Good Governance as Key Driver for Sustainable Development, Peace and Security in Nigeria

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Abstract

This paper focuses on good governance as the driving force for sustainable development, peace and security in Nigeria. The paper examines good governance as a precondition for rapid economic transformation, peace, security and sustainable development. It also discusses that peace and security are considered all over the world as an avenue for sustainable national development. There can hardly be a consequential sustainable national development without peace and security in any nation. Since Nigeria return to a stable democracy in 1999, there has been an absence of elements of good governance in all facets of governance due to avalanche of decadence bedeviling our nation. Over the years, Nigeria had been experiencing accentuated socio-economic problems of income inequality, shelter, inadequate food, education, health and other necessities of life and other negative factors that impede sustainable development such as abject poverty, corruption, armed robbery, kidnapping, youth unemployment, social-inequality, electoral violence and farmers-headmen conflict. All these crises attributed to lack of good governance. The paper revealed that corruption, lack of party ideology and quota system are among the hindrances to good governance in Nigeria. The paper employed prebendalism as its theoretical framework. It adopts qualitative method of data collection as its methodology. The paper recommends among others that democratic administrators should manifest the spirit of accountability, responsibility and responsiveness to ensure good governance in Nigeria. It concludes that good governance is a sine qua non of development; hence it is a catalyst for sustainable development.

Keywords: Good Governance, Peace, Security, Sustainable development, Nigeria

Introduction

It is imperative to know that peace, security and sustainable development are mirage without good governance. Whenever governance breaks down, a generative process of structural and societal dislocation begins. This process transforms into violent conflicts, instability and underdevelopment, slowly but inevitably. Before this process degenerates, there are usually early warning signals such as sudden demographic changes, economic shocks, rising unemployment rates, destabilizing elections, a rise in societal intolerance, and an increase in the number of demonstrations, among numerous other developments, (Fashagba & Oshewolo, 2014). It is worrisome that all this aforementioned warning signals have become a culture in Nigeria.

Despite the return to stable democracy, availability of human and material resources required for development, there are no symptoms of development as a result of lack of good governance and the opposite, bad governance has been characterizing the government of the day which has now translated into political crisis, economic meltdown, ethnic crisis, religious crisis, insecurity, unemployment, mayhem and bloodshed as a result of lack of accountability, transparency, responsiveness, inclusive democracy, and rule of law which the citizens have been

clamoring for during both the British rule and military regime. However, George Genyi asserted that; "The rising concern about the governance project in Nigeria cannot be explained outside the country's historical experience, one that has laid the "solid" foundation for the current wave of ethno-religious and politico-economic crisis in the land. This state of affairs importantly raises some serious concerns about the question of good governance in Nigeria where the politics of deprivation and mismanagement of resources appears to be taking over the principles of accountability, transparency and responsibility (Genyi, 2013).

The issue of good governance is a phenomenon that has stunted the growth of many developing nations with respect to Africa and Nigeria in Particular; since independence in 1960, Nigeria has battled with the issue of good, credible and accountable government. The search for good governance seems to be Nigeria's most urgent need at this time of history. Most Nigerians believe strongly that the major factor that had crippled the country's sustainable development in virtually every aspect of human endeavour is poor leadership and bad governance Ebikeme (2017). The ultimate desire of human beings, wherever they find themselves is to enjoy certain level of good and quality life. As a result all nations aspire to attain the goals of rapid economic transformation and sustainable development that will ensure that the citizenry enjoy better conditions of living in their various communities (Onyeoma & Esther, 2014).

Peace and security are inevitable tools that call for political and socioeconomic development globally. These tools are also known to be agents of sustainable growth and development due to their significant role. In agreement with this fact, Omeriyang et al (2015) said, peace and security has been acknowledged all over the world as basic conditions necessary for sustainable national transformation. To this end, there is a consensus among scholars that there is a clear linkage between failures in governance, democratization and sustainable development on the one hand and insecurity and violent conflict on the other hand (Otive, 2010). The role of peace and security cannot be underestimated, considering the devastating consequences of political terror, civil and cold war, violence and armed conflicts which has brought setbacks to political and socioeconomic development of countries like Iraq, Afghanistan, Syria, Libya, Somalia, Sudan, Central African Republic, Nigeria, etc.

The relationship among good governance, peace, security and sustainable development cannot be overemphasized. Given the present social, economic and political condition of the Nigeria state, good governance has become a subject of intense and passionate discourse. This is reflected in the high rate of poverty, unemployment, lack of transparency and accountability, inefficiency and ineffectiveness, lack of equity, poor standard of living of its citizens, social injustice and organized corruption. Despite our human resources, material resources and natural endowments, geographical location and population we are nowhere to be found on the match towards sustainable development. Good governance is an essential precondition for sustainable development, various countries that are quite similar in terms of their natural resources and social structure have shown strictly different performance in improving the welfare of their people, (Regina &Ukadike, 2013). So what is the problem with Nigeria? Onah (2006) observes that all development visions and programmes fail in Nigeria because of poor handling by corrupt and poor/hungry politicians and bureaucrats. Therefore, bad governance has always been the barrier to peace, security and sustainable development in Nigeria since the return to stable democracy in 1999. It is against this background, this paper therefore tries to examine peace and security as well as good governance as necessary ingredients for ensuring sustainable national development in Nigeria.

Methodology

The qualitative research method which involves the use of secondary data accessible from text books, journals, and literature and internet materials was used to generate the information used in the entire work. This method was found useful because it enables in-depth analysis of issues within the range of documented data sources often understood in the context of their production.

Analytical Framework: Prebendalism

This study adopts prebendal theoretical framework credited to Joseph Richard. The theory presupposes the "struggle for the control and exploit of the offices of the state" (Joseph, 1987, p.1). The prebendal construct characterize how politicts is played in Nigeria in an attempt to acquire and control of power in the administration of governance. The quest for the management of statecraft makes state power to be pursued by the political actors as the only way to guarantee their material aggrandizement. With this in place, the state is looked upon as the major sources of creating wealth, job creation, and guarantor of socio-economic security (Okoli & Orinya 2014; Okoli & Otegwu, 2010).

Governance in Nigerian state is defined by the prebendal character of the political actors. This culminates to primitive accumulation of wealth by the ruling elites leaving the masses to wallow in abject poverty. Good governance enhances accountability in public affairs which is a driver to political development. There can be no political development upon the abuse of governance by the political laeders. Development at whatever dimension takes cognizance of man (being the epicenter of development), group of individuals and mode of production. The emasculation of governance is antithetical to development as a result of materialistic tendencies. The partisan relations epitomize materialism in Nigeria's party politics. In pursuance and maintenance of power and struggle, the elite strategized to dominate the political space for their primordial interest (Iyayi, 2004: Ake, 1996).

The Nigerian political economy that is characterized by prebendal tendencies has gained acceptance within its political lexicon in written legal code and unwritten normative practices explicated on the undermined zoning arrangement, revenue allocation, and federal character among others (Rodney, 1972: Oni, 2017). Nepotism and primordial cleavages prevail I governance as merits is no longer the principle to gaining public offices. These trends continue to mitigate development due to the attendant partisanship in governance. The management and operation of the state without recourse to primordial sentiments is sequel to political development (Pye, 1966).

Conceptual Clarifications

The themes of this paper are Good Governance, Peace, security and sustainable development. However it is imperative to discuss each concept for operational clarification before linking the concepts.

The Concept of Peace

The concept of peace has been subjected to different interpretation by different scholars in the field of peace and conflict studies. The word   is a value loaded and multifaceted concept; its meaning can be inferred from the different levels of human social interactions as well as at the

level of state actors in the international system (Muhammad, 2006). In another dimension, peace is both a state of affairs and a process. It encompasses a process of calmness, stability and tranquility. Oyebamiji (2011) viewed peace generally to connote a state of quietness, calm, tranquility, freedom from war and concord of ideas among different people. Peace connote a period when a nation, community, country or even family witnesses a state of freedom from violence, war or any form of breakdown, dis-quietness or uproar in the community. Some thinkers conceived it as simply a lack of war or a non-violent situation and the eradication of all facets of injustice (Cheng & Kurtz, 1998). Broadly, peace can be defined as the absence of violence war or dissension (Rabie, 1994). From all indications, the term peace is the absence of any real or imaginary tension or disagreement that could create discord among individuals, groups or nations leading to insecurity, altercation, violence or war.

However, it was Sugata Dasgupta (1968) who first conceded peace beyond the absence of war and proposed a new concept of peace. He proposed the notion of "peacelessnes" to refer to the situations, especially in developing countries in which Nigeria is not excluded, where in spite of the absences of war, people suffer just as much as in the time of war from menace like poverty, malnutrition, diseases, illiteracy, discrimination, oppression and other problems. All these aforementioned problems have become a day to day problem bedeviling Nigeria despite the absence of war. Also to Ibeanu, (2006:3;) and Bangura, (2011:5), as cited in Fashagba & Oshewolo ,the concept does not merely connote the absence of war or violent conflict stemming from ethnic, cultural, religious, or political differences. But the simultaneous presence of social justice, harmony, and equity

According to Balami et al (2016), peace is defined as freedom from disturbance, tranquility, a state or period in which there is no war or a war has ended; peace is when people are able to resolve their conflicts without violence and can work together to improve the quality of their lives; peace is when everyone lives in safety, without fear or threat of violence, and there is a system of fair and effective laws protecting peoples right. Bansizika (2004) submit that peace is both a gift by god and an effort by the people to achieve it, individually and socially. In addition Galtung (1996), a peace researchers, identified a distinction between positive peace and negative peace. Negative peace means an absence of war or direct physical violence. Positive peace on the other hand is more complex. Positive peace denote the presence of condition for political equality, social and economic justice. Achieving negative peace is to have warring parties sign a cease fire agreement or to have peace keepers figuratively stand between conflicting parties in order to prevent further occurrence of violence. For instance military means of achieving peace are legitimate and achievable in a negative peace paradigm, but positive optimist would argue that peace can be achieve through non-violent means.

Security

The word security connotes, and can be used interchangeably with 'protection', 'safety', 'refuge', 'defence', and in the economic sense, 'guarantee' or 'surety'. Security is a condition or feeling of not being threatened by something or somebody physically, psychologically, emotionally or financially. In order word security is the absence of apprehension. The initial understanding of security as the defence of the state failed to take into cognizance other complexities in the security matrix. It was a shallow and limited understanding of the reality of what security in its expanded ramification entailed. The Kampala Document on Security clearly states that the concept of security goes beyond military consideration. It embraces economic,

political and social dimensions of individual, family, community, local and national life. The security of a nation must be constructed in terms of the security of the individual citizen to live in peace with access to basic necessities of life while fully participating in the affairs of his/her society in freedom and enjoying all fundamental human rights (1992:9).

For Robert McNamara, (1966), security is not just mere military force, though it may encompass it. Security is development and without development, there can be no security. He opines that "any society that seeks to achieve security against the background of acute food shortages, population explosion, low level of productivity and per capita income, low technological development, inadequate and sufficient utilities and chronic unemployment, has a false sense of security". It is in this same perception of security that led Anthony burke (2007) to conclude that "security should not be seen as one good among many. Security should be the good that guarantee all others". Apart from securing lives and property from harm, danger or threat, emerging concepts of security include environmental security, food security and territorial security of a state. Security is seen as "the condition of feeling safe from harm or danger, the defense, protection and preservation of values, and the lack of threats to acquire values" (George-Genyi, 2013).

Security as rightly put by Jim Unah 2020 means freedom from fear, danger and threat from whatever cause as they pertain to the existence of that thing. Hence, human security is every form of threat that affects human beings regardless of their nature or extent. There are different types of threats: threat to self (suicide, drug use, etc.) threat to against individuals or groups, threat to ethnics and races, threat to nature, threat to the continuous existence of institutions and structures, and threat directed against women or children based on their vulnerability and dependency among others, and which can be cause by either human or natural factors. In the same vein, there are different types of security including personal security health security, social security, food security, human security, national security, cyber security, information security, institutional security, regional security and global security, all of which in a broad sense, can be categorized into two; internal security and external security.

Governance

"The concept of governance refers to the uses of political power to manage a nation's public affairs and to shape its economic and social environment in line with perceived notions of public interest and societal progress". (Nkom, 2000:75). Governance is essentially a political process whereby decisions and policies are taken for the benefits of the citizenry. It is the proper use of legitimate power and authority in the affairs of a nation (Onigbinde, 2007). United Nations Development Programme (1997) defined governance as the exercise of political, economic and administrative authority to manage a nation's affairs, or the complex mechanisms, processes and institutions through which citizens and groups articulate their interests, exercise their legal rights and obligations and mediate their differences. It encompasses every institution in the society, from the family to the state and embraces all methods, bad or good, that society uses to distribute power and manage public resources and problems. Ebikeme (2017) sees governance as the process of allocating resources (which includes institutional and structural arrangement, development of personnel, decision making process, policy formulation and implementation capacity, information flow and the nature and style of leadership) within a political system.

The concept of governance is usually viewed in two ways, that is, good and bad governance. Good governance provides for the sustenance of participatory democracy, the rule

of law, transparency, accountability, effectiveness and equitable distribution of societal and national resources. Good governance is a sine qua non for the realization of the ideals for which the state is set up. On the other hand, bad governance is used to describe a government that is ineffective and inefficient, lacking transparency, not responsive to the people, not held accountable for its actions, inequitable and exclusive to the elites, non-participatory, not following the rule of law and lacking policies that are consensus-driven (Owoye & Bissessar, 2010).

Good Governance

Good governance has been acknowledged as a foundation for sustainable development including sustained and inclusive growth, environment protection and the eradication of poverty and hunger. Good governance is striving for rule of law, transparency, equity, effectiveness and efficiency, accountability, and strategic vision in the exercise of political, economic and administrative authority. It is the process whereby public institutions conduct public affairs, manage public resources and guarantee the realization of human right (Onyeoma & Esther, 2014). Good governance entails the existence of efficient and accountable institutions, political, judicial, administrative, economic, corporate and entrenched rules that promote development, protect human rights, respect the rule of law and ensure that people are free to participate in decisions that affect their lives (Inekengha & Charitoo, 2017). Good governance is about leadership and people-focused political institutions, working with the people to empower them to reach the highest points of their productive and creative abilities. It is about democratizing politics and economic opportunities, and opening sustainable option and possibilities for peace, harmony, unity, collective work, and collective progress. It could be described as institutional issues, social justice and inclusiveness.

Sustainable Development

The most popular definition of sustainable development, which is "development that satisfies the needs of the present generation without compromising the demands of future generations to meet their own needs, was first discussed at an international level after the publication of the report "Our Common Future" in 1987 by the World Commission on Environment and Development which was established by the United Nations General Assembly (Mensah, 2019). In similar vein, In 1992, the Rio de Janeiro declaration on Environment and Development described sustainable development as long-term continuous development of the society aimed at satisfaction of humanity's need at present and in the future via rational usage and replenishment of natural resources, preserving the Earth for future generations (Rio Declaration on Environment and Development, 1992). To live comfortably without using up all of our resources, we must develop our communities. This suggests that living sustainably involves saving more of the resources that we all need to share. This goes beyond simply using resources; it also entails altering our culture to make conservation an approach to life (Ruggerio, 2021). More so, different parts of the world and circumstances have different ideas about what sustainability looks like, there is a consensus that its objectives should be to promote a shift toward development paths that satisfy human needs while protecting the earth's life support systems and reducing hunger and poverty, i.e., those that integrate the three pillars of environmental, social, and economic sustainability (Clark & Harley, 2019).

Sustainable national development could be referred to as the process of improving the range of opportunities that will enable individual and communities to achieve their aspirations

and full potential over a sustained period of time while maintaining the resilience of economic, social and environmental systems (Etebu, Ohajianya & Nwokamma, 2017). Sustainable development is the state of having well balanced, steady and effective use of human, material and capital resources for total economic independence of a nation without compromising the future (Okoye, 2013). Sustainable development is the society's development that creates the possibility for achieving overall well-being for the present and the future generations through combining environmental, economic, and social aims of the society without exceeding the allowable limits of the effect on the environment. Thus, sustainable development encompasses a very important ethical component, a manifested right of every person to the proper and fair share of the planet's resources (Moldan, Dahl, 2007, Ciegis et al., 2008). In addition, Todaro and Smith (2003) define sustainable development as a "Pattern of development that permits future generations to live at least as well as the current generation". Therefore sustainable development is that type of development planning that is holistic and continuous in nature and does not have a short and long term negative effect on the upcoming generations.

Nexus between Good Governance, Peace, Security and Sustainable Development

Therefore, for peace, security and sustainable development to be achieved, the nature and attitude of those in government is important. They should try their possible best to uphold the element of good governance which are transparency, accountability, responsiveness, inclusive democracy and principle of rule of law, if not so the citizens will always fight for these which in turn affects peace, security which are the road map to sustainable development. The government of any country is usually saddled with the responsibility of providing peace, security and sustainable development. Any government that provides these public goods is termed "Good Governance", so if there is no strong relationship they won't tie up these responsibilities to government.

However, these can only be realized through good governance. Democracy, good governance and the rule of law at the national and international levels, as well as an enabling environment, are essential for sustainable development including sustained and inclusive economic growth, social development, environmental protection and the eradication of poverty and hunger (General Assembly resolution). Governments are responsible for formulation of sustainable economic policies through its various institutions saddled with that responsibility in order to cater to every need of the citizens in all ramifications so as to be qualified with the term "Good Governance". A government that is not able to eradicate poverty, provide security and protection to its citizens, is nontransparent and violates the principle of rule of law is qualified with the term "Bad Governance".

It must be pointed out clearly that the entrenchment of this negative identity politics in Nigeria is part of the wider causality of insecurity in the country. In point of fact, the structural imbalance in the ethnic, religious and regional composition of Nigeria and the manipulation of such identities logically explains the various ethno-religious and even communal conflicts in the country such as Zangon-Kataf in Kaduna, Ife-Modakeke, Jukun/Tiv, Jos Crisis, BokoHaram insurgence, Kano, Borno, among others, (George Genyi, 2013) .UN Secretary General, Kofi Annan, 1998, posits that 'Good governance is perhaps the single most important factor in eradicating poverty and promoting development.' good governance is generally accepted as the transparent and accountable management of human, natural, economic and financial resources for the purpose of equitable and sustainable development (Muhammed musa, 2014).

Good governance provides an avenue for peace, security and sustainable development because governments are the key provider or the major stakeholder in the provision of these scarce commodities of national interest. It is very important to ensure that good governance forms the basis of, and accompanies, development. (ijuka kabumba,2005) Otherwise, there will be no sustainable development or "sustainable human development" [UNDP, 1997].The UNDP (1997) argues that good governance promotes sustainable development - including the aspects of "poverty reduction, job creation and sustainable livelihoods, environments protection and regeneration; and the advancement of women". Bad governance leads to the opposite of the foregoing - such as: increase in poverty and unemployment or underemployment.

Sharma (2001) believes that good governance is the central issue of sustainability, while Bosselmann et al. (2008:6) argue that it is also the prerequisite for achieving sustainability in Ilija Stojanović, Jovo Ateljevic, R. StevanStevicn (2016). Therefore, good governance is the antedate for relative peace and security in any country including Nigeria. Nigeria in recent times has witnessed an unprecedented level of insecurity. Inter-communal and inter-ethnic clashes, religious violence, armed robbery, assassination, murder, gender-based violence and bomb exploitation have been on the increase leading to enormous loss of life and property and general atmosphere of siege and social tension for the people.

All these violence are due to misrule or bad governance by the people in power both at the state and national levels (Ogunbawo, 1997). Fashagba & Oshewolo, (2014), stated that Africa has regressed virtually on all the parameters of good governance. Particularly catchy are the failings on the scales of rule of law, effectiveness and efficiency in resource management and public service delivery, and transparency in administration which has caused the absence of peace and presence of insecurity. The fallout of these governance woes include decades of citizens' frustration which has now snowballed into an aggression against the state and economic underdevelopment".

Conclusion

In conclusion, good governance plays a significant role in addressing peace and security challenges in the country, thereby promoting economic growth and development. In addition, it serves as a solution to the security issues faced by the nation, including insurgency, armed banditry, kidnapping, ethno-religious conflicts, and other related challenges. Moreover, by upholding the principles of good governance, the country can effectively eliminate corruption, unemployment, poverty, and the abduction of individuals for ransom. These essential ingredients, if embraced by governments, can lead the nation towards growth and development. Good governance principles, such as accountability, responsiveness, transparency, equity, rule of law, and inclusiveness, are crucial in addressing these issues. The restoration of the lacking component of good governance in Nigeria's government and political landscape is necessary to achieve peace and effectively address security challenges. It is governance that provokes and defines the nature of development. In effect, when there is governance failure, the policies and programmes put together to drive development would remain what they are on paper. Good governance is a sine qua non of development; hence it is a catalyst for sustainable development. Though there are no perfect governing structures and institutions but they can be continuously improved. To fast track sustainable development in Nigeria, the leadership must go back and address the myriads of challenges that have continued to mar Nigeria's development over the years. There is need for a total re-orientation and a new mindset that is committed to good

governance to be built among the leaders and the followers. Nigeria's problems must be addressed by Nigerian themselves. The destiny of Africa, more especially that of Nigeria should not continue to be placed in the hands of incompetent, unenlightened, visionless, corrupt and unqualified persons who are only interested in fathering their own nest and leaving majority of the people frustrated, malnourished and hopeless.

Recommendations

The following are some of the recommendations with the hope that if put in place will help in addressing bottlenecks militating against good governance, sustainable development, peace and security in Nigeria.

i.   The only means of ensuring enduring and sustainable development is through creating an enabling stable political climate that is built on democratic ethos and principles that are practical and maintained in the society.
ii. Government need to provide conducive atmosphere to encourage private sector led group with good policy of government to encourage private enterprises so as to provide employment to the timing youths to ensure sustainable development.
iii. Government should pursue project that have direct bearing on the masses such as provision of stable electricity, good road networks and development of agricultural sector. As such peace, security and sustainable development will be enhancing.
iv. Government should provide infrastructural facilities and economic development programmes in other to ease means of doing business and to reduce unemployment which in long run reduce poverty rate and idleness. By doing so, there should be peace, security and sustainable development.
v.   The principle of rule of law should be upheld in respect of the person's political, family, economic religious background, everybody should be equal in front of the law, and the supremacy of the law of the land over everybody and also no violation of the fundamental human rights.
vi. Civil society is an important component of democratic government, because it serves as a channel through which people fight for their rights and right of the weak people in the societies, so proliferation of many civil society will also help in ensuring good governance because the serve as watchdog to the government

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