

# MORAL REFLECTIONS ON HUMAN RIGHT, DEVELOPMENT AND CORRUPTION IN AFRICA: THE NIGERIAN EXPERIENCE

**S. AWONIYI, PhD**

Department of Religion and African Culture, Adekunle Ajasin University,  
Akungba-Akoko, Ondo State, Nigeria  
E-mail: [awosunday4you@gmail.com](mailto:awosunday4you@gmail.com)

**Published:** 15 June 2019

**Copyright** © Awoniyi.

## **Abstract**

Previous studies have revealed that in the earliest stages of human history, evidently, man dimly felt it wrong and ashamed to involve in any act of social vices such as: trampling upon other fellow human beings' integrity, embezzlement of public funds, greed, indolence and negligence of duty, dishonesty, fraud, cheating and profiteering, kidnapping, human trafficking and child industry. However, but the situation within Africa today informs that corruption is now the biggest business. The level of corruption in Africa is astronomically high, and it is increasing with such rapidity that people has never knew before; and, no one appears to have an answer to the problem. Based on this, African human right in development is incumbent, and it needs to be frontally addressed. This paper intends to give a scholarly attention to the subject matter by explicating the concepts human right vis-a- vis corruption, and as well identify its negative influences and implications on the development of Africa . The paper equally probes into other challenges besetting the rate of development with a view to suggesting possible remedies. Emphases are laid on social ethical principles incline towards the survival of African nation with particular reference to Nigeria. Data were obtained through secondary sources with descriptive survey method hinges on socio-ethical and historical approaches.

**Keyword:** Human Right, Corruption, Development, Africa, Nigeria, Social Ethics

82

## Introduction

Callistus argues that man is the foundation cause and end of every society. Therefore, all things on earth should be ordained to man as to their center and summit.<sup>1</sup> It connotes that man is the author of development, and the outcomes often improve man's standard of living. Interestingly, Witte's submission on, human rights, ideas and religious ethics, equally corroborates the above assertion that there was an ample legacy of natural human rights development well before enlightenment, dating back to medieval canon law, scholastic theology, and then protestant reformed thinkers.<sup>2</sup> Thus, the foundation of all rights is the inviolable dignity of the human person as it is enshrined in diverse religious ethics.<sup>3</sup> From Christian perspective this dignity stems from the fact that all persons are created in the image of God;<sup>4</sup> redeemed by Christ and are called to a destiny beyond history.<sup>5</sup> However, philosophically, this dignity is rooted in the fact that persons are endowed with freedom and reason.<sup>6</sup> This informs the ability to think and to choose, discriminate between good and evil actions, and hopes which always exceed the present moment indicating that persons are more than things and should be treated accordingly. Human rights are rights that belong to every individual simply because he or she is a human being. They are embodied of the basic standards without which people cannot realise their inherent human dignity.<sup>7</sup> It is universal since one cannot lose these rights any more than he or she can cease to be a human being.<sup>8</sup> More importantly, human rights values are rooted in the wisdom literature, traditional values, and religious teaching of almost every culture.<sup>9</sup> A conception of human dignity and the sanctity of human life is explicit in the Akan maxim which states that all human beings are children of God; no one is a child of the earth.<sup>10</sup> This insistent claim that human beings as children of God, by reason of their having been created by God, ought to be held as of intrinsic value, as ends in themselves, worthy of respect.<sup>11</sup> Besides, African Traditional Belief System states that, 'I am, because we are; and since we are; therefore I am.'<sup>12</sup> While the Holy

<sup>1</sup>. Callistus Onyebuchi Asogwa. Introduction: The Goals of Human Rights, in Callistus Onyebuchi Asogwa(ed.). Human Rights in Nigeria: The Way Forward (Nigeria : Praise House Publishers,2004),viii

<sup>2</sup>. John Witte, Jr. David Little : A Modern Calvinist Architect of Human Rights. In Summer B. Twiss, Marian G. Simion and Rodney L. Pertersen (Eds.). Religion and Public Policy: Human Rights, Conflicts, and Ethics. ( USA : Callistus Onyebuchi Asogwa...,Cambridge University Press, 2015),3-23.

<sup>3</sup>.Callistus Onyebuchi Asogwu, Introduction: The Goals of Human Rights...,2

<sup>4</sup>. Genesis Chapter I : 26-28.

<sup>5</sup>.John 3:16-17.

<sup>6</sup>.Callistus Onyebuchi Asogwa...,2.

<sup>7</sup>.Callistus Onyebuchi Asogwa...,3.

<sup>8</sup>.Callistus Onyebuchi Asogwa...,3.

<sup>9</sup>.Kwama GyekyeAfrican Cultural Values: An Introduction. Accra, Ghana: Sankofa Publishing Company1998, 150-151 ;Magdalyn Aboh, Indigenous Religion and Human Rights in Traditional Africa : The Tiv Perspective, in R.A. Akanmidu (Ed.), Thoughts in the Humanities. Ilorin : Decency Printers \$ Stationary, 2011,225-233

<sup>10</sup>. Kwama GyekyeAfrican Cultural Values: An Introduction. Accra, Ghana: Sankofa Publishing Company1998, 150-151 ;Magdalyn Aboh, Indigenous Religion and Human Rights in Traditional Africa : The Tiv Perspective, in R.A. Akanmidu (Ed.), Thoughts in the Humanities. Ilorin : Decency Printers \$ Stationary, 2011,225-233

<sup>11</sup>. Kwama Gyekye .African Cultural Values: An Introduction. Accra, Ghana: Sankofa Publishing Company1998, 150-151 ;Magdalyn Aboh, Indigenous Religion and Human Rights in Traditional Africa : The Tiv Perspective, in R.A. Akanmidu (Ed.), Thoughts in the Humanities. Ilorin : Decency Printers \$ Stationary, 2011,225-233

<sup>12</sup> J.S.Mbiti. African Religion and Philosophy. London: Heinemann, 1969

Bible<sup>13</sup> and the Holy Qu'ran<sup>14</sup> equally address questions of people's duties, rights and responsibilities. Africans especially Nigerians, have not been found wanting in emulating the theories of other nations, even if there is no serious official commitment to their practical implementation.<sup>15</sup> Thus, the 1979 Nigerian Constitution contained two chapters on what was called Fundamental Objectives and Directive Principles of State Policy, and Fundamental Rights.<sup>16</sup> The 1999 Constitution repeats the provision on Fundamental Objectives and Directive Principles of State Policy in chapter eleven as well as Fundamental Rights in chapter four, where it enumerated eleven of such rights and freedoms.<sup>17</sup> These include: the right to life, fair hearing, acquisition of property and the freedom from discrimination.<sup>18</sup> All the above fundamental objectives of human rights highlighted above notwithstanding, hardly a day passes by one reads the ugly news that, 'Abuja police shoots woman dead, claims mistaken identity.'

More importantly, George asserts that African countries have entered the twenty-first century with multitude of developmental problems.<sup>19</sup> 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.<sup>20</sup> In collaboration to above, Dambisa 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 which are all emanated from abuse of human rights.<sup>21</sup> There is no denying the fact that all these indices of backwardness are in operation in Nigeria. Therefore, economic prospects are now in grim; while corruption is still on the high side devastating every aspect of the government.<sup>22</sup> The fact remains that the cornerstone of development of any nation hinges on moral inclination of leadership and bold vision towards economically responsible and accountable government for the advancement of humanity.

---

<sup>13</sup> .These are some of the prominent themes that address abuse of right, duties and responsibilities in the Bible: 'He who oppresses the poor to make much for himself or who gives to the rich , will only come to poverty.' (Prov. 22:16): 'To reject the law is to praise the wicked; to obey the law is to fight them. Evil people don't understand justice, but those who follow the Lord understand completely' (Prov.28 :4-5).

<sup>14</sup> The Holy Quran upholds the sanctity and absolute value of human life ' Take not life , which God hath made sacred, except by way of justice and law :Thus doth He command you, That ye may learn wisdom' (Surah 6: 151); deems all human beings to be worthy of respect in (Surah 5:32); right to seek justice and duty to justice (Surah 5:136); no coercion in matter of faith in (Surah2 :256).

<sup>15</sup>.Obasi Igwe Human Rights : Meaning and Perspectives. In Callistus Onyebuchi Asogwa(ed.).Human Rights in Nigeria: The Wat Forward.Uwani-Enugu:Praise House Publishers,2004,19s

<sup>16</sup>. Federal Republic of Nigeria (1979), *The Constitution of the Federal Republic of Nigeria 1979*. Lagos: Federal Government Press.

<sup>17</sup>. The 1999 Constitution of Federal Republic of Nigeria

<sup>18</sup>. The 1999 Constitution of Federal Republic of Nigeria

<sup>19</sup>.George, S.. Reflections on African Development. Association of Third World Studies, Columbus: Georgia Printing Services , Inco.,13.

<sup>20</sup>. Dambisa Moyo. Dead Aid : Why Aid is not working and How Ther is a Better Way for Africa. New York: Farrar, Strause and Giroux, 2009,50, 1-50.

<sup>21</sup>. Dambisa Moyo. Dead Aid : Why Aid is not working...,50

<sup>22</sup>. Dambisa Moyo. Dead Aid : Why Aid is not working...,50

As indicated above, existing literatures have equally revealed that corruption has been with Nigerians for a long time and apparently regarded as the normal way of life<sup>23</sup>. Fake contracts are often awarded and fully paid for, while genuine contracts are abnormally inflated and even then abandoned after they had been fully paid for.<sup>24</sup> In most government establishments ghost workers abound in their thousands and several people who were long dead are still on the pay-roll; while millions of school leavers are jobless.<sup>25</sup> In the political arena, it is becoming difficult, if not impossible, to win election without buying many of the voters and some of the influential community leaders. The end result of this type of corruption is abuse of human rights, poverty, ignorance, disease and untimely death.<sup>26</sup> Unfortunately, the biggest corruption emanates from the sacred cows.<sup>27</sup> However, the researcher, therefore, takes up the challenge in order to interrogate moral reflections on human rights, corruption and its attendant negative impacts on human capital and socio-economic development of Nigeria. This paper discusses the connection between human right, development and corruption with a view to addressing the negative effects of human right abuse and corruption in the development of Nigeria. Also, the paper explores the challenges confronting protection of human right as well as the malaise towards development; nevertheless, some factors are identified as impetus in enhancing human dignity and development in human existential values. This study adopts a descriptive survey design hinged on socio-ethical and historical approaches for the analysis of the content. Data were collected through secondary sources from journals, published reports, books and internet materials.

### Conceptual Illuminations

This paper pivots around three principal concerns in the modern Nigeria: moral reflections on the nature and practice of human rights, development and corruption in Nigeria. It is fast becoming a truism that human rights and their significance are best understood and appreciated in their violation in Nigeria. When human rights are denied, not respected, or otherwise infringed, one of the principal contexts for such violation is often on a massive scale of backwardness, conflicts and suffering of the masses. In order to put the bearing right explanation of the concepts human right, development and corruption are hereby explicated.

### Human Rights

The issue of human rights touches once moral nerves because of its intrinsic and extrinsic value to human existence.<sup>28</sup> Human rights are rights possessed by all persons by virtue of their society for the treatment of her members, and these standards derive from and reflect in the political organisation of society, the economic and social system, the cultural values, as well as the moral stipulations and historical circumstances.<sup>29</sup> And because the various factors, especially historical

---

<sup>23</sup>.S.O. Abogunrin. *The Nigeria Ideal : A Call for Life From the Christian Perspective*. In Steve Ogude (ed.) *The Nigerian Ideal*. Occasional Publications of the Nigerian Academy of Letters No. 3 i/c Faculty of Arts, University of Ibadan, Ibadan, Nigeria, 2003,112.

<sup>24</sup>.S.O.Abogunrin.*The Nigeria Ideal...*,112..

<sup>25</sup>.S.O. Abogunrin...,110-111.

<sup>26</sup>. S.O.Abogunrin...106-111.

<sup>27</sup>. S .Abogunrin...112-119.

<sup>28</sup>.Segun Ogungbemi . *Philosophy and Development*. Ibadan, Nigeria : Hope Publications ,49.

<sup>29</sup>.Obasi Igwe. *Human Rights : Meaning and Perspectives*. In Callistus Onyebuchi Asgwa(ed.) *Human Rights in Nigeria: The Way Forward* .Uwani-Enugu: Praise House Publishers,12.

circumstances, may differ, it means that the perception between societies of what constitutes human rights may equally not be uniform except when general objective standards are established upon which the human rights of otherwise different societies can be compared.<sup>30</sup> The quest for such common objective standard had found expression in the various treaties and conventions. In 1948 the General Assembly of the United Nations proclaimed the Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations (UDHR,1948).<sup>31</sup> Also, the International Covenant on Civil and Political Rights (ICCPR, 1966) and its optional protocol,<sup>32</sup> and the International Covenant on Economic, Social and Cultural Rights (ICESCR,1966) known as the International Bill of Human Rights.<sup>33</sup> These four documents were followed by more than twenty human rights conventions. The Treaties become binding laws in those countries that ratify them, including Nigeria. Human rights are possible only in the context of the duties that the citizen performs as his contribution to society and the obligations that he renders to the state and civil society in return for the protection given to and the conditions created around him for optimal self-fulfillment.<sup>34</sup>

## Development

Ogugua 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.<sup>35</sup> He goes further to say that the term is elusive, and this has made it difficult for scholars to agree on a particular definition.<sup>36</sup> For Todaro, he states that development involves, the reorganization and reorientation of entire economic and social systems. In addition to improvements in incomes and outputs, which typically involves radical changes in institutions, social and administrative structures, as well as in popular attitudes and sometimes even customs and beliefs.<sup>37</sup> Development can therefore be conceptualized as an activity, a process of actualization of potentials or deeds. In other words, it is an action of being capable of self movement, thought and decisions; having a philosophy to organise the process. Ireoegbu 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.<sup>38</sup> As it applies to people, development is the integration of various givens: natural, physical, acquired, of a people towards the full working out, permanently and cumulatively, of their being as persons, of their community and of

---

<sup>30</sup> Obasi Igwe...13.

<sup>31</sup> .Callistus Onyebuchi Asogwa .Introduction: The goals of Human Rights,3-4

<sup>32</sup> .Callistus Onyebuchi Asogwa.,Introduction.,3-4

<sup>33</sup> .Callistus Onyubuchi Asogwa...3-4.

<sup>34</sup> . Obasi Igwe...,13.

<sup>35</sup> . Ogugua, N. Ikechukwu.. *Ideology, Civil Society and Development. In Odimegwu Ike et. al.(Eds.). Philosophy, Democracy and Conflicts in Africa .Awka, Nigeria: Afab educational Book 2007, p.190).*

<sup>36</sup> . Ogugua, N. Ikechukwu.. *Ideology, Civil Society and Development. In Odimegwu Ike et. al.(Eds.). Philosophy, Democracy and Conflicts in Africa .Awka, Nigeria: Afab educational Book 2007, p.190).*

<sup>37</sup> . Todaro, Micheal, P..*Economics for a Developing World. London : Longman 1980,87.*

<sup>38</sup> . Ireoegbu, Enwisdomization and African Philosophy. *Owerri: International University Press 1994, .81).*

their real productivity.<sup>39</sup> 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 that development is a broader concept, and is multi-dimensional. It may mean forward and backward; sideways; upward and downward movements.<sup>40</sup> Therefore, it is when development is upward, or forward thrust that progress may be said to be taking place.<sup>41</sup>

### Conceptualization of Corruption

The word corrupt when used as an adjective literally means utterly broken. It was first used by Aristotle and later Cicero who added the terms bribe and abandonment of good habit.<sup>42</sup> Corruption is a form of dishonest and unethical conduct by a person entrusted with a position of authority, often to acquire personal benefit.<sup>43</sup> In an attempt to distinguish between corrupt act and corruption, Amundsen in Enor *et.al.* submits that corruption is when individuals misuse the public power they are bestowed with for private benefit; while corrupt act occurs when a responsible person accepts money or some other forms of reward, and then proceed to misuse his official power by returning undue favours.<sup>44</sup> For Ugwu, greed does not surface when one is lacking, instead, it comes up as a consuming desire and deep craving by the average men to always have an unfair advantage over his neighbor.<sup>45</sup> Corruption can be attributed to simple greediness. It is a behaviour which deviates from the normal duties of a public role because of private relationship. This includes such behaviour as bribery, that is, the use of reward to pervert the judgment of the person in position of trust. In other words, the term nepotism also connotes an act of bestowal of patronage by reasons of inscriptive relationship than merit.<sup>46</sup> Khan sees corruption as an act which deviates from the rules of conduct governing the action of someone in a position of public authority because of private motives such as wealth, power and status.<sup>47</sup>

---

<sup>39</sup>. Ireoegbu, Enwisdomization and African Philosophy. *Owerri: International University Press* 1994, .81).

<sup>40</sup>. Ogundowole E. Kolawole `Self-Reliancism: Philosophy of A New Order, *Alternative Development Strategy for New States. Ikeja : John West Publication Ltd.* 1998,10-20

<sup>41</sup>. Ogundowole E. Kolawole `Self-Reliancism: Philosophy of A New Order, *Alternative Development Strategy for New States. Ikeja : John West Publication Ltd.* 1998,10-20

<sup>42</sup>. Aristotle's Ethics Trans. J .A .K Thomas. Middlesex England: Penguin Book,1995.

<sup>43</sup>. Amundsen in Enor *et.al.* The Irony of Nigeria's Fight Against Corruption: An Appraisal of President Muhammed Buhari's First Eight Months in office. *International Journal of History and Philosophical Research*,2016, 4,(1),61-73.

<sup>44</sup>. Amundsen in Enor ,F.N. et.al. The Irony of Nigeria's Fight Against Corruption: An Appraisal of President Muhammadu Buhari's First Eight Months in Office. *International Journal of History and Philosophical Research* 4,(1), 2016, 58-73.

<sup>45</sup>. C.I. Ugwu. The 21<sup>st</sup> Century Church and the Fight against Corruption in Nigeria. In P. C. Onokala (ed.). *Nigeria Journal of Social Science*, vol.6(2) Nsukka: Chuka Educational Publishers ,2010,245.

<sup>46</sup>. C.I. Ugwu. The 21<sup>st</sup> Century Church and the Fight against Corruption in Nigeria. In P. C. Onokala (ed.). *Nigeria Journal of Social Science*, vol.6(2) Nsukka: Chuka Educational Publishers ,2010,245

<sup>47</sup>.Khan, in Enor et.al. The Irony of Nigeria's Fight Against Corruption: An Appraisal of President Muhammadu Buhari's First Eight Months in Office. *International Journal of History and Philosophical Research* 4,(1), 2016, 58-73.

In his own perspective, Lawal identifies types of corruption which include, moral corruption, economic corruption, political and bureaucratic corruption and electoral corruption.<sup>48</sup> For Mathew *et.al.* corruption includes bribery, smuggling, fraud, illegal payment, money laundering, drug trafficking, falsification of documents and records, window dressing, false declaration, evasion, underpayment, deceit, forgery, concealment, aiding and abetting of any kind to the detriment of another person, community, society or nation.<sup>49</sup> All the above arguments and definitions affirm that corruption manifests for personal gratification, self-preservation and glory at the expense of general growth of a particular state, an organization or any establishment.

### Theoretical Framework

In order to adopt a working model, highlight the concept of corruption and its manifestation in this paper, the theory of man in its nature is hereby applied. The term corruption is multi-dimensional in approach and based on this, the paper lays emphasis on political corruption in Africa with particular reference to Nigeria. In his classical piece, *Leviathan*, Thomas Hobbes, painstakingly studied the human nature and gave his verdict on what he thought of to be natural, self-evident, and true of man's behaviour without some forms of societal restraints.<sup>50</sup> Thomas Hobbes avers that men are naturally equal in mind and body towards survival. Yet, the resources of which man depends on for sustenance are not evenly distributed. This engenders strife and fear of extinction which yields glory to the victor.<sup>51</sup> However, the fear of death and the dire desire for commodious living drives men to give up on their inherent desperation for self-preservation, and then agree to live a harmonious social life.<sup>52</sup> This gives rise to the need to create a sovereign authority to which power to enforce peaceful co-existence is transferred to. Drawing inferences from the above submissions, man's quest for glory, fame, splendor and self-preservation at the expense of the other is innate and natural in humanity.<sup>53</sup> However, corruption in the governance of Nigeria needs to be suppressed by some restraint factors like laws, punishment, good reputation, or perceived assurance of self-preservation with available resources in accordance with the provision of the Scriptures. The inability of man to suppress these drives results in the manifestation of corruption in the society. The word corruption in this paper, therefore reflects inherent drive for abuse of bestowed public authority while its actual exhibition is designated as manifestation of corruption. The Theory of Thomas Hobbes is applied in this article to reinforce the topic under discussion.

---

<sup>48</sup>. Lawal, Tolu (2012). "Combating Corruption in Nigeria". International Journal of Economic and Management Sciences 1 (4), 2012,3-4.

<sup>49</sup>. Mathew, Rotimi E. *et. al.* "Analysis of Corruption and Economic Growth in Nigeria".

<sup>50</sup>. Hobbes, Thomas *Leviathan* in James Rachels *et.al.* (ed.). Philosophical Issues: A Contemporary Introduction. New York: Harper Row Publishers

<sup>51</sup>. Hobbes, Thomas *Leviathan* in James Rachels *et.al.* (ed.). Philosophical Issues: A Contemporary Introduction. New York: Harper Row Publishers

<sup>52</sup>. Hobbes, Thomas *Leviathan* in James Rachels *et.al.* (ed.). Philosophical Issues: A Contemporary Introduction. New York: Harper Row Publishers

<sup>53</sup>. Hobbes, Thomas *Leviathan* in James Rachels *et.al.* (ed.). Philosophical Issues: A Contemporary Introduction. New York: Harper Row Publishers

### **The Connection between Human Right, Development, and Corruption in Nigeria**

In view of the fact that human rights are backed by provisions of the law, for there to be a violation of human rights, there must be a form of infringement of rights, guaranteed under an existing law.<sup>54</sup> To violate the most basic human rights is to deny individuals their fundamental moral entitlements. It is in a sense, to treat them as if they are less than human and undeserving of respect and dignity.<sup>55</sup> Human rights abuse include, acts typically deemed as crime against humanity such as: genocide, torture, slavery, rape, deliberate and starvation. Human rights violation cuts across all spheres of man's existence and the Nigerian security services have been accused of being one of the greatest violators of the said rights in Nigeria.<sup>56</sup> This paper shall consider some of the violations that have been reported in Nigeria, the circumstances leading to such violations, how and when they occurred. The Nigerian Constitution 1999 (as amended) has captured the various human rights which the law seek to protect under section 33 to 46 which are: right to life; right to dignity of human person; right to personal liberty; right to fair hearing; right to private and family life; and right to freedom of thought.<sup>57</sup> While on conscience and religion: right to freedom of expression and press; right to peaceful assembly and association; right to freedom of movement; right to freedom from discrimination; right to acquire and own immovable property anywhere in region; right to compensation (compulsory acquisition of property); restriction on and derogation from fundamental right; and special Jurisdiction of High Court and Legal.<sup>58</sup> These are the basic rights that must always be safeguarded rather a constant violation of human rights are analysed below:

On the 20 November 1999 defenseless and unarmed civilians were massacred in Odi, a village in Bayelsa State by the Nigerian military as an offshoot of an ongoing conflict in the Niger Delta over indigenous rights to oil resources and environmental protections.<sup>59</sup> According Felix, over 2,500 lives were lost in that incident.<sup>60</sup> This was a clear violation of the right to life of the affected individuals under former President Olusegun Obasanjo. Apart from the loss of lives of the Nigerians in question, it is worthy of note that the violation of the fundamental human rights of these people by Nigerian security agencies is to cost the Federal Government a whopping sum of N37.7 Billion by way of compensation to Odi people.<sup>61</sup> Aside from brutality and massacre of the citizens by the security is the violation of press freedom in Nigeria. Despite the transition from military to civilian rule in 1999, clampdowns, assaults, beatings, unfair arrests and police raids against producers of print media have continued till-date. On 24 April 2010, Ed-Ugbagwu, a judicial correspondent of *The Nation Newspaper* was murdered in Lagos.<sup>62</sup> Also, **Godwin Abgroko** and **Abayomi Ogundeji** of *This Day Newspaper*; **Omololu Falobi** and **Boyo Ohu** of the *Guardian Newspaper* were all brutally killed in

<sup>54</sup>.Felix Daniel Nzarga. An Analysis of Human Rights Violation by Nigerian Security Services . Journal of Law, Policy and Globalisation. Vol. 30,2014,21-23.

<sup>55</sup>.Felix Daniel Nzarga Vol 30,2014,2; see Oluwaige, I and Anaba, I. 'Human Rights Situation in Nigeria'. The Vanguard Newspaper 5 March 2004,21-23; Agunloye R. Y. 'Ige's Killers may never be found'. This Day Newspaper 12 September 2004,1 and 4; and Njoku, L. 'Dead or Alive I want to see my son' The Guardian Newspaperp14 September 2003,30.

<sup>56</sup>.www.en.wikipedia.org/wiki/Odi\_massacre. Accessed on 10 April 2019.

<sup>57</sup>.Constitution of the Federal Republic of Nigeria Gazette 1999 No. 27 Lagos Vol. 86.

<sup>58</sup>. Constitution of the Federal Republic of Nigeria 1999 No. 27 Lagos Vol. 86.

<sup>59</sup>.Felix Daniel Nzarga p.2-5.

<sup>60</sup>.Felix Daniel Nzarga p.2-5.

<sup>61</sup>. Felix Daniel Nzarga , An Analysis of Human Rights ... ,2-3; and The Nation Newspaper 20 February 2013

<sup>62</sup>. 'Imprisonment of Press Freedom in Nigeria' This Day Newspaper May 2010p. 7; Felix Daniel Nzarga P.3; National Human Rights Commission Newsletter,(December 2007)vol.17p.26 on rape of a three-year old girl in Gwagwalada, Abuja; National Human Rights Newsletter Vol. 12, (July-September 2011) on killing of a Female Banker at Mpape, Abuja.



Lagos by unknown gunmen.<sup>63</sup> The assault on the press freedom is a fundamental breach of democratic norms, this is uncalled for and it reminds Nigerians of the dark days of impunity during the military era. With Nigeria operating a democratic system of government, the freedom of expression, including the freedom to hold opinions, receive and impart ideas without interference should be a fundamental right guaranteed under the Universal Declaration of Human Rights (UDHR)<sup>64</sup>, the African Charter on Peoples Rights, (ACHPR)<sup>65</sup> and the Constitution of the Federal Republic of Nigeria 1999.<sup>66</sup> Moreover, section 39 (1) of the 1999 Constitution of Federal Republic of Nigeria (as amended) provides that, every person shall be entitled to freedom of opinion and impart ideas and information without interference.<sup>67</sup>

Besides, in December 2012, there was an act of rape, extortion and assault committed on some women by security agent in Wuse Zone 2, Abuja, the Federal Capital City.<sup>68</sup> According to the report, the soldiers (Corporal Nse- Eyedip married, Emeze Uzonna single, Ugwu Matthew single) attached to the Guard Brigade were deployed to patrol specific places in Abuja using a new patrol van. The soldiers allegedly resorted to raping girls including married women, and stealing their valuables. They usually began chasing their victims in the middle of the night forcing them into their van before they would, take them to secluded areas in the Central Business District where they would be bullied, raped and extorted.<sup>69</sup> The Army has since dismissed them after conducting a thorough investigation and testimonies were received by three of the victims.<sup>70</sup> The above is a clear violation of the right to private life and human dignity of these women. Furthermore, one Lawal Ganiyu, 50 years old, was arrested and tortured by the Police over an alleged four million naira fraud.<sup>71</sup> As a result of this, he lost his memory since 25 April 2013 when the incident took place and as at 3 May 2013 when it was being reported, he was still unconscious in a hospital.<sup>72</sup> This act constitutes a gross violation of his right to dignity of human person as enshrined under section 34 of the 1999 Constitution which provides that, every individual is entitled to respect for the dignity of human person and accordingly no person shall be subjected to torture or to human degrading treatment.<sup>73</sup> More importantly, it would be recalled that in June 2009, members of the Nigerian Security Forces during, 'Operation Thunder Storm', killed members of the once peaceful Islamic group while, the group members were on a funeral procession over a traffic offence (for not using helmets).<sup>74</sup> This marked the genesis, of the violent confrontation that has persisted between the Boko Haram and the Nigerian security services.

---

<sup>63</sup>. This Day Newspaper on 'Imprisonment of Press Freedom in Nigeria, 4 May 2010p.7

<sup>64</sup>. The 1948 Universal Declaration of Human Rights (UDHR) as a common standard for all peoples and all nations in which Nigeria is party to.

<sup>65</sup>. The African Charter on Peoples Rights, (ACHPR), Nigeria is also a party to this treaty.

<sup>66</sup>. The 1999 Constitution of Federal Republic of Nigeria (as amended) .

<sup>67</sup>. The 1999 Constitution of Federal Republic of Nigeria (as amended) .

<sup>68</sup>. Felix Daniel Nzarga...p.4.

<sup>69</sup>. Felix Daniel Nzarga...p4

<sup>70</sup>. Felix Daniel Nzarga..p.4-5.

<sup>71</sup>. Felix Daniel Nzarga...p.4-5

<sup>72</sup>. Felix Daniel Nzarga...4-5.

<sup>73</sup>. Federal Republic of Nigeria (1999), *The Constitution of the Federal Republic of Nigeria 1999*. Kaduna: Nigeria Ltd.

Commercial Services Division.

<sup>74</sup>. Akintokunbo, A. 'The Nigeria Police and Public Safety. In Aduba, The Right to Life. NIALSp.26.

The leader of the group was later executed in police custody in June/ July 2009 without adherence to any due process or the rule of law.<sup>75</sup>

Africa is arguably the least developed continent in the world.<sup>76</sup> It is a continent characterized by low human capacity and economic wellbeing. Its contribution to the development of the world economy is also minimal. However, the continent accounts for more than one billion peoples with the attendant development challenges.<sup>77</sup> Although, global poverty has been on decline as a result of rapid economic growth in Europe and other parts of the world, but Africa's contribution to this decline is insignificant.<sup>78</sup> Indeed, absolute poverty in many of the African countries is on the increase.<sup>79</sup> Sustainable development is expected to meet the needs of the present without compromising the ability of future generations to meet their own needs. And this can be built on three equally important foundations of social development, environmental protection, and economic development.<sup>80</sup> Development requires that the needs of people, such as access to medical care, suitable housing, food and sanitation be equally met. Aside, people's desire for a high standard of living must be achieved by promoting human rights and equity.<sup>81</sup> Rodney and Ake perceive development from the standpoint of freedom and independence.<sup>82</sup> According to these scholars, there is development if and only if people are free to pursue the objectives they have set by themselves in their own interest and by means of their resources.<sup>83</sup> This is indicative of the fact that freedom or autonomy to choose for oneself either as an individual or a society is a crucial index of development.<sup>84</sup>

It can, therefore, safely be said that development as a concept is probably best characterized as an all-embracing and multifaceted phenomenon which can express itself in economics, morality material, politics, culture, freedom, justice and equality. It is a multi-dimensional process involving changes in structures, attitudes, and institutions with a view to achieving increased standard of living.<sup>85</sup> It consists of progressive improvement in the material and non-material aspects of life so that people live longer, healthier and fuller lives within any given political entity.<sup>86</sup> An environment is thus created that ensures reduction in rampant poverty, reasonably decent quality of life in which basic necessities are met, transparent governance and a political and ruling elite that is not corrupt; equal opportunities and respect for rights of people irrespective of ethnicity and social and economic class, and other things that make life better for all.<sup>87</sup> The aim of development is about the end-result of every process of development, that is, to ensure and assure adequate housing, access to health services,

---

<sup>75</sup>. Felix Daniel Nzarga..p.4-5.

<sup>76</sup> Labode Popoola, Sustainable Development in Africa : A Coat of many Colours? Africa : Journal of Contemporary Issue. A Quarterly Publication of The Department of General Studies, Ladoke Akintola University of Technology, Ogbomoso, vol. 13 (13),1-3.

<sup>77</sup>. Labode Popoola, Sustainable Development... ,1-3.

<sup>78</sup>. Labode Popoola, Sustainable Development...1-3.

<sup>79</sup>. Labode Popoola, Sustainable Development...1-3.

<sup>80</sup>. Labode Popoola, Sustainable Development...1-3.

<sup>81</sup>. Labode Popoola, Sustainable Development...1-3.

<sup>82</sup>. Walter Rodney, How Europe Underdeveloped Africa London: Bogle-Louverture, 1972 and Claude Ake, Social Science as Imperialism: Theory of Political Development Ibadan : Ibadan University Press cited in Lewis Igbafen,2014p. 3

<sup>83</sup> Walter Rodney and Claude Ake...p.4.

<sup>84</sup>.Lewis Igbafen ,Core Issues and Theories in Philosophy of Development. Ekpoma, Edo State, Nigeria,p.1-17

<sup>85</sup>.Lewis Igbafen... p, 1-17; Maider Marana. Culture and Development: Evolution and Prospects. UNESCO Etxea. Working Paper. No.1 pp.1-12.

<sup>86</sup>.Lewis Igbafen.. p.1-17

<sup>87</sup>. Gashawbeza W. Bekele and Adebayo Oyebade (eds.). Africa in the Twenty-First Century. London: The Rowman and Littlefield Publishing Group, inco.,11

education, employment, and services for the enjoyment of life here on earth.<sup>88</sup> The inference from the foregoing is that development is a process whose primary goal is man-centered in its material and moral dimensions; that the goal of development process is anchored on the people's well-being, good life and happiness. And to guarantee the people's happiness and well-being, development process must be geared towards the provision of the basic necessities of life such as food, shelter, security, human rights and infrastructural facilities.<sup>89</sup> Nyeyere, therefore, sheds more light that mere availability of basic necessities of life do not constitute an end itself, rather it is a means to an end and the end is the people's well-being which represents the goal of development.<sup>90</sup> Nyeyere starkly puts it, *inter alia*, that:

Roads, buildings, the increase of the crop output and other things of this nature are not development: they are tools of development. A new road extends a man's freedom if he travels on it. An increase in the number of schools is development only if those buildings can be and are being used to develop the minds and understanding of the people. An increase in the output of wheat, maize or beans is only development, if it lends to the better nutrition of people. An expansion of the cotton, coffee or fiscal crop is development only if those things can be sold, and the money used for other things which improve the health, comfort and understand of the people. Development, which is not development of the people may be of interest to historians in the years 3000, it is irrelevant to the future which is being created.<sup>91</sup>

In collaboration to the above, Ukpong considers human living conditions especially the individual well-being as a more important focus of attention than the institutions and organizations within the social system.<sup>92</sup> Thus the aim of development turns on the fact that development should empower the people with the capacity and capability to cope with the challenges posed to them by their natural and socio-cultural worlds.<sup>93</sup> On the other hand, underdeveloped nations are distinguishable from developed ones by certain socio-political and economic indices that are prevalent in an underdeveloped or developing but absent in developed nations.<sup>94</sup> The following features inform the distinction between underdeveloped or developing society and the developed world: abuse of human rights, fragrant disregard for human rights and rule of law, poverty, insecurity, lawlessness, unemployment, illiteracy, falling infrastructures, technological backwardness and instability in polity.<sup>95</sup> While the following factors are equally identified as major hindrances to the development of human society. These include: problems of corruption, abuse of human rights, egoism, greed, perverted moral order, insecurity and ineffective judicial system.<sup>96</sup> There is no gainsaying that these social malaises have definitely retarded the progress and prosperity of many African Countries with particular reference to Nigeria. The next discussion here shall be on the concept of corruption with emphasis on political corruption.

---

<sup>88</sup>. Lewis Igbafen...p.1-17

<sup>89</sup>. Lewis Igbafen...p.1-17

<sup>90</sup>. Lewis Igbafen...1-17

<sup>91</sup>. Julius Nyerere, Man and Development. Dar-as-salam : Oxford University Press,1974,28.

<sup>92</sup>. Ukpong cited in Lewis Igbafen, Core Issues and Theories in Philosophy of Development, Ekpoma, Edo State: A. Inno Printing Press,2-8.

<sup>93</sup>. Lewis Igbafen, Core Issues and Theories in Philosophy of Development, Ekpoma, Edo State: A. Inno Printing Press,2-8.

<sup>94</sup>. Lewis Igbafen, Core Issues and Theories in Philosophy of Development, Ekpoma, Edo State: A. Inno Printing Press,6-15.

<sup>95</sup>. Lewis Igbafen, Core Issues and Theories in Philosophy of Development.

<sup>96</sup>. Lewis Igbafen, Core Issues and Theories in Philosophy of Development.

The pervasive nature of corruption has created a problem for universally accepted definition. However, this paper accedes to Nkom's definition, that is, the perversion of public office for private advantage.<sup>97</sup> Heidenheimer classifies corruption into three categories.<sup>98</sup> According to him, there is the public office-centered type which deals with abuse of public trust and official positions and responsibilities for self-serving objectives.<sup>99</sup> Hence, political corruption is an undue advantage for either private or group advantage such as looting of treasury and power preservation purpose.<sup>100</sup> Osoba submits that political corruption had found right footing in Nigeria even before independence, and kept assuming different dimensions after independence.<sup>101</sup> He goes further to say that Nnamdi Azikiwe as Premier of Eastern Nigeria was exposed by the Foster Suffon Tribunal of Enquiry of 1956 into the African Continental Bank (ACB) to have abused his office and divert huge sums of Eastern Nigeria's government funds into his own bank, the ACB.<sup>102</sup> Similarly, the GBA Coker Commission of Inquiry of 1962 revealed how Obafemi Awolowo diverted huge sums of money and shared it with his colleagues and party members.<sup>103</sup> Mathew *et.al.* affirm that the desire to rid Nigeria of corruption was part of the justifications the military gave for intervening in the democratic governance of Nigeria in 1966.<sup>104</sup> Yet this anti-graft war became a situation where corruption was used to check corruption by corrupting the system all the more.<sup>105</sup> For Nwaobi, the Shagari's regime earned and squandered billions of naira, depleted external reserves and further incurred about N10.21 billion as debt without anything to show for it.<sup>106</sup> Shagari's rule was terminated by Muhammadu Buhari who through Decree number 2 tried several politicians and recovered public funds and properties. In order to step back and look afresh, the Table below shows some of the previously classified looting of Nigeria Funds as earlier published by *Financial Times of London* 23 July 1999, cited in Nwaobi and Enor *et. al.*<sup>107</sup>

<sup>97</sup>.S.A. Nkom Ethical Revolution as an Antidote for Corruption in Nigeria : The Futility of Bourgeois Idealism, NASA Annual Conference on Corruption in Development. ABU, Zaria, 10 -13 May 1982.

<sup>98</sup>.Heidenheimer in Political Corruption. Reading in Comparative Analysis. New Jersey,1978pp.3-30.

<sup>99</sup>. Heidenheimer in Political Corruption...pp.3-30

<sup>100</sup>. Osoba, S.O. Corruption in Nigeria: Historical Perspective. Review of African Political Economy. No.69, 1996,pp.371-386.

<sup>101</sup>. Osoba.. S.O. Corruption in Nigeria...pp.371-386;Historical Assessment of Corruption and its Effects on Nigeria Security since 1960. In Bello-Imam (ed.) National Security and Development in Contemporary Nigeria Vol. 2,College Press, 2014PP.318-326.

<sup>102</sup>Matthew, Rotimi *et.al.* *Analysis of Corruption and Economic Growth in Nigeria. Afro-Asian Journal of SocialSciences.Vol.4,No.42.*

<sup>103</sup>.Matthew, Rotimi *et.al.*

<sup>104</sup>.Matthew, Rotimi *et.al.*

<sup>105</sup>.Matthew, Rotimi *et.al.*

<sup>106</sup>. Nwaobi, Godwin C. Corruption and Bribery in the Nigerian Economy: An Empirical Investigation. Abuja: Quantitative economic Bureau, 2002,43.

<sup>107</sup>. Financial Times of London23 July 1999 .In Nwaobi, Godwin C. Corruption and Bribery in the Nigerian Economy: An Empirical Investigation . Abuja : Quantitative economic Bureau, 2002,43;

cited by Charles E. Ekpola, Jide Chime and Frank N. Enor, The Irony of Nigeria's Fight Against Corruption: An Appraisal of President Muhammedu Buhari,s First Eight Months in Office. International Journal of History and Philosophical Research, vol.4 (1),61-73, March 2016.Published by European Center for Research Training and Development UK ([www.eajournal.org](http://www.eajournal.org)).

**Table Showing Classified Looting of Nigeria Funds**

S/N	N A M E S	Amount in London	Amount in Swiss	Deposit in USA	Deposit in Germany	Total naira EQUIVALENT (1999 EX. RATE)
1	Gen. Babangida	£6.256b	\$ 7.416	\$ 2.00b	Dm9,00b	N 2 . 4 6 3 5 T r
2	Gen. Abubakar	£1.131b	\$ 2.33b	\$ 800b	D m 1 . 6	N 0 . 4 9 3 8 T r
3	Mike Akhigbe	£1.24b	\$2.426b	\$ 671b	Dm900b	N 0 . 8 0 5 9 T r
4	Jerry Useni	£3.04b	\$2.01b	\$1.03b	Dm900m	N 0 . 8 5 9 T r
5	Ismaila Gowon	£1.03b	\$2.00b	\$1.03b	Dm700m	N 0 . 5 0 1 7 6 T r
6	Umaru Dikko	£ 4 . 4 b	\$1.46b	\$ 7 0 0	D m 3 4 5	N 0 . 8 9 4 6 7 T r
7	Paul Ogwuma	£ 3 0 0 m	\$1.42b	\$ 2 0 0	D m 5 0 0	N 3 5 b
8	Sani Abacha	£5.01b	\$4.09b	\$ 800 m	Dm3.01m	N 0 . 2 1 0 7 T r
9	Mohammed Abacha	£ 3 0 0 m	\$ 1 . 2 b	\$ 1 5 0 m	D m 5 3 5	N 0 . 2 1 0 7 T r
10	Abdu Abacha	£ 7 0 0 m	\$1.21b	\$ 9 0 0 m	Dm417m	N 0 . 3 3 8 4 T r
11	Wada Nas	£ 3 0 0 m	\$1.32b	-	Dm300m	N 2 3 7 4 T r
12	Tom Ikimi	£ 4 0 0 b	\$1.39b	\$ 1 5 3 m	Dm371m	N 0 . 2 5 2 5 5 3 T r
13	Dan Etete	£1.12b	\$1.03b	\$ 4 0 0 m	Dm1.72b	N 0 . 3 2 7 4 3 T r
14	Don Etiebet	£ 2 . 5 b	\$ 1 . 0 6	\$ 7 0 0 m	Dm361m	N 0 . 5 6 7 4 7 T r
15	Majjal Mustapha	£ 6 0 0 M	\$1.001b	-	D m 2 1 0	N 0 . 1 9 9 7 9 3 T r
16	Bashiru Dalhatu	£ 2 . 9 B	\$ 1 . 0 9 b	\$ 3 6 0 m	Dm1.66m	N 0 . 6 8 8 9 5 T r
17	Wushishi	£ 2 . 3 B	\$1.001b	\$ 1 6 1 m	D 1 . 4 3 m	N 0 . 5 5 5 4 9 T r
18	Hassan Adamu	£ 3 0 0 M	\$ 2 0 0 m	\$ 7 0 0 m	-	N 0 . 1 3 0 5 T r
19	T.Y Danjuma	£1.36B	\$ 1 . 0 2 b	\$ 3 0 0 m	Dm190m	N 0 . 3 4 2 7 T r
20	Ishaya Bamaiyi	£ 1 2 0 M	\$ 8 0 0 m	-	-	N 9 4 . 0 B

Also, Babangida's administration (1985-1993) was indicted by the Pius Okigbo led panel to have embezzled \$12.4 billion and dumped it in the Bank of Credit and Commerce International.<sup>108</sup> The full details of Babangida's worldwide investments will never be known.<sup>109</sup> General Sanni Abacha's administration remains the most alarming in terms of corruption manifestations and autocracy.<sup>110</sup> Abacha, through the Chagouri and Chagouri (an International Consortium owned by five Lebanese brothers) embezzled Nigeria's funds and deposited them in banks across the world. His loot is valued at over \$20 billion dollars.<sup>111</sup> General Abdulsalami Abubakar's administration which lasted for just eleven months corruptly utilized about N650 billion during his tenure. He awarded 4072 new contracts, granted 576 New Licenses, made 807 new Appointments, gave 111 approvals and made 807 Awards and Honours.<sup>112</sup> For Olusegun Obasanjo, during the second coming to Office as an elected President in 1999, pledged to fight corruption, yet, he could not hesitate to share the N10 billion which he voted for poverty reduction with his party members as booty.<sup>113</sup> Also, under the disguise of

<sup>108</sup>. Nwaobi 2002:43 cited in Frank. N. Enor, Charles E. Ekpok, Jide Chime. The Irony of Nigeria's Fight Against Corruption: An Appraisal of President Muhammedu Buhari,s First Eight Months in Office. International Journal of History and Philosophical Research, vol.4 (1),61-73, March 2016.Published by European Center for Research Training and Development UK (www.eajournal.org)

<sup>109</sup>.Nwaobi... p.43

<sup>110</sup>.Edo in Enor *et. al.* 67-73.

<sup>111</sup>. Nwaobi, 2002:43; Okonjo-Iweala Ngozi, Fighting Corruption is Dangerous: The story Behind the Headlines, Cambridge: The MIT Press, 2018, 91-97.s

<sup>112</sup>. Edo, in Enor *et.al.* 2016:61-73.

<sup>113</sup>.Edo,in Enor *et.al.* 2016 ,61-73.

hosting the Eight All African Games, Obasanjo was alleged to have inflated the cost of constructing the new Ultra-modern Stadium to N60 billion, but, still owed the contractors N500 million.<sup>114</sup> Manifestations of corruption were also rampant at State and Local Government levels.<sup>115</sup>

More importantly, Adeyemo reports that Goodluck Ebele Jonathan's administration appears to have paid no attention to corruption and its manifestations.<sup>116</sup> This is because, Jonathan's quest and ambition for second term in office beclouded his sense of judgment and totally bamboozled his political will from fighting corruption in order to cement loyalists in all regions of the country through transactions.<sup>117</sup> Cases of embezzlements, misappropriation, and diversion of public funds characterized his tenure in office.<sup>118</sup> Also, between 6 May 2010 when Jonathan stood in for late Yar'adua in 2012, over N5 trillion of government funds were stolen.<sup>119</sup> According to the Nuhu Ribadu led Petroleum Task Force Report, Nigeria lost 250,000 barrels of crude oil daily at the cost of \$6.3 billion (N1.2 trillion) a year.<sup>120</sup> This puts the total amount lost through oil theft in the two years of Jonathan government at over \$12.6 billion (N2 trillion).<sup>121</sup> Under Jonathan's watch, Alhaji Maina misappropriated N195 billion worth of Pension Funds which he claimed to have recovered from pension looters.<sup>122</sup> The NNPC also collaborated with the Independent Petroleum Marketers to fraudulently sell Kerosene to Nigerians at N170-250 when it was subsidized by the government to sell for N40-50.<sup>123</sup> According to former Central Bank Governor Mr. Lamido Sanusi, over \$100 million was lost this way every month.<sup>124</sup>

Presently, several probes and trials are still ongoing by the Buhari led administration aimed at recovering stolen public funds the most intriguing remains the N47.2 and 487.5million dollars in cash and property traced to Alison-Madueke by the Economic and Financial Crimes Commission (EFCC) which are also enough to transform Nigerian economy for better.<sup>125</sup> It is pertinent to say that President Muhammadu Buhari possesses the desire, inclinations and novel advisory body to prevent and deter corruption, however, Nigerians expect new strategies, techniques, legislations and traits which according to our framework, corruption is inherent in every man.<sup>126</sup> The fraud in the payroll system pervaded Nigeria's old Defined Benefits Pension Scheme (DBPS); ghost workers, ghost pensioners, and embezzlers masquerading as reformers.<sup>127</sup> Nigeria is one of the difficult and complex countries

<sup>114</sup> Edo in Enor *et. al.* 2016, 61-73.

<sup>115</sup> Edo in Enor *et. al.* 2016, 61-73.

<sup>116</sup> Adeyemo Adeola ' 5 Trillion Naira stolen under President Goodluck Jonathan 's Administration' <http://www.bellanaira...com/2012/11/n5tn-stolen-under-president-goodluck-jonathans>. Retrieved 10/4 019; corruption wikipedia <http://www.enwikipedia.org/wiki/corruption> Retrieved 10/4/019.

<sup>117</sup> Frank, N. Enor, Jide Chime and Charls, E. Ekpola pp.61-73; Adeyemo Adeola ' 5 Trillion Naira stolen under President Goodluck Jonathan 's Administration' <http://www.bellanaira...com/2012/11/n5tn-stolen-under-president-goodluck-jonathans>. Retrieved 10/4 019; corruption <http://www.enwikipedia.org/wiki/corruption> Retrieved 10/4/019 ;The Nation vol.12 No. 4034 of 11 August 2017 p.7.

<sup>118</sup> Frank, N. Enor, Jide Chime and Charls, E. Ekpola pp.61-73.

<sup>119</sup> Frank, N. Enor, Jide Chime and Charls, E. Ekpola pp.61-73

<sup>120</sup> Frank, N. Enor, Jide Chime and Charls, E. Ekpola pp.61-73

<sup>121</sup> Frank, N. Enor, Jide Chime and Charls, E. Ekpola pp.61-73.

<sup>122</sup> Frank, N. Enor, Jide Chime and Charls, E. Ekpola pp.61-73 .

<sup>123</sup> Frank, N. Enor, Jide Chime and Charls, E. Ekpola pp.61-73.

<sup>124</sup> Frank, N. Enor, Jide Chime and Charls, E. Ekpola pp.61-73.

<sup>125</sup> Frank, N. Enor, Jide Chime and Charls, E. Ekpola pp.61-73.

<sup>126</sup> Frank, N. Enor, Jide Chime and Charls, E. Ekpola pp.61-73.

<sup>127</sup> Okonjo-Iweala Ngozi, *Fighting Corruption is Dangerous: The story Behind the Headlines*, Cambridge: The MIT Press, 2018, 91-97.

where corrupt people often adopt the language of reform to confuse decision makers, donors, development experts, and observers. The pension arena was fraught with the type of deception, which delayed the reform of the system.<sup>128</sup> A failed, corrupt and inept leadership coupled with inclement domestic socio-political environment have plunged development performance in Nigeria into the abyss.<sup>129</sup> The most important aspect of the development of any country is indisputably development of human personality. It is, in other words, the moral development of the citizen. This means the development of a country is primarily the development of the human dimension, that is, the development of human persons. Now, the most important aspect in the development of human persons is his moral development. Moral maturity is a mark of human development and it is the most important aspect of national development. The moral development of its citizens must precede other aspects of development otherwise the process of development would be obstructed by the immorality of citizens.<sup>130</sup> In political realm, corruption undermines democracy and good governance by flouting or even subverting formal processes.

### Conclusion

There is no doubt that a combination of efforts is needed in reversing out current situation in Nigeria, that is, human rights abuse, corruption and development malaise. The challenges confronting the Nigerian polity are much more fundamental as the paper has tried to demonstrate. For instance, the ingredients for human rights and 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 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 identified are the essential features in reversing the current deplorable state in Nigeria.

### Way Forward

Asaju affirms that religion is relevant to the development of every facet of human life.<sup>131</sup> 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 human wellbeing, dignity and nation-building.<sup>132</sup> Society and politics are not only imaginative constructs with obvious impacts on human existence.<sup>133</sup> As a matter of fact, morality suffices as a conceptual framework that aims at instilling a lesson or heuristic message derived from good conduct. Morality checks the human natural inclination towards evil, self-centeredness and or mischief by policing,

---

<sup>128</sup> . Okonjo-Iweala Ngozi, *Fighting Corruption is Dangerous: The story Behind the Headlines*, Cambridge: The MIT Press, 2018, 91-97.

<sup>129</sup> . J.I. Omorogbe, *Recognising Ethics as Path to National Greatness*. In Maduabuchi Dukor (ed.). *Philosophy and Politics: Discourse on Values, Politics and Power*. Lagos :Malthouse Press Limited, 2003, 387-388.

<sup>130</sup> .J.I. Omorogbe, *Recognising Ethics as Path to National Greatness*. In Maduabuchi Dukor (ed.). *Philosophy and Politics: Discourse on Values, Politics and Power*. Lagos :Malthouse Press Limited, 2003, 387-388.

<sup>131</sup> .Asaju, A. *The Christian Position on the Development of Ethical values in Nigerian Context*. In I.A. Balogun *et.al* (eds.) *The Place of Religion in the Development of Nigeria*, Department of Religion and University of Ilorin, .

<sup>132</sup> . Asaju, A. *The Christian Position on the Development of Ethical values...*

<sup>133</sup> Bolatito. A. Lanre-Abass and Emmanuel A.Layode, *Moral Basis of Governance in Olatunji A. Oyeshile and Offor*(ed.) *Ethics, Governance and social Order in Africa: Essays in Honour of Godwin S. Sogolo*, Department of Philosophy , University of Ibadan,. Ibadan: Zenith Book-House Limited, 2016, 81.

especially, the behavioural excesses of those in power or position of authority.<sup>134</sup> Human rights, development and corruption in the Nigerian context require ethical reorientation 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. 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. In his own perspective, Igboin observes that when political will is exercised dispassionately, that is, no matter whose ox is gored, corruption can be cured.<sup>135</sup> He goes further to say that the anti-corruption driver must enjoy legitimacy and be forthright, be above board, visionary and obstinately committed, determined and prepared, tough and ruthless against corruption.<sup>136</sup> This is the new thinking Nigeria, indeed Africa as a whole, must turn in order to reverse the deleterious trend that corruption is leading her to in the meantime.<sup>137</sup> All the arguments and definitions in this paper affirm that human rights are constantly abused through political corruption occasioned through for personal gratification, self-preservation and glory at the expense of general growth of a particular state, an organization or any individual in Nigeria. In essence, all these bring about socio-economic malaise and developmental backwardness to humanity.

Therefore, a bold vision is now needed for the protection of human rights, revival of 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.<sup>138</sup> Okonjo-Iweala affirms the position canvassed above that revealing corrupt acts is somehow risky, but not telling it also is dangerous.<sup>139</sup> This is because, silence would allow *these same vested interests* in Nigeria, that is, the same corrupt people, to distort events, twist factual account themselves and harm others.<sup>140</sup>

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. Democratic principles are *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. A good political and economic governance underpin sustainable development such as investments in people, particularly in social welfare schemes, education and health services are

---

<sup>134</sup>. Bolatito. A. Lanre-Abass and Emmanuel A. Layode, Moral Basis of Governance...81

<sup>135</sup>. Benson Ohioh Igboin " Introduction: Towards A New Thinking in the Reverse Order" in Benson Ohihion Igoin (ed.) Corruption: A New Thinking in the Reverse Order, (Nigeria, Oyo: Ajayi Crowther University Press, Oyo, 2018). 1-14.

<sup>136</sup>. Benson Ohioh Igboin ,14.

<sup>137</sup> Benson Ohioh Igboin ,14.

<sup>138</sup>. Afe Adegame "Forward", in Benson Ohihon Igboin (ed.), corruption: A New Thinking in the Reverse Order, (Nigeria, Oyo: Ajayi Crowther University press, 2018), VII-XIII; Falola, T. Africa in World Politics. First Public Lecture Series, Adekunle Ajasin University, Akungba-Akoko, Ondo State, 2006, 24.

<sup>139</sup>. Okonjo-Iweala Ngozi, Fighting Corruption is Dangerous: The story Behind the Headlines, Cambridge: The MIT Press, 2018, 121.

<sup>140</sup>. Okonjo-Iweala Ngozi, Fighting Corruption is Dangerous..., 121



quite imperative. These investments will equip everybody, especially the poor with the capability to participate fully and effectively in economic activities.<sup>141</sup>

Also, provision of a legal framework for solving disputes expeditiously and fairly is necessary. Then, high inflation rates, unproductive spending, fiscal imbalances, and large balance of payment deficits need to be curtailed.<sup>142</sup> 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. 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 potentials to meet the interests of the citizen of the nation.<sup>143</sup>

---

<sup>141</sup>.Dambisa Moyo Dead Aid : Why Aid is Not..22-24s

<sup>142</sup>..Dambisa Moyo Dead Aid: Why Aid is not ...22-24

<sup>143</sup>.Dambisa Moyo Dead Aid: Why Aid is not ...22-24