UNIVERSITY OF NIGERIA, NSUKKA

DEPARTMENT OF ARCHAEOLOGY/TOURISM

TOPIC: WIDOWHOOD PRACTICES AND RELIGION IN NIGERIA

A TERM PAPER
PRESENTED IN PARTIAL FULFILMENT OF THE
REQUIREMENT FOR THE COURSE G.S. 104
(SOCIAL SCIENCE II)

BY

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DEDICATION

This term paper work is dedicated to the Almighty God, for giving me the grace to commence this work.
PREFACE

This work is undertaken in order to give an insight on the widowhood practices and religion in Nigeria. This will help to accomplish and even more convinced about the topic, which has been divided into various chapters.

Chapter one, dealt with the definition of terms, widow, religion and widowhood practices.

Chapter two, deals with the stress as a factors among widows which involved the cause of stress among widows, consequences of stress in the life of widows, the association for widows in the early church.

Chapter three, does with the plight of widows in Igbo society. The ritual cleansing, the economic oppression of widows, the moral physical and psychological oppression of widows, the spirituality of widows, the challenges of widowhood, the suggestion to improve the well being of widows.

Chapter four which is probably the last chapter deals with the summary, recommendation, conclusion and reference that close the entire work.
ACKNOWLEDGEMENT

I wish to express my gratitude to Almighty God who has made me to be alive in the land of living, more especially in this present day. My special thanks also goes to my parents who allocated their hard earned resources to see me through both morally, financially and materially.

Also my appreciation goes to my lecturer Dr (Mrs) I.S. Madueme for her motherly care both in her advise and support throughout this work.

May the Almighty God bless and guide us all Amen.
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INTRODUCTION

A widow is a woman who has lost her husband to death. Widowhood is a situation in which a formerly married woman now stays and survives in the absence of the late husband. It is a situation of bereavement resulting from the loss of a husband. In Igboland, it is a cold and heart rending period of both mourning and of life after the official period of mourning one's husband. It is a period of loneliness during which sorrowful and nostalgic reflections on the now past community of life shared with her late husband. In every culture widowhood shares these basic experience. The only variable factor may be the level of perception of reality both of the widow and of her immediate environment.

In the western world for instance, deprivation is less felt since the widow is already cushioned by the nuclear nature of their family system. In Africa, as among the Jews, the extended family system cushions the wife while the husband is alive but persecutes her when the husband is dead. This one factor can reduce the situation of a widow from one of opulence to one of penury.
CHAPTER ONE: DEFINITION OF TERMS

1.1 Widow: According to Oxford Advanced Learner’s Dictionary of current English, a widow is a woman who has not married again after her husband’s death. It is also a woman who has lost her husband to death.

1.2 Religion: According to the same dictionary, religion is defined as belief in the existence of a supernatural ruling power, the creator and controller of the universe, who has given man a spiritual nature which continues to exist after the death of the body.

1.3 Widowed practices: Nigerian widows are in most cases shy and reluctant to seek redress in courts of law against their brothers and sister-in-law who disinherit and maltreat them. There are various forms of demeaning widowed rites that are prevalent in the six geopolitical zones in Nigeria. Amongst the Muslims in the North, the widows must observe the official Muslim mourning period which lasts for five months. The widow’s movement is restricted and she has to perform some cleansing ceremonies before she can be allowed to move freely and the widow bears the cost of the ceremony. This ceremony is an intermingling of religious and pagan customs. The widow is prohibited from cooking for people during the period of mourning. The Igala people of Kogi State at times force a widow to drink the water used in washing her dead husband’s corpse to prove her innocence as regards the death. In some places, a widow is mandated to cry very loud continuously.
sickness for many women after the mourning period. A widow that
refuses to cry or fails to cry loud enough is punished and even in
some cases ostracized by the husband’s family. In the Southeast and
South-South, a widow is mandated to shave/scrap her hair, this
practice is very dangerous to the health of widow considering the fact
that in most cases, the same instrument is used in shaving every
widow. Some sit or the bare floor throughout the mourning period. In
some areas widows eat from broken plates (clay plates or pots) which
must never be washed, the right to freedom of speech and movement
is taken away, some are made to sleep with the corpse of their
husbands, they are deprived of personal hygiene (not allowed to take
their bath for a specified period).

The Koran provides that women and men are clearly equal in terms of
religious and ethical obligation and reward. The Koran grants a
woman, share in the inheritance of the family and warns against
depriving her of that inheritance.

The courts have not helped very much as some of their decision taken
to perpetuate gender discrimination. Further, if a husband dies without a
male issue, his real property descends to his family, his female issues does
not inherit it, according to custom. Certain cultural and traditional practice
and belief’s remained obstacles to women’s full of enjoyment of rights
including in the context of marriage, inheritance and land ownership.
Women in Nigeria are gradually being sensitized and educated on their rights, but more needs to be done to ensure that the rights of women are recognized in law and practice.
CHAPTER TWO
STRESS AS A FACTORS AMONG WIDOWS

2.1 Causes of stress among widows:

There are various factors that can induce stress in widows. Among them are: death of spouse, incapacitating terminal illness, pregnancy without husband’s care, change in living conditions resulting from the death of one’s spouse, attacks from the relations of the deceased especially confiscation of deceased properties backed up by customs, pressure from the deceased brothers for sexual relations, family responsibilities and others.

The change in living conditions has been known to generate much stress in widows. This is so because a woman without any job, married to a financially buoyant husband can easily be maintained and provided for by the husband when he is alive. Trouble sets in when such a dies. It was found that majority of such women undergo untold hardship when they lose their husband especially when the children are still so tender and numerous to look after.

Another condition such as confiscation of the deceased properties as land, business and others backed up by some customs expose widows to stress. On the contrary the deceased properties are taken away leaving the widow with little or nothing to care for herself and children. Moreover, in some customs, a widow has to be under one of the deceased brothers “cover age” whether she likes it or not. Most widows have been accused of being responsible for the death of their husband.
2.2 Consequences of stress in the life of widows:

Stress reaction has caused several damaging including the widows. When one perceives certain experience in his life negatively especially when such experience (like mentioned above) are noxious, it is like to generate threatening feeling. All these perceptions can stimulate sympathetic systems activity and the secretion of stress hormones and this can bring about bodily and mental changes that persist longer than they were meant.

Hans Selye (1956) in his studies of the physiological events that follows the exposure of the organism to harmful stimuli. These events he called General Adaptation Syndrome (GAS). Selye noted three stages he called alarm reaction observed in acute emotion. Next is the resistant stage of the GAS. This follows persistence of the stress during which the organism recovers from its first burst of the shock and endures the stress as much as it can. The third stage of exhaustion is reached. At this stage there is organ damage, and if the organism is not treated, it weakens and dies. This can cause problems such as damage to the brain cells which can result to any form of mental disorder, hypertension and can lead to kidney failure. There are other several psychological problems that are associated with stress such as crawling sensation, conversion disorder, hypochondriasis and somatization. Consequences of stress reactions abound.

2.3 Association for widows in the early church:

In the early church there was association for widows and St. Paul in his personal exhortation to Timothy lists those who should be included in membership of this Association.
Let no one be put on the list of widows unless, she is sixty years old and has been married only once. She must be commented for her good works and the educating of her children has she offered hospitality to, washed the feet of the Saints, helped the suffering and practical other good deeds? Do not accept younger widows: they may have other desire than for Christ and want to marry, then they deserve, condemnation for breaking their first commitment.

Besides, they form the habit of being idle going from housing to housing. And it is not just idleness they become gossipers and busy bodies saying what they should not (1Tim 8:9-13)
CHAPTER THREE
THE PLIGHT OF WIDOWS IN IGBO SOCIETY

3.1 Ritual cleansing:
Among the humiliating treatment given to widows in Igbo land traditional society of the ritual they pass through in order to make them worthy of associating with others at the end of their long period of mourning as they are regarded as impure during this period. At midnight the “Umunda” who are paid for this job, accompany the widow to an appropriate place: a local stream, a square, an evil forest or to a cross road. Here the widow is stripped naked and shaved in her different part of her body, after which she is ritually washed. They then led her back home naked. The widow is expected to prepare communal meal from her own purse after her ritual cleansing. This ends her state of impurity and associates her once more with others around her.

3.2 Economic oppression of widows:
In some causes, the widow’s brothers-in-law confiscate all her husband property, money, houses, cars, land etc unless she has responsible grown up male children, but if these males are still minor, the widows plight is the same as that of the one who has no male or of the one who has only female children. Sometimes these in-laws drag the widow and her children to court on account of owing her husband’s property.

The “Umunda” (female-in-laws) remain in the deceased’s home for days after burial, demanding one type of food or the other for each meal ie
else they will leave in annoyance and to call them back the widow must pay a fine.

3.3 Moral Physical and Psychological oppression:

In some Igbo localities, a widow is forced by her husband’s relatives to stay and continue to begat children for her late husband from any man, especially where the couple is still young or where they have no male issue yet, who will maintain the name of the dead man. Where the widow has reached menopause, one of her grown up daughters (if she has only females for the dead husband), is forced to remain in the family and beget children in her dead father’s name from any man. Sometimes, the brother-in-law, takes the widow as his wife, even if he has his own wife or wives “Iku chikwa nwanji” levirate marriage. Sometimes the widow is sent back to her parents house if she is barren and old.

Very often the widow loose all respect and honour from men. Since her husband does not live on earth, she is exposed to the moral, physical molestation of any man. She has no more moral support nor physical protection of her husband. Her home becomes a pot of call of any man and she had to fight and defend herself from their temptation. Men may not do anything for her free of charge, either in cash or by offering her body to the abused. The widow is thus exposed to any type of physical, psychological and moral abuse, as well as to any type of sickness.

3.4 The spirituality of widows:

St. Paul advised widow to re-marry especially young widows in a
It is good thing for widows to stay as they are, they should get married since it is better to be married than to be tortured (1Cor. 7:8-9)

Also in 1Tim 5:15 St. Paul continue to exhort widows to lead good lives thus:

A true Christian is one who, in being left alone, has sent her hope in God, praying day and night to God and asking him for help. In the gospel of Luke, there is a widow who lived out her widowhood very well right as a young widow till at a good old age: Anna, the daughter of Phanuel. There was a prophetess, also Anna the daughter of Phanuel, of the tribe of Asher, she was well on in years. Her days of girlhood over, she had been married for seven years before becoming a widow. She was now eight-four years old and never left the temple. Serving God day and night with fasting and praying. (Luke 2:36-37).

3.5 The challenges of widowhood:

The challenges of widowhood in Igbo land are determined by some social and environmental factors which includes

(a) The extended family system: The extended family often tends to accord every relation of the late husband with some right to his property. Hence, many do mortgage the widow with the accusation of being responsible for their brother’s death. To extract vengeance, many unthinkable punishments are visited on the widow such as not taking a bath for week and sometimes months, sitting on ashes and staying indoors for months on end.
(b) The patriarchal system of inheritance refer to the right of inheritance of family property accorded only to male members of the family.

(c) Illiteracy of the widow usually worsens her situation since she will be completely at the mercy of her husband's people. This literacy robs the widow of the legitimate courage to fight for her right. One of such conditions is subject to Nkuchir or levirate marriage.

(d) Levirate marriage is a system which accords one of the surviving brothers of a dead man with the right and even sometime the duty to take over the widow of his late brother. This happens usually when he died without a son or when his children are too tender.

It is heart warming to note that currently many state houses of Assembly have started enacting laws that protect the interest of the widow in the past it was not so, widows were like wild plants whose fruits were at the mercy of all who may care. An outstanding challenge that face a widow is to be able to remember that God is their husband.

3.6 Suggestion to improve the well being of widows:

Having looked at stress and its possible consequences, it worths nothing the ways one can cope in order to maintain optimal mental and physical well being such includes:

(1) Restructuring some customs that generate stress in widows. Every community should provide necessary support measures towards
improving the well being of widows especially by modifying some barbaric customs that subject widows to severe treatment.

(2) There should be set down measures to sanitize individuals especially the brothers of the deceased who may scramble after his properties.

(3) Women movements should spring up to fight for widows rights.

(4) Women should as much as possible equip themselves with some skilled works or profession so as to cater for their children in case the husband dies first. They would not be destabilized completely.

(5) Widows should try as much as possible to appraise positively those stresses of life that come their way so as to reduce the debilitating effect of stress on them.
CHAPTER FOUR

SUMMARY

In Nigeria, women are still faced with extensive discrimination as a result of the cultural and religious practices. The constitution confers equality on all citizens of Nigeria irrespective of ethnic group, place of origin, sex, religion or political opinion. The widows of our society have their conditions much worse of than that of the widowers. Widows are generally maltreated, denied of many rights, rejected in their late husband's house. They may leave their matrimonial homes without anything to begin life again. The widow is left to train her children alone.

In view of these problems of widows, the church right had to return the dignity of women in the society, don't reject widows wherever you come in contact with them, so that others will assist your own widow when you die. It is a condition of life, which almost all married people should be prepared to suffer in their life time.

RECOMMENDATION:

This work is recommended to all widows, if every widows should make the Holy Ghost a special friend all worries would go, no more high blood pressure because you have some one to turn to who always there for you and interested in your welfare and ready to help at all times. He is the only one who would not fear being your friend, He is with you day and night so no lonely moment. But he is a jealous God and you must remain faithful to him.
CONCLUSION:

In all of the sympathetic situation of a widow, God does not abandon her. What often obtains is the widow abandoning God. A lazy widows is bound to fall. The death of the husband should rein kindle in the widow a double instinct of survival which often issues out in doubled effort at whatever she is doing in order to provide single handedly for children and for herself.

The once existent practice of a wealth husband insisting that his wife does nothing expect being a house wife must be discouraged. Any reason besides, that is a slight on the dignity of the woman as wife and secondly it back fires when the husband drops dead.

Encouraging sexual morality among widows will help to reduce the danger of the widow dying of and killing many others. The highest challenges a widow should face is the challenges to remain a proud child of God and a respected mother of her children while she goes the crowded and lonely nights and days that makes her remaining stay on earth.
UNIVERSITY OF NIGERIA NSUKKA
DEPARTMENT OF ARCHAEOLOGY/TOURISM

TOPIC:
STATE GOVERNORS AND CORRUPTION IN NIGERIA: A CASE STUDY OF ANY TWO STATES IN NIGERIA

A TERM PAPER PRESENTED IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE COURSE G.S 104

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STATE GOVERNORS AND CORRUPTION IN NIGERIA: A CASE STUDY
OF ANY TWO STATES IN NIGERIA
DEDICATION

This work is dedicated to my beloved family, and all those Nigerians who are serious in the struggle to make our nation corrup­t-free and a better place to live in.
I want to use this opportunity to give my most heartfelt gratitude to Almighty God who through His guidance and protection allows me to extend my territory of knowledge through this work, and honour to our most Holy Virgin Mary who through her intercession saw to the accomplishment of this work.

I also give my sincere thanks to my parents, Mr. & Mrs. F.I Onyeka who have been supporting me both financially and otherwise.

I am greatly indebted to my lecturer, Mrs. Madueze for his efforts and assistance.

Lastly, my regards also go to my friends and I pray that God will bless you all and grant your heart desires. Amen
Corruption has been identified with the Latin "corruptio" meaning to decay, to be depleted, to rot, to degenerate, to desiccate, to waste away and to lose dignity and integrity. It is a denial of justice, fairness, and goodwill. As a concept, it negates all virtues and principles of life. This condition, which stresses more on deprivation of the rights of the citizenry, is not only loathsome but also anti-developmental. It is therefore in cognizance of the fact that corruption is an evil wind that blows no one or society any good that has informed the objective compilation of a Book of Readings that has to an extent studied and analyzed the situation with a view to stamping it out of our society.

Chapter one gives the introduction after which we it looked at what corruption is really is, then the history of corruption in Nigeria and the causes of corruption in Nigeria.

Chapter two states the implications of corruption in Nigeria giving the case study of Enugu State and Anambra State. It also went further to state the causes of corruption in Government circle.

Chapter three gives the effect of corruption in Nigeria, also is the factors that gives rise to the ugly phenomenon and finally is the control of corruption in Nigeria.

Finally are the summary and conclusion, recommendation and reference.
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CHAPTER ONE

INTRODUCTION

Corruption is a canker worm, which has not only eaten deep into the fabrics of the Nigerian Society, but also soiled the character and personality of every Nigerian. Therefore, the main thrust of this work is not just to demonstrate that there is corruption in Nigeria, but also to try to unveil its causes, forms and manifestations. By so doing, it is hoped that it might help in reorienting, redirecting, as well as re-orientating the minds of both the citizens and their leaders towards becoming better Nigerians that will become the pride of future generations.

1.1 WHAT IS CORRUPTION

A widely accepted definition of corruption as used by the World Bank and the International Monetary Fund is ‘the abuse of public roles or resources for private benefit.

The Oxford Advanced Learner’s Dictionary (2000:261) defines corruption as ‘dishonest or illegal behaviour especially of people in authority, the act or effect of making somebody change from moral to immoral standards of behaviour’. In other words, corruption refers to the willingness to abuse power in return for money or to get an advantage.

Corruption according to Ikijani-Clark (1995:142) is the “inducement by means of improper considerations to commit a violation of duty, an inducement in cash or kind to secure services or goods from public officials or agencies through illegitimate or unlawful or irregular means”.

1.2 HISTORY OF CORRUPTION IN NIGERIA

Nigeria is a highly corrupt society. Transparency International, a Non-Governmental Organization rated Nigeria the third most corrupt in the world.
Although this will appear to be an improvement on the 1994 situation when the Columbia Broadcasting Service (CBS) of America rated her the most corrupt nation in the world. It is misleading to think that corruption is abating in Nigeria. The most likely reason for the loss of the earlier first position is the increase in corruption in the other countries that overtook Nigeria and not necessarily a decrease of corrupt acts in Nigeria.

Nigeria has had a long history of corruption starting from the colonial times when warrant chiefs (Afgho, 1198:10), court messengers and clerks acting in excess of the authority given to them by the colonial government officials demanded and collected for themselves all kinds of gratifications from natives who were intimidated to part with their belongings. This continued to the first, second, third and fourth republics of the post-independence period when almost everyone having become corrupt became a prey unto everyone.

It is perhaps not out of place to state that corruption has become synonymous with politics and government in Nigeria. Since the inception of our independence in 1960, corruption has remained the bane of our national progress and development. Following the first civilian regime that was overthrown in 1966, corruption was perceived as a real national malady that had eroded people’s confidence on the first republic to a dangerous level that necessitated this first military coup on January 15, 1966. As Onasawo (2000:16) had observed, the incidence of corruption between 1960 and 1966 was accentuated by the fact that the politicians employed various fraudulent means of amassing personal wealth despite the many promises they made to the electorate.

It is however safe to argue that corruption and greed reached the highest level during the long military dispensation in Nigeria. General Babaginda’s financial imprudence, Nigeria’s foremost dictator, late General Sani Abacha also helped a great deal in institutionalizing corruption in Nigeria. While it is crystal clear from the foregoing that corruption reached its peak during military
dispensations in Nigeria, it must be unfair not to mention also that some military
generals were equally determined to eradicate corruption. In Nigeria like General
Murtala Mohammed's attempt at restoring sanity in the nation's economy saw
him blazing the trail in the war against corruption and indiscipline. Unfortunately,
these lofty dreams of the young general never saw the light of the day as he was
brutally assassinated in an attempted coup d'etat on February 13, 1976 only after
about six months of assuming office. Since his exit, corruption in Nigeria has
become a canecross social ailment that has defied all forms of treatment.

1.3 THE CAUSES OF CORRUPTION IN NIGERIA

It is natural to pause and ponder what factors bring about corruption in
Nigeria. Of course there is nothing wrong with the geographical entity called
Nigeria. What is wrong perhaps is the attitude of the people that populate this
geographical space.

Corruption in Nigeria seems to have been caused by a set of three
interrelated social factors. These include; mismanagement of the economy,
political instability and misplacement of our value system. Mismanagement of our
economy which manifested in high level corruption was obviously responsible for
the outing of First Republic through a military coup on 15th January, 1966. Since
then, Nigeria has witnessed an unprecedented period of political instability during
which our value system was ostensibly misplaced leading to the
institutionalization of corruption especially under the long military dispensations.

MISMANAGEMENT OF THE ECONOMY

Mismanagement of the economy is perhaps one of the surest signs of
corruption in a given society. Reckless and criminal waste of the national
resources especially during the oil boom under General Yakubu Gowon
manifested in the execution of projects that had no direct bearing on the needs of
Nigerians. Thus, many critics have referred to the many years of military rule as
the period of unbridled kleptocracy. After several years of political independence,
Nigeria has successfully registered herself as a laughing stock to the outside world especially with her failure to effectively manage the oil industry which provides her major source of revenue. Several schools of thought who have tried to mirror this problem from a casual angle seem to agree that Nigerians were actually spooked by the oil boom mentality which lured many away from their culture of hard work, consistency and resilience. According to this perspective, it was the (mismanagement of the) oil boom that contributed largely to the institutionalization of corruption in Nigeria.

Specifically, mismanagement of the economy has led to the enthronement of poverty, unemployment and national underdevelopment. These deplorable social conditions have in turn contributed to social problems such as armed robbery, prostitution, cultism, student’ unrest, etc. Thus, by institutionalizing corruption as a facilitator through mismanagement, the politicians and the military alike erroneously made Nigerians both at individual, corporate and national levels believe that poverty can only be eradicated through fraud rather than hard work.

Political Instability

During these many years of political instability, for instance, a new culture of violence was enthroned in Nigeria. Thus, the traditional use of negotiation and bargaining in our social system was replaced with this culture of violence, which also implied intimidation, force and tough talking. Attempt was made therefore to impose military discipline on people’s mode of behaviour. Violence as a way of life permeated all strata of society including tertiary institutions where members of secret cults unleashed violence on innocent students. The many years of political instability also provided ample opportunity for various kinds of human rights abuses especially under the regimes of General Sani Abacha and Sani Abacha.
CHAPTER TWO
IMPLICATIONS OF CORRUPTION IN NIGERIA (A CASE STUDY OF ENUGU STATE AND ANAMBRA STATE)

2.1 IMPLICATIONS OF CORRUPTIONS IN ENUGU STATE GOVERNOR

Some of those who were considered to be sacred cows because of their awesome influence and contacts were soon rounded up and detained and a few of them were tried and convicted like a former state minister, who was convicted for possessing and earning revenues from illegal assets.

In Nigeria, many blamed section 308 of the 1999 Constitution that protects the president, vice-president, governors and deputy governors against civil or criminal proceedings while in office. It says, “A person to whom this section applies shall not be arrested during that period either in pursuance of the process of any court or otherwise.” Today, the EFCC is arresting ex-Governors who have been indicted for stealing the state money.

There is an Acts of corruption established against Enugu governor and some of his aides. The ex-state governor is facing formal charges of money laundering and corrupt self-enrichment before different high courts. What a harvest for the governor to reap after eight long years in office, delivering “dividends of democracy” to the people.

According to the EFCC who has been trailing this said that he Nnamani is worth N50 billion, “suspected” to be taken from state coffers between 1999 and 2003 you can imagine what one person accumulates for himself, though he denied this describing it as ridiculous, “I can’t even imagine a situation where an official of government of any state in this country, much less Enugu, will be worth US$400 million,” he said. He was also seen as using the government money to set up his private businesses and denying it even been supported by his aides.
Nnamani, the most recent to be availed by the Economic and Financial Crimes Commission, expressed his preference for prison custody, rather than the custody of the EFCC, his prosecutors. The Federal High Court, Lagos, was stunned by his request, for most accused persons generally regard prison custody as a stigma, and conditions therein as a trauma to endure. But the ex-governor (now a serving senator), who had initially played hide-and-seek with the EFCC’s agents as they sought to arrest him, must have finally reconciled himself to his new situation and resolved to pass through it with stoicism.

2.2 IMPLICATIONS OF CORRUPTION IN ANAMBRA STATE

GOVERNOR

The foregoing makes it *urgently important* for Nigerians to not only demand the expansion of the scope of investigations of graft among public officials and contractors, but also to *rid the country of selfish public servants*. This would be a way to change people’s attitude of public service. Public service is not about people enriching themselves; it is about implementing policies and programs effectively and constantly monitoring them to ensure that they are achieving their intended objectives. This state has witnessed crisis regarding the development of democracy as well as respect for rule of law and due process. If the political class can get away with such brazen lawlessness as it is now in Anambra state, no one should underplay the possibility of a certain descent into anomie.

The genesis of the present crisis is of course the inability to conduct free and fair elections, particularly in 2003 when elections were massively rigged and many rode on the back of illegal contrivances to power. The objectionable conduct of the ruling elite since then has exposed the depth of the crisis of leadership confronting the nation.

The Peoples Democratic Party (PDP) must be singled out for blame, for the regression in the country’s politics. So far the party has demonstrated that
criticisms, accusations and suspicions luried at it over the years have not been misplaced. Its deep involvement in Anambra politics and erosion of rule of law is without pretension.

First, the party was notorious for its manipulation of elections on a massive scale to ensure its members won at all costs and by all means. Second was the series of assassinations that are yet to cease among its members. And now the party is determined to get rid of its non-conformist governors, with or without due process. The PDP is a disappointment to democracy and to the entire country. Interestingly, the party has always been partial even in its assault on the rule of law. When it pleased it, the party branded crises occasioned by criminal acts as its "family affair", as in Anambra State. At other times, it set out to impeach allegedly corrupt governors without recourse to the constitution.

The following are the reports of election events in the State and the comments of the people involved, Anambra god father Chris Uba and Dr. Chris Ngige:

- Peter Obi takes charge as Governor of Anambra State of Nigeria; following court affirmation of his 2003 electoral victory. Peter Obi, as governor-elect of Anambra State of Nigeria, has been sworn in March 17, 2006 at the Alex Ekwueme Square, Awka, following the ruling by courts that he won the 2003 gubernatorial elections. He belongs to the All Progressives Grand Alliance (APGA). His predecessor, Dr Chris Ngige, a constant target of the arrows of president Obasanjo and his local PDP in Anambra led by Chief Chris Uba, has congratulated Obi and called on the citizens to support Obi. Obi's deputy is Mrs. Virginia Eziuba.

- Ngige, foisted on Anambra State as governor largely by Uba, later became very popular by constructing roads. He has issued a statement saying: "I have accepted the verdict in good faith. I am calling on people of Anambra to give their total support to my successor. I am also happy that the cabal that held Anambra
hostage since its creation lost out in the entire deal. What we have today is a new state that is devoid of any form of misrule and misappropriation of public funds in the name of politics. Anambra will no longer be the same. I am handing over a very buoyant state to Obi and his future is guaranteed. When I came in I met an empty treasury, but I was able to chart a new course for the people of the state. I wish to thank people of the state for their support in liberating our state from the bondage of misrule. I will rise again."

- Anambra's rigged 2003 election: Chris Uba's confession at WIC 2004 in Newark, USA. In a matter-of-fact manner, PDP's chairman in Anambra Chris Uba stood up and astonished all that were present in Newark when he said, "We, the PDP, did not win the election (of 2003). I have gone to church to confess. The election had no document. I called the result before 12 midnight. I gave INEC the money and asked them to call the result." The revelation caused uproar as well as some applause in the hall. "The person we took his thing is here," Uba said, pointing at Peter Obi (the APGA candidate) who was sitting among the audience, in the back row.

Just in one tenor, the state has had three different governors, at the same time; some rather notorious allites of the president have been left entirely unscathed. Anambra state political "godfather" Chris Uba, for example, helped to plunge this state into violence and chaos in 2004 when then-governor Chris Ngige tried to break free of his political control. Ngige was impeached, but Chris Uba has never faced any meaningful inquiry and remains a member of the People's Democratic Party's (PDP) board of trustees. Chris Uba's older brother Andy served in President Obasanjo's cabinet until resigning in November 2005 and has since won the PDP nomination for Anambra's gubernatorial race in 2007. Shortly before resigning in order to pursue that election, allegations emerged that he had been caught smuggling $170,000 in cash into the United States on board Nigeria's presidential jet in late 2007. Some $45,000 of that amount allegedly went towards
the purchase of equipment for President Obasanjo's farm at Ota, Ogun State; a lawyer speaking for the president reportedly claimed that the purchase of that equipment was "unsolicited" and that the president had merely "joked" about it with Uba. And now this PDP candidate claimed to be the governor after the 2007 election which all knows never took place as far as Anambra state is concerned, the people's choice was denied of them.

We thank God who used Peter Obi, who was initially accused of so many atrocities shortly after the seat of governorship was given to him was impeached and the deputy Virginia Etiaba resumed office as the State's governor. After a long fight and justice finally surfaced and he was given back the office. He was asked by the PDP to leave office for the new self-acclaimed governor Andy Uba, but he refused making it clear that there was no election which is true, and that he just resumed office and according to constitution has to finish his tenor. The court finally made their declaration after several investigations and Peter Obi was asked to continue following the constitution. We pray that he will not misuse this opportunity but take the state to the promise land which he promised to do, so help him God.

2.3 CAUSES OF CORRUPTION IN GOVERNMENT CIRCLE

A number of factors are responsible for the ever-increasing cases of corruption in our government circle today. Some of the factors, among others, include:

Poor Wages

Until the recent minimum wage, the public sector was allowed to treat workers in their employment as slaves by paying them extremely low wages because wages and salaries were not strictly based on market forces. Indeed the poor wages, salaries and conditions of service and the poor environment to which the working class in the public sector has been subjected over the years are unpardonably intolerable. Thus, the employees of the public sector organization
had to go to the same market with workers in oil companies and bankers who were paid better. Such employees of the public sector had no alternative than bribery and corruption to eke out a living. A classical example is the Nigerian Police Force, whose workers are poorly paid.

Cost of Living

In Nigeria, the cost of living is high especially in the urban areas. In most places, the high cost of living may induce the public officers to get corrupt so as to meet this high cost of living and to maintain an adequate living life-style. In fact, corruption has done a lot to sustain Nigerian civil servants. In the midst of poor or non-payment of salaries, mounting demands from the immediate and extended families, the only option left for a Nigerian civil servant is to engage in corruption. With this, the civil servants keep going and the society survives revolt. That is why you hardly see a policeman or custom officer and immigration personnel complaining of non-payment of salary no matter the cost of living.

Societal Influence

The Nigerian society respects and adores wealthy men and women. And if one finds himself in the employment of the government, especially on the high cadre, the society sees him as a failure. Most often, people now invite such a person to different occasions as chief lecturers and chairmen. In order to live up to the expectation of the society, such employees cannot but steal from the public treasury.

Closely related to this, is the fact that the community in which the public officers may have come from would expect him to employ their community members to different offices even when the persons are not qualified and such influences also occur when contracts are to be awarded. The results of such expectations see nepotism, tribalism and their concomitants.
CHAPTER THREE.

ERADICATING CORRUPTION IN NIGERIA

3.1 THE EFFECTS OF CORRUPTION IN NIGERIA

Corruption is one of the biggest problems facing the Nigerian state today. The following are some of the effects:

Deflation of the Nation's Wealth

Corruption reduces the national resources of any nation. For instance, Achebe (1983:28) "lamented that as much as 60% of the wealth of Nigeria was consumed during the Second Republic (1979-83) through corruption". In 2000, the Senate President allegedly used a whopping amount of N70m to buy Salifah cows for some senators that is, at the cost of N650,000 per cow. The enormous national revenue, which goes into private hands, would have served as part of the investment into productive ventures and welfare needs of the population.

Corruption Also Brings About Scarcity of Social Services

Some social services, which would have all alleviated the effects of capitalism, are scarce as national wealth, which would have been invested in social services, finds their way into private pockets. Scarcity and inadequacies of social services are sources of frustration to people. This is why many Nigerians lose decorum in places such as banks, post offices, fuel stations and other places which provide service to many people.

Corruption has Destroyed Nigeria's Image at Home and Abroad

The world is no longer having regard for us because of our level of corruption. The observation of this fact made Oyej (2000:27) to lament thus: "It is most painful when one recalls that prior to Obasanjo's assumption of office, Nigeria occupied 27th position on the corruption chart. In September 2000 the transparency international the very anti-corruption body that helped to raise him to a very high pedestal, delivered its bombshell that Nigeria is the most corrupt
country in the world. Most Nigerians who travel abroad are termed potential criminals due to the level of corruption in the country.

3.2 FACTORS THAT GIVES RISE TO THE UGLY PHENOMENON

It is relevant here to x-ray those factors that usually give rise to the habit of corruption since it will enable us trace the root cause of it. Many factors are responsible for the habit of corruption but prominent among them are:

Poverty and Lack of Basic Amenities

Because of inequitable distribution of resources and the wide gap existing between the have and have not, the lower class are susceptible to indecent ways of finding something to solve their basic problems or meeting their basic needs.

Insatiable Accumulation of Wealth as a Trait or Characteristic of African Rulers

These devil-possessed rulers forgot that they would one day die and abandon whatever they have accumulated in this world. The thirst from endless accumulation of wealth makes them loot national treasury and keep saving them in overseas banks to the detriment of the masses of their nation.

The Phobia of Money Laundering (looting the national treasury and banking their loot overseas) Seem to Be Infectious Among Military And Political Rulers

When one of them came to know that this is what others are doing or when the new government officials happens to know that this is what the old officials are doing, they will follow suit.

Poor Leadership Qualities Displayed by Senior National Administrators

The rulers are often corrupt. At times they send the junior officers to execute the corrupt practices for them or compel some of them to countersign fictitious documents in order to cover their practices. Those officers will learn from them and do so to their junior officers hence corruption continues to spread.
3.3 CONTROL OF CORRUPTION IN NIGERIA

Having considered some of the causes of corruption in Nigeria the basic and challenging question becomes whether or not there should be any way out. Since the problem of corruption is both internal and man-made, what role should Nigerians play to save their faces from the shame and stigma of corruption?

It appears that corruption is just behaviour or habit which is exhibited in various capacities by Nigerians and to some extent should be curtailed through re-orientation and redirection of priorities towards our individual and societal values. Omoregbe, therefore, identified this character problem, which manifests itself in mass corruption among individuals in it. He suggested that the only cure is through moral regeneration. Hence, he wrote that "the moral sickness of a society is the moral sickness of the individual members of the society, and the cure has to start from the individual members" (Omoregbe, 1993:XI)

Therefore, it is not out of place to suggest that possible solution to the problem of corruption in Nigeria can be achieved if and only if the big heads (government authorities and highly placed individuals) should swallow their prides, make open confessions and pledge to change their attitude and psyche, that can hopefully see Nigeria through its trauma of corruption and corrupt practices.

Secondly, it shall be a welcome development if the necessary authorities and all the people in position of trust will begin to enforce policies and discipline, starting from individual families to all the entire facets of society life, and as such develop new orientation and attitude towards corruption.

In the family, parents as well as all adults should try to revitalize the virtues of traditional African way of life, which shuns fraud, dishonesty and other vices prone to corrupting the minds of the youths, credit, awards and undue recognition should no longer be accorded to people whose source of material acquisition cannot attested. But, instead, merit, discipline in form of character, learning as well as the wisdom of the sages should be encouraged in the society.
SUMMARY AND CONCLUSION

Corruption is so endemic that it has created a lot of imbalance in the structure of Nigerian society. The rich is encouraged to get richer, while the poor continuously get poorer. Everybody is in a bid to meet up and in the process, atrocities and corruptions of different types are perpetuated and perfected into the entire fabric of our society.

Corruption, though a scourge is neither inherent in Nigerians nor is it peculiar to Nigerians society. Hence, it is just one of the manifestations of evil in the society. Although it appears a big task trying to achieve total control and prevention of corruption in Nigeria, the Nigerian Government has a lot of work do, because, no matter what its policies will go along way to determine how corrupt-free Nigerian society could become.

The Government can also, among other things, become spend thrift by cutting down her expenditures on white elephant projects and also avoid tempting Nigerians with her flamboyant ways of life.

However, the future of Nigeria is in the hands of Nigerians, the earlier they come to realize their problems and also become determined to solve them through self-examination, the better and the sooner the society would be sanitized for the sake of posterity.
RECOMMENDATION

Corruption, as part of human failings poses a serious challenge to Nigeria and her citizens. Corruption as a matter of fact may appear quite inexcusable to many but quite possible with God. Therefore, Nigerians can make a passionate appeal to God's intervention in Nigerian affairs. The Nigerian Government is advised to consider prayer as a form of spiritual atonement that will attract God's mercy to salvage the situation. The Government should map out at least two days in a year to be observed as a National Day of Prayer and Supplication to God, in which case, the primary focus of all Nigerians shall be God's miraculous eradication of the spirit of corruption in Nigeria. All the spiritual Heads, both Christians and Muslims shall be involved in the organization of this all-important prayer session that will not only be aimed at curbing corruption, but also achieve religious harmony among Nigerians. Moral instructions should also be reintroduced in the country school system, beginning from the formative years in the Nursery or Primary, up to Secondary and tertiary Institutions as a way of inculcating discipline, love, patriotism and commitment among the Youths. The religious leaders in the country should champion this.

Government and its agencies or representatives in different aspects of private and public service should once in a while organize seminars and workshops or symposia whose theme would read "corruption and its effects". Here, both civil and public servants should be made to come together to listen to eminent lecturers, who shall be drawn from all disciplines to speak on the evil consequences of corruption. The entire public shall also be enlightened to begin to abhor corruption, as evil or social taboo, which no sane person should be involved.

The primary objectives of these efforts shall be geared towards enlightening the general public on the dangers of corruption to both the individual and society at large.
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