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C O N T E N T S

Assessing Good Governance Practices and Development Nexus: An Application of Structural Invariance Analysis

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ABSTRACT

The paper aims to assess good governance and development nexus based on the Theory of Maqāsid al Sharī'ah (TMS). The central hypothesis is that good governance; with a specific focus on human rights and social justice has a significant relationship with human development including factors like education, health, and income all emerging from the essentials of Sharī'ah. The paper employed a survey questionnaire to collect data from 384 respondents comprising Muslims in South-western Nigeria. The stratified random sampling technique was used. The findings showed that TMS is effective in predicting the direction of relationship between good governance and human development. The findings further showed that the model is invariant across gender groups. This paper highlights the applicability of the constructs of the TMS model into human development research. It also recommends strategic policy direction for policymakers.

Keywords: *Deprivation, gender invariance, well-being, Maqāsid al Sharī'ah*

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INTRODUCTION

The extent of human development of any nation is directly related to its commitment towards quality education, inclusive healthcare services, and better living standards (UNDP, 2005). The development plans and policies of many developing nations like Nigeria, have been largely based on the Western ideology such as the Millennium Development Goals (MDGs) and the most recent known as Sustainable Development Goals (SDGs). However, despite this considerable efforts, previous studies have found that MDGs has yielded little and uneven success considering economic, social, moral, and environmental factors (UN 2012; Fehling, Nelson, & Venkatapuramd, 2013). Although some of these aspects are included in the SDGs, substantial effort is required to realize these targets.

In Nigeria, the unambiguous reality has shown that most of these policies are not in tandem with the principles of social justice and human rights especially with regard to the rural environment, which is worrisome given the fact that this problem is most inherent in this part of the country. For example, compared to the urban population in the country, the Nigerian rural population was 54%, proving that many people are still lagging behind with respect to social, economic, environmental, and infrastructural advancement (Dauda, 2010).

The situation presents social and economic discriminations whereby rural inhabitants are confronted with socioeconomic challenges such as illiteracy, unemployment, malnutrition, illnesses, amongst others. This is not a desirable reflection of the government's willingness to address the endemic trend of social and economic inequalities as recommended in Islam (Chapra, 2008; Sadeq, 1985). The moral principles of Islam are rooted in the *Qur'an and the Sunnah of the Prophet (PBUH) which form* the basis of an egalitarian society. Some studies have highlighted that maintaining an egalitarian society is a direct function of the essentials of the *Maqāsid al Sharī'ah* (Al-Ghazali, 1937; Alhabshi *et al., 1996; Dusuki & Abozaid, 2007; Chapra, 2008; Ibn Ashur, 2001). In other words, to* actualise the objectives of *Sharī'ah,* a good governance system is essential to safeguard human rights and promote social justice. Therefore, to achieve the ideals of good governance, governments must ensure that every individual gets his rightful share in the dividend of development through a just and equitable means.

Based on the available literature, studies investigating the relationship between good governance and human development using an Islamic framework is still scanty. Thus, this paper fills the gap by assessing good governance and development nexus in Nigeria with a focus on its implication on those who live in the rural parts of the country. This is with a specific attention to determine whether gender moderates the hypothesised relationship.

LITERATURE REVIEW

Theoretical Framework

The underlying theoretical framework for this study is derived from theories of human development and *Maqāsid al-Shari'ah.* Among the numerous theories, the theory of *Maqāsid* is of particular relevance as it holds that preserving the divine rights of every individual and upholding justice in dealing with each individual in society are in line with the Islamic ideals of human development (Chapra, 2008). As such, every individual must promote moral and ethical principles (Mili, 2014) to ensure overall well-being, as lack of opportunities hinder its actualization. When viewed through the lens of social justice and human rights, there are even less opportunities to safeguard the five essential needs of life such as religion (*dīn*), human life (*nafs*), intellect (*'aql*), progeny (*nasl*), and property (*māl*) (Al-Ghazali, 1937). These five essential needs are important for stimulating overall development ranging from economic, social, political, moral, religious, and ethical aspects, which are possible only when there is a good governance mechanism which promotes human rights through education, empowerment program, financial inclusion, healthcare services, employment, decent living whereby a safety net is provided to vulnerable people in society.

In the Nigerian context, it is pertinent to investigate the incidence of social deprivation, economic inequalities, and moral decadence among the rural populace, and its implications considering the human development theory and the theory of *Maqāsid*. Remarkably, the conceptualised framework for this study comprising education, health, and income as the endogenous variables is derived from Human Development Theory

(HDT). This theory takes a broad view of physical and social capital as development issues. It highlighted the root cause, indicators, and other associated characteristics including morality and social cohesion. An insightful aspect of the *Maqāsid* framework is that it originated from the five unified human needs vis. religion (*dīn*), human life (*nafs*), intellect (*'aql*), progeny (*nasl*), and property (*māl*) (Al-Ghazali, 1937). Even more interesting is the fact that these essential components of Shari'ah are central in promoting socioeconomic justice (Dusuki and Abozaid, 2007). Ibn Taymiyyah maintained that they are important for preserving the rights of neighbours, the rights of Muslims to one another, faithfulness, and justice (Ibn Taymiyyah, n.d). Auda (2006) claims that decency, freedom, and human rights are essential part of the theory of *Maqāsid* and important measures of human life.

Based on the aforementioned, the culture of justice and fairness for everybody's rights may accentuate their strength to benefit various components of human development establishing mechanisms for public participation through the involvement of various social groups in the decision and policymaking processes. According to the Islamic framework, these are related to the classes of benefits derived from the objectives of *Shari'ah*; essential (*daruriyyah)*, complimentary (*hajiyyah)*, and embellishment (*tahsiniyyah*). These benefits are imperative as they involve various aspects of life such as social, economic, religious, and political (Ibn Ashur, 2001). They are absolute requirements for the survival and spiritual well-being of individuals (Ibn Ashur, 2001). As such, human rights and social justice transcend development of a specific sphere of life. Given the structural model of this study, the relationship between the variables is made more evident. The complexity of the *Maqāsid* framework has resulted in much debate on its empirical relationship and viability. Hence, this study aims to assess good governance and development nexus by examining the relationship between the emerging factors from the *Maqāsid* model, in this case human rights and social justice as exogenous variables and the endogenous variables (i.e. education, health, income).

Good Governance

Governance is considered the most intricate among the variables in this study, as it represents a composite of some other apparently latent

constructs; human rights and social justice. According to the United Nations, good governance is when political or institutional authority is exercised through a transparent and accountable means whereby public participation is encouraged (UN, 2007). In safeguarding human rights, it is important to ensure that the governance system upholds the principles of transparency, accountability, and participation. On the other hand, the rights to social justice could be described as the right to the poor, needy, underprivileged, women, children and other disadvantaged groups in society in the face of stiff competition for survival. This is particularly sensitive in Nigeria where the situation on human and social capital is devastating. In other words, social justice is a virtue that promotes human rights, and provides a conducive environment for institutions to serve as tools for individual and societal development (CESJ, 2004) whereby, wealth and other resources are channelled through equitable distribution to ensure basic human needs; food, shelter, health care, education, and decent lifestyle are secured.

Derived from Sen's view of human development as a holistic process encompassing freedom, human rights, and welfare (Sen, 2000), the indicators in this study were transformed into summated scores. Each of the indicator variables were operationalised following the definitions of Mili (2014) and Anto (2010). Thus, as human development captured issues relating to education, healthcare, income and so on, human governance captures issues relating to social rights, economic rights, religious rights, and economic and social justice among others. However, improving an individual's life through the provision of basic needs is incomplete without the exercise of rights, freedom, and fairness (Sen, 2000). Therefore, good governance was used as exogenous variables in this study. As such, sustainable human development is the outcome of the adequate exercise of human rights and social justice. The hypothesis is stated below.

H1: *There is a statistically significant relationship between good governance and human development.*

Human Development

In this study, the definition by the UNDP was used to operationalize the concept of human development. According to the UNDP, human development is defined as "enlarging people's choices in a way that enables

them to lead longer, healthier and fuller lives" (UNDP, 2005). Hence, it can be contended that the mechanisms of human development are indispensable to human survival. Nonetheless, three essential goals of every society are to lead a long and healthy life, to be educated, and to enjoy a decent living standard. This is in the sense that human dignity is respected, human rights guaranteed, and political freedom enhanced (UNDP, 1990).

Human development as an endogenous variable captured education, health, and income deriving the structural paths from studies like Desai (1991), Thomas (2000), World Bank (2006), and Mehta, *et al*. (2006) that operationalize factors of human development, not only to provide a basis for understanding the model, but also as a means of describing appropriate measures given certain parameters. However in the Nigerian context, interactions between human development factors and the *Maqāsid* model with specific reference to good governance has not been analytically explored, and the causes of human development variations especially in the rural areas have not been considered.

Structural Invariance

The main objective of this study is to determine the moderating effects of gender groups on the structural model through invariance analysis. The idea of invariance test was put forth in the seminal work of Joreskog (Byrne, 2012). An invariance analysis is used to test whether items of an instrument operate equivalently across different demographic groups (Byrne, 2012). The underlying assumption is that, if the factor structure of any two groups in a data set is the same, then the variance and covariance should also be the same. To determine whether or not the structural model of this study was understood equally, structural invariance was conducted across gender divides (Chen, *et al*., 2005; Meredith, 1993; Byrne, Shavelson, & Muthen, 1989). This was meant to test for equivalence of the scale items of human development and the relations among its dimensions for both male and female groups (Maslach, Jackson, & Leiter, 1996).

The importance of gender analysis is well demonstrated in the literature. Kabeer (1996) maintained that human welfare is the welfare of both women and men, however, deprivation and inequity is more evident in the case of women. Tisdell found that there is a gender imbalance in

the formation of Human Resource Capital (HRC) in India and other less developed countries (Tisdell, 2000). He further explains that in many developing countries, educational inequality, starvation, and inadequate medical care are more prevalent among women. Sen (1995) also found that women's efforts and contributions are not rewarded commensurately, in many cases where the household is headed by a woman. Nussbaum (2005) argued that women play a prominent role in bringing about positive change in society and as such expanding their capabilities through quality education, income generating mechanisms, employment, access to financial resources, and their participation in the community development will have a great impact on their well-being and the society at large. Therefore, the deprivation of women is not only an issue of bad governance but also portends great risks for national development.

Similarly, Vepa (2007) highlighted that about 63.7 per cent of female in the rural areas and 44.8 per cent in the urban centres who are engaged in self-employment receive no pay. He further argued that the situation is evident where only 3.7 per cent of women in rural areas are employed in regular jobs but with lower earnings compared to men. Furthermore, it is argued that, to reduce the income gap in any society, the level of education must be improved (NSSR, 2006; Mwabu, *et al*, 2000). In other words giving women equal opportunities with men in education, training and skills are more important to reduce income gap and poverty. Hence, it is hypothesised that:

H2: *The human development model will be invariant across gender among the respondents.*

METHODOLOGICAL APPROACH

Sample and Sampling Technique

The study was conducted in four rural communities in Nigeria. The population estimate of the area based on the latest national census figure of 2006 was 784,930 (NBS, 2010). The sample in this study comprised Muslim individuals, aged between 20 and 49 years. This group of respondents was envisaged to provide relevant information for the study, especially on good

governance that is, human rights and social justice, and human development based on an Islamic framework without any bias to gender groups. The choice of the study area was based on the fact that the area is considered relatively disadvantaged in terms of social and economic opportunities.

In collecting the data, a stratified random sampling method was employed. This method reduces potential selection bias and guarantees a fair representation of sample (Creswell, 1998; Sekaran, 2003; Getaneh and Carter, 2007). To cover a wider scope of respondents and also create allowance for non-response, a total of 500 questionnaires were distributed out of which 384 were valid and complete for statistical analysis, giving a response rate of 76.8%. Table 1 presents the profile of the respondents.

Table 1: Profile of Respondents by Location

S/N	Location	Population (N)	Sample (n)
1	Akinyele	211,811	104
2	Ido	104,087	51
3	Ona-Ara	265,571	130
4	Oluyole	203,461	99
	Total	784,930	384

Source: National bureau of statistics (2010)

As displayed in Table 2, the gender distribution of the study was 212 males (55.2%) and 172 females (44.8%). Since the focus of the study is on invariance analysis, this sample size was considered suitable for a fair representation across gender groups which allowed for an in-depth statistical inquiry (Dillman, 1978; Bentler, 1990; Hoyle & Kenny, 1999; Pallant, 2011; Hair, *et al., 2010)*.

Table 2: Profile of Respondents by Gender

Demographic Variable	Gender Group	Frequency	Percentage (%)
Gender	Male	212	55.2
	Female	172	44.8
Total		384	100

Source: Authors' field survey

Instrument

Data was gathered using a self- administered questionnaire approach. The questionnaire had closed-end questions. The items used to measure the various constructs in this study were adapted from previously validated instruments as well as the relevant literature. The constructs of human development and good governance were adapted from scales from Anto (2010) and Attia (2008). Also, social development indices were assessed with measures reported by Sen (2000) and Mili (2014). This was to provide a comprehensive scale on human development with specific attention on the Islamic framework.

Prior to statistical analysis, the data wassubjected to a preliminary analysis to clean and test the distribution pattern. The result of the reliability test using Cronbach's Alpha showed an overall value of .804. This value is above the threshold of 0.7 as recommended by (Hair, *et al*, 2010; Bryman, 2012). This suggests that the questionnaire items were consistent for further statistical analysis. Thereafter, the Kaiser-Meyer-Olkin (KMO) and Bartlett's test of sphericity were also conducted.

Factor Analysis

To identify the dimensions of the model the principal component analysis (PCA) was conducted (Conway & Huffcutt, 2003). The loading values were examined to identify items with cross-loadings or factor loadings <.50. Items with loading <.50 were removed as recommended (Hair et al., 2010; Tabachnick & Fidell, 2007; Pallant, 2011).

As indicated in Table 3, the result of the analysis shows only 22 items out of a total of 37 loaded within the threshold. Each construct explained greater than 40% of the variation in the model (Straub, 1989; Allen & Yen, 1979). Also, the eigenvalues were higher than the recommended threshold of 1.0. In addition, the value of the Kaiser-Meyer-Olkin (KMO) was above the .60 for each construct in the model. (Hair et al., 2010; Pallant, 2011). Based on the outcome of the exploratory factor analysis, a measurement analysis was conducted on the identified constructs of the study.

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Table 3: Results of Eigenvalue, Variance Explained and KMO

Construct	Number of Item	Eigenvalue	Percentage of Variance	KMO
Human Rights	5	4.308	63.505	0.755
Social Justice	4	2.782	60.977	0.662
Education	5	5.426	89.135	0.674
Health	4	4.936	78.723	0.804
Income	4	2.617	69.643	0.650
Total	22			

Authors' computations

Measurement Model

To evaluate the measurement model, fit indices; Chi-square (CMIN), Normed Chi-square (CMIN/df), Comparative Fit Index (CFI), and Root Mean Square Error of Appropriation (RMSEA) were examined (Bentler, 1990; Hair *et al.,* 2006; Mueler and Hancocks, 2008). The results showed inadequacy which suggested a model fit problem. Based on this, the model was revised to realise a better fit (Mulaik, *et al*, 1989).

In order to improve the model fit, some items with offending estimates were removed. Thereafter, the model fit was established with only 18 items. In addition, inter-factor relationships was established among the constructs of the model (Anderson & Gerbing, 1988). Subsequent to obtaining good fit of the revised measurement model, a structural model was tested.

RESULTS

Structural Model

As displayed in Table 4, the results of the fit statistics showed a weak fit (i.e misfits) for the initial model of the study. This implies that the observed responses are different from the expected feedback, hence, a revised model is pertinent. After revising the model, the results showed consistency as none of the fit statistics violate the cut-off values.
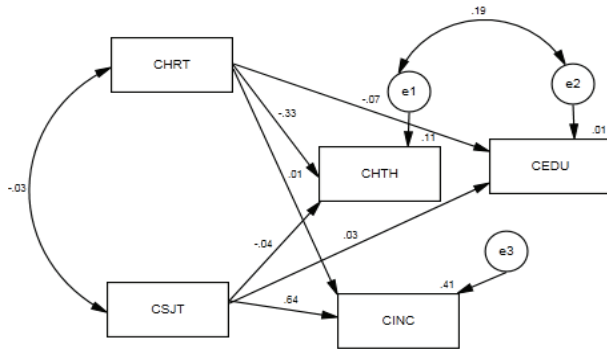
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Figure 2: Revised Structural Model

The results show that all factors loaded satisfactorily on the model. This further affirmed that the factors for the model converged properly and are adequate and reliable in measuring the link between good governance and human development.

Table 4: Results of Path Analysis Model Testing

Fit Indices	Initial Model	Revised Model	Threshold Values
Chi-Square	15.101	.796	
Normed Chi-square (Chi-square/df)	5.034	.398	< 5.0
Root Mean Square Error of Approximation (RMSEA)	0.103	0.000	< 0.08
Comparative Fit Index (CFI)	0.953	1.000	> 0.9

Source: Hair *et al.*, (2010)

The result of the revised model indicated a significant value for the chi-square test, x^2 (2, N=384) = 0.796 with P = 0.672. For the normed chi-square, the value was .398. The comparative fit index (CFI) and RMSEA showed significant values of 1.000 and 0.000 respectively. This result indicate that the model fit the data well as recommended in the literature (Kline 2011; Pallant, 2011; Byrne, 2012). Based on the results displayed,

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it was evident that the factors for the structural model converged properly and were consistent in measuring the structural model. In addition, the path coefficients demonstrated both statistical and practical significance as shown in Figure 2. Therefore, it can be concluded that good governance; human rights and social justice had a significant nexus with human development in accordance with the *Maqāsid* framework.

Exogenous Variables: Human Rights and Social Justice

In the structural model of this study, the two examined exogenous variables were human rights and social justice factors as the proxies used to represent good governance on the people sampled in the study. The rationale for the proxies was to juxtapose the findings of this study with the existing literature which views human rights and social justice as the same (Attia, 2008). Although there may exist some relationships between human rights and social justice factors, yet they are distinct in nature.

As displayed in Figure 1, the relationship between human rights and social justice showed a negative value ($r = -0.3$, $p = 0.05$). In order to achieve a better fit structural model, the measurement errors of education were connected (Figure 2). This was based on the modification indices output. On the other hand, the empirical justification was derived from Mili (2014) and Anto (2010). They stated that true knowledge resulting from the divine source may give hope to the deprived people to become socially, economically, and morally content. As shown in Table 4 the model explained approximately 70 per cent of variance in human development, a figure considered very high. Besides, the two indicators had a high and statistically significant factor loadings at 1.96 critical ratios. Therefore, there is sufficient evidence to conclude that good governance is influenced by both human rights and social justice.

Endogenous Variables: Human Development Factors

The main objective of this study was to assess the nexus between good governance (i.e. human rights and social justice) and human development factors. According to hypothesis 1, good governance was predicted to have a significant impact on human development. Since the structural model was based on three human development factors; education, health, and

income using Al-Ghazali's model as pivot, it was envisaged that lack in any of the variable will negatively affect the actualization of overall human development.

The result of standardized regression for good governance and human development was -0.34. In absolute terms, the result indicates a strong negative causal effect based on the recommended 0.20 cut-off point for direct structural paths. The factors of human development recorded high loadings of 0.50 and above which were all statistically significant at p =0.05. Furthermore, the path coefficients revealed statistical significance ($p < .05$) and practical relevance (standardized $\beta > .2$). More specifically, the impact of social justice (SJT) on income (INC) had the largest direct effect with .64. As shown by the path coefficients, the other relationships are as stated; human rights (HRT) on health (HTH) -.33, human rights (HRT) on education (EDU) .07, social justice (SJT) on health (HTH) .04, social justice (SJT) on education (EDU) .03, and human rights (HRT) on income (INC) .01.

Invariance Analysis (Gender)

In testing for invariance across gender groups, this study followed a series of logical analyses beginning with the determination of a baseline model for individual groups (Jöreskog, 1971; Sahari, 2011). This was followed by the computation of a baseline model of the entire sample size for both male and female groups to obtain a chi-square value. The data for the two groups was analysed simultaneously to obtain efficient estimates and model fit across the groups (Bentler, 2005; Jöreskog, & Sörbom, 1996; Byrne, 2012). To establish the fit of the baseline model, the path coefficients were equated across gender groups (Male = n1= 212) and (Female = n2 =172). The chi-square test revealed an invariance between the gender groups: male and female, $\chi2$ (2, N= 384) = 0.653, p< 0.01. This shows that gender significantly mediate the relationship. The result is as illustrated in Table 5.

Table 5: Results of Multiple Group Modelling (Gender)

Model	χ2	Df	Critical Value	Δ χ2	Sig.
Constrained	10.397	17			
Unconstrained	2.349	4	29.819	8.048	Sig.

* Statistically significant at .005

As shown in Table 5, the results of invariance test for both the male and female groups indicated that the structural model of both gender groups was reasonably valid (Kenny & McCoach, 2003). This suggested that structural similarity exists across gender groups of this study. It means that male and female respondents perceived human development in a similar manner and that the structure of the measures of the two groups did not differ. For the male group, the results showed a good fit (CFI=1.000, and RMSEA=.000. Chi-square = .653, Normed Chi-square = .326). Similarly, the model fit of the female group showed better fit (CFI=1.000, and RMSEA=.000. Chi-square = 1.692, Normed Chi-square = .846). The chi-square test indicated that the fit of the male group (Chi-square = .653) was better than the female (Chi-square = 1.692). Although, the overall model fit was adequate, the importance in testing for invariance of factor loadings and the error covariance are results related to the chi-square difference (Byrne, 2012). Hence, the result for invariance for this study was derived by computing the difference from the chi-square values of the baseline model and the constrained model.

In terms of human rights and social justice, the males and females were most likely to have similar views and conviction in relation to provision of basic needs of life. As such, males and females would not want to be deprived of their basic right to life and would encourage and support social justice as a mechanism to achieve those rights. The consequential impact of such a conviction on human rights and social justice was that much more would be accomplished or achieved in society in terms of the objectives of *Sharī'ah* without any discrimination or abuse of fundamental social and economic rights of the people. Furthermore, human development factors were more reflected in terms of income and health for both males and females. This was not unexpected as the sampled groups were working class adults. With the apparent societal norm of accumulating wealth in Nigeria, they are, therefore, likely to be economically inclined towards increased income. Also, as Muslims they are likely to have preference for taking good care of the divine trust from God, health, and are also concerned about fulfilling their social obligation.

FINDINGS AND DISCUSSION

This paper examined the nexus between good governance and human development using the *Maqāsid al Sharī'ah* framework. Five conceptualised variables; human rights, social justice; good governance and education, health, and income; the factors of human development were examined. Since each of the variables are distinct, it was expected that the contribution to the overall model will vary. Remarkably, all the factors of the model contributed statistically and significantly to model. Though the loading of all the factors were high, the highest value was on income which specified the importance of material wealth in stimulating development. Likewise, health and education showed high loadings, which implied that these reflective indicators are important in the model. These findings are in line with some previous studies (Attia, 2008, Chapra, 2008; Dar, 2004; Marmot, *et al.*, 1991, Marmot, 2003; Mili, 2014).

Similarly, extant studies have demonstrated the relevance of the *Maqāsid al Sharī'ah* framework in influencing social, economic, religious, moral, environment well-being (Anto, 2010, Mili, 2014, Attia, 2008, Dar, 2004). Furthermore, this study also found a significant and direct relationship between education and human development. This result suggested that people with a positive belief towards education appear to have a better predisposition to participate in it. In fact, the statistical significance of education indicates that a relationship exists between good governance and education as a measure of hope, social association, and resistance to cruelty.

The paper also extended existing research on human development by including other external variables such as human rights and social justice. These additional variables affected the achievement of education, health, and income significantly. The significant influence of human rights and social justice on education, health, and income stressed the importance of the presence of other exogenous factors in examining overall human development. The result suggested that, once individuals have more knowledge and exposure to true knowledge, they are more favourable to benefit and enhance human development and well-being. The results were consistent with prior research by Temin & Levine, (2009). Remarkably, it was found that the relationship between human rights and education showed a non-significant and negative value. The non-significant results

suggested that people might have low awareness and education on social and economic rights, and thus be less aware of their divine rights and conviction to achieve it.

Kawachi & Kennedy, (1997) and Wilkinson & Pickett, (2008), highlighted that, to achieve social well-being through health, it is essential to distribute wealth efficiently. According to a study conducted in Nigeria by Dauda (2010), it was established that access to social infrastructure and economic capability to afford it explains the slow level of human development in Sub-Saharan African countries, especially in Nigeria.

This paper reported that people need true and beneficial education beyond material knowledge. This will enable them to know their divine rights and obligations to society. The negative outcome of human rights on education could be attributed to a lower level of education and awareness among respondents as reflected in the profile. Another possible reason for the outcome may be due to the high level of illiteracy which is more evident in the rural areas in Nigeria. Hence, higher illiteracy level is responsible for many people not being aware of their ultimate human rights, as such, they would not strive to realize it. Remarkably, education is very important to safeguard the rights of the people. Besides that, issues relating to morality, God fearing, togetherness, and harmony in society will continue to strive when all these factors are adequately catered for.

CONCLUSION

This paper examined the factors that influenced human development using the *Maqāsid al Sharī'ah* framework. Previous studies have proven that this framework can be used in evaluating holistic well-being. This study maintained that the hypothesised model can be a valuable tool in examining the dimensions of human development. The model shows that other than education, health, and income, there are other relevant and significant dimensions that can also be included and used as measures for overall human development. This provides a more comprehensive measures compared to previous studies.

While acknowledging the apparently relative importance of good governance in enhancing human development in Nigeria and elsewhere, this study revealed that, there is a need to promote an all-inclusive development strategy underpinned by the *Maqāsid* framework. This study has shown the importance of sustaining a balance between the rights of individuals and the obligations towards the entire society, which requires good governance to create a favourable environment to actualize overall human development and well-being. It is important to ensure that government strategies impact positively towards the realisation of human well-being whereby the virtue of society is safeguarded. Since good governance; human rights and social justice was found to be important factors to human development, the government may also engage representatives of the rural communities in the planning process.

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