

GOOD GOVERNANCE: THE PANACEA TO PEACE, SECURITY AND SUSTAINABLE DEVELOPMENT

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ABSTRACT

Good governance is the major driving force towards peace, security and sustainable development in Nigeria, as in any other country of the world. However, Good Governance has been a problem to Nigeria state. After several series of military interventions and her return to stable democracy in 1999, there has been absence of elements of good governance in government which manifested into menace of ethnic crisis, unemployment, religious crisis, clamor for resource control and even contributed to corruption as a result of lack of accountability, transparency, equitability, inclusiveness and, adherence to rule of law . This paper examines the extent to which lack of good governance hinders peace, security, and sustainable development in Nigeria, and also try to offer some recommendations through its major findings. The paper sourced its materials from secondary sources such as journals, articles, magazines, Newspapers and internet.

Keyword: Governance, Government, Sustainable Development

1. Introduction

It's being said that sincerity is the solution to peace and security, which I believe to be the roadmap to sustainable development. The citizens willingly surrendered their powers to a group of individuals called government in order not to live in a state of nature which is brutish, short, poor and nasty and that can guarantee the improvement in their conditions of living. So if there is sincerity in government (Good Governance) transparency, responsiveness and accountability, there will not be any reasons for conflict, which can lead to the absence of peace and insecurity which are the preconditions for sustainable development. At the emergence of these situations, however, is the issue of governance (Bangura, 2011; Accord, 2011; Inter- Parliamentary Union, 2012 as cited in Fashagba & Oshewolo, 2014). The entity known as Nigeria was a pet project of British empire in 1914, got her independence in 1960, became a republic in 1963 and returned

into a stable political democracy in 1999 after several series of military interventions. So the question is why bad governance.

Mimiko (1998) posited that “The decolonization allowed the crop of leaders that aligned with colonial power to take over Nigeria. This ensured the sustenance of a neo-colonial economy even after political independence. These leaders on assumption of power quickly turned up the repressive machinery of the colonial state rather than dismantling it. Significantly, they had no vision of development to accompany the efficient instrument of repression they inherited. All they were interested in was access to power and privileges and not development”

However, development has not been instilled in her political, economic and social life as a result of dismal peace and security due to bad governance, That’s why Gberevbie, Shodipo & Oviasogie, (2013) posit that the leadership structure in Nigeria is also said to be poor due to the inadequacies in accountability and transparency of public affairs managements in the nation. It’s 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 (2013:57)".

So what has been the fate of Nigerians since the return to stable democracy in 1999 which is over twenty years and no achievements or signs towards sustainable development, because Good governance guarantees the delivery of public goods and services in a manner that is responsive and accurate to public demands, transparency in the allocation of resources, and equitable in the distribution of goods, (Gujaral, 2011 in Fashagba & Oshewolo, 2014). But reverse is the case in Nigeria so this prompted the citizenry to also retaliate and to use any window of opportunity or arm struggle method to also destabilize peace and security since the government has failed to be responsive, accountable and transparent to them and also failed to contribute to sustainable development in both short and long run. These now stimulated the poor and weak people in every part of the country to have been devising strategy to carry out mayhem and bloodshed in order to destabilize peace and security architecture in the country, and giving it different name for example Boko Haram in the north- eastern part in which thousands of lives were lost, properties worth billions were destroyed and millions of people were displaced and abduction of over 300 school girls in Chibok and Dapchi, farmers and herdsman crisis in the north- central and part of south- west in which life and properties were also lost, kidnapping for ransom and militants in the south- south and south- eastern part of the country in which infrastructural facilities were damaged and lives were also lost, religious crisis and communal crises in Kaduna, Nassarawa and Plateau state, election crisis in several parts of the country, and clamor for marginalization by the Niger Delta Region. All these menaces are as the result of lack of good governance in which government had failed to provide basic necessities of life such as potable drinking water, stable power supply, good roads, free education, fair representation, inclusive government, protection of life, property, providing security to the citizens and

employment opportunities According to (ILO 2012) unemployment is among the biggest threats to social stability in many countries (including Nigeria). It is germane to know that rule of law is a key principle in good governance which fosters equality and respect for fundamental human rights which are the motor towards development.(Paula Dobriansky,2003) as cited In Muhammed asserted that“Development cannot flourish where people cannot make their voices heard, human rights are not respected, information does not flow, and civil society and the judiciary are weak”. There is no excuse for any country, no matter how poor, to abuse its citizens, deny them equal protection of the law or leave them victims of corruption, mismanagement or economic irrationality,UN Millennium Project,(2005). It is dizzying that what we have in opposite in our darling Nigeria is mayhem, bloodshed, lack of trust in government, unemployment, abject poverty, mismanagement of public funds and grand corruption, in the (National Standard, Oct. 15, 2007), corruption has denied millions of Nigerians access to education, housing, health, food and infrastructure. 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. Conclusively bad governance has always been the barrier to peace, security and sustainable development in Nigeria since the return to stable democracy in 1999.

Conceptual analysis

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.

2. Good Governance

Governance is the capacity of the government to design, formulate and implement policies which are development oriented and committed to improvement of quality of life of the people and it also refers to the capacity of government and bureaucracy to cope up with emerging challenges of the society, elimination of mal-governance through the process of rule of law is another aspect of good governance. Going further they asserted that Good governance includes the forms of political system, structures and manners in which power is exercised in utilizing the country's economic and social resources for development. (M, P Sharma, B, L Sadana & Harpreet Kaur). So Governance should be an avenue to improve and cater to the wellbeing of the citizens in all ramifications and also carry the citizens along notwithstanding of the economic situation.

According to United Nations Human Right Commission, Governance is the process where public institutions conduct public affairs manage public resources and guarantee the realization of human right. The illuminating question is are there institutions of government effectively guaranteeing the right healthy facilities, adequate, housing, sufficient food, quality education, fair, justice and personal security (HRD 2003:1). According to Etoungue Manguella cited in Muhammed Ali (2014) "Good governance implies presence of rule of law, safeguard of human rights, and existence of honest and efficient government, accountability, transparency, predictability and openness". But in Nigeria, government has not been responsive and accountable to citizens in any facet of life that can guarantee an average Nigeria to live comfortably or to enjoy dividends of democratic governance. Since 1999 till date government has usually been characterized by insecurity, nepotism, tribalism, ethnic jingoism, electoral mal-practices and embezzlement of public funds which has impeded peace and security and has been a havoc to sustainable development. The goal of governance should be to develop capacities and create opportunities that are needed to realize development that gives priority to the poor, advances women, sustains the environment and create needed opportunities for employment and other livelihoods, (UNDP, 1999). According to Rotberg (2004) and Besancon (2003) in Muhammed Musa (2015), Good Governance represents more than a means of providing common good, as it can be related to the government capacity to help their citizens' ability to achieve

individual satisfaction and material prosperity. To Mohammed Musa (2005), governance could be compared to the management, supply, and delivery of political goods to citizens of a nation-state. Political goods are various, and they include human security, rule of law, political and civil freedoms, medical and health care, schools and education, communication networks, money and banking system, fiscal and institutional context, support for civil society, or regulating the sharing of the environmental commons. As also cited in Muhammed Ali, according to Michael Johnston, Good governance is “A competent management of a country’s resources and affairs in a manner that is open, transparent, accountable, equitable and responsive to people’s needs.” But it has not been so in Nigeria. According to Owoye & Bissear (1992:1) Good Governance consists of the tradition and institutions by which authority is exercised this includes the process by which the government are selected, monitored and replaced, the capacity of government to effectively formulate and implement policies, and the respect of citizens and the state institutions that govern economic social interactions among them. In another perspective George- Genyi (2012) sees good governance as “the complex mechanisms, processes, relationships, and institutions through which citizens and groups articulate their interest, exercise their right and obligations and mediate their differences. However Nigeria government has been so illusive, which now makes citizens to view government policies from religious and ethnics’ perspective which makes it difficult to mediate our differences. Odock(2003:3) sees good governance as “as a system of government based on good leadership, respect for rule of law and due process and the accountability of political leadership to the electorate as well as transparency in the operations of government”. To him transparency has to do with how government carries out business in an open, easy to understand and explicit manner, such that the rules made by government, the policies implemented by government and the result are easy to verify by ordinary citizens. Adesola (2012) posits the characteristic of good governance to include, popular participation, rule of law, transparency, responsiveness, and economic consensus oriented others are equity and inclusiveness, effectiveness and efficiency and accountability. The question is which of these characteristic or element of Good Governance can be said to be upholding in the administration of governance in Nigeria. However Good Governance is that type of government that are responsive to their citizens’ needs, provide an avenue for participations in governance

process, publicize their activities, uphold the principle of rule of law and show equity and transparency in their dealings.

3. The Concept of Peace

In any society where there is absence of peace no social, economic and political activities can thrive even governance is also withheld. So essential and imperative is the concept of peace, Even though the concept has diverse meanings to scholars. However, peace is the prime value in contemporary Africa, the most valuable public good, but yet the most elusive (Francis, 2006:16) In Fashagba & Oshewolo, the word Peace originated from the Anglo- French word ‘Pes’, and the old French word ‘Pais’, meaning peace, reconciliation, silence, agreement and tranquility. It came into English language from the Hebrew translation ‘Shalom’ which is also similar to ‘Salaam’ in Arabic (General Studies, 2014). Many people take peace to be absence of 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 “peacelessness” to refer to the situations, especially in developing countries in which Nigeria is not excluded, where in spite of the absence 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 (Barash & Webel, 2009:4; Bakut, 2006:235). Reardon (1988) posited that peace is the absence of violence in all its forms including social, psychological, and structural. Albert Einstein (1940) asserted peace is not only the absence of war but also the presence of justice of law, of order- in short, of government. In a similar view UNESCO Director General (2013) stated that “ peace is more than the absence of war, it is living together with our differences – of sex, race, language, religion or culture- while furthering universal respect for justice and human right on which such coexistence depends”. These problems of living together has become a serious challenge in Nigeria in several states like, Kaduna, in the

North- west, Plateau in North-central and , Onitsha in the south-east part of Nigeria, were Muslims settlement and markets differs from that of christens. In other words, peace is a condition in which there is no social conflict and individuals and groups are able to meet their needs, aspirations and expectations. Peace in this sense can be explained from the perspective of structural functionalism, (George Genyi, 2013). Structural functionalism refers to the institutions or structures established to guarantee the availability of peace and functionalism refers to the functions perform by these structures in the process of carrying out the primary objective for meeting the aim of establishment. However in Nigeria how effective and efficient are this institutions carrying out their functions despite their proliferation and duplication of functions. All these violent conflicts have contributed to the state of underdevelopment in Nigeria. There has been loss of lives, livelihoods, destruction of infrastructure and natural resources, employment opportunities which coincides directly with a weakened social safety net and a decline in the capacity of the state to provide services such as health, education and indeed security for the people. In a sentence, the peace and security and indeed wellbeing of the people of Nigeria has been seriously compromised, (George Genyi, 2013). The continued absence of peace as a result of conflicts from different parts of the country has continued to escalate and has served as major drawback to its economic, political, social policies and serve as it barrier to sustainable development and made it gain bad name in international politics.

4. The Concept of Security

Security challenges have been a serious problem of Nigeria, which has made life uncomfortable, unbearable and unfavorable in many parts of the country. Microsoft Encarta 2007, is the concept of safety for the territory and population of a state, and by extension the policies adopted for its preservation, security is sometimes defined as the assurance of future welfare. In this broad sense national security might be regarded as the whole range of measures affecting the economic and social welfare of a population, as well as provision against aggression from abroad or subversion from within, Ahamdu (2013). Security is viewed as the condition of feeling safe from harm or danger, the defense, protection and preservation of values, and the absence of threats to acquire values (Terriff, 1991). So it is the responsibility of government to provide an enabling

environment and adequate protection for its citizens in order to engage in any law full activities and protect the country from external sovereignty. It is the ability to protect and defend oneself, be it an individual or a nation its cherished values and legitimate interests and the enhancement of wellbeing (Imobighe, 1990; Mijah, 2007). McNamara (1968) and Mijah (2007) perceived security as tantamount to development. Security is not only about the presence of a military might and military hardware's. 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). Security is broadly conceived as encompassing issues having to do with freedom from danger or threats to a nation's ability to protect and defend itself, promote its cherished values and legitimate interest and enhance the well-being of its people, (Imobighe, 1990; Mijah, 2007) as cited in Maurice & Euginia (2014). 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). It also the ability to protect and defend oneself, be it as an individual or a country, its cherished values and legitimate interests, and the enhancement of their well being (Imobighe, 1990; Mijah, 2007) in Maurice & Euginia (2014). In the same vein, Kofi Annan (1998) presented the human perspective of security. He noted that security means far more than absence of conflict. He added that lasting peace requires a broader vision encompassing areas such as education, health, democracy, and human rights, protection against environmental degradation and the proliferation of deadly weapon. There is no security amidst starvation, peace building without poverty alleviation and no true freedom built on the foundation of injustice. The role that the security establishment plays within various structures of governance often tends to determine the level of insecurity within a state, as well as the extent to which development can be achieved or sustained, (funmi-olonisakani). Security is therefore the ability of the government to provide mechanism for which inhabitants can carry out their social, economic and political legal right without any fear of either neither internal nor external attack or aggression from any person.

5. The Concept of Sustainable Development

The concept sustainable development is very diverse and complex because of its scope and area of applicability. Heinenin 1994 indicated that there is no single unanimous approach to “sustainable development” due to a variety of characteristics of different protection programs and different types of communities and institutions. Ciegis, 2004 asserted that it is possible that the terminology problem occurs in the dual nature of the sustainable development concept, covering Development as well as Sustainability. Radermacher (1999) provided probably one of the broadest concepts of the evaluation of sustainability, indicating that the definition of sustainability should include the following elements: a) globalization, b) a long period of time (since environmental consequences are of long-term character), d) external effects, e) environmental policy, f) the approach “from the cradle to the grave”. 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). In 1987, Goodland & Ledec described sustainable development as the transformation (development) of economics, optimizing the economic and social benefit obtained at present without jeopardizing the possibilities for obtaining such benefit in the future. Thus, sustainable development may be understood as the process of economic development and structural changes helping to broaden human possibilities (Petkeviciute and Svirskaitė, 2001). This development is determined by the power of knowledge about development and is best seen through sustainable and balanced development of human possibilities and ability to assume social responsibility for oneself, the society, and future generations. Adebayo (2010) also maintains that the concept of sustainable development is the efforts at improving the environment or natural resources for the purpose of improving the quality of human life in such a way that the needs of the future generation are not jeopardized. Pearce, Markandya and Barbier(1989) provided a more generalized definition of sustainable development that includes the creation of a social and economic system that guarantees support for the following aims: increase in the real income, the improvement of the

level of education, and the improvement in the populations' health and in the general quality of life. Munasinghe (1994) presented an even broader view of sustainable development, defining it as the process of increasing the spectrum of alternatives allowing individuals and communities to realize their aspirations and potential in the long perspective, at the same time maintaining the regeneration ability in economic, social, and ecological systems. O'Riordan expressed a similar opinion, stating that in general, sustainable development can be seen as the catalyst of creative thinking and practice (Juknys, 2008). Pearce and Turner, 1990, Pezzey, 1992, Cesar, 1994, Faucheux et al., 1996, Sustainable development is the society's development that creates the possibility for achieving overall wellbeing 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). Lastly Todaro and Smith (2003:811) 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.

6. Nexus between Good Governance, peace, security and sustainable development

In any country the government 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 insurgency, 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. Stevan Stevic (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). 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. 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”.

7. Conclusion

From all the above discussion it is now crystal clear that Good Governance is the key that can unlock the forces to peace and security challenges in the country for economic sustainability to stay. If governments are ready to uphold the principles of good governance which are accountability, responsiveness, transparency, equity, rule of law and inclusiveness these problems will fade away. The component of good governance that is missing in Nigeria government and politics must be restored before we can attain peace and overcome our security challenges which will make it to attain economic sustainability. If not these problem will continue to linger and get worse and complicated.

8. Recommendations

The government should provide efficient and effective mediums to reach it people so as to know the problems and challenges of it citizens through decentralization of power and responsibility in other for them to see them as responsive government.

Government should provide infrastructural facilities and economic development programmes in order to ease means of doing business and to reduce unemployment which in long run reduce poverty rate and idleness.

Government should encourage free education and also embark on mass enlightenment of the citizens so as to know the negative consequences of conflict on the nation growth and development.

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.

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 they serve as watchdog to the government

Federal Character Commission(FCC) has also failed to deliver equitable distribution of government offices in ministries, department, agencies and extra ministerial department among the federating states and also the Revenue Allocation Mobilization and Fiscal Commission(RAMFC) should also device another formula for revenue allocation because these made most citizens to clamor for marginalization and resource control because they feel they are being sidelined in the distribution of national cake so government should device another method or checkmate the activities of these commission and sisters like institutions.

There should be publication of government financial dealings to the general public and the Code of Conduct Bureau should ensure that every public/ civil servants declare his asset and liabilities in order to reduce misappropriations of public funds.

Government should create employment, poverty eradication program, equity in resources distribution, free, fair and credible election, fairness, inclusive democracy and providing conducive atmosphere for economic, political and social activities to thrive.

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