

THE STATE OF POLITICS, DEMOCRATIC GOVERNANCE, AND THE CRISIS NIGERIA'S NATIONAL DEVELOPMENT

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Abstract: *Several ventures have been undertaken by the government and successive administrations in Nigeria over the decades to satisfy the compelling search for national development and enhanced better life programs for the people. This constant desire compelled various governments of the day to devise various development plans in order to determine which one would address the constant lack. As a result, this paper examines the institution of the state, politics, and democratic governance as the piper who determines the tone of the pipe in the achievement of national development. The study's findings show that the failures of several development plans can be attributed to Nigeria's weak institutions of the state, politics, governance, and democracy, through which formulated policies are meant to be implemented, resulting in repeated failure. Other discoveries include: poor consultation, strategies that are irrelevant to the needs of the people, and a governance crisis, among others. The paper employs social development theory to address the Nigerian polity's problems of poverty, inequality, and mass illiteracy. The study employs a qualitative analysis method that heavily relies on secondary data. The paper recommended that politicians demonstrate political will to carry out plans; there should be stability and continuity of proposed policies or programs; and a radical approach to politics that emphasizes values such as honesty and modesty, among other things.*

Keywords: *State, Politics, National development, Democracy.*

Introduction

The Nigerian government has long sought to achieve a state of development through the use of various types of plans ranging from short term, medium term, and long term plans (Marcellus, 2009). However, most of the strategies have been the same with minor differences in their objectives, and it is unfortunate to mention that with so many plans, the concept of development appears to be so evasive, so we are frequently pursued with the questions of why has Nigeria remained in one place for so long while several colonized counterpart nations have risen above the way they are for a long time and have been able to seek themselves out by overcoming the challenges of underdevelopment. It is argued

that appropriate development strategies in Nigeria have resulted from methodologies that fail to appreciate the entire picture of rural communities and, in particular, have ignored local perception, need, and understanding (Olawepo, 2004 citing Binnis, 1997).

Furthermore, the development paradigm that favors development in the Western world has failed developing countries, with a particular focus on Nigeria. The emphasis is shifted from the pragmatic nature of various development strategies to the state of politics, governance, and democracy as its implicative stance will determine the development of any nation, people, or country, particularly Nigeria as the subject of focus or analysis.

Aims and Method

The purpose of this paper is to critically examine the role of politics, governance, and democracy in determining a country's level of development. There has been little or no work on this aspect, and the study aims to fill the gap in the literature while also greatly contributing to knowledge by expanding issues relating to national development as they relate to the state as an institution that drives development. Furthermore, researchers and policymakers interested in development studies, administration, and governance will find this paper informative and useful. The work employs a qualitative method of analysis to elevate issues concerning national development and the trajectory steps taken by each government of the day in bringing development to the doorsteps of her citizens. Anyanwu (1992:4) argued that government exists to be visible in the lives of its people by making a concerted effort to touch them. As a result, the state as an institution must be well positioned and upstanding in meeting the needs of the people. To accomplish this goal, materials obtained from secondary data are content analyzed to sift the relevant information required for proper prosecution.

Conceptual Clarifications

The concept of state

The origins of the concept of state can be traced back to two major traditions: Weberian (Weber, 1964) and Marxist (Marx and Engels 1852/ 1958). A state, according to Max Weber, is a human community that successfully claims the monopoly of legitimate use of physical force in a given territory. The claim to a monopoly on the use of force is highlighted here. Indeed, Weber saw the state as an institution that exists to protect and regulate society. Marxists reject the liberal theory's position that the state is essentially neutral and stands aside to mediate the contradictions inherent in society (Best, 1990). The state, on the other hand, is viewed as a product of a social system marked by class contradictions, struggles, and class dominance. As stated, it is a specific mode of class dominance (Ake, 1995). The state is construed as an agent of the bourgeoisie in the communist manifesto, and thus the executive of the modern state is a committee for managing the bourgeoisie's common affairs. Other broader concepts associated with the state as a human institution include:

Polity: The most powerful political entity, with complete autonomy. A polity establishes government and grants it legal recognition and power to rule over the territory and people under its control. It operates with a hierarchy and administrative control (Paul, 2014). It has operational etymological indices, such as hierarchical echelons and administrative structure control that are measured or observed. These tools are used for maintenance and

administration in order to maintain the status quo and maintain continuous stability (Akpantu 2021: 12).

Nation and National State: A nation is a group of people who share a common language, culture, history, religion, or tradition and are usually concentrated within a specific geographical reality or region. A nation-state, on the other hand, is bound together by a culture shared by its people (Israel, 2010:16).

The Concept of Politics

Politics has become more intricate, complex, and difficult as a result of the changing nature of the field. This is due to man's changing nature and complexities. Politics, on the other hand, is a noun derived from the Greek word polis, which means city-state. Citizens are, by definition, residents of the city state (kpédi, 2013:45). It should come as no surprise that politics is fundamentally a struggle, a battle, and an attempt to establish order and justice; in this light, politics can be viewed from the subjective idealism or an ideal philosophical concept and existential, which is the point of view of reality. Politics cannot be separated from the real political world, according to this link. It is an indifferent and hostile world, in the words of a Danish philosopher popularized by Sarte (1905). Aristotle (384-322 BC) corroborated this statement when he observed that man is a political animal by nature, which meant that the essence of social existence is politics and that two or more men interacting with one another are invariably involved in a political relationship. This is because man has always preferred social companionship to isolation. Several proponents of the term "politics" defined it as follows. Politics, as defined by Harold Laeswell (1937) in his famous book *Politics*, is concerned with who gets what, when, and how. He attempts to broaden the scope of his investigation to look for politics in a variety of social settings other than formal public government. It emphasizes the fact that politics is about people making decisions about certain goals that they deem desirable. In his definition, Harold Laeswell emphasizes the role of power in the distribution of scarce resources.

David Easton (1953) defined politics as a process by which legally binding judgments on the distribution of scarce values are made for a society in a changing world in his book *Political System*. In this regard, he views politics as the established distribution of values in a hierarchical society. Easton looks into how decisions are made in connection to the demands that are put into the system. According to Ola (1995), it is the management and exercise of authority inside a nation-state or community that already exists and is made up of a collection of individuals who share some common interests, feelings, and behaviors as well as shared limits and ideals. Politics, seen from a pluralist angle, entails rivalry between several interest groups, with each pushing for its own advantage. Politics is a game of negotiation and compromise since no one group is perceived as dominating. However, in the works in relation to their biographies, the liberal and Marxist political views will be disentangled.

The Liberal View on Politics

Max Weber, a German sociologist and social historian, is regarded as the foremost proponent of the liberal political philosophy. In 1864, Weber was born. His father, a wealthy attorney and national liberal legislator in Bismarck's Germany, came from a family of textile manufacturers in western Germany (Agbefe 2001). He lived the majority of his life in his current home, which served as a gathering place for both renowned liberal

politicians and revered professors from the university of Berlin. His mother was a woman of culture and devotion whose humanitarian and religious interests were not shared by her husband. He enrolled at the University of Heidelberg as a law student after graduating from high school in 1882. He left the army for a year's worth of military training a year later, when he was nineteen, then returned for a few months of military training in 1885, 1887, and 1888. He continued his studies at the universities of Berlin and Hottingen for two more years before taking his bar test there in 1886. Law and legal history were the initial subjects of his autonomous scholarly study. He began the in-service training necessary for the German bench or bar after finishing his dissertation. He had the opportunity to learn about the social and political issues facing the rural society in the east province of the Elbe River during this course. At the same time, he started studying legal systems in order to become officially qualified to teach law at the University of Berlin (Arthur, 1930). He prepared himself for his duties as a privatdozent in Roman, German, and commercial law at the university of Berlin, meanwhile, while working on this dissertation. Along with researching the stock exchange in 1852, he also conducted a thorough analysis of rural labor in the German provinces east of Thelma, which resulted in the production of a 900 page volume in 1892. He wed Marianne in 1893, at least leaving his parents' home. He was appointed a full professor of economics at Forciburg University of Heldeberg in the fall of 1894. Webar became unwell in the fall of 1987, when he was thirty-three, and was forced to cut back on before finally suspending his regular academic activity. For four years, he battled a severe case of weariness and worry. At times, even minor diversion proved to be too much for him, and this otherwise active man would spend hours at the window gazing into space. He appeared to gradually heal after almost four years and restart his insatiable reading habit. A portion of it was focused on the economic, organizational, and historical aspects of medieval monasteries. He accepted an invitation in 1904 to travel to the United States and take part in the arts and sciences conference that was held in conjunction with the world's exhibition in St. Louis. In the same year, he resumed his academic pursuits, and the first results of his labors, including "An Essay on Methodology; A Discussion of Agrarian Policies in Eastern Germany, Protestant Ethics, and the Spirit of Capitalism," were published. He served as a consultant for the German Armistice Body and a commission entrusted with creating the Welmar constitution in 1918. During the summer of that year, he also lectured at the University of Vienna, and in 1919, he accepted a job offer from the University of Munch. At the age of 56, he passed away from pneumonia in June of 1920. Clearly, the liberal political philosophy is oriented on power, which they defined as the means by which they can achieve their goals despite opposition in a social context.

The Marxist view on politics

This school of thought traces its roots back to Karl Max, who was born in Treves, Germany, in 1818. As the son of a Jewish lawyer who later converted to Christianity, he became involved in political activities at a young age. In 1848, during a period of widespread revolt in most European kingdoms, Max publicly urged the people of Cologne not to pay the taxes imposed by the Prussian government, for which he was tried for sedition but acquitted by the jury. Later, when he returned to England, he was expelled by the authorities and continued to be preoccupied with politics and write political writings until his death in 1883 (Marxist 1863 *Das capital*). They all dealt exclusively with one or more aspects of what

was called politics in his *Work the communist manifesto* (1848) with Engels. Despite the fact that Marx spent his entire life in politics, he saw economics as the primary motivator for politics. As a result, human history is based on the principles of class and exploitation. Marxism's understanding of politics is based on his perceptions of society and the individual. To him:

- a. Politics is a secondary concern for him because he believes that economics determines the revolution. Religion, morality, and politics are all governed by economics.
- b. Politics is a secondary activity to the basic necessities of life, such as wringing personal security from scarce resources. Politics is a conflict of interest that arises from differences in orientations and attitudes resulting from class conflict and social change.
- c. Political conflict will end only when the market and social classes are abolished.

Politics of the Nigeria State: A Physique

The Nigeria State as an entity can be traced back to the colonial administration of the Northern and Southern protectorates in 1914, when both entities were contracted as a simple organization for administrative convenience and rulership via indirect rule in 1900. (Eregha, 2008). During this time, Nigeria was divided into several sub-divisions, including the crown colony in Lagos and Calabar and the protectorate in other parts of the country. The British used the principle of institutionalization of imperialism to protect their metropolitan interests (Toyo, 2002:17). However, during the nationalist movement, there was a fierce class struggle between the dominant indigenous social 'class and the metropolitan bourgeoisie, which included a battle for control of the state apparatus. Thus, after independence, the nationalist leader's character began to emerge in them, particularly as they assumed positions. No wonder, according to Fandakinte (2010), they appear to be unconcerned about their people's deplorable conditions and the inherent injustice that colonialism has created in their societies. The petty bourgeoisie, now in positions of political authority, was more interested in absorbing the colonial lifestyle and privileges than in abolishing the Nigerian State's injustice and oppression (Ekekwe, 1986). As a result of the elimination of the common enemy at independence, the masses were confronted with an indigenous ruling class content to inherit the colonial economy with no intention of reforming it.

Furthermore, following independence, Nigeria began to develop a political class comprised of those who succeeded the colonial state hierarchy. Members of the class were made up of western capital agents who came to power to carry out policies that had to promote the interests of the metropolitan bourgeoisie. This gave birth to capitalist forces (Drake, 2010). This alone resulted in a nation-building crisis characterized by hegemonic struggles for power at the center and the birth of the 1979 constitution, which was a watershed experience in Nigeria's constitutional development; however, the subsequent party politics that emerged were not much different from what existed in post-independence Nigeria. Political parties were formed along ethnic lines, and ethnic divides were politicized by the political class. Politics of bitterness and winner-take-all, rather than politics of tolerance, invariably resulted from the symptoms of incompetence, ignorance, and corruption. Further crises in revenue allocation, state formation, civil war, power-sharing, and coup d'etat nearly led to the political entity's disintegration in Nigeria (Ornoyibo, 2020). Since then, Nigeria has faced claims of marginalization, separatist agitation, resource control,

inter-communal conflict, and insurgency. Terrorist attacks and rejection of the Nigerian state have become a new threat to the country's cooperative existence. Perhaps it was the need to avert some of these crises, promote national unity, and command allegiance that gave rise to the Federal character principle and the quota system as affirmative action to ensure a sense of belonging and loyalty to the federation. As a result, the Federal character principle requires that government activities and institutions reflect the diverse ethnic groups that comprise Nigeria's geographical expression (section 14, 1999 constitution). Unfortunately, the reason for enacting this principle was defeated because it was distorted and used for selfish purposes by the dominant and ruling classes. The principle allowed them to sponsor candidates for high-level political positions, increasing their power and undermining the spirit of the principle.

Policies, programs, ascension to positions of power and influence, wealth, and security, according to Eze (2009), were invariably determined by a few individuals who re-cycled themselves or their relatives and children into power and position of authority in a patron-client relationship as government business and activities became personalized, laws became personified, and dissent opposition to policies and power became suicidal as the Nigeria state became privatized (Ivie, 2020:45), over fifty years of political independence, the country is still reeling from vociferous and sometimes violent challenges to its power and hegemony in various parts of the country, particularly in the East, the Niger Delta, the west, the middle belt, and the North East, where insurgency and terrorism is heavily led by Boko Haram. Despite billions of dollars earned from the sale of crude oil and gas, the country is more insecure, less stable, and less confident today than it was at independence. Citizens are assaulted, maimed, or killed on a daily basis by either the police or armed robbers and assassins, and the state appears incapable of resolving the decimated situation caused by the scourge of poverty and ravaged by bribery and corruption in low and high places. The agony of the citizens is exacerbated by a lack of basic infrastructure such as motorable roads, electricity, portable water, and other basic amenities that are taken for granted in many other countries (Otutu, 2020).

Political Parties and Democratic Governance in Nigeria

Understanding the performance of political party leadership and democratic governance in Nigeria requires an understanding of the character of the state and its politics. Democratic governance in the first republic was plagued by political corruption, kleptocracy, and nepotism, with governance and nation building sacrificed on the altar of ethnic, parochial, and personal interests (Aliu, 2013:39). The prominent mobilization and manipulation of ethno-religious sentiment in order to acquire and consolidate state power and ensure economic control were major characteristics of political parties and politicians during the first republic (Sciotu, 2005). This development contributed to Nigerians' unhealthy rivalry and tension, as well as the dangerous conflagrations that engulfed the first republic, as exemplified by the 1963 census crisis (Omodia, 2013). The second republic's democratic governance, guided by political parties, began on October 1, 1979, and marked the end of the military intervention in Nigerian politics that began on January 15, 1966. The failure of democratic governance to improve the delivery of public goods and services and promote societal peace and stability dominated national discourse so extensively that Nigeria had to deal with problems of political leadership ineptitude, widespread political

corruption, identity-based politics, massive electoral malpractices, and politically motivated violence until the military overthrow of the second republic (Ogundiya, 2009). According to Otutu (2020:15), the annulment of the presidential elections on June 12, 1993 caused another setback to Nigeria's democratic whims and caprices because it could have cemented the smooth transition to legitimate governance.

However, when democratic governance was established in 1999, there was a great deal of hope, accountability, transparency, popular participation, and an improvement in people's economic well-being (Aliu, 2013). Most Nigerians express high hopes because they recognize that in the previous republic, democratic governance was mismanaged by political parties and the ruling elite, wreaking havoc on the quality of governance, economic development, and people's welfare. The media and civil organizations appear to have more freedom and liberties in this republic. The legislature was highly regarded as the basking bastion (Fashgbeya, 2010). This experience allowed for some checks and balances in governance (Ibe, 2014). It is worth noting that Olusegun Obasanjo's spectacular regime resulted in the widespread use of the global system for mobile communication, a new salary scale for civil servants, and debt rules secured for the country. Other associated successes include the passage of a freedom of information bill, respect for the rule of law, the establishment of some federal universities, and previous administrations' deregulation of the downstream sector (Igba, 2021). Despite these monumental achievements, political parties and leadership continue to be plagued by flaws stemming from persistent shortages of food, employment, security, portable water, accessible healthcare, and roads. The widespread manifestations of insecurity, such as armed robbery, kidnapping, banditry, and insurgency, explain the country's precarious state (Orntola, 2008). According to Ikelegbe (2020), some of the visible problems of governance in Nigeria are as follows:

Crisis of Governance

In recent years, the federal government's approach to governance has been described as slow, inactive, and reactive. Herders attacks and associated atrocities, for example, have received little state response, as perpetrators are rarely arrested and prosecuted. There is a sense of federal government tolerance, inaction, and lack of attention, which has reinforced the impunity and expansiveness with which crimes are committed without any form of punishment. According to the Freedom House report (2020), Nigeria is partially free, but it is one of seven African countries that have seen a significant decline in democratic governance and respect for human rights.

Utility and Development of State Power

Governance is becoming increasingly concentrated in a few presidential aides known as cabals, whose composition, interests, and goals appear to be narrow and identity based. Federal character, the quota system, and equity have all been abandoned.

The State and the Management of Security

Conflict, violence, and criminality are on the rise, and more and more households are becoming vulnerable to violent incidents such as crime, cultism, resource disputes, communal and religious conflict, and terrorism (World Bank & NBS 2018). No surprise, development has been highly obscured and appears to be a never expected phenomenal as a result of the challenges that have bedeviled governance and politics in Nigeria.

The Concept of National Development

However, national development as a concept is complex and multifaceted, encompassing social, economic, cultural, and other aspects of life. Throughout history, men have strived to improve their ability to conquer the environment in order to raise their standard of living. According to Onyeaka (2010), national development begins and ends with a focus on human resources. Human resources are all economic resources that are entirely enjoyed and directly supplied by humans through the establishment of the state and developmental politics laced with governance. It is important to note that the size of human resources is largely determined by population size, whereas quality is determined by educational, health-care, and environmental factors.

Stages of National Development

In the light of the above discourse Rostow (1960) capture the stages of development as follows:

Traditional Society

Subsistence agriculture or hunting and gathering are prominent. It is almost entirely a primary sector economy with limited technology, some advancement and improvement but limited economic growth potential due to a lack of modern technologies and a lack of class or individual economic mobility. This is not to say that the economy is dormant; there are still opportunities. To survive, people rely heavily on manual labor and self-sufficiency, as trade is primarily regional and local, and is conducted primarily through barter with an underdeveloped monetary system (Omegu, 2017:56). Wars, famines, and epidemics reduce population by limiting the only factor of production. Manufacturing and other industries have the potential to grow, but are hampered by a lack of scientific knowledge and a backward or traditionalist mindset, both of which contribute to low productivity. As a result, political power is concentrated in the hands of landowners, family lineage, and marriage ties (Decorium, 2003).

Precondition for Takeoff Stage

External demand for raw materials indicates economic change and the development of more productive commercial agriculture and cash crops that are not consumed by producers but are largely exported. There is widespread and increased investment in physical environment changes in order to expand production. Technology is becoming more widely available, and existing technologies are being improved. Individual social mobility grows, as does national identity development and shared economic interest. The economy goes through a change process in the second stage to create the conditions for growth and takeoff (Glickrnan, 2000:45). According to Rostow, changes in society or the economy must be fundamental in the sociopolitical structure and production techniques. According to Rostow, these transitions have three dimensions: first, the shift from an agrarian society to an industrial or manufacturing society; second, trade and other commercial activities of the nation will broaden the market scope to neighboring areas, regions, and international markets; and third, the nation's trade and other commercial activities will broaden the market scope to neighboring areas, regions, and international markets. Surpluses are spent on industry development, infrastructure, and self-sustaining

economic growth. Agriculture becomes commercialized and mechanized as a result of technological export crops (Boro, 2021:45). Many sectors of the economy are experiencing an increase in investment, and capital formation is dependent on agricultural productivity and the creation of social economy over head capital as surplus quantities of product are to be utilized to support an increasing urban population of workers, as well as become a major exporting sector earning foreign exchange for continuous development and capital formation. Increased agricultural productivity leads to an expansion of domestic markets for manufactured goods and process commodities, which contributes to industrial growth and development. All of these changes will only be effective if there is a fundamental shift in society's attitude toward risk-taking, a change in working conditions, and an openness to change in social and political organizations or structures (Glickman 2009: 10).

Take off

This stage is distinguished by an increase in urbanization, industrialization, progress, and technological breakthrough, as well as an economic shift toward the secondary sector and dynamic economic growth based on political, economic, and technological advancement. At this point, the norms of economic growth are well established, and growth becomes second nature and a shared goal for a country. Rostow identified three requirements for the takeoff stage, which are as follows: The rate of productive investment should rise from around 5% to over 10% of national income or net national product, as well as the development of one or more significant manufacturing sectors with high growth rates.

According to Onyeaka (2010), there is the existence or rapid emergence of a political, social, and institutional framework that capitalizes on the impulses to expand in the modern sector as well as the potential external economy effect the take off. The third requirement implies that the required capital must be mobilized from domestic resources and directed into the economy rather than being consumed domestically or by the state. Industrialization is a critical phenomenon because it helps to lay the groundwork for large-scale social change. Take-off necessitates a large and sufficient amount of loanable funds for industrial sector expansion, which typically comes from two sources: a shift in income flow way of taxation, the implementation of land reforms and various other fiscal measures, and the re-investment of profits earned from foreign trade, as observed by many East Asian countries (Marie, 2012).

Drive to Maturity

This stage is marked by the diversification of the industrial base, as well as the multiplication and expansion of industries. Manufacturing is shifting away from capital goods and toward consumer durables and domestic consumption, as evidenced by rapid development of transportation infrastructure and large-scale investment in social infrastructure such as universities, hospitals, and health centers. According to Rostow, it is a period in which a society has effectively applied the range of modern technology to the majority of its resources. Approximately 10%-20% of the economy is consistently invested, allowing output to consistently outstrip population growth. As technology advances, new industries emerge, and the economy shifts in three ways: increased skill acquisition and wage increases, a shift in agricultural labor from 75% to 20% of the population. In the industries, the character of the leader changes dramatically, and a high level of professionalism is employed. During this time, a country must decide whether to

use its industrial power and technology for the benefit of its people or to gain total dominance over others or the world (Sach, 2015:65).

Age of high Mass Consumption

The industrial base dominated at this stage, while the primary sector lost ground. Rather than the subsistence concern of previous stages, there is widespread and normative consumption of high-value consumer goods that are durable in nature. Rostow employs the Budden Brooks dynamic metaphor to describe this shift in attitude in Thomas Mann's 1901 novel Budden Brooks, which follows three generations of a family. The first generation is concerned with economic development, the second with its social standing, and the third with money and prestige who is concerned with art and music. According to Rostow, this society can focus on military and security issues, equality and welfare issues, or developing great luxuries for the upper class. There is a desire to create an egalitarian society, and steps are being taken to achieve this goal. Nigeria appears to be a typical example of a traditional society, with little room for growth and development. Indicators of underdevelopment such as inequality, poverty, and unemployment are so compelling that young people have turned to kidnapping, internet fraud, and other unfathomable means of survival.

National Development Strategies in Nigeria: A brief Overview

The constant pursuit of development has resulted in numerous proposed strategies to bring Nigeria to the forefront. Community boards from 1954, farm settlement schemes from 1959, the first national development plan (1962-1968), and the second national development plan (1974-1980) the third plan period (1980-1985) and the fourth plan period (1985-1995) (1985-1990) Agricultural development projects, operation feed the nation, national directorate for employment, green revolution mass mobilization for self-reliance and economic recovery, river basin development authority, and national accelerated food production are all part of the post-fourth plan period. program, national livestock development, the directorate of food road and rural infrastructure, integrated rural development programs, the national economic empowerment and development strategy, vision 2010, vision 2020, and the President Muhammadu Adnlinistration's recent vision 2021-2025 (Ohagwu, 2010).

From the foregoing, it is clear that despite the numerous strategies adopted by various regimes, development remains elusive. It is also clear that the problem is not one of strategies, but of the nature of politics and governance played by relevant actors in positions of authority. In actuality, the state's responsibility to uphold its social compact with the populace prevents it from being exonerated of responsibility for this persistent socioeconomic problem. Olubunmi (2018:97) claims that the recent vision 2021–2025 is already marred by high deficit borrowing, inequality, and mass unemployment despite having the goals of building a strong foundation for a diversified economy, investing in crucial physical, financial, digital, and innovative infrastructure, a vibrant educated and healthy population, and promoting development opportunities across states.

Crisis of National Development in Nigeria

Some of the challenges to national development are hinged on these factors:

People's culture: A development project will fail if it does not take root in the people's culture. Culture, according to Mbakoju (2004), is the fundamental indicator of how quickly or slowly a society is evolving. To combat poverty, the nation's tourist and cultural potential should be increased. It suffices to say that many industrialized countries made that decision as a fundamental one, which prompted their eventual turnaround. In the case of Nigeria, the government has always been bent to the will of its drivers rather than the needs of the region.

Relevance of Strategy: Since development is designed to bring about or generate the overall well-being of the populace, we must determine how much the project has benefited the populace. Therefore, prioritizing is necessary when developing strategies. It makes sense why Joseph (2014) asserted that the Nigerian economy is still fragmented and does not encourage development. It means that there will always be persistent issues as long as politics and government are practiced to suit foreign ways. Nigeria as a nation "has not reached the point of adopting indigenous methods of building her economy and thus would continue to perpetuate the unfavorable status quo.

Public Docility: People are occasionally apathetic and indifferent toward government policies and their implementation, which results in little to no public demand for accountability and allows public employees to steal with impunity (Ivie, 2021).

Security issues: Pose a severe threat to Nigerian towns' ability to grow. For both public and private businesses, the majority of the states in the Nigerian federation are extremely dangerous. Boko haram and banditry are a serious threat to the north, east, west, and center, while farmers and herders clash, people are being kidnapped for ransom, and there is self-rule agitation throughout the entire south (Audu, 2021:12).

Corruption: This has been the biggest obstacle to Nigerian governance. Politicians frequently utilize public funds for their own purposes. Some even exaggerate numbers to make excessive profits at the expense of the public (Sach, 2015).

Theoretical Frame Work

The social development theory developed by Dudley Seers in 1969 is used in this essay to discuss how to bring about desired change in a society. As was already established, Dudley's theories from 1969 are where social development theory got its start. He was a development theorist with Cambridge training who placed emphasis on the importance of social development in poor nations before shifting to economic development. What has been happening with poverty, literacy, and the eradication of social inequity, he claimed, should be the key question. The social development theory is a good fit for this project because it touches on the fundamental elements of national development. The people who government is supposed to serve greatly benefit from its policy prescriptions, which include reducing poverty, emphasizing education, addressing social inequity, and promoting political independence.

Conclusion and Recommendations

It is accurate to say that the status of politics, government, and democracy has a stifling impact on a country's ability to flourish. Since achievements are not obtained miraculously but rather via the efforts of government officials whose will and loyalty have been

submitted to by the people, no legitimate state or nation can exist without state actors selected for one role or another in directing its national affairs. Therefore, it is important to underline that unless they are inspired by people, plans in their current state are lifeless. Because government and democracy start with and end with the people, not state elites, it is important to note that these ideas are intended to be legislated upon by honorable state officials with conscience and demonstrated character. The following recommendations are postulated in this paper:

1. In order to create and carry out programs, political leaders must have the necessary political will. They need to have the political will to go beyond just spreading misinformation and accusing people of being corrupt. It is important to enhance the anti-corruption organization and protect it from being used as a political tool. In order to prosecute offenders quickly and effectively, laws need be changed.
2. For a very long time, the Chinese and Japanese have been looking within for change. After the Second World War, these societies began to manage their resources within their own context and developed and modernized their traditional and indigenous ways of doing things and getting things done, which has elevated them to the status of highly developed states. These societies understood the importance of the citizenry to a sustainable development. China today dominates the group of countries with highly developed technology and provides more than 70% of the electronics used in Nigeria.
3. Instead of persistent borrowing, there should be widespread expansion of the agricultural sector and of indigenous businesses to support our domestic economy.
4. The stability and continuity of effective policies without regard to political parties and personal aggrandizement, as opposed to quick change that accomplishes nothing, is another path ahead proposed in this work.
5. The nation as a whole has to be reminded of the character principles of honesty and modesty. Every aspect of Nigeria's public sector ought to be aware of and committed to modest living and conduct. As a result, there ought to be sanity and a fundamental shift in attitudes and actions.

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