

**A Philosophical Evaluation of Democracy in Nigeria and the Challenges of Moral  
Development and its Effects in Society**

Egberongbe Tijani Taiwo Ph.D.

Department of Philosophy, Olabisi Onabanjo University Ago Iwoye, Ogun State.

Email: [egberongbetaiwo@oouagoiwoye.edu.ng](mailto:egberongbetaiwo@oouagoiwoye.edu.ng), [ngtitaiwoegbe@gmail.com](mailto:ngtitaiwoegbe@gmail.com)

+2348056181654

&

Orji, Chidi Paul Ph.D

Department of Philosophy, University of Agriculture and Environmental Sciences,

Umuagwo, Imo State. E-mail: [paul.orji@uaes.edu.ng](mailto:paul.orji@uaes.edu.ng), [hipaulco@gmail.com](mailto:hipaulco@gmail.com)

+234 (0)8149412995

**Abstract**

*This article aims to demonstrate that, in a country like Nigeria, the first step toward growth is the total development of the citizen, who is intended to act as a catalyst for change and transformation; the moral development of the citizen serves as the entryway to the advancement of the country. The study employs the critical analysis method to achieve its objectives. The deterioration of moral standards may be the reason behind the rising rate of social vice in Nigeria. Nigeria's progress as a country is hampered by the current environment, where crime and corruption are pervasive in most people's everyday lives. The results show that democracy fosters development and that moral development requires democratic institutions. This study contends that long-lasting societal vices would remain uncontrolled if people's ethical growth were not given enough attention.*

**Key Words:** Democracy, Moral Development, Morality, Nigeria

**Introduction**

Humanity has made the decision to live in a country free from crime and corruption, and a population free from the social ills of unemployment, poverty, substandard housing, and insecurity. However, many of these issues were present, and most members of society desired a substantial increase in their quality of life. These elements necessitate a thorough comprehension and analysis of development and the development problem. Development is more influenced by an action's methodology and motivation than by the action itself. The focus of development must be on people, not organizations or initiatives. The only ways to develop are through organizations and initiatives. Any society's evolution is driven by the needs of its constituent parts. From the prehistoric era to the current era of advanced science and technology, human civilization has changed in an effort to enhance man's quality of life and discover solutions to the issues that he faces on a daily basis. However, human innovation and thought are the foundation of all human progress. This development is unaffected by human activity. Because of the better ideas that their

people have created, some cultures have advanced more swiftly than others. A civilization must have certain institutions or principles that can help each person become their best self if it is to advance.

People are encouraged to be their best selves and are highly respected under a democracy. This essay will look at a few democratic ideals and how they affect people individually. According to the democratic definition of liberty, people are free to pursue their goals and realize their full potential. In accordance with communist democracy people must first be granted the freedom they need to realize their full potential as human beings. As a result, individuals become more creative and enterprising. Without a doubt, a society where individuals can solve problems and think creatively will grow. Additionally, freedom fosters entrepreneurship, which aids a country in addressing its unemployment issue. These traits make a nation more likely to experience social and economic advancement than one in which the political system stifles the people's best hopes.

### **Idea of Morality**

By nature, humans are gregarious creatures. Men are social creatures by nature, and they are driven to associate and form relationships with others since it is through these relationships that they discover more about themselves. Man exhibits his unique capacity for reasoning, which sets him apart from all other animals, and he learns social skills via interpersonal interactions. Both benefits and drawbacks can result from his involvement in the complex web of connections. Morality is the ability to judge a man's behavior according to what is right or wrong, good or evil. This emphasizes how important it is for humans to be sentient. Acknowledged or criticized as a rational, moral being, he accepts responsibility for his deeds and inactions. Morally speaking, human behavior follows a predetermined modality that is influenced by the realities of human life. "Evaluation or means of evaluating human conduct as right or wrong" is how Ayo Fadahunsi defines morality in its broadest meaning (Fadahunsi, 1997:123). Two people have been demoted as a result of this activity. Personal behavior pertains mostly to the individual's existence. For instance, he might think about whether it is beneficial or detrimental for him to work, eat, or see a doctor when he is sick. "A guide of human conduct, moral principles indicate certain types of actions, certain types of behaviors that should be avoided, and certain other types of actions and behaviors that should be adopted," according to Omoregbe (Omoregbe, 2003:68 The social structure of human civilization would abruptly collapse in the absence of these sets of moral principles and aspirations. In other words, people must stay current with the standards that ensure

peaceful social relations. Morality is defined by Ugwu as "the astuteness of one's conduct and behavior, which enhances good conduct and fair relationships" (Ugwu, 2010:46).

In some respects, morality is like being near or a part of mankind. When men identify more with humanity, they become more moral and more receptive to their human traits. This view was supported by Ndubuisi, who attempted to explain what a perfect government should look like. Ndubuisi (1991:19) asserts that a government, whether in Nigeria or another nation, will be more successful in garnering political criticism the further it departs from the ideal monarchy. Accepting the numbers that made up traditional African society can be characterized as morality. We know that principles like hospitality, truthfulness, honesty, collectivism (or selfless individualism), and a distaste for dishonesty and stealing were highly valued in traditional African civilization. It might also allude to the ideal bond that a couple ought to uphold. This only expresses morals, humanism, or even better, humanitarian sentiments. Each one of them provides a clear illustration of the concept and meaning of morality as it is utilized in this work, including how the golden rule—which says that a man should treat others as he would like to be treated- is used.

### **Nigerian Morality in Context**

Devastation, bastardization, and distortion are the best ways to characterize the current condition of affairs in Nigeria. The typical Nigerian's life these days consists mainly of minor triumphs. The typical Nigerian wants to succeed in life, and wealth is a prerequisite for success. The majority of Nigerians wakes up and goes to bed always looking for wealth, regardless of their financial situation. Machiavellian "means justice to the end" is exemplified by the moral condition in Nigeria. According to the Nigerian, the ends—in this case, wealth—justify the means, which is morality. Most Nigerians consider wealth as their primary motivation, according to Jeremy Bentham, whose theory holds that every action needs a motivating reason. The typical Nigerian gives earned wealth more weight than its origin, but morality receives little to no consideration in the nation. In Nigeria, the desire for financial gain trumps ethical principles. We cannot blame the aforementioned experience on all Nigerians to avoid the error of making hasty generalizations, but it is fair to say that a sizable portion of Nigerians are willing participants in the sacrifice of morality for money gain.

These days, Nigerians are increasingly exhibiting an overly materialistic worldview. His demeanor suggests that he considers life to be nothing more than the material world. He doesn't give a damn about things that don't bring him joy or money. C.B. Okolo defines consumerism as "that

disposition in a people by which they conceive and judge things mostly in terms of consumable value" (Okolo, 1994:9) (Okolo, 1994:9). He goes on to claim that the typical Nigerian should only pursue items with a disproportionately high physical or consumable value. He nearly exclusively defines progress, social significance, social value, etc. in terms of financial achievement and accomplishment. Sam Aluko isn't afraid to express this opinion; 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 prevalent belief among Nigerians at the moment. His primary criteria for judging the value of anything are temporary rather than permanent pleasures and short-term rather than long-term gain (Okolo, 1994:11).

### **Morality and the Lifestyle of Nigerians**

Nigerians have a fundamentally distorted way of living, as was previously stated. Their people and the country as a democratic state suffer greatly as a result of this bastardization. Due to this rule, a typical Nigerian, for instance, can now accept payment to have the judicial process stopped or rejected, even if his brother is involved. The way that the average Nigerian lives has caused more conflict than is required. His lifestyle has severely harmed his personality even on a global scale. The character of this person has significantly changed. The individual takes on a great deal more responsibility than is required. He runs around and engages in a variety of activities as a result of the harsh realities of life, which are made worse by his processes. This is the result of a Nigerian destroying, mutilating, and warping life. However, he is so preoccupied with reaching his objective of becoming affluent that he is ignorant of everything. He is too preoccupied to see how his lifestyle has fueled an increasing sadness that most people now conceal behind a "mask." For the ordinary person, the perfect man is the one that incorporates all of these into his lifestyle. He sees it as morality. It's significant to note that as soon as Nigeria gained independence, its citizens started to exhibit all of these characteristics: avarice, arrogance, and an uncontrollable desire for wealth and power. It wouldn't be an overstatement to say that morality in Nigeria is generally determined by the amount of money amassed, as the majority of prominent moralists are rarely respected without them. It wouldn't be an understatement to say that morality in Nigeria is heavily influenced by wealth. A morally upright guy endured suffering and adversity in order to live a morally admirable life. However, he was held responsible for not taking advantage of his opportunities while he was still alive after his death. In fact, he has benefited from this, especially when he generously donates the money he has fraudulently made (earned) to help people in need.

**The Concept of Democracy**

One political philosophy that has suffered from overexposure in the modern era is democracy, which has received so much attention that it has unintentionally or intentionally replaced other ideas. Because of its widespread popularity, democracy is now perceived as the only "civilized" or legitimate form of government that exists for all of humanity; all other forms of administration are neither acknowledged nor viewed as acceptable; democracy is without a doubt the best. This widespread acceptance of democracy ignores the differences in the sociopolitical, educational, moral, and economic conditions of the various nations around the world. The legitimacy of the government is based on its assertion that it represents the interests of its citizens. In other words, the administration claims to be speaking for the will of the people. The controlling framework for this legitimacy bargain is the competitive political contest. Voters in the regular elections for leadership positions have a number of options. In reality, at least two strong political parties are required to make such judgments because the majority of people can take part in the electoral process as voters or as candidates for significant political posts. The basic freedoms of assembly, speech, the press, and association are enjoyed by both citizens and public servants. Political disputes and the competition for followers between new and established parties are inevitable in any democracy (Abdullateef, 2010:31).

A democratic state must have multiple political parties, have genuine, free, and fair elections, and protect fundamental human rights, as the aforementioned makes evident. As a result, democracy includes the following: limited government, the supremacy of the rule of law, citizen participation in politics, equal citizenship, popular sovereignty, and the division of authority among the three branches of government. In actuality, democracy is a combination of rules and procedures that have evolved over a long, frequently stormy history, as well as a set of ideals and ideas about freedom. Democracy is essentially the institutionalization of freedom. In contemporary times, representative democracy is the most prevalent type, whether it is for a municipality or a country. This enables one to identify the tried-and-true principles of equality before the law and constitutional human rights that any society must have in order to be able to call itself a "democracy." In this type of democracy, representatives are chosen by the people to oversee public policy, enact laws, and carry out legislative acts. In a representational democracy, public servants serve the people and are answerable to them for their choices, regardless of the procedure.

**The Issues with Democracy**

Since there are flaws in every political theory, we can talk about the shortcomings of democracy. Because of its size, democracy can be the most difficult form of government to manage, even if it is frequently thought of as the best. The majority- typically composed of the ignorant and rabble- holds opinions that have a direct impact on the caliber of significant judgments because of Aristotle and Plato. Thus, a rule such as this is a mob rule. The crowd might not, however, choose the best answer for society. According to Plato, democracy is "a kind of government (anarchy) which transgresses the basic principles of justice, according to which men, having diverse capacities at birth, should only perform the tasks for which they are suited" (Plato Republic 557–588) given this. He proposed that the majority's choice might not be the most effective means of resolving social problems, and C.S. Momoh agreed in a related comment. Consequently, he contends, in nations where the majority holds unfair, unjust, racist, and tribal worldviews, democracy is corrupted by these vices (Momoh, 1993:36).

This viewpoint was also expressed by Sophie Oluwole in her argument 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 democracy's shortcomings is the gap between theory and practice. In an age of unprecedented mass communication and propaganda capabilities, this is predicated on the idea that techniques such as surveys, advertisements, commercials, and directed opinions restrict and impede voters' democratic rights (Oluwole, 1992:19). This implies that individuals' true interests are frequently not integrated with what they are convinced to think are their desires and interests—a process that frequently falls short. Accordingly, populist "contains much that is fanciful and unworkable." The aforementioned remark is intimately tied to democracy's unpredictable character. For instance, politicians use their authority to treat voters like brides during election seasons. The ruler and the rule are immediately separated by a chasm. Accordingly, "those who rule are really the government and the bureaucracies, not the people" in contemporary democracies (Oluwole, 1992:28).

### **The Essentials of Democracy**

Democracy is a universally accepted ideal founded on core values that all people on the earth share, regardless of cultural, political, social, or economic differences. Therefore, it is a fundamental civic obligation that must be fulfilled in a way that promotes freedom, equality, accountability, transparency, and polity. Democracy is a system of government that must be implemented in

accordance with norms that respect the variety of lived experiences and cultural quirks while being faithful to generally accepted ideals, traditions, and practices. It is not merely something to strive for. It is therefore a state or condition that is always improving and has the potential to do so; as a result, various political, social, economic, and cultural factors will have an impact on its development. Upholding and advancing each person's dignity and fundamental rights, achieving social justice, fostering social and economic development within the community, enhancing social cohesion, advancing national peace, and creating an atmosphere that supports international peace are the main objectives of democracy as an ideal. Democracy is the only type of government that can self-correct and is also the most effective at accomplishing these objectives.

Men and women must work together in an equal and complementary way in order to achieve democracy. In a democratic state, broad public participation in the processes of gaining, using, and transferring power is necessary for an open, free, and impartial public. This makes political competition possible without hindrance. These procedures must also be followed in accordance with the legislation's language and spirit (Bassiouni, 1998: iii). Democracy and the rights guaranteed by international treaties are inseparable. As a result, these rights must be administered fairly and in a way that balances their legitimate enjoyment with one's personal and community obligations. The enjoyment of human rights and the implementation of the law are the two fundamental principles of democracy. No one is above the law in a democracy, and all people are guaranteed fair treatment. The expansion of the economy, society, and culture, as well as peace, is prerequisites and results of democracy. Therefore, progress, peace, human rights, and the protection and observance of the law are all interdependent. Democracy is built on a foundation of a community that understands its rights and obligations, a set of laws and regulations, and functional institutions.

### **Importance of the Development**

Here's the question: What is development? When the word "development" is applied to social systems, it usually refers to the economy and the slow emergence of a more complex and effective system in both structure and operation. Development must be viewed as a multifaceted process that involves the total reorganization and realignment of the social and economic systems. In general, "development" refers to significant and constructive changes that take place in the different spheres of society's existence, including the economy (state), societies, and humanity. Growth must be both qualitative and quantitative, and it should ideally deepen our comprehension

of reality and life's purpose. "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" is how E. K. Ogundowole characterized development (Ogundowole, 1948:134). Increased skill capacity, greater freedom, creativity, self-control, responsibility, and material well-being are all components of development, according to Rodney. The ability to manage relationships both inside and outside of social groups increases with an individual's development (Rodney, 1972:9). Linear, retrograde, or stagnant progress is all possible. Among other things, regressive development occurs when people's material living conditions deteriorate or stay the same. However, development is viewed as progressive if it improves people's quality of life, among other factors.

According to Furtado, economic development is primarily driven by the acceptance and spread of new technologies, which calls for changes in the methods of production and distribution of resources (Furtado, 1982:154). Due to the structural change in the production system, more goods and services may be produced, which could contribute to economic growth. On the other hand, a structural change in the way money is distributed can result in a new type of qualitative change in social life. This demonstrates that different developmental phases are present, and assessing them both quantitatively and qualitatively might lead to the idea of a suitable or minimal level of development.

### **The Relations between Democracy and Development**

A democratic environment increases the likelihood that democratic institutions, which are essential to the moral growth of the populace, will exist and operate effectively. This is the fundamental premise of the notion that democracy fosters development. The freedom of expression that results from the unrestricted flow of information, the rule of law that safeguards property rights, individual liberties that encourage creativity and entrepreneurship, and institutional checks and balances that stop widespread theft of public resources are some examples of these institutions. The effects on individuals within society and the effects on society as a whole are two major ways to examine how democratic governance affects development. Let's examine how both of these contribute to the development of a country. Information is produced and freely circulated in a democracy thanks to the freedom of the press and the right to free expression. In this way, the public is kept up to date on government actions and events that may have an impact on them personally. They can choose the policies that will

best suit their needs and oppose those that would harm their wellbeing without worrying about being detained or charged because knowledge is freely available. Democracy is based on equality, which can only be completely achieved in a society where no class is permitted to rule or make money at the cost of another.

To attain this equality, one must do more than just be able to rise in society. It is our responsibility to defend a man's rights, including those to food, clean water, safety, and education. All men are entitled to certain rights. In a democracy, all men are entitled to the same rights. According to H.L.A. Hart (1955:175), everyone has the equal right to freedom as the only natural right that arises from the existence of any moral rights. The socialization of the means of production, which guarantees that everyone, regardless of position, has access to resources that can enhance their life, will greatly lessen the gap between the haves and the have-nots due to the equality principle. Democracy serves as both a tool and a goal in and of itself. By producing enduringly good governance, democracy advances the aspirations of citizens for peace, happiness, and contentment (Obasanjo, 1998:132). Although the majority's preferences are guaranteed, the minority still has the right to voice their concerns and demand that their rights and interests be upheld. This assures that the interests of the majority and minority won't collide, fostering stability and peace in a democratic society. The numerous, frequently incompatible interests of the various societal groups are safeguarded by a democratic administration. Most, if not all, members of the public are supposed to be involved in democratic processes. It is essential to look for a consensus or a compromise. Democracy becomes an end in itself—a long-term effect—when individual and community rights and interests are upheld and advanced (Obasanjo, 1998:132). Given everything that has been discussed thus far about how democracy promotes progress, it is reasonable to wonder why certain democratic nations continue to be impoverished. This is a contentious issue because many third-world nations still fall behind, despite democratic systems of government. Let's examine the situation in Africa as our case study.

The majority of African states have adopted democracy, but despite this broad adoption, the socioeconomic standing of the human condition has not improved all that much. But who in a democracy is accountable for what has been seen in the governments of the majority of African nations (Algeria, Burundi, Ivory Coast, Niger, Nigeria, and Genocide), asks Offor (2001:66). How can this be resolved? The fundamental premise that democracy as a system of governance can be completely imported from one civilization to another, disregarding cultural differences, lies at the

heart of the problem with democratic practice in Africa. Liberal democracy is currently the most popular democratic form being imposed on Africa. This type of democracy has been described as a historical construct that was intended to be a political analog of developed capitalism and its distinguishing characteristics.

### **The Significance of Ethics in Human Lives**

The rational and tenable explanation for the establishment of ethics is that the development of ethical rules that should govern people's behavior is a prerequisite for humans to coexist as fellow beings. Since everyone in human civilization wants to live a decent life, ethics is everyone's concern. Consequently, morality has changed to maintain social peace. As Thomas Hobbes put it, "he" believed that people were fundamentally self-interested, irresponsible, hostile, and insecure all the time. The social contract provides a way for them to escape this struggle. The social compact states that a man must lead a moral life (Adeigbo, 1992:82).

It is impossible to overestimate the importance of living a moral life. Without morality, human societies would be in disarray and face imminent disaster. Even in today's political, social, and intellectual circles, morality is crucial. According to the famous African philosopher and theologian St. Augustine, "Remove morality, and what are kingdoms but vast bands of criminals?" (Book 4:2) of Saint Augustine's works, a civilization cannot have peace if morality is eradicated. An analysis of Nigerian society reveals that moral advancement is necessary to preserve democratic institutions and the social welfare of all racial groups. Since Nigerians are not always under control, moral behavior from individuals is what we must rely on. Essentially, any form of advancement in the social, political, and economic domains requires a strong ethical foundation. Human capital should be at the heart of development initiatives. A society is one that invests in human capital if it values moral growth. A important aspect of growing human capital is providing individuals with the optimal conditions to refine, develop, and realize the abilities they have collected over time. When this ability is used constructively, it can transform people's lives for the better. Moral worth and personal development are also regarded as components of human capital. Isokun (2003:164), who adopts a similar position, asserts that a society must be on the verge of collapse if it is discounting the values that form the foundation of the Nigerian social order in favor of science and ignoring societal values. Omorogbe succinctly summarizes this when he says that "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). This demonstrates that moral principles are not negotiable and are a prerequisite for society to grow meaningfully. In terms of the human misery, fear, insecurity, and barbarism that would be self-inflicted during a misguided technical advancement, a scientific modern Nigerian society devoid of a strong social and moral base will be her worst adversary (Isokun, 2003:165). "A nation is merely constructing impediments to its own growth if it creates intellectual giants who are "moral dwarfs," says Omoregbe, who shares this view. This implies that morality is important for society's advancement.

### **Morality and Development**

The concept of change is essential to the explanation and description of development because it suggests that change is both required for it to occur and that it should be positive—that is, change that would enhance human life, which is positive. Change lets everyone know that an active, overt effort is being made to make things better or more bearable. Change indicates dissatisfaction with the current situation. Taking this as a starting point suggests that improvement must precede change. Since morality is defined by intention rather than just behavior, this implies that ethical practices and transformation are strongly intertwined.

This is demonstrated by the inability to move forward with development when infrastructure is constructed without considering how to enhance local living conditions. As a result, ethics forms the basis of all progress, whether it is national or not. A civilization has also been seen to develop when progress is made in every area. Improvements in healthcare, nutrition, transportation, educational opportunities, and other sectors are clearly needed. You need both funds and the correct mindset for it to be sustainable. Purchasing and maintaining facilities in a vandal-free way is essential for empowering people and promoting social interaction. They must also be distributed fairly for development to occur. There needs to be a solid ethical foundation. Jhingan describes administrators, managers, legislators, and policymakers as members of the privileged and powerful groups in society. Due to their lack of competence, they hinder effective management, sound governance, and the smooth operation of huge enterprises. They make economic development more difficult by causing nepotism, bribery, favoritism, and inept management in both state-run and private businesses (Jhingan, 2007:35). It is evident, then, that unethical behavior, not poverty, is sometimes the cause of subpar policy implementation and service delivery. Concepts like "godfatherism," "man-knows-man," and others are common but immoral in developing or third-world countries. Since development is capital-intensive and requires significant savings, it is

necessary to defend or justify the effectiveness of the argument. Therefore, greed and embezzlement are detrimental to development, demonstrating that at times, unethical behavior—rather than a lack of resources—contributes to ineffective policy execution and service provision. The defense or justification for the argument's effectiveness is that development is a capital-intensive process that necessitates large savings. Thus, thievery and egotism hinder development. Policies are rarely put into action when a nation's political foundation is such.

### **Nigeria's Democratic System and Ethical Development: An Evaluation**

Based on our evaluation, we have been able to determine that Nigeria is not developed even though it has nearly all the resources needed for development. We have also been able to determine that the reason for this dilemma is that Nigerians need to develop the desirable moral quality necessary to make effective use of these resources, but how can they do so? Nigeria's ethical development has been severely hampered by the absence of democratic ethics and norms.

Progress permeates democracy, and people become morally better as a result of democracy, which has benefits that rise in direct proportion to the degree of democratic ethics existing in a community. As a result, the country has largely remained a developing, third-world nation that is experiencing numerous problems without progressing or expanding. Since these are still the only solutions to the problem of ethical development, leaders and followers alike must learn the discipline and art of democracy, develop the habit and virtue of honesty, and absorb the democratic ethos.

If administrators and leaders do not embrace and uphold democratic norms, ethical progress is rarely seen or accomplished. Democracy must be able to tolerate ethics in order to enhance performance and support facility growth. Democracy and ethical development go hand in hand. Discipline, commitment, honesty, transparency, accountability, peaceful coexistence, integrity, etc. are other aspects of democracy that are associated to development. The success of one always results in the success of the other, and vice versa. For many years, the typical Nigerian has been systematically sowing the seeds of the nation's present political, social, and economic issues. We must buck the current trend that the majority of Nigerians are following in order to stop it. Again, before they can do this, many Nigerians need to be reoriented or schooled to enhance their values. This is significant since ignorance currently plays a significant role in Nigerian society. Reading is not the same as knowledge or education. It was reportedly stated by the renowned statesman Obafemi Awolowo that "a man can be educated without being literate, and a literate person might

be truly dumb." An impartial approach is a hallmark of a true education. An impartial person can examine problems with considerable insight and without prejudice. According to Obafemi Awolowo's book *Awolowo*, "true education aims at developing a man's complete personality" (1981:63). He considers that the three basic parts of a person are their body, brain, and psyche. Education should strive to achieve each of these elements to the greatest extent possible. Developing one or two of these three elements to their full potential while ignoring the others is risky and discriminatory. The prevailing personality of the typical Nigerian suggests that the majority of Nigerians are merely literate but uneducated. Actually, every aspect of the training they get is designed to support their mental and physical growth. They seem to be conscious of nothing but the inflated material world, and we now know why. The extent of their spiritual blindness is nearly complete.

Nigerians must first receive ethical values education in order to attain perfect ethical standards. This is a crucial and necessary step. The government bears a significant portion of the burden for achieving all of these. Once more, man is a free entity with both higher and lower inclinations; he may choose to ignore or pay attention to these, but doing so ultimately renders him powerless. The victim typically displays a harsh attitude and criminal tendencies. Nonetheless, when someone maintains awareness of their conscience and gives it significant weight, they are seen as conscientious. It is crucial to emphasize that honesty is necessary for listening with a clear conscience. The person must sincerely desire to follow the advice of his conscience. Currently, self-centeredness rules the average Nigerian. He primarily uses himself as the basis for his computations and ideas. Nothing is accomplished by him if he has nothing to gain himself. Even if it wouldn't be optimal for everyone, he still does it. This explains why there is widespread misappropriation of public cash all around the nation. The churches and mosques have been the only places our religious bodies and organizations have had access to thus far. At least in part, it appears that keeping control over the people connected to their institutions is their top concern. They are once more seen as merely artificial ones, whose very existence must be protected. The difference is negligible if they are truly aware of their true goal, which is to assist others in experiencing spiritual awakening. Our religious leaders ought to get more involved in Nigerian politics in an attempt to cleanse our hitherto corrupt political customs. In every aspect of their lives, they ought to regard themselves as examples for others. Religious groups that are now split should see themselves to be instruments that can and should contribute to the progress of humanity.

It is crucial to revitalize every aspect of life. In the streets, restaurants, marketplaces, and schools, we must embody it and carry it with us. Everything we do must be based on that.

### **Conclusion**

From the beginning until now, all that has been done is issue a call to action, expressing optimism about Nigerians' ethical development and recognizing that morality and ethical principles are essential to any significant progress in a country like Nigeria. We must start to recognize the fundamental contribution morality and ethics have made to the growth of our country. The issue of ethical development in Nigerian democracy has not been brought on by a shortage of qualified experts. Instead, it is usually linked to an ethical weakness of democracy, namely a lack of democratic ethics. The focus of ethics, also referred to as morals, is human behavior. Its goal is to regulate men's conduct in social settings. Interpersonal harmony is promoted by the moral community. A country needs all of this in order to develop significantly. If Nigeria is to improve, its citizens must adhere to moral principles. Nigerians can be successfully changed or reformed by centering the reformatory effort on school-age children. That way, we can catch them early. At least our curriculum designers should be aware of this. Notably, we have already discussed the importance of including certain ideal ideas that we believe would support the intended form of societal reformation and development into our school curricula. They should be recited to schoolchildren so that they are accustomed to them early on and will find it difficult to reject them as adults.

It is crucial to emphasize at this point that the process should be progressive in order for this transformation to occur. This is true since it takes time for people to get used to new situations. They require time for orientation, explanation, and training. Last but not least, we would like to stress that the objective of this action is to create a situation in which the people preserve their current advantages and become the nation's greatest asset rather than the majority being backward in their values. While a perfect society cannot be established, one that is reasonably comparable can be established. As a result, the majority of parties involved will need to adjust their strategy.

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