

A PHILOSOPHICAL ANALYSIS OF DEMOCRACY AND MORAL DEVELOPMENT IN NIGERIA

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Abstract

The aim of this essay is to demonstrate that, in a country like Nigeria, the first step towards development is the overall development of the citizen who is supposed to be the catalyst for transformation and change; the citizen's moral development is the gateway to national progress. In order to achieve this paper's objectives, the critical analysis method is used. It is possible to attribute Nigeria's rising social vice rate to a decline in moral standards. One of the main barriers to Nigeria's progress as a nation is the current environment, where crime and corruption have permeated most people's daily lives. Results show that democracy fosters development and that democratic institutions are essential to the development of morality. This study contends that persistent social vices will continue unabated in the absence of a substantial focus on people's moral development.

Keywords: Democracy, Moral Development, Morality, Nigeria

Introduction

Humanity has made the choice in the contemporary era for a society free of crime, a country free of corruption, and a people free from the social ills of poverty, unemployment, substandard housing, and insecurity. However, the existence of many of these issues led to the majority of society's citizens desiring a fundamental change in their quality of life. The correct study and comprehension of development and the problem of development are mandated by such considerations. Development is more dependent on why and how something is done than it is on what is being done. The focus of development must be on people, not on objects like institutions and programs. The only ways to develop are through institutions and projects. Every civilization evolves in response to the demands of its constituents. Human society evolves from the prehistoric era to the present era of cutting-edge science and technology in an effort to make man comfortable and discover solutions to the issues that afflict his everyday existence.

All human progress and development, however, is a result of human thought and invention. This development is not dependent on human action. Because of the high caliber of ideas generated by its people, certain cultures have advanced more than others. A community must establish some institutions or guiding principles that can help every member become their best selves if it is to advance. People are given the utmost importance and are made to be the best they can be in a democracy as a form of government.

This paper will explore some democratic ideals and how they affect people on a personal level. In a democracy, the idea of liberty implies that people have the freedom to pursue

their goals and realize all of their potential. The communist version of democracy views liberty as the precondition for providing people with the tools they need to realize their potential as fully developed human beings. As a result, people become more entrepreneurial and creative. There will inevitably be development in a society where people can think creatively and solve difficulties. Additionally, freedom leads to entrepreneurship, which can be used to combat unemployment in a country. A society that possesses these traits is more likely to experience economic and social development than a society whose form of government suppresses the citizens' highest motivations.

The Idea of Morality

Man is inherently a social creature. In accordance with his social nature, a man is driven to associate with others and form connections because here is where he (the man) comes to understand himself. Man becomes socialized through interpersonal interactions and exhibits his unique gift of reason, which sets him apart from all other animals. His involvement in the complex web of relationships could have positive or negative effects. We refer to morality as the ability that allows for the assessment of a man's behavior in terms of right or wrong, good or evil. And this highlights the crucial aspect of man as a moral entity. He accepts responsibility for his deeds and inactions by way of praise or censure as a moral creature endowed with the gift of reason. Human behavior thrives in an established modality created by the very nature of human life when viewed from a moral standpoint. According to Ayo Fadahunsi, "evaluation or means of evaluating human conduct as right or wrong" (Fadahunsi, 1997:123) is what morality in its broadest meaning entails. Two people have been demoted due to this behavior. There is personal conduct, which primarily pertains to the individual's life.

He might contemplate whether it is proper or evil for him to eat, practice his trade, or go to the doctor if he is ill, for instance. Moral principles, in the words of Omoregbe, "are guides of human conduct, indicating certain types of actions, certain types of behaviors that should be avoided, and certain other types of actions and behaviors that should be adopted" (Omoregbe, 2003:68).

The structured order of the social system of human civilization would be truncated without these sets of moral norms and ideals. In other words, it is important for humans to stay current with the standards that ensure peaceful societal interaction. Morality, according to Ugwu, is "the astuteness of one's conduct and behavior, which enhances good conduct and fair relationships" (Ugwu, 2010:46).

In a sense, morality can be equated with proximity to or connection to mankind. The more a man identifies with humanity, the more he submits to his human traits, and the more moral he is. This idea was supported by Ndubuisi, who attempted to define what an ideal government entails. He claims that the more dissimilar any government's policies and practices are from the intended kingdom, whether in Nigeria or anywhere else in the world, the more criticized and effective that government will be (Ndubuisi, 1991:19).

Adopting the moral principles that characterized traditional African society could be considered morality. We are aware that virtues like hospitality, collectivism (or selfless individualism), honesty, truthfulness, and aversion of stealing and cheating were important aspects of traditional African civilization. It might also refer to the ideal bond that partners should uphold. This merely suggests morality, humanity, or even better,

humane emotions. All of them offer a vivid depiction of the meaning and connotation of the word morality as it is employed in the context of this work, including the application of the golden rule, which states that a man should treat others as he would like to be treated.

Morality in the Nigerian context

No other terms are more appropriate to characterize what life has become in Nigeria today than desecration, bastardization, and distortion. A typical Nigerian's life is today nothing more than a string of little successes. The typical Nigerian strives for success throughout his life, which is defined by his riches. The majority of Nigerians constantly wakes up and goes to bed looking for fortune without taking into account their means. An example of Machiavellian "means justice to the end" is the moral condition in Nigeria. For the Nigerian, morality, which is the means, is therefore justified by the end, which in this case denotes wealth. A driving purpose must always be present for every activity, reckons Jeremy Bentham, and for the majority of Nigerians, wealth is the primary motivator.

In the Nigerian environment, morality receives little to no attention, whereas the average Nigerian values wealth that has been earned over the wealth's source. In the Nigerian environment, morality has become derogatory, whereas accumulating wealth is given prominence. We cannot argue that all Nigerians are responsible for the aforementioned experience in order to avoid the error of premature generalization, but it is not exaggerating to say that a sizable portion of Nigerians are complicit in the murder of morality on the altar of wealth.

The modern Nigerian is increasingly moving toward a worldview that is overly materialistic. He seems to be implying by his attitude that the material world is the sum total of life. Anything that does not provide him joy and gain is not important to him. Consumptionism, which C.B. Okolo defines as "that disposition in a people by which they conceive and judge things mostly in terms of consumable value" (Okolo, 1994:9), is what he refers to as this attitude in his judgment. He furthers his point by stating that:

Only items with a disproportionately materialistic or consumable value are worthwhile for the average Nigerian to pursue. He nearly solely defines development, social significance, social value, etc. in terms of material success and accomplishment. He primarily evaluates whether or not something is worthwhile in terms of transient rather than lasting pleasures and short-term rather than long-term gain (Okolo, 1994:11).

The typical Nigerian has a negative attitude about work that is most inimical to a man's exalted rank of worth. Sam Aluko makes no bones about expressing this mindset. When he says, "Today many Nigerians believe that there are easy and short routes to prosperity other than stooping and working hard for a sustained period of time (Aluko, 1995:12)," he is referring to the current mindset of many Nigerians. Frederick Netzsche seems to have advocated a reevaluation of values; he was advocating the Nigeria of today. In his day, he had proposed "Master Morality" in place of traditional morality (which he dubbed slave mentality) and had disregarded traditional morality as being unimportant. He claims that:

All of the things that men have cherished in this place are not true. They are merely fantasies, or more accurately, lies. All the ideas of "God", "Soul", "Sin", "Beyond", "Truth," and "Eternal Life" Lies resulting from the malignant instinct of bad and ill natures The first immoral person is me. Essentially, this word encompasses two

denials. The highest kind of man- the "good man," "benevolent man," and "charitable man"- is something I reject first. Second, I disagree with that morality, which is now acknowledged to be dominant (Alburey, 1970:315).

The typical Nigerian has acted in just this way. He has abandoned all the principles that make life worthwhile. He has "killed God"; infect. However, he has replaced all of these principles with blatant greed, avarice, selfishness, gluttony, and an unjustified love of money. These have grown to be his idols.

Consequences of Nigerians' Way of Living

As previously stated, life has been essentially distorted by Nigerians. For their people as well as for the country as a democratic state, this bastardization has some dreadful repercussions. An ordinary Nigerian, for instance, might now accept money to have the process of justice interrupted or denied, even when it's against his brother, as a result of this act. The way that the average Nigerian lives have caused more turmoil in their lives than it should have. His style of life has severely harmed his personality, even on a global scale.

This personality has deteriorated a great deal. The individual itself is responsible for far more than is necessary. As a result, he is forced to rush around and engage in all kinds of activities in order to endure the harsh realities of life, which are made worse by his methods of doing things. Such is the result of the Nigerian's mutilation, destruction, and distortion of life. However, he is so preoccupied with his desire to become wealthy that he is blind to everything going on. He is too busy to understand the rising sense of discontent that his way of life has brought about and that most people in the country now carry on their faces like a "mask."

For the typical citizen, the ideal man is the one who incorporates all of these into his way of life. For him, this is morality. It's vital to notice that as soon as Nigeria gained independence, its people started to exhibit all of these characteristics of greed, self-centeredness, and unrestrained desire for money and power. It won't be overstated to say that morality in Nigeria is frequently determined by the degree of riches acquired, as most recognized moralists are frequently not celebrated without being affluent.

To say that morality in the Nigerian context is mostly determined by wealth would not be an understatement. In order to live an exemplary moral life, a purportedly moral man endured agony and difficulty throughout his life. However, after his death, he was blamed for not taking use of his opportunities while he was still alive. In actuality, he has benefited from this, especially when he exhibits humanitarian tendencies toward the underprivileged with the money he has unjustly created (gotten).

The Concept of Democracy

One of the ideologies in politics that has received too much attention in the modern era is democracy. It has received a lot of attention, to the point where it has intentionally or unconsciously supplanted other ideas. It has really gained so much popularity in our day that it is now regarded as the sole "civilized" or legal form of government for all of humanity. Democracy is unquestionably accepted as the finest form of government, and no other kind is acknowledged or deemed acceptable.

The disparities in the sociopolitical, educational, moral, and economic circumstances of the various countries around the world are not taken into account by this general acceptance of democracy. The government bases its legitimacy on its assertion that it speaks for the interests of its constituents. In other words, the government claims that it is carrying out the will of the people. The competitive political election is the organizational structure that governs this legitimacy bargain. Elections for leaders take place on a regular basis, and voters have a variety of options.

The majority of individuals may engage in the electoral process as voters and candidates for significant political posts, therefore at least two political parties with a chance of winning are required in practice to make such decisions. Basic freedoms of speech, press, assembly, and association are enjoyed by citizens and authorities. Political differences persist wherever democracy exists, and both long-established parties and new ones can compete to attract supporters (Abdullateef, 2010:31).

From the aforementioned, it is obvious that a democratic state requires the holding of genuine, free, and fair elections, the existence of multiple political parties, and the protection of basic human rights. Thus, democracy entails citizen participation in the political process, equality among citizens, popular sovereignty, the promotion and defense of fundamental freedoms and human rights, a system of limited government, supremacy of the rule of law, and the division of powers among the three branches of government.

In addition to a set of rules and processes that have evolved over a long, frequently tumultuous history, democracy is in practice a set of ideals and beliefs concerning freedom. Democracy is, in essence, the institutionalization of liberty. Because of this, it is feasible to pinpoint the tried-and-true principles of constitutional human rights and equality before the law that any society must have in order to be able to claim the name "democracy." Representative democracy is now the most popular type of democracy, whether it is for a town or a country. In this type of democracy, residents elect representatives to make political choices, create laws, and run programs for the general good. Regardless of the procedure, in a representative democracy, public servants hold office on behalf of the people and are answerable to them for their decisions.

The Challenges of Democracy

Since no political theory is infallible, we can talk about democratic faults. In spite of the fact that democracy is thought to be the ideal form of government, its immense weight makes it appear to be the most difficult to manage. The quality of key decisions, according to Plato and Aristotle, is a direct outcome of the beliefs held by the majority, which is typically composed of the ignorant and the rabble. Therefore, such a rule is a mob rule. The best remedy for society might not be found by the mob, though.

In light of this, Plato defined democracy as "a form of government (anarchy) which violates the fundamental principles of justice, according to which men, being born with different capabilities, should only do the work for which they are fitted" (Plato Republic 557–588). When he said that the majority's decision might not be the answer to society problems, C.S. Momoh in a related statement provided support to this viewpoint. The upshot of this, he claims, is that democracy becomes tainted with these vices in societies where the majority has racist, tribal, unfair, and unjust views of the world (Momoh, 1993:36).

This viewpoint was also expressed by Sophie Oluwole in her platonic claim that "democracy is a leveling doctrine, an embodiment of injustice because the democratic process fails to fully acknowledge the fact that man is unequal in a number of important respects and therefore cannot be given equal rights in everything." One of the shortcomings of democracy is the gap between theory and practice. This is based on the idea that, in an era of prodigious mass communication and propaganda capabilities, the democratic freedom of voters is restricted and thwarted by techniques such as polls, advertisements, commercials, and directed opinions (Oluwole, 1992:19).

This has the implication that the process frequently fails to combine the people's actual interests, but rather what they are led to believe are their wants and interests. The idea of popular sovereignty so "contains much that is fanciful and unworkable." Democracy's sporadic nature is closely tied to the statement made above. Politicians, for instance, heavily saturate the populace during election seasons, courting the voter as the bride. A chasm that separates the ruler from the rule immediately appears. Therefore, "those who rule are really the government and the bureaucracies, not the people" (Oluwole, 1992:28) in contemporary democracies.

The Principles of Democracy

Regardless of cultural, political, social, or economic differences, democracy is a generally acknowledged ideal and a goal founded on universal ideals accepted by members of the global community. Thus, it is a fundamental citizenship right that must be practiced in the interests of the polity and in an environment of freedom, equality, transparency, and accountability. Democracy is both a goal to strive for and a form of governance to be implemented in accordance with guidelines that take into account the variety of lived experiences and cultural quirks without departing from generally accepted principles, norms, and standards.

As a result, it is a condition or state that is constantly being improved and that may always be improved; as such, its development will be influenced by several political, social, economic, and cultural aspects. The primary goals of democracy as an ideal are to uphold and advance each person's dignity and fundamental rights, to achieve social justice, to encourage the community's economic and social development, to strengthen social cohesion, to promote national peace, and to foster an environment that is conducive to world peace.

Democracy is the best form of government for achieving these goals, and it is also the only one that has the ability to self-correct. In order for democracy to be achieved, men and women must work in equal and complementary ways to manage society's affairs while benefiting from one another's unique perspectives.

A democratic state makes sure that the procedures for gaining, using, and exchanging power permit unrestricted political competition and are the result of widespread public participation that is open, free, and devoid of bias. These procedures must also be carried out in accordance with the letter and spirit of the law (Bassiouni, 1998: iv).

Democracy and the rights outlined in international agreements go hand in hand. Therefore, these rights must be applied fairly, and their correct enjoyment must be balanced with both personal and societal obligations. The supremacy of the law and the enjoyment of human

rights are the cornerstones of democracy. No one is above the law and everyone is treated equally in a democratic state. Peace and the advancement of the economy, society, and culture are prerequisites for and results of democracy. As a result, human rights, development, respect for and adherence of the rule of law, and peace are all interdependent.

Democracy is built on the existence of well-organized and effective institutions, a set of standards and laws, and the collective will of a society that is fully aware of its rights and obligations. In order to build social cohesiveness and solidarity, democratic institutions must mediate conflicts and maintain equilibrium between opposing assertions of diversity and uniformity, as well as individuality and collectivity. Democracy is based on the idea that everyone has the right to participate in the management of public affairs; as a result, it necessitates the existence of representative institutions at all levels, particularly a Parliament that is comprised of representatives from every sector of society and that has the necessary authority and resources to represent the will of the people by enacting laws and monitoring government policy.

A crucial component of exercising democracy is holding free and fair elections on a regular basis so that the will of the people can be voiced. All voters must be able to choose their representatives in an environment of equality, openness, and transparency that fosters political competition by holding these elections under the principles of universal, equal, and secret suffrage. In order to do this, civil and political rights are crucial. More specifically, these rights include the ability to vote and be elected, as well as the freedoms of expression, assembly, and access to information. They also include the ability to create political parties and engage in political activity. To maintain the integrity of the democratic processes, party organization, activity, finances, funding, and ethics must be fairly governed (Bassiouni, 1998:iv).

The Meaning of the Concept of Development

What is development that is the question at hand? When applied to social systems, the concept of development denotes a progressive unfolding within a system of greater complexity and higher efficiency in both structure and function; it is most usually employed in relation to the economy. Development should be viewed as a multifaceted process that involves the whole reorganization and reorientation of the economic and social system. In general, "development" refers to the good and significant alterations that take place in society's different spheres of existence, including humankind, societies, and the economy (state). This growth must be both quantitative and qualitative, and it should ideally contribute to a deeper knowledge of both reality and the meaning of life.

Development, in the words of E. K. Ogundowole, is "the desire and capacity to use what is available to continuously improve the quality of life and liberate people from the dangerous power and influence of the natural geo-physical and historical environment" (Ogundowole, 1988:134). In Rodney's words: Likewise in Walter Rodney's universe Development involves more skill capacity, greater freedom, creativity, self-control, responsibility, and material well-being at the individual level. Development entails a growing ability to control both internal and exterior connections at the level of social groups (Rodney, 1972:9).

Development may move forward, backward, or stagnantly. Regressive development occurs when, among other things, people's material living situations deteriorate or do not

noticeably improve. On the other hand, development is considered progressive if, among other things, people's quality of life improves. According to Furtado's definition of development, economic growth is primarily a process of adopting and disseminating new technologies, which calls for modifications to the way goods are produced and how revenue is distributed (Furtado, 1982:154).

The production of goods and services as a result of the structural shift in the production system may contribute to economic growth. While a new type of qualitative change in social interactions may result from a structural change in the income distribution. This demonstrates that there are different levels of development, and comparing them (quantitatively and qualitatively) can lead to the idea of a minimum or acceptable level of development. Taking levels of development below this minimum (qualitatively) will lead to the idea of underdevelopment. This underdevelopment refers to development that is below a minimum acceptable standard rather than to a lack of development.

This means the chance for people to choose and use their initiatives and resources to their maximum extent. Development that would advance society must be inwardly based, according to Ogundowole (Ogundowole, 1988:135). Rich countries must be prepared to examine their own societies and determine whether their structure and organization are compatible with a positive long-term global future in the international context. They must also make ideal changes that are best for everyone, not just those that are best for their own country.

Development, according to Walter Rodney, can be defined as an innovation that merges today's privileged groups with their underprivileged counterparts. Consequently, industrialization and economic growth are necessary for improving living conditions, but development cannot be discussed without taking qualitative growth and social transformation into account. (Rodney, 1972:23).

Man's power to dominate nature must lead to a significant development if he is to survive. It is crucial to make man the topic and object of growth because, as Rodney put it, development is a mental process. A man-centered development also aims to improve men's happiness. This enables man to overcome all challenges. If the growth of man does not hold, this might be elusive. A nation's regions vary in their level of development, and generally speaking, nations likewise have different levels of development.

From the foregoing, it is apparent that change is essential to progress. Change not only manifests itself in infrastructure, which may be described as addition, replacement, or expansion, but also intends to reflect on attitude, belief, and culture. Development entails the acquisition of new knowledge and abilities, as well as increasing independence, self-control, accountability, and material prosperity. Jhingan defines development as "growth plus change" to support this claim. Not because it has the power to impact infrastructure, science, technology, or even food, but rather because it has the ability to favorably influence change across all sectors, industrialization is recognized as a major source of development (Jhingan, 2007:5).

In accordance with Okodudu, "once there is technology, change, either through transformation or transfer, on other sectors spontaneously will positively impact national development" (Okodudu, 2007:5). Aminigo has underlined the role of industrialization in development because of this capacity in no uncertain terms. Therefore: It is well known

that industrialization is a prerequisite for economic growth and development; industrial development itself entails more income, employment, and a reduction in economic depression. Industrialization thus ensures economic growth in any underdeveloped area of the world. (Aminigo, 2003:13)

Any development endeavor from the aforementioned onwards must have as its major component improving human existence; else, it is waste rather than development. Buildings like roads, schools, hospitals, and other structures without the goal of improving the lives of the populace are wastes, and as a result, they are always neglected and allowed to deteriorate. In the same way, businesses that are promoted out of self-interest or as a way to plunder the government will fail to alter society and will be shut down. As a result, moral concerns form the foundation of development, hence the moral agenda. A society's efforts to develop have the potential to result in beneficial transformation throughout all spheres of life.

The Relationship between Democracy and Development

The argument that democracy fosters development is based on the fundamental tenet that democratic institutions is important to the moral development of the populace are more likely to exist and operate efficiently in an environment of democracy. These institutions include the rule of law, which upholds property rights, individual liberties, which encourage innovation and entrepreneurship, freedom of expression, which results from the unrestricted flow of information, and institutional checks and balances, which stop widespread theft of public resources. The effects of democratic governance on development can be roughly considered from two angles: their effects on members of society individually and their effects on society as a whole. Let's think about how these two contribute to the growth of a country.

Freedom of speech and an independent press in a democratic society ensure the creation and unhindered flow of information. This makes sure that people are aware of the governmental actions and events that may have an impact on their life. They may choose the policies that will best serve their interests thanks to the free flow of knowledge, and they can disagree with those that are harmful to their welfare without worrying about being detained or prosecuted. Democracy is predicated on the ideal of equality, which can only be completely achieved in a society where no class is able to rule over or profit at the expense of others. This equality is not merely about having the ability to move up the social scale.

Every man has rights, and it is our responsibility to protect them for him, including access to education, food, security, clean water, and other necessities. In a democratic society, every man has equal rights. The equal right of all men to be free, according to H.L.A. Hart, is the only natural right that arises from the existence of any moral rights (Hart, 1955:175). The socialization of the means of production, which makes sure that everyone, regardless of their standing, has access to resources that can improve their lives, will considerably reduce the gap between the haves and the have-nots as a result of the equality principle.

Democracy serves as both a method and an aim in and of itself. Ending with lasting excellent governance, democracy supports citizens' pursuits of peace, pleasure, and fulfillment (Obasanjo, 1998:132). It ensures that the majority gets its way, but it does not prevent the minority from speaking up and having their rights and interests safeguarded.

This guarantees that the minority and majority don't have competing interests, which promotes peace and stability in a democratic society. A democratic administration defends the numerous, and frequently at odds with one another, interests of the various facets of society. The majority of the population, if not all of it, is meant to be involved in democratic processes. One must look for agreement or a compromise.

Democracy is an objective in itself when both individual and group rights and interests are strengthened and advanced at that, a lasting outcome (Obasanjo, 1998:32). Given everything that has been discussed so far regarding how democracy promotes development, it only makes sense to inquire as to why some democratic nations are still underdeveloped. This is a contentious topic because many third-world nations still suffer from underdevelopment despite using democratic systems of government. Let's use the situation in Africa as our example study.

The majority of the states in Africa have adopted democracy, yet despite this widespread adoption of democracy, there hasn't been much of an increase in the socioeconomic growth of the human situation. On the other hand, who is accountable in a democratic society for what we have seen in the majority of African governments (Algeria, Burundi, Ivory Coast, Niger, Nigeria, and Genocide), according to (Offor, 2001:66)? How can we fix this issue? A fundamental fallacy that democracy as a form of government can be transported wholesale from one civilization to another, notwithstanding cultural differences, is the root of the problem with democratic practice in Africa.

Currently, liberal democracy is the popular model of democracy that is being imposed on Africa. As a historical creation idealized as a political correlate of mature capitalism and its conspicuous features, this type of democracy has been labeled. Many well-known political commentators have fervently argued in support of liberal democracies of the western variety. As a result of its victory and what he terms the universalization of western liberal democracy as the last form of human government, Francis Fukuyama declares the historic end of humanity's intellectual fight between opposing ideologies (Fukuyama, 1989:4).

In order to give their reign legitimacy, totalitarian regimes in Africa today even make the pretense that they practice liberal democracy. The average citizen who is trying to make ends meet has little interest in the political system and is willing to exchange his vote and the ability to influence his circumstances for cash. Another problem that threatens progress in most African countries is corruption. High levels of corruption have plagued the majority of African nations.

For the benefit of a select few, funds meant to enhance the plight of the citizens are diverted into foreign accounts. As a result, the gap between the rich and the poor widens; the rich get richer while the poor get poorer. The process of development can only begin once leaders stop being greedy and self-centered and start paying attention to the plight of the people.

Only in nations where democracy functions effectively can democracy develop, and as the aforementioned information makes clear, democracy does not function effectively in this region of the world. This is because it has a direct impact on the historical and sociocultural experiences of people in Africa. Democracy must reflect the cultural outlook of the populace in order to function. African cultural history is rich in principles, ideals, and values that define good governance and serve as the cornerstone of a democratic culture and politics that can endure.

We must seriously consider their native values and perspectives. In light of everything that has been said, it has become clear that, when all other factors are held constant, democratic governance significantly contributes more than other types of government to the moral advancement of a country.

The Relevance of Morality to Human Life

One logical and reasonable explanation for the existence of ethics is that in order for people to live as fellow humans, they must acquire the moral standards that should govern their actions. Since leading a good life is the shared objective of all human societies, morality is everyone's business. As a result, morals have developed to maintain social harmony. According to Thomas Hobbes, "he" believed that people were inherently self-interested, engaged in a reckless framework, hostile to one another, and living in a condition of perpetual insecurity. The social compact offers them a way out of this condition of war. The social compact is where a man must live a moral life, according to (Adeigbo, 1992:82).

It is impossible to overstate the importance of leading a moral life because without morals, human communities would be in disarray and disaster. The importance of morality is well-known even in modern intellectual, social, and political circles. The great African philosopher and theologian St. Augustine famously observed, "Remove morality, and what are kingdoms but vast bands of criminals?" (Saint Augustine, Book 4:2) A civilization cannot experience peace if morality is eliminated from it.

An examination of Nigerian society reveals the necessity for moral development in order to preserve democratic institutions and the social well-being of all races. Because a person cannot always be controlled, moral growth among Nigerians is crucial. We must rely on individuals to act morally. Fundamentally, social, economic, and political advancements depend entirely on having a strong moral foundation. Human capital should be the focus of our development initiatives. When we talk about investing in a society's human capital, we mean a society where people are encouraged to grow morally.

Giving people the proper environment to hone, develop, and actualize the abilities they have accumulated over time is a key component of building human capital. For optimal benefits, the people's life orientation will alter as a result of this skill being channeled in a positive way. Human capital also refers to an individual's development and moral worth. This is best summed up by Omorogbe, who writes: "Moral development is the most important aspect of national development, for there can be no development of a nation if its citizens are morally underdeveloped or immature" (Omorogbe, 1990:197). Isokun, from a similar viewpoint, supports this by stating that, if the value that underpins the Nigerian social order is discounted by a society that is concerned with the scientific without understanding societal values, which society must be on the verge of committing suicide. (Isokun, 2003:164). This demonstrates that moral standards are essential to the meaningful development of society and cannot be compromised. Therefore, rather than any abstract projections, priority should be given to the development of moral ideals among the populace. An essential weapon for achieving social, economic, and political liberation is the requirement of moral principles.

No country can advance or prosper in this area if morality is extricated from the political system. Our social, economic, and political development will therefore be in ruins without

a strong moral foundation. As a result, we must link our development to our belief system. The opposite, according to Isokun, is "to entrust the safety of the insane man into his own hands, which is a recipe for self-destruction". As a result, he concludes that: In terms of the human suffering, dread, insecurity, and barbarism that would be self-inflicted in the course of a misdirected technological advancement, a scientific modern Nigerian society without a strong social and moral foundation will be her greatest enemy (Isokun, 2003:165).

A similar viewpoint is expressed by Omoregbe, who claims that "if a country develops intellectual giants who are "moral dwarfs," it is merely erecting barriers to its own progress. The implication of this is that morality is relevant to the expansion and improvement of society. Therefore, to remove morals from Nigerian society is to eradicate the basic foundation of the community, thereby fostering chaos and anarchy (Omoregbe, 1990:198).

For human society to survive, morality is a crucial tool. Since it serves as the foundation for all societal organizations and structures, it is essential to the survival of any society. It is important to remember that the issues plaguing our country are caused by a lack of adherence to or complete disregard for moral standards, which has contributed to the gloomy conditions in both our personal and professional life.

This demonstrates how many the leaders and the followers' moral character, sense of duty, conscientiousness, commitment to duty, selflessness, probity, and honesty influence the growth and development of a nation. Our national lives will see much-needed growth as a result (Omoregbe, 1990:199).

Morality and Development

The concept of change is crucial to the explanation and definition of development, suggesting that change is essential to its existence and that change should be beneficial, i.e., that which will have a positive impact on human life, which is good. Change implies a lack of pleasure with the present, which informs everyone that change, is an active, overt effort to make things better or more bearable. Accepting this as the foundation suggests that improvement is the basis for change. If this is any indication, change and morality are inextricably linked, largely because it is believed that morality is about intention as opposed to just action.

This is clear from the fact that building infrastructure without considering how to make living better in the area cannot advance development. It follows that morality is the root of all progress, national or otherwise. Additionally, it has been noted that a civilization advances when there is progress in every sphere. Evidently, there needs to be better transportation, dietary options, healthcare options, educational opportunities, and so forth. It needs money and the correct mindset to be sustainable. In order to empower people and promote social life, facilities must not only be purchased but also maintained without being vandalized. They must also be distributed fairly for development. An upright moral foundation is necessary.

As stated Jhingan, administrators, managers, legislators, and policymakers are all members of the privileged and powerful classes in society. They hinder good governance, clean administration, and the effective operation of large-scale businesses since they lack the greatest capabilities. In both private and state businesses, they result in nepotism,

bribery, favoritism, and ineffective management, which make economic development even more challenging (Jhingan, 2007:35).

It is evident; therefore, that poor implementation of policies and delivery of services is not a function of poverty but sometimes a function of immorality. Godfatherism, man-knows-man, and so on, which are common concepts in developing or third-world countries, are all immoral concepts. The defense or justification for the efficacy of this argument hinges on the fact that development is capital-intensive and hence dependent on huge savings. Embezzlement and selfishness are therefore anti-development.

It is evident from this that unethical behavior occasionally contributes to inefficient policy implementation and service delivery rather than a lack of resources. Ideas like "man-knows-man," "godfatherism," and others are prevalent but unethical in third-world or developing countries. The defense or justification for the effectiveness of this argument is that because development is capital-intensive, it necessitates large savings. Stealing and egotism are thus harmful to development.

Policies are hardly ever put into action when this background serves as a nation's political foundation. Due to a focus on selfishness, the majority of projects are abandoned due to inappropriate locations, poor handling, ill intentions, or all. When the key to the treasury is in the hands of selfish interests as opposed to national interests, no industry can be encouraged for revolution or transfer. It is also clear that achieving results even within the system itself will be challenging due to a lack of competence and responsible service delivery.

Companies, government parastatals, and agencies will be associated with fraud, sabotage, and collapse. Therefore, it is morality that can be relied upon for sustainable development rather than income per se, legislation, research, or even technology. Therefore, when Jhingan stressed that for any nation to develop, People have efficiency, diligence, orderliness, punctuality, frugality, scrupulous honesty, rationality in decision or action, preparedness for change, alertness to opportunities as they arise in the changing world, energetic enterprise, integrity and self-reliance, cooperativeness, and willingness to take the long view (Jhingan, 2007:81), he said it all for stakeholders.

Given that the aforementioned ideas are all essential to morality's existence, it is evident that progress cannot begin or continue without a strong moral foundation. But in addition to these ideas and for their support, there is one more idea that has been vehemently defended as a moral idea: discipline. Any country that chooses to participate in development must prioritize discipline because of the morality-related needs of development.

It is also commonly acknowledged that without peace, no nation can advance. Underdevelopment can be reliably attributed to violence. The absence of protection for people's lives and property is the cause, but lawlessness also comes before it. Nobody works in a culture where crises are commonplace. It is obvious that a society devoid of peace, justice, equality, freedom, the rule of law, responsibility, honesty, etc. will not benefit from the availability of raw materials, science and technology, policies, and revenue. Morality is where these ideas originate (Thiroux, 2004:132).

Evaluation of Democracy and Moral Development in Nigeria

We have so far been able to determine through our philosophical study that Nigeria is not developed despite having nearly all the resources needed to do so. We have also been able to recognize that this predicament results from the absence of the desired moral quality necessary to effectively utilize these resources. Nigeria needs its citizens to develop this characteristic in order to advance, but how can this be accomplished there?

Nigeria's moral development has been seriously hampered by the absence of democratic ethics and standards. The nation has largely remained a third-world, dependent nation that is experiencing various crises without making any advancement or growth. Since these remain the only solutions to the issue of moral development, both leaders and followers must study the art and discipline of democracy, cultivate the habit and virtue of honesty, and internalize democratic ethos.

Democracy is infused with development. The dividends of democracy increase in proportion to the amount of democratic ethics present in a society, and as a result, people's moral development improves. Without the leaders and administrators ingesting and upholding democratic ideals, moral progress is hardly felt or accomplished. This is so that democracy may accommodate ethics while improving performance and facility growth. Democracy and moral advancement go hand in hand. Democracy also includes development-related elements like discipline, commitment, honesty, openness, responsibility, harmonious coexistence, integrity, etc. When one succeeds, the other inevitably follows, and vice versa.

The current economic, social, and political issues in Nigeria are the result of years of steady cultivation and sowing on the part of the typical Nigerian. The trend that the majority of Nigerians are currently following must be reversed in order to stop it. Again, in order to accomplish this, many Nigerians must first be educated or reoriented with the goal of improving their values. This is crucial since ignorance is a major factor in how Nigerians now live. They do not genuinely understand that living immorally is bad and that, by doing so, they are simply aggravating the current state of affairs in the nation.

Literacy should not be confused with knowledge or education. Since a man can be educated without being literate, and a literate person might be truly dumb, to quote the late elder statesman Obafemi Awolowo. Objectivity is a sign of a genuine education. When one is impartial, he examines problems with disinterest and has profound insight. Obafemi Awolowo also stated that "true education aims at developing a man's complete personality" in his book, Awolowo (1981:63).

He saw the body, the brain, and the psyche as the three basic parts of man. The goal of education should be to maximize the potential of each of these elements. It is risky and biased to just fully develop one or two of these three components while leaving the others undeveloped. According to Awolowo, "education is a process of physical and mental culture whereby man's full personality is developed" (Onimhawo, 1993:43). He listed the following traits of a man who is properly educated:

A man who has no fears in his personality No matter the person's race, size, or strength, he never cringes and never feels inferior to them; he is independent and would fight against any type of slavery until he has no more breath left in him. He may be a worker or a servant, but he is a self-assured and contagious servant who

performs his duties honestly and efficiently without considering his position as a slave. His clarity of thought enables him to use his freedom without jeopardizing the rights and freedoms of others. He is devoid of specific bias and a citizen of the globe. Okolo, 1994:16)

When a man is genuinely educated, every organ in his body works in unison. He is able to keep a balanced state. He is not subjected or controlled by either his body's excessive carnality or his mind's excessive spirituality. He keeps a sound equilibrium. Obafemi Awolowo backed up this claim about the negative effects of a one-sided education by saying that if a man's physical growth is out of proportion to the development of his brain and mind, this development is not only insufficient but also harmful. The nation's goals should be in harmony with material and spiritual progress; otherwise, there would only be calamities and disasters, not the applauded development (Onimhawo, 1993:4).

One may tell that the majority of Nigerians are merely literate but uneducated based on the ordinary Nigerian's current personality. They actually only receive instruction that focuses on the physical and mental growth of the student. Now we know why they seem to be aware only of the exaggerated material world. They are so nearly entirely spiritually blind. Nigerians need to be taught in moral ideals as a first step toward the fulfillment of ideal morality. This is a crucial and immediate step. Government has a significant role to play in achieving all of these.

Once more, because man is a free entity and possesses both lower and higher instincts, he has the option of listening to or ignoring this, but over time, doing so incapacitates him. In most cases, the person involved develops a hardened personality and shows criminal tendencies. But he is conscientious when he continues to pay close attention to his conscience and allows it to influence him greatly. It is critical to emphasize that honesty is a prerequisite for good conscience listening. The person in question must be sincerely committed to acting on the advice his conscience gives him.

Currently, self-centeredness rules the typical Nigerian. He centers his considerations and computations on himself. He does not take any action if there is nothing he personally stands to gain from it. Even though it would be against everyone's best interests, he still does it. This is the reason there is a large-scale theft of public cash in the nation.

Up until this point, the churches and mosques alone have served as the exclusive domains of our religious organizations and bodies. They appear to primarily be concerned with keeping control of the people who are a part of their institutions, at least in major part. They are once more seen as little more than constructions, whose proven existence must be maintained. It is irrelevant if they are truly awake to what is supposed to be their true purpose: assisting people in experiencing spiritual awakening. With an aim to cleaning our once impure political practices, our religious leaders should start participating actively in Nigerian politics.

They ought to regard themselves as role models for others in every aspect of life. The current separation of religious bodies should view themselves as agents that can and should help people become more refined. All aspects of life should be refreshed. It must become a part of us; we must carry it into the classroom, markets, streets, restaurants, etc. It must become the foundation for everything we do.

Conclusion

What has been done thus far is a call to action for optimism in the moral development of the Nigerian people and the recognition of morality and moral values as essential to all worthwhile progress in a country like Nigeria. We must start to recognize the crucial role that morality and ethics have played in the growth of our country. There has not been a shortage of qualified professionals to blame for Nigeria's democracy's moral development issue. Instead, it is more often linked to a lack of democratic ethics, which is a moral failing in democracy.

Ethics, or morality, is concerned with how people behave. It makes an effort to regulate the behavior of men in their interpersonal connections. The moral community fosters peaceful coexistence among its members. This is all that is required for a country to develop meaningfully. For Nigeria to become a better country, Nigerians must uphold moral principles.

Making school-aged children the primary focus of the reformatory process is a highly effective strategy to transform or reform Nigerians. This will allow for an early capture of them. Our curriculum designers ought to be aware of this. It should be recalled that we previously discussed the importance of incorporating certain desirable ideals that we believe would be beneficial for the desired type of societal transformation and reformation into the curricula of our schools.

These should be chanted in schoolchildren's ears so that they will imbibe them at a young age and that once they have, they will find it difficult to dismiss them as adults. We must emphasize at this point that this shift should happen gradually over the entire procedure. Humans need time to adapt, which is why this is the case. They require ample time for education, illumination, and orientation.

Finally, we want to underline that this work wants to achieve for the nation in obtaining a situation where what will be prominent in the country will be the reserve of what is currently gained, people as opposed to the current condition of the majority being unpolished in their ways. Although a flawless society is impossible to establish, it is at least possible to come close to one. Consequently, the bulk of those involved will need to adjust their approach,

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