



Anatomy of Human Nature and the Crisis of Corruption in Nigeria

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ABSTRACT

In an attempt to justify certain forms of political arrangements, assorted theories about the nature of human beings have been postulated: their driving needs and capacities, whether they are selfish or altruistic. Are there common traits in human beings everywhere or are people's characters mainly shaped by their circumstances? Is corruption peculiar to Nigerians or its spread a function of other variables? This paper critically examines the pivotal themes of human nature with a view to addressing the issue of corruption in Nigeria. It explores the theoretical underpinnings of the notion of corruption as well as exposes the modes of corrupt practices as these pertain to Nigeria. It asserts that corruption forms part of the acquisitive drive of human beings and that this tendency is perennial and universal. It is the thesis of the paper that the explanation for the ubiquity of corruption in Nigeria must be sought in the social, economic, political and cultural circumstances of the people. Connected to this is the fact that commitment to political obligation on the part of the leadership and the governed has suffered a dislocation. This constitutes a cog in the wheel of Nigeria's Development. The paper suggests that corruption in Nigeria can be drastically reduced through radical measures such as combative political will and reciprocal social will of the governed. This can be achieved through a three dimensional revolution namely: ethical, educational and judicial revolutions.

Key Words: Human nature, corruption, Nigeria, political obligation, leadership, value system.

INTRODUCTION

Several centuries ago, Socrates, the Athenian philosopher, was confronted with a life or death situation. The scene was a prison cell. He was not awaiting trial for his fate had been determined by a court that found him guilty for allegedly not worshipping the gods his country men were worshipping and for corrupting the youth. He was to die by drinking the deadly poison (hemlock). With the death sentence hanging over him, Crito, his close friend came up with the idea of escape from prison. What would it take? Bribe the jailer. But Socrates would not accept the idea of escaping from prison for that would amount to paying back wrong with wrong. The

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Athenian state had wronged him no doubt, but he was under moral and political obligation to obey the laws of the state. Socrates opted to die although he had an opportunity to escape from prison.

If there is anything many Nigerian leaders and the elites that have occupied public offices in the past and at present, lack in abundance, it is the sense of moral and political obligation demonstrated by Socrates. The ubiquity of corruption and the impunity with which public officials abuse office clearly prove this point.

Corruption is one vice that has become Nigeria's albatross. Hardly a day passes without the media (print and electronic) reporting one incident of corruption or another. Embezzlement, looting of public funds, advance fee fraud (419) cases and other sundry corrupt practices have crossed the million naira range. Deals in US dollars and/or pound sterling, which amount to billions and trillions when converted to the local currency, are too common. Screaming headlines by national magazines, such as "The Looting of Anambra, Imo, Kogi, Ogun, Plateau" all of which are States in Nigeria (Newswatch, February 7, 2000), "Law Makers Loot Nigeria" (Tell, April 24, 2000), "Anyim's Senate Stinks: The Unending Looting" (The News, May 7, 2001) "Looting of Local Governments" (Newswatch June 25, 2001) "Buhari's N25 billion fraud: Details of the Loot" (The News, November 4, 2005), "Thieving Governor: Story of Diepreye Alamieyeseigha" (The News, September 26, 2005), "How Nnamani Looted N40 billion" (The Week, February 27, 2006) are pointers to the extent of the corruption rot in Nigeria. It is not then surprising that Nigeria was ranked the most corrupt nation in the world and has had triple ranking as the second most corrupt nation in the world by Transparency International in 1999, 2000 and 2002.

Corruption is bad news for Nigeria. This is so not only because of its stigmatizing effect for the country but also its deleterious consequences for development. Bemoaning the situation in his inaugural speech on May 29, 1999, President Olusegun Obasanjo said:

The impact of official corruption is so rampant and has earned Nigeria a very bad image at home and at abroad. Besides, it has distorted and retrogressed development. Our infrastructure – NEPA, NITEL, Roads, Railways, Education, Housing have brought the situation of chaos and near despair. This is the challenge for us.

The questions to be addressed in this paper are: is corruption the exclusive preserve of Nigerians? What has human nature got to do with corruption? Why is corruption so widespread? What accounts for its endemic proportions in Nigeria? I argue that corruption forms part of the acquisitive drive of human beings and that this tendency is universal and so not peculiar to Nigerians alone. It is my position that explanations for the spread and magnitude of corruption in Nigeria must be sought in the objective

conditions prevailing in Nigeria not in any abstract conception of human nature.

To address the foregoing issues, this paper is divided into three sections: section one deals with the philosophical perspectives of human nature. In section two, an attempt is made to examine the dynamics of corruption in Nigeria, its faces, and magnitude. Section three reflects on the perspectives on human nature in light of the prevailing conditions in Nigeria. This section also embodies the conclusion.

Philosophical perspectives on Human Nature

In highlighting the perspectives on human nature, it is germane to indicate at this point that no consensus exists among philosophers regarding what constitutes the essence of human nature. Many do agree though, that human beings have needs, tendencies and capacities, which motivate and drive their actions. Thus, in this section, the various perspectives on human nature will be examined under three categories namely: rational category, egoistic category and socio-historical category.

Rational Category

In his *Republic*, Plato perceives in human beings the ability to reason things out and so he defines the human person as a rational soul. In analyzing the human nature, Plato identified three parts of the soul, namely, the rational, the spirited and the appetitive. The rational part is meant to control and guide the other parts especially the appetitive part, which is prone to riotous and unruly behavior. For Plato, the human being is not self-sufficient and as such needs the fellowship and cooperation of others in order to live a self-fulfilling life. In Plato the objective (the state) influences the subjective (the individual) in that the state exists to promote the individual to live the good life.

Plato was so convinced in the ability of reason to control and guide that he made the philosopher class, the class that corresponds to the rational part of the soul to be sole decision makers by reason of their supposed wisdom and superior knowledge. With the rational part of human nature in charge, nothing can go wrong. Hence, Plato's dictum "until philosophers became kings or kings and princes of this world can truly become philosophers, there will be no end to the troubles of states." (Plato 1974: 263). One may add here that part of the trouble of states today as this pertains to Nigeria is endemic corruption, abuse of office and injustice.

Aristotle, in his *Politics*, conceives the human person as a composite of the material body and rational soul. The soul absolutely rules the body for Aristotle and from this perspective he defines the human person as a "rational substance." Like Plato, Aristotle believes that the objective (the state) influences the individual. This lies in the fact that the state exists to promote the good life of its citizens.

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Further, Aristotle sees the essence of human persons to consist in their sociability. Thus, his view that “he who is unable to live in society or who has no need because he is sufficient for himself, must be either a beast or a god” (Aristotle 1962: 61). As the king or ruler, reason is meant to check the dark side of human nature and make sure that these irrational aspects do not over shoot their bounds to destroy the society. One could equate the rational in Aristotle’s theory to the laws, customs, norms and standards of society. The implication of this view for corruption in Nigeria cannot be missed.

Egoistic Category

For the philosophers classified under the egoistic category, human nature is essentially selfish and consists in each individual pursuing his own goals even if it means at the expense of others. For them, the altruistic sentiment is not native to the human person. It is something that is learned. What is innate to the human person is the instinct of self preservation, which manifests in assorted forms of antisocial behavior including corruption.

In line with this category, Thomas Hobbes identifies appetite and aversion as parts of man’s abnormal nature, which cause each person to seek his own goal, his own self-preservation in whatever he engages in. Thus, Hobbes sums up human nature as being egoistic. Though human beings are rational, Hobbes asserts that the ability to reason does not prevent the individual from his egoistic nature but rather equips him to figure out how his interests and desires can be achieved. Corruption forms part of this egoistic and acquisitive tendency in man

At the heart of Machiavelli’s position is the thesis that the ills (political corruption, individual selfishness etc) that bedevil society required stern measures and a powerful central government with full absolute powers. This is the only viable means to curb the excesses prevalent in the society. Summing up the characteristics of human nature, Machiavelli asserts that human nature is essentially selfish, aggressive and acquisitive. Consequently, individuals aim to keep what they have and acquire more. Neither in power nor in possessions is there normal limit to human desire. He was therefore led by this grim image of the nature of the human person to recommend a strong government. A basically corrupt society according to him requires a strong government.

Machiavelli’s position is quite meaningful in light of one of the reasons given for the persistence of corruption in Nigeria namely, the perfunctory enforcement of laws and punishment of culprits. It is imperative to impress it on the psyche of individuals that corruption does not pay by adequately punishing those that are guilty of it. Following Hobbes, and Machiavelli, Jeremy Bentham affirms that the altruistic sentiment is alien to the nature of human beings. He makes the point in the *Book of Fallacies* that “in every human breast ... self regarding interest is predominant over social interest; each person’s own individual interest over the interest of all other persons taken together (Isaiah 24:392-3). Specifically, Bentham saw human nature as

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motivated by the pursuit of pleasure and avoidance of pain. Aligning with Bentham, J. S. Mill conceives in his view that fundamental to the nature and activity of individuals is their own well being and reason (as natural capability of the person) is subservient to this end.

The question is: if the only psychologically possible acts for agents are those that will realize their own pleasure, how can they be compelled to do what would benefit the common good? Bentham and Mill find the answer in the institutions of laws. Specifically, government by means of legislation can structure incentives and sanctions for directing men's actions to realize that by promoting the happiness of all, they at the same time promote their personal happiness. The implication of this view point for Nigeria is that given the human tendencies highlighted by Bentham and Mill, the laws of the land must not allow individuals to go unchecked or gloss over cases of corruption.

Socio-Historical Category

This subsection discusses Jean Jacques Rousseau's and Karl Marx's perspectives on human nature. In his *Discourse on the Origin of Inequality among Men*, Rousseau speaks of human activities and their cumulative effects on the species. He makes the point that living and working together affect human beings because individuals are perfectible as well as have capacities peculiar to them. These ensure that they acquire ideas about themselves and their environment, which they could not acquire if they lived in isolation. Rousseau asserts that by acquiring these capacities human beings also acquire needs and passions peculiar to moral beings and these can be satisfied only in society (if at all). He makes the point that man in the state of nature, isolated from other humans and untouched by social intercourse is pretty much like the other animals. Though he has capacities which they lack, he does not exercise them until he is drawn into society with other men.

For Rousseau the original nature of man is good but corrupted by society. To be good is to exist according to one's intrinsic potentiality of one's own nature. It is evident from Rousseau's account that human nature is not static or immutable but rather changing. The original man described by Rousseau is different from the social man. While the original man has some angelic qualities, the social man is fallen and corrupted. But he is capable of self improvement. Rousseau was quite clear about the social man. He sees the social man as one in whom the distinctively human capacities are developed, a maker of choices, a deliberate initiator of change. He is purposeful and free and his being so implies that he is perfectible. All these are made possible by his life and work with others. If men were not rational and purposeful, change would have been a mirage.

Marx's perspective on human nature occupies an important place in his critique of capitalism, his conception of communism and his materialist conception of history. Marx affirms that humans are capable of making or

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shaping their own nature to some extent. In the sixth theses on Feuerbach (1845), Marx criticizes the traditional conception of human nature as “species”, which incarnates itself in each individual on behalf of a conception of human nature formed by the totality of “social relations”. Thus, the whole human nature is understood as always determined in a specific and historical formation, with some aspects being biological.

Following the above, Marx objects to the abstract conception of human nature offering instead an account rooted in sensuous life. Consequently, what individuals are depends on the material conditions of their production. History involves a continuous transformation of human nature. We glean from Rousseau’s and Marx’s view points on human nature that the essential ingredients of his nature are drawn from his social interactions, his fellowship with other humans. His nature is not immutable but evolves in the course of social and cultural change. The implication of this is that man can be influenced by the circumstances around him (social, economic and political). If this view is anything to go by, it may be argued that the ubiquity of corruption and corrupt practices in Nigeria can be explained not because of any inherent defect in the nature of Nigerians but because of the circumstances of the people which include their political economy, social values and the application of rules and laws. This paper addresses this aspect later.

The Dynamics of Corruption in Nigeria

In definitional terms, corruption could be used to refer to depravity and perversion of integrity. It is also defined as the act of illegally diverting resources (particularly financial resources) meant for the good of the citizenry in a defined geographical area by a privileged individual or group for personal use, presumably for personal aggrandizement (Aluko 2006:2). The United Nations enumerates the acts or instances that constitute corruption to include bribery, abuse or misuse of office, illegal payments, kick backs, tax, credit and customs fraud, misappropriation and embezzlement, currency violations, forgery, false accounting, real estate swindlers and land speculation, abuse of public grants... (Odekunle 1991: 93).

Similarly, in his *The Trouble with Nigeria*, Chinua Achebe (1983: 40-55) highlights the following as instances of corruption: payment of salaries to ghost workers, selling of contracts to a third party and pocketing the commission which could run into millions of naira, collecting mobilization fee from the treasury but never executes the contract. Corruption permeates every segment of the Nigerian society beginning from the local government areas. In every state of the federation, council chairmen and other top local government officials have been accused of embezzlement, misappropriation of funds, extra budgetary spending, outrageous expenditure on security. (Newswatch 2001: 54-63).

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The primary point to note in exploring the dynamics of corruption in Nigeria is that Nigeria is a post colonial capitalist state. Secondly, her economy is structurally dependent upon the economies of the capitalist west. The capitalist economy is essentially characterized by the system of private ownership of the means of production, distribution and exchange. But it has been observed that Nigeria is not precisely a replica of the Western model. The reason is that hers is a neocolonial capitalist system with a weak productive base. What then are the essential features of Nigeria's peculiar system? The first feature is the existence of the private and public sectors. The second feature is that her capitalist class is composed of mostly intermediaries who serve as distributors for the products of the metropolitan industries. The fourth feature is the dominance of multinational corporations (The Nigerian Statesman Oct. 2, 1982). The fourth feature is that top members of the state bureaucracy, army brass, leading politicians are share holders in private companies. And this category of people ensures that their companies benefit from contracts awarded by the public sector.

One striking reality in the Nigerian capitalist setting is the predominance of primitive accumulation relying on the instrumentalities of social policy and state apparatus. A situation arises whereby government budgetary allocation for social services is often appropriated by the private sector. This is usually accomplished through firms owned by public officials to whom construction of service contracts are awarded in respect of social services, for example, building of schools, ports, airports, electrification, supply of educational materials, building of hospitals and construction of roads. There is a system of inflation of contract cost on agreement between firms and public officials. As a result, development projects are carried out at prohibitive costs. It was reported that "Nigeria's contract prices are higher than those of other countries. They are 150% higher than those of Algiers and 200% more than those of Kenya (Ndubisi 1991:52).

Human Nature and Corruption in Nigeria: An Appraisal

Nigeria has had what Jean Lipman Blumen calls toxic leaders. These are leaders who engage in destructive behavior and who exhibit dysfunctional personal characteristics. These toxic qualities include among other things lack of integrity, enormous egos, ambition, arrogance, amorality (unable to discern right from wrong) avarice (greed), reckless disregard for the cost of their actions, incompetence, in key leadership situations. A great deal of destructive leadership behaviour is driven by self-centredness, which manifests itself through pride and greed. Nigeria has had such self-centred leaders in abundance since her independence in 1960. Driven by this tendency, Politics has been viewed as the cheapest and easiest means of acquiring wealth with the result that political office holders regard the state funds as an extension of personal estate. The experiences of Nigerians are squandered and spent treasuries at end of every dispensation both military and civilian. The common good is sacrificed at the altar of this personal

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aggrandizement. They are driven by greed to acquire more no matter how much they have accumulated. Greed drives them to make more money through gaining more contracts and accumulating more businesses. The picture painted here appears to be consistent with the egoistic picture painted by Hobbes, Machiavelli and Bentham. Consequent upon this nature, the individual is driven by the negative maxim of self-preservation and pursuing his own goals.

But this does not exhaust all the facts concerning human nature. For Plato and Aristotle saw man as a rational soul and rational substance respectively. The duo championed virtue ethics, which involves replacing or managing our unhealthy motivations with the development of positive traits such as courage, integrity compassion (kindness, generosity, love) justice. What this means, in other words, is that human beings are perfectible. It is not then surprising why Plato and Aristotle saw the primary purpose of the state in terms of not just providing a living but to make a life good. Following this, a good state must be concerned with the moral virtue of its citizens; it must exist for the sake of noble actions. The reason is simple, "man without virtue is the most savage, the most unrighteous and the worst in regard to sexual license and gluttony". (Aristotle 1962:61). The implication of Plato's and Aristotle's views is that these unhealthy and selfish motivations described by Hobbes, Machiavelli and Bentham can be tempered down by reason. In modern terms, reason may be translated to laws, norms and regulations of society. The individual then can be motivated to cultivate altruistic sentiments either by education, indoctrination or sanctions. This was what Bentham and Mill had in mind when they said that government by means of legislation can structure incentives and sanctions for directing men's actions to realize that by promoting the happiness of all, they at the same time promote their personal happiness. But where these are taken for granted and offenders are not deterred by sufficient punishment for whatever reason or looters are allowed to enjoy their loot as in the case of Nigeria, ordinary citizens are most likely to join the corruption train.

The question that remains to be addressed at this juncture is: the magnitude and spread of corruption in Nigeria, is it a function of human nature or are there other variables that combine to explain it? Is corruption or corrupt practices the exclusive preserve of Nigerians? It is my position in this paper that individuals are products of their social environment. At the same time, they are corruptible and perfectible. With this in view, we analyze the Nigerian socioeconomic environment. Of all the social factors used to account for corruption, economic conditions appear to earn more attention. Poverty tops the list. Acute financial problems, arising from unpaid salaries and allowances between three and seven months have made workers particularly, the junior staff to devise various ways of stealing government funds (The Punch 2002: 6). Middle level and even top management career officers are not left out. They also search for ways to supplement their legitimate income.

The evil of corruption has fed on the social rather than on the individual human nature. It is germane to refer to the socio-economic roots by doing a historical analysis, for instance, shortly after independence political leaders considered politics a gold mine. The result was that even the unemployable political thugs became wealthy instantly and had series of landed property and pleasure cars. The contagious effect of this get-rich-quick attitude cannot be overemphasized as this pertains to the social pattern of the country. Also corrupt practices gained grounds in the mid seventies when successive governments pumped excessive amount of oil money into the national economy. Since some of these public officials had private firms, the money from the public sector was appropriated through these private firms in form of contracts. The result was that many became instant millionaires without efforts.

There was an irony. In the midst of this, little notice was taken of the company accountant who armed with his brain had robbed the company, and was putting up an imposing edifice somewhere. Nobody raised an eye-brow to the civil servant on Grade level 08 who was about completing his fourth house and had fleet of cars in addition. But, decency and security alike demand that government officials should be subject to the same rules of conduct that the ordinary citizens are supposed to follow. Government is a powerful omnipresent teacher. For good or ill, it is supposed to teach by example and in fact, teaches by example. If the government and its officials became law breakers, they breed contempt for law. They also create the loopholes for everyman to become a law unto him.

Zimbardo and other social psychologists have identified a number of situational factors that turn otherwise “nice people into torturers and murderers” (Zimbardo 2007, Waller 2007) Zimbardo discovered first hand the power of the system to promote unethical behavior through his famous Stanford prison experiment (Craig 2009: 109). According to Zimbardo, ordinary people are motivated to do evil when they feel peer pressure to participate in such acts, obey authority, remain anonymous and are given permission to engage in anti-social behavior and dehumanize others. Evil is likely to continue when others fail to intervene to stop it. Following this, one can argue that corruption is attributable to the combination of egoism and environment in which opportunities are not equitably distributed.

Relating Zimbardo’s findings to corruption, this paper asserts that corruption has persisted in Nigeria chiefly because the measures put in place to tackle it are never really enforced. Typical instances include the defunct *Independent Corrupt Practices Investigation Bureau*, the *Public complaints commission*, the *Code of conduct Bureau* and the *Failed Bank Tribunal*. What Femi Odekunle has said concerning them is quite enlightening namely “that what these measures and mechanisms have in common is that the enabling statutes that created them also contained the disabling provisions (Odekunle 1991). This made them more rhetorical than substantive instruments for fighting corruption. One is also reminded of the *Public Officers Protection Against False Accusation Decree 1976*. It was

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promulgated in March 1976. It was many steps backward in the fight against corruption. Even the Independent Corrupt Practices and other Related Offences Commission has remained paralyzed due to technicalities, bureaucracy and other challenges of the system. Ministers sacked for corruption have not been prosecuted (The Punch September, 2002:14). At the same time corrupt state governors cannot be prosecuted until they vacate office because of their constitutional immunity. The impression one gets is that government has not shown sufficient political will to implement measures effectively.

It is germane to indicate at this point that corruption is not the exclusive preserve of Nsigerians. Hong Kong and Singapore were once notorious for corruption. USA, United Kingdom, Mexico, Argentina, Latin America, Japan, Italy have at one time had their own fair share of the corruption plague. The difference is that these countries have regard for the laws and mechanisms of fighting corruption and implement these no matter whose ox is gored. Also, the fact that the convention on combating bribery of foreign public officials in International Business Transactions adopted by the Organization of Economic and Development (OECD) and signed in Paris in December 7, 1997 has 29 members is an indication that corruption and corrupt practices are not peculiar to Nigeria and Nigerians. The only difference may be in degree.

Suggestions

Nigeria needs a three pronged revolution in the fight against corruption. These are ethical, judicial and educational.

Ethical Revolution

Craig E. Johnson has observed that the difference between countries with low incidences of corruption and those with high incidences is that the former are ruled by ethical leaders. According to him, ethical leaders recognize that they serve the purposes of the group. They seek power and exercise influence on behalf of followers. Unethical leaders put their self-interest first. They are more likely to control and manipulate followers and subvert the goal of the collective. In extreme cases this self orientation can lead to widespread death and destruction (2009: 79).

Characterizing Nigeria, Ndubuisi placed Nigerian leaders at the pre-conventional level of morality. This is the level where constitutional rules are flouted with impunity and where leaders don't show proper example, where laws, rules and regulations mean nothing. Sharp practices, embezzlement of public funds, cheating, dishonesty, rigging of elections and such immoral acts come under this level. The ethical revolution requires our building strong ethical character and this will not take place in a vacuum. This is to be nurtured by families, schools, government and religious bodies. This can inculcate values through the telling of narratives or stories. Tell the stories of

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moral heroic leaders, such stories challenge the citizens to act in specific ways. Character growth comes from living up to the role one plays in the story. Worthy narratives bring out the best in the citizens, encouraging them to suppress the inner urges that are not ennobling. We can learn about characters as well as real life ones (Craig 2009:83). We can build ethical character from films, plays, home videos and television shows. Instead of narratives that focus on cultism, sex and witchcraft, our home videos (Nollywood) should portray heroic acts of patriotism, loyalty, honesty, integrity, and love of fatherland. There should be explicit message that corruption does not pay. These scripts provide an important opportunity to practice moral reflection and judgment by evaluating the actions of important characters (Craig 84). In sum almost any story about leaders, whether real or fictional can teach us something about ethical and unethical behavior. Moral exemplars can be found in novels, television screens and feature films as well as in news stories and so on.

Educational Revolution

People need to be educated on certain issues relevant to government. One of the things they need to be taught is that public servants are not untouchable, particularly if they abuse their positions at the expense of the entire society. All avenues for creating public awareness must be used. For instance, churches, mosques, town meetings, schools, media and clubs. The essence is to create zero tolerance attitude toward corruption.

Majority of Nigerians see government as the most viable and easiest means of attaining wealth. The educational revolution will seek to deconstruct this view and rather build an ethos of transparency and accountability. In this respect, the educational method thus, seeks to fight corruption from below by sensitizing the entire Nigerian society, civil society organizations should monitor their representatives and ensure at all times the existence of a code of ethics to guide the performance of legislative functions, the media and non-governmental organizations (NGO) should act as the ultimate watchdog by monitoring the political process and performance of government service delivery agencies.

The Judicial Revolution

In view of the fact that conventions and ethics are brazenly violated by public officials or rulers, with impunity, as a result of indiscipline, the judicial method is the panacea for dealing with the culprits. This paper affirms that the situation will change if public policy insists on punishment for offenders and social deviations and reward good deeds. The courts must punish the offenders according to the gravity of the offence.

CONCLUSION

In this paper, I set out to examine the perspectives on human nature and the corruption plague in Nigeria. In pursuant of this objective, I highlighted three categories (rational, egoistic and socio-historical) that try to explain human nature. I made the point following these, that human nature is a composite of egoism, rationality and socio-historical experience. I also exposed the hydra headed nature of corruption. I affirmed that corruption has thrived in Nigeria not because it is in the nature of Nigerians to perpetuate the evil but due to other factors. These include the social, economic and political circumstances of the populace as well as the lack luster manner in which the measures aimed at curbing it are implemented.

Given the results of this discourse, I aver that corruption and corrupt practices are not exclusive or peculiar to Nigerians. Its spread and magnitude has more to do with the perfunctory manner in which measures trying to fight it are carried out. In this connection, I suggest that there should be a re-orientation in the value system. This should aim at de-emphasizing the place of wealth in the country. Further, more stringent measures in the use of sanctions against culprits must be pursued. One is optimistic. That other countries have fought the monster of corruption and won gives Nigeria much hope that she will succeed if she implements the measures articulated here.

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