

SOCIOCULTURAL ENVIRONMENT AND CORRUPTION IN NIGERIA: A PHILOSOPHICAL DISCOURSE

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Abstract

The paper discusses the phenomenon of corruption from the standpoint of the foundation, fundamental, life-support, sustainers, and encouragers. The paper philosophical method of critical analysis based on extant and relevant literature. Corruption in Nigeria, as the paper shows, has enablers and sustainers which maintains its life-wire. The social culture, tradition, and basic assumptions about reality of the Nigerian people. Many and various social and traditional cultures on which corruption is rooted, firmly established, and sustained, making all attempts at fighting the scourge exercise in futility are discussed. Corruption seems to have resisted all attempts at stemming the scourge. Despite all efforts by religious groups and even families and organizations to fight it, it keeps resisting, even as it musters the boldness and courage to fight back and more often, keeps winning in all fronts of the battle line. The paper finds that what gives it life, sustains and energizes it is the support it gets from the cultural and traditional heritage of the people. The socio-cultural environment provides enough life-support for corruption to thrive. That informs the reason why over the years the phenomenon of corruption has proven to be unconquerable, undefeatable, and as such has come to stay comfortably and accommodated by the people. With the social and cultural supportive in place, all efforts at fighting corruption will be in futility; a waste of time, energy, and resources, and at best a mockery. The paper recommends the rational operation of our sociocultural heritage and tradition to meet the changing world scene and the new world order. The reworking of some of our archaic cultural heritage for a better, corruption-free society is advocated.

Key Words: Corruption, Culture, Morality, Tradition, Society, Community

Introduction

This work is elected to examine the role of social and traditional culture in sustaining corruption in Nigeria. It argues the thesis that social and traditional ways of life has supported the phenomenon of corruption in Nigeria. Many informed scholars, professionals, bureaucrats, and even intellectuals have written on the subject matter of corruption. There is no dearth of literature on corruption in Nigeria. Before Nigeria's independence from Britain, the issue of corruption had been on the front burner. For instance, the 1966 Military coup in Nigeria mentioned corruption as a justification. A former British Prime Minister once said that Nigerians are fantastically corrupt. This reechoes the

observation by General Colin Powel, former American Defence Secretary (Akpoto, 1998, p.153) that "Nigerians just...tend not to be honest. Nigerians, as a group, frankly, are marvelous scammers". This observation corroborates with earlier one by Obafemi Awolowo. Awolowo, (1961, p.18), while addressing Nigerian Students in Conway Hall, London, on 3rd September, 1961 said among other things "bribery and corruption, especially in high places, are alarmingly on the increase. A large percentage of monies which are voted for expenditure on public projects find their way into the pockets of certain individuals". Still on the corruption, Awolowo (1961a, p.220) while addressing a cross-section of Federal Executive Council, on 18th December, 1961 argues that one of the solemn resolutions to guide the year 1962 should be "to exterminate the cankerworm of bribery and corruption, and to evolve effective plans to this end". Subsequent military governments and succeeding civilian administrations in Nigeria have used the issue of fighting corruption as mantra to winning the hearts of Nigerians, as a justification for taking over government illegitimately in coups d'état or for casting their ballot. The Buhari administration and All Progressive Congress (APC) got massive support of Nigerians in the 2015 general elections because it was believed that he (Buhari) will fight corruption. Corruption has affected the cost of doing business in Nigeria, making the country unattractive to foreign investors. The global anti-corruption watchdog, Transparency International has consistently ranked Nigeria as one of the most corrupt countries in the world. To say therefore that corruption is a Nigerian or that Nigerians are fantastically corruption, is to say the obvious. In all the departments of Nigerian life and in all the ages, professions and vocations, spiritual and temporal, corruption and corrupt practices are part and parcel of individual and national life. In fact, it will be strange not to find a Nigerian without corrupt mindset, or to start and finish a process or programme in Nigeria without corruption or corrupt practice involved in one way or the other. Corruption in Nigeria is perpetrated through the culture of impunity, stealing, lying under oath, falsification, misappropriation, embezzlement, over invoicing, nepotism, favouritism, cronyism, ethnic and tribal loyalty, perversion of justice, kickback, bribery, official high handedness, faking, adulteration, and unethical behaviours. Nigerians want to amass wealthy to oppress others. In doing so they steal what they do not need; what they cannot spend. Unfortunately almost everyone is either involved or knows those who are involved, but keep mute. Adeniran (2017) noted that even gender is no longer a deterrence to corruption. According to him "It is unfortunate that there seems to no discrimination along gender, age, and education lines. The revelation is fearfully disturbing. It seems women are no longer weaker vessels when it comes to sticky finger. They are indeed showing that they may be stronger vessels in corrupt practices

than men". One dangerous feature of corruption in Nigeria is the support it enjoys from elements on the corridors of power. This has been referred to as Political dysfunction-political corruption 'the use of powers for illegitimate private gain, conducted by government officials or their network contacts. Forms of political corruption include bribery, cronyism, nepotism, and political patronage. Forms of political patronage, in turn, includes clientelism, earmarking, pork barreling, slush funds, and spoils systems, as well as political machines, which is a political system that operates for corrupt ends. When corruption is imbedded in in political culture, this may be referred to as patrimonialism or neopatrimonialism. A form of govt. that is built on corruption is called a kleptocracy (rule of thieves). With official state power, corruption has acquired a dimension of boldness irrational effrontery.

However, although corruption and corrupt practices are a common feature of Nigeria's existence, and many have written to condemn it, why has it remained a national practice? Even when it has been condemned by many, why is it still on the upward beat? Why has it remained difficult to cast off its spell and break its chain? This definitely cannot be because of ignorance nor because it has national benefits. It cannot also be for the reason that it is loved by the people. The fact that almost everybody is involved raises this idea of looking at the foundation of corruption. This study examines the corruption and the very cultural practices and traditional that support it and critical elements that have blinded the people's eyes of reason and of morals and make it seen as a normal practice. This study provides way of tackling corruption through by reworking our cultural belief system. Of course the State has a huge role to play

Literature Review

Conceptual Review: Culture

Human beings on earth have ways about their lives. However, greater determinant of this is culture. Culture is what the Germans refer to as *weltanschauung*, and the Igbo *Omenala* (Nwala, 1985). Culture is that which shapes life and affects living. According to Elgin F. Hunt (2005, pp. 78, 79). Culture is total pattern of human behavior and its products, embodied in thought, speech, action, and artifacts. It is the way of thinking and doing that is passed on from adults to children in their upbringing and can be thought of as the shared language, norms, and values of a society. Because culture is learned by association with other human beings, in character and personality of all human beings are in large part reflections of the society in which they

live. Culture is the way of life that the people of a society follow. It includes all knowledge, beliefs, art, law, morals, customs, and any other capabilities acquired by a human being as a member of society. One therefore is a product of his or her culture. Culture shapes the human life and has a way of knocking it in line with the lives of the rest of the people. No one can remove the shackles of culture easily. For Hiebert (1975,25), culture is the integrated system of learned patterns of behavior, ideas and products characteristic of a society. Culture molds much of human behavior, and individual variations are permitted and tolerated only within limits set by a society. When we speak of culture, we refer to learned behaviour, passed on from generation to generation by nonhereditary means. Culture is a way of life of a human society. Culture is the total pattern of human behavior and its products, embodied in thought, speech, action, and artifacts. It is the way of thinking and doing that is passed on from adults to children in their upbringing and can be thought of as the shared language, norms, and values of a society. Culture creates human beings and human society. Culture develops only through the association of human beings and thus presupposes society; at the same time, culture is what makes a human society possible. Only when people develop in some degree a common culture can they function as an organized group, for only do they know what to expect of one another and how to behave to meet the requirements of the group.

Culture is the way of life of a people. It includes the people's beliefs, their mode of worship, their arts and crafts, language, religion, technology, dressing way of thinking, dancing, greeting and eating habits, as well as the political and economic systems they operate. Culture is the social heritage of a particular group of people. Culture is not personal property; rather, it belongs to the society. All we are is culture. All we will be is culture. It is a strong governor of our life. Its commanding voice we must obey. Its dictates we must follow. Its spell and strong influence disarms supports the argument in favour of determinism. But as a creation of man, it should be utilized for men's good for it to serve good, civilized and rational human purposes. Culture can be primitive, backward, or civilized. The quality of any culture determines the extent to which it contributes to the good and the wellbeing of the people. According to Bell, (1988) p. 224 a genuine and excellent culture can add immeasurably to the people's happiness, can improve progressively the standards which people apply quality of their life and can have a liberating effect on the people's ideas, tastes and attitudes.

Fundamental of Culture in Nigeria

The *grund norm* of our culture and cultural heritage is located in African Communalism and African Ethnic Identity. (The Identity cultural heritage also has informed the recent culture of seeing a member of your club, religion, staff, as you person at the exclusion of the others). Ancient African people are organized in hamlets, villages, and clans, all of which have strong blood ties and ethnic and tribal affinity and colourations. This makes every African person to always tilt towards tribe or blood relation. When an African meets person from his ethnic group, he sees him as brother, feels free and at home and relates well with him or her. In Nigeria, ethnic and tribal affinity is very strong. Nigerians are always tilting towards tribal or ethnic biases irrespective of status. The elites are not left out. Ethnic Identity is defined in terms of how an individual adheres or subscribes to values, attitudes, beliefs, worldviews, basic assumption about reality, and traditions, of his the tribal or ethnic group to which he subscribes and surrenders his loyalty. Ethnic identity is an important basis for self-identity because it instills a sense of identification with a group's cultural values, kinship and beliefs. It is therefore an identifying mark, a mold where an individual is cast. The fact of African's strong grip hold by communal and ethnic identification cannot be over emphasized.

For instance, Gbadegesin (1998, p. 293) argues that there is a strong arm hold of the community on the individual right from birth. Immediately following birth a child begins to enjoy the care of the family and shortly after is introduced subconsciously to the community. According to Gbadegesin "not that community forces itself on an unyielding individual, rather the individual, through socialization and the love and the concern which the household and the community have extended to him/her, cannot now see himself or herself as anything apart from his/her community. Interest in his/her success is shown by members of the extended family who regard him/her as their 'blood', and the community are also able to trace their origin to a common, even if, mystical, ancestor". Gbadegesin argues strongly that the traditional Yoruba places great amount of value on community and communal existence, with all emphasis on fellow-feeling, solidarity and selflessness. This meets with the slogan 'I am because we are'.

Writing about the Igbo Nwala (1985, p. 46) argues that community is an integral part of the existence of the people because their being and personality, success and life depends on it, According to Nwala "Community in Igbo conception is the same as 'people of one blood', irrespective of geographical location...Community itself has its being or existence defined by

this common blood. The life of a member of the community is interwoven with the others through the common blood which they share and through the web of economic and social interdependence which practically exists in community. Consequently the being of the community is larger than and prior to that of any of its individual members-since the being of the community as a whole is identical with the being of the total personality of their ancestors”.

One thing we take away from the above is that, natural as tribe and ethnicity might be, it always leads to practices of favouritism, and undue and unmerited advantage. It creates room for ‘we versus them’ attitude. In Nigeria it has aided and abetted the phenomenon of corruption.

Taking culture and tradition together, there are practices that are observed as a matter of necessity without recourse to current capacity or exegesis of time. These affect, for example the position of the first born-son or daughter, in-laws, tittle holders, people in authority, burial and funeral rights, marriage, etc. These are expected to support especially financially. They are expected to satisfy others, come to their help, and play extraordinary roles to show or prove that they are what culture has called them.

Corruption

According to Olurotimi, (2017) the word ‘corruption’ has its root origin from the Latin verb *rumpere* meaning to break. It therefore connotes something broken-presumably a breakdown in prevailing ethical, moral, social, or administrative code of conduct. It is in the light of this etymology that corruption is usually associated with a range of acts such as bribery, extortion, buying influence, nepotism, favouritism, fraud and embezzlement. It is thus the result of the failure of personal and public morality. An act is said to be corruption because it has deviated from or broken out of line with the norm. Olusegun Obasanjo (Odofin, 2017) defines corruption as a form of dishonest and unethical conduct by a person or group of persons entrusted with a position of authority or an activity which involves financial or any other resources, outside his or her own, often with a view to acquiring personal or group benefits. Corruption is also the misuse of a public office or a position of authority and responsibility for private, material or social gain at the expense of other people, individual or corporate entity. It includes bribery which is the use of reward to pervert the judgment of a person in a position of trust, nepotism which is bestowal of patronage by reason of prescriptive relationship rather than merit and misappropriation of public resources for private use. Black's Law Dictionary (Kabiru Garba, 2017) defines corruption as

an impairment of integrity, virtue, or moral principle, especially the impairment of a public official's duties by bribery or the act of doing something with an intent to give some advantage inconsistent with official duty and the rights of others; a fiduciary's or official's use of a station or office to procure some benefit either personally or for someone else, contrary to the rights of others. Nigeria's Economic and Financial Crimes Commission (EFCC) Act contains the following: Corruption is an act of money laundering, embezzlement, bribery, looting and any form of corrupt practices, illegal arms deal, smuggling, human trafficking and child labour, illegal oil bunkering, illegal mining, tax evasion, foreign exchange malpractices, including counterfeiting of currency, theft of intellectual property and piracy, open market abuse, dumping of toxic wastes and prohibited goods. Lawal (2006) has itemized what constitutes illegal acts as follows: Bribery of public officers, the falsification of public records, the embezzlement of public funds and the fraudulent sale of public lands and other natural resources; partiality in the grant of licences, the 'sala' of honours, favouritism in the award of contracts, illegal tax refunds, favouritism in the enforcement of statutes against such immoral conduct as prostitution, child trafficking, child kidnapping, swapping of babies in hospitals; the deposit of public fund in friendly banks, the disclosure to friends or to former or prospective business or professional associates of information on the basis of which these individuals may reap pecuniary benefits; aiding and abetting examination malpractices or misconduct, and providing protection for certain interests that are guilty of some of some crime. Corruption as I see it is any action or inaction not in tandem with high moral standard and civilized best practices. It is any act that misses the moral mark or moral and civilized ethical standard.

Social and cultural supportive of corruption

There are an avalanche of cultures, traditions, basic assumptions, and social beliefs that have supported corruption over the years. These socio-cultural beliefs have been passed to generations through formal and informal education. They are in our cultural practices, proverbs, folklores, pity saying, jokes, social relationships, religious beliefs and practices, and worldviews. The contemporary milieu, supported by some basic assumptions have given birth to new morality and has made same the new normal. For instance, when we say that blood is thicker than water, it is the blood of the kinsman. Nigerians also argue that when one's person is in heaven, he does not go to hell. Public or high office is seen as God's making, not merit, qualification and competence. Therefore who God has blessed should help himself with whatever is available, after all opportunity knocks but once. We hear 'use your

good office', meaning bend rules to help someone close to you, your brother or kinsman. We have various basic beliefs to support corrupt practices.

The culture of picking a 'new culture' even when it does not promote our heritage. Let us take the case of governance as inherited from the colonial people. The indigenous administrative system did not place the rulers over and above the people. The Kings and Queens lived with the people and were accessible to the people. Those who were seen to be high handed were removed by the gods of the land. Those who cheat the people died by the judgment of the gods. So the relationship the rulers had with the people was mutual and people-benefiting. The fear of the gods were the beginning of good governance. But with the advent of foreign governmental and political system, the rulers are above the people, do not live with them, are not accessible by them, and can swindle them at will. They control the modern gods, that is the courts and they can always plead not guilty, even as they will be discharged and acquitted.

The fact remains that the foreign approach to governance grants extraordinary power, power beyond the normal, to the rulers and so they can act with reckless abandon in disregard of the people. Of course, one wielding such power will be corrupt in all fronts. One now sees the relationship power has with corruption. And because of the force power has on the holder, the road to getting power becomes rough and also fraught with corruption. This is because when one grabs hold of it, he becomes a god and can act with impunity. After all he has the whole country in his hands. Just take a look at people in power and authority distribute our common good, our common patrimony, you will marvel at the level of nepotism, favouritism, cronyism, and stealing from public wealth.

Power induced corruption and corrupt practices has some coded endorsement in our culture and tradition. At all levels, holders of power and authority are wont to wielding it in disregard to the opinions of those against whom it is wielded. Authority is believed to grant some unchecked power to the holder. From parents at home, village and clan heads, teachers at school, managers at workplaces, superintendents in establishments, comptrollers in customs and Correctional centres, military and police heads, to spiritual leaders in religious places, there is always space allowed by our cultural belief and tradition that they must in some way be corrupt. To question their authority is to have done wrong. As dancers in a theatre, they are expected to make good use of their space. Granted, the thinking behind the practice may have been a product of respect for power and authority philosophy. However, it is prone to abuses as

has been observed over the years. If the holder of such power and authority which commands respect is not also checkmated, as a human being there are bound to involve in misuses and abuses.

Akin to the above is the belief that those who occupy positions of responsibility, including rulers and even firstborn children in the family must care and give to the others. One visiting a ruler, both political and traditional, spiritual and family heads, always expect to be given gifts including good food, quality drinks and expensive items. Failing to do this is a mark of failure. The heads are expected to conduct expensive marriage ceremony, burial ceremony, always have cola, have enough for people to eat and meet their financial requests always and take good care of the owns below the cadre even when nobody takes care of the head. To meet up with this societal and cultural demands, corrupt practices will be encouraged and the corrupt individual will justify himself.

Related to the above is the cultural practice that when one is holding an office of responsibility or at the helm of affairs, he must use it to help his people. This help may be in offering employment, developing infrastructure, promotion, all forms of empowerment. This is always to the detriment of the others. It also means whether qualified, merited or otherwise. Most times one hears questions such: 'What did you give to your people while in power?' 'Who did you help?' 'You failed to build road or to complete that project'. Some former office holders have been hated by their people for not using their office illegitimately or illegally. In there are some who cannot go to their villages because they have been declared *persona non grata* and given 'enemy of the people award'. The reason is that one is expected to use his office to favour his people at the detriment of the others. Just because one is a public office holder, he has the duty to consider his people, friends, relations or his association, club or religious members first in the distribution of the common good. 2015 World Bank Report, (2005, p128). It is important to understand how the decision to engage in corruption takes place in the mind of public official. If people believe that the purpose of obtaining office is to provide one's family and friends with money, goods, favours, or appointments, then social networks can perpetuate the norm of corruption. Social networks can even serve as a source of punishment for public servants who violet the norms. Of grave concern is the poor attitude of the state towards her retirees and senior citizens as regards social amenities, pension benefits and gratuities of former public officers. Nigerians are well aware that many retired public and civil servants hardly enjoy their pensions. Many suffer to access it while quite a number die without enjoying it. The implication here are many fold. One

active servants who see the ill-treatment of their retired elders will adjust by way of finding means to take care of their future. In short they will be corrupt. Two the children of the pensioners who see the way their parents who served the state diligently are treated will have rethink of the idea of public/civil servanthship. That means that the morale will be low and the dedication will be absent. Think of a military personnel or a police officer who die after many years of service and his benefits are denied or delayed. The family members left behind will not be diligent serving the nation in the event that they are offered to do so.

Closely related to the above is the failure of the state to provide the Common Good. Note a situation where a tax payer, a citizen provides everything for himself; where the state does not seem to exist or have abdicated her responsibility of providing the common good of society. For instance, presently Nigerians run personal government in terms of providing social amenities such as housing, water, electricity, roads, and security. Most public institutions are also not performing as expected, causing citizens to seek attention in private institutions that are expensive. For instance, the state of public educational institutions and hospitals just to mention a few are pathetic. To get the best one needs to patronize private schools and universities in Nigeria or travel abroad. This is expensive, beyond the reach of the ordinary citizens. To get good medical care one will also need to travel abroad. To finance all this needs money and going by the worker remuneration regime in Nigeria, resorting to corrupt practices will be the immediate option. If we define culture as that which a people have observed and practiced for a period of time, we are add here the culture of being gullible, of not speaking out, of openly supporting that which is not right, of taking sides, and of not protecting cultural practices that had kept the society harmonious in the past, just because the new normal will favour us. (eg. Current ways of selecting Kings, praise singing, celebrating those with illegal, questionable sources of wealth, not reporting criminals, covering up for one another in crime, etc).

Lastly the culture of comparison has not helped matters. It is in the thinking of most Nigerians that those who were born at the same time, who started at the same time and work in the same place and at the same, time will earn the same amount of success. It is believed and expected that when two friends graduate from University at the same time, offer the same course, arrive city at the same time, work in the same organization and at the same level, they will be equal in all departments of life. So one is expected to measure like others in terms of material success and possession: buy cars, build house, marry and raise family. One is therefore blamed for failure to join other mates

or colleagues in the train of success. Parents, town people, brothers, sisters, friends, wonder why one is not doing well in economic and material in comparison with those who he started with in life, in the course of work, business or other ventures. To be like others therefore, one is tempted to listen to the voices and act in accordance with their expectations. What results from it is a high level of corruption perpetrated to be like others.

The Role of the State

Although culture is tribal and ethnic, the state at large has a role to play in discouraging archaic and backward looking cultures. It also has a role to play in ameliorating the lots of the citizens and to increase their capacity to fight against such cultures, traditions and cultural practices that are found to be counterproductive to the people. However, most problems with people in Nigeria stems from poverty or lack, occasioned by the dearth social and welfare support from the government. Where the citizens are supported their capacity to hold on to their own is enhanced, otherwise they become precarious and therefore sycophants and ready tools. According to Bell, (1988, p.34) poverty is a great enemy of human happiness: it certainly destroy s liberty and makes some virtue impracticable....a decent provision for the poor is the true test of civilization. Bell argues that in a civilized society the need for social care for the sick, the physically disabled, the economically distressed, and the deprived or neglected young and old people, is self-evident. According to Bell (1988, p.35) social pressures can force even clean officials to capitulate to corruption-for instance, when they are coaxed or pressured to accept gifts that are really bribes.

It has been observed that citizens of developed countries are no more honest or corrupt than those in developing countries. They also have social networks of family, school, and club affiliations that can attempt them to engage in corrupt behavior. After all, the term “old boy’s network” was coined in Britain. The difference is that developed countries have built strong institutions that help prevent corruption and that apprehend and punish transgressors (Bell, 1988, p. 135).

Radicalizing Culture for Social Re-engineering

The respect for culture in Nigeria acquires a religious proportion. One can well argue that Nigerians are suffering from cultural dogmatism, with the spell of culture holding grips like that of a vice. Yet, our understanding of culture shows that it is man-made. It is also existential and dynamic. This requires a

reworking of our culture. This exercise is referred to as Social engineering or social reconstruction. This means that we must criticize our culture, we must radicalize it. By our reluctance to criticize some of the practices, we may help to destroy it all. This agrees with Popper who argues against stiff necked surrendering to culture that thus "I see now more clearly than ever before that even our greatest troubles spring from something that is as admirable and sound as it is dangerous" (Popper, 1962, p. ix). Bell, p.223 shows some suspicion against culture in the following words "civilized people place a high value on culture: they do so partly for the positive reason that their concept of happiness includes a wide range of cultural pleasures, from intellectual satisfaction to aesthetic delight". But a primitive or spurious culture can blunt the sensibilities, can coarsen the outlook and can debase the people's values and demoralize the people themselves. A genuine and excellent culture can add immeasurably to the people's happiness, can improve progressively the standards which people apply to the quality of their life and can have a liberating effect on the people's ideas, tastes and attitudes (Bell, p224.).

This is where social engineering makes sense. A reworking of our social culture becomes imperative. "The social engineer does not ask any questions about historical tendencies or the destiny of man. He believes that man is the master of his own destiny, and that in accordance with our aims, we can influence or change the history of man just as we have changed the face of the earth. He does not believe that these ends are imposed on upon us by our historical background or by the trends of history, but rather that they are chosen, or even created, by ourselves, just as we create new thoughts or new works of art or new houses or new machinery. 'The social engineer and technologist will hardly take much interest in the origin of institutions, or in the original intentions of their founders. Rather, he will put his problem like this: if such and such are our aims, is this institution well designed and organized to serve them?' Popper, 1962, p. 23. 'Speaking more generally, we can say that the engineer or the technologist approaches institutions rationally as means that serve certain ends, and that as a technologist he judges them wholly according to their appropriateness, efficiency, simplicity, etc.' (Popper, 1962, p. 24). Piecemeal engineering-the engineer who adopts the method of searching for, and fighting against, the greatest and most urgent evils of society, rather than searching for, and fighting for, its greatest ultimate good'.(Popper, 1962. P.158).

Conclusion

Owing to poverty of mind and character, strengthened by social culture and traditional practices. Corruption in Nigeria, as it is presently, seems to have become a way of life; defying every known solution to the point where individuals term it as ridiculous and unfortunate. Nigeria has it as a cultural tag, as an identifying mark as if it is in the DNA of the people. The reason, however can be located in the social beliefs, traditional practices, and cultural ways of life. One wonders if Nigerians really understand the meaning of corruption; or whether they truly hate corruption and are prepared to fight it and defeat it. One is also disturbed that despite all of corruption's damage to Nigeria, no sincere collective efforts have been mustered to fight it. It is more worrisome that the younger folks are learning the art and are fast overtaking the older ones in the art and practice of corruption. For many years corruption has been condemned by the lips only. The heart and mind are very far from condemning it.

Recommendations

The paper therefore recommended the following:

- i. To succeed in the war against corruption, Nigerians need to go back and review their social beliefs and trado-cultural practices. The basic assumptions about reality, about what is, and what will be, should be reformulated to meet with what ought to be.
- ii. The traditional and religious institutions that are primarily the foundation and promoters of civilized and moral values should rekindle their primary assignment. This will help in bringing about the moral education of mind and body that is in tandem with civilized practices that understands and roundly condemns corruption and corrupt practices.
- iii. Also, emphasis on material wealth should be jettisoned and hard work projected as the only genuine means of success.
- iv. Parents should take the lead in moral orientation. They should be role models worthy of emulation by their wards and children. Then some social and cultural practices which promote corruption should be dropped.
- v. For the rational operation of our sociocultural heritage and tradition to meet the changing world scene and the new world order. The reworking of some of our archaic cultural heritage for a better, corruption-free society is advocated.

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