GOVERNANCE AND LEADERSHIP IN AFRICA: LESSONS AND IMPACTS

ONYEMA, Matthias Chibuzo, Ph.D
Methodist Theological Institute, Mission-Hill, Umuahia
revmatthiasonyema@gmail.com

Abstract

Aspiring for Governance and Leadership position is natural with man. Someone who receives and adheres to instruction from another person many a time anticipates a day he will be in a seemingly position of dishing out instructions that should be obeyed by another. However, the way and manner many people pursue governance and leadership position leaves much to be examined.As a result, they employ different unneeded strategies to achieve their objectives. But then, getting to the office becomes a mere disappointment for lack of credibility as they exert every amount of incompetence in every area as leaders. This scenario has raised a lot of socio-political, economic and religious problems in our society. Hence, this paper therefore examines the making of a Governor and a Leader. It discusses the craving for governance and leadership positions and its negative tendencies in Africa, using Nigeria as a case study. Lessons and Impacts, as well as factors that make for a good leadership are highlighted. It is discovered that becoming a leader is different from providing good leadership. Individuals that desire to be in position of governance and leadership should know that leadership comes with responsibility which they should strive to fulfill. To be a good governor and leader, one must imbibe the virtues that such office demands. Such aspirants should therefore seek proper understanding of what governance and leadership mean before aspiring for it.

Keywords: Governance, Leadership, Lessons, and Impacts.

Introduction: Governance

The Concept of "governance" is not new. It is as old as human civilization. Simply put "governance" means: the process ofdecision-making and the process bywhich decisions are implemented (or notimplemented). Governance can be used in several contexts such as corporate governance, international governance, national governance and local governance. Since governance is the process of decision making and the process by which decisions are implemented, an analysis of governance focuses on the formal and informal actors involved in decision-making and implementing the decisions made and

the formal and informal structures that have been set in place to arrive at and implement the decision.

Government is one of the actors in governance. Other actors involved in governance vary depending on the level of government that is under discussion. In rural areas, for example, other actors may include influential land lords, associations of peasant farmers, cooperatives, NGOs, research institutes, religious leaders, finance institutions political parties, the military etc. At the national level, in addition to the above actors, media, lobbyists, international donors, multi-national corporations, etc. may play a role in decision making or in influencing the decision-making process.

All actors other than government and the military are grouped together as part of the "civil society." In some countries in addition to the civil society, organized crime syndicates also influence decision-making, particularly in urban areas and at the national level.

Similarly, formal government structures are one means by which decisions are arrived at and implemented. At the national level, informal decision-making structures, such as "kitchen cabinets" or informal advisors may exist. In urban areas, organized crime syndicates such as the "land Mafia" may influence decision-making. In some rural areas locally powerful families may make or influence decision-making. Such, informal decision-making is often the result of corrupt practices or leads to corrupt practices.

Recently the terms "governance" and "good governance" are being increasingly used in development literature. Bad governance is being increasingly regarded as one of the root causes of all evil within our societies. Major donors and international financial institutions are increasingly basing their aid and loans on the condition that reforms that ensure "good governance" are undertaken.

Definition of Governance
Governance has been defined to refer to structures and processes that are designed to ensure accountability, transparency, responsiveness, rule of law, stability, equity and inclusiveness, empowerment, and broad-based participation. Governance also represents the norms,

values and rules of the game through which public affairs are managed in a manner that is transparent, participatory, inclusive and responsive. Governance therefore can be subtle and may not be easily observable. In a broad sense, governance is about the culture and institutional environment in which citizens and stakeholders interact among themselves and participate in public affairs. It is more than the organs of the government.

International agencies such as UNDP, the World Bank, the OECD Development Assistance Committee (DAC) and others define governance as the exercise of authority or power in order to manage a country's economic, political and administrative affairs. The 2009 Global Monitoring Report sees governance as 'power relationships,' 'formal and informal processes of formulating policies and allocating resources,' 'processes of decision-making' and 'mechanisms for holding governments accountable.'

Characteristics of Good Governance

Good governance has 8 major characteristics. It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society.

Participation

Participation by both men and women is a key cornerstone of good governance.Participation could be either direct or through legitimate intermediate institutions or representatives. It is important to point out that representative democracy does not necessarily mean that the concerns of the most vulnerable in society would be taken into consideration in decision making.

Participation needs to be informed and organized. This means freedom of association and expression on the one hand and an organized civil society on the other hand.

Rule of law

Good governance requires fair legal frameworks that are enforced impartially. It also requires full protection of human rights, particularly those of minorities. Impartial enforcement of laws requires an independent judiciary and an impartial and incorruptible police force.

Transparency

Transparency means that decisions taken and their enforcement are done in a manner that follows rules and regulations. It also means that information is freely available and directly accessible to those who will be affected by such decisions and their enforcement. It also means that enough information is provided and that it is provided in easily understandable forms and media.

Responsiveness

Good governance requires that institutions and processes try to serve all stakeholders within a reasonable timeframe.

The Hub of Good Governance:
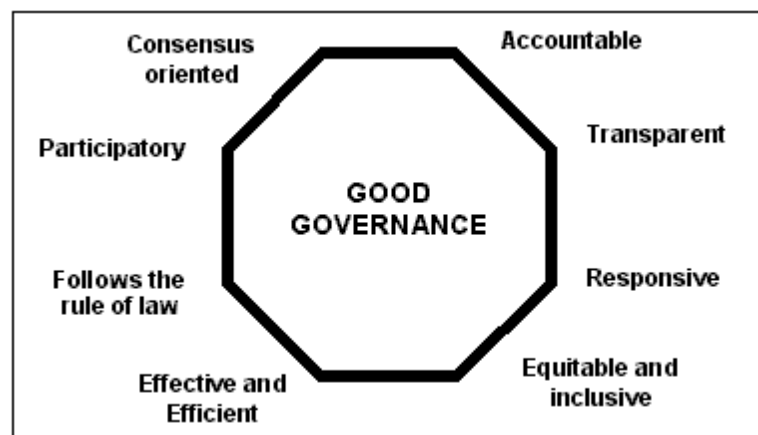
Consensus oriented

There are several actors and as many view points in a given society. Good governance requires mediation of the different interests in society to reach a broad consensus in society on what is in the best interest of the whole community and how this can be achieved. It also requires a broad and long-term perspective on what is needed for sustainable human development and how to achieve the goals of such development. This can only result from an understanding of the historical, cultural and social contexts of a given society or community.

Equity and inclusiveness

A society's wellbeing depends on ensuring that all its members feel that they have a stake in it and do not feel excluded from the mainstream of society. This requires all groups, but particularly the most vulnerable, have opportunities to improve or maintain their wellbeing.

Effectiveness and efficiency

Good governance means that processes and institutions produce results that meet the needs of society while making the best use of resources at their disposal. The concept of efficiency in the context of good governance also covers the sustainable use of natural resources and the protection of the environment.

Accountability

Accountability is a key requirement of good governance. Not only governmental institutions but also the private sector and civil society organizations must be accountable to the public and to their institutional stakeholders. Who is accountable to whom varies depending on whether decisions or actions taken are internal or external to an organization or institution. In general, an organization or an institution is accountable to those who will be affected by its decisions or actions. Accountability cannot be enforced without transparency and the rule of law.

The Need for Good Governance:
Why Governance Matters

Good governance creates a strong future for an organization by continuously steering towards a **vision** and making sure that day-to-day management is always lined up with the organization's goals. At its core, governance is about leadership. An effective board will improve the organization's results, both financial and social, and make sure the owners' assets and funds are used appropriately. Poorgovernancecan put organizations at risk of commercial failure, financial and legal problems for directors/trustees or allow an organization to lose sight of its purpose and its responsibilities to its owners and people who benefit from its success.

The Rights-Based Approach to governance implies that the holders of rights should also participate fully in deciding how those rights are

fulfilled, such as through participation and greater empowerment. And as the Millennium Declaration emphasizes, one of the most important requirements for achieving this and the MDG is "governance" The report points out that Asia and the Pacific has many diverse forms of democratic governments. In some cases, these have involved highly centralized administrations that have offered a limited space for popular participation.

Nevertheless, in recent years there have been significant changes. One of the most dramatic examples has been in Indonesia, which for decades until the late 1990s had a strongly centralized administration. Now the democratic Government in Indonesia has not only offered free and fair elections; it has also enacted a radical process of decentralization.

Another vital attribute of governance in MDGs is efficient and effective administration. The Government of India, for example, is determined to be more responsive and accountable to the public. A further governance priority in Asia and the Pacific is the fight against corruption, which degrades the quality of governance and hits hardest at the poorest. The Government of China for example is among those taking firm measures to combat corruption and promote integrity in governance.

Theories and Concepts Of Governance

In line with our pluralistic understanding of governance, team members apply a variety of theoretical and methodological approaches to the study of governance. In the following, we give an overview of the approaches used by team members in their research focusing on

- Argumentative theories
- Cultural theory
- Democratic and legal theories
- Gender theory in political science
- Network theories
- Political economy and
- Theories of system transition and transformation

Argumentative Theories (Herbert Gottweis)

Argumentative theories of governance focus on the constitutive forces and formative conditions for the emergence and operation of particular governance regimes. Argumentative approaches towards

governance share an emphasis on language as a key feature of any policy process and thus as a necessary key component of governance and policy analysis. Argumentative policy analysis links post-positivist epistemology with social theory and methodology and encompasses theoretical approaches such as discourse analysis, post-structuralist approaches, frame analysis, and interpretative policy analysis. Although these different approaches are hardly synonymous, they nevertheless share the special attention they give to argumentation and language and the process of utilizing, mobilizing, and weighing arguments and signs in the interpretation and praxis of policy making and governance (Fischer 2003.) This epistemological orientation is critical of the understanding that institutions of governance are not simply out there to be found by policymakers or citizens using them. Rather, institutions are themselves constituted through the acts of description or use. In the context of this tradition of thinking, theories of governmentality (Dean 1999) and critical discourse theory (Foucault 1971, 1991; Fairclough 1992) also play an important role and have shown that governance is inseparable from argumentation, discourse and the construction of political identity.

Cultural Theory (Andreas Pribersky)

After the linguistic turn of the seventies, the *cultural turn* that led to a complete restructuring of the humanities represents the second wave of qualitative approaches to gain an increasing influence on the social sciences since the eighties. The reintroduction of *cultural theory* as an important tool for political analysis is closely linked to some key issues of contemporary politics: the changing behaviour of consumers and voters, the loosening of traditional social relations as well as of political affiliations and the transformation of society towards new cultural group patterns reopened the question of Political Culture(s) as a basis for democratic governance in the advanced societies (Gibbins 1989, Gibbins/ Reimer 1999). At the same time, the global attempts of democratization and decolonization (Huntington 1991, Diamond 1999) raised again the question of the establishment of stable democracies gaining actuality in the still unfinished process of democratic transformation of the former Soviet bloc and Soviet Union (Beyme 1996) and the effects of this process on the European and global political order (Geertz 1996). In the process of an integrating and enlarging Europe, these problems are especially sound in an increasing problem of rising nationalism and right-wing populism (Pribersky 2001, Pribersky/ Liebhart/ Kurtán 2002) or in the crisis of representation of European politics (Öhner/ Pribersky et al. 2005).

These political developments lead to a constant increase of the use of the term 'culture' as an explanatory variable of political differences and encounters (Huntington 1996) also in the mass media and to a re-evaluation of approaches of cultural theory concerning their explanatory force for contemporary politics (Schwelling 2004). The extension of political analysis of the subcultures of society by the means of a Cultural Studies approach or the reformulation of the term 'Political Culture' from a political science (Thompson/ Ellis/ Wildavsky 1990) and from an anthropological perspective (Abélès/Jeudy 1997) as well have greatly contributed to a new understanding of democratic governance, that includes the building and the participatory element of a Civil Society and its importance for democratic stability: therefore, these contributions are considered an ntegral part of the program of the Vienna School of Governance.

Democratic and Legal Theories (Josef Melchior, Sieglinde Rosenberger, Werner Zips)

For quite a while, the implications of the various modes of governance for democracy had been neglected in governance studies that focused primarily on the efficiency and effectiveness of the given arrangements. While the new modes of governance have the potential to increase participation and citizen involvement, and they may enhance the problem-solving capacity of politics, critical questions remain. Are governance practices able to overcome what Putnam called 'Bowling Alone' (2000)? How to evaluate governance by standards of liberal democracy? How can equality of access be secured when informal networks of actors flourish? Is there a bias in the new governance arrangements privileging some groups (like producers, big business, functional elites and well organized groups) over others (for instance, consumers, workers, women, immigrants, or the unemployed)? In which policy fields can new forms of participation be identified and which governance arrangements tend to escape democratic control and accountability? What about the legitimacy of non-state actors? In the context of the European Union, the debate about the democratic deficit has intensified over the last two decades stimulating a broad range of answers to the question whether and how the EU and its governance structures may be democratized (Antalovsky, E./J. Melchior/S. Puntscher Riekmann 1997; Melchior, J. 1999a; 1999c). The debate about any further democratization of governance in the EU draws on theories of representative democracy, direct democracy, participatory and deliberative democracy, feminism and constitutionalism (among the vast literature limited room allows only to mention a few contributions

to the debate: Majone, G. 1998; Schmitter, P.C. 2000; among the vast literature limited room allows only to mention a few contributions to the debate: Abromeit, H. 2002; Melchior, J. 2004a; Rosenberger, S. 2005).

From a normative point of view, connecting discourse theory and forms of democratization is one of the key issues at stake. The notion of legal pluralism reflects the epistemological and indeed ideological struggles with more rigid state-centric positions that portray law as a unified, homogenous, exclusive, and territorially binding category in juxtaposition to theories of pluralistic governmentality (Wiener 1999; Benda-Beckmann F./Benda-Beckmann K./Griffiths 2005). One core critical aspect of research is to show, if and how a political system, network, or relationship is tied to broader society-wide communicative processes that have a democratic, legitimating quality. Perhaps many of those so-called indigenous societies in Africa, Asia, Polynesia, Australia, South America and other parts of the globe turn out to fit (at least occasionally) better to a proceduralist conception of justice that combines notions of communicative competence, democracy, and rule of law, than the self-acclaimed Western representatives of modernity (Rouveroy Van Nieuwaal, E.A.B.V./W. Zips 1998). A parameter of procedural justice counterfactually applied to empirical conditions lays claim to the potential of law as the guarantor of equal participation in (self-)regulatory processes beyond unilateral power and control (Zips, W. 2002).

Gender Theory in Political Science (Birgit Sauer)
Gender has been developed as a theory in political science since the 1970s. Theories of gender point out how politics and policies structure and construct gender differences and gender inequalities. They also conceptualize the ways in which gender regimes have an impact on polities, policies and politics. Starting with the integration of gender difference as a variable in studies on political behavior and mind sets, gender difference and gender relations since the 1980s have been developed as category which structures societies, economies and politics (Scott 1990). In political science gender studies are located for instance in institutionalist approaches (welfare state institutions, Skocpol 1992), in theories of democracy and state (Phillips, Squires, Sauer) and in discursive approaches to policy-making (Bacchi 2005).

Network Theories of Governance (Gerda Falkner)
Network theories of governance include approaches that investigate patterns of interest intermediation and public-private cooperation in the

making and implementation of public policies. Their common concern is on how actors and agencies come to form networks, what holds them together, what determines their choices and how they influence political decisions (Rhodes 1997; March/Olsen 1989).

Most importantly, political scientists and sociologists have moved beyond the 1970s' and 1980s' debate on (neo) corporatism and have analyzed the rising importance of governance by policy networks (Kohler-Koch/Eising 1999; Peterson/Bomberg 1999; Peterson 2004). They now build on basic insights from the corporatist literature but focus more on the meso-level of governance in particular policy areas (not only on a macro-level across policies and sectors It is important to pay attention to new forms of network governance, on the one hand, and the evolution of the content of specific policies, on the other hand. Also issues of legitimacy and accountability are crucial in this debate.

Political Economy (Rüdiger Frank)

Often policy makers make and seek to sustain policy choices that are economically indefensible or unsustainable, or strongly resist reform measures. On the other hand, measures that make perfect sense from an economic point of view do not function in reality, while other, seemingly less efficient ones turn out to be the perfect match for a given politically determined situation. Why do policy makers make such governance choices? Why do technically sound governance measures succeed in certain environments but fail in others? How can we better understand the political economy contexts governance takes place in? One key methodological approach towards this end is the understanding of institutions or the "rules of the game in a society (North 1992). This approach helps us to directly incorporate many of the findings of East Asian Studies into the wider concept of governance, instead of viewing them just as the residual after all other approaches of explanation have failed.

Theories of Transformation and Transition (Dieter Segert/Rüdiger Frank/Weigelin-Schwiedrzik)

Theories of transformation and transition play an important role in the explanation of change from one regime type to another (e.g. form authoritarianism to democracy and vice versa) and in understanding the problems of governance that are involved in such changes. In the context of East-European transitions a governance problem of central importance is the simultaneity of economic, political and social change (Beyer/Stykow 2004). Actor centered concepts play a crucial role in the

analysis of system change. This approach was mainly generated by the so-called transitions to democracy - school, and, later in the German discourse, by the "Systemwechsel"- group (Merkel 1996; Merkel/Sandschneider/Segert 1996; Merkel/Sandschneider 1997). The most analyzed actors were Democratic Party elites and interrelated with them the actors of civil society (Segert 1997; Kitschelt et al. 1999; Merkel 2005).

To understand regime, change some topics and the differences of socialist regimes are of particular importance, mainly: long term effects of the pre-socialist heritage; two different types of path dependency and recently the question of post-socialism. Concerning the East European development, the transition in East Germany is a special case that meets growing interest (Segert 2003; Land 2003, 2005). The legacy of state socialism is also stressed (Bunce 1999) and leaves its mark on governing institutions and processes in the region.

Leadership
The place of leadership in human society cannot be over-emphasized. Consequently, every group and human organization requires governance and leadership for it to excel in its objectives and goals. Any society without governance and leadership will certainly be disarrayed. Ogunewu (2016) is of the opinion that "if an institution is to grow, mature and achieve its desired objectives, it cannot afford to toy with the issue of governance and leadership". Apart from this, the nature of leadership put on ground can render an institution a successful one or not. Let a right individual mount a governance or leadership position, notable progress would be recorded, but if a wrong person, little or no progress will be emerged. It is conspicuous that some people in governance or leadership position do not seem to have the right vision of leadership and what it takes to be a good governor or a good leader. As a result, certain negative issues and problems often arise between the leader and the led. Hence, this work discusses the concept of governance and leadership, theories of governance and leadership, leadership in Nigeria, the challenge of leadership, factors that make a good leader, lessons, impacts and critical paradigms.

Concept of leadership
Leadership is the art of making others act or do what they may not ordinarily do or what they would want to do but not knowing how to go about it. A person who urges others to act or perform a particular

task is a leader. According to Onwukwe (2017), defines it as "the act of leading. In line with this, 'to lead means to guide, direct or to show the way. He furthermore says that Leaders are individuals who have authority over others and are responsible for guiding actions. This invariably means that to be a leader, one is expected to guide and lead others to act or carry out a definite assignment expected of him or her. In the same vein, Mary K. Pratt in her definition of leadership says, "Leadership is the ability of an individual or a group of individuals to influence and guide followers or other members of an organization".

In every human spheres of life, leadership is paramount if the organization must survive and achieve its aim. According to Titre Ande (2010), the Greek word translates 'leader' in secular word to mean a leader in business, politics or industry. Similarly, quoting Louis B. Lundborg, Horton states that a leader is one whom others will follow willingly and voluntarily. That expels out autocrats, bullies, tyrants, and all others who initiate the use of coercive power to exert their wills on others. Horton also cited Kenneth Gangel who correctly observes that "Leadership is not a political power play… Leadership is not authoritarian attitude… Leadership is not cultic control. The above assertions show that leadership has to do with making people to willingly accept to do certain things not by force. Leadership ushers in the smooth administrative atmosphere of any group or organization. If any organization is to thrive, the leadership should cause the individuals to do certain things or act in certain ways that would favor the system using all leadership styles in existence.

Theories of leadership
Leadership theories are categorized under four main groups namely: trait theory, behavioural theory, contingency theory, power and influence theory.

Trait Theories: This examines the type of person an individual who offers leadership is, i.e., the type of person that makes a good leader. The theory maintains that effective leaders share a number of common personality characteristics or traits. This theory notes that traits and qualities such as integrity, empathy, assertiveness, good decision making skills and likeability help in leading others. Whoever possesses these traits has the tendency of being a good leader.

Behavioral Theory: This looks at the behavioral aspect of the person that leads. The questions that beg for answers here are: Does he dictate what should be done? Or does he carry others along in decision-making in order to attract support and acceptance? From this notion,

Kurt Lewin in 1930s developed three types of leaders: autocratic, democratic, and laisse-faire Leaders.

i.   Autocratic or authoritarian leader: This has to do with the type of things he does as a good leader. For example, the behavior of leaders affects their normal performance. Authoritarian leadership decides what he wants and enforces it on others to carry out without consultation for anybody's view. The leader acts like a boss who dictates his intents and wants others to obey without question. He hardly listens to opinion of others except where the opinion favors his will. Authoritarian leader is always feared by the subjects for he hardly considers other people's convenience in whatever he wants to do. The subordinates are only required to obey whatever the leader says; hence it is leader-centered.

ii.   Democratic or Participative Leader: This is democratic in nature. Other's feelings and their suggestions are often taken into consideration in decision-making. The leader does not assume knowledge of everything. Nobody is victimized for airing his/her view. It is often said in democratic leadership that the majority carries the vote.

iii.   Laissez-faire Leader: This is the type of leader who relies on people's opinion with little or no opinion of his own. He wants to satisfy everybody as such can hardly be firm in any decision of his own. He is often nonchalant in his approach to his duty.

   Similarly, Peter White (1998), identifies three types of leadership style namely, dictatorial, consensus and participative-delegatory.

a. Dictatorial Leadership: This type of leader makes all the decisions without consultations. White puts it that 'a dictatorial leader makes too many decisions, seeks too little counsel, delegates too little responsibility and spends too little time in committee meetings'.

b. The Consensus leader: This type of leader seeks to carry every one along and wants to be guided by every body's opinion. He has no firm control of the leadership and wants to satisfy everybody. He lets successive opinions to dominate without really his own. White says "a consensus leader makes too few decisions, seeks too much

counsel, delegates too little responsibility and wastes too many hours in discussion.

c. The participative-delegatory leader: This type of leader clarifies the question, seeks advice, invites members to participate in group discussion, balances his own and group's decision-making, delegates to individuals the sub-decisions still to be made and uses committee time with careful stewardship.

Contingency Theory of Leadership: This theory states that effective leadership is contingent upon the situation at hand. The theory is of the view that one can be an effective leader under a particular circumstance and ineffective in another. So it is the situation one finds oneself in that determines the effectiveness or ineffectiveness of one's leadership.

Power and Influence Theory: It examines different ways the leader uses power and influence to get things done. This theory is interested in the source of the leader's power and the type of leadership style that emerges from there.

Challenges of Leadership

There is no gainsaying in the fact that those in leadership position encounter some challenges. Some of these challenges, depending on how they are handled, can make or destroy the leader. The challenge could be internal or external.

1. **Internal threat**

   Sometimes a leader faces internal threat from within no matter how good he may be. The internal threat could come from fellow leaders who may be envious of his rising profile. Such could sabotage every effort or good intention of the targeted leader. The overall leader after agreeing with his caucus on what should be done, those saddled with the responsibility of implementation, may intentionally fail to carry out the assignment all in a bid to discredit the one on the apex. Some have lost wars to their enemies because of internal threat wherein people supposedly on their side betrayed them. Similarly, things happen in every sector of life where somebody has to lead others. For instance, many times, a friend, brother, one's family member can be said to threaten a leader of his/her.

2. **External threat**

A leader could equally face external threat. It could come from known or unknown enemies. Apart from the fact that a leader can suffer threat internally, yet external threat abounds depending from where it may come from.

The Making of a Good Leader
The question is, how can good leadership be provided? What factors can facilitate good leadership?

In response, (Fajana, 1997), identifies some essential factors that can help in the pursuit of good leadership which are highlighted below.

Personality: A leader should appear neat and responsible which can generate respect from others.
Knowledge: A leader should know what he is doing. He should not only be directing others how to do the work but by practical example guide them properly when necessary. When the subordinates know that he knows the work, he earns more respect and is endeared to their heart.

Empathy: A leader should be able to bring himself to the level or position of his subjects. He should not always express his anger at every little mistake made by his subordinates knowing, that he himself is equally susceptible to mistakes. He should share with them in moment of joy or sorrow. A good leader should be sensitive to the plight of his subordinates.

Task Complexity: A superior should always recognize that by showing an understanding of the complexity of the task, they are registering the motivation and satisfaction of subordinates. There should also be the understanding that the goal of individual might be different from that of the organization. It is therefore the duty of the leader to see how an individual's goal could be harmonized with that of the group when necessary.

Effective communication is necessary in leadership: A good leader should not hide necessary information of what is required from the subordinates. He should also listen to and sieve irrelevant information from the real issues.

Confronting problems: A good leader should be wise while tackling issues of conflicts. He should be mindful of using force in confronting problems but negotiation. Conflicting information and rumors should be well-investigated and well-handled to the satisfaction of the parties concerned. Thus, hasty conclusion should be avoided in unsubstantiated reports.

Sensitive to the need of the subordinates: A good leader should also be sensitive to the problems of the subordinates. As a sensitive leader, He should know what the crowd needs at that point in time as such made provision for them. A good leader should be sensitive to the plight of those he is leading. Their welfare should not be taken for granted.

Sacrifice: A good leader should be ready to make sacrifice for his subjects when necessary. A good leader should therefore be ready to make sacrifice when necessary for the sake of his subjects. A worthy leader can take a risk for the good of the people he leads.

Courage: A good leader should be courageous. He should be able to display courage in taking certain decisions irrespective of whose ox is gored. He should not be easily influenced against what his is convinced of. He should also have the boldness to say no or yes when necessary as the case may be.

Furthermore, a good leader should be visionary. He should be able to think ahead and articulate things that will help his administration. In doing this, he should be able to harness potential of the people around him in order to achieve his goal.

Selflessness is another quality required of a good leader. He thinks of the welfare of the people under his trust. But when a leader is only concerned with what he will gain first, in carrying out any assignment, such a fellow is not a good leader. Unfortunately, the opposite is the case as what characterizes leadership today in most cases both in politics and religion is selfishness.

Traditional Approaches to Governance and Leadership in Selected Nigerian Societies.

Africa is represented by multi-cultural practices. This diverge affects the methods to governance and leadership styles setting. Generally, the approach would tend to differ from the Western alternative of governance/leadership resolution in several respects. Even then in Africa itself, the approach may also differ from one culture to another. The Ibibio of South Eastern Nigeria had political and judicial systems, which were as effective as those of Centralized states. Such states as the emirates of Northern Nigeria, the ancient Yoruba kingdoms, the ancient Ashanti kingdom of Ghana, the ancient Benin (Edo) kingdom of Nigeria to mention but a few.

Among The Ibibios

Ibibio political organization was based on social organization and consisted of six administrative divisions augmented by traditional secret societies. Udo (1983) lists them as follow:

a.   Idip Ete, literally, the fathers' womb, this consists of a man, his son, his brothers and his half brothers.

b.   Ufok, literally a house, but also a collection of families (Idip ete), which trace3d their origins to one father.

c.   Ekpuk, a collection of Ufok, which traced their origins to one father, This is the modern lineage or extended family.

d.   Obio (village) is a collection of lineages which varied in number from village to village, and one of which was the parent and therefore senior to the rest.

e.   Oduk (Village group or sub clan) and

f.   Ikpaisong (Clan), which is a collection of village, groups which traced their origins to one village in the clan.

A careful study of these structures and functions of each of the3 above would reveal that the Ibibio people had a well organize3d system of government in pre-colonial times. The system listed above is available for peaceful and non-violent settlement or disputes at the individual, family, group, community, and national levels. Among the Efik/Ibibio the law enforcement agencies were3 secret societies. They were mostly Ekpe and Ekpo respectively. Mbiam juju and Idiong (divinations) were used to establish truths among conflicting parties in matters of adjudication. All of the above handled the wholistic administration, governance and leadership issues of the people.

Among The Yarkurr

Among the Yakurr of Cross River the clan (Kepun, plural is Yekun) is a corporate body. It is patrilineal and exogamous. A number of clans make up Yako village. The Kepun is a ritual unit, which has joint rights in land. Kepun consists of a number of lineages. Obot Kepun who is the most senior man and holds the office of priest, heads a Kepun His responsibility is primarily to avert misfortune, or to make expiation to the spirit if wrong action is said to have angered it and so brought down sickness or some other misfortune on a Kepun member. The Asse priests are in charge of the village judicial administration. They play a very important role in traditional government of Yako village. While the Obot Kepun authority is restricted to own clan, the ase priests as a group, along with the lineages exercise authority throughout the village. They are known as Yabot (i.e. the elders). Yabot is the plural of Obot. The senior among the Yabot is the leader of the entire village village. He is known as Obot Lopon. Twenty-four members make up the council of priests headed by Obot Lopn. This council sees about secular as well as ritual matters in the entire village. They also settle conflict, but where they cannot settle such conflict, it will be referred to the Yabot council for arbitration.

Among The Igbos

The Ibo speaking people are also found in South Eastern part of Nigeria. They have their own traditional mechanisms for leadership matters among members. Ibo law begins within the family group known as Umunna. This consists of groups of compounds, each of which contains one or several small or biological families closely related to each other (Oluwabamide 2003). As Umunna formthe basis of the social systems, so the mode by which it is governed is the pattern of the mode of government of each larger group, be it an Onuma (hamlet) Nkporo (Village) or Obodo (Village area).

The government is made up of council of elders, presided over by the senior elder. The adjudicators concern themselves with the following offenses:

a) Offenses against the gods, which the people regard as abominable and which may likely bring disaster on the community if the gods are not appeased.
b) Offenses that may break up the unity and solidarity of the hamlet, village or village area. The body or council of elder's acts as mediators and referees in the dispensation of justice.

The elders who invariably are heads of extended families are personnel of the village council and members of the village area court. Normally they are on equal footing. However, for the purpose of adjudication, special reference must be made particular personages or classes namely;
a) Senior elder or holder of the senior ofo
b) The announcers of decisions
c) Rich and influential men who have attained a special position as arbitrators and fanally
d) Titled persons.
- On the whole, the above were the traditional governance and leadership system of the selected Nigerian Societies before the advent of Western system of governance and leadership and their extant colonialism in our Society at large.
- It is worthy to note that the traditional system was just an easy going one without hitch and most preferable to what we are having now that seems so complicating and confusing.

Conclusion

This article has been able to examine the concept of governance/ leadership and show that leadership has to do with guiding or directing others on what should be done which they oblige to willingly and not by compulsion. It equally means being a worthy example to the led in what is expected of them to do. To occupy a governance/ leadership position goes with certain responsibilities which the leader should not shy away from. To be a governor/ leader requires vision, knowledge, humility and diligence, among other virtues. The virtues found in a leader that actually define him. It is therefore not enough to aspire for governance/ leadership position, but understanding the demands of the office and working towards achieving them. Commenting on governance/ leadership styles to adopt in order to make a good leader, (Uye, 2012) says, '' Leadership styles are not something to be tried on like many suits, to see which fits. Rather, they should be adapted to the particular demands of the situation, the particular requirements of the

people involved and the particular challenges facing the organizations.'' This simply implies that a good leader must be wise enough to know the approach to adopt at any given situation. He should be able to determine the best style to apply in any given circumstance. This is necessary because what applies in a particular situation may not work in another.

References

Ande, T. (2010), A Guide to Leadership, London: SPCK

Asian Development Bank (2005), Country Governance Assessment.

Asian Development Bank, (2005), Governance: Sound Development Management.

Cariño, Ledivina V. (ed.) 2002 Between the State and the Market: The Nonprofit Sector and Civil Society in the Philippines. Quezon City: Center for Leadership, Citizenship and Democracy, National College of Public Administration and Governance, University of the Philippines, with the assistance of the Ford Foundation.

Eastern Regional Organization for Public Administration (EROPA) (2000), From

Ewalt, Jo Ann G. (2001). Theories of Governance & New Public Management: Links to Understanding Welfare Policy Implementation. A Second Draft. A Paper Presented at the Annual Conference of the American Society for Public Administration.

Fajana, S. (1997), Human Resources Management, Lagos: University of Lagos.

Government to Governance, Reflections on the 1999 World Conferences on Governance.

Horton, D. (2006), The Portable Seminary, Minnesota: Bethany House Pub.

Kanu, I. A. (2019). "*Igwebuikecracy*: The Igbo-African Participatory Socio-Political System of Governance". TOLLE LEGE: An Augustinian Journal of thePhilosophy and Theology. *1. 1.* pp. 34-45.

Kanu, I. A. (2023). "Igwebuike socio-political philosophy: Towards an indigenous political system". *AKU: An African Journal of Contemporary Research. Vol. 4. No. 2. pp. 1-17.*

Laura Edgar, et al (2006) Partnerships: Putting Good Governance Principles in Practice. Institute on Governance (IOG)

Legaspi, Perla E. (2005). Overview of Governance Framework. A Working Draft on a Handbook on LGU-SPA Partnership; UP NCPAG.

Ma. Oliva Z. Domingo, Third Sector Governance: Meanings, Issues, and Challenges in the Philippines, National College of Public Administration and Governance, University of the Philippines.

Ogunewu, M. A. (2016), Accentuating The Pattern of Biblical Leadership for the Contemporary Church" in African Journal of Biblical Studies Vol. xxxii 1 & 2 April Oct. pp99-124.

Oluwabamide, A.J. (2003). Peoples of Nigeria and their Cultural Heritage. Lagos Lisjohnson Resources Publishers.

Onwukwe, J.O (2017), '"Leadership Challenges and Theology in Nigeria' in

UNDP (2004) A Common View, A Common Journey, A Common Country Assessment of the Philippines.

United Nations Development Program & Economic & Social Commission for Asia & the Pacific, (2003) Promoting the Millennium Development Goals in Asia and the Pacific: Meeting the Challenges of Poverty Reduction; New York.

United Nations Development Program (1997), Governance & Sustainable Human Development. A UNDP Policy Document.

United Nations Development Programme 1997a Reconceptualizing Governance. Discussion Paper 2. New York: Management Development and Governance Division, Bureau of Policy and Programme Support, UNDP, January.

Udo, E.E. (1983). Who Are the Ibibio. Africana – Onitsha, Feb Publishers Ltd.

Uye, E. (2012), The Effective Church Management, Port Harcourt: Gen-X Print.

Vlassis, Dimitri (2006) United Nations Convention against Corruption, United Nations Office on Drugs and Crime Division for Treaty Affair.

White, P. (1998), The Effective Pastor, Kaduna: Evangel Pub.