



## The Role of Trust in Sustainable Party Democracy in Nigeria

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**Abstract:** This seminar paper focused on the role of Trust in sustainable party democracy in Nigeria. Political trust can have a major impact on democratic politics by affecting political participation, institutional effectiveness, and policy choices. Given the significance of political trust for the functioning of democracy, it is important to know how Trust influence the way citizens relate with political actors and institutions changes over time. This paper argued that political trust begets socio-economic development. It conclude that notwithstanding the system of government, political trust has an overbearing influence on leadership, economics and consequently socio-economic development and that economic development is attained through a rigorous process of purposeful and issue based politics that is trustworthy. Regrettably, the paper argued that in Nigeria and other third world countries like Africa, politics has failed to engender economic development because it failed to produce political trust and good leadership; hence the system encouraged personalization of government and governance. This in turn paved way for unprecedented height of terror, impunity, irresponsibility, endemic corruption and unimaginable use of force aided and occasioned by long period of colonization and military rule. The paper therefore come to conclusion that Africa governments needs to provide true leadership and play politics of substance in the interest of economic and all round development. Essentially, the paper relied on secondary sources of data and demand and supply theory of trust as it methodology.

**Keywords:** Trust, Political Trust, Sustainable Development, Party democracy.

### INTRODUCTION

There is a general consensus among contemporary social scientists that social trust is important, for both social and political reasons. Unusually in the increasingly fragmented and specialized academic world, the interest in trust extends across many different disciplines, including sociology, political science, economics, psychology, history, political theory and philosophy, management and organization studies, and anthropology. Social trust between citizens, it is said, contributes to a very wide range of phenomena, including economic growth and efficiency in market economics, stable and efficient democratic government, the equitable provision of public goods, social integration, co-operation and harmony (Dunn 1988, Braithwaite 1998, Strompcka 1999, Thompson 2004).

Trust is also said to be at the centre of a cluster of other concepts that are as important in social science theory as in practical daily life, including life satisfaction and happiness, optimism, well-being, health, economic prosperity, educational attainment, welfare, participation, community, civil society, and democracy. For example, there is evidence that trusting people are healthier and happier and live longer than distrusting people do Odisu, T. A (2015}. And, of course, social trust is a core component of social capital, and is normally used as a key indicator of it, sometimes as the best or only single indicator (McCarthy, 2016}. Social Trust, has since proven to be one of the most interesting and important indicators of the strength and quality of societies and communities across the world.

Levels of social trust, averaged across a country, predict national economic growth as powerfully as financial and physical capital, and more powerfully than skill levels – over which every government in the world worries about incessantly. It is also associated with many other non-economic outcomes, such as life satisfaction (positively) and suicide (negatively). In short, it is not much fun living in a place where you don't think most other people can be trusted. Low trust implies a society where you have to keep an eye over your shoulder; where deals need lawyers instead of hand-shakes; where you don't see the point of paying your tax or recycling your rubbish (since you doubt your neighbour will do so); and where you employ your cousin or your brother-in-law to work for you rather than a stranger who would probably be much better at the job (Vacziarg, R 2000). . If trust is indeed as important as this, then it should be extremely interesting to study especially in the third world countries like Nigeria. Therefore, this study shall look at the role of Trust in sustainable party democracy in Nigeria.

## UNDERSTANDING THE CONCEPT OF TRUST

**DEFINITIONS OF TRUST:** What is trust? What are its variants? Trust is a complex interpersonal and organizational construct (Duck 1997; Kramer and Tyler 1995). “Trust occurs when parties holding certain favorable perceptions of each other allow this relationship to reach the expected outcomes” (Wheless and Grotz 1977). A trusting person, group or institution will be “freed from worry and the need to monitor the other party's behavior, partially or entirely” (Levi and Stoker 2000). In that sense, trust is an efficient means for lowering transaction costs in any social, economic and political relationship (Fukuyama 1995). Trust is also much more than that. It is the underpinning of all human contact and institutional interaction (Tonkiss, Passe, Fenton and Hems 2000, Misztal 1996). Trust comes into play every time a new policy is announced (Ocampo 2006). Trust in general has two main variants. Trust assessed in political terms is called political trust.

Political trust happens when citizens appraise the government and its institutions, policy. Some scholars make a distinction between the concepts of “confidence” and “trust,” associating the former with a passive emotion accorded to the overall sociopolitical system, and conceptualizing the latter as a group of more dynamic beliefs and commitments accorded to people (Giddens 1990, Luhmann 2000, Noteboom 2002, Paxton 1999, Seligman 1997, Sztompka 1999). In this paper, the two terms are used interchangeably. It make in general and/or the individual political leaders as promise-keeping, efficient, fair and honest. Political trust, in other words, is the “judgment of the citizenry that the system and the political incumbents are responsive, and will do what is right even in the absence of constant scrutiny” (Miller and Listhaug 1990). As such, “political trust is a central indicator of public's underlying feeling about its polity” (Newton and Norris, 2000). Political trust can be directed towards the political system and its organizations as well as the individual political incumbents. The first category of political trust is referred to as the macro-level or organizational trust. The organizational political trust refers to an issue-oriented perspective whereby citizens become trustful or distrustful of government “because they are satisfied or dissatisfied with policy alternatives” (Miller 1974). The organizational political trust can be further subdivided into the components of diffuse or system-based trust, and specific or institution-based trust. Diffuse political trust refers to the citizens' evaluation of the performance of the overall political system and the regime. Specific political trust, on the other hand, is directed towards certain political institutions, such as the Legislature, judiciary or the police force. The second category of political trust, or the micro-level or individual political trust, happens when trust is directed towards individual political leaders.

The individual political trust involves a person-oriented perspective whereby citizens become trustful or distrustful of government “because of their approval or disapproval of certain political leaders” (Citrin 1974). Both the organizational and the individual political trust depend on credible policy-making. Credibility can be defined as an unquestioned criterion of a good policy. Credibility, in general, is assessed in terms of the different perceptions of performance associated with different policies. A reasonable expectation of improved performance as such is a necessary condition for establishing credibility of a new policy rule (Taylor 1982).

In the political economy literature, the term credibility is mostly used in reference to macroeconomic policy, more particularly the disinflation programs. In fact, the emergence of the notion of credibility itself is associated with the monetary-policy actions taken by the central banks of different countries, and how these actions have affected variables such as long-term interest rates and other asset prices. Greater credibility has usually been associated with policies that have been successful in keeping the inflation down, and in garnering support for central bank independence (Blinder 2000). Central bankers and economists define credibility as “living up to its word” (Blinder 2000). In this regard, credibility becomes directly related to the notion of political trust because as a government agency makes policies that consistently produce successful results, trust develops over time. On the contrary, if a government agency or a firm produces policies that repeatedly lack credibility, distrust ensues, and is likely to persist. That is why every organizational action and policy is also a potential act of building trustworthiness (Porte and Metlay 1996). The organizational and individual political trust is a categorization based on the object towards which trust is directed. Political trust also has variants based on the different types of motivations people have when trusting their political institutions or leaders. Accordingly, political trust can be accorded based on rational and psychological models of reasoning (Leach and Sabatier 2005).

Some scholars question the very meaning of political trust based on the idea whether the latter is directed towards the incumbent leaders or the political regime (Worthington 2001). Bean (1999), for instance, concludes that in the Australian context, political trust is understood and perceived as incumbent-based only. A country-specific analysis of the concept of political trust would thus be beneficial for a thorough understanding of the notion. The government and/or the political leaders act in accordance with their partisan agenda. This is also what Warren (2006) refers to as the first-order or encapsulated trust: In the first-order trust, trust exists for A when he delegates to B control over C in which A has an interest. A has a good reason to trust B when A can know that his interests are encapsulated in B’s interests. By the same token, “B becomes trustworthy to the extent that he attends to A’s interests” (Warren 1999).

The results of the National Election Surveys (NES) conducted in the United States between 1964 and 2002 have shown that trust changes in accordance with partisan control of the presidency and the congress (Keele 2005). Citizens who follow the tenets of rational political trust, therefore, tend to trust the political party or the political leaders with whom they identify. Political trust, however, transcends partisan and ideological attachments. A recent work by Hetherington (2004) argues that trust in government by itself has now become an important and independent predictor of support for government policies, and more important than partisanship or ideology alone. Warren (2006), by the same token, argued that the first-order or encapsulated political trust based on the maximization of self-interest is not sufficient for genuine political trust to occur. In the words of Warren (2006), the rational political trust depends upon another, equally, if not more, important type of political trust, i.e. the psychological or the second-order political trust. Psychological political trust involves an assessment of the moral values and attributes associated with a certain government, political institution and individual political leaders.

As such, it refers to the perspective that people might have on the trustworthiness of their political representatives. In political trust based on psychological reasoning, people search for sincerity and truthfulness in the personality, public appearances, speeches and behavior of their political leaders. While an analytical categorization of political trust in terms of the nature of its targets, i.e., organizations or individuals, and its motivations, i.e., rational or psychological, is useful for didactic purposes, different variants of political trust are mutually inclusive and work together (Dunn, J 1988).

Lack of trust towards specific incumbents, for instance, can transform itself into a distrust of different political institutions, and ultimately, of the political system as a whole. People in trusting their representatives and political institutions, combine rational and psychological political trust, thereby tries to strike an acceptable balance between the maximization of their interest and their perception of the ethical qualities of the political elite (Dunn, J 1988). The legitimacy and durability of democratic systems, in other words, depend in large part on the extent to which the electorate

trusts the government to do what is right and perceived as fair (Easton, 1975) as well as what is efficient (Citrin and Green 1986, Feldman 1983, Hetherington 1998, Lawrence 1997, Keele 2004b). Political trust does not emerge, nor does it operate, in a vacuum.

Social trust, which refers to citizens' confidence in each other as members of a social community, is inseparable from the notion of political trust. According to Putnam's eminent theory of social capital, civic engagement in a community and the interpersonal trust among its members contribute to the Job (2005) also affirms the coexistence of rational and relational bases of political trust in the Australian political context. Accordingly, relational view of trust refers to an emphasis on ethics and honesty, while the rational view of trust focuses on the economic performance and ability of institutions and leaders to meet needs. Klandermans and Olivier (2001), for instance, show that in the case of South Africa, political trust depends largely on whether the government can effectively decrease poverty and inequality in the deeply divided South African society. Chanley, Rudolph and Rahn (2000), by the same token, demonstrate that a skillful handling of the economy along with a mitigation of the concern about crime will contribute to an increase of political trust in the United States (Shamim, 2022).

Face-to-face contact with members of the community in societal associations allows people not only to get to know each other better in personal terms, but it also permits them to extend the positive feeling derived out of this civic experience to strangers in the society and in the government. It is a well-known fact that citizens who are not involved in civic activities tend to view the government and its institutions in more negative terms. Keele (2004) confirms that social capital has a significant and strong effect on trust in government apart from, and along with, government performance. While social trust and political trust are not mutually exclusive of each other, there is a controversy in the literature about the causality of the relationship as well as the direction of this causality, if any. Is it the social capital and the forging of social trust which then breeds political trust, or is it the other way around? Can trustworthy governments foster social capital and create trustful and active civic communities? What are some of the tools to converge social and political trust in order to bring about efficient and durable political systems? Different theoretical schools offer different answers to these questions: Modernization theorists, like Almond and Verba (1963) and Finifter (1970), maintain that increasing social trust is associated with increasing political participation, especially in the form of voting. Increased participation, in turn, is a generally accepted sign of political trust and democratization. Sociologists, on the other hand, associate increasing social distrust, and not trust, with a more active political involvement, and eventually, enhanced political trust (Gamson 1968). Tarrow (2000), for instance, goes as far to affirm that contentious politics, in the form of increased social protests and new social movements, constitutes a sign of working trust in industrialized democracies, trustworthy government, which then generates interpersonal trust. New institutionalists insist that it is the state, and the political trust it embodies, which promote social trust as well as a productive economy, a peaceful and a cooperative society, and ultimately, democratic governance (Fukuyama 1995, Levi 1997).

Indeed, governments today dispose of a multitude of political, economic and social tools to empower citizens and foment social trust, inter alia decentralization, use of technology for better access to information and services, efficient economic policy making and undertakings that directly fight political distrust, such as anti-corruption laws, fighting crime and innovative reforms in public institutions (Johnston, Krahn and Harrison 2006). At the same time, however, societies where people trust each other are more receptive and better able to harness these institutional reforms.

In the social sciences, the subtleties of trust are a subject of ongoing research. In sociology and psychology the degree to which one party trusts another is a measure of belief in the honesty, fairness, or benevolence of another party Mishler, W (2001). Trust is defined as to have confidence, faith or hope in someone or something. An example of trust believes that the sun will rise in the morning. Trust is confidence in the honesty or integrity of a person or thing. The definition of a trust is an arrangement made that gives control or ownership of a property to someone for the benefit of another person. What are the four conditions of trust?



The trust is the same, but the precipitating factors can be vastly different. When considering collaborative relationships, the four most common elements needed to develop trust are competence, reliability, integrity and communication. Trust creates a strong foundation in all relationships, whether business or personal in nature. But when you look at the trust in each of your relationships, you may be surprised that the central elements can be vastly different (Miller, A. H, 1974}.

In a personal relationship, for example, compassion and understanding may be the most important attributes of trust. While in a business relationship, competence may be at the top of the list of must-haves in order to create a trusting relationship. The trust is the same, but the precipitating factors can be vastly different.

When considering collaborative relationships, the four most common elements needed to develop trust are competence, reliability, integrity and communication. Without any one of these, it can be difficult to create the trust needed for a sustainable and successful collaboration.

### ***Competence***

A collaborative relationship is doomed if there is a gross mismatch of skills and experience that is brought to the table. All sides of a collaboration need to have areas where they excel, and a general understanding of the rest. If one person doesn't have competence, it will become very difficult for the other person(s) to gain trust in them and believe that they are a valuable addition to the collaboration.

### ***Reliability***

Although important in all relationships, reliability may play an even bigger role in collaborative relationships. If one person in a collaboration repeatedly falls short, misses deadlines or fails at following through, the others are likely to lose trust in that person. Without having confidence that everyone is carrying his or her own weight, it can be a challenge to maintain collaboration.

### ***Integrity***

Would you ever enter collaboration if there was a risk that someone was going to swoop in, gather up all of the work, and present it as their sole project? Neither would I. If each person in collaboration doesn't demonstrate integrity, there will be a serious lack of trust that will make it impossible to work together.

### ***Communication***

Even if someone has demonstrated all of the other elements of trust, if communication is missing, the rest doesn't matter. Each side of collaboration has to communicate often, clearly and honestly in order to develop mutual trust and respect. Without communication, there can't be a meeting of the minds, which is what collaboration is based upon.

Measuring the trust in a relationship is a gauge of the potential that relationship has to succeed, regardless of the elements that combine to create trust. In a collaboration where all parties give equally and share in the victories, there must be mutual trust and understanding of each other in order for the partnership to succeed.

## **THEORY OF POLITICAL TRUST**

This study is anchored on the demand-side and supply-side theories of trust. Trust is earnable and not ascribable, that is to say that one don't just trust one, the condition of the trust and its elements must be seen to exist before one trust another, hence Achebe (2007} argued that Nigerian politicians has failed in all ramification to be trusted by the Nigerian masses or voters. The voters will natural demand good governance from the politicians who comes and request for their votes during elections and in turn they will expect that politician in governance will supply their needs as provided in their party manifesto. This is called social contract and it is a natural phenomenon. Bridging the trust divide between citizens and government is no easy task. The results of survey around the world between 2013- 2018 especially in USA, Australian, India, among others reveal a great wide gap of trust between the people and the government. For instance, the connection between the Australian

people and their politicians is hanging by a rather tenuous thread. What needs to be done to reverse the decline? Edelman Trust Barometer report (2018}

A reform project aimed at bridging the trust divide must be framed by recognition not only of the scale of the problem but also its complexity. There are at least four dimensions to exploring the trust divide, which suggests we are tackling a very puzzling issue Mark, E (2018}.

The first is that there is no one simple explanation for what drives or undermines political trust. The research on the issue of political trust is one of the most voluminous in the social sciences – the issue has been a concern in many countries for decades.

The literature can be loosely organized around demand-side and supply-side theories of trust.

Demand-side theories focus on how much individuals trust government and democratic politics and explore the key characteristics of the citizenry. What is it about citizens, such as their educational background, class, location, country or cohort of birth that makes them trusting or not? What are the barriers to political engagement? And what makes citizens feel that their vote could deliver value? In general, the strongest predictors of distrust continue to be attitudinal and are connected to negativity about politics.

Demand-side interventions therefore focus on overcoming various barriers to social, economic or political participation. So most interventions tend to focus on dealing with issues of social disadvantage through education, labour market activation, public participation, improved representation, place-based service delivery and other forms of empowerment, Mistzal, B.A (1996}.

Supply-side theories of trust start from the premise that public trust must in some way correspond with the trustworthiness of government. The argument is that it is the performance (supply) of government that matters most in orienting the outlooks of citizens, together with its commitment to procedural fairness and quality Mistzal, B.A (1996}.

Supply-side interventions therefore seek to enhance the integrity of government and politicians, and the quality and procedural fairness of service delivery or parliamentary processes through open government or good governance. This includes transparency, accountability, and public service competence and anti-corruption measures.

A second part of bridging the divide between citizens and government is that reforms that seem to provide part of the solution can sometimes make the problem worse. Offering more participation or consultation can turn into a tokenistic exercise, which generates more cynicism and negativity among citizens. The import of this theory is that it helps to appraise the level of trust within Nigerian polity, how the political parties' activities have gain trust from the people and consequently bring about sustainable party democracy in Nigeria within the last five years of Muhammed Buhari Administration.

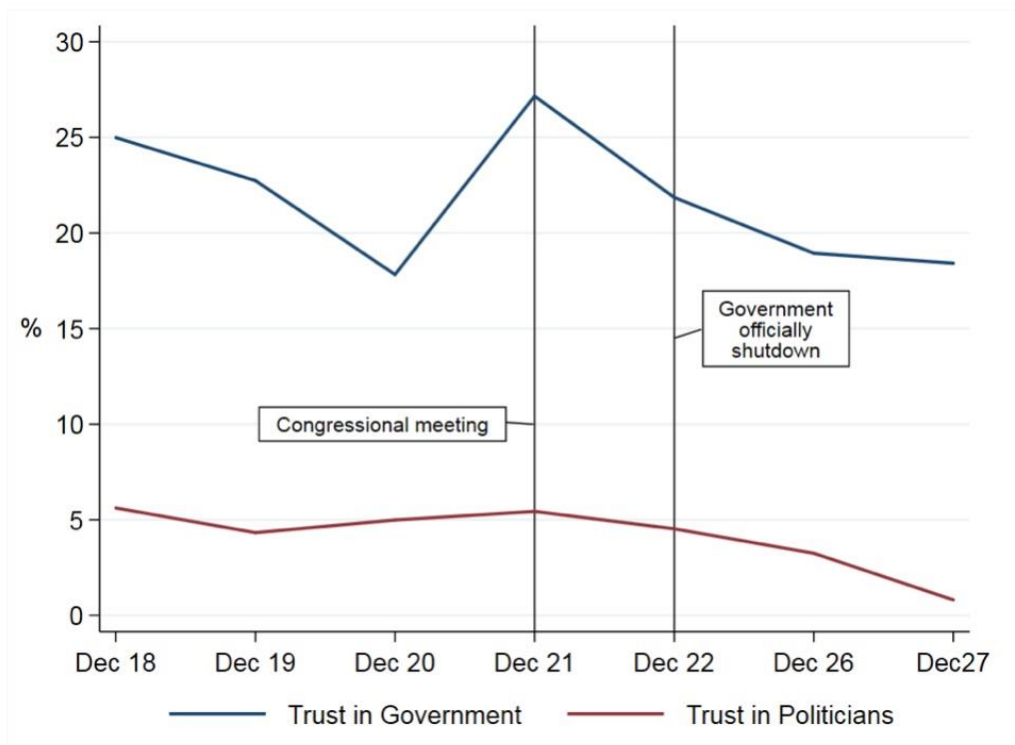
## **TRUST IN GOVERNMENT BY PARTY AND IDEOLOGY**

Historically, there have been modest differences between generational groups in trust in government and that remains the case today. Currently, 19% of Millennials ( ages 23-38) report trusting the government, similar to the shares of older generations who say the same (Edelman Trust Barometer report 2018}

Trust in government remains at or near historically low levels across generational lines. A downward trajectory in trust in government also is seen across racial and ethnic lines. Currently, white non-Hispanics, black non-Hispanics and Hispanics all express historically low levels of trust in government in America (Edelman Trust Barometer report 2018}

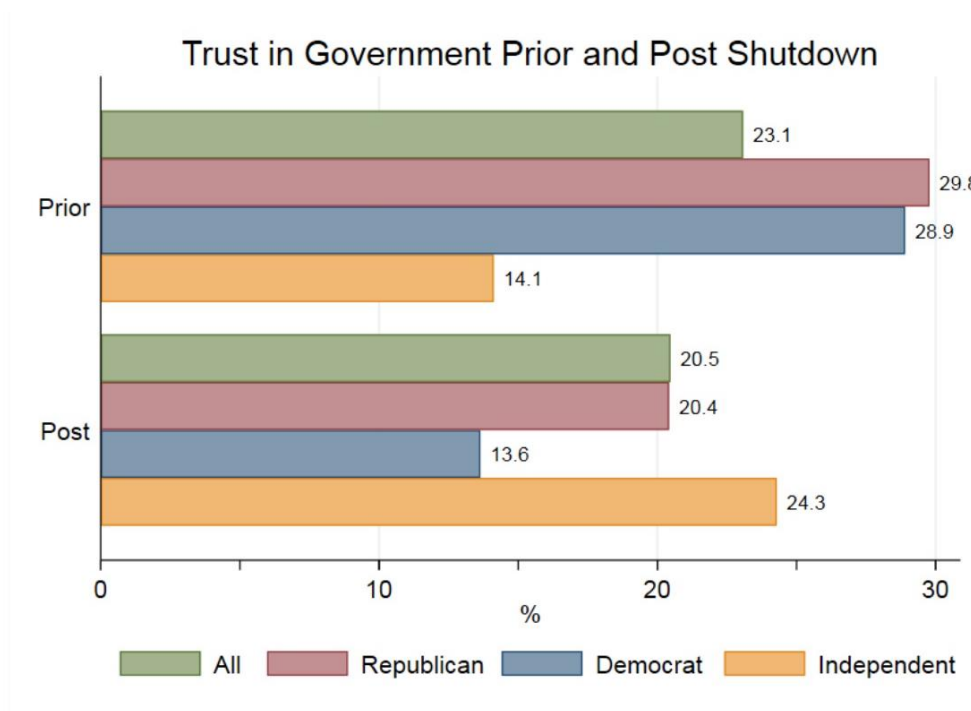
In Nigeria, social and political trusts are in its lowest web. The youths in age bracket 18-35 have lost complete trust and hope in Government. This is as a result of failed promises and ethnic and religious fusion of politics and lack of merit, fairness and justices in the polity.

Without trust we have diminished capacity to meet complex, long-term challenges. Weakening political trust erodes authority and civic engagement, reduces support for evidence-based public policies and promotes risk aversion in government.



Source: Edelman Trust Barometer report (2018)

The above chart shows the level of trust in Government and the trust in politicians in United State America as reported by Edelman Trust Barometer 2018.

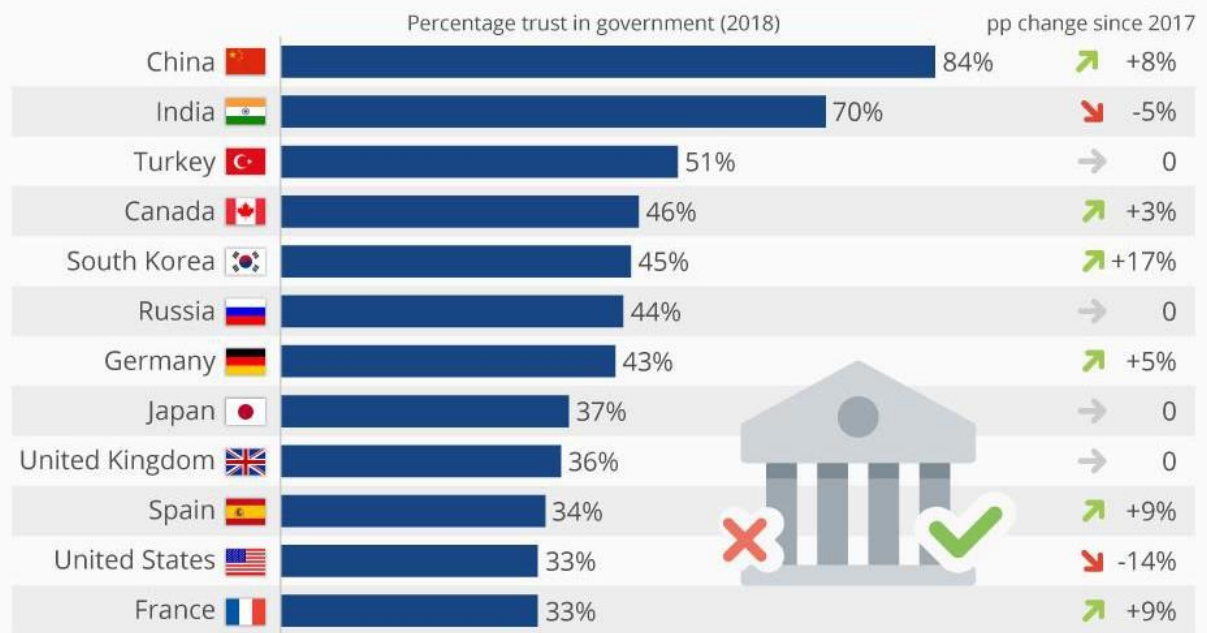


Source: Edelman Trust Barometer report (2018)

The above bar chart shows the level of trust in Government in United State of America before and after the shutdown in USA along major party line in the state.

## Where Trust In Government Is Highest and Lowest

% trusting the government and change from 2017 to 2018 (selected countries)

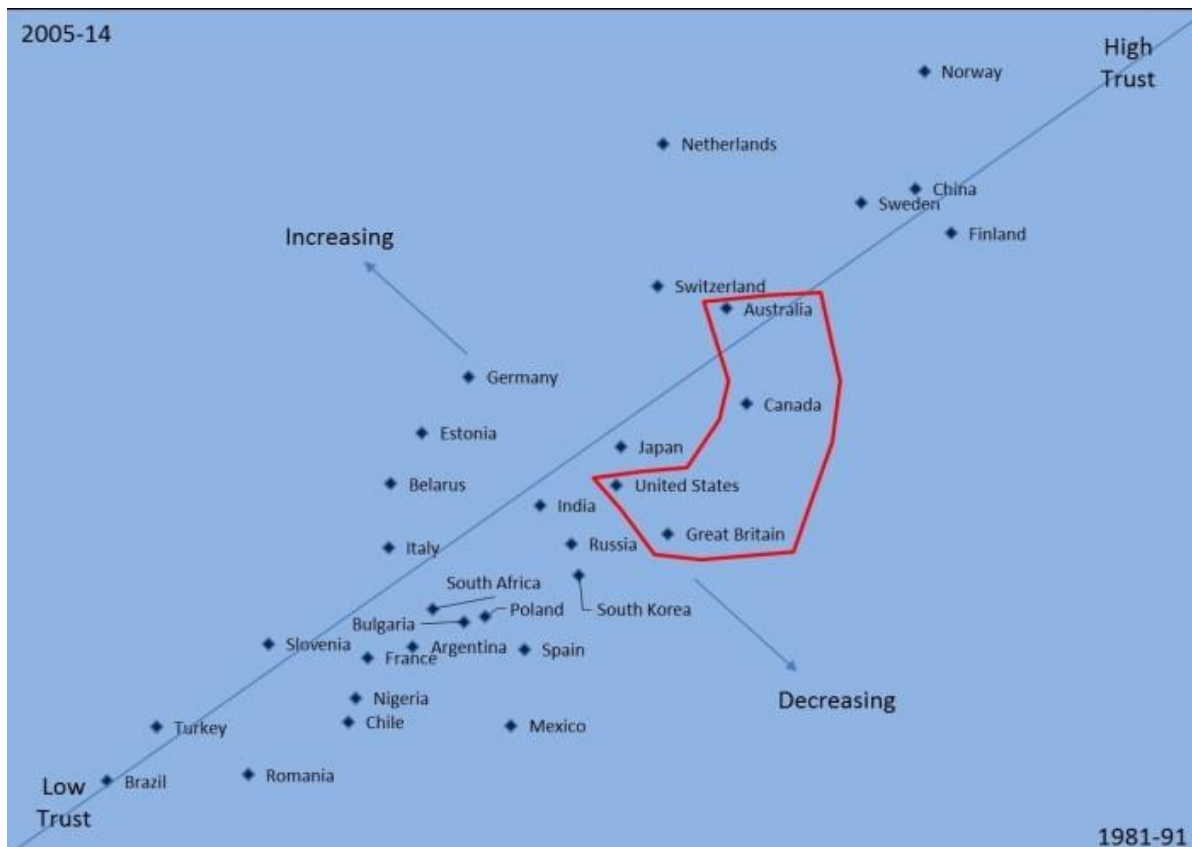


@StatistaCharts Source: Edelman Trust Barometer

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Source: Edelman Trust Barometer report (2018) as reported by Niall McCarthy, 2019

The bar chart shows the percentage of trust level around the selected countries of the world. It shows where trust in Government is highest and where it is lowest between 2017 and 2018. China shows the highest trust level while France shows the lowest trust level the selected sample.



Source: Analysis of World Values Survey data



The above data shows the diagram of level of increase and decrease of trust level among selected countries of the world. It shows that Brazil is in the lowest level, while Norway is in the highest level, according to the above rating adopted from world value survey data 2005-2014.

### **TRUST AND SUSTAINABLE PARTY DEMOCRACY IN NIGERIA**

Social and political Trust in Developing Countries such as sub-Saharan Africa and Latin America is indeed in a very low degree. In Nigeria for instance, the case is even worse as the citizenry have lost complete trust in Party democracy and governance. sub-Saharan Africa and Latin America—two of the poorest regions in the world—conform to one another in that citizens of both regions express very low levels of horizontal, generalized interpersonal trust. Indeed, these two regions are among the least trusting societies in the world. Both are low in terms of “bridging” trust, and both also have high degrees of particularized “bonding” trust. However, these regions differ sharply with respect to vertical, institutional trust. People in sub-Saharan Africa express relatively low levels of trust in national institutions; and Latin Americans offer very low levels of trust, with many expressing sheer cynicism.

### **POLITICAL TRUST AND LEADERSHIP IN NIGERIA**

It is important we look at political trust and leadership because, in any discussion on politics that affects development, leadership has to be discussed for proper perception of how development is engendered.

Any leadership position one finds oneself is opportunity for one to be something different but to be everything that is excellent argued Asuzu (2003). So politics essentially provide leadership in any organized society called state, irrespective of the system of the government. This it does by placing people on positions of authority. The government system however, determines the nature of politics in a given society Amali (2016). For instance, in a democratic state, people will be free to join politics at will because the system is people friendly. But then, the nature of politics in a developed democracy differs sharply from the politics of an emerging democracy. Consider for instance the United State of America and Nigeria's democracy. Politics in America is played in completely different way from how it is played in Nigeria. This can be explained thus; while America and Nigeria are democracies in their own rights, America democracy has attained certain levels of perfection that Nigerian democracy is not close to attain. An observation of political parties in the two democracies reveals the nature and manner of their politics and political operation. The Republican party and the Democratic party of America are political parties built purely on political ideology and driven by well spelt out ideals that are clearly distinct from each other, not just the sole interest of seizing and controlling machinery of government Amali (2016). This is significant to the point that leaders elected on the platform of these parties approach issues in different ways informed by their ideological differences. Also worthy of note is the rigorous, orderly and peaceful process through which candidates emerge in those parties. How can we compare that to Nigerian's where the People's Democratic Party (PDP) and All Progressive Congress (APC), alongside other political parties of over ninety, who are ideologically baseless and confused, pursuing only one goal—the control of state power by all means and at all cost. Parties wherein candidates in general elections are simple handpicked or imposed on the party faithful, no proper primary election or a clear process of selecting a party's standard bearer in any election leading to so many pre and post crisis and violence Amali (2016). These practices that have become an integral part of our political system in Nigeria are obviously alien to the American system. On the same note, the quality of leadership provided by leaders produced by these two systems is so remarkably different that this entire paper cannot contain it. It is therefore not surprising that while America has advanced beyond development to a metropolis, Nigeria is still struggling with some basic needs such as steady power supply, good roads, among others. Clearly therefore, the maturity of the American democracy operates on a higher pace which makes its politics highly advanced, progressive as well as purpose driven to deliver good leadership and to extent radically different from what is obtained in another democracy in Africa; precisely Nigeria.

Moreover, in a military system, which has been described as “Africa’s second colonization” by Nwabueze, B, in his book “colonialism in Africa”, politics and all political activities are strictly limited to the military class and their cohorts. Considerably, such system amounts to personalization of government and privatization of governance with unprecedented height of terror, endemic corruption, impunity, irresponsibility and unimaginable use of force which makes even the dumbest of democracy seem like an evening walk in a beautiful boulevard. It will be gross self deceit to imagine that any society can attain socio-economic development under that kind of leadership. Under military tyranny, the idea of freedom is completely strange. When we measure it up with the kleptomaniac and disoriented democracy in Nigeria, one sees that people freely express their displeasures and dissatisfaction with the government of the day even though the system is undemocratic unlike during military regime because the people can no longer trust government and political leaders. For instance, during the administration of Jonathan, many critiques where on the social media, newspapers both local and international including “BringBack-our-Girls” criticizing the government aided by the freedom of information bill signed by the government. Under the military rule, this campaign will be impossible or, it will not have the popularity and stern outlook to be seen as challenging the government. This is to buttress the point that a weak democracy is better than a military tyranny, at least in the Nigerian experience. Also, to stress that a government system is inimical to the kind of politics and subsequently leadership provided in a system. And these have determining implication on economic development or any other form of development in a society. Though one wonders why the military has shown so much interest in African politics and leadership with most African countries having histories of military rule. This military adventure in politics accounts for the militarization of politics in Nigeria and rest of African countries and the politicization of the military in Africa. Military rule instituted the use of force in governance; which has profound impact on the attitude of Nigeria people towards government so much so that believing and trusting in the government is almost considered a height of folly. This event as part of Africa’s post colonial experience in political development is also directly responsible for not only the militarized democracy in Nigeria and most other Africa countries; it is further culpable for the level of underdevelopment and disarray that characterize Africa states, because of the level of corruption and impunity it operates with. Thus the Trouble with Nigeria and other Africa is simply and squarely a failure of leadership and lack trust and confidence in the leadership, to paraphrase the argument of Achebe (1983). Put differently, Africa and Nigeria politics has not been able to provide us with good leadership and that is why the citizenry cannot trust the government and its institutions, hence development has eluded the state. This is very unfortunate. Nigeria cannot attain any form of development without good leadership that is anchored on social and political trust.

## CONCLUSION

Sustainable Party Democracy is a byproduct of Political Trust and this galvanized socio-economic development in any society. They are very related and interrelated concepts that frequently interact and influence each other, with politics exercising overwhelming influence on development. On another side, political development necessarily initiates economic development as well as sustain it. There has to be a level of Trust, maturity, civility and sanity in the political system for it to be able to stimulate economic phenomenal predominance and prominence in the affairs of man. Thus, politics is surely an important part of human life....it’s certainly one of the most hotly debated topics among all the things about which people argue....not because its inherently of greater interest that art or sports or chemistry or movies or architecture or medicine, but because it’s about exercising power over others (Palmer 2013.1).

The above observation by Palmer is quite incisive. Politics without doubt (Trust) is endowed with all it takes to transform man’s environment from the less desirable to the most desirable including engineering all levels of development, economic development inclusive. Though there has been argument as to whether politics and government can really make any change in the affairs of man or his environment. Stossel (2012:9) unequivocally declared that we give politicians far too much credit. He further argued that government offer guarantees on paper, promise in speeches, new rights to replace old ones. But government doesn’t deliver, individuals do. This indeed is a brilliant

argument, though possessing a potential to make real change is not the same as making the change and not making the change is not to say that the potentials are extinct. Therefore Stossel was right to come to conclusion by saying that “government is not the way to solve problems is not saying that humanity cannot solve its problems”. I agree with Stossel to the extent that humanity has ability to solve its problems, but I am convinced that development of any sort is championed by the government, though it is not the sole responsibility of government, as individuals have enormous roles to play in bringing development and making life better for all. Specifically, in ensuring economic development, individuals have roles to play to ensure it is for the prosperity and wellbeing of all the people in a particular society.

In Africa, government must do more; they must provide true leadership and play politics of substance in the interest of economic and all round development. Individuals must also be patriotic, progressive, innovation and creative. Africa governments and her people must work together to achieve political and economic development for all.

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