



AN ASSESSMENT OF MORAL DEVELOPMENT IN CONTEMPORARY DEMOCRATIC SOCIETY

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Abstract

This article aims to demonstrate that, in a country like Nigeria, the first step toward progress 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 represents the gateway to the nation's progress. The purpose of this research is to achieve its objectives by applying the critical analysis method. One possible explanation for Nigeria's increasing social vice rate is the erosion of moral standards. 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 democratic institutions are essential for the development of morality and that democracy fosters development. This research makes the case that social vices that endure over time would go unchecked if people's ethical development were not given enough attention.



Keywords: Democracy, Moral Development, Morality, Nigeria

Introduction

Humanity in the contemporary era has chosen a country free from crime and corruption, and a population free from social issues like unemployment, poverty, insecure housing, and bad housing. Despite the existence of many of these issues, the vast majority of individuals in society desired a notable increase in their quality of life. For these components to be present, development and the development problem must be accurately understood and investigated. More so than the activities themselves, development is determined by the methods and motivations behind an action. Development must be centered on people, not on organizations or initiatives. Initiatives and organizations are the only way to advance. Any society's evolution is driven by the requirements of its constituents. From ancient times 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, all human progress and development originate from human creativity and inventiveness. This development has nothing to do with human activity. The superior ideas that their people have produced have caused certain cultures to evolve more swiftly than others. To advance, a society must establish certain institutions or principles that can help each person become their best self. People are highly respected and encouraged to be their best selves under a democratic system of government. Some democratic ideas and their effects on individuals will be discussed in this article. In a democracy, the idea of liberty implies that people are free to pursue their goals and realize their full potential. According to the communist democratic viewpoint, people must first be granted the freedom they need to realize their full potential as human beings. As a result, people become more creative and enterprising. Without a doubt, a society where individuals can solve problems and think creatively will emerge. Additionally, freedom encourages entrepreneurship, which aids a country in addressing its unemployment issue. In contrast to a society where the political system stifles the highest aspirations of its citizens, these traits raise the chance of social and economic advancement in that society.

Idea of Morality

By nature, humans are sociable creatures. Men are social beings 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 that people are 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.

Morals such as hospitality, honesty, truthfulness, collectivism (or selfless individualism), and a distaste for stealing and cheating are all highly valued in traditional African civilization, as we know. The ideal relationship that a couple should uphold could also be referenced. All this expresses is humanism, morality, or even better, humanitarian sentiments. They all give a clear example of what morality is and how it is employed in this work, including the application of the golden rule, which states that a man should treat others as he would like to be treated.

Nigerian Morality in Perspective

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 majorities of Nigerians wake up and go 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 have 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. His primary standards for evaluating everything are short-term rather than long-term gain and transient rather than lasting pleasures (Okolo, 1994:11). The most detrimental factor to a man's raised standing is



his negative work attitude, which is typical among Nigerians. Sam Aluko isn't hesitant to express this viewpoint. "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) refers to the notion that is currently widely held by Nigerians. Frederick Nietzsche seems to have argued for a reassessment of values while endorsing the Nigeria of today. "Master Morality" was his replacement for traditional morality, which he deemed unneeded and referred to as "slave mentality." "There is nothing real about this land that men have loved," he claims. They are nothing more than deceptions or delusions. The ideas of "God," "Soul," "Sin," "Beyond," "Truth," and "Eternal Life" are all fallacious and originate from the malevolent nature of our faulty and wretched natures. I am the first to act immorally. This word essentially includes two denials. The "good man," "benevolent man," and "charitable man" are the best types of men, and I begin by rejecting them. Although morality is widely accepted, I disagree with such morality (Alburey, 1970:315). This is how the typical Nigerian has behaved. He has left everything that gives life purpose behind. He has "killed God" and infected others. However, his unjustified love of money, avarice, gluttony, and blatant greed has taken the place of these ideals. He now holds them in high regard.

Nigerians' Lifestyle and Morals

Nigerians have a fundamentally distorted way of living, as was previously established. Their citizens and the country as a democratic state suffer greatly as a result of this bastardization. Because of this act, a normal Nigerian, for instance, can now accept money to have the judicial process stopped or rejected, even if his brother is involved. More conflict than is required has resulted from the way the average Nigerian lives. His lifestyle has severely harmed his personality, even on a global scale. The personality of this individual has significantly deteriorated. The individual takes on far more responsibilities than is required. He runs around and engages in a range of activities as a result of the harsh realities of life, which are made worse by his methods of accomplishing things. When a Nigerian mutilates, ruins, and twists life, this is what occurs. However, given that he is so concentrated on reaching his goal of being wealthy, he is ignorant of everything. He is too preoccupied to see how his lifestyle has fueled an increasing sense of discontent that most people now wear as a "mask." The average person considers the man who incorporates all of these into his lifestyle to be the ideal man. To him, it's morals. Crucially, it can be shown that as soon as Nigeria gained independence, its citizens started to exhibit all of these characteristics: hubris, greed, and an uncontrollable desire for wealth and power. It would not be an exaggeration 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 having substantial wealth. To say that wealth is a significant factor in deciding morality in Nigeria would not be an understatement. An exemplary moral existence required suffering and adversity for a guy who was meant to be moral. He was, however, held responsible after his death for failing to take advantage of his opportunities while he was still alive. In fact, this has worked to his advantage, especially when he uses the money he has fraudulently manufactured (gotten) to help others in need.

The Concept of Democracy

In the modern era, democracy is one political philosophy that has suffered from overexposure. It has been given so much attention that it has purposefully or inadvertently supplanted other concepts. It has been so popular that it is now regarded as the only "civilized" or valid form



of government that exists for all of humanity. The finest form of government is unquestionably democracy; all other forms are neither accepted nor acknowledged. The social, educational, moral, and economic realities of the many countries around the world differ, and this widespread endorsement of democracy ignores these distinctions. 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). The aforementioned makes it very evident that a democratic state must have multiple political parties, have genuine, free, and fair elections, and protect fundamental human rights. Consequently, democracy includes limited government, the supremacy of the rule of law, citizen participation in politics, equal citizenship, popular sovereignty, the promotion and defense of fundamental freedoms and human rights, 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 no political framework is flawless, we can talk about the flaws of democracy. Democracy is sometimes thought of as the ideal form of government, but because of its size, it can be the most difficult to manage. According to Aristotle and Plato, the majority-typically composed of the rabble-rousers and the stupid- hold opinions that have a direct impact on the caliber of significant judgments. Therefore, such a rule is a mob rule. However, the ideal solution for society might not be found by the masses. 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 embraces 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. A variety of political, social, economic, and cultural elements will therefore influence its development because it is a state or condition that is always developing and has the capacity to do so. Democracy as an ideal aims to uphold and advance the fundamental rights and dignity of every individual, achieve social justice, promote social and economic development within the community, improve social cohesion, promote national peace, and create an environment that promotes international peace. Democracy is both the most efficient way to achieve these goals and the only form of governance that has the ability to self-correct. In order to achieve democracy, men and women must work together in a complementary and equal way. The acquisition, use, and transfer of power in a democratic state require broad public participation that is transparent, free, and unbiased. Unhindered political competition is therefore made possible. The legislation's word and spirit both require that these procedures be followed (Bassiouni, 1998: iii). Rights under international treaties and democracy are closely intertwined. Therefore, the appropriate use of these rights must be used fairly and in a way that balances them with obligations to the community and to oneself. Democracy's two major pillars are the application of the law and the enjoyment of human rights. Democracy provides equitable treatment for all citizens and places no one above the law. Peace and the expansion of the economy, society, and culture are prerequisites for and results of democracy. Thus, human rights, advancement, enforcing and honoring the law, and peace are all interdependent.

Importance of Development

What exactly is development? Is the question at hand? When referring to social systems, the word "development" usually means the economics and the slow emergence of a more complex and effective system in both structure and operation. It is crucial to consider development as a multifaceted process that involves the total reorganization and realignment of the economic and social systems. "Development" generally refers to significant and good changes that take place in the several areas of society's existence, including the economy (state), societies, and humanity.



Development 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's definition of development, the adoption and spread of new technologies—which call for changes in the ways that goods are made and funds are distributed—are the primary forces behind economic advancement (Furtado, 1982:154).

The production of goods and services resulting from the structural shift in the production system may contribute to economic growth. However, a structural change in the way money is distributed may result in a new type of qualitative change in social interactions. This shows that there are different developmental phases, and assessing them both quantitatively and qualitatively might lead to the idea of a minimal or suitable level of development. Taking development stages below this minimal (qualitatively) leads to the idea of underdevelopment. This underdevelopment refers to development that falls below a least acceptable threshold rather than a lack of development. This represents the chance for people to take charge of their own lives and maximize their resources and efforts. According to Ogundowole (1988:135), development must come from within for society to advance. Rich countries must be prepared to examine their own civilizations and determine whether their architecture and organization align with a sustainable, hopeful future for the global community. Therefore, even while industrialization and economic growth are necessary for improved living standards, development cannot be evaluated without taking qualitative advancement and social change into account. Rodney, 1972:23. Man's capacity to manipulate nature must lead to significant progress if he is to live. As Rodney said, "development is a mental process, so man must be the subject and object of growth." A man-centered development seeks to increase men's happiness as well. It is because of this that man can now overcome all hurdles.

Development and Democracy's Relationships

The essential premise of the argument that democracy fosters development is that democratic institutions, which are crucial to the ethical development of the people, are more likely to exist and function properly in a democratic society. These institutions include the freedom of expression that arises from the unfettered flow of information, the rule of law, which protects property rights, individual liberties, which promote innovation and entrepreneurship, and institutional checks and balances, which prevent widespread theft of public resources. The effects of democratic governance on development can be broadly viewed from two angles: the effects on society as a whole and the effects on individuals within society. Let's look at how these two contribute to the development of a country. The free press and the right to free speech ensure that information is produced and can flow freely in a democracy. By doing this, the public is guaranteed to be informed of government actions and events that may have an impact on them directly. Because knowledge is freely available, people can choose the



policies that will benefit them the most and oppose those that would harm their welfare without worrying about being detained or charged. In a society where no class is permitted to dominate or benefit at the expense of equality—the cornerstone of democracy—can only be fully achieved.

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. H.L.A. Hart (1955:175) contends that the sole natural right flowing from the presence of any moral rights is the equal right of all men to be free. 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 both as a means and as an end in itself. Democracy produces long-lasting, excellent governance, which advances citizens' aspirations for happiness, satisfaction, and peace (Obasanjo, 1998:132). The minority can still speak up and demand that their rights and interests be protected, even though it ensures the wishes of the majority. In a democracy, this promotes stability and peace by guaranteeing that the interests of the majority and the minority won't clash. A democratic government safeguards the numerous, frequently incompatible interests of the various societal groups. The majority of the public, if not all of them, should 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, yet despite this broad acceptance, the socioeconomic standing of the human situation has not changed 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 fixed? 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.

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 important to live a moral life because without morality, human society would be in disarray and face looming disaster. Even in the political, social, and intellectual spheres of today, morality matters. The well-known African philosopher and theologian St. Augustine once remarked, "If morality is eliminated, then what are kingdoms but vast bands of murderers?" From Saint Augustine's writings (Book 4:2). There can be no peace in a civilization if morals are destroyed. Nigerian society analysis demonstrates that moral development is necessary to preserve democratic institutions and the social well-being of all racial groupings. Because Nigerians are not always under control, ethics development is crucial. Our reliance on moral behavior from individuals is essential. Essentially, every 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. Enabling people to hone, expand, and utilize the talents they have accumulated over time is an essential component of human capital development. 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.

As Omorogbe puts it, "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 is succinctly summarized. A similar position is taken by Isokun (2003:164), who claims that a society must be on the verge of disintegrating if it is ignoring societal values and valuing science over the principles that underpin the Nigerian social order. This demonstrates that moral values cannot be compromised and are essential to the meaningful development of society. An important tool for human society's existence is morality. It serves as the foundation for all societal structures and organizations, making it essential to any society's survival. The fact that moral principles are either totally neglected or fully disregarded is important to remember since it has contributed to the issues facing our country and made the gloomy situations in our personal and professional lives worse. This demonstrates how moral character, sense of duty, conscientiousness, commitment to duty, selflessness, probity, and honesty of leaders and followers affect a country's progress. Thus, much-needed progress will be made in our nation (Omoregbe, 1990:199).

Morality and Development

Since it suggests that change is both required for development to take place and that change should be positive- that is, change that would enhance human life—the concept of change is essential to the explanation and description of development. Change lets everyone know that there is a conscious effort to make things better or more tolerable. A lack of pleasure with the present is indicated by change. Taking this as the beginning suggests that improvement must come before change can take place. Given that morality is defined by intention rather than just action, this implies a close relationship between ethical behavior and change. This is established 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 areas 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.

Godfatherism, man-knows-man, and other popular beliefs in developing or third-world countries are all evil. Given the capital-intensive nature of development, which necessitates large savings, the effectiveness of the argument must be defended or justified. Greed and embezzlement are therefore harmful to progress. This demonstrates that unethical behavior, not a lack of resources, can sometimes lead to inefficient policy execution and service delivery. Though prevalent, ideas like "godfatherism," "man-knows-man," and others are unethical in third-world or developing nations. The defense or justification for the argument's effectiveness is that development is a capital-intensive process that necessitates substantial savings. Therefore, thievery and egotism hinder development. Policies are rarely put into action when a nation's political foundation is such.

An Assessment of the Democratic System and Ethical Development in Nigeria

Based on our critical assessment so far, we have been able to determine that Nigeria is not developed even though it has nearly all the resources needed for development. Additionally, we have been able to identify that the reason for this issue is the absence of the ideal moral trait necessary to employ these resources effectively. To advance, Nigerians need to develop this trait, but how can that be done there? A major obstacle to Nigeria's ethical development has been the absence of democratic ethics and standards. The nation has largely remained a developing, third-world nation that is facing many issues without making any headway or growing. Leaders and followers alike need to acquire the discipline and art of democracy, cultivate the habit and virtue of honesty, and absorb the democratic ethos, since these are still the only solutions to the ethical development challenge. Progress is a part of democracy. Democracy offers advantages that increase in direct proportion to the level of democratic ethics present in a community, and it improves people's morals. It is difficult to perceive or attain ethical development if leaders and administrators do not uphold and absorb democratic norms. Ethics must be accepted by democracy in order to boost output and ease facility growth. Democracy and ethical development are interdependent. Democracy's elements of discipline, commitment, honesty, openness, accountability, peaceful coexistence, integrity, etc. are also tied to development. Every time one succeeds, the other succeeds as well, and vice versa. The current political, social, and economic issues in Nigeria have been cultivated and planted by the typical Nigerian for many years. The current trend that the majority of Nigerians are following must be reversed in order to stop it. Before they can accomplish this, many Nigerians must be reoriented or schooled to enhance their ideals. Ignorance has a significant role in the way Nigerians currently live, which makes this significant. Literacy should not be mistaken with knowledge or instruction. The renowned statesman Obafemi Awolowo famously remarked, "A man can be educated without being literate, and a literate person might be truly dumb." One of the characteristics of a real education is objectivity.



When a person is unbiased, they can examine problems objectively and insightfully. In addition, Obafemi Awolowo stated in his book *Awolowo* that "true education aims at developing a man's complete personality" (1981:63). He believes 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.

It is hazardous and biased to fully develop one or two of these three components while leaving the others undeveloped. Based on the average Nigerian's personality, one might assume that most Nigerians are literate but ignorant, but in reality, all of the training they receive is focused on their physical and mental development, which is why they seem to be completely unaware of anything but the inflated material world. Nigerians need to be educated in ethical values in order to achieve ideal ethical standards, which is an urgent and crucial step. The government is partly responsible for completing all of these. As a free being with both higher and lower impulses, man can choose to ignore or pay attention to these, yet doing so ultimately renders him powerless. Usually, the victim has a harsh mentality and criminal tendencies. However, when someone continues to be conscious of and give significant weight to their conscience, they are deemed conscientious. It must be emphasized that hearing with integrity necessitates being honest. 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 goal.

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

The only thing that has been done thus far is to issue a call to action that raises hopes for Nigerians' moral development and acknowledges that morality and ethical principles are essential to any significant progress in a country like Nigeria. We must start to recognize how morality and ethics have been fundamental to the growth of our country. A shortage of qualified experts has not been the cause of Nigeria's democracy's ethical growth issues. Rather, it is usually linked to a lack of democratic ethics, which is a democratic ethical deficit. Nigerians must uphold ethical standards if they want to see their country improve. Ethics, also known as morality, focuses on people's behavior and tries to control men's behavior in their social relationships. The moral community promotes harmony in interpersonal relationships, which is all necessary for a nation to develop significantly. An effective way to



change or reform Nigerians is to place school-age children at the center of the reformatory process, which will allow us to catch them early. Our curriculum designers should be aware of this. It is important to remember that we have already discussed the importance of incorporating certain desirable principles that we believe would contribute to the desired kind of societal reformation and development into our school curricula. It is important to emphasize that this change should happen gradually throughout the process, with schoolchildren hearing these recited to help them become accustomed to them early on and find it difficult to reject them as adults. This is because people need time to get used to new situations. For training, explanation, and acclimatization, they require time. Finally, we would want 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 ways. A perfect society cannot be created, but one that is reasonably comparable can be created. As a result, most parties involved will need to change how they do things.

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