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AN INTERROGATION OF DEMOCRATIC ACCOUNTABILITY IN NIGERIA IN THE AGE OF GLOBALIZATION

Obiora Anichebe¹ & Solomon Terungwa Gbagir²

Department of Philosophy, University of Nigeria, Nsukka¹

Department of Religion and Philosophy, University of Mkar, Mkar, Nigeria²

Corresponding Email: terungwasolomon@gmail.com²

Abstract

One of the most significant principles of a democratically enthroned socio-political order is the principle of accountability. Accountability allows a democratic system to ensure a politically responsible leadership. However, in Nigeria democratic accountability seems most complex and challenging in view of ethnic and cultural diversities. It also remains almost a mirage in the face of corruption, weak institutional frameworks and globalisation. The impact of globalization is thus critical to this challenge of democratic accountability as the influence of the international community on oil-producing countries like Nigeria remains overwhelmingly evident especially in the exacerbation of economic inequalities and social injustices. This paper thus advances the argument that the growing intersection of globalisation and democratic practice has both positive and negative impacts on policy decision making and governance. Globalisation has enhanced economic liberalisation, creating opportunities for economic growth while also shaping democratic institutions of Nigeria for a people oriented governance. The paper uses the analytic and evaluative methods. The analytic method interrogates democratic accountability in the face of globalisation in Nigeria while the evaluative method presents a value judgment of same. The paper concludes that in the age of globalisation, addressing issues of corruption, strengthening of Nigeria's weak institutional frameworks and the infusion of democratic structures that address the fluidity of contemporary politics, leveraging digital technologies and enhancing citizen participation could result in a more resilient, responsive, and open governance which is necessary to meet the demands of contemporary governance.

Keywords: Democracy, Globalization, Accountability, Governance.

Introduction

Since time immemorial, societies have sought ways of proper governance as a means of ensuring a welfarist state or a just society. This has led several societies to evolving through different systems of government. Most recently, many countries have adopted democracy as most suitable in addressing contemporary sociopolitical challenges. In this line of thought, Nigeria finds democracy as the only form of government that has the capacity to produce needed results and also safeguard lives and property while ensuring equitable distribution of available resources in view of the diverse ethnic groups. It is noteworthy that in the age of globalisation, democratisation processes have become ways of reducing risks of invasion while providing checks on the big powers and even developing democracies. How possible this has been especially in Nigeria remains a matter under study. The aim is to unravel whether or not democracy has in itself fared adequately; especially in the face of globalisation.

An Exploration of the Concept of Globalization

It is crucial to pose an understanding of what globalisation is in this context. This is because the concept of globalisation is the most widely used concept in economic and political discourses today. It is unarguable that the term globalisation is of Western origin. It implies the Western worldview standing as the worldview that is applicable to the rest of us. The implication of this is that what we have as globalisation is a concept developed and handed to the rest of the world by the West and the understanding of it is based on the West's. That is to say, globalisation is a Western creation which aims at dominion through deliberate universalisation of Western ideas and this explains why it must not be confused with humanisation or civilisation. Although, it is clear that globalisation means different things in different contexts ranging from economic ideology through political worldview to a control of historical process by the possession and power of information technology. Josephine in her work, *Globalisation: The Nigeria Experience* asserts that globalisation refers to the process of the intensification of economic, political, social and cultural relations across international boundaries. It is principally aimed at the transcendental homogenisation of political and socio-economic theory across the globe. Further, globalisation is leading to homogenisation and convergence in organisations' strategies, structures and processes and in consumer choice, along with a new global division of labour that widens the income gap between the 'haves' and 'have nots' both within and between societies. To her globalisation have both positive and negative effects. The positive effects are international specialisation, which results in high quality and low cost products, improvement in welfare and the closer interaction between national goods and services, and financial markets. The negative effect of globalisation are the financial globalisation, policy measure and among others (321).

Similarly, Ayenagbo in his work, *The Impact of Globalization on African Countries Economic Development*, argued that globalisation is the growing integration of economies and societies around the world. Globalisation of the economy includes the growing of internationalisation of trade, capital investment, finance, business and the technology of production. The benefits of African countries of this phenomenon are not enormous because of their specific problems in all of the area of development. The dynamics of globalisation occur not only in the economic sphere but are also tangible and perceptible in the areas of communications and transportation. Although, Oyovwi in *Globalization and Nigeria Development* has maintained that globalisation has created more problems to Nigeria than other nations. To them, not everybody, of course see globalisation as a threat, while some condemn it as the mother of the world's ills, others hail it as the panacea for most of the

World's problems. This ongoing debate may seem irrelevant to majority of mankind, many of whom have only a hazy idea of what globalisation is all about. But whatever your view point, globalization does affect you already and it will probably affect you even more in future (156).

The effects of globalisation are not optional for developing countries especially Nigeria, but as compelling and imperative. Developing countries are pulled into global political, economic and social relationships without their consent. Coincidentally, for the mere fact that global wealth is unevenly distributed, globalization today is often seen as a refined version of capital imperialism and argued further that it must be stressed that given the nature and character of the Nigerian state with its inherent weak domestic base, globalization, certainly has its adverse implications on the nation's economy. However, in order to minimise the negative effects and harness whatever benefits of the current growing and overwhelming globalisation trend; there is the necessity for a complete restructuring and transformation of the Nigerian political economy. In his *Social and Political Philosophy in the age of Globalisation*, Agundu Oliver notes that globalisation is a concept that has redefined the concept of time and space in relation to the interaction of people and nation-states through economic exchanges. In this sense, globalisation is the "phenomenon of increasing integration of nation-states through economic exchanges, political configuration, technological advance and cultural influences" (355). It is thus inevitable that globalisation is a concept which stresses the influences of varying factors on the socioeconomic strength of organizations and nation-states.

Understanding the Concept of Democracy

It is commonplace observation that the world today is not as hopeful of democracy as it was in previous generations, obviously because democracy has come to stay already. In the *Political Theory*, Eddy Asirvatham and Misra K. K. note that "democracy is not a mere form of government; it is a type of state as well as an order of society" (446). As Hearnshaw remarks, "all that a democratic state means is that the community as a whole possesses sovereign authority and maintains ultimate control over affairs" (Asirvatham and Misra 446). In addition to being a form of government and a type of state, democracy is an order of society – a society in which the spirit of equality and fraternity prevails. Etymologically, democracy is a derivative of two Greek words viz: demos (people) and kratia (rule) which literally means the rule of the people. Democracy is however, sometimes referred to a "government of the majority". It must however, understand that democracy has no universal acceptable definition. According to Schmitter, in his "The Future of democracy: A matter of Scale?" puts democracy as "a system of government in which rulers are responsible and accountable for their actions in the public realm by the citizens, acting indirectly through the competition and cooperation of their elected representation" (76). This view readily associates democracy with the principle of accountability and relates to the position of Cohen on democracy. Cohen posits that democracy is a "system of government in which the members of the community participate or may participate directly in making of the decision which affects them all" (71). Evidently seen are the principles of liberty and popular opinion in this definition, so that governance becomes participatory. The people who are members of a democratic rule are equal; they have the freedom to choose what property to acquire, the religious beliefs to follow and the political rights as human beings with dignity.

In view of the above, Abraham Lincoln would define democracy as "government of the people, by the people and for the people" so that critical decision making towards a common good is still in the hands of the people under the aegis of the popular sovereignty.

What concerns the people, in a democracy is not left in the hands of some lords, the people elect their representatives who go into the government for their sake and all decisions taken, are reflective of the people's will. The sovereign (leader) is in no way some kind of autocrat who decides without recourse to the people. The people placed him in power and is being watched by the people and so therefore, the people remain his reference point (herein a democracy). It follows therefore, that democracy can only be authentic when the ultimate power is vested in the people. In a democracy, the people are the sovereigns, they are the rulers and because they are not a lawless people, the laws of the land must protect them and allow them their freedom, which is their natural (inalienable) right in all aspects. The people remain important in decision making so that they cooperate and compete effectively to hold their rulers accountable. Schmitter in his opinion avers that "we have to invent and implement new forms of ruler accountability, new rights and obligations for citizens and new channels for territorial and functional representation". He explains further that it is also possible "only if there is a ruling person or body with a legitimate command... made accountable to citizens..." (945). This suggests therefore, that democracy is not made in a vacuum. It requires the presence of supporting structures and institutions. The people who found the structures must have the desired skills to appreciate the basic values and habits which do not just come at the spur of the moment. Democracy is not simply an ideal, it is real and it is not just a matter of mere reality; it has to do with the whole of man. Hence, democracy is a way of life, which permeates all human activities and social institutions in the society. We shall take a further step to examine some key principles of democracy.

- i. **Principles of Democracy:** The principles of democracy under consideration here include: respect for human dignity, equality, rule of law, protection of human rights, and freedom (liberty) and establishment of political structures.
- ii. **Respect for Human Dignity:** As Abraham Lincoln clearly puts it; democracy is government of the people, for the people and by the people. It follows therefore, that for any government to refer itself democratic, the dignity of the people must be respected and upheld. This is the least that could be expected of a democratic government. The expression, "the people" indicates that no individuals, no segment or groups of people in the state must be left out. "A government then is democratic only to the extent that the people are able to live lives befitting of the human persons" (Ejeh 121).
- iii. **Equality:** Equality must not be confused with "sameness" or "uniformity". Anjov notes that "equality being both an ethical value and a democratic principle is not understood as one and the same thing by scholars and policy makers" (142). One could then follow from this assertion by Anjov to argue further that equality is unrealistic in the human society and so therefore, remains utopia. While this argument may be legitimate, it is nonetheless incumbent on any government that calls itself democratic to ensure as much as possible, equal treatment for citizens on the basis of common humanity and moral personality (Ejeh 121). By this, democracy becomes more than just a form of government but a way of life. And if this is so, then the emphasis must also be on the promotion and advancement of the wellbeing of citizens without racial lines and other distinctions between and by this, democracy becomes authenticated.
- iv. **Freedom (liberty):** Freedom, like equality, is at the core of what makes for human dignity. How much freedom can we realistically ensure? How much equality is possible? Legitimate-though these questions maybe, there is no excuse for any democratic government not to make the freedom of the people its priority. The people must be free

and freely participate in the governing processes of the state. To this effect, Ejeh asserts that, “the denial of or unjustified restrictions to the exercise of freedom as would be the case in a dictatorial regime, goes contrary to the very nature of democracy” (122). Most importantly, democracy subordinates states to the people, they own their government and not vice versa. This therefore implies the people have freedom of speech, association, assembly and above all, the freedom to express who they are and what they believe in. No one then puts it better than Lincoln when he says democracy is government “of, for and by the people” (Anjov 148). Ultimately, democracy can only be as good as people choose to make it; hence it is their government.

- v. **The Rule of Law:** The rule of law according to Obasi Igwe “relates to the supremacy of the laws and their equal application to every person and institution of society, regardless of status, class or circumstances, and to the extent that such laws are just, fair and promotive of personal liberties which are fundamental requirements for a truly democratic and civilized life and formidable check on tyranny and arbitrary rule” (387). This conception perceives the rule of law as a principle that governance should be in accordance with the laws of the land and not according to the arbitrary whims and caprices of those in authority. This sums also, that no man shall be punished except for a proven breach of law.
- vi. **Establishment of Political Structures:** To have a political structure in place is an integral part of a political system. For democracy to be effective and viable, it must have informed choices with regard to the caliber of people to be elected to form their government. The government has an obligation to enlighten the citizenry for better and greater participation of the political process of the state.
- vii. **Protection of Human Rights:** Besides the natural or moral rights which any democratic government must endeavour to protect, there are other rights directly associated with the democratic process itself. Examples of such rights are the right to vote and be voted for, the right to freely express oneself, the right to party participation and assembly. A democratic government that is worth the name prides itself on how much freedom, fairness and equality is enjoyed by people in the democratic process; and to what extent the people can exercise such. The validity and legitimacy of any democratic government is contingent on the protection of and exercise of these rights as they freely make decisions with regards to the governing process which constitutes the leadership of their government.

However, Anyam and Shamija note that, “considering the features of democracy, it is doubtful if what Nigeria practices is democracy or civil rule or civilian system of governance hence the lack in the necessary institutions of democracy” (62). That notwithstanding, we shall from here, take a closer look at the practice of democracy in Nigeria, to ascertain the above assertion or disprove it.

Democracy and its Practice in Nigeria

Democracy appears to be the most widely acceptable system of government that man has ever invented. It is the most popular system of government in the world today. Its appeal and acceptability to the people of nations is very high. This is because it holds out a lot of promises for all in the society; the rich and the poor, the strong and the weak, the rulers and the ruled. There is almost a general agreement among all and sundry that there is no alternative to democracy, at least for now. This is because the last three decades have recorded extraordinary progress of democracy across the globe. More importantly, several

dictatorial regimes have gradually become replaced with democratic leadership particularly in Eastern Europe, Asia, Latin America and Africa. Historically, democracy in Nigeria dates back to 1922 when Sir Hugh Clifford introduced the first electoral principle through the 1922 Constitution (The Clifford's Constitution). Following this development, Nigerians were for the first time elected into the legislative council, three representatives from Lagos and one from Calabar. As a follow up to this, the first political party (NNDP) led by Herbert Macaulay was formed. Since, then, Nigeria has shown preference to democracy to all other systems in spite of opposing forces such as religion, ethnicity, communal classes and military interventions in politics (Ayoo 20). These innumerable hitches have become impediments to the true practice of democracy which should clearly be a government of the popular majority.

Significantly, when Nigeria attained political independence from Britain, there was a great expectation in respect to the prospects of socio-economic development and the possibility of the flowing of a viable democratic system. However, over five decades after Independence, such hopes in achieving development that will guarantee better living conditions for the people remain unrealistic. The prospects of democracy in practice in Nigeria are still in the air and this has prompted many to describing the practice of democracy in Nigeria in various ways. To many Nigerians, democracy is "government of the rich, for the rich and by the rich" (Agu 4). It is therefore a "cash and carry" form of government in which the rich (mostly money bag politicians) buy votes, use thuggery and violence to control power. It is purely a *chop make I chop government*. It is thus a system of government in which those elected or selected to represent the people in government freely loot or steal from the public treasury. Under this system of *chop make I chop*, you grab as much as possible from the public treasury until it's another person's turn and this is majorly caused by the trend of insignificant or no accountability obtainable in the system. The practice of democracy in Nigeria is also seen in the view of zoning of political offices. To this school of thought, when political offices are allocated to geo-political zones in the country, democracy has taken place. It does not matter whether in such zones, only vampires and goats emerge on the scene in search for functional leadership. This therefore, denies the nation the opportunity of assembling the best of its citizens that are prepared (intellectually and morally) for leadership and the task of national development (5). Undoubtedly, democracy in Nigeria emerges from the terms of ethnic participation. According to this view, once power rotates between the major ethnic groups effectively, democracy is achieved. It is therefore, reduced to ethnic struggle over the control of power and resources. Once the agitations and demands of the dominant ethnic groups are addressed, democracy has taken place (Nnoli 61). Anjov adds that "even the basis for employment is mostly based on the applicant's state of origin; it is not about qualification" (147).

A look at the basis for the practice of democracy in Nigeria presents us with a system built on a shaky foundation. The spirit of discrimination as a result of class, racial and religious affiliation is so rampant that cases of favouritism are innumerable; so that the rule of law, when observed in terms of its application is highly neglected. This is indicative of the strong disregard for ethical values. In fact, most seekers of public offices do not come with the mind to serve but they see politics as a quick way of making money, driving good cars, and building mansions everywhere possible. Little wonder, the Russian president, Vladimir Putin declared that

"Africa is a cemetery because when an African becomes rich, his bank accounts are in Switzerland. He travels to France for medical treatment. He

invests in Germany. He buys from Dubai. He consumes Chinese. He prays in Rome or Mecca. His children study in Europe. He travels to Canada, USA, Europe for tourism. If he die, he will be buried in his native country of Africa. Africa is just a cemetery for Africans. How could a cemetery be developed? (www.informationng.com).

If Vladimir Putin's statement is put in a furnace of rational scrutiny where sentiments have no ground, one would be persuaded to agree with his position. The drive for riches and power, as well as the quest for international tourism largely characterizes the push for democratic leadership in Nigeria. In short, many just want to partake in sharing of the "national cake". Democratic leadership in Nigeria is very minimally concerned with what benefits the citizens and the nation at large. This then puts the rule of law and democracy far from being achieved. One may not therefore, be wrong to describe democracy in Nigeria as a deviated or partial form of democracy.

On the other hand, democracy should provide the best for the people; education, provision of social amenities, poverty alleviation, among others. It is however, indeed painful that the educational sector is being neglected, as annually, the Academic Staff Union of Universities (ASUU) and other academic bodies embark on strike to press on their demands for betterment of the academic system in Nigeria, thereby, distorting the academic calendar year; which compels students to undertake study courses beyond normal duration. Those in government care not about study convenience of students, let alone the welfare of those teaching, because after all, their children are far abroad studying in the best schools in the world. In other words, they are not bothered about the unspeakable anguish millions of Nigerians go through on a daily basis. In Nigeria today, poverty has remained on the increase— rendering people powerless in challenging the unjust system; people have become walking skeletons because of hunger and (in some cases), preventable disease. Little wonder, the wealthy mediocre and under-educated money bag politicians continually use the poor as machinery to achieving selfish aims. Poverty remains significant in Nigeria despite high economic growth and this is correlated with differential access to infrastructure and amenities in particular (Ujo 273-5).

In the Nigerian democratic system, the lack of a stringent regulatory and monitory system has thus allowed for rampant corruption. This has hindered alleviation efforts, and will continue to do so, since resources which could pay for public goods or directed toward investment (and so create employment and other opportunities for citizens) are being misappropriated. Several millions of Nigerians are projected to live poorer and suffer more than it had ever being in recent history. In recent time, the prices of goods and services have doubled with wages remaining stagnant and unemployment at its peak. Cost of feeding has increased astronomically, people cannot eat what they want, and they rather feed more on what they find. Cost of transportation is as worrisome as can be imagined due to the recent removal of fuel subsidy by President Bola Ahmed Tinubu following his oath of office in 2023; with the cost of petrol at over ₦1500 per litre in most places, making Nigeria one of the most expensive countries to buy petrol among any oil producing nation. The situation is very demoralizing and still, there are other equally important things that define the intensity and seriousness of mass poverty in Nigeria. The living conditions of the Nigerian state are dehumanizing to say the least. Nigerian politicians continue to travel abroad to receive treatment or die because the Nigerian health system and hospitals (precisely) are inadequately (or ill) equipped. When people hand their sovereignty to the elected, it is because they want to be protected; their lives and property be protected.

Nigeria as a democratic nation has continued to experience high pitch killings and destruction of property, sometimes occasioned by ethnicism and religious fanaticism. Boko Haram continues to murder citizens and operatives of the Security Forces with the armed Fulani herdsmen destroying farms and killing farmers in the Benue Valley, and other states of the Federation with no commensurate efforts to curbing the menace. In short, the Nigerian democracy is characterized by massive corruption, depression, lack of accountability, insecurity, transparency and competitiveness. If democracy therefore turns out to be just as corrupt, depressive, unaccountable, self serving and obstructive of development, promotion of dictatorship, then the confidence of the people in its efficacy is eroded. To this end, Agu puts that:

The reality of democracy in Nigeria has produced hunger, diseases, joblessness, homelessness, hopelessness, and insecurity. It has also produced antidemocratic ethos of values naively based on electoral fraud with impunity and assault on fundamental freedoms and non-observance of the rule of law (67).

In the almost twenty years of unbroken democracy in Nigeria, power supply in the country has not been quite impressive. The manufacturing sector continues to operate well below installed capacity, making it impossible to absorb idle hands in the employment market. Substandard nursery, primary and post-primary schools for the poor and the superlatively expensive ones for the rich have taken the place of decrepit public schools that constitute a grave danger to the mental and physical well being of the Nigeria's young generation. When public universities are annually on strike or threatening to do so, well placed Nigerians send their children to outrageously priced private universities within or to excellently run universities outside Nigeria, just as the health sector has gone into a state of coma, so that prominent and privileged Nigerians are routinely flown out of the country to treat common ailments like allergy and malaria, not to talk of dreaded diseases like cancer. On a basic note, the practice of democracy in Nigeria is indeed a mockery to the concept of democracy because as practiced in Nigeria, it can at best be described as a form of government that is like democracy and not democracy in itself.

Does Globalisation Reshape Local Politics?

The dynamics of local politics have been profoundly changed by globalisation, which is the acceleration of crossborder movements of capital, information, technology, culture, and government. Political power has historically been centralised inside the sovereign nation state, but growing international interconnectedness has changed local institutions, identities, and decision-making processes (Sassen 15). This has been possible by exposing local governments to outside political and economic forces, globalisation weakens their independence. Local policy priorities are influenced by transnational firms and supranational organisations like the World Trade Organisation and the International Monetary Fund, which can take precedence over domestic agendas. For example, in order to meet the demands of the global market, towns that want to attract foreign investment frequently alter their tax policies, labour laws, or environmental standards (Stiglitz 44). Local politics are now more focused on market-oriented competitiveness rather than citizen-centered government as a result of these changes. Additionally, cities and subnational actors play a bigger role as a result of globalisation. Local governments take on additional duties in managing economic integration, trade, and migration as talent and capital concentrate in global hubs (Keohane and Nye 21). Megacities like Shanghai, Lagos, and São Paulo increasingly take part in

international municipal networks to exchange public health, infrastructure, and climate policy solutions. Mayors and regional leaders are now powerful international players as a result of the decentralisation of global governance (Acuto 73).

Nevertheless, by exposing communities to other cultures, media, and migratory patterns, globalisation changes local political identities. This might encourage cosmopolitanism, but it can also spark populist or nationalist responses. As seen by Brexit-era politics and anti-immigration movements in Europe, local leaders may use concerns about cultural homogenisation or job displacement to rally political support (Rodrik 12). As a result, political polarisation increases as globalization both unites and divides communities. Furthermore, the emergence and functioning of political movements at the local level have been altered by technology-driven globalization, particularly through social media and digital platforms. Global networks are increasingly used by grassroots initiatives to raise money, get attention, and advocate for causes. Local demonstrations against injustice or environmental degradation can quickly garner support from around the world, putting pressure on governments to act (Castells 29). In addition to empowering civil society, this connectedness makes it easier for false information to proliferate and for outside parties to meddle in local elections. Finally, new cross-border governance issues brought about by globalisation include pandemics, climate change, and cyberthreats. Local politicians must collaborate outside of established state systems in order to respond to these global threats. Collaboration with international organisations and neighbouring jurisdictions is compelled by this requirement, which erodes isolationist attitudes (Held 62). In the end, globalisation reconfigures local politics rather than merely diminishing them. Global market pressures cause local governments to lose some of their sovereignty, but they also provide them the chance to influence world standards through innovative policies and municipal diplomacy. The way government develops in the twenty-first century will depend on how local agency and external forces interact.

The Question of Democratic Accountability in Nigeria through the Lens of Globalization

Nigeria's political environment has been profoundly impacted by globalisation, which is defined by a greater degree of interdependence across nations, particularly with relation to democratic responsibility. Globalisation promotes political and economic cooperation, but it also brings opportunities and difficulties for holding public servants accountable to the people. Globalisation has affected governance in Nigeria by promoting transparency measures, bolstering civil society, and bringing the country's leadership to the attention of the world. But it has also made accountability more difficult by enabling elites to circumvent domestic checks and take advantage of international financial systems. Under democratic accountability it is the duty of leaders to defend their decisions to the public and face consequences for wrongdoing (Adeleke 45). Nigerian authorities are under pressure to maintain greater standards as a result of globalisation and international standards for human rights, good governance, and anti-corruption. For example, donor agencies and multilateral organizations want measurable accountability measures before providing financial support (Okolie 82). Domestic reforms like the creation of the Freedom of Information (FOI) Act and the Economic and Financial Crimes Commission (EFCC) have been prompted by these external pressures. Globalisation has, however, also brought Nigeria's democracy's structural flaws to light. Global attention can deter overt abuses of power, but it cannot eradicate institutional weakness or systemic corruption. According to Ujo, Nigerian politicians frequently use "cosmetic accountability" to maintain domestic patronage networks while pleasing foreign allies (Ujo 113). The deterrent effect of accountability

systems is weakened by the ease with which stolen public funds can be laundered overseas in a globalized economy (Ocheje 98).

Globalisation has immensely benefited the media and civil society. Nigerian activists are now able to mobilize individuals and expose government corruption by connecting with international advocacy networks through internet platforms (Nwankwo 64). Transnational initiatives like #EndSARS in 2020 serve as an example of how local calls for responsibility can be amplified by global awareness. In contrast to previous military regimes, Ojo claims that “globalisation has armed Nigerian citizens with tools to demand explanations from leaders” (Ojo 77). However, because vested interests frequently oppose transparency initiatives, this global connectedness does not always translate into institutional reform. Additionally, Nigeria’s electoral politics have changed as a result of globalization. The Independent National Electoral Commission (INEC) and political elites are forced to seem credible during elections by international election observers and worldwide media coverage. However, voter suppression and post-election lawsuits continue, prompting concerns about whether accountability can be guaranteed by outside inspection alone (Omotola 121). Democracy in Nigeria, according to Nwosu, “must develop from within political culture rather than rely on external validation” (53).

Conclusion

In conclusion, as shown in the discussion, Nigerian democratic accountability has been impacted by globalisation in several ways. It undermines domestic accountability systems by allowing elites to use international institutions in order to avoid justice. Global forces must be combined with robust local institutions, civic education, and political resolve to uphold the law impartially if Nigeria is to attain sustained democratic accountability. This further demonstrates the fact that democratic accountability can be feasible in Nigeria in view of globalization only when the people are able to select genuine leaders than those who only seek power for personal aggrandisement and accumulation of wealth. Regardless, democratic accountability in Nigeria encourages openness, strengthens civil society, and puts pressure on world leaders to conform to democratic standards.

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