Interfacing Colonial Legacy and Nigeria Administrative Profligacy with the Dependency Theory

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Abstract: The emasculation of the Nigerian state and her subsequent economic dilemma in contemporary times have been linked to the hitherto activities of colonialism in Nigeria. The impact of the incursion of the British into the traditional native states and the subsequent amalgamation of these states into one country with total disregard for the choices, feelings, values, language, religion and culture of the people, is still evidenced today as hate speeches, lopsided political appointments, and skewed choices of areas of government attention is rampant. The mention of the concept of federal character, zoning and rotational presidency, and quota system serves as added impetus. The call for cessation by the IPOB group and the current call for a restructured Nigeria are clear evidence of the aftermath of colonialism in Nigeria. More worrisome is the continuing dependence by the Nigeria political leaders and elites on the erstwhile colonial masters for assistance of all kinds which have led to the need to examine the relationship between the administrative licentiousness in Nigeria and the continuing dependency on the 'whites' for business and aid which has kept Nigeria tied to their apron-string.
Keywords: Colonial Legacy, Administrative Profligacy, Dependency, Forced Theory

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I. INTRODUCTION

Statehood has always been central to political analysis, to such an extent that politics is often understood as the study of the state. And as such, the dilemma of the Nigerian state cannot pass assessment without recourse to critical theories that could in one hand explain the origin of the Nigerian state and in the other hand why the Nigerian state is still impoverished.

Indeed, several theories can pass for the origin of the Nigerian state but the "force theory of the origin of the state" seems appropriate in explaining the Nigerian statehood dilemma as an ontological phenomenon while the "dependency theory" is apt in explaining the perenniality of the impasse of the Nigerian state. From the force theory of state origin perspective, the British conquest of the West Africa and the subsequent imposition of their administrative processes that were forcefully transferred to the people at the utter neglect of their societal values, norms and traditions. This is where Okoli,s (2004) the dilemma of premature bureaucratization in the African states; the case of Nigeria comes handy. On the dependency paradigm, the role of the Nigerian elites in self aggrandizement has stifled the public policy process to the extent that many public enterprises have either collapsed, closed down or sold to foreigners through their local cronies, while the public service which was once vibrant, productive and incorruptible has become a haven of corruption, inefficiency and stupor" (Mohammed, 2015)

It is without a dint of doubt that any positive change in Nigerian socio-economic parlance is expected to come from her Public Administration whose core value is to ensure that the system works efficiently. Unfortunately, the public service has been short-termed in its vision. Self-centredness has taken the better half of policy formulation and implementation processes. It is on the basis of this assertion that the adoption of the dependency theory to explain the relationship between the dilemma of Nigerian statehood and her British colonial legacy becomes imperative.

The Dilemma of The Nigeria State

Opinions are still converging on the true state of Nigerian statehood. While some scholars have categorized Nigeria as a failing state, others regarded her as a failed state. However, there are others who refer to her as a mafia state. Generally, the view is that Nigeria is in a dilemma, hence hardly knows what it wants to

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do with herself. Many scholars and public commentators are not in agreement as to the way the country should go. Thus, Nigeria in this regard, is Babel. It is a conundrum; in fact, something of a jig-saw puzzles begging to be pigeon-holed (Obi, 2000).

This description is regardless of the fact that Nigeria is blessed with both human & material resources within its borders. Being strategically positioned as an arbiter, negotiator, peace keeper and peace maker due to military might, economic buoyancy and petro-dollar socio-economic set-up, has succeeded in establishing for itself, a name and is gearing all the necessary effort to sustain that name, at least externally; while internally, effective leadership imperatives, good governance strategies, social justice collectivities and all other necessary rudiments and their respective requirements for national coherence such as infrastructural development, efficient public service, human capital development, youth and women empowerment and so forth have been relegated to the background (Muhammed, 2015) despite the fact that the Nigerian administrative bureaucracy occupies an essential position in the political system of the nation.

The Nigerian administrative bureaucracy otherwise called the civil service is a body of government employees entrusted with the administration of the country, and mandated to carry out the policies of the government of the day. Modeled after the British colonial public service administrative structure, the civil service is expected to plays a vital role in the formulation, implementation, evaluation and renew of government policies and programmes to an extent that, its reform provides an enabling environment for civil servants to perform their duties in an unfettered manner, fair treatment of personnel, and establishment of a demographically representative apparatus. These expectations have been long missed hence Adebayo's (2000) description of the present Nigerian civil service as being long outmoded and grossly inadequate to perform the functions of managing an economy aspiring towards modernization, because the Nigerian public service that is responsible for providing job opportunities for the teeming population is replete with old, tired & doubly-functioning men and women who perform poorly in terms of efficiency in service delivery despite, at their disposal, the enabling environment, and the necessary government apparatuses and impetuses. Thus, deepening the Public Service inefficiency, nepotism, favouritism, bloated bureaucracy, bureaucratic bottlenecks, pen robbery, promotion delays, and inappropriate job transfer from one place to another.

Despite the energy, time and resources expended at various Civil Service Reforms, the civil service is still considered stagnant and inefficient, as the attempts made in the past by panels have had little or no positive impact on the promotion of sustainable human development in Nigeria. Therefore, the expected strategic human resource management, man power planning and utilization, effective organizational performance, efficient employee-employer relations in a given establishment and high level bureaucratic stability have eluded the post-colonial Nigerian Civil Service, a concomitant damaging effect on the promotion of sustainable human development.

Considering the number of pathologies like inefficiency, fragmentation, and poor leadership, lack of capacity, patrimonialism, corruption, poor accountability and legitimacy the Nigeria state is suffering, Ayoade, (1988) suggested averred that there is the need to improve efficiency and accountability in Nigerian Civil Service and the way forward is for Nigeria to develop her own model that will enable her achieve her developmental needs. She has to do this by emulating those countries that had suffered the same fate but have now adopted their Civil Service to their socio-cultural values and have achieved results. This clarion call is to enable a rethink on those things that weakened and rendered irrelevant the Nigerian Public Service such as the role of the politicians who entrenched the culture of bribery and corruption and reinvent a modern public services capable of dealing with contemporary societal issues.

Compared with the 1960s and 1970s, the civil service by 1990 had changed dramatically. It has been politicized to the extent that most top officials openly support the government of the day. The introduction of the quota system of recruitment and promotion, adherence to the federal-character principle, and the constant interference of the government in the day-to-day operation of the civil service especially through frequent changes in top officials and massive purges—meant that political factors rather than merit alone played major roles in the civil service. Little wonder Aluko said, "because of jaundiced reform policies in Nigerian public service, many public enterprises have either collapsed, closed down or been sold to foreigners, while the public service which was once vibrant, productive and incorruptible has become a haven of corruption, inefficiency and stupor"(Aluko, 2007). Therefore, the dilemma of the Nigerian statehood is entrenched in the dilemma of the Nigerian Public Service, hence Okoli's (2004) dilemma of premature bureaucratization in the states of Africa, which entails dominance and forceful winching of the wills of the western states, who in one hand forced the amalgamation and subsequently maneuvered and hoodwinked the Nigerian leaders into depending entirely on them. Little wonder Nigeria explores crude oil, but instead of refining and sale to make dollars, they sale to the crude oil to western states and buy the refined product from them at a price higher than the price of the crude sold. .

These attitude is unconnected to Prof. Fredrick Riggs description of the Nigerian society as a prismatic society characterized by:

- ✓ Inherent colony legacy necessitated by their colonial history
- ✓ Subsequent exploited by their colonial masters
- ✓ Huge national debts
- ✓ Low national income and per capita income
- ✓ Early stage of social development
- ✓ Widespread and perennial poverty, population explosion, illiteracy, poor sanitation, insufficient infrastructure and inequitable distribution of this economic prosperity between rural and urban
- ✓ Conflicting interests and diversities based on caste, creed, language, regions etc
- ✓ Constant conflicts between the traditional and the modern
- ✓ Public administration as an anchor for achieving developmental goals (Riggs, 1963)

The features of the Nigeria state, from the Riggs' perspective, shows that the Nigeria public administration is an imitation of that of her colonial masters. Unfortunately, her imitative system seems distanced from the people and their needs/problems, hence there is a kind of monopoly of bureaucracies in Nigeria with enormous responsibility of executing developmental policies, projects and programmes. However, the imitative nature of the public administration is enmeshed in a situation where formalism is common place in her economy and as a result, the bureaucratic officers and public servants insist on following law, rules etc and tenaciously holding on to them while providing services to the people however their own professional behavior is far removed from the laid down laws, rules and regulations. It suffices that the core of the problems of bureaucracy in Nigeria is that they are ill equipped ab-initio to carry out developmental goals. Ill-equipped abinitio in the sense that they seem to be in disharmony with the changing needs and aspirations of the people.

The Dependency Theory Perspective
Dependency theory is the notion that resources flow from a "periphery" of poor and underdeveloped states to a "core" of wealthy states, enriching the latter at the expense of the former. The central contention of dependency theory is that poor states are impoverished and rich ones enriched by the way poor states are integrated into the "world system". According to Adah & Abasilim (2015), the theory operates on the notion that some countries experience development because these countries exploit the natural and human resources of smaller countries to boost their economy, establishing a centre-periphery relationship. They furthered that the periphery countries are compelled to provide natural resources, labour, and markets for the developed countries at a relatively cheap rate in exchange for capitals and loans. This gradually leads to a state of perpetual dependency through multifaceted relationships between the two groups of countries. It predominantly deals with two actors in the international system who continuously are characterized with one form of unequal relationship or another. This may be the reasons for Okereke & Ekpe's (2002) assertion that dependency theory represents the complex relationships that bind the advanced countries of the centre and the backward countries of the periphery. This relationship is not only complex but also parasitic as it exists between the highly industrialized country and a less developed country, established in a manner that will ensure the continuous advancement of the industrialized country to the detriment of the less developed one.

Studies have revealed that dependency theory originates with two papers published in 1949 – one by Hans Singer, and the other by Raúl Prebisch – in which the authors observe that the terms of trade for underdeveloped countries relative to the developed countries had deteriorated over time, hence the underdeveloped countries were able to purchase fewer and fewer manufactured goods from the developed countries in exchange for a given quantity of their raw materials exports. This idea is known as the Prebisch–Singer thesis. The theory was popular in the 1960s and 1970s as a criticism of modernization theory, which was falling increasingly out of favour because of continued widespread poverty in much of the world (Shandra et al, 2003).

The Latin American Structuralist and the American Marxist schools had significant differences but converged on some basic points. One of which is that at the core of the dependency relation between center and periphery lays the inability of the periphery to develop an autonomous and dynamic process of technological innovation (Vernengo, 2004). This may have inspired the assertion of Jack et-al (2016), that the periods of mercantile capitalism and colonialism forced the third world to specialize in the production of primarily export oriented goods that are of limited range and geared towards fulfilling the raw material needs of imperial powers. Hence the existence of a 'chain of dependency' running from the highly advanced centers of the world, a hierarchy of 'metropolises' with their subordinate 'satellites' through which the economic surplus is passed upwards within a nation and then internationally (Frank, 1976). The dependency syndrome has several manifestations in Nigeria. Emeh (2013) acknowledged that there are four possible dependency mechanisms frequently suggested in the contemporary dependency literature. These are exploitation through repatriation; elite complicity in the process; structural distortion/disarticulation; and market vulnerability. These four mechanisms have kept the Nigerian development strides on the low vis-à-vis the structural distortions that have

spiral effect on the entire society. This is the thrust of the interfacing of colonial legacy and Nigeria administrative profligacy with dependency theory, but it is critical to first and foremost, identify the areas of dependencies.

Areas of Dependence as a Colonial Legacy

Despite its enormous resources and huge potentialities, Nigeria remains grossly undeveloped. Such unpalatable situation has been linked to the forceful colonization and the unhealthy dependency of the state on the western states. Resultantly, abject poverty, acute youth unemployment, heightened crime rate, poor health prospects and widespread malnourishment have been the main features of Nigeria's political economy. The development tragedy in Nigeria can be more revealing within the context of these areas of dependency below:

Economy

Like every other third world countries, Nigeria is economically poor and technologically backward and largely characterized by under-developed structures, high maternal mortality, high child mortality, lower mass literacy, large rural population and so on (Abraham, 2010). Consequently, the United Nations Development Programme most recent Human Development Index Report ranked Nigeria 152 out of 187 countries with a HDI value of 0.514 (UNDP 2015) which shows that the country is struggling with low human development with a huge disparity between economic growth and social welfare (Jack; Nkwocha & Boroh, 2016). Researchers have attested to the fact that the prevailing underdevelopment in the third world generally and Nigeria specifically, have linkage with the colonially imposed dependent consumeristic economic structure within the third world states. This entails the historical fusion of the third world economy to the global capitalist economy and the subsequent dependence on the Western economies (Jack et al 2016; Ake, 2002; Stokes & Anderson, 1990).

This colonial hegemony is crystal on the Nigeria economy because a given economy is the result of a set of processes that involves its culture, values, education, technological evolution, history, social organization, political structure and legal systems, as well as its geography, natural resource endowment, and ecology, as main factors. These factors that give context, content, and set the conditions and parameters in which an economy functions, have hitherto been diluted with that of the western world. Hence Jack et al (2016) concludes that the colonially imposed export oriented production and import oriented consumption economy of Nigeria has negative implications on the overall socio-economic development of Nigeria as reflected in its weak industrial base, food insecurity and dependence on foreign capital.

Recall that colonialism began as a result of changes in the mode of production in Europe. The emergence of industrial revolution ushered in a new process of production in place of the earlier slave-based economy. The industrial revolution was a revolutionary trend in the history of mankind that arose with the problem of how to lubricate machineries at a time when slave trade and slavery have fulfilled their basic function of providing the primitive capital. Thus, the quest for the investment of the accumulated capital and the need for raw materials led to the colonization of Africa.

Recall also that the African economy before colonization, was primitive and based on barter system, but because one of the objectives of colonialism was to find market for the European manufactured goods and raw materials for the industries, there was need for an organic linkage between the African economy and market with that of the international system controlled and directed by the colonial masters. Africa was forced to accept the international division of labour which assigned her the compulsory role of production of agricultural raw materials required by the industries in Europe. This explains why up till today, the role of Africa's economy and states in the world market or international trade is the production of primary goods and agricultural products. It is evidenced that the advanced countries of Europe control the production of manufactured goods and they needed suitable market where the numerous European manufactured goods could be easily disposed of at a reasonable profit. Since the African economy was essentially based on barter system, there was the need to monetize the economy to be in line with the European market and the international trade standard. This money was introduced as the only official acceptable medium of exchange and to enforce this, there was need for the colonialist to take direct control of the administration of the African colonies. This introduction of money as a legal tender also paved the way for introduction of tax on the natives.

This grand design to keep Africa in general and Nigeria in particular in conformity with the role of production of agricultural raw materials required by the industries in Europe, has led to backlog of international debts and foreign aids. According to Fafowora, (2017), our national experience with huge foreign debts has not been a happy one. Twice in the last three decades, Nigeria has found itself in the critical situation of not being able to service or repay its domestic and foreign debt, with the potential of being declared technically insolvent and bankrupt. In 1984, when Buhari seized power from the civilian government of President Shagari that was accused of flagrant corruption Nigeria's foreign debt was close to US$40 billion. This financial burden the military regime of Buhari, nor that of his successor, Babangida, was able to extricate the country from. Unfortunately, Nigeria's debt profile today has continued to rise to the utter disregard of the implications.

Politics

In a similar way, electoral processes in Nigeria have usually been subjected to the approval or commendation of foreign agencies. For instance, out of the 88 observer groups cleared by the INEC for the 2015 general elections 16 were international bodies whose reports were considered authentic. These international bodies consist of diplomatic missions of nine countries in Nigeria, including those of United States, Switzerland, Britain, Germany, France, Japan, Republic of Ireland, Australia, and Canada (Adebayo, 2015). The credibility of elections in Nigeria is solely dependent on the report of the foreign observers irrespective of the views of Nigerian voters with first hand information of what really transpired in various pooling units and collation centers. This dependency has hypocritical problems. Take for instance, while election observers from outside Nigeria otherwise known as international electoral observers cleared to monitor and observe the Ekiti state gubernatorial election of 14th July, 2018 reported that the election was below international electoral best practices, INEC went ahead to uphold the result of the election, the reports regardless. However when the Missions of the European Union, the United Kingdom and the United States observed the voting in Osun State September 22, 2018 as peaceful, and commended the Independent National Electoral Commission for the improved organization of the election, and security services for their conduct, it was applauded (https://eeas.europa.eu/delegations/nigeria/51059/statement-missions-european-union-united-kingdom-and-united-states-osun-election_en).

More worrisome is the position of a civil society group called the centre for social justice, equity and transparency (CESJET) that the European Union, United States of America and the British government have continuously interfered with the Nigerian democracy. The group argued that this continues interference will destroy the nation's democracy. This assertion is consequent upon the media report that foreign countries were mounting pressure on President Muhammadu Buhari not to seek re-election. They argued that it is the right of Nigerians to choose their leaders through the electoral process and not the international community. (https://www.vanguardngr.com/2018/08/dont-destroy-our-democracy-nigerian-civil-rights-group-cries-out-over-alleged-interference/) .

Adding to their above point are Nyuykonge & Omotola (2015) who assert that international organizations such as the UN and the Commonwealth of Nations should jointly engage with local pro-democracy stakeholders to pressure the government to adhere to the new election date. They should offer logistics and intelligence support in the fight against Boko Haram. In their turn, international election monitoring groups should deploy large numbers of observers to cover constituencies beyond the major cities which are usually reached. The deployment should be timely enough to allow them to offer pre-election recommendations aimed at improving Nigerians' experiences at the polls. This assertion shows how much Nigeria depends on other countries for the credibility, so to say, of their elections.

According to Ahon (2018), National President of the Movement for Nigerian Greatness, MNG, Mr Collins Oniobo has urged the international community to closely monitor the 2019 general election with a view to exposing those who are bent on rigging so as to remain in power. Even Jimoh (2018), documented that the international election monitors have allayed fears for 2019 poll. According to the report, the National Democratic Institute (NDI) and the International Republican Institute (IRI) have said that despite some gains in the electoral process, the absence of legal framework, delayed budget, vote buying and insecurity are real threat to the 2019 general elections.

It has even been taunted that the international community especially the US and Britain are instrumental to the choice of who becomes the next president of Nigeria. Recall the allegation that the USA refused to supply Nigeria ammunition to fight the Boko Haram so that former president Goodluck Jonathan will lose the election. Indeed, he lost the election even as an incumbent. There is also on going speculation that the international community has backed Atiku's candidacy for the 2019 presidential election as against Saraki. Some of us take these speculations seriously because, as an act of political arithmetic, it seems any candidate the international community sides, usually emerges victorious. Little wonder Nigerian leaders will prefer to go the Chattam House (the Royal Institute of International Affairs) to present a paper on their idea of good governance in Nigeria and perhaps present their election manifestos in advance. The case of Mallam El-Rufai and Atiku Abubakar stands out.

Insecurity

The concept of insecurity is vast and in the Nigerian case, it is still evolving because anything that makes one feel insecure in ones own country qualifies to be called insecurity. Every day, terrorist attacks, inflation, corruption, injustice, recession are the things heard from the TV screens. These things cause panic in the hearts of citizens (Ibenegbu, 2017). Whereas the concept of insecurity is erroneously linked to acts that disrupts lives and properties alone but Ibenegbu's ten causes of insecurity in Nigeria is insightful in the conceptualization of insecurity.

This conceptualization will enable us decipher quickly how dependency drive insecurity in Nigeria. Top of the list is unemployment, and a mention of it overwhelms Nigerian youths with panic in their spines. Both the past and current administration has not had it easy to deal with, as it is still a ravaging threat to the polity and economy. Second on the list of causes of insecurity in Nigeria is corruption. Unfortunately, it has become part and parcel of the policy and economy, so much so that there is no political party or leader who is genuinely interested in fighting and combating corruption because all of them are enmeshed in it overtly or covertly. Sadly for the society, mention of figures of national wealth embezzled through corrupt means and its impact on national development is disheartening. It leads to the third on the list, imbalance. According to Ibenegbu (2017), different parts of Nigeria have different speeds of development. As a result, the oil-rich regions of the country feel disturbed when the Federal Government used wealth from their oil to develop other parts of the country while their society remains undeveloped. Thus, the people of these regions feel cheated and sometimes take justice into their hands leading to vandalization of oil pipelines. Indeed, the activities of the Niger-Delta militants are a source of insecurity in Nigeria. The forth on the list is weak judicial system. When the common man can no longer go to the court and get justice, the man is wholly insecured and the society is doomed. The corruption mentioned above that led to society imbalance has been sustained by weak juridical system. The current administration has been complaining of the courts stalling prosecution of those accused and arrested over corrupt allegations, but the state on the other hand does not obey the decisions and rulings of the court. The case of Nnamdi Kanu and Elzazzaky suffice. Corruption and insecurity are like colony. One can hardly extricate them. It is a truism that few Nigerians are mega rich courtesy of corruption while the last hope of the man (the judiciary) has been compromised. The next on the list is the porousness of the Nigeria borders through which the militia machineries have had free access into the country. This openness of the borders has led to the next on the list which is high influx of arms and ammunition in to the country that fuels insurgencies and terrorisms. Both insurgency and terrorism go with Narcotic trafficking in fueling insecurity in Nigeria. Criminal groups in Nigeria are involved in smuggling of illegal substances to Europe, Asia, South Africa and North America. Nigerian gangs are one of the largest distributors of opium in the world. This group of smugglers and their illicit acts promote insecurity. Next to narcotic smuggling and human trafficking and forced labour made necessary by irregular migration. Many women in Nigeria are tricked to migrate to other regions in the continent. They hope to find good jobs, but, instead of promised jobs, they sell their bodies for money. Some of them are even sold to foreign brothels. The situation with human trafficking and forced labor in Nigeria is horrible source of insecurity. This links to hunger and poverty. Hunger and poverty is a key source of insecurity in Nigeria. The criminal situation where people are threatened and their means of livelihood deprived of them both in the day and night is a sad one. Unfortunately, this criminality is linked to hunger and poverty. A hungry man, they say is an angry man; an angry man is a devil's workshop. The devil's workshop is the breeding ground for all forms of insecurity including insurgency and terrorisms. These identified ten sources of insecurity in Nigeria seems to have become beyond the capacity of the Nigeria state hence, This day (2016) documented an unfortunate observation of little or no attention being paid to the complexity of political governance issues in Nigeria and the need for PMB to seek international understanding and assistance in the quest for solutions to Nigeria's problems. (https://allafrica.com/stories/201602221488.html).

In line with the above position, Carson (2015) averred that Nigeria is facing three major challenges: cascading insecurity in the northeast; contentious national elections; and growing economic pressures due to the precipitous drop in global oil prices. Given Nigeria's regional political and economic importance, the international community needs to a raise Nigeria on the global priority list and actively engage and assist the country in trying to navigate the turbulent period that lies ahead.

However, the mention of Boko Haram is reminiscence of loss of lives, properties, displacement of thousands of people from their homes, closure of schools and collapse of economics in Nigeria, despite the huge chunk of allocation continuously moved into the fight against insecurity especially insurgency upsurge. The Farmers'/Herders' clash is a typical example. But Pérouse de Montclos, (2014) has linked the Boko Haram menace (whose trademark is kidnapping of school girls) in Nigeria to colonial background of Nigeria. Recall that the kidnapping of the Chibok schoolgirls occurred in a region where forced marriages and kidnappings by the so-called Zargina bandits are commonplace. However, prior to colonization, Borno was subject to frequent slave raids to supply the trans-Saharan trade or the plantation economy of the Sokoto Caliphate. During the 19th century, Fulani jihad saw the capture of both pagans and 'bad' Muslims despite the Koran forbidding the enslavement of Muslims.

Again, the Mandara Mountains in Adamawa state on the border with Cameroon, where Boko Haram combatants are known to hide, were historically both a refuge for pagans and a place frequently raided by Muslim Fulani warlords. Thus, colonization initially exacerbated the situation when shifting German, French and British control of northern Cameroon during the First World War created a political vacuum that facilitated banditry. The Europeans relied on local warlords to rule the country, and although they banned the slave trade, domestic slavery for local markets was permitted until the 1920s. Fewer export markets for slaves reduced their

value and the raids by the Fulani warlords became more reckless and violent as a result. Domestic slaves were used as currency, like cattle, or as a way to extract ransom and settle disputes. This explains the tactics of Boko Haram abducting school girls and arm-twisting the federal government into negotiation and allegedly demanding and collecting handsome ransom with which to purchase ammunitions and exacerbate the insurgency (Pérouse de Montclos, 2014).

Culture and Value Systems
In every society, the people have their cultural heritage and social values that they cherish. These cultures and value systems are very important to the individual societies and Nigeria is not exceptional. In Nigeria, we appreciate those things that make us unique. Those things are the core principles and ideals upon which the Nigeria society exists. This is made up of several parts: customs, which are traditions and rituals; values, which are beliefs; and culture, which is all of a group's guiding values. Contemporary, however, westernization or colonial influence has been pervasive on those fabrics that hitherto binds us as a society to the extent that the developmental process of   Nigeria is measured to the extent we aspire to change towards a more westernized society, in the hope of attaining western values such as religion and philosophy to the detriment of our traditional cultures. In Nigeria, the effects of this western invasion are bifurcated with both positive and negative impacts. British colonial influence and leadership has relegated the Nigerian cultures to the background such that some of the Nigeria's traditional cultures have gone into extinction as a result of western influence and impacts. During the colonial era, the British used western education as a tool in cultivating their western religion and cultural hegemony in Nigerians where the natives were forced to accept the superiority of western cultures over their own unique culture. However, westernization helped the Nigerian society in the abolition of some Nigerian cultures, like the killing of twins, slave trade businesses, the cast system and burying of people alive in the evil forest. The influence of colonialism is eloquent in language; weddings and traditions; dressing; buildings and Music, food and oterh aspects of our lives (Odinye & Odinye 2012).

Interfacing Colonial Legacy and Nigeria Administrative Profligacy
While a handful of researchers have asserted that colonialism might have accelerated the development process through the importation of new thoughts and inventions into the countries colonized, but that the problem is that the native political leaders who took over from them did not fare better than the colonial masters, others argue that colonialism did more harm than good. These scholars are the dependency theorists. It is in line with this position that we seek to interface the colonial legacy and the administrative profligacy of Nigerian state.
Recall that the key factor that determines a country's economic growth is not its resource abundance but rather the effectiveness of its institutions (Mehlum et al 2006). By implication, economic performance and development are connected to the efficiency of policies and quality of institutions necessitated by good governance and quality leadership (Osabuohien, Efobi & Salami 2012). Unfortunately, many researchers have documented that the problems bedeviling the Nigerian public administration is that of poor governance and leadership ineptitude traced to colonial legacy (Sawyer 2004). According to Sawyer (2004), despite being the target of the liberation movement, colonial governance institutions turned out to be the colonialism's heritage after independence. Hence, institutions and strategies during the colonial period led to disparities in economic development of the country after independence (Acemoglu, Johnson and Robinson, 2001).

Colonial Legacy and the Political Sovereignty of Nigeria
In line with the thoughts of the dependency theory, the political sovereignty of Nigeria camouflages the reality of unrelenting reliance on world economic structures, and controls of power and interest within this dependency relationship explain the underdevelopment of Nigeria. As one of the basic elements of civilized statehood, sovereignty symbolizes the dignity of a country and represents its source of inspiration in its quest for political stability and socio-economic development befitting its potential. It also symbolizes the motivation that inspires particularly ambitious countries in their struggle for regional, continental and global politico-economic influence. Sovereignty is connected with the power of governing bodies; it refers to their full right of power without the interference of outside sources (Mohammad, 2018). A sovereign body has supreme and unchallengeable power over its subjects (https://www.legit.ng/1131225-what-sovereignty-politics.html). There are no longer any illusions that formal political independence means the end of European presence and influence in Africa. African Leaders were formed in the metropolitan culture as subjects of the metropole, and they devoted their lives to the goal of political independence from the metropole. They were conditioned to think both English and anti-English. Their feelings were focused in a sort of love-hate relationship with the metropole initially when they regarded formal sovereignty as "the big problem," and thus have tended to look positively at the metropole for having granted independence, mingling feelings of gratitude and victoriousness because with independence, they achieved formal equality with their former colonial master (Zarman, nd).

With desire for better standard of living, Nigerians became rather impatient with the sluggishness of their development trend and to a large extent, the hard fact that it is difficult to close the gap between them and the industrial states. Unfortunately, even though the dependency analysts have allocated the foundation of the developmental problems of Nigeria like every other colonized states of Africa not in constraints of international politics and economics, where the metropolitan countries co-opting African leaders into an international social structure that serves the world capitalist economy, Nigerian leaders no longer see the need to struggle in terms of planning to execute policies that will better the lives of every Nigeria. They are the way they are because through training, they condition the upper layer of African society into Western habits of consumption, reading, vacation, style, and other European values. Thus, the dominant politico-economic system removes the need for direct intervention and the more the new elites "develop," the more their expectations rise. Sadly, the more they think Western for medical treatment, education, shopping and vacation, they alienate themselves from their national society, which is locked into its underdevelopment. Thus, Nigeria lost her sovereignty to the whilms and caprices of the western world that appeals to their leaders.

Colonial Legacy and Political Life/ Leadership Style in Nigeria
Historically, the Republic of Nigeria came under colonial rule of the British which left a legacy of executive dominance and a political corruption in the country. This led to a leadership style in Nigeria that is not working (Ejimabo, 2013). Wealthy political elite dominates political life in Nigeria. The relationship between the political elite and ordinary Nigerians is that of between nobles and commoners. Nigerian leaders, whether as members of a military regime or one of Nigeria's short-lived civilian governments, have a history of doing whatever it takes to stay in power and to hold on to the wealth that this power has given them (www.everyculture.com/Ma-Ni/Nigeria.html).
The nature of colonialism served to produce conflicts within the society and organizations in ways that impacted significantly on the performance of the various local social, economic and political institutions. Conflict, here, describes a process where a party within a system (an organization or society) perceives that another party has negatively affected an issue that is important to it, such as its goal(s), expectations, results, method of operation, etc (Robbins & Judge, 2009). A conflict therefore involves a person or group creating, exercising or exerting influence and control over others in a way that re-orders or disrupts the existing arrangement(s). Underlying all conflict situations is a struggle for supremacy or dominance in a way that assures narrow or personal economic and/or political benefit to the party exercising the control (Duke, 2010).
The administrative style of the British was gradually being insinuated into the governance of the Nigerian state, and it became the main influence on the local way of organizing things – politically, socially and economically. It is in this way that political domination of the society, through colonization, permeated government, trade, religion and the social life of the peoples of Nigeria, with structural and attitudinal implications for the existing public and private organizations. The stiff conditions of colonialism also had implications for the application, cultivation and development of contemporary management practices, as the existing institutions, particularly those owned by the state, had to operate within the ambits of the rigid style preferred by the British colonialists. Colonialism essentially became the tool that was deployed in relegating and decimating the local institutions and management practices while these were supplanted with western-style administrative structures that were invariably regarded as superior to the indigenous ones (Kiggundu, 1991).

Colonial Legacy and the Administrative System of Nigeria
The profligate state of the Nigeria Public Administration is linked to the administrative system adopted in managing the Nigerian state by the British where government apparatus are organized along a centralized and hierarchical structure. This system emphasized direct and strong control, as it required that all personnel remain unquestionably subordinate to the top (colonial) authority, personified by the High Commissioner and his executive lieutenants -the Resident, Divisional and District Officers. The local content of the administration – the native Political Agents, Warrant Chiefs, clerks, messengers and constables – were merely subordinate field executors or foot soldiers of colonial policies and decisions of the top hierarchy. While a hierarchical structure normally suggests organizational tidiness and order, it nevertheless creates an 'iron cage' of control that reinforces red-tape and inflexibility, which are the very anti-thesis of innovation, pro-activity, enterprise and 'processed-thought' whose effect blunted personal initiative, creative thinking and innovation at the work place and a retardation of development.
Again, whereas the colonial machinery operated a philosophy of small and low-cost administrative structures, which mostly used ad-hoc instruments and the 'man-on-the-spot' strategy for managing its institutions with its little investment on developing an elaborate and well-funded administrative structure, today's Public Administration is very large and requires huge resources to be allocated to its development of the human capital used in running the today's public administration through training and research. Today, every ministry, department and agency are complaining of poor funding that has been their alibi for non performance.

Recommended Policy Options

Nigeria is in the grip of various destructive forces that are coalescing to give it a failed state-status. The current state of insecurity in the country is a manifestation of deep-rooted and structurally entrenched crisis of development that creates the environment for poverty, unemployment, and inequality to thrive in the country. These, in turn, lead to frustration, alienation and, ultimately, social discontent that spark violence and insecurity. Without the enabling environment, these conditions could not have metamorphosed into serious national security problems threatening to tear the country apart (Katsina, 2010).

To save this ugly situation, the following policy options are recommended:
i.   Restructuring of public administration to reflect today's needs and solve today's problems
ii.   Reinventing the Nigeria of our dreams through a pan-african approach instead of depending on old fashioned inherited ways of doing things
iii. Making of internal growth of the economy by investing in eh country and stop running to the westen countries for everything including massage
iv.   Repositioning and strengthening of anti-corruption agencies/mechanisms

II. CONCLUSION

Before the colonial incursion into today's Nigeria, the various nations that were later merged to get "Nigeria" had their different administrative patterns that worked for them. However, after the forceful marriage of these nations (ethnic groups and tribes), a foreign pattern of administration was introduced into the country to ensure administrative proficiency of the entity. At best, it was intended for good but in the hands of the locals, identity crisis emerged and somehow, conflict of interest (loyalty) emerges again such that issues upturned formalism into ritualism, and cognitive melodrama ensured leading to administrative profligacy. On one count, the locals have to survive and the system they have inherited also has to survive. Therefore, it became a kind of Pandora's Box phenomenon.

Dealing with the current and perennial challenges, the Nigerian state must ensure that the Nigeria civil service is highly motivated, competent, effective and respected because over the years, policy processes in Nigeria have been adversely affected by vague direction, inconsistency, poor implementation and lack of continuity in implementation. It is imperative that government takes urgent action to re-orientate Nigerians and bring about a positive change of attitude that will restore high moral values, encourage hard work, honesty and selfless service, as well as inculcate a sense of patriotism which will bring to fruition government policies and programmes.

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