

Religious Ethics and Development: The Nigerian Experience

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Abstract

Nigerians, like most fellow Africans, are still living in confusion greatly influenced by the Boko Haram insurgency and bankruptcy of imported Islamic ideologies. In actual fact today, Nigerians real capital comprises the peasant masses, thousands of jobless youths and graduates, the homeless, the armed robbers, the sick and the destitute who struggle daily for survival. Thus, the majority of the people have remained permanently marginalized by the current vicious cycle of poverty and dependence. Unfortunately however, successive Nigerian leaders have been using religion as an instrument of playing divide-and-rule game, rather than as a springboard for the inculcation and improvement of social ethical values which are fundamental to achieving correct human behaviour as it relates to productivity and nation-building. This paper therefore examines the place of religion in the development of Nigeria with a view to generating new ideas that will contribute meaningfully to the search for democratic principles and ideals that would usher in a well-ordered society, not only in Nigeria, but in Africa as a whole.

Key words: Religion; Ethics; Development; Nigeria

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INTRODUCTION

George (2003) asserts that African countries have entered the twenty-first century with multitude of developmental

problems. He reinforces his argument with illuminating examples such as stagnation in areas of national development, widespread poverty, destructive ethics mobilization, insecurity and a wide range of social ills to back up his claims (George, 2003, p.13). In collaboration to above, Dambisa (2010) opines that most African countries are now confronting with major developmental challenges revolving on leadership cum corruption, insecurity of varied degrees like terrorism, kidnapping, child industry, ritual killing, armed robbery among others. The most endemic problem which is poverty is also wreaking. There is no denying the fact that all these indices of backwardness are similar to what is operating in Nigeria today.

Nigeria economic prospects are now in grim, while corruption is on the high side devastating every aspect of the government. For instance, social capital is somehow debilitated, there are tyrannical rules in some of the States of the Federation, Boko Haram insurgency with its gruesome consequences are on the increase, infrastructural facilities in both public and private sectors lay in ruins. Also, armed robbery and other crimes of any kind have become daily routine (Dambio, 2010, p.50). Although despite all these ugly events there are still signs that warrant a silver of optimism. This is because, there is one cardinal factor that is at the core of the Nigeria revival, but which has been neglected. The factor is the internalization of religio-ethical values and its application towards the concept of national development in Africa with particular reference to Nigeria. The cornerstone of development hinges on moral inclination of leadership and bold vision towards economically responsible and accountable government for the advancement of humanity. There are some insinuations in some quarters regarding the interrogation of the two terms, that is, religion and development on whether they are coterminous or not. Along this line, Mala (1988) observes that whenever the issue of religion and development are raised many

including religious people tend to assume that the two concepts are not coterminous, and that they have no relevance to each other. However, religion is often regarded as an obstacle to development (Mala, 1988, p.177). According to Mala, the reason for such attitude arises from two major premises. One, that the meaning of the term development has been forced upon humans and accepted without questioning, which gives an impression that development is restricted only to some specific areas. Second, that faith is the pivot upon which religion rotates and tends toward giving assurance for the life beyond. Based on the above, it is justifiable at this austere time to take a serious look at the two issues in order to discover what role religion can play in national development of the country. One of essential components of development is that it participates or involves as wide a group as possible in national, state, and local decision making. Therefore, when development is mentioned, it is suicidal to ignore the contributions of religious adherents and groups such as African traditional adherents, Christians, Muslims and other secular ideologists. These religious communities become the key determinants of the history and destiny of their nation and her vast population. Various religious adherents decide the course of development and nation-building of the country, are to take. To this end, the paper highlights some concepts, then the challenges confronting ethical development in Nigeria, religious ethics and human ethical principles to be followed in making development happen in Nigeria, and the citizens' responsibilities in attaining meaningful development, biblical ethical teachings on social order for nation building and possible way forward to enshrine and accentuate meaningful development in the country. In fact, there are three major religions in Nigeria apart from Asian-oriented faiths and secular ideologies. However, the paper lays more emphases on Christian ethics and this is not discrimination but a necessity for an in-depth examination of the topic under discussion. The same argument applies to other religions, namely, African Traditional Religion and Islam.

1. CONCEPTUAL DISCOURSES

1.1 Human Ethical Principles

Naturally, a human person has the facilities of knowing, thinking, reasoning, deciding choosing and exercising free-will. These intellectual powers or abilities enable a person or abilities enables a person not to act forthwith in accordance with his dominant desires. The individual does not act under blind impulses because he has capabilities for rationalization.

As a result of human or intellectual capabilities, an individual can initiate, plan, execute, suspend, postpone, delay, stop, prevent or avoid an action. His human abilities enable him to choose from available alternative actions. He does not act under compulsion and coercion. It is in

this context that the individual is held responsible and accountable for his actions (Dzurgba, 1998, p.10). Thus, the individual is morally responsible and accountable for his actions, including thoughts, motives, intentions, desires, utterances, and deeds.

1.2 Religious Ethics

In this section of our paper, we shall examine what is called religious ethics. Is there a distinctive religious ethics that is different from the human ethics that we have discussed above in this work? Religious ethics is not distinctive or different from human ethics. In religious ethics, the same ethical principles are used to evaluate people, actions and performance. For example, truth-telling, honesty, justice and partiality are human and nervous system in general. Therefore, everybody is sufficiently ethical in character. As a result, an irreligious man or woman can have an outstanding moral character or conduct while a religious man or woman may have a poor moral character or conduct. This is an undisputable fact known to many people. What then makes human ethical values to become religious ethical values? In the context of religion, human ethical or secular ethical values including truth-telling, honesty, justice and impartiality, become commands issued by the supernatural being. For example, God in Christianity, Allah in Islam and Obatala in Yoruba Traditional Religion. The divine command makes the human ethical standards to be punished directly by the divine authorities and may be punished also by a religious ethics. For example, Christian Ethics, Islamic Ethics and African Traditional Religious Ethics are mainly permeated in Nigerian society. Christian ethics appropriates the Bible, Christian theology and Church tradition embedded in the constitution, catechistical teachings, ecclesiastical laws and ethical codes. Islamic ethics appropriates the Qur'an, Islamic theology and prophetic traditions in which the saying and deeds of the prophet Mohammed are recorded and referred to also as the trodden path (Ayantayo, 2009, pp.36-37). African Traditional Religion does appropriate the poly-ethic religions each of which is ethic-bound in terms of membership, scripture, theology, beliefs, worship, offences, penalties and deities. Each religion has its own code of ethics (Ibid., pp.20-21).

1.3 Development

Ogugua (2007) observes that the concept development permeates every aspect of human life be it individual, group, or a nation; development is a datum of life and a function of life. He goes further to say that the term is elusive, and this has made it difficult for scholars to agree on a particular definition (Ogugua, 2007, p.190). For Todaro (1980), he states that development involves:

The reorganization and reorientation of entire economic and social systems. In addition to improvements in incomes and output, it typically involves radical changes in institutions, social

and administrative structures, as well as in popular attitudes and sometimes even customs and beliefs. (Todaro, 1980, p.87).

Many elites held and are still holding misconception of ideas on development, thinking that it is related to consumerism and flamboyant living style. From Onyibor's perspective, he explains that development involves the ascent of man, the maturation, growth and creativity of all human potentials achieved at the lowest possible cost in sacrificed values and human suffering (Onyibor, 2003, p.95). For Nnoli, development involves a dialectics. He says:

Development is a dialectical phenomenon in which the individual and society interact with their physical, biological and inter-human environments transforming them for their own benefit and that of humanity at large and being transformed in the process. (Nnoli, 1996, p.264).

Walter Rodney argues that development has many sides. He informs that at the level of the individual, development implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being (Rodney, 1990, p.9). He remarks that some of these categories would be really difficult to evaluate; therefore he stresses that they are tied to the state or the society in question. All the above notwithstanding, development is a must in life and it is an unavoidable datum of life, and life itself consists of the ability to discharge force.(Asimou, 1970, p.4). The concept development can therefore be conceptualized as an activity, a process of actualization of potentials or deeds. Thus, development as an action of being capable of self movement, thought and decisions having a philosophy to organize the process. Ireoegbu (1994) lucidly sums up the message on the conceptualization inter alia that:

Development is the progressive unfolding of the inner potentials of a given reality. It is to de-envelop, that is, to bring out to light existential, functional and epistemic, what was enveloped, folded or hidden. As it applies to people, development is the integration of various givens: natural, physical, acquired and human, of a people towards the full working out, permanently and cumulatively, of their being as persons, of their community and of their real productivity (Ireoegbu, 1994, p.81).

In the context of this paper, development is a process whereby thought, idea and effort are integrated and made whole for the improvement of persons, groups and/or the system. In collaboration to the above, one cannot but agree strongly with Ogundowole (1988) that development is a broader concept, and is multi-dimensional. It may mean forward and backward; sideways; upward and downward movements. Therefore, it is when development is upward, or forward thrust that progress may be said to be taking place (Ogundowole, 1988, p.92).

2. NIGERIA AND ITS LOCATION

Nigeria refers to land area around the Niger River. This name was suggested by Flora Shaw, later Flora Lugard.

It refers to the people that inhabit the area of Niger, with about one hundred and forty three million, one hundred thousand inhabitants (2006 Census). The country has an area of nine hundred and twenty three thousand, seven hundred and sixty eight square kilometers (923,768.64sq. km. AAUA, 2015 Diary). Nigeria is surrounded by the Republic of Cameroon to the east, Republic of Chad and Niger to the north, the Republic of Benin to the west and the Atlantic ocean to the South (Omolewa, 1986 cited by Adegoke et al., 1996, p.239). Presently, Nigeria is a country of diverse ethnicity, religion and culture. It is the religious ethics and development of Nigeria that form the focus of this essay.

3. CHALLENGES OF DEVELOPMENT IN NIGERIA

According to Awopetu (2007), he argues that the greatest evil threatening the existence of Nigeria today is the leadership phenomenon. At all levels and everyday this threat manifests itself. Whether one is talking of public policy, the disposition of those in power to ordinary Nigerians and the public carriage or image of public and political office holders, what comes through is that those in power are people who have no idea of the potency of power for social change and the constraints that power demands (Awopetu, 2007, p.40). Today corruption vis-à-vis organized crime is the biggest business, apparently bigger than the Nigerian government. Organized crime, with its syndicates, underworld racketeering and the mafia, is in control of almost every area of life, thereby corruption is increasing with such rapidity that are close to open rebellion and anarchy. In most cases corrupt leaders are proclaimed heroes and worshipped. Unfortunately, the biggest corruption emanates from the scared cows. The corruption statistics are astronomically high and no one appears to have the answer and it is gradually becoming another flame out of control. Corruption, rebellion and lawlessness in the country are presently on large scale such as we never knew before, We live in the midst of crises, danger, fear, violence, destruction and death. Can there be no exit out of this human dilemma? The corruption includes pen robbery, embezzlement of public funds, bribery and corruption, greed, indolence and negligence, dishonesty and fraud. In consequences of these vices, poverty, hunger, joblessness and other forms of suffering have become common experiences of the majority of the people. Invariably, all these indices are cog in the wheel of development and the nation-building

One of the most disturbing problems facing Nigeria today is that of religious insurgency, uprising and onslaughts. These have assumed a disturbing dimension. Boko-Haram uprising and onslaughts started since 2009 to-date resulting into deaths of several people. Equally unhealthy is the tension and fear of imminent armed

robbers which are very devastating to the peace and stability in Nigeria. This has led to disunity, violence, vandalism, and unpatriotic attitude among people. These have hampered the development of ethical values in the society.

The cost of democracy in Nigeria is too much. Nigerian politicians of the past two Republics left bad records of abuse of office, mismanagement, fraud and chaos. There are series of undue financial management in the country. Aluko (2007) reports that between 1999 and 2009 to N4.2 billion were disbursed by INEC to the various political parties. In the 2010 proposed budget before the National Assembly, N630 million is budgeted for disbursement to the political parties to bring their cost to the nation's Federal treasury to about N4.87 billion since 1999. The total grant to INEC since 1999 is about N133.27 billion. In spite of the myriad of political parties, only one party, the Peoples Democratic Party (PDP) has dominated the political space, since 1999 till 2015, posing a threat to the democratic posture of the country (Aluko, 2007, p.9). More importantly, another instance is the cost of the legislatures. Aluko argues further that there are 109 senators, 360 members of the House of Representatives, making a total of 469 members of the National Assembly. There are 990 members of the 36 states Houses of Assembly. The total Legislators in Nigeria today are 1459. He informs that in 2008, actual recurrent expenditure on the 469 National Assembly members was N51.6 billion or N110 million per member. It is estimated that in 2010 it will rise to N118.9 or N253.5 million per member. The actual capital expenditure on the National Assembly in 2008 was thus N143.3 million. It is expected to rise to N294.3 million in 2010. The rapidly increasing cost of the National Assembly is alarming. There are 990 members in the 36 States Houses of Assembly. The actual recurrent and capital expenditures on them in 2008 was about N76.5 billion or about N77.3 million per member. It is expected to rise to N87.5 billion in 2010 or N88.4 million per member. However, the total actual recurrent and capital allocations to the 27 Federal Universities in 2010 is N118.1 billion, compared with N225.5 billion for the 1,459 National and State Legislators. When we compare what a National Assembly member earns, as salary per annum, about N88 million, with what a Professor in the university earns per annum, to N3.5 million, one can see the undue financial incentive that Nigeria gives to its legislators. In the USA, A Senator earns \$169,000 per annum, or N25.4 million. A university professor earns an average of 116,000 dollars, or N17.4 million. The differences are obvious between the legislator and the professor in America and in Nigeria. In the United States of America, the gross per capita annual income today is 45,000 dollars. In Nigeria, it is the equivalent of 650 dollars per capita. The other units of government have been costly also but they all existed before 1999. Besides, electoral violence and electoral heist had always been the

death-knell of Nigerian democracy since 1965. The cost of the devaluation of the naira from N88 to the dollar in 1999 to N200 today is equally a challenge (Aluko, 2007, pp.11-12, 17).

It is noteworthy that many Nigerian youth nowadays commonly confess their life ambition to amass wealth if opportune in future to occupy influential official positions in government service. Some other Nigerians may be tempted to resign themselves to pessimistic convictions such as the impossibility of having righteous and faithful rulers in Nigeria henceforth, this attitude is in a way due to low level of efficiency and the increasing corruption among the youth. Oftentimes honesty and hard work are neither rewarded nor appreciated by the government and other constituted authorities. Better qualified persons may sometimes be unemployed while influential but under serving mediocre may be put in positions of power and leadership. Towards achieving this ends some people may readily exploit religious and tribal sentiments. The attitude of some Nigerians to work is discouraging. Lateness to work, absenteeism from office, insult to enquirers and consumers, willful neglect of official duties, delay of official processes, bribery before service, insubordination, unwarranted interference in the course of justice, gross indiscipline and lack of dedication to work have become the bane of Nigerian workers. These vices undoubtedly hamper efficiency, ethical development and increased productivity especially in the economic sense bearing in mind the present bad state of Nigeria economy

The economy of the Nigeria at present is unhealthy. Scarcity and inflation have made life more difficult. For the vast majority of Nigerian people; the rate of unemployment is high while the prices of foodstuffs and the cost of rent and accommodation are high. The rate of armed robbery incident is equally high. There is therefore little impetus for people to perform maximally in their work. Many are under-nourished and live in want, hardship and in fear of possibility of retrenchment by their employers. The poor management of the nation's financial resources by the government sometimes does not challenge the people in general to adopt the virtues of patriotism. The danger thus exist thereby with the increasing hardship of Nigerians to live comfortably, the tendency to adopt corrupt ways of acquiring wealth may be adopted such as fraud and bribery (Asaju, 1988, pp.132-134; Abogunrin, 1994, pp.13-17; Odumuyiwa, 2001, p.11).

4. RELIGIOUS ETHICS CUM HUMAN ETHICAL PRINCIPLES IN MAKING DEVELOPMENT HAPPEN IN NIGERIA

Onaiyekan (2011) observes that Nigeria is a nation of superlatives; manage to keep in tension various conflicting and ambivalent factors within her national

life; and religion is one of them. It is sometimes said that her being religious has no impact whatsoever on the life of the people especially in the light of the endemic corruption. However, one should not jump too quickly to the conclusion that religion in Nigeria makes no positive impact on the people. Many Nigerians are guided in their faiths and many have been motivated and empowered to go against the general current of corruption to live a good life. Not every such effort is documented for all to see (Onaiyekan, 2011, pp.2-3). This informs the relevance of religious ethics and national development in Nigeria. Religion is a universal phenomenon, regardless of where you live, you have no doubt seen how religion affect the lives of millions of people. In fact the moral safeguard of the average Nigerians towards corruption is very low. Therefore, people need to embrace the right attitude to wealth and power which are the rudiments of a country with high moral standards. In traditional African belief system, leaders are concerned with the legacy they would leave behind for the immortalization of their names. Therefore, corrupt practices and administrative abuses are not tolerated but expose with impurity. Nigerians need re-orientation and reshaping of their negative value system. For instance, the quality of leadership in traditional ideology is a sacred and divine institution, which is highly valued in traditional religious culture. The principle of governance as well as discharge of responsibilities must be in conformity with the fear of the supernatural. No fundamental change would take place in any society without considering religious factor, as an all embracing phenomenon. For Jesus Christ, he taught that leadership is for service and nothing else (Shishima, 2006, p.254).

5. BIBLICAL TEACHINGS, DEVELOPMENT AND SOCIAL ORDER

5.1 The Fundamentals

Saint Paul states that, All scripture is inspired by God and profitable for teachings, for reproof, for correction and for training in righteousness, that the man of God may be completely equipped for every good work (11Tim. 3, p.16). From the above premise, it is possible to examine biblical teachings that are relevant to an aspect of ethical development be it social, moral, political, cultural or economical and as it relates to government; and also relate such to serve as challenge against the violation of its ideals by Nigerian people; and also to serve as recommendation. Christianity teaches that man needs to be in good relationship with God as a prerequisite to the realization of total wellbeing, the utilization of his manpower potentials and the achievement of his goals for national development. The book of Psalm states that man's ability to attain righteousness and success in life depends on God's creation of a new heart in him, and

he supplicates for this (Ps.51, pp.10-13). God's blessings upon a nation may be regarded as being conditional to the citizens' unalloyed obedience of his commandments as contained in the revealed scriptures. The spirit of godliness and disciplined adherence to such divine laws are better instilled in a person from childhood (Prov, 19:18, 22:6). From this foundation of early stage, it is possible to cultivate godly virtues which yields fruitful service afterwards (2Pet. 1, pp.5-10), although this cannot be taken for granted at adult stages, since man has the potential to change his views and beliefs at any stage in his lifetime.

The ethical nature of man can determine his productivity in labour. Jesus Christ states that a bad tree cannot produce good fruits and vice-versa (Lk.6, pp.43-45). More importantly, the Decalogue in the Old Testament (Ex.20:2-7) which serves as the basic moral code of the ancient Israelites can also be of relevance to the desired ethical orientation of contemporary Nigerians. For this reason, an examination of the commandments can be helpful in this paper as means of highlighting the specific areas where the instructions can serve as challenge for improved ethical behavior.

5.2 Biblical Commands

The biblical injunctions provide strong challenges for the ethical orientation needs of Nigerians in achieving the development of human character and improved contributions to the manpower needs of the country. For instance, the caution against people's act of divided loyalties is relevant not only in the religious sense but also for official business. This is because, faithful and dedicated people are needed for consistent operation of the machinery of government as well as the public or private sectors in Nigeria. There are cases of employed persons who also undertake other illegal part-time means of gainful employment in Nigeria whereas it results to inefficiency in areas of primary assignments. Besides, oaths by government and political office holders are supposed to be taken as sacrosanct, but in a situation where the employees are not trusted by their words, this is equally unhealthy for national development in the country. The need for workers to rest after a period of days of hard work cannot be over emphasized because of the immense benefit it has for the relaxation of the mind, intellect and body preparatory for workers to attend to their spiritual needs by attending congregational worship on the particular rest of the day. Respect to parents will not only assist in enhancing discipline and peace in people's respect for constituted authorities as well as for bosses or superiors in the offices. This is a fundamental prerequisite to efficient management in all organizations and establishments.

5.3 Way Forward

Asaju (1988) affirms that religion is relevant to the development of every facet of human life. This means

that religion serves as a springboard for the inculcation and improvement of ethical values which are fundamental to achieving correct human behaviours particularly as it relates to productivity and nation-building. For instance, Christianity, with its copular scriptures (Old and New Testament) bequeaths to mankind fundamental spiritual and ethical principles to guide people towards living a well-ordered life-style through individual conduct, interpersonal relationship and attitude in or to government (Asaju, 1988, p.128). In his advice to Timothy, Paul urged that the Church should in addition to approving human governments also pray for them to ensure peace and progress in the society. As for service, workers are enjoined to serve the authorities faithfully without pretence or eye-service (Eph.65-9). Concerning the leaders, they are cautioned to carry out their duties not as Lords over people but rather as Servants in all humility (Matt. 20:27; 23:11). The Bible adequately provides for the maintenance of a good economic order in the society. James Chapter 5:1-5 contains an oracle of ultimate doom for wealthy exploiters of the poor and struggling masses. Development in the Nigerian context requires ethical re-orientation and internalization of moral virtues in every department of life.

The first step in dealing with Nigeria's problem is for the Nigerians to appreciate the challenges facing them. This appreciation must also include an acceptance of the various policy failures that have contributed to the current state of affairs. Only then can it be possible to chart new development strategies. Many Nigerian leaders today accept that there is need to reform national institutions and implement viable and sustainable economic policies in order to deal effectively with the challenges facing the country. Hence, despite the various challenges confronting the country, there is optimism that the twenty first century will see a much more prosperous and peaceful Nigeria.

The basic concern now is how to mobilize and manage both human and material resources toward solutions for the structural ills that currently plague the country. This is the central question for Nigeria to address (George, 200, pp.21-22).

A bold vision is now needed for the revival of Nigerian economic development which involves a comprehensive reassessment of international and domestic policy approaches in order to translate the current situation into strong and sustained economic growth (Falola, 2006, p.24).

The challenges confronting the country must be met with rigorous action notably on economic and institutional reforms in order to allow the nation to take full advantage of the benefit of globalization. The place to start is to first examine the various challenges confronting the country. (George, 2003, p.22)

Establishment of peace and stability is very important since no viable economic activity can take place in the

presence of wars and destructive conflicts. Therefore, in order to achieve peace, Nigerian governments must focus on solidifying democracy, constitutionalism and respect for human rights. Investments in people, particularly in social welfare schemes, education and health services are quite imperative, such investments will equip everybody, especially the poor with the capability to participate fully and effectively in economic activities. National integration is important in order to create large markets that can attract investment. Benefit of economic integration and cooperation are essential in order to reduce poverty. There is need for strong commitment from Nigerian leader and their people. The critical importance of the private sector as an engine of economic growth and job creation need to be frontally addressed. The important point to note is that government should complement, not substitute, markets.

Responsibility for development in Nigeria lies with government and their people, the contribution of the international community is important. Nigeria as a country will be unable to escape various circles of poverty unless they and the international development partners join forces. However, it is important to note that aid dependency weakens the ability of countries to make independent policies and leaves the countries at the mercy of donors. Nevertheless, while aid is critical, Nigeria needs to reduce aid dependency with a well development aid exit strategy (George, 2003, pp.56-57).

For Nigeria to raise the living standards of its people, improving competitiveness must be a high priority on the development agenda. Also, provision of a legal framework for solving disputes expeditiously and fairly is necessary. For Nigeria to fully participate in the global economy, there is also a need for developed countries to remove artificial barriers that limit access to their markets.

Stabilizing the macroeconomic situation is essential if Nigeria is to be competitive in the globalized economy. Then, high inflation rates, unproductive spending, fiscal imbalances, and large balance of payment deficits need to be curtailed. Only then will Nigeria be able to devote more resources to the construction of adequate infrastructure and the consolidation of the long-term bases of development such as education, health care, environmental rehabilitation among others.

Emphasis must be placed on political and institutional reforms. It is crucial to note that economic reforms are necessary for economic growth but are not a sufficient condition. To complement economic reforms, political and institutional reforms are necessary. In fact, good political and economic governance underpin sustainable development. Democracy is a sine-qua non to nation-building. Therefore, Nigeria must accelerate efforts to nurture durable democratic systems, that is, economic systems that enhance entrepreneurship and wealth creation. Finally and most importantly is that Nigerians can only effectively meet the challenges confronting them today

if they design and implement 'home-grown' policies that fully owned by themselves. Such policies must be based primarily on their potential to meet the interests of the citizen of the nation (George, 2003, pp.22-25).

CONCLUSION

There is no doubt that a combination of efforts is needed in reversing out current situation in Nigeria. The challenges confronting the Nigerian polity are much more fundamental as the paper has tried to demonstrate. For instance, the ingredients for the ethical development are lacking or where present they are weak or in distorted forms. There is no doubt that there are gaps in the suggestions vis -a- vis the way forward on how to proceed, but Nigeria should not delude into thinking that merely tinkering with the constitution and electoral laws will necessarily lead to changes in the attitudes of those who rule the country as well as the lives of the people. Ethical reorientation on behavioral patterns, internalization of religious social order, solidarity across all divides and recognition of the previous challenges among others are the essential features in reversing the current deplorable state in Nigeria.

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