

## Religious Moral Values and the Menace of Corruption in Nigeria

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**Abstract.** A fundamental social reality about Nigeria is that majority of its citizens are very religious, yet corruption pervades nearly every stratum of the society. One big task before every rational mind is how to reconcile the extreme religiosity of the citizens with the overwhelming corruption in the country. Therefore, this study examined the nexus between religious moral values and corruption in Nigeria with a view to ascertain the reason why corrupt practices pervade the public and private life of many Nigerian religious adherents. Data was generated from existing literature and careful observation of the state of the nation, and subjected to critical and constructive analysis. This study discovered that there is so much religiosity and less morality in Nigeria. The writers observed that the hypocritical and greedy attitudes of some religious adherents and their inability to apply the core moral values inherent in Christianity, Islam and African traditional religion in their daily conducts are the principal factors escalating the problem of corruption in Nigeria. Some religious adherents place very little premium on the all-important issues of good conduct, discipline, loyalty, patriotism, accountability, transparency, social justice, covenant-keeping and other positive values in their daily dealings. The authors therefore, encouraged Nigerians to internalize the core moral values inherent in the country's tripartite religious heritage and apply them to their daily conducts in order to curtail the menace of corruption in Nigeria.

**Keywords:** Religiosity, Religious Moral Values, Religious Adherents, Corruption, Nigeria

### 1. Introduction

One fundamental social reality about the Nigerian state is that majority of its citizens are very religious. In fact, so many Nigerians believed that anybody who does not proclaim or practice any form of religion is seriously in need of help. Another social

reality about this country is that corruption is almost becoming a culture in nearly every stratum of the society. One big task before every rational mind in Nigeria is how to reconcile the extreme religiosity of its citizens with the overwhelming corruption and moral decadence in the country. According to Ochulor and Bassey (2010:466), the prevalence of corruption betrays a latent decay in our ethical values and orientation. It shows the futile attempt by Nigerians to build a nation-state without a foundational reference to the religious moral principles of justice, transparency, altruism, accountability and a service-oriented notion of leadership. Obasala (2015:1) contends that Nigeria has experienced and is still experiencing its share of moral laxity and vices especially as depicted in political instability, corruption in high and low places, drug trafficking, smuggling, advanced fee fraud commonly known as 419, prostitution, increasing crime wave, theft, robbery, religious and ethnic violence, unemployment, injustice, among others.

It is no longer news that Nigeria is labeled as one of the countries with a very high rate of corruption and moral decadence among the comity of nations in the global social space. According to Samuel Ogundipe, a reporter of Premium Times newspaper (January 29, 2019), the 2018 corruption perceptions index report of Transparency International indicates that 'Nigeria scored 27 out of 100 points, maintaining the same score in the 2017 corruption perception index.' He further observes that in the country comparism, Nigeria ranks 144 out of 180 countries in 2018 as against 148 out of 180 countries in 2017. The indication here is that Nigeria is still perceived as a very corrupt country irrespective of the fact that there is an upward move of four in the ranking within a period of one year. It could be argued that Nigeria still maintained the same scale in the global corruption rating of countries within the period under cover because the upward move of four within a

period of one year only means that four other countries scored worse while Nigeria fails to make any meaningful improvement (Premium Times, January 29, 2019). This assumption was confirmed with the current 2019 report of the same Transparency International which shows that Nigeria has scored worse in global corruption ranking of countries. This current report scored Nigeria 26 out of 100 points as against 27 points in 2017 and 2018 and moved the country's ranking from 144 in 2018 to 146 in 2019 out of 180 countries (Transparency International CPI 2019).

It is imperative to state at this point that there are three major religions in Nigeria; African Traditional Religion, Islam and Christianity. These three religious traditions have similar fundamental moral values such as patriotism, loyalty, truthfulness, honesty, trustworthiness, integrity, transparency, accountability, hard-work, diligence, righteousness, social justice, covenant-keeping, social solidarity, and others, as basic tents of their theological doctrines. Unfortunately, many adherents of these religions, especially Islam and Christianity in Nigeria have continued to engage themselves in some corrupt activities that contradict the aforementioned lofty moral values in their theological doctrines. In contemporary times, corrupt practices and other forms of moral bankruptcy have become so pronounced in different areas of life such as, religious worship, business transaction, political and judicial administration, employer-employee relationship, family life, among others in the Nigerian state. There is a widespread perception among the general populace that some clergymen, the business community and the political elites have lost their moral compass and that avarice and love for materialism have become the overriding principles governing how religious worships, businesses and political activities are conducted in the country (Rae cited in Ogunleye 2013:84). Smith (2007:5) contends that when Nigerians talk about corruption, they refer not only to the abuse of state offices for some kind of private gain but also to a whole range of social behavior in which various forms of morally questionable deception enable the achievement of wealth, power, or prestige as well as more mundane ambitions. Nigerian notion of corruption encompasses everything from government bribery and graft, rigged elections, and fraudulent business deals, to the diabolical abuse of occult powers, medical quackery, cheating in school, and even deceiving a lover (Marquette 2010:25). Today, the negative tendencies of greed, selfishness, licentiousness, covetousness, lust, pride, materialism, envy, wickedness, war-mongering, callousness,

corruption, and others have become the norm in the Nigerian social space (Edet 2014:130).

This study therefore, aimed at investigating the nexus between religious moral values and corruption in Nigeria with a view to ascertain the reason why corrupt practices has continued to predominate the public and private life of so many Nigerian religious adherents in spite of the lofty moral values inherent in the theological doctrines of the three main religions in the country. Data for this research was generated from existing literature and careful observation of the state of the nation, and subjected to critical and constructive analysis.

## 2. Conceptualizing Religion, Moral Values and Corruption

Philosophically, religion is seen as the belief in the "form of the Good", a divine mind and will which is central to the existence of the universe and hold a moral relations with humankind (Manus 2006:4). Immanuel Kant, a renowned German Philosopher delineates religion as 'the recognition of all our duties as divine commands.' J.B. Pratt sees religion as 'the serious and social attitude of individuals or communities toward the power or powers perceived as having ultimate control over their interests and destinies' (Idowu 1973:72). According to Emile Durkheim in his famous book; *Elementary Forms of Religious Life*, religion is 'a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into a single moral community' (Adogbo 2000:18). James Frazer says 'religion is propitiation and conciliation of powers superior to man which are believed to direct and control the cause of nature and human life' (Adogbo 2000:17). What can be deduced from all the delineations of religion presented above is that religion is construed as a mechanism for controlling human moral conducts and social life in the universe. It is a common believe among religionists that the divine being has a great measure of control over the life of every members of different religious communities in their day to day activities, both as individual and as a group. This is the reason why religion is given a pride of place in many societies of the world today. The values and importance attached to religious beliefs and practices in contemporary societies cannot be overemphasized. According to Rakodi, religion is an important source of values and beliefs that influence the way in which people see the world and live their lives, and the aims and operation of a variety of organizations. Convinced insiders typically claim that if all its followers adopt and practice the values and beliefs

associated with a particular religion, they would be happier and more moral human beings and the societies in which they live would be better places (Rakodi 2010:65).

From the foregoing discussion, it is no longer doubtful that morality is a fundamental constituent of religion. Traditionally, the fear of God and adherence to his commands are regarded as the source or foundation of values in religions. According to Edet, the fear of God and adherence to his commands yield religious systems. These religious systems provide the basis or foundation of certain moral values. The foundation of values here is considered to be divine revelation. A fundamental part of any religious system is its moral values which regulate and harmonize human life. In many societies of the world, religion has continued to serve as mechanism which reminds people of what is right and what is wrong; what is good and what is evil, what is just and what is a vice. In essence, religion has continued to enrich people's morals for the welfare of the individual and the society (Edet 2014:130). In traditional African societies, religion defines and shapes the moral values and characters of people in the community (Olanipekun 2017:227). According to Ayantayo (2009:20-21), in the context of religion, human ethical or moral values such as truth-telling, honesty, justice and impartiality, become commands issued by the supernatural being. For example, God in Christianity, Allah in Islam and Obatala in Yoruba Traditional Religion becomes the great moral law giver. In essence, the divine command makes the human moral standards punishable directly by divine authorities (Ayantayo 2009:36-37; Ogunleye, 2013:65)

At this juncture, it is pertinent to explain in concrete and plain terms the meaning of moral values. There is no better way to do this than to look at how some contemporary scholars have explicated the concept of moral values. According to Obasala, moral values are those intrinsic attributes and characteristics which are innate in every person for the actualization and promotion of social order, cohesion and peaceful co-existence which are fundamental indices for growth and development in the society (Obasala 2015:2). George and Uyanga (2014:41) assert that moral values are essential values that determine individual's perception of morality and moral consciousness in the society. They further contend that moral values include truthfulness, patience, obedience, honesty, integrity, hard work, responsibility, respect, tolerance, loyalty, public spiritedness, freedom, respect for human life and dignity of persons, justice, fairness and equality. Similarly, Edet (2014:130)

maintains that moral values have to do with honesty, promise keeping, integrity, love, forgiveness, mercy, faithfulness, generosity, and others. He further argues that virtues such as truth, respect for the sanctity of human life; justice, duty, loyalty, responsibility, peace, friendship, love, benevolence, integrity, gratitude, faithfulness, promise keeping, among others are part and parcel of our human identity toward which societies and people strive or evolve (Edet 2014:132).

Moreover, Olanipekun observes that from the African indigenous viewpoint, moral values are taken to be a set of institutional ideals, which guide and direct the patterns of life. One of the main goals of human existence according to him is to strive towards achieving moral excellence by becoming an embodiment of good character. Moral value is determined in terms of its consequences for humankind and human society (Olanipekun 2017:225). George and Uyanga maintain that moral values are taught to be imbibed by members of the society to enhance character development and promote good moral upbringing and moral health in individuals. Principles of moral conduct can only be effectively understood and practiced when moral values are strongly adhered to by individuals in a given society. They conclude that moral values are taught in moral education as certain acceptable, valuable and cherished qualities that are worthwhile in developing a sound character (George and Uyanga 2014:41).

Having explicated moral values, let us at this juncture explain the concept of corruption in relations to morals. The word corruption is derived from the Latin term "corruptus" meaning 'moral decay, wicked behavior, putridity or rottenness (International council 2009 cited in Igboin 2016:145). In ordinary parlance, corruption simply means asking, giving or taking a fee, gift or favors as a condition for performance of one's assigned responsibility (Coker 2006:91). However, corruption goes beyond the above stated perspective. It has to do with any behavior or activity that contradicts the approved norms or rules of conducts in the society. Little wonder, Onyeziri (cited in Tolu and Ogunro 2012:2) contends that corruption is a behavioral attitude contrary to or at variance with the set rules and agreed norms. Osoba sees corruption as an anti-social behavior conferring improper benefits contrary to legal and moral norms, and which undermine the authorities to improve the living conditions of the people (Nwankwo 2013:313). Ochulor and Bassey (2010:469) contend that there is a universal agreement to the fact that corruption itself is an anti-

social behavior that portends danger to the cohesive fabric that holds a society together and to the integral growth and development of any society. Ochulor and Bassey quoting Dike, observe that one is corrupt when one's behavior goes contrary to established rules or deviates from the formal duties of a public role, because of private gains – gains which could benefit the individual, his/her close family, private clique and could be in form of pecuniary, physical or status gratification (Ochulor and Bassey 2010:469). Corruption as an immoral behavior includes a deviation from the rules, laws and moral values (Zuhaira and Ye-zhuang 2017:302).

### 3. Corruption as a Moral and Social Problem

There is no doubt in the saying that 'corruption is a serious moral and social problem' because it is one of the prevailing unethical conducts or immoral actions of societal moral agents that has continued to affect the economic, political and socio-cultural life of many societies the world over. Man is naturally a moral agent of any society where he finds himself. According to Ochulor and Bassey (2010:470), man is a moral being by all standards. His actions, when done out of deliberation and volition carry with them a moral status that make them either good or bad, depending on whether these actions conform to the natural law or the human positive laws, which have a universal applicability. In all circumstances of life, every human being is expected to carry out his actions with a high sense of moral consciousness. Corruption as a human act, done by a morally responsible agent carries with it a moral guilt, because it goes contrary to established moral standards accepted generally in the society. Moreover, corruption has myriad social effects which hit at the very foundation of the human being seen as a 'homo social' – social being. For man, being human is to be social (Ochulor and Bassey 2010:470). Little wonder, Shankar Rao maintains that:

*Man is a social animal" because he lives in social groups, in communities and in societies. Human life and society almost go together. Man cannot live as man without society. Solitary life is unbearable for man. Man is biologically and psychologically equipped to live in groups, in society (2006:155).*

*Since corruption works against the common good, any act of corruption is a war against society and consequently a war against man and the metaphysical fabric of his existence. In this light, corruption can be regarded as a monster that threatens the very life of man in the society (Ochulor and Bassey 2010:470).*

One of the greatest problems facing many nations of the world in contemporary times is the issue of immoral conduct and disregard for societal values. A lot of people in different nations of the world today prefer to pursue immorality and glorify vices at the expense of moral values. George and Uyanga (2014:43) observe that values that are predominantly held and pursued in the society today include dishonesty, disrespect, intolerance and lack of cooperation, profit oriented relationships, profanity of life and abuse of human dignity, loss of pride in hard work and increasing interest in the pursuit of injustice and other crimes all in a bid to acquire wealth by adopting the philosophy that "the end justifies the means." Ochulor and Bassey contend that human and societal values are evaluated only from the standpoint of their ability to add to an individual's personal possessions, wealth and social status. This philosophical outlook of life according to them directs man's preferences, choices, interests and actions.

They further articulate that since there are no other ultimate values to be pursued than mere materialism, man can be disposed of at the will of the strongest, be cheated by the smartness of the more astute and impoverished by the greed of the more courageous (Ochulor and Bassey 2010:470). Obasala (2015:5) maintains that materialism is the factor responsible for the high level of moral problems facing the society in contemporary times. He observes that attention of people has shifted from morality to instant wealth. This desire for instant wealth according to him has led many people to get involved in acts that are inimical to the society not minding whose ox is gored (Obasala 2015:5). It is in this regard Iwe (1991:82) argues that over-concern with one's self-importance and pre-occupation with self-aggrandizement naturally lead to total indiscipline or moral decadence from the self to the society.

According to George and Uyanga (2014:42), modern societies are experiencing the wave of corruption driven by the "get rich quick syndrome". Public goods and resources are audaciously stolen by individuals who are in leadership positions in a bid to acquire wealth for themselves and secure the future of their families, caring less about the pain and burdens to be borne by other members of the society as a consequence of their actions. Society tends to favor those who can do almost anything to attain power and money and even celebrates corruption in several ways. Malomo (1986:23) contends that the legions of moral problems in the society in its malignant fierceness is speedily destroying every fiber of life and strength of the individual members of

the society and it may make us just collapse and die any moment if nothing is done to address the issue.

#### 4. The Issues of Corruption in Nigeria

There is no gainsaying that the phenomenon called corruption is almost becoming a culture in different sectors of the Nigerian society because evidences of its entrenchment in the country's national life are very conspicuous in the daily experiences of its citizens. According to Ochulor and Bassey (2010:466), we see corruption in the bad state of our roads, hospitals, school systems, poor infrastructures, increasing crime wave, looting of the government treasury, among other areas of life. Asikia asserts that:

*To many Nigerians, corruption is a citizen or perhaps, a spiritual entity close in nature to the Nigerian factor in that it is endemically present, while its disciples or children are on the increase and include Nigerians in every facet of life, be it the public or the private sector, the academia, religious organizations, labor unions, non-governmental Organizations, the military, student-body, police, the institution of traditional rulership, etc. It is generally easier to prove that a person is a member of the cult of corruption than for that person to prove he is not (Asikia cited in Egun 2014:9).*

Corruption in Nigeria's public life has led to increase in social evils such as prostitution, unemployment, drug trafficking, hostage taking, child trafficking, internet fraud, and other socio-economic ills that have continued to bedevil the country. This is so because the financial resources that could have been used to provide social amenities and job opportunities which will guarantee better life for the teeming population in Nigeria is being diverted to private use by the corrupt individuals in the public service (Egun 2014:13). According to Oluwasanmi:

*Accumulation of illegal wealth by stealing from the people's commonwealth discourages hard and patriotic labor by others and put resources needed for community or national development into private hands where it is often just stashed away in foreign banks or lavished senselessly and unproductively (Oluwasanmi 2007:100).*

Corruption has become such a serious issue in Nigeria to the extent that it has continued to tarnish the image of the country among the comity of nations at the international community. Although, corruption is not peculiar to Nigeria, it is a global issue; there is virtually no society in the world where you will not find elements of corruption. Indeed, corruption and other social evils are not exclusive to the Nigeria

state; they are human social realities which are known to exist in other societies of the world as well. Howbeit, the preponderance of corrupt practices in nearly every stratum of the Nigerian state and the insincerity on the part of the governing authorities in tackling the problem makes it an issue that calls for serious social concern. According to Ochulor and Bassey (2010:467), the prevalence of corruption in the society on the one hand and the honest and committed readiness of the people in eradicating it on the other hand differentiates one country from another in the scale of corruption perception index. The Transparency International, a Non-Governmental Organization of global repute has continued to rate and score Nigeria high among the corrupt countries in the world (Tolu and Ogunro 2012:1-2). Indeed, Nigeria is rated as one of the highly corrupt nations in the world because of the attitude of Nigerian citizen toward corruption and the non-commitment and dishonest disposition of the government and its agencies toward the fight against it. Ochulor and Bassey (2010:467) observe that there has not been an accompanying readiness and committed effort on the part of Nigerian government and its anti-corruption agencies to stamp out corruption or bring it to a manageable degree. Many anti-corruption slogans, initiatives and institutions in the country are sterile and empty of integrity; they are also selective and hypocritical. Because of the hypocritical and selective nature of the government and its anti-corruption agencies, corrupt practices and all the paraphernalia that go with them tend to escalate geometrically in every areas of national life in Nigeria on a daily basis.

#### 5. Religious Moral Values and Corruption in Nigeria

The three major religions in Nigeria—African Traditional Religion, Islam and Christianity are embodiments of moral values. A glimpse at their theological doctrines reveal that moral principles such as, service oriented leadership, dignity of labor, accountability, transparency, loyalty, truthfulness, honesty, trustworthiness, integrity, diligence, righteousness, faithfulness, social justice, covenant-keeping, social solidarity, altruism, patriotism and others, are the core values of these religions. It is pertinent to state at this point that an overwhelming majority of Nigerian citizens are adherents of Christianity and Islam, with only very few people still proudly practicing African Traditional Religion. Majority of the people at the helm of affairs in the various sectors of the country's socio-political and economic domain where we are witnessing most of the corrupt practices are Christians and Muslims.

Ordinarily, one would have expected that since these religions have the above enumerated moral values as fundamental aspects of their theological teachings, corruption will not be an issue in the Nigerian social, political and economic arena but that seems not to be the case. There are evidences of massive corruption in different sectors of the Nigerian society.

Corruption in Nigeria flows from the leaders down to the followers. The fact that most Nigerians are corrupt in their private and public dealings is not the main problem. The principal issue in this whole corruption quagmire is the fact that majority of Nigerian citizens are extremely religious, yet the different sectors of the country is bedeviled by various categories of social evil. This is clearly seen in the attitudes and acts of misconducts of some Nigerian Muslims and Christians in the country's social, political and economic arena, who refused to allow the moral values inherent in their religious doctrines to reflect in their daily conducts. Instead, they sanctioned and practice corruption which has now pervades every stratum of their private and public life.

There are series of reported cases where many adherents of Islam and Christianity in Nigeria are found to be involved in some dubious and unethical practices such as, falsification of age and certificates, evading the payment of legitimate taxes, levies and utility bills, and other corrupt and unacceptable practices in work places. According to Familusi:

*A typical Nigerian does not want to pay electricity tariff if he or she has the opportunity; a worker who gets to his or her place of assignment at 9am may write 7:30am in the register; dates of birth are falsified, while many have different states of origin; also, ghost workers abound in many establishments. All these can only worsen the already terrible situation (2017:21).*

Some Nigerian citizens have even gone as far as conniving with foreign nationals to steal the resources of their fatherland, especially petroleum products and other natural resources within the country's territorial water bodies. Every day we hear of citizens who join foreigners to steal the country's crude oil. This action is a flagrant violation of the spirit of patriotism to the nation. It is important to note at this juncture that lack of patriotism retard the growth and development of any nation. Familusi citing Ayantayo observes that patriotism is necessary for national survival. It is what makes people willing to place their country above themselves (Familusi 2017:21).

Government functionaries who are members of these religions are even worst as most of them are constantly involved in the looting of public funds and violating their oath of office or oath of allegiance to the nation. This socio-political doctrine of oath of office or allegiance which is meant to regulate socio-ethical relations between the leaders and the followers has everything to do with the religious virtue of covenant-keeping. This is so because the instrument with which it is administered is religious in all its forms. According to Ogunleye:

*The religious concept of covenant was introduced into the Nigeria system of government in the form of oath of office which public officers have to swear in order to make them serve the public conscientiously. The oath of office, which can be administered by either a court or its delegate, involved pledging loyalty to perform faithfully the duties associated with the office. During this exercise, each person is allowed to swear an oath of office with the religious paraphernalia or cultic symbol of the religion one belongs to. In the Nigerian context for example, adherents of traditional religion are allowed to swear to Ogun (god of iron) represented by a piece of metal while Christians and Muslims could swear with the Bible and the Quran respectively. The purpose for using these religious objects is that, as sacred objects, they were believed to have the potentials to instill fear in the people who swear by them. However, of all the leaders that have been taking oath of office, hardly can you see any one taking his oath of office in an indigenous way. They either take it in a Christian or Muslim way, knowing the nature of their God who will postpone judgment till judgment day while African gods are capable and known for instant justice (Ogunleye 2013:83).*

Many Christians and Muslims in the Nigerian public offices who take their oath of office with the Bible and the Quran have continued to violate the virtues of accountability, altruism, transparency, patriotism, justice, loyalty, faithfulness and honesty contained in their sacred scriptures that they are supposed to uphold and practice in both their public and private life. This is an indication that they are hypocritical in their religious beliefs and practices.

The most surprising episode of the neglect of moral values in the Nigerian tripartite religious heritage by their adherents and the preponderance of corruption in the country's socio-political, economic and religious sphere is the involvement of clergymen in the issue. Religious leaders from the three main religions in Nigeria have contributed immensely either by commission or omission to the problem of corruption and the increasing level of immorality in the country. According to Olanipekun:

*The negligence of our religious leaders in telling the truth and preaching morals in contemporary time precipitates the cold attitude of the members of the societies towards moral values. This is so evident in a place like Nigeria because it is so obvious that the more religious Nigerians are, the more immoral they seem to become. The fear of God is no longer reigning. Instead, people are now worshipping money and material things within the purview of religion. Many pastors, imams and the traditional priests are now money conscious and no longer ready to say the truth especially when the morally perverted rich followers of theirs come to them (Olanipekun 2017:227).*

In Nigeria today, some clergymen take pride in telling lies and deceiving their adherents during sermons in order to acquire material wealth for self-aggrandizement. Some pastors, imams and traditional chief priests lack sincerity and integrity in their interactions and dealings. Some have continued to appear on newspaper headings for financial corruption and other unethical practices such as, sex scandal and money ritual killings. It is imperative to note that one of the problems facing the Nigerian society today is the issue of “get rich quick syndrome” that has found its way into the contemporary religious assemblies. This issue has continued to promote the desire for excessive materialism, lack of contentment and avarice among religious believers across the various faith traditions in the country. This trend has added a troubling twist to the problem of corruption and moral decadence in the Nigerian state.

## 6. Conclusion

Having examined religious moral values and the menace of corruption in Nigeria, this paper avers that the hypocritical and greedy attitudes of some religious adherents in the country and their inability to apply the core moral virtues inherent in Christianity, Islam and African traditional religion in their daily conducts are the principal factors escalating the problem of corruption in the Nigerian state. For the above stated religious traditions to maintain their relevance in the contemporary Nigerian society, the moral or ethical perspectives of their theological doctrines must be given a pride of place and strictly adhered to by both leaders and members of these religions in their daily conducts. In Nigeria today, some religious adherents place very little premium on the all-important issues of good conduct, discipline, loyalty, patriotism, accountability, transparency, social justice, covenant-keeping and other positive values in their daily

dealings. The implication is that there is so much religiosity and less moral values in the country.

In order to curtail the menace of corruption in the Nigerian society today, the core moral values in the country’s tripartite religious heritage should be well spelt out and encouraged to be internalized and apply to daily life activities by all and sundry, especially the religious leaders and the political elites who are supposed to be role models and custodians of morality and good conscience in the society. Religious groups and their leaders should know that religiosity without morality is destroying the very foundation of life in the Nigerian nation. They are expected to uphold the lofty moral values inherent in their belief system and put an end to hypocritical and mere sanctimonious attitude. Like Edet rightly observed:

What is required is not mere sanctimonious religious posturing, but a genuine and authentic commitment to righteousness, a commitment of humanity to doing right. The time-tested values of hard work, discipline, truth, loyalty, honesty, integrity, probity, dedication, cooperation, and the basic family values of love, caring, selflessness, equity, sharing, generosity, steadfastness, commitment, tolerance, patience and so on, must be the values ... Our aspiration must be towards the installation of a social order that guarantees the full expression of all the positive values endowed in us by virtue of our humanity (Edet 2014:133-134).

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