

Yoruba Concept of Omoluabi: An Ideological Antidote against Corruption in Nigeria

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ABSTRACT

Moral theology has progressed over centuries, responding to changing societal customs and challenges. Historically, it was often viewed through the lens of laws and obedience, but the contemporary moral theology seeks to integrate a more relational understanding of morality, emphasizing genuine personal transformation. One fundamental concern in moral theology is the issue of the way human beings think or believe they should conduct themselves. Generally speaking, moral refurbishment of many Nigerians males and females, young and old is very crucial now than ever before. Corruption is one of major unethical issues that have eating deep into the marrow of many Africans. The traditional Yoruba people of Nigeria taught their young ones to be morally upright by devising effective and practical ways of conveying certain ideals and virtues in them. One of the ways of inculcating moral education is by giving and calling those who consistently behaving uprightly special name which makes them feel important and well-respected. This act of reinforcing good behaviour by calling a man or a woman “Omoluabi,” a well-cultured, intelligent and decent person that is cautious of his or her character, and strive to be upright. The Yoruba concept of inculcating godly virtue validate the theology of morality which may go a long way in reducing the flow of corruption in any contemporary society of Africa in general. This paper descriptively examines the relationship between the concept of Omoluabi and its morality by theoretically exploring its meaning and application in Yoruba context. It also discusses the implications of the concept of Omoluabi as an antidote to corruption in Nigeria. The paper concludes that reviving and imbibing the culture of Omoluabi as characterized by courage, integrity and sincerity must be experiential virtues to achieving a corruption-free society.

Keywords: Moral Theology, Nigeria, Corruption, Omoluabi, Yoruba.

INTRODUCTION

Nigeria has been so identified with corruption that it has almost become a middle name or nickname for it. Nigeria has been ranked as 140th out of 180 countries in the 2024 Corruption Perceptions Index (CPI) released by the Transparency International on Tuesday. With a score of 26 points, Nigeria shares its ranking with Uganda, Mexico, Madagascar, Iraq, and Cameroon.¹ Corruption has eaten so deep into the bone marrow of the citizenry that it appears as if you want to kill corruption in Nigeria, you will have to kill almost all Nigerians. Even the few that will be left will resort to it later. This impression seems to be the reverse of the statement made by the President elect Mohammed Buhari and confirmed by the Sultan of Sokoto, the former Governor of Central Bank of Nigeria.² Buhari said in a BBC interview that “If you don’t kill corruption in Nigeria you will kill Nigerians.”³ This statement is true because with the rate at which corruption is growing in Nigeria, it is obvious that Nigeria is sitting on a keg of gun powder that can explode anytime.

This social malaise seems to have defied all possible solutions. The setting up of probes, judicial inquiries, corrupt practices investigation bureau and most importantly, Economic and Financial Crime Commission (EFCC) are yet to yield the desirable result. Why are they not very successful? It is because they are short term measures. To get rid of social evil in Nigerian society requires long term planning. This is because if change must come, it must come from within. People must see the necessity for change and must be willing to change. These necessity and willingness must be based on ethical principles. Adaralegbe in his address at the National Curriculum Conference for Education, recognizes the importance of moral education when he says: “In our

attempts to modernize Nigeria to catch up with the technologically advanced countries of the world, we sometimes, either unconsciously, or ignorantly, or both, forgot to plan for moral education for the sustenance of society.”⁴

Ligon reinforces this fact when he writes that; “Our national leaders agree that it is far more important to have strong moral in our citizens than to have good rockets.”⁵ Any country therefore, that down plays or relegates moral education to the background does so at its own peril. It is on this note that Uduka expressed the fear that unless Nigeria’s moral drift is halted soon enough, it might sooner than later consign itself to self-destruction.⁶ This statement is made valid today in the spate of corruption and terrorism in Nigeria. Corruption itself is a subtle terrorist. It causes structural violence and can even cause direct violence. Omoluabi is a hypothetical ideal man in an ideal society. He is well-cultured, spiritual, traditional, moral, social, intelligent and rational. Morally, he is honest and trustworthy. Since corruption is a moral issue it ought to be tackled ethically. It is on this note that this study recommends that if all the attributes of an Omoluabi are imbibed by Nigerians, Nigerians will witness remarkable transformation and their society will experience striking development.

An Overview of the Concept of Omoluabi

Omoluabi is a moral concept. Omoluabi according to Ayeni is an educated man.⁷ An educated man is a well-informed, refined and a reformed person. Plato as found in Douglas sees education as a particular training in respect of pleasure and pain, which leads you to hate and love what you ought to hate and love.⁸ This means that an educated man thinks rightly and acts correctly. Similarly, Milton defined education as follows; “...a complete and generous deduction which fits a man to perform justly, skillfully and magnanimously, all the offices, both public and private, of peace and war.”⁹ What Milton is saying is that if you know everything you can do everything. For Milton therefore, an educated man is Know-all. While one may want to point out that knowing is not the only condition for doing. The Socratic Platonic traditions according to Calm identifies knowledge with virtue and ignorance with vice.¹⁰ An Omoluabi therefore, as an educated man is a man of great virtues.

Omoluabi in Yoruba context is an embodiment of virtues. This concept therefore, seems to be a catchall word for all that is admired and cherished in behavior, attitudes, beliefs, preferences and actions. Akinpelu draws the following moral values from Yoruba traditional bag of virtues; honesty, integrity, charity, vivacity, modesty, tolerance, truthfulness, self-discipline and brotherliness.¹¹ An Omoluabi therefore, seems to be an epitome of all these virtues. An Omoluabi is not just good, he excels in character. Plato, according to Aladejana, says man is considered good and just in the sense that he participates in ideal forms or concepts of goodness and justice, and the conduct of his life rest on the four moral concepts of human worth, wisdom, public service and political leadership.¹² Omoluabi’s search for perfection therefore, does not rest on his search for wisdom and knowledge alone, but also concentrates on transforming them into reality, politically and socially.

An Omoluabi understands that his honor and respect is wrapped up to certain extent in the ways he earns his living. He is therefore, determined to be initiative and creative. He is driven into action by the Yoruba work principle of *Ise logun ise*, “The antidote for poverty is hardwork.” So idleness and slothfulness have no place in his life. The dictum of *Idi ise eni lati n mo ni l’ole*, “One’s attitude to work is reflection of commitment” is an added catalyst to his been industrious. He is also guided by the principles of self-reliance and self-dependence. Such principles include; *Apa lara* “the greatest companion is one’s handwork,” *Atewo ni iyekan* “One’s sibling is the palm.” In Yoruba traditional society, *Omoluabi* depends on the use of his hand to feed, to bring success and achievement. He engaged in businesses such as drumming, dying, tapping of wine, weaving, knitting of cloths and sewing, shoe making, black smiting, gold-smiting, hunting, wrestling, building, carpentry carving (wood and calabash), farming and so on. He is not fraudulent and he is not lazy.

He is not complacent. He aspires to reach the peak in his chosen career. He however, employs scrupulous and honest means. He is also patient. For him, the means must justify the ends but not vice-versa. He detests and abhors Machiavellian principles because of its tendency towards selfishness. He can travel far and wide to achieve success. He is propelled by the value-laden song of the Yoruba folklores. The concept of Omoluabi is a theory that grew out of practice. It is therefore pragmatic. It has been tested and found to be capable of withstanding the test of time. It is therefore significant for practical life. In Yorubaland, one is called an Omoluabi for his excellent moral disposition. An Omoluabi as used in this work refers to a hypothetical person in whom

all the thinkable virtues of the Yoruba race are cited. Its practical purpose is found in human strife for perfection in private and public conduct. The concept can stand as model or specimen, or standard for any man to emulate. The philosophy behind this principle is that man can always stand for what is good and pursue goodness all the time.

The ideology of Omoluabi was concretized, orchestrated and celebrated by Yoruba as a reflection of virtues and integrity. This was epitomized by Osun State in Nigeria as a “State of Omoluabi.” This presupposes the state of people with proven moral integrity. The governor perhaps also meant to call it “the State of well informed and reformed people.” There was a philosopher who said; “If you make people feel important, you are the one that is very important indeed.” So by making his people feel very important, he must be indeed very important himself. He was perhaps also saying that the Yoruba people of Osun State are not nuisance in Nigeria and are therefore, not problematic to the entire nation.¹³

Aregbesola seems to be celebrating, romancing and idealizing the good old days in Yoruba nation. A period when everybody was his brother’s keeper. A period when honest and hard work were cherished and respected. A period when respect for human’s worth and dignity were the order of the day. A time when the transformation of persons and the development of environment were a collective responsibility and a place where law and order were maintained and peace and tranquility pervaded the body polity.

Apparently, the governor of the state realized that there are paradigm shifts from the principles of Omoluabi in Yorubaland to materialism and individualism. He observed a shift from honesty to dishonesty. Ayantayo reinforces the fact that honesty pervaded Yoruba land when he wrote that in the traditional Yoruba society, commodities for sales were always displayed along village roads and paths for prospective buyers.¹⁴ He added that the prices of the commodities would be indicated with the amount of cowries or stones put beside them. This writer is a witness of this experience even in the 1970s. Nobody could steal such that does not belong to them, by not paying for what he/she bought, or steal the money and the commodities because it was assumed that the spirits of the sky, earth and trees inherent in the immediate environment where the commodities, were displayed were capable of seeing and punishing any thief who picked any of the commodities without paying for it. This belief according to Ayantayo, instilled into the individual’s spirit of benevolence, self-control, honesty, and impartiality, especially in dealing with the unknown persons. On this ground, Dzugba argues that a belief in spirits enforces moral consciousness.¹⁵ However, there are those who do not believe in any spirits but disciplined, they have the fear of God and morally inclined.

We have therefore set out to reinstate the core values that distinguished us in the past, tenets that made us renowned across the whole country, even the world as Omoluabi.

So one might well ask, what really is this Omoluabi? The key attributes of an Omoluabi are integrity, courage, respectable, noble heritage, and strength of characters.

Integrity

Integrity is adherence to moral and ethical principles, soundness of moral character, honesty. It is the quality of being honest and having strong moral principles. In it, there are proverbs, witty sayings, legends and myths which teach character such as courage, perseverance, contentment, fairness and so on. In it, Yoruba heroes and heroine are presented as standard to emulate. This periodical also promotes sound intellectual development. Aworerin is distributed free of charge to students. In addition to Aworerin is the Nigerian Evergreen Rhymes, which serve as compliment to the Aworerin. This is the use of video CD to convey the principle of Omoluabi in which children’s songs and plays of the past are entrenched with voices of wisdom.¹⁶ Using this medium will reduce corruption to the medium not only among the Yoruba but in the entire Nigerian society.

Corruption and Its Various Dimensions in Nigeria

Corruption is perceived variously by diverse people with different backgrounds, mindsets and worldviews. It is one of the primary concerns of sociologists, ethicists, economists, bankers, industrialists, political scientists, and so on. Hence, it is seen from these various angles differently. It is a fraudulent and illegitimate acquisition of

wealth either in private or public sectors. Another may call it kick-back or bribery to get underserved favour. A culprit may call it gratification. It is an inducement for one to perform his official duty. Receiving motivation before one performs his normal duty is corruption. Gratification after one has carried out his official assignment is also nothing but corruption.

Besides the common sense definition there are also professional and scholars views. For example, Stephen Morris a political scientist sees it as the illegitimate use of public power to benefit a private interest. Government or political corruption occurs when an office holder or other government employee act in an official capacity for personal gain.¹⁷ Corruption has philosophical, theological and moral dimensions as the abuse of bestowed power or position to acquire a personal benefit. Philosophically, corruption is a criminal act against the society. This involves the conduct of both sides that of the person who abuses his position of trust as well as that of the person who seeks to gain an undue advantage by this abuse. The giver and receiver of bribe are corrupt and therefore, culpable.¹⁸

Corruption is basically and primarily a moral issue. Aristotle and Cicero see it in this light when they contend that it includes bribe and abandonment of good habit. It is also in this regard that the *Merriam Webster Collegiate Dictionary* recognizes it as “impairment of integrity, virtue or moral principles.”¹⁹ *Collins English Dictionary* agrees with Merriam Webster that corruption is a moral issue when it sees it as “capable of being rotten, make evil, tainted with vice or sin...immoral, depraved and dishonest, especially through bribes.”²⁰

Corruption permeates and pervades the Nigerian judiciary, legislative and educational systems. For example, Mike Ozekhome, a Senior Advocate of Nigeria reports that the National Assembly asked El-Rufai, the former Minister for Federal Capital Territory to inflate the budget so that they can get their own kick-back.²¹ Concerning the judiciary, Joseph Dauda also a Senior Advocate and former chairman of Nigerian Bar Association revealed to former President Goodluck that nobody is actually made to pay for his offence in Nigeria. According to him, what the court does every day is to free criminals for lack of evidence to convict them because the police prosecuting the criminal has been pressurized to conceal the fact. He adds that judges are also pressurized to pervert judgment.²²

As regards corruption in the education system, Obasanjo²³ holds that primary school teachers are the corrupters of the child, while Ezekwesili²⁴ attributed corruption of youths to secondary school teachers. This moral bankruptcy is also obvious in Nigeria tertiary institutions. Uduka highlights this claim when he said that some lecturers demand sexual favour of their female students and motivation from male students to pass them.²⁵ This is not only corrupting the system, but it is also injecting corruption into the bone marrow of Nigeria's future nation builders.

Sanni Abacha regime (1993-1998) could well-represent a high degree of corruption among the previous head of states in Nigeria. An official of Swiss Department of Foreign Office, Vaziri revealed that out of \$493 million looted by the late head of state and dumped in Switzerland, a sum of \$453 million has been released to the Federal Government.²⁶ The remaining \$40 million would soon be repatriated if the family could not state convincingly the source. This investigation led to the freezing of accounts containing about \$100 million United States dollars. The same year 2000, a total of more than \$1 billion US dollars were found in various accounts throughout Europe. This is outrageous in a developing country, where some cannot even afford a meal per day.²⁷

The subsequent administrations were also involved in corrupt practices. For example, Abudusalam's short period did not go without the implication of Halliburton scandal. This scandal could account for why he was said to be living far above his means. Obasanjo's regime that succeeded him witnessed remarkable corruption scandals. For example, his Vice President was caught in cohort with US congressmen with cold hard cash kept in freezers. Obasanjo himself was also said to actively bribe the legislature to alter the constitution to get a third term. During the time of Yaradua, the illegal payments from NNPC to Presidents continued unabated. Corruption seems to reach an alarming rate during the time of Goodluck, \$20 billion of oil revenues missed or misappropriated or spent without appropriation. Added to this is the scandal of the BMW purchased by his Aviation Minister and the Central Bank scandal of cash tripping of mutilated notes. It was reported that in four days period, 8 billion naira was stolen directly by low level workers in the CBN.²⁸

Corruption also extends Adegbite attests to this fact in his address at the National Teachers Conference in 1971 when he says that, judges are not immune to the serious charge of corrupt practices. In Nigeria, justice can be bought, delayed and denied. Joseph Dauda, the former chairman of the Nigerian Bar Association in his advice to the President Goodluck Jonathan mentioned that nobody is actually made to pay for his offence in Nigeria, what the court does every day is to free criminals for lack of evidence to convict them because the police prosecuting the criminal has been pressurized to conceal the fact.²⁹ He adds that judges are also pressurized to pervert judgment. It is in this regard that WikiLeaks revealed that the Supreme Court Justices were bribed to legitimate the corrupt elections that saw to the emergence of Umaru Yaradua as President through massive rigging.³⁰

Nigerian education system is not left out of corruption. It cuts across all the strata of the system. For example, in both secondary and primary schools, running grants are given by some state governments; an example of this is Osun state, the State of Omoluabi. Some headmasters and principals regard this money as part of their salary and spend it as such. Beside this misappropriation of grants there are also cases when the principals and headmasters abuse their offices by having canal knowledge of young school girls who they supposed to bring up morally and intellectually. Some headmaster in addition to this sells material such as books and uniforms thus stealing this property and at the same time depriving the *bonafide* owners of having their share. Also, because of their laziness aid and abet examination malpractices—quick way to success.

Causes and Sources of Corruption in Nigeria

This value disturbance is caused by moral laxity. This includes greed, individualism, insatiable urge for wealth, hero worship, ignorance and so on. Excessive materialism and ostentatious living have resulted to what Tai Solarin describes as the tendency to grab, and continue to grab until there is nothing to grasp.³¹ Uduka buttresses this fact when he writes, “the rampant avarice is a reflection of the pervasiveness of excessive materialism.”³² There is tendency to get rich quickly, as often not by unscrupulous means including fraud, cheating and the exploitation of fellow citizens.” Athanasius collaborates, this fact when he asserts that the unending urge to primitive capitalist acquisition of wealth has motivated government officials to loot public treasury.³³

The question is, what is the origin of this social problem? The home, the school, the church or mosque and the encompassing society should be held responsible for corruption in Nigeria. Supporting this view, Uduka³⁴ and Afolayan³⁵ argue that the home, the school, the church and the larger society are the sole causes of immorality, greed, depravity and all evil afflicting mankind generally and Nigerians particularly. Smith quoting Quintilian says “evil conduct could be learned at home easily.”³⁶ Ogunleye also reports Idowu as saying that the biggest of the behind-the-scene goings – on in Nigerian churches today is that they have become den of robbers. This statement is an overstatement and a sweeping generalization. It is true that some of the societal vices have crept into some churches; the true church of the Lord will not condone robbery.³⁷

The get-rich-quick syndrome and other vices in the society could be traced to examination malpractices in Nigeria. This is because the child or the youth feels that one does not really need to work hard for him to succeed in life. This also has the effect of injecting Machiavellian principles “the end justifies the means” into the blood stream of Nigerian youth. Ezekwesili arrogates corruption of youths to secondary school teachers. Corruption in Nigerian tertiary institution can explain why some students join cultists and drug addicts.³⁸ The reason is that they know that they can always maneuver their ways. This set of students, on completion of their study may become armed robbers, hired assassins, kidnappers, embezzlers, drug pushers, oil bunkers, pirates and so on. Besides, admission and appointments on campuses are not always based on merits but sometimes on whom you know.

Consequences of Corruption in Nigeria

Corruption creates two classes of society the wealthy and the poor. Excessive wealth as well as poverty is undesirable and dangerous. The extremely rich ones are the few fat cats who parade themselves at the corridor of power. The poor are the masses. Igbiniedion attributes the reason why young girls prostitute to poverty.³⁹ Ayedun reports that young school girls sleep with dogs to make ends meet.⁴⁰ In developing nation like Nigeria, poverty means hunger, illiteracy, bad health conditions and short life time. Poverty is dehumanizing and

degrading.⁴¹ Poverty according to Pobeer refers to a person who is dependent in an economic sense.⁴² It refers to one who is humiliated, dispossessed, and afflicted. It points to one in a state of lowliness and distress. He is socially weak, frail and helpless. It also refers to one who begs for alms and a destitute.

Corruption generates unemployment, and unemployment creates a criminal class. This makes good the adage that says “An idle hand is the devil’s workshop. Kenneth attributes increase in crime wave to unemployment.”⁴³ He writes “...But we have a problem here. This is why we have a high crime rate. We have hundreds of kids standing around doing nothing. This is why we have a teenage gang problem.” Unemployment is traumatic and particularly wrenching. It is in this regard that Osagie associates hunger with unemployment when he writes that there is hunger in town because of the rise of unemployment index.⁴⁴ Afolayan says that hunger can lead to negative behavior. Corruption causes crime, when the money that is supposed to be injected into the economic stream to generate employment is stolen and siphoned abroad while the *bonafide* owners are left in destitute and deprivation.⁴⁵ Besides, Nzochuku opines that the fear that corruption could ruin their business in the country discourages foreign investment which could generate employment for the teeming youth population.⁴⁶

Corruption retards the overall development of the nation. It is few individuals enriching themselves by “milking dry” the entire nation and thus making it poorer. The money that is supposed to be used for development is concentrated in few hands, who sent it to foreign banks only to yield interest or used to buy mansions abroad, with gardeners and guide while the nation they “suck dry” remains stagnant. It is in this sense that corruption is an unpatriotic act and a serious offence against the nation. In any nation where corruption is almost their “nick name” there will be no infrastructural development such as good roads, regular electricity supply, pipe-borne water, good health care services, and functional educational system and so on. On this note, many Nigerians have lost their lives as a result of this greedy act called corruption.

The Concept of Omoluabi as Antidote for Corruption in Nigeria

Change may come through revolution—a violent upheaval. It can also come through war, that is through bombings and killing and in modern times bombing. These have tremendous devastating effects of human life and worth. However, Ilori reinstating the great educators of the past, like Socrates, Erasmus, and Tolstoy points out that change must come from within, and it must be based upon ethical principles.⁴⁷ Profound among ethical principle is the principle of Omoluabi. The key attributes of an Omoluabi according to Governor Rauf Aregbesola of the State of Omoluabi, are integrity, courage, respectable, noble heritage and strength of character.⁴⁸ These attributes will be discussed with the aim of pointing out how they can help to alleviate the problem of corruption in Nigeria.

Integrity

Integrity is the quality of being honest and having strong moral principles. Anderson says the word implies a wholeness of person.⁴⁹ He affirms that the opposite of integrity is corruption. He sees a man of integrity as a man of good character and moral purity. He is a righteous man who leads a blameless life. He lives rightly and is not divided, nor being a different person in different circumstances. He goes further to see him as the same person in private that he is in public. On the contrary, therefore, a man of corruption is not a human being in the true sense of the word. He is inconsistent and leads a life of reproach, and he is morally depraved. It is in this regard that lack of integrity may account for all that is felt to be morally wrong in Nigeria.

Honesty and trustworthiness are characteristics of integrity. Honesty is another moral foundation. It includes being honest and truthful in our dealings with others and in what we say. Nigeria to get out of corruption needs truth telling today like never before. Nigerians want politicians to be honest without being as honest as they should be themselves. If every Nigerian sees honesty as his code of conduct corruption will have no place in Nigeria. An Omoluabi is a man of good conscience who desires to conduct himself honourably in every way. He is a man with high sense of duty. According to Omoreigbe, for Kant, a good will is a will which acts for the sake of duty.⁵⁰ To act for the sake of duty is to act purely out of reverence for moral law. A soldier who fought because he did not want to fail in his duty is not only discipline but is also performing the right action, not the one who fought because he stood to gain by it.

Respectable

An Omoluabi, is a man of good reputation. His dignity and respect is wrapped up to certain extent in the way he earns his living and conduct himself both in public and private life. He is held in high esteem because of his impeccable character. He is cherished because of his consistency, selfless and sacrificial service to his community. On the contrary, a man of corruption fluctuates with time, space and situation. This is because corruption is falsehood; the perpetrator therefore, is a liar. Lie is not eternal but truth is. Beside corruption is stealing, stealing is universally and objectively evil. So a thief or a man of corruption is a deviant and a societal nuisance. He is not only a disgrace to himself but also to his family and community. Honour is what individual and nation should pursue at all cost. Werkmester says, “No man sacrifices his honour even for the one he loves.”⁵¹ This is not always the case in Nigeria. What is the case is that many people sacrifice their honour on the altar of their needs or even their wants. If this statement of value commitment is adhered to by the people at the corridor of power and the larger society, corruption will be exorcised in Nigeria.

Courage

In addition to being a man of honour he is courageous. He is admired by many people because he is brave and good. He shows great determination to succeed or to achieve especially something difficult. Omoluabi is a hero. Courage also has the implication of perseverance. He does not give up quickly. As a hero he is a role model, a specimen and object of emulation. He is both good as a leader and a follower. He is courageous because he has no skeleton in his cupboard. This makes good the dictum “Clear conscience fears no accusation.” If therefore, Nigerians could emulate Omoluabi’s determination and say no to corruption, the battle against it will be won.

Noble Heritage

An Omoluabi recognizes and appreciates traditional norms and standards. He cherishes his culture and religion. He is guided by African moral principles. For example, respect for dignity of labour guide him against unscrupulous means of acquiring wealth. He detests moral evil such as corruption. By imbibing African egalitarian humanism, he abhors anything that can bring sadness to man. African values, according to Dzobo were man centered.⁵² In this sense, human dignity and respect for human life was of supreme importance. Akinpelu also shares this view when he says that the most prized, the most pervasive and the most enduring principle of the African traditional value system was African humanism.⁵³ Furthermore, he writes: “It has often been said that our traditional outlook was intensely humanistic....What is morally good is what befits a human being. It is what is decent for man –what brings dignity, respect, countenance, prosperity and joy to man and his community. And, what is morally bad is what brings misery, misfortune and disgrace...”⁵⁴

Resolute in Character

An Omoluabi is firm in his decision. His no is always no and yes always yes. This is because he is intelligent, social and moral. He weights the alternatives before embarking on a course of action, he is, therefore, responsible. It is this strength in his character that gives predictability–ability to his behavior and makes him trust-worthy. With strong will and high sense of commitment, therefore, Nigerians can drop corruption.

CONCLUSION AND RECOMMENDATIONS

This study concludes that it is through the co-operative efforts of moral agents in Nigeria that corruption will become a foregone conclusion. These agents include the family, which according to Allotey opens up the world to its members.⁵⁵ This therefore indicates that the home, the school, the church or mosque, and the encompassing society should teach the most basic values, such as love, justice, tolerance, benevolence, honesty, regards for life and property, respect for elders and respect for dignity of labour. This should be done by articulating our cultural ideals and integrating them into the school system across all the strata of the educational enterprise. Establishing the national procurement council will strengthen oversight and reduce corruption risks.

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