend to sail higher (Ogunrotifa, 2013).

There is no doubt that in the world, Nigeria is known as a country without adequate social, political, and economic institutions that will contribute to economic development. The traditions of the rule of law, property rights, financial management, public institutions such as schools and hospitals, a credible democratic structure, scientific and technological knowledge for its people, the natural market, and other things can serve as a necessary need to promote a prosperous and prosperous capitalist Nigeria.

However, the emergence of these institutions requires a thought or design approach as well as the best strategies and system-driven programs needed in the country. It is therefore in this context that the conclusion can be drawn in the sense that the view of the capitalists is too far away to be reached by Nigeria. Finally, the relationship between the racist spirit and capitalism is closely related or closely related (Weber) But the religious movement has a clear deficit that can keep the capitalist economy afloat and that is why the success of the country's economy.

The Nigerian economy has always been heavily dependent on oil with little diversity. Since the discovery of the oil-based commodity oil in the early 1980s, it has shifted its focus to other important economic sectors such as the agricultural sector which are in direct opposition to the capitalist ideology of economic governance; focuses on all areas of the economy with the aim of accumulating wealth and resources for the full development of the state.

Any nation that is committed to development or has already developed investments in the field of ethics to have an effective, efficient, and resilient government. The economic success of developed countries is closely linked to the quality of their public sector.

However, nothing good can be said about Nigeria. It has a legal system that has almost collapsed and is missing. In this regard, the Head of Public Works of Nigeria has repeatedly questioned the attitude and conduct of the Nigerian people. Yet Nigeria is a land of religious fervor where people are considered religious. But their morals are not in line with the phrase “hard work pays off” in conjunction with consonant and religion and the spirit of capitalism. Clearly, religion is not well understood in Nigeria; failed to influence the governance and political system of the country well.

Even in the case of Nigerian religions which always preach prosperity, which is accompanied by positive attitudes such as obedience, love, giving to the

poor by Muslims such as Zakat, and more, the harsh fact that Nigeria cannot be considered a just country and its leadership. Rather it is a world with a high level of injustice, corruption, mistreatment of the underworld, and yet exploitation of power. The said world is very religious with one of the richest people in the world known as Ali Dangote but has an astonishing number of the world's poorest people.

In fact, Nigeria has deeply religious people who practice this religion by offering “lip service”. Therefore, they offer in-depth religious practices that are not in harmony with true religious ideas. The basic premise is that it does not promote the spirit of capitalism needed to produce wealth and prosperity in the face of poverty. Indeed, the well-known Nigerian religion is more destructive than helping the nation.

## **RECOMMENDATION**

Seen that there are a lot of challenges associated with leadership and as well the impact of culture in Nigeria as discussed above, the obvious fact that the place of a leader and culture in ensuring the total transformation of the society for the

general good of the common man cannot be over-stated. Be that as it is seen, leadership in Nigeria is confronted with numerous challenges and to some extent the neglect of culture as discussed in the earlier sub-heading above. I will at this point, under this section suggest some recommendations to help salvage the bad leadership situations and the concomitant increase in corruption, poverty, and socio-economic development. They are as follow:

1. Nigerians, especially the leaders should cultivate the spirit of patriotism. For this will enable them to have that strong feeling to always want to do everything possible to ensure the growth and development of the country. By being patriotic, the leaders will not only confess with their mouth that they love Nigeria but will do all that is necessary by their actions to show that they love the country and her citizens.

2. Nigeria leaders should be able to see, project and assemble a vision of a desired future for the nation including culture at the end of development analysis. In addition, they should be selfless, sensitive, moral credent and engaging as these are the fundamental perquisite for mobilizing followership, particularly in a multi-ethnic, multi-religious and multicultural society like Nigeria. As a motivator, leadership would be able to build bridges across divides and as such be able to foster necessary harmony for collective good.

3. For the single reason that the value system plays a paramount role in determining the level of progress in any society, the leaders in Nigeria should jettison the value system of extolling “riches or wealth” and embrace the value system which places high price value on honesty, handwork, and integrity as they are qualities of good leaders.

- 4 As development is an improvement in our standard of living, so efforts towards development should not be overlooked by the cultural world of the people in the

area so, Nigeria leaders need to investigate how they can use culture in building the country both economically through tourism and other means.

5. People of high moral standards with proven integrity and competency should be encouraged to participate in politics and to seek political offices. This will reduce the number of persons who seek political positions mainly for personal interest.

6. Government development agencies and other policymakers need to address the impact of culture in the society and cultural changes in the mix of policy and project development to accelerate the pace of economic development.

7. To make the fight against corruption effective, the government must fight it from top to bottom and ensure that corrupt political officials are prosecuted, punished, and shown the way out. In addition, corruption control from top to bottom can become more effective through several sensitizing and morality enhancing means such as speeches, symposiums, campaigns, etc. This will serve as a clarion call to the rest of society that the government is determined to stamp out corruption from the socioeconomic and political fabric of Nigerian society.

8. Nigeria government should embark on not just the deceptive increment in Gross Domestic Product but real development in terms of standard of living, health, education, food, security, culture, and infrastructural growth must be given prominence. When all these are provided, corruption and other related crimes will be reduced to its barest minimum.

9. The government of Nigeria should enforce and mobilize the appropriate anti-graft institutions or agencies with the necessary materials needed to apprehend and recover looted public funds from corrupt public officials and ensure that these agencies can operate autonomously, free from political control. Lawmakers should also pass into law stern measures as punishments to prevent prospective public officials from looting public fund or involving in corrupt practices.

## CONCLUSION

From the discussions above, it is obvious that leadership is the engine room of a country that has a very vital role in societies especially in the areas of managing the material and non-material resources towards transforming the social, political, economic, and cultural environment for the improvement of the living condition of the average man. Leadership is seen as the way a person or group of persons influence the skills, efforts, and knowledge of other people towards achieving a goal or set of goals of a country. Nigeria as a country is blessed with abundance of resources, human and material, but certain inherent factors pose a serious challenge for her leaders to effectively utilize resources to improve the life of her citizenry. Among these factors are the corruption, nepotism and tribalism, favoritism, indiscipline, godfatherism, personal affiliation to touch but a few.

Although these factors directly affect the leaders in Nigeria, corruption seems to have the greatest impact because the phenomenon has eaten too deep into the fabrics of the Nigeria society to the extent that Former Prime Minister of Britain, David Cameron, described the country as “fantastically corrupt”. However, despite the challenges these factors pose on leadership in the socio-economic development of Nigeria, the study recommended among others that, Nigerians, especially the leaders should imbibe the spirit of patriotism. This will enable them to have that strong feeling to always want to do everything possible to ensure the growth and development of the country. Though, Nigeria has a wide range of cultures about some aspect has negative Influence in the development of the Country. The collectivism within the country has affected its growth. People pick their own family members for job even when they know that the person is not competent or qualified for it. High power distance in the country has led to high-rate bribery and corruption in the country where the politicians take the law into

their hand making decisions that will only favor their own interest. Religion also played a role. Rather than the pastors and Imams to preach about hard work ethics they only preach on things that will favor them in attaining wealth. Collecting money from the citizens telling them to fast and pray for their better development. There is no magic in economic prosperity; the only magic in economic prosperity is hard work. Moreover, the management style in the country is not helping where the bosses and those at the high hierarchy abuse the powers vested in them. Culture indeed has a role to play in the economic prosperity of Nigeria. By being patriotic, the leaders will not only confess with their mouth that they love Nigeria but will do all that is necessary by their actions (fighting and jettisoning corruption and punishing those involved) to show that they love the country and her citizens.

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