THE INFLUENCE OF "NIGERIAN CULTURE" ON LEADERSHIP AND ITS IMPLICATION ON THE SUSTAINABLE DEVELOPMENT OF THE NATION

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Abstract
The need for good leadership has been emphasized as an ingredient necessary for the progress and development of a nation. It has been observed that the development of the nation have been at a very slow pace since independence, many studies attribute this to the poor state of leadership in the Nation. According to Chinua Achebe "there is nothing basically wrong with the Nigerian character, there is nothing wrong with the Nigerian land or climate or air or anything else," but leadership. However, the question that comes to mind is could the Nigerian culture be responsible for Nigeria leaders poor attitude? An attempt shall be made to answer this question in the study. This paper carried out an exploratory study on the influence of Nigerian culture on the leadership and its implication on sustaining the development of the nation. The culture of corruption was extensively examined and it was revealed that the followers contribute greatly to the corrupting influence of the leaders. The culture of interdependency, "god fatherism", nepotism and the effect they have on sustainable development was also examined. The challenges of leadership and governance in Nigeria and the implications of this social menace as well as the role of Anti-corruption Agency in the fighting of corruption was critically examined. This study suggested that the Nigerian mind, culture and value system need to be purified for a better and transformational leadership to be sustained which will in turn enhance the national development.

Keywords: Culture, Nigerian culture god-fatherism, Leadership, The Nigerian mind and favoritism sustainable development

Background to the Study
Nigeria as a nation has suffered greatly from the lack of good leadership. According to Chinua Achebe "there is nothing basically wrong with the Nigerian character, there is nothing wrong with the Nigerian land or climate or air or anything else," but

leadership. However, the question that comes to mind is could the Nigerian culture be responsible for Nigerian leaders poor attitude? An attempt shall be made to answer this question in the study.

Leadership means initiating, directing and managing public resources, organizing people, directing subordinates to put in their best to achieve good result in a given assignments. It is about ensuring that things are done accordingly, accountability is maintained through the instruments of governance. In the realm of public affairs, leadership is seen as the range of policies public officials make and means they employ to manage the affairs of society (Ukaegbu, 2010).

The need for good leadership has been emphasized as an ingredient of progress. It is essentially necessary in Nigeria. This is because of its ability to propel positive changes. A leader can be described as anybody that can influence others to perform beyond their formal authority. Leadership emerge because every society is organized. The masses cannot lead. There is a need to have a few people who will lead (Ujo, 2001). Leadership is a reflection of characters, which include but not limited to knowledge, vision, courage, openness accountability, determination, transparency, uprightness, motivation and patriotism put in place by office holders to lead their people and or followers so as to achieve reasonable and positive societal development. Profound changes need committed leadership exemplified in transformational policies and actions (Ukaegbu, 2010).Transformational leadership has core values of goals, visions, and the means to unite with followers to ensuring that such goals are achieved.

There is an over whelming concern on practices that have become a way of life for most Nigerians. Practices such as bribery and corruption, nepotism, god-fatherism, mediocrity, family ties and attachment have eaten deep into the fabrics of the Nigerian state and has imparted greatly on the leadership. The circumstances have constantly destabilised and jeopardized Nigeria's democracy as well as the political and economic state of the nation.

Objectives of the Study

In today's highly competitive business environment, it is becoming increasingly difficult to achieve optimality in business let alone sustaining the development attained. Doing business in Europe and other Western countries is quite different from doing business in Africa especially Nigeria; the former have an organised market with a comprehensive customer information while the later does not which makes it very difficult for Western companies to operate in the Nigerian market. The broad objective of this study is to examine what the influence "Nigerian culture" has on her leadership and its implication on the sustainable development of the nation. Specifically, this study seeks to:

1.   Investigate the relationship existing between Nigerian culture, leadership and sustainable development
2.   determine how followers attitude affect leadership
3.   examine how "Nigerian Culture" affects leadership and how it affects the nations development.

Statement of the Problem

The current leadership situation in Nigeria is associated with chaos and conflicts. Many observers of the development and crisis in Nigeria since independence agreed that poor leadership has been a major factor. Most Nigerian leaders have not been committed to development of the society. Available evidence in the development literature on transformational leaders who have significantly reduced poverty in their respective countries during the past quarter century does not generate any consistent conclusion regarding the factors that contributed to the successes. The leaders of the success stories in Chile, China, Indonesia, Malaysia, Singapore, South Korea and Taiwan; all demonstrated strong commitment to development with clarity of vision and of goal (Adamolekun, 2002). Years of plutonic repressive dictators and military rule coupled with widespread corruption have resulted in large scale deterioration of public services. Kew (2006), asserts that this giant was brought to its knees by twenty years of brutal and corrupt military rule, which left a legacy of executive dominance and a political corruption in the hands of Nigeria's so called "godfathers"- powerful political leaders. Many Nigerian leaders are faced with the dilemma of meeting the needs of the Nation's teeming population. Therefore, this study seeks to investigate the influence "Nigerian Culture" has exerted on leadership and the implications in sustaining the development of the nation.

Literature Review
The concept of Culture

The term culture has various meanings, all derived from the Latin meaning " which is the cultivation of soil". In today's colloquial language, culture is often used in the sense of high culture", perhaps better expressed by the German" Kuttur" when referring to painting or classical music. Culture in the anthropological sense, however, is not restricts to these things, but comprises all product of human life. Further culture does not only refer to civilized societies. All human groups are said to possess culture, even if they are consider ? primitive". The first anthropological definition of culture was set down by Taylor in 1871. He defined culture as ? that complex whole which included knowledge, belief, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society". More than half a century later, the anthropologist REDFIELD defined culture as ?shared understandings made manifest in act and artifact" KLUCKHOHN, another important anthropologist, stated the national culture ? consist in patterned ways of thinking, feeling and reacting, distinctive achievements of human groups, including

their embodiments in artifacts the essential are of value consists of traditional …..ideals and especially their attached values". These definitions can be considered a starting point for subsequent definitions that place similar emphasis on values as distinguishing characteristics of people of different nationality.

Tyler (1965) as cited by Obisi (2003) defined culture as that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. Culture is said to be the man-made part of the environment. Armstrong (1995) asserts that it is culture that shapes behaviour by providing guidance on what is expected. According to one common attribute about culture is that it refers to some set of values held by a group of individuals. These values define what good or acceptable behaviour is and what bad or unacceptable behaviour is.

The "Nigerian Culture" defined
Nigeria is a geographical entity found in the curve of Africa with over 30 million peoples. It is surrounded by French speaking countries. Nigeria is made up of various states, empires and smaller territories called the minorities, most influential was the Fulani empires in the north in the south was the Oyo (Yoruba) and Benin kingdoms. In the south-south was other tribes like Annang, Ibibio, Efik, Ijaws, etc (called minorities). East of Nigeria lived the Igbo's who had their own unique system of traditional government.

The Nigerian culture (which this essay is based) is not centred on the numerous ethnic groups and diverse cultures. The ethnic diversity of Nigerian society is reflected in the fact that the country has over 250 identified ethnic groups. Three very large ethno linguistic entities dominate: the Yoruba, the Ibo and the Hausa-Fulani in the north. The Hausa-Fulani, Yoruba, Ibo, Kanuri, Tiv, Edo, Nupe, Ibibio and Ijaw groups account for almost 80 percent of the population. However, this study focuses on habits, influences and perception that have gradually become a norm or status quo in the Nigerian state.

Obisi (2003) explains some demoralising influences on the Nigerian mind that affects leadership, organisation behaviour and the nation as a whole. These demoralising influences includes: Corruption, Hero worship, Sycophancy, Eye- service, Short cuttism, Superstition, Greed, Religious bigotry, Tribalism, Self-righteousness, Opportunism, Mediocrity, Complacency etc. He clearly asserts that the crises of Nigerian civilisation has intensified of late because of the frantic pace of political, economic, social and technological changes which are subjecting the Nigerian mind to contrary and unfavourable pulls. Culture is comprehensive concept as it embraces almost all factors that influences an individual's reasoning process and shapes the behaviour.

The concept of Leadership
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A leader can be described as anybody that can influence others to perform beyond their formal authority. Leadership emerge because every society is organized. The masses cannot lead. There is a need to have a few people who will lead (Ujo, 2001).

Omolayo (2005) describes leadership as an essential oil that keeps the wheel of government working without any difficulty. According to him, leadership makes the difference between success and failure in a country. It involves giving direction to citizens who are the critical assets of the nation.

Leadership is the most talked about activity in any organization (House, 1977; Bass, 1985; Conger and Kanungo, 1987; Kouzes and Posner, 2003; Sang and Thean, 2011; Lawal, 2012). It is one of the most popular explanations for the success or failure performance of organization. It had raised interest and attracted the attention of historians, philosophers, researchers or scholars who wish to explore the true meaning of leadership (Bass, 1990). Awan and Mahmood (2010) observed that leadership is one of the most observed and least understood phenomena on earth. Abdul Hadi (2004), add that the effective of leadership was considered a determining factor in creating high performance organization. Because of its significance, leadership as a topic has received considerable attention particularly in the western world, beginning early this century and coming until the present (Kets, 1996). Fry and Whittington (2006), mention that organization improves performance in order to anticipate change and develop new structures, effective leadership performance may be essential to ensure that change leads to increased effectiveness, efficiency and profitability. Consequently, leadership is an important element for the success of an organization, regardless of its nature of activities, profit or charity orientated, private or government linked organizations (Long and Thean, 2012).

Leadership was traditionally perceived as inducing compliance, respect and cooperation (Damirch, et al., 2011; Khalid, 2012; Akif and Sahar, 2013). It is also perceived as leader's role in formulating goals, and ensuring their efficient accomplishment. In the modern or contemporary context, leadership is the ability to inspire confidence and support among followers who are expected to achieve organizational goals (Dubrin, 2007). This has to do with change, inspiration and motivation (Hamidifar, 2012). Messick and Crammer (2004) opined that the degree to which individal's exhibits leadership depends on the characteristics of the location and environment in which he finds himself. Messick and Crammer (2004) further explained that since human beings cold become members of an organization in order

to achieve certain personal objectives, the extent to which they are active members depends on how they are convinced that their membership will enable them to achieve their predetermined objectives by the leadership. Geijsel et al., (2003) adds that individualized consideration which includes the leader's support of subordinates' professional and personal development helps to promote employees' sense of competence, sel-efficacy and motivation.

Leadership has to do with the process of interaction between leaders and followers where the leader attempts to influence followers to achieve a common goal (Northouse, 2010). It refers to the act or process of influencing people so they will share willing in achieving organizational goals (Heinz, 1994; Omolayo, 2000; Lawal, 2012). Cole (2005) point out that leadership is a dynamic process whereby one man influences other to contribute voluntarily to the realization and attainment of the goals objectives; aspiration of values of the group that is representing the essence of leadership is to help a group or an organization to attain sustainable development and growth. Akanwa (1997) adds that leadership is a process of influencing the activities of an individual or a group of individual towards goal achievement in given situations.

Erkutlu (2008) point out that leadership is a social influence process. This involves determined the group or organization's objectives, encouraged behaviour in pursuit of these objectives, and influencing group maintenance and culture. Leadership is a group phenomenon; there are no leaders without followers. Because of that, leaders who are always stand on stem of the ship; play a vital role role in group or organization. Yaser (2012) stressed that leadership is one of the necessary and important characteristics of a leader; it is one of the crucial factors that lead to success. Bankole

Kouzes and Posner (1987) cited in Abiola (2012), perceived leadership is an ongoing process of building and sustaining a relationship between those who aspire to lead and those willing to follow. The views explore common patterns of action at the core of effective leadership. These include: authenticity, initiative, courage, and inspiration, as well as the abilities to frame engaging opportunities, foster collaboration, and empower others–qualities available to all no matter where they sit in the hierarchy–can enable groups of ordinary individuals to accomplish extraordinary things.

Oyedijo (2011) asserts that leadership is the process of influencing people, and providing an enabling environment for them to achieve their goals. It is the process of accomplishing goals with and through people. Leaders use power and persuasion to ensure that followers have the motivation and role clarity to achieve specified goals. According to Ngambi et al. (2010) and Ngambi (2011), cited in Jeremy et al. (2011),

leadership is a process of influencing others' commitment towards realizing their full potential in achieving a value-added, shared vision, with passion and integrity. The nature of this influence is such that the members of the team cooperate voluntarily with each other in order to achieve the objectives which the leader has set for each member, as well as for the group. The relationships between the leader and employee, as well as the quality of employees' performance, are significantly influenced by the leadership style adopted by the leader (Jeremy et al., 2011).

Stogdill (1950) and Bennis (1959) cited in Ogundele (2009) defined leadership as the process of influencing the activities of an organized group in efforts towards goal setting and goal achievement. The authors observed that by inference, leadership could be perceived as an act of influencing others towards achieving an end deserved by the leader. This type of situation could occur anywhere, be it in business, educational institutions, churches, mosque, hospital, political parties or even families.

Hersey and Blanchard (2001) assert that anytime an individual is attempting to influence the behaviour of someone else, that individual is the potential leader and the person subject to the influence attempt is the potential followers, no matter whether that person is the boss, colleague (associate) subordinate, friend, relative, or a group. According to Bankole (2003), leadership can be said to occur when a person induces other people to work towards some pre-determined objectives. In essence, a leader is a person who inpires others to work towards a goal. However, a common thread from the differents views of leadership expressed is social influence.

Several attempts have been made to clarify and show the basis upon which a superior might influence a subordinate or a group of subordinates (Ogundele, 2009). One of the most deep-rooted and concise approaches was offered by French and Raven (1960). They defined influence terms of power-the control which a person possesses and can exercise on others. Hamidifar (2012) opines that it is the relationship among people that is not passive but multidirectional instead; superiors influence subordinates and subordinates influence superiors.
French and Raven (1960), point out that there are five different bases of power, namely:
1   Coercive power, based on punishment for not agreeing with directives of a superior.
2   Reward power, compliance with wishes of superior will lead to positive reward.
3   Legitimate power, which derives from the position of superior in organizational hierarchy.
4   Expert power, is one in which an individual has some expertise skill, or knowledge.
5   Referent power, based on a follower's identification with a leader.

This fivefold framework was summarized into two broad categories: (i) power based, primarily on organizational factors, and (ii) power based on individual factors (Ogundele, 2009). Coercive reward and legitimate power are specified primarily by the individual's position in organization, while the degree and scope of managers' referent power bases are dictated by individual characteristics.

Katz and Kahn (1996) added another concept to the fold framework for studying leadership. They suggested an incremental influence by stating that they "consider the essence of organizational leadership to be the influential increment over and above the mechanical compliance with routine directives of the organization, and as noted by , Student (1968), the incremental influence factors can be described in French and Raven (1960) approach as combination of the referent and expert bases.

Lawal (2012) adds that power can result from representative power, power delegated upward to a leader with an implied agreement to follow as long as the leader seeks for initiatives of the followers. The influence framework of leadership was utilized to identify the functions which a leader is supposed to perform in organization. Koontz and O'Donnell (1972) classified the functions of the leader into the psychological view and sociological view. The psychological view proposes that the primary function of a leader is to develop effective motivation systems. According to Ogundele (2009), the leader must be able to stimulate subordinates in such a manner that they contribute positively to organizational goals and are also able to satisfy various personal needs. Lawler (1973) described this function as leadership task role, which he/she does when he/she organizes, and influences individual and groups to achieve some specified set of objectives. A leader is playing a task role when he/she is motivating subordinates in satisfying their various needs.

The sociological view perceives the leadership function as a facilitative activity (Ogundele, 2009). Here, the leader establishes goals and reconciles organizational conflicts between followers, exercising influence by performing these activities. Lawler (1973) termed this role as emotive roles of the leader, in which he/she helps the members of the group to experience need satisfaction, and at the same time, they smooth the way for task performance. Leadership has been linked to management as it involves directing and controlling to an extent, the nature, degree, and extent of activities and changes occurring within the organization (Abiola, 2012). Adeleke (2006) point out that a manager is not necessarily a leader, just as a leader does not connote a manager. Management as a process is rooted in the interactions of people at work directed towards maximization of efficiency and scarce resources: labour, machines, raw materials and information (Hoover et. al. 2001). Importantly, leadership of an organization should be given adequate attention, if the organization intends to achieve its objectives. The practice of leadership as it were involves taking charge and streamlining the activities of organization members to ensure that desired results are achieved.

In context, leadership development can be viewed as the planned experience, guided growth and training opportunities provided for those in position of authority. To this effect the leader of an organization should recognize that their responsibilities include performing management function, which according to Dubrin (2007) are planning, organizing, directing, controlling and co-ordination of all activities as they relate to the activities of the firm in order to achieve the firm's objectives.

Paley (2004) explained that planning is a process of looking ahead to determine the course of action(s) a firm or organization will follow to achieve its objectives. Both short and long term plans should be duly considered for an organization's success. The contributor further buttressed that organizing as a function involves correlating the basic components of the firm: people, tasks and materials so that they follow and align with the set goals and objectives. In most organizations, directing involves face-to-face supervision of employment. In the daily business activities, the effectiveness of the manager or leader in directing is a major factor in determining the success of the industry. Controlling as another duty of a leader is the function that provided the manager with the means of checking to ensure that the plans that were developed were properly implemented. This was further explained by Huisman and Wissen (2004); control involves having the capacity to guide and correct activities, which does not promote achieving the organization's goals.

However, control could be said to consist of four basic steps:
i.   Set standard of performance (establish acceptable levels of employee output)
ii.   Check performance at regular intervals: hourly, daily, weekly or monthly.
iii.   Determine if there are deviations from the performance standard.
iv.   If there are deviations, take corrective measures such as more training or retraining. If no deviation exists, continue with the activity.

Hicks and Gullet (1975), point out that a leader is anyone who directs and controls a group of people to achieve a set purpose. However a social organization has many leaders operating at the same time. They may be rivals but they share the various leadership functions of planning, directing, reviewing, and coordinating and so on. Circumstance may cause changes in leadership pattern thus leading to classification of leadership, based on how it is performed (Hicks and Gullet, 1975).

Hicks and Gullet (1975) further stated that there might be two types of leaders:
i.   Unofficial leader: this leader is often not important in an organization, though the power ascribed to such leader may rise or fall.
ii.   Official leader: the individual holding this position is officially given charge over the subordinates who should be directed and controlled. The subordinates need to be led to value the rewards they obtain from their work. This could be cash (money), friendship, status, approval or a combination of

any of these. In most cases official leaders could be called supervisors or managers and they reserve the power to reward or punish. To a lower extent, the success of such leadership depends on experience and teachers virtuosity, but on their management style at a greater extent.

According to Goldman (2006), early writers were of the opinion that leaders or managers were given birth to and not made, perhaps they came from a specific family or lineage. Thus, there is only one specific form of leadership style. However, later studies focusing on behavioural point of view of both leaders and subordinates in actual work situation showed that there exist different forms of leadership styles.

The Concept of Sustainable Development
The word "Sustainability" does not have an agreed upon single definition. There are many definitions for sustainability. According to Ehrenfeld (2008), sustainability is the possibility of the human and other life will flourish on the earth forever". USA national environmental policy act (1969) defined sustainability as:"Create and maintain conditions under which [humans] and nature can exist   in productive harmony, and fulfill the social, economic and other requirements of present and future generations of Americans." Sustainable development as per the "Report of the World Commission on Environment and Development (United Nations, 1987)"can be viewed as a pattern of resource use that aims to meet human needs while preserving the environment so that these needs can be met not only in the present, but in the indefinite future. Sustainable development is the form of development which aims at sustainable consumption and sustainable economic growth and tries to protect the environment.

Sustainability is constituted on three dimensions: the environment, the economy, and the society. Hence the field of sustainable development can be conceptually broken into three constituent parts: environmental sustainability, economic sustainability and socio-political sustainability. Sustainable development has continued to evolve as that of protecting the world's resources while its true agenda is to control the world's resources. Realizing this importance, these days one of the key strategies ensuring sustainable development has taken the shape of culture of leadership.

Culture Vs Leadership
In Nigeria, culture is a phenomenon that surrounds the people as well as the nation's heritage. Both culture and leadership are intertwined. Many people believe in their customs and traditions as a guide to their way of life. Culture is the sharing of values and beliefs of a society established through the interaction of human thinking, feeling and action. Several researchers have attempted explaining the interplay between culture and leadership.

Hanges, Dorfman, Shteynber and Bates III (2006) tried explaining the relationship existing between culture, preffered leadership attributes and followers behaviour. It was discovered that to effectively manage and lead groups requires an appreciation for the constraints of culture on leadership. People who have different cultural norms and values require different leadership styles. In discussing the current leadership situation of Nigeria, Fagbadebo (2007) stated that the Nigerian State is a victim of high-level corruption, bad governance, political instability, and a cyclical legitimacy crisis. The country's authoritarian leadership faced a legitimacy crisis, political intrigues, in an ethnically differentiated polity, where ethnic competitions for resources drove much of the pervasive corruption, and profligacy. While the political gladiators constantly manipulated the people, and the political processes to advance their own selfish agenda, the society remained pauperized, and the people wallowed in abject poverty. This invariably led to weak legitimacy, as the citizens lacked faith in their political leaders and by extension, the political system.

Culture, the accumulated shared learning from shared history, focuses attention on the human side of the nation's life and thereby makes clear the importance of creating an appropriate system of shared meaning to help people work together toward desired goals and outcomes. Culture requires the people, especially the leaders, to acknowledge the impact of their behaviour on their environment.

Nigerian Culture and its Effect on Leadership and Sustainable Development
The cultural influence on leadership and sustainable development of Nigeria are explained under the following sub-headings:
1.   Corruption: A common culture in Nigeria polity today is corruption and it is a trend/canker worm that has eaten so deeply into the minds of both the leaders and followers of the nation, except for a few that still sincerely owes the allegiance to God like Joseph and Daniel of old. This bedeviling trend has plagued our nation so badly that it is now seen as a normal thing and sadly more as a culture that has come to stay. In fact, it is so demoralizing that even when the leaders' want to stand their ground of faithfulness, the followers will tempt them to fall. For example, 'imagine a citizen who come to a public office to obtain a legal document for a possession of he/she rightfully purchased e.g. (certificate of occupancy) who offers a huge bribe to the public officer without the public officer even asking'. It is no longer a shame to see leaders and public officers receiving bribe openly. In Nigeria, the act is seen as a normal thing, and this has negatively impacted on the leadership of the nation as it leads to great perversion of judgment. In the area of education, it common to see Parents buying their way for their wards to pass examinations even at the lower level such as common entrance examination for first school leavers, WASSCE, JAMB and all the way to getting admitted into higher college. In seeking jobs, Unemployed youth have to bribe their way to get public jobs e.g immigration, custom officers etc. The rate of

corruption is really so alarming in Nigeria; no wonder little or no progress is seen in most of local parastatal and this has made sustainable development in Nigeria more of a myth than reality.

Nigeria is a country richly endowed with natural resources and high quality human capital but yet to find its rightful place among the comity of nations. A major reason that has been responsible for her socio- economic stagnation is the phenomenon of corruption. Corruption has not only become a culture among Nigerian leaders and followers, but is also one of the greatest threats to economic and political development of the nation. Therefore, the challenges of corruption remain a major devastating issue facing Nigeria since the colonial period, although, this phenomena has become a cankerworm that has eaten deep into the fabrics of Nigerian system. It would not take a genius to identify the major problems of the Nigerian society, which are corruption and the gross inequality in the distribution of wealths. Corruption and inequality have flourished in Nigeria mainly because of the inability to infuse values into the Nigerian concept. Loyalty to groups rather than the nation has resulted in ethnic loyalty, religious divisions and nepotism.

Take for instance, religious corruption, Some Christians believe that no unrepentant sinner will go unpunished and that it is appointed unto man to die but once and face judgements. This belief encourages corruption to flourish in Nigeria as many religious leader hides under the guise of religion to perpetuate great evil. Religious corruption contributes immensely to other spheres of life because where religion doesn't mould ones heart to fear God, it is easier to commit sin. No wonder, Nigeria has so many headless leaders; political, religious, industrial and academic leaders among others who do not fear God. Academic corruption and fraud include plagiarism, leakage of exam questions, impersonation at examination, unmerited grades to the highest bidder, inflation or deflation of grades for personal gains, and so on which has resulted into a great deficiency of the entire system. (Ayandiji 2007).

1.   Favoritism and Nepotism: i.e extending favour and legacy to the people from ones ethnic and tribal origin even at the expense of merit and integrity. These are also prevalent in Nigeria because of the pluralist nature of the nation. A person gets to a position of authority and the entire family members and relations sees it as an opportunity to get their people into the system whether they are qualified or not. This is a case scenario common in this country. If this individual in question refuses to yield to the request and pressure he or she is seen as a bastard son or daughter of the family and because of this most of our leaders have compromised their oath of office.

2.   Superstitious Beliefs: Nigeria is a nation that is blessed with so many tribes and different traditions that has various form of beliefs of which some of them are highly superstitious. This superstitious belief has invariably affected our thought

pattern and so many leaders rather than doing what is expected of them falls for this due to sheer fear. In fact, some of Nigerian leaders face deep threat of life diabolically if they do not yield to some demand by the members of the community and this has gone a long way in causing problem for our leaders.

3.   God fatherism: The implication of this culture on leadership is really unbearable. Almost everyone in authority seems to have god fathers (supporters or helpers) that brought them to power whose request they cannot say no to no matter how illegal the request seems to be because of fear of being displaced.

4.   Culture of interdependency: Nigeria is a nation that believes greatly in extended families and relations that are highly interdependent. This extended family syndrome does not make leadership easy at all for our leaders to exercise authority and discretion the way they ought to which have resulted into a serious decline to the state.

The Implication of this Social Menance on Leadership
Bad leadership as a result of corruption, which exists in every aspect of the Nigerian economy, is the reason why an average Nigerian suffers from low standard of living. The question on the mind of nearly every Nigerian is, Is there still hope, Has leadership in Nigeria failed? The fact that Nigeria, the seventh largest producer of crude oil in the world, imports fuel is a sign of leadership failure or misrule. The trouble with Nigeria, as Chinua Achebe (1983:1) rightly observed is simply a failure of leadership.

That corruption is the bane of Nigeria's socio-economic development is to state the obvious. Today, in Nigeria, there is a consensus among well-meaning individuals and foreign nations that corruption has inevitably become a major clog in the quest for sustainable growth and development. It is further agreed that it must be halted before it shut down the country. It is the single most critical impediment to achieving the Millenium Development Goals (MDGs); and like a deadly virus, it attacks the vital structures and systems that engender progressive functioning of the society. Like most developing countries, Nigeria is still grappling with the dilemma of corruption that has largely retarded social development, undermined economic growth, discouraged foreign investments and reduced the resources available for infrastructural development, public service, and poverty reduction programmes. Corruption and indiscriminate policy reversals have all conspired to render almost all sectors to comatose (Banjoko, 2009). Much more disturbing, the scourge of corruption leaves the poor perpetually disproportionately under-privileged, even as it renders the development of democracy and the building of a society of opportunity more problematic (Ribadu, 2007). Thus, by diverting assets away from their intended use, corruption can be said to be the single most important factor responsible for the

failure of governance and lack of sustainable socio-economic development in Nigeria.

Without doubt, the unpardonable failure of the political leadership class managing the affairs and wealth of the country had inevitably brought severe misery to many voiceless and helpless Nigerians. It must also be mentioned here that Nigeria's post-independence political bureaucratic and military elites had terribly pillaged the nation's common wealth and national patrimony with impunity, thereby denying Nigerians access to economic prosperity and quality living condition. Also disheartening, is the fact that the volume of development assistance totalling about $400 billion that flowed into the country, for socio-economic development between independence and the collapse of military dictatorship in 1999 was atrociously squandered by the political leaders of the period. The mismanagement of resources of such quantum which was worth six times the resources committed to the rebuilding of Western Europe after a devastating Second World War simply defines the callousness of the political leadership class towards the socio-economic wellbeing of the country (Ribadu, 2007).

A noticeable consequence of corruption on the political and economic wellbeing of Nigerians has been the distortion of governmental expenditure. This often results in diversion of public investment on large-scale projects, typically military or infrastructure projects, rather than on the provision of necessary public services such as health, roads, housing, and education. Mostly, the Nigerian government at all levels spends relatively more on large and hard-to-manage projects, such as airports or national stadia, to make room for fraud because execution of such project makes fraud easy. Consequently, development projects are made unnecessarily complex so as to justify the corrupt huge expenses on them (Dike, 2005). This situation makes it inevitable for the limited but valuable fund earmarked for development to disappear into private pockets.

Indeed, it is difficult to think of any social ill in the country that is not traceable to the embezzlement and misappropriation of public funds, particularly as a direct or indirect consequence of the corruption perpetrated by the callous political leadership class since independence. The cycle of poverty keeps growing with all its attendant consequences even as the rate of unemployment remains perpetually high. By giving mediocrity advantage over intelligence through nepotism and cronyism, intellectual capital, which is the bulwark of development and advancement, has continued to drift abroad in search of greener pasture. Paradoxically, the scourge of corruption has left the country straddling two economic worlds at the same time. To state the obvious, the country has found itself in the quagmire of a country too rich to be poor and at the same time too poor to be rich. Thus, this has made it inevitable for every Nigerian to be a victim of corruption.

As a consequence of unparalleled and unrivalled corruption in Nigeria, the healthcare delivery system and the education sector have become comatose and are nearing total collapse. Government spending has been considerably reduced towards these vital social sectors of the economy and others of equal importance, which are supposed to be of high priority to government. To this end, the resultant effects have been catastrophic as different forms of malpractices and corrupt practices have rubbished the Nigerian educational system, which is perceived from the outside as inadequate and, its product, substandard. More so, corruption in the health sector has also given room for counterfeit and adulterated drugs to find easy passage into the country with little or no resistance until 1999 when Professor Dora Akunyili took over the leadership of the National Agency for Food and Drug Administration and Control NAFDAC). It would be recalled that her first point of duty was an attempt to eradicate fake and adulterated drugs. This effort almost cost her life when gunmen suspected to have been sent by importers of fake and adulterated drugs attacked her in 2005. Infrastructural facilities have long been in an abysmal state and to shore up its dwindling income, much of which was embezzled under successive governments and siphoned to foreign bank accounts, government resorted to excessive taxation of the already economically deprived and impoverished populace.

Perhaps the most tragic effect of corruption on Nigeria has been the failure of the country to attain its economic potentials. Despite its substantial natural and human resources, Nigeria remains desperately poor due to bad management of its wealth by successive corrupt governments. Today, Nigeria is one of the poorest countries in the world. Its unadjusted GNP per capita of $300 leaves it in 164th position among other countries in 1999. The per capita GNP PPP (purchasing power parity) figure of $820 looks better at first glance but it ranks 199th out of the 209 countries covered in the World Bank's 2000 World Development Report (World Bank, 2001). In 2010, Nigeria's GDP per capita (PPP) of $2,365 ranked as 138th in the world out of the 180 countries, while the GNI per capita (PPP) of $2,160 left the country in the 172nd position out of the 215 countries listed in the World Development Indicators Database (World Bank, 2011). These are not just abstract statistics. An average Nigerian leads an appallingly difficult life that is worse in most ways than the situations in other Third World countries (Ihonvbeere and Shaw, 1998). Unfortunately, the country has not been able to breakthrough with any significant step that would dramatically improve the living conditions of its mostly impoverished population due to the high level of corruption in the system.

The Challenges of Corruption to Sustainable Development in Nigeria
Frederick as cited in Alemika (2012) links corruption to "damage of public interests" which includes security. Likewise Osoba (1996) cited in Alemika (2012) suggests that corruption may undermine society's capacity to provide opportunities for citizens to meet the basic necessities of life. Other writers on corruption argue that corruption

has beneficial effects (Alemika, 2012). Such benefits according to him, includes circumscribing bureaucratic red-tapism, redistribution of income; promotion of capital formation; etc. However, the balance of the consequences of corruption is largely on the negative side. Corruption widens inequality, aggravates mass poverty, militates against efficient resource planning and allocation, undermines economic growth by discouraging investment; compromises economic efficiency; results in high governmental expenditures as a result of inflation of contracts and cost supplies. There is no doubt that corruption is poisonous to long term development and democracy (Alemika, 2012). The Nigeria's 2011 Corruption Index by the EFCC maintains that Nigeria is certainly not immune to corruption. The damage of the scourge to the economy and the fabric of the society is seen in the schools that are not built, the hospitals without medicines, the roads that are not passable and the failure of our citizens to be inspired. In Nigeria today, the greatest threat to corruption is impunity. Because of its sheer scale and level, corruption is no longer secret, it is celebrated (The Nigerian 2011 Corruption Index).

According to Alemika (2012), corruption in Nigeria has endangered social, economic and political problems among others. The following are some of the ways the researcher outlined as to how corruption has threatened sustainable development in Nigeria.

i.   Non-institutionalisation of democracy, rule of law, human rights and economic development

ii.   High incidence of prevalence of conflict, violence, crime, insecurity and instability due to antagonistic competition, inequality, poverty and lack of access to basic necessities of life.

iii.   Erosion of values of hard work and integrity

iv.   Lack of access to productive opportunities and diverting energies of youth to crime, deviance, violence and sundry forms of anti-social behavior

v.   Low foreign investment because of corruption induced bureaucratic and other obstacles

vi.   Lack of investment in the real sector by both foreign and domestic investors because of high profitability of contracts in service and supplies motivated by corruption.

vii.   Dependence on foreign sources for goods and services resulting in under development of indigenous technological and productive capabilities

viii. Leakages of national assets to foreign countries through money laundering and conspicuous consumption

ix.   Misallocation of resources towards programmes and projects amenable to corrupt practices

x.   Perpetuation of patron – client relationships that undermine democracy, efficiency in public and private sectors

xi.   High cost of doing business and low investment in productive sectors

      resulting to widespread poverty and unemployment, high prices of goods, low purchasing power resulting in low capacity utilization by producers and manufacturers which in turn result to retrenchment of workers

xii.   Political ethno-religious and communal conflicts and violence as different groups in the society struggle to control state power as avenue for corrupt enrichment and ability to disperse patronages to their cronies, relatives and associates

xiii.   Loss of public trust and legitimacy by the government.

Anti-corruption efforts in Nigeria

The menace of corruption and the lack of effectiveness of the existing institutions to fight corruption prior to 1999 led to the establishment of the ICPC (2000) and EFCC Act (2004) and the Money Laundering (Prohibition) Act, 2004. These Acts made comprehensive provisions to prohibit the laundering of the proceeds of a crime an illegal act, provide appropriate penalties and expands the interpretation of financial institutions, it also provides scope of supervision of regulatory authorities on corrupt activities among others (Ademola, 2011).

In addition, since 2004, Nigeria has taken significant steps towards complying with the Extractive Industries Transparency Initiative (EITI), including conducting comprehensive audits of the petroleum sector (World Bank, 2006). The Yar'adua/Jonathan administration also added the Public Procurement Act and the due process office, i.e. the E-payment (since January, 2009) and the e-procurement (since 2008) to improve transparency in public procurements (Ademola, 2011).

The shortcomings of anti-corruption efforts in Nigeria

It takes the average Nigerian to know that even the anticorruption bodies in Nigeria are corrupt as nobody makes a move on the real corrupt who is who in Nigeria. Some leaders who are describe as the father of EFCC has done enough to be put way in jail for quite a number of decades, but the EFFC The big name anti-corruption body, know the untouchables in Nigeria. If a child in primary school has the ability to copy a classmates work, fake illness and forge marks in school. Then who is not corrupt in this country? The shortcomings in the efforts at curbing corruption had been prevalent. The record of success at various levels of government including states and local government had been short of expectations, considering the proportions of funds the country lost to swindlers, contract scams and money laundering (Ademola, 2011). The Acts establishing the Anti-Corruption Agencies (ACAS) had been weak and ineffective. The agencies had been poorly funded and there were evidences of lack of political will by the crusaders to actualize an objective anti-corruption campaigns apart from this, the fight has been one sided, vindictive, selective, biased, and meretricious/falsely attractive (Ademola, 2011). The effect has not yielded the desired results. Rather than abating it, it is festering uncontrollably. The campaign

has been the instrument of the Presidency and his cohort 'deal' with opposition in order to serve as a deterrent to others who may want to go against the will of the state (the men in power).   The point here is that his double standard, these warped treatments are in themselves acts of corruption (Ademola, 2011).

The EFCC has not done anything about N84 billion Naira that was missing at the Nigerian Ports Authority (NPA). Also, nothing has been done about the N311 billion Naira that was missing at NNPC. In addition, about N50 million bribe was given to pro-third term legislators, during the tenure elongation debate in the National Assembly, yet, the Anti-Graft agencies did not do anything to bring offenders to justice. It was also noted that Senator Ibrahim Mantu mismanaged the sum of N400 million in the Failed Hajj Operations in 2005. Nothing was done to bring him to book by the anti-graft agencies (Ademola, 2011). All the aforementioned were aided by the fact that the agencies are not independent of the government who funds and appoints its leaders. With the power to hire and fire, the Commissions could hardly perform their duties without fear or favour.

The Yar'adua/Jonathan administration did not only inherit corruption from the previous administration, they also inherited the weak and ineffective campaign against graft.   The Anti-Corruption Agencies (ACAS) were unable to perform their noble duties. Even when the National Assembly held public hearings into allegations of corruptions that they fail to pass progressive legislations that could help track offenders including freedom of information bill (Ademola, 2011). In December, 2007 for instance, Nuhu Ribadu, the then Chairman of the EFCC took the bold step of indicting the former Delta state Governor, James Ibori. Two weeks later the Nigerian Police Chief, ordered Mr. Ribadu to resign and proceed to attend a year-long training course, because there were many things to cover for loyal party faithful and financiers (Ademola, 2011).   Also, the financial scam involving the former speaker of the House of Representatives, Honourable Dimeji Bankole was treated under dubious condition and swept under the carpet. Likewise, the financial scam involving Honourable Farouk Lawan over the petroleum subsidy funds did not receive any good treatment.

Conclusion/Recommendation
It is important that every appointment into sensitive and strategic position must be based on merit. Merit rather favouritism or nepotism should be allowed to determine who occupies any position of authority and responsibility within the polity. This will ensure the appointment of credible, competent and qualified citizen as leaders, and consequently enhance the quality of governance. In addition to this, the Nigerian culture and minds needs thorough cleansing as a battered culture will continue to display a battered behaviour which will invariably continue to distort leadership and the nation at large.

It is instructive to note that Nigeria, since independence has produced a pattern of leadership characterized by coups, countercoups, corruption and instability. As Nigeria grows daily both in age and size, the need for capable hands to handle its affairs cannot but be emphasized, as this remain the only remedy for the desirable changes people have been clamouring for since the creation of Nigerian state. This is a straight road to good governance. With the present crop of leadership in Nigeria, good governance may be unattainable, except for the emergence of transformational, selfless competent and discipline leaders and followers who are ready to make sacrifices for the development of their country.

The value system of a nation has great implication on leadership and could hinder the sustainable development of the nation. For Nigeria as a nation to experience the required growth and development, the Nigerian mind needs to be purged and her culture adapted to that which encourages growth and development rather than repel it.

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