

Leadership Factor in National Socio-Economic Development and Building: A Biblical and Contemporary Perspective

Ekundayo, Lawrence Olabode¹

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ABSTRACT

The thrust of this paper is on theological concept of leadership. It enunciates the leadership adroitness of Joseph and the acuity of Moses in Jewish nation-building. The aim and objective of the paper is to contextualize leadership astuteness of these biblical icons (Joseph and Moses) with the contemporary leadership in Nigeria in relation to nation-building. The focus of the paper was to assess the performances of Nigerian leaders in socio-economic development of the nation from her independence in 1960 to 2013. The work, having employed historical and contextualization methodologies, discovered that Nigeria is backward and at the verge of collapse due to the selfishness and nonchalance of its leaders to rise to the responsibility of the hallmarks of true leadership. To avert disintegration and collapse of the nation and to build an enviable prosperous nation, the paper recommended that Nigerian leaders must respect, uphold and obey the law of the land, the nation must execute corruption revolution that will force all Nigerians irrespective of their status to declare their assets, all ill-gotten wealth must be confiscated to remove the culture of corruption, the inequality in income distribution must be rectified to alleviate poverty. Servant-leadership exemplified by Joseph and Moses must be imbibed in Nigerian culture of leadership.

1.1 Introduction

For clarity, a leader is a person in control of a team, organization, country or situation. Leadership is the position of being a leader, or “the set of characteristics that make a good leader” (Cambridge, 2007). Leadership is an act of spurring the subjects to pursue goals, needs, and values that are of interest to both the leaders and the followers. In the opinion of Oswald (1987):

Leadership is the capacity and will to rally men and women to a common purpose and the character which inspires confidence.

In every society, man is constantly searching for true and dedicated leaders who inspire confidence with a force of personal will and enthusiasm to serve. Leadership confidence includes ability to accept opposition to ones viewpoints or decision without taking it as personal affronts. In short, leaders must exhibit the confidence of having interest in people of all types and all tribes irrespective of their shortcoming and deficiencies.

1.2 The origin of leadership

Leadership originated from God and God specifically instituted leadership with special benediction being invoked upon man at creation:

Be fruitful and multiply, and fill the earth, and subdue it, and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth, (Gen. 1:28).

Yahweh needed committed, responsible, devoted and dedicated leader. Yahweh himself either solely raised up his own approved worthy leader or allowed people to choose from themselves (Abe, 2008:268).

By God’s standard, leaders are neither made nor born but are created and endowed with leadership virtues. These virtues are of diverse proportions in different individuals. Every man is endowed with the created character, capacity and aptitude for great leadership. This is why:

¹ Department of Religion and African Culture, Faculty of Arts, Adekunle Ajasin University, Nigeria, West Africa

Effective leaders are not hard-nosed, cigar-chomping, commandeering, uncaring, individualistic, take-charge, lone wolves. Rather, effective leaders are interdependent (Richard, 2010).

1.3 Josephic and Mosaic Concepts of Leadership

Joseph and Moses were good examples of men of charisma, inherent integrity, and inspirational powers. Without any external show of force, they induced their people into an effective working-force. Both men were saviours of their nation at different periods. While Joseph took the nation out of starvation, Moses led the nation out of servitude. Their leaderships were never pugnacious, contentious, controversial, but genial, humble, stable and un-duplicitous. They were not avaricious or covetous, but were soldierly disciplined in tastes and habits. Now, let us examine each of them separately to identify their roles in nation-building.

1.3.1 Joseph

Joseph was born in 1683 BCE and was made Governor about 1655 BCE (Richard, 2010). He was a man of great foresight. There was “no one so discerning” like him in his time, (Gen. 41:39^c). His acuity and adept quality made him to formulate a virile economic policy that saved Egypt from distress and his generation from extinction. In the implementation of his policy, as a leader in charge of Agriculture, Land and Mineral Resources, he was prudent and honest; he did not amass wealth (Gen. 41:44-49, 56-57). He acquired no estate in Egypt, not even a grave. He served diligently and faithfully, without misappropriating or looting government’s funds. Even as a young man in his thirties, he lived an exemplary pious and disciplined life of one wife, Asenath and two children, Manasseh and Ephraim.

He was a socialist and welfare leader. He provided food, properties, shelters, land and other means of livelihood for the same people that loathed and conspired against his destiny of leadership. He was a supermodel for his generation, his memory remains tied to Egypt as master in nation-building and a specialist in economic distress.

1.3.2 Moses

Moses, as a leader, built a formidable nation from a race of nomad, oppressed and discomfited slaves. He was a true representative of his people and had no shame to identify with them in their sufferings. He preferred building a nation to a divine opportunity of being made a nation (Exodus. 32:32). Not for a moment did the thought of self-imposition, self-succession and self-aggrandizement dominate his charitable mind. Through personal sacrificial and audacious intercession, he averted the holy extermination of his nation. The care and the burden of the nation was upon his mind that he became a traitor to his benefactor, the family who adopted him. Inadvertently, he imperiled his right to throne. He chose to have no fame and better do the work of liberation of the oppressed than to be a despot and rule Egypt. His flaming passion for nation-building influenced him to abhor the Princeship benefits and honour, but rather went out a desolate wanderer. No wonder why Abe opined that:

The founding of Israel as a nation would be credited to Moses whose qualifications are tremendous. All charismatic qualities of a true national leader were basic in him. He was a dynamic statesman, an effective political leader and an unprecedented administrator whose Constitution was both civil and theocratic (Abe, 2008:268).

Moses was a jurist, his jurisprudence ability enabled him to build a nation of peace, justice and equity. He legislated and adjudicated without any abuse, bias or partiality. In short:

The Laws of Moses were Codes, not a collection of Court decisions known to Lawyers as common Law, but Codes given abstractly not in view of any particular case (Nelson, 2011).

1.4 Jesus’ Ideology of Leadership

Jesus advocated the concept of servant-leadership to his followership:

Whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be slave of all (Mark 10:43-44).

Jesus here claimed that greatness comes mainly by servant-hood and honour is gained by working for the welfare of others. He demonstrated servant-leadership by washing the feet of his disciples (John 13:15). Jesus denounces all acts of lordship and self-imposition on people (Mark 10:42-45). The principle of servant-leadership was actually exemplified by Jesus himself. "He made himself nothing, taking the very nature of a servant" (Phil. 2:7). He compromised his deity and condensed it to manhood. He sacrificed all his privileges, rights and self-esteem for the wellbeing of man. He was so engrossed with service that he had no time for food and pleasure; when asked to eat he declared: "My food is to do the will of him who sent me and to finish his work" (John 4:34).

He was delighted in working for his Father with diligence (Psa. 40:8). In short, selflessness and self-effacement devoid of self-advertisement and self-centeredness were Jesus' interpretation of leadership. He warned his followership not to be bossy, pugnacious, pompous, proud, overbearing and intimidating like the oriental secular leadership.

1.5 Nation-building

Nation-building is a developmental process within a geographical location. It involves the use of available infrastructure to foster security, social and economic growth of the State. In other words, it is the "systemic improvement of the political, social, economic and cultural wellbeing of a people" (Adei, 1993: 10).

Nation-building is a project that touches all facets of national life with a view to restructuring national identity, political ideology and values for the purpose of raising the society's standard of living. Nation-building takes two forms: The development of the citizens and the development of material resources. These two matrices must be well maximized by incorruptible leaders in nation-building. Significantly, while a nation needs visionary leaders to provide the direction and the strategies, citizens themselves must be totally involved in the constructive process of building a nation.

1.6 Biblical endowments required for nation-building

A leader must be a model and unique personality, who must be above the level of the led. Some biblical endowments that make a leader stand higher include the following:

1.6.1 Honesty

Honesty is crucial in leadership. If a leader is dishonest, self-respect is dead within him and his authority is whittled down. Dishonesty is a virus in the machinery of leadership (Rom. 8:21, Phil. 4:8, Heb. 13:18)

1.6.2 Integrity

"The man of integrity walks securely, but he who takes crooked paths will be found out" (Prov. 10:9). No one can succeed without integrity, because integrity associates with wholeness, soundness, trustworthiness and uprightness. While leaders achieve results from their acts of integrity, consequences come upon them from their wizardry. A leader that walks on the path of integrity will be guided by wisdom. In short, according to Selwyn, the simplicity of integrity is the profundity of wisdom (Selwyn, 1993:10).

1.6.3 Confidence and Courage (1 Thess. 1:5, Isa. 32:17, 2 Tim. 1:12)

Confidence is an inward conviction that eliminates complex and diffidence in leadership ability to perform.

A good leader should have the confidence to manage people and show them the right path. Confidence should exude in every word and in everything he does. When a leader conveys confidence toward the proposed objective, he gets the best support from his team members (Dibu, 2010:5).

In the same vein, courage is required for the success of a leader. Courage is the ability of a leader to face challenges with firmness without regret or depression. Courage takes a leader beyond human inertia and opposition (Josh. 1:6-7, Eph. 6:10).

1.6.4 Patience and Perseverance (Rom. 5:3-4, Heb. 6:12)

Patience and Perseverance is indispensable to good leadership, it is the mark of maturity and the queen of virtues required to lead people without losing temper with them.

1.6.5 Optimism and Hope (2 Thess. 2:16, Acts 24:15)

Pessimism does not go with success, rather, optimism and hope leads a man to the attainment of goals. Through optimism and hope, leaders remain focus and tenacious, they are never abstracted or obsessed by criticism.

1.6.6 Character of listening (Jas. 1:19)

Leaders must not be compulsive talkers. They "should be quick to listen, slow to speak" (Jas. 1:19) Sensitivity to another's needs is expressed more by listening than by talking. The art of listening is one that must be mastered if the leader is to get at the root of the problem to be solved (Oswald, 1987:108).

Besides, by listening, leaders receive suggestions, ideas, supports and encouragements. Consequently, work progresses through creative inputs from people.

1.7 Concept of leadership in Nigerian Contemporary society

One of the reasons why there is leadership crisis in Nigeria is because majority of Nigerians have wrong perception of leadership and its attainment. Jesus' ideology that greatness comes through servant-hood and that the first place in leadership is won by becoming everybody's slave is vague in Nigerian concept. The term servant is demeaning in Nigerian concept. People prefer bossy positions to servant-hood. Because leadership goes with dominance, naira-mania fulsomeness, honour, adoration, ostentation and enslavement of the poor masses in the society, Leadership is taken as an opportunity to get influence and affluence that empower one to arrogate undue superior rights and privileges to oneself. It includes a perverse sense of deliberate misappropriation of public goods to personal estates.

The leadership misconception has generated a new class relation of gross inequality, subordination and domination; a kind of dangerous polarization of the Nigerian society into the ruling and the exploiting class i.e. the Bourgeoisie; and the oppressed and the exploited class, Proletariat. The dangerous dimension this has currently taken is that Nigerian leaders who should have fostered peace for democracy to thrive have pinched the society with such vices as: thuggery, electoral do-or-die syndrome, kidnapping, assassination and terrorism. They shamelessly amass wealth when they should create it. They scramble for social eminence, economic and political power at the detriment of national prosperity and stability. In short, they create their own utopian world and leave the nation in a state of decrepitude where all social institutions (Agriculture, Education, Health, Power, Road net-work and other infrastructures) are non-functional.

1.8 The Impacts of Nigerian leaders in nation-building since 1960

Sequence to the examination of the impacts of Joseph and Moses in the formation and building of the Israelite nation, it is expedient to critically assess the impacts of the Nigerian leaders from independence to date.

1.8.1 The First Republic (1960-1966)

Nigeria got its independence in 1960, but her first Republic actually began in 1963. One real problem of the first Republic was brutality, selfishness, egoism and personality-superiority complex between Obafemi Awolowo (West), Ahmadu Bello (North), and Nnamdi Azikiwe (East). These people became more obsessed and selfishly inclined to their regions than the corporate interest of the nation. Hence, their leadership was brutally halted in January 1966.

1.8.2 The First Military Rule (1966-1975)

The 1966 coup brought Aguiyi Ironsi into power, but by July 1966 he was eliminated in a coup that ushered in Yakubu Gowon as Head of State. Under Gowon, the nation was devastated by civil war until the end of 1970. "The promises of Gowon to strengthen the Nigerian project turned out to be an abysmal failure" (Ehiabhi, 2006: 97).

The regime had become synonymous with the most blatant form of venality in public life. In 1966/77 total federal revenue was just about \$170, million. By 1974/75 that figure had risen to astronomical figure of N554.7 million but that rise was barely reflected in the quality of life of the average Nigerian. In contrast, however, the military governors, commissioners and those closely associated with the regime were not only believed to have amassed huge fortunes, they in fact flaunted their wealth in a manner which most people found extremely distasteful (Dudley, 2007: 98).

By July 29th 1975, Murtala Muhammed overthrew Gowon regime and in his maiden address he said: For too long we have paid lip service to the issues of rebuilding our society. For too often we have talked glibly in the past of the birth of a new nation while our nation continues to burn leaving big scars on our image as a people (Punch, 1975: 1).

But before he could realize his objective of nation-building he was cut short in February 1976.

1.8.3 First Transitional Period (1976-1979)

Obasanjo succeeded Murtala, in his effort to rebuild a new nation; he quickly put in place a new constitution to fast track the inauguration of the Second Republic. However, he rocked the boat of the nation economy with the 1978 budgetary crisis:

In that year and for the first time since the oil boom of 1973/74, Nigeria started to generate a deficit on both domestic and external accounts. To shore-up the deteriorating situation, austerity measures were introduced half way through the budget year (Falae, 2004: 15).

Besides, the same year the government wrongly obtained an International Commercial Banks loan of One billion US dollars (\$1,000,000,000). This loan was aimless and indiscreet because it was collected from a Commercial Bank that had higher interest rates with a short repayment period of four years. Whereas, the World Bank gives longer time of twenty years of repayment with lower interest rate.

Secondly, the loan was not meant for any particular project. The nation had to be disbursing a large sum of foreign exchange for debt repayment abroad (Falae, 2004: 32). The result of this was that the nation's economic growth could not match the annual rate of growth of the country's external debt.

1.8.4. The Second Republic (1979-1983)

In October 1979 a civil rule began with the election of Shehu Shagari as President of Nigeria. Instantly, his regime contributed to the nation's woes by its prodigal policy of awarding import licenses to people on party affiliation. By the end of 1982, there was a backlog of trade arrears of about twenty billion US dollars (\$20,000,000,000).

It became a serious problem that foreign exchange earnings could no more service both the external debt and current imports. The foundation of poverty was invariably laid for the masses.

1.8.5 The Period of Profligacy (1983-1998)

By December 1983, Buhari brought military back to leadership. His regime made a bold attempt to rebuild the nation. However, the regime had no respect for civil society and human rights were trampled upon with impunity. "The concept of collective leadership was substituted by stubborn and ill-advised unilateral action," (Punch, 1985: 1).

For this reason, the regime was sacked by Ibrahim Babangida in August 27th 1985. By 1987, Babangida in his economic policy; rescheduled the mode of repayment of the trade arrears incurred by Shagari regime by giving out debt instruments to the Commercial Banks. The Banks financed most of the importations to Nigeria. They were coordinated by the London Club and Paris Club. This policy:

Marked the climax of the crisis which started ten years earlier, from that time on external debt service became a major claim on our foreign resources; what was left after meeting our debt obligations was invariably inadequate for financing our requirements and other consumables (Falae, 2004: 52).

Another setback was the government introduction of Structural Adjustment Programme (SAP) in 1987. This was done in conformity with the conditions of the International Monetary Fund (IMF). This was the

measure that finally chattered Nigerian economy and consequently reduced citizens to Second Class people who can only enjoy second-hand fairly used goods. It was SAP that “nailed the coffin of the common man” (Olagunju, 1999:104).

Among the elements under SAP was the introduction of the floating exchange rate regime called Second-Tier Foreign Exchange Market which led to the depreciation of the country’s currency many times over Another element was the removal of subsidies on government’s goods and services. To reduce government’s parastatals, privatization and commercialization were introduced (Olagunju, 1999: 104).

Babangida regime lacked transparency, the 12 billion US dollars of Gulf war windfall on oil export was frittered away through a dedicated account operated outside the budgetary provisions from September 1988 to June 30th 1994. The total sum of \$12.304 billion went through the regime, (Okigbo Report, 2006: 10). Babangida, drew the nation backward rather than built it. Hence, he was frustrated out of the government by the Nigerian civil society and he hurriedly, un-ceremonially, handed over to Earnest Shonekan as the Head of the National Interim Government. Unfortunately, he could not contribute to nation-building before he was sacked by Sanni Abacha, just 90 days in office.

On 18th of November 1993, Abacha announced himself as the Head of State. In his ambition to establish himself as life president of Nigeria, he destroyed lives, democratic structures, social institutions, economy and all national heritage locally and internationally. He remained the worst leader Nigeria had ever had. For the first time, corruption became institutionalized. All political office holders shamelessly embezzled, top government functionaries siphoned public funds, judiciary sold justice for money and Abacha himself looted about \$5 billion_dollars from the treasury. Though, “\$458 million dollars was recovered from his Swiss Bank after his death”. (www.n.m.onlinenigeria.com, 2006).

His regime was characterized with a high degree of tension, untold hardship and Insecurity of lives and properties due to government’s sponsored religious and political crises, purposely to indict personalities perceived to be enemies of self succession plan. Poverty was endemic; masses lived in absolute uncertainty and hopelessness. Alas! Everyone was waiting for the disintegration or final collapse of the nation until his untimely death on June 8th 1998.

1.8.6 Second Transitional Period (1998 to 1999)

Abdulsalam Abubakar replaced Abacha and his regime “set in motion machinery to facilitate the return of political leadership in the country” (Ehiabhi, 2006: 101). He worked faithfully within one year to lay a solid foundation for democracy to begin and by May 29th 1999, he handed over power to a democratically elected president, Olusegun Obasanjo.

1.8.7 The Third Republic (1999 to 2013)

One may want to know the situation of Nigeria now, or may be curious about whether Nigerians enjoy the dividends of democracy in the present republic, 1999 to date. The regimes between 1999 and 2013 are a period of decline in which the nation has been further impoverished. Nigeria is the only OPEC member that is in the list of the poor nations. The third republic is an era of leadership lawlessness, selfishness, self-aggrandizement, insecurity, joblessness, deterioration and national decay of infrastructures. The third republic is a period when nation building is repudiated for bogus financial incentives.

For instance, in 2010, the Lawmakers’ recurrent vote was N136, 259,768,102 billion out of a national overhead of N536.2 billion. This is exactly 25.41 per cent of the Federal Government overhead (Sanusi, 2010). A Nigerian Senator earns N15.18 million as salary per month, and a member of the House of Representative earns N10.59 million per month. These salaries are outrageous and scandalous when compared with the eighteen thousand naira minimum wage and when viewed against \$169,000 dollars (N25.4 million) a Senator earns per annum in USA. “This situation is unhealthy for the country and its economy”, (Sanusi, 2010).

The present Nigerian leaders lack the will, mind and spirit to move the nation forward. Their leadership adds no value to the nation but devaluation. Sanusi, looking at this situation called for a revolution, that “every Nigerian must stand up to the few people who have held the country to ransom” (Sanusi, 2010). To buttress the position of Sanusi, Aluko enunciated the retrogression the nation has suffered in the present republic, that there is:

The devaluation of the naira from N88 to the dollar in 1999 to N160.7 to the dollar today. The prices of petrol, diesel and kerosene rose from N18, N17 and N16 per litre respectively in 1999 to N97, N155 and N140 per litre respectively today. Unemployment rate rose from a national average of 12% in 1999 to 40% today. International debt rose from N794.8 billion in 1999 to N2,501.6 billion in 2009, in spite of the fact that the price per barrel of our crude petroleum oil, which accounted for about 85% of our national government revenue, rose from 16 dollars in 1999 to 120 dollars in 2008, fell to 90 dollars in 2009, and it is about 70 dollars in 2010, (Aluko, 2010: 17).

The above analysis is a vivid description of the backwardness of Nigeria in the present republic in spite of the wealth and potentials of the nation. However, Olubumi, (2013), noted that the present government is not without economic achievements. The economy has witnessed resilient growth of 6.58 per cent in 2012 compared with average global growth of 3.1 per cent. Inflation declined to single digit of 8.4 per cent at the end of June 2013 from 12.7 per cent in May 2013. Other indicators like interest and exchange rates have been reported stable with annual declining fiscal deficit and improved sectoral growth in Agriculture.

But despite this achievement, there is no improvement in employment and direct social-economic benefits to the population. The unemployment rate of 12 per cent in 1999 has risen to over 45 per cent in some Western States of the nation, (Olubumi, 2013).

The incidence of poverty is as high as 70 per cent in the Northern Nigeria, while about 64% per cent of people in the southern Nigeria are enmeshed in poverty. Per Capita Gross Domestic Product remains worse today than in 1960 when Nigeria got independence. About 64 to 70 per cent of Nigerian Population lives on less than US \$2 per day, (en.m.wikipedia.org). To cope with the surge of poverty, some Nigerians have resorted to various illicit acts; such as: bonded domestic labour, kidnapping people for ransom, incarcerating people illegally for exploitation and unpaid services. Some are engaged in the business where people are tricked and trafficked into brothels in foreign lands. Within the country, people operate babies manufacturing factories where ladies are kept and serviced sexually to produce babies for sale. Six young pregnant girls who gave their names as: Chika Nwankwo, Ogochukwu Amadi, Amarachi Sunday, Ugwu Nnenna, Maryann Ani and Ogbu Precious were rescued from a baby factory in Enugu by the Operatives of 9th Mile Division of Enugu State Police Command in May 18, 2013, (The Nation, 2013). Currently, the Global Index on Modern Slavery in October 2013 rated Nigeria as the fourth country with the highest numbers of slaves in the world, (National Mirror, 2013). Also, Nigeria is ranked 158 out of 186 Countries on Human Development Index and 131 out of 185 in 2013 on Doing Business Survey of the economies of nations in the world, (doingbusiness.org). All these international assessments confirm the level of rot and decay of Nigerian nation in the present dispensation.

Another problem is the Nigeria's external debt which is currently at \$6.67 billion (that is 1.07 trillion at the exchange rate of N160.00 US Dollars). While domestic debt is at N6.49 trillion. The total debt is N7.56 trillion. The proposal in the Fiscal Strategy Paper (FSP) is that the nation's debts will be serviced with N712.0 billion, N684.0 and N684.0 billion in 2014, 2015 and 2016 respectively. The fact from this is that, the nation's debts and cost of repayment may hinder the growth of the other sectors of the economy in the next few years.

1.8.8 The State of Education sector in the present Republic

Education is the bed-rock of nation building and no nation can develop beyond the level of its education. Nigeria is backward because of deliberate neglect of education sector. Nigeria's GDP for 2012 was 262.2 billion USD of which only 1.96 billion USD was allocated to Education in 2012. The amount spent by Nigeria for the entire Education sector from basic to university is less than what individual universities are spending in some climes. For instance: Penn State University allocated 4.42 billion USD for 2013. University of Texas Austin allocated 2.48 billion USD for 2013. University of Melbourne spent 1.93 billion USD in 2012. University of Cambridge spent 2.15 billion USD in 2012. It is shocking that Nigeria, in 2013, allocated only 2.69 billion USD to all the 39 Federal Universities, all Federal Polytechnics, all Federal Colleges of Education, all Unity Secondary Schools and other Federal institutions, (ASUU, 2013). Education needs government's attention if the nation must grow.

1.9 Recommendations

Now that we have seen that the problem of Nigeria is leadership, it is necessary to postulate a few things that should be done for Nigeria to move forward:

- i. Our leaders must respect, uphold, and obey the law of the land they swore an oath to uphold on their assumption of office.
- ii. Nigeria needs an inclusive growth that will encourage small and medium enterprises to spring up across the country and there should be Federal and State governments cooperation in macroeconomic management.
- iii. The Federal government must allocate at least 26 per cent of the annual budget to Education.
- iv. Agriculture must be given attention. The contribution of Agriculture to Gross Domestic Product in 1960 was 63 per cent. It declined to 34 per cent in 1988 but it has come down to 9.5 per cent in 2013.
- v. The nation must execute a corruption revolution that will force all Nigerians irrespective of their positions to declare their assets. All ambiguities and frauds emanating from this must be prosecuted and all discovered ill-gotten wealth should be confiscated.
- vi. Servant-leadership as exemplified by Joseph and Moses must be imbibed in Nigerian culture of leadership,
- vii. The background and morality of every one prospecting to leadership should be investigated to know if they possess honesty and integrity required of a leader,
- viii. Nigerian leaders must emulate Mosaic selfless character of building a nation rather than self-aggrandizement of becoming a nation,
- ix. The inequality and lopsidedness in income distribution should be corrected to alleviate mass poverty.
- x. Dishonest privatization, commercialization, devaluation and removal of subsidies on goods and services should be stopped so as not to further impoverish the masses,
- xi. Nigerian leaders must allow free and fair election so that electorate can elect trustworthy candidates to serve the nation.

1.10 Conclusion

This paper has established that the economic growth of Nigeria has been stagnated by years of mismanagement and corruption of successive governments. However, with visionary planning, selfless leadership, accountability and transparency in programme implementation, as exemplified by Joseph and Moses, Nigeria will move forward. To save the nation from collapse there is urgent need for credible leaders that have the interest of the nation at heart.

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