

Moral Education and Corruption in Nigeria: A Reflection on Plato's Counsel on Education

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ABSTRACT:

Many nations of the world today especially in Africa are battling with the issues of corruption and Nigeria is not an exception. Sixty years after independence, the country is yet to come out of its socio-economic and political woes despite her abundant natural and human resources. There is so much abuse of entrusted power for private gain by most public operators through diversion and embezzlement of public funds meant for development purposes. With this scenario, certain questions call for attention: (a) what could be the cause of high rate of corruption in Nigeria and by extension Africa? (b) What are the dangers posed by corruption to the development of the area? (c) How can it be reduced or completely eradicated from our society?. Adopting the expository, analytical and critical methods of philosophical enquiry, this paper attributes the problem to moral ignorance occasioned by lack of proper moral upbringing at the formative years of the Nigerian child educational foundation resulting in the weakness of the 'will' to adhere to moral principles. The paper agrees with the Platonic position that he who knows what is good cannot do what is bad and calls for effective crusade against moral ignorance through the training of both the intellect and the will. therefore suggests Plato's counsel on education where much emphasis is laid on moral education; that is the inculcation of moral habituation through the training of both the intellect and the will. It is believed that if this platonic counsel is strictly imbibed, with the passage of time people will not only know the good but also have the moral will to translate same into practice. By so doing, the issue of corruption will be reduced if not completely eradicated so as to usher in a responsible society characterized by sustainable development.

KEY WORDS: Moral Education, Moral Ignorance, Corruption, Governance, sustainable development.

INTRODUCTION:

There is no gain saying the fact that one of the reasons, if not the primary one; that Nigerians supported the Nationalist leaders in their fight to secure independence from the colonial masters in 1960 was for proper development of the country through good policies and programmes that would impact positively on the lives of Nigerians. But sixty years after independence, the anticipated impact is yet to be felt in spite of the abundant human and natural resources God has blessed her with. The problem *ab initio* has been attributed to bad leadership and poor political ideology. In the words of Nkoku “Different people have ascended leadership position with the intention to be the messiah but some ended up in fiasco” (108). This shows that our politics has become so dirty due to the exhibition of moral ignorance for selfish interest on the part of our rulers thereby giving birth to many problems especially corruption. Reflecting on this situation, Njoku again observes:

...Nigeria in her bid to survive, has run into many problems ranging from corruption, injustice, nepotism, maladministration etc. today, corruption has become very pervasive and has become a fashion which comes in different styles. It has destroyed our political and educational aspirations. Nigeria is highly blessed with natural resources which are enough to transform the country if they were managed well. It is unfortunate the nation is yet to have leaders with capable administrative skills. The worst about corruption in this nation is that it could be traced to the high administrative quarters, the government (110).

It is evident from the above that the major problem with Nigeria as it is with most third world countries is that of corruption especially on the part of her leaders. This to a large extent has contributed to high level of underdevelopment in a country so blessed with abundant human and natural resources. Corroborating this view Chinua Achebe writes:

The fear that should rightly haunt our leaders (but does not) is that they may already have betrayed irretrievably Nigeria’s high destiny. The countless billions that a generous providence poured into our national coffers in the last ten years (1975-1982) would have been enough to launch this into the middle-rank of developed nations and transformed the lives of our poor and needy. But what have we done with it? Stolen and salted away by people in power and their accomplice squandered in uncontrollable importation of all kinds of useless consumer merchandise from every corner of the globe. Embezzled through inflated contracts to an increasing army of party loyalists who have neither the desire nor the competence to execute their contracts (3)

In this paper, reasons are given for the situation described above. This paper argues in connection that this situation is the consequence of the dearth of foundational moral education which can be attributed to epistemological deficiency in moral requirements where the ‘will’ is not properly trained to be committed to moral principles on the part of Nigerians especially her leaders both past and present. The paper then found solace in the ancient posit of Plato’s

recommendation and counsel on education where there should be a foundational and prolonged educational programme for those aspiring for leadership positions with emphasis on both the training of the intellect and the will especially at the early stage as imperative for reversing the trend for responsible governance.

THE NOTIONS OF MORAL EDUCATION:

Moral Education is a marriage of two words; ‘Moral’ and ‘Education’. The term moral is used to appraise human ethical behaviour positively. According to Uduigwomen “An act is said to be moral if that act is good, noble, praiseworthy, generous or right” (7). Man is a moral being as a result of his freedom and rationality and to be free and rational is to be subject to the moral law. Therefore, an action can only be judged moral if it affects the fundamental pattern of our conducts. In other words, an individual act can be said to have moral value or significance if it affects his intentions and actions towards the purposes of other individuals, or towards the institutions of his society such as religion and government, or towards the formation of his own character” (7). The society also views morals as the fundamental principle that guides individuals to make distinctions between “rights” and “wrongs”, “good” and “bad” conducts. Morals serve as a compass through which individuals and the society appreciate fundamental norms such as love, honesty, modesty, accountability, transparency, respect etc. Moral is opposed to immoral which refers to behaviour that is appraised negatively. Such acts as criminality, cheating, corruption etc. are said to be morally bad, hence immoral.

Education on the other hand is difficult to be defined in a straightforward and universally acceptable phrase. Many authors define it differently to suit their context, content and purpose. According to Okafor, Education is “a process of acculturation through which the individual is helped to attain the development of his potentialities and their maximum activation when necessary, according to right reason, and to achieve thereby his perfect self-fulfilment”(19). No matter how plausible this definition may sound, it has limitations; by making education a dynamic activity for the development of individual’s potentialities and self-fulfilment alone, it is deficient and lacking in the basic ingredient and universalities of the core content of education. One of the core objectives of education is the inculcation of right knowledge/ values to individuals to make them functional members of the society. Therefore, a good educational programme must not only help to develop individual potentialities but must also meet the socio-cultural needs of the society. Plato as quoted by Rush describes education as that which

Makes a man eagerly pursue the ideal perfection of citizenship and teaches him how rightly to rule and how to obey. This is the only education which upon our view deserves the name; that other sort of training, which aims at the acquisition of wealth or bodily strength or mere cleverness, apart from intelligence and justice is mean and illiberal and is not worthy to be called education at all (Rusk 30).

It is obvious from the above definition of education by Plato that the aim of education is to produce an ideal citizen, a moral man by all standards. Iroha Kalu quoting Okafor has credited Thomas Huxley with the belief that education is “the instruction of the intellect in the laws of nature” under which is included “not merely things and their forces, but men and their ways, and

the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with these laws”(190). The point of interest in this definition is that it emphasizes the fact that the knowledge acquired must reflect in the individual’s way of life, character, choices and exercise of emotions. This means that it is not enough to acquire knowledge; such knowledge must be translated into practice for the good of the individual and the society. Collaborating this view Ekpo maintains that “Essentially, education does not mean mere literacy but a means of expansion of the human potentials for the well being of the citizens because if the citizens are properly educated with sound moral values then economic and political development would follow as a necessary consequence”(130). Moral education then involves the inculcation of moral values in individuals for their own good and that of the society. According to Ekpo there are two approaches to moral education namely; the cognitive and the practical formation of good habits. Adumbrating on these two approaches he avers;

In the cognitive approach emphasis is placed on sufficient factual knowledge, which is relevant to moral issues in which one needs to take decisions. This means that one must be sufficiently well informed on such matters as the possible consequence of alternative course of action. This position follows the dictum “to know what is good is to do what is good”. It could be argued that if knowing what is good necessarily implies doing good then it makes sense to stress on the importance of reason as a pre-requisite for moral education. On the other hand, there is emphasis on the practice and development of good habits as the foundation of moral education. Whichever is the case, there is a problem since one has to know before hand why he should practice the good behaviour. It is at this point that it is necessary to stress the need for a holistic or integrated approach (131).

On what constitutes the holistic approach Iheoma in the book *Moral Education* explains that “the holistic approach recognizes that moral education is neither right reasoning on moral issues nor inculcation of good behaviour nor a resolute action but all the three put together in action because moral reasoning and behaviour are functions and products of the whole person”(21). The crux of the matter is that it is not sufficient to train the intellect on what is good; the will must also be formed to make commitment to moral issues. DeRoche and William are of the same opinion as they observe thus;

two major purposes of schooling are cognitive-academic development and character formation...cognitive-academic development contributes to enhancing children’s and youth’s knowledge and intellectual skills. While character formation helps shape their attitudes and behaviours reflected in such values as honesty, integrity, respect, responsibility, self-discipline and reliability (20).

This is the hallmark or the essential ingredient of moral education which Plato was emphasising.

CORRUPTION AND ITS CAUSES

Notwithstanding its nuances, corruption in a simple term is a situation where public operators pervert acceptable norms and prescribed rules for own benefits in any form. It exists in different

degrees and forms in all societies and at all levels. Nussbaum has defined corruption as “the abuse of entrusted power for private gain”(16). Corruption is a form of dishonest or unethical conduct by a person entrusted with a position of authority, often to acquire personal benefit. For Okulle, corruption is a moral depravity because it affects human welfare negatively” (34). In this wise, Corruption is morally wrong because it is incompatible with good ethical values. Some authors attribute this pervasive human phenomenon to desires and needs, while others link it to greed and economic condition, it is also rightly linked to lack of knowledge of the effect or damage such actions may cause at the short and long run to the fabrics of the society such is mated out to, thus its epistemological deficiency. Others still attribute it to great inequality in distribution of wealth which has affected negatively human ability for self-improvement. In the words of Oriare;

Corruption as a practice poses a serious challenge to human ability for self-improvement. It is undeniable that human has made some tremendous improvement in many various spheres, but corruption also claims its own toll particularly in Africa where it is a major factor to the poor human condition (275).

It follows that corruption in whatever form poses a serious setback to human welfare. There are many factors that influence and determine the development of corruption in Nigeria. According to Victor Dike such factors among others include;

...great inequality in distribution of wealth; political office as the primary means of gaining access to wealth; weakness of social and governmental enforcement mechanisms; and absence of a strong sense of national community; obsession with materialism, compulsion for a short cut to affluence and approbation of ill-gotten wealth by a general public, among other factors. Thus, because of corruption, the general public has not been benefitting from the nation’s oil wealth. This is causing most of the people to be pessimistic, cynical, angry and frustrated about the nation’s politics and governance. (37).

Besides the aforementioned factors the problem can be attributed significantly to what may be labelled; “more responsibilities less financial muscle factor”. When one has more dependants and responsibilities without sound moral background and the will to be upright “it constrains one’s financial situation and may compel an individual or public official to look for supplementary means or sources of sustenance in order to meet up with these needs” (Ekpo 139). Above all it can be attributed to lack of foundation in moral education. Such vices as favouritism, absenteeism from work, election rigging or manipulation and mutilation of election results, embezzlement of public funds, examination malpractice, exploitation, giving and or demanding of bribe etc. are all moral problems. These are the floor covering of the weakness of the will, not being committed to moral principles. It is a well known fact that corruption is a serious threat to National economic development and democracy. Despite its various manifestations, it appears political corruption is more pronounced in many nations of the world. Our political leaders especially of democratic nations have involved in so many corrupt practices to the detriment of their nations. It was on this note that Gyekye observes;

Political corruption probably constitutes the most serious source of financial

haemorrhage suffered by developing nations in Africa, constantly gnawing at their development efforts. It is undoubtedly the most common cause of military overthrow of civilian governments in Africa with consequent disruption of democratic process... (192).

Gyekey's observation is not far from the truth following reports on how corrupt leaders are looting the wealth of the nation. It is a common feature in many nations that the emergence of new political leaders seems to expose the corrupt practices of the preceding government. For instance in Nigeria, since the emergence of Mohamadu Buhari as the country's president funds, houses and other valuables worth billions of dollars have been recovered from past political office holders. Be that as it may, corrupt activities are still there and have affected all facets of the society especially economic development and democracy. No nation progresses at the right pace unless and until the cankerworm of corruption is reduced to the barest minimum if not completely eradicated. As individuals corrupt practices place us well outside the limit of human nature. It is a truism that Nigeria is not the only corrupt country in the world. But there seem to be a difference between corruption in Nigeria and what is happening in other parts of the world. The difference lies in what some analysts term the fantastic nature of Nigerian corruption. Commenting on this, Otakpor writes;

...Nigeria is one country where corruption and corrupt practices are allowed free and unfettered reign, where crime, graft and corruption are celebrated and offenders crowned with chieftaincy and other titles. It is one country where upstarts easily become millionaires and no questions are asked concerning the sources of sudden wealth. Those who dare to ask such questions are regarded as enemies of human progress. It is one country where immoral and criminal behaviour are lauded, go unpunished most of the time, and are considered beneficial to wrong doers while the state and its functionaries do nothing (44).

It can be said from the above that Nigeria is a badly governed country where corruption has become a *modus vivendi* (way of life). Since our leaders are already corrupt irrespective of the successive governments' attempt, reforming the system does not seem to be making much impact. "Hence we are constantly on the brink, constantly and consistently engaged in a deadly game of moral brinkmanship"(Otakpor 45).

PLATO'S COUNSEL ON EDUCATION

In his book *The Republic* Plato discusses extensively the essentials of education for good governance. Plato believes that education is the key or bedrock of any human society which is the main responsibility of the state. Thus, he proposes early proper education for children from age seven through thirty five years as necessary criteria for Justice, growth and development. Plato prescribes education for various categories of the polity with emphasis on the guardians whose education must move the vision to the Good- the ideal necessary tool for reforming individual character and the state. Plato's education was intended to produce the "Philosopher-King" who would be an embodiment of immense knowledge, moral probity and self discipline in order to lead others successfully out of the quagmire of injustice, ignorance, corruption, superstition and mediocrity. It must be emphasized here that Plato does not see governance as

something which anybody can do. Rather it is something which requires special training and inculcation with special attention to the moral and ethical training of the mind. Thus, the right person who by training and education is qualified to rule the state is a Philosopher-King since his understanding of the form of the Good will give him greater insight into everyday affairs; hence his famous dictum that “until either philosophers become kings or kings become philosophers, the world will have no peace” (Omeregbe 45). He considers education as a process of both intellectual and moral formation. Education involves both the training of the intellect and the will to bring out a well groomed person and a moral man. Such education must also be given early enough to those concerned in order for such individuals to have strong moral foundations. This view was explicitly stated in one of his definitions of education as quoted by Schofield thus “By education I mean that training which is given by suitable habits to the first instincts of virtue in children, when pleasure and pain are rightly implanted in non-rational souls” (31). Here Plato tends to emphasize the importance of moral education and the need to impart it early enough. It is appropriate at this juncture to bring in biblical perspective as a follow up to Plato’s position. Here the scripture tells us to “train up a child in the way he should go and when he is old, he will not depart from it” (Proverbs 22: 6 KJV). Again, the bible in Psalms 11 verse 3 also states “if the foundations be destroyed, what can the righteous do? Moral education which consists of the training of the intellect and the formation of the will to be committed to moral principles should be targeted more on the children since it may be pretty difficult to change adults especially those with entrenched bad behaviour. The training of the intellect devoid of the formation of the will leads to many vices including corruption. This must have informed Rousseau as quoted by Omeregbe to remarked that “...since learned men began to appear among us, good men have disappeared” (45). Here Rousseau was decrying the separability of the intellect from the will. The training of the intellect must go hand in hand with the training of the will. For Plato and Rousseau, the leader must not only be an educated person, he or she must also be virtuous -a Philosopher King. “By Philosopher, Plato does not mean mere philosophic acquisition of cognitive knowledge, but rather, an embodiment of knowledge, virtue and wisdom, that is to say; a highly learned, moral and disciplined person” (Ekpo 133). This is why he, alongside Socrates equates knowledge with virtue and ignorance with viciousness. “Virtue is an internal disposition, a state of mind from which just and virtuous actions flow spontaneously. Being virtuous in Platonic sense means being in habitual disposition to do good for the realization of the ideal state where justice, common good and responsible governance can be achieved. Plato’s educational programme is framed in a way capable of reforming individual’s character and the state for development to thrive. In his words, as quoted by Ekpo;

Education seeks to provide for the development of the whole nature of man at every stage: common education, which spans to 18 years of age, is for moral habituation and a system of education culminating in the idea and ideals of the good. Both sprang from Plato’s contemporary political experience and was meant to remedy the evils which Plato detected in existing state. Precisely stated, Plato’ views were reactions against ignorance and selfishness that permeated the life of the people of his contemporary society. It was Plato’s contention that knowledge and unselfishness would bring new spirit of life through the body polity (135).

From the foregoing, we can infer that Plato attributes the evils and corrupt practices prevalent in

the society to epistemological deficiency in moral requirements. Hence his major objective in his counsel on education was to bring about moral education aimed at eradicating this human/ social phenomenon (moral ignorance) and develop moral fibre, designed to form a type of character which the state requires in its citizens as a condition-sine-qua-non for realizing an ideal polity devoid of corruption and other social vices.

THOUGHT ON MORAL IGNORANCE AS THE NUISANCE OF CORRUPTION

Some Philosophers especially in the ancient Greek period have attributed evil practices/corruption to ignorance (moral deficiency) apart from Plato. For instance Socrates in his famous dictum posits that “knowledge is virtue and ignorance is vice”. In his opinion man does not deliberately involve himself in evil doing if he has good judgement. No man purposely does wrong and no man wilfully chooses what will harm him. Explaining the above Socratic position Enyimba avers;

In buttressing the above position, Socrates holds that when one willingly chops off his hand he suffers bodily or physical harm or hurt, but when one lies or commits an act of injustice, the soul which is more important than the body is damaged or destroyed. Therefore, it is foolish to harm oneself without any just cause or reason. It thus follows according to Socrates that if men are taught the good life, the virtuous life, they would do no less than to avoid evil so as to attain a virtuous living. This by analysis is what Socrates had in mind when he postulates that knowledge is virtue and ignorance is vice. Socrates believes that moral goodness could be identified with knowledge (57).

It therefore means that whoever knows what is good cannot do what is evil. By this Socrates was referring to the fact that all forms of vices including corruption is as a result of ignorance (epistemological deficiency in moral requirements). There is need then for people to be taught morals, the dos and don'ts for the purpose of good governance and a better human society.

Nyarwath Oriare in his article entitled “Moral Ignorance and Corruption” argues that ignorance more than any other factor is the bane of corruption. Corruption for him is exclusively and essentially the problems of ignorance which results into moral depravity and prevents moral vision or conduct (278). That is to say that virtue and good action are product of knowledge whereas lack of knowledge produces wrong doing and corrupt practices. The possession of knowledge therefore becomes a pre-requisite for living a virtuous life devoid of corruption. Suffice it at this juncture to say that epistemological deficiency or moral ignorance has contributed greatly to corruption and other evil actions in our society as a result of one's inability to know and understand what is morally right and the effect on the general good. But what happens where people with good knowledge of what is morally right choose to do the wrong for selfish interest.? Most of our leaders fall within this category. This might have informed Ekpo to state thus;

While one may agree with Oriare (and of course Socrates) that moral ignorance is the bane of corruption in the sense that if one does not know what is morally right or wrong which could lead one to moral dilemma or a confusion which may give

way to aboulia as to what action one could take at a given situation, it is equally imperative for one to admit that a lot of people are cognitively morally sound but lack the concomitant and necessary moral will and commitment to execute what one knows (140-141).

Until epistemology, especially moral education; is given the prime of place in our educational system with emphasis on both intellectual and the will (moral formation) particularly at the early stage, corruption will still be on the increase while development would continue to elude us. The two must complement each other for a better human society. Plato was very much aware of this fact when he emphasized the education of the two great faculties in man-the intellect and the will. It is one thing to know the principles of morality and another to apply them in real life situations. It is possible for someone to be a Professor of ethics but not moral. It is not enough to understand moral values and principles but such understanding must be followed by moral habituation. “when Socrates in the *Dialogue* said he who knows what is good cannot do what is bad he was referring to a wise virtuous man who through habitual exercise of what he knows would constantly act accordingly and consequently influence those he is leading” (Qtd in Ekpo 142).

PLATO’S COUNSEL ON MORAL EDUCATION AS A PANACEA FOR CORRUPTION IN NIGERIA: CONNECTING THE DISCONNECTED.

For Nigeria to make progress in her anti-corruption fight and realize the dreams of her founding fathers our leaders in collaboration with the youth (who are the leaders of tomorrow) must not only be made to have sufficient knowledge of the good, they must also be made to develop strong will to practice and exhibit right moral principles. A powerful connectivity that would enhance a conscious translation of knowledge of the good to action for responsible governance.

Apart from proposing an educational programme that would take care of the education of the intellect and the will in his counsel on education, Plato in his political theory had recommended a prolonged learning period to help the guardian-rulers overcome both intellectual and moral ignorance. Also the guardian-rulers were not to own private property including wife and children as these may expose them to corruption in a bid to satisfy their needs. It is often said that every philosopher is a product of his own culture and no philosopher philosophizes in a vacuum. It would not be out of place to say that it was the corrupt situation prevalent in Plato’s society that led to his political theory and propositions as a means of taming the tide. Nigeria is currently experiencing similar situation (if not worse) where corruption and moral ignorance have been a recurring decimal in the nation’s political history. Plato’s educational programme was to eradicate Injustice, selfishness, ignorance, corruption etc and bring about leaders who would be selfless and sensitive to the plight of the masses. Nigeria since independence in 1960, has had the misfortune of being governed by leaders who are morally bankrupt, ignorant, selfish and greedy. Hence there has been decades of crises and continuous search for the ideal. In line with this, Njoku has this to say:

Talking of decades in search of the ideal in the Nigerian context may not be a healthy issue. For in an objective assessment of the political situation of the country, one cannot avoid the risk of incurring one’s displeasure. In doing so, it is

like talking about superstition which may be another man's religion. From the existential point of view, it is an obvious fact that Nigeria has been in search of the ideal since independence. We are aware of the different political experimentation through which this nation has passed, ranging from the North/South dichotomy during the colonial era to the introduction of Federalism. We have experienced a three-regional structure as well as four. In the hunt for a second political ideology, Nigeria has gone into parliamentary system of government, unitary, presidential as well as a two-party system of government (104-105).

It is quite clear from Njoku's position that Nigeria *ab initio* has the problem of bad leadership- people who lack the requisite knowledge to move the nation forward in the way of progress and development. Thus they keep experimenting and juggling policies to suit their selfish end and the consequence is what is being experienced. It is a well known fact that Nigeria is a country where those who lack the moral will to do what is good occupy positions of authority; while the educated ones are reduced to nothing. The prolonged educational programme of Plato was to equip the leader on the Nitti gritty of governance for the good of the polis. Many of our leaders go about with fake certificate while others do not go to school at all and the consequence is the birth of ineffective representation, corruption, unskilled and poor leadership. This has manifested in fraud, embezzlement of public fund, inter-ethnic rivalries, inter-religious crisis etc. "the country's inability to attain socio-economic, political and technological heights despite its abundant human and natural resources could be traced to the fact that Nigeria is in the throes of moral crisis which gives birth to corruption" (Ekpo 138). This implies that our leaders lack the necessary ingredient for leadership viz embodiment of immense knowledge, moral probity, self discipline and training of both in the intellect and virtue (a philosopher king). When Plato gave position of authority to a philosopher king he was trying to answer the question who should rule? If one has really studied philosophy or read and imbibed philosophical ideas such has gained both intellectual and moral formation. Accordingly, it is likely that such will give up pleasure, selfishness, superficial and artificial things and other vanities of the world and concentrates only on those things that possess universal relevance (common good). Our society is politically unstable due to poor leadership and nothing works in such a society unless the situation is nib in the bud.

CONCLUSION: The purpose of this paper was to articulate the fact that since independence corruption has been the bane of the Nigerian society. Attempts by successive government to curb the trend have remained a mirage. A situation the paper observes as the root cause of underdevelopment and irresponsible governance. It was equally observed that the problem of corruption in Nigeria is caused by moral ignorance and lack of strong will that is committed to moral principles; to say like St. Thomas Aquinas good must be done and evil avoided. The paper suggests that for Nations to be developed in the comprehensive sense of the term development in order to attain the status of a developed economy, corruption must be fought in all its ramifications, from all cylinders of the nations arsenals through the introduction of moral education as a compulsory course of studies in all levels of educational platforms and programmes especially at the elementary and formatory stage. Such education must emphasize the training of both the intellect as well as the will. To know the good does not make a man

virtuous neither does it make the society better until such knowledge of the good is translated into practice. It takes a strong will that is well formed morally to achieve this. Again, those aspiring for leadership positions must be made to undergo prolonged educational formation to equip them with the rudiments of such offices, while those who have not undergone the programme but appears with fake certificates should be properly screened. While we commend the ‘change begins with me’ mantra of the Buhari’s administration in Nigeria as a step in the right direction towards the realisation of goals of his anti-corruption crusade, we want to submit that the impact is slow due to the dearth of moral will on the part of most Nigerians. As earlier stated somewhere in this paper it is understood that it might be very cumbersome to change adults especially those with entrenched bad behaviour, and that is why the programme should be targeted more on the children early enough with the mind of a better tomorrow. More so, stiffer penalties cum sanctions should be meted out to those who see corruption as a way of life to serve as a deterrent to others. It is by so doing that the issue of corruption will be greatly reduced if not completely eradicated and our country reposition in the part of progress and sustainable development in line with the dreams and aspiration of our nationalists prior to independence.

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