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COLLAPSE VALUES AND THE CRISIS OF CORRUPTION IN NIGERIA

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Abstract

This study investigate how collapsed societal values has led to the high level of corruption in our society. The mixed method of research design was used in this study. The target population in this study consisted of a total of 245 respondents drawn from traditional rulers, the elderly in society, government officials, security agencies, members of the clergy, civil society organization and anti-graft agencies. The stratified random sampling was first used in the selection of the initial sample size. Thereafter, the purposive technique was finally applied in the selection of the respondents for the structured questionnaire. The questionnaire and structured interviews were used in the collection of data. The qualitative data was analyzed by using descriptive statistics and percentage while the qualitative data was analyzed using thematic framework. The theoretical framework used in this study was Emile Durkheim theory of social solidarity. The study findings from the data analysis reveals that corruption is increasing in the society because of the high moral degeneration. It also reveals that the incorporation of Nigeria into the global economic system has resulted to the collapsed of the cherished values. Based on the result of the research, the study recommends values re-orientation of members of the Nigerian public and the initiation of special rewards for patriotic Nigerians

Keywords: Values, Collapsed Values, Corruption. Societal Values

1. Introduction

The Nigerian society is sometime referred to as a permissive society with the implications that something is wrong in some sectors of the society. The sociologist's role in making the society a better place, is by observing systematically changes in the society, evaluating them, and making suggestion on the ways social problems can be tackled. Today Nigeria has degenerated with basic cultural characteristics fast disappearing. The most single canker worm that has eaten into the fabrics of our society today is the problem of corruption. And this has so pervaded the Nation that most Nigerians are corrupt in one way or the other, (Aluko 2019)

Nigeria is in a state of disequilibrium as activities in the various social institutions has become rather

unethical and synonymous with decadence. Contemporarily, the Nigerian society is characterized by social malaise such as insecurity of life, poverty, arm robbery, all forms of corruption, moral degeneration, successions crisis and general lack of accountability by those entrusted with governance, (Ahmed, 2016).

The crisis of corruption in Nigeria like in other parts of the world has been said to have a correlation with or deviation from the socially accepted and desirable behavior. It is a universal phenomenon and has continue to be an integral part of culture, (Kahn 2009). The pervasiveness of corruption varies from one society to another, the level of awareness' and sensitivity and tolerance account for this differences in societies, Balogun and Okediji, (2014). In some developed nations like China, socio economic

structure and processes has probably gained from the restraints which their systematic continuities and powerful traditions has exerted on the excesses of the contemporary worldwide socio-economic and socio-political systems. This not usually the case in most cancerous societies where corruption strives. There have been efforts by successive government in Nigeria towards dealing with the menace of corruption as it evidences that there are many decree and legislation that has been promulgated and enacted but suffices it to say that the same measures that has been in effect and effective in other countries has not been adequate to curb corruption in Nigeria. The effort of Nigeria in curbing corruption has led to the establishment of anti-graft agencies such as ICPC (independent and corrupt practice commission), EFCC (economic and financial crime commission).

In this paper attempt is made to provide a deeper insight into the nature of corruption by examining not only the existing notions but also the social structures especially the value system and the interrelationships that generates corruption.

Human societies exist for individuals and groups life. Social rules are made by people and the same rules guide the behavior of the citizens. Situations in the society warrants members to value things as good or bad. Man's effort in any given situations are geared towards survival. Human struggle for survival are informed by drives of hunger, sex, aggression, and loyalty to tribe or group, (Keith2016). Sexual reproduction is a positive duty in the propagation of one's own kind. Aggression is a strong drive in man necessarily for his survival for which society provides acceptable ways of doing things so that others may not be destroyed (Eniuche 2017). However, the value system which is the fabric of society is gradually being eroded away and has manifested in differs forms including the high level of corruption that is endemic in Nigerian society.

According to (Akindele 2009), corruption is undeniably a socio-political, economic and moral malaise that usually holistically permeates all the nerves of any polity. It is contagious and malignant to the physiology of any political system. Once it set into any part, it automatically contaminates all the strata of

the systems socio-political in ways symmetrical to the spread of bush fire.

The sociological approach tends to identify corruption as a social problem. A social problem connotes an act of a form of a behavior which constitutes concern to a significant proportion of the society to warrant a common solution by that society. The structural functionalist regards social problem as a serious behavioral deviations hindering the functioning of the society. Social problems are regarded as inhibiting the needs and goals of society, (Aluko 2019) *ibid*

It is hypothetical in this research work that when the value system in any society is devalued, corruption become institutionalized. It becomes a norm, part and parcel of culture and consequently goes into the realm of behavior. To this end corruption becomes a social problem that must be critically and seriously addressed. Nigeria has long been treading on the brinks of this National catastrophe due to the almost uncontrollable intensity of corruption of a viable, virile and stable polity.

The question of value system and fight against corruption had a monumental impression in the mind of Nigerians. These values which are part of the culture of the society are meant to insulate citizens from the temptation of corruption. Therefore, when we talk of corruption, it means a certain value has been negated or is inactive. The gradual collapse of these values has cost the country which has manifested in different forms including corruption. This research work haven these into consideration is guided with the following objectives:

- i. To ascertain the extent the collapse of the value system in Nigeria has led to corruption.
- ii. To identify the causes of the collapse of the value system in order to stem the the tide of the collapse.
- iii. To identify the constraints to government policies in addressing the collapsed value system.
- iv. To identify measures at curbing corruption in the country.

2. Literature Review

2.1 Conceptual Issues

Values System

Cultural value is a problematic concept with no clear consensus as to its meaning, (O'Brian & Lockey 2015) *ibid* this lack of clarity reflects the legacy of how cultural values has been used.

However, according to the business dictionary, values are important and lasting belief or ideals shared by a member of a culture about what is good or bad and desirable or undesirable. According to (Haralambos 2000), a value is a belief that something is good and desirable.

In terms of the conceptualization of the term 'Values' Sociologist disagrees strongly, (O'Brien & Lockley 2015) *ibid*. For instance, the conflict theorists focus on how values differ between groups within a culture. American sociologist Robert K. Merton suggested that the most important value in America society are wealth, success, power and prestige but that everyone does not have equal opportunity to attain the values.

On the other hands the Functionalist Sociologist Talcott Persons noted that America share the common values of the American work ethics which encourages hard work (Cliffsnote 2018).

Values can be different from culture to culture. One may value aggressiveness and deplores passivity, another will be the reverse case, (Puja 2018).

In terms of its classification, values can be on an individual basis which relates with development of human personality or individual norms of recognition and protection of the human personality such as honesty, locality, veracity and honor, (Puja 2018) *ibid*. There are also the collective value which is connected to the solidarity of the community or collective norms of equality, justice, solidarity and socialibilities, (Adeboye, 2016). According to Adeboye, values are general principles to regulate our day-to-day behavior. They not only give directions to human behavior but are also ideals and objectives in themselves. Values deal not so much with what is, but with what ought to be. In other words, they expressed modern imperatives. They are the expression of the ultimate goals, ends or purposes of social action. Our values are

the basis of our judgments about what is desirable, beautiful, proper, correct, important, worthwhile and good as well as what is undesirable, ugly, incorrect, improper and bad. Durkheim emphasized the importance of values (though he used the term morals) in controlling the disruptive individual passions, (Kapur 2015).

Corruption

There are lots of various definitions of corruption but the most precise and clear definition of this social phenomenon is provided in the communication from the commission to the European parliament, the council and the European economic and social committee fighting corruption. It defines corruption as an abuse of power for private gains. This concept includes corruption in both the private and public sectors.

Transparency international defined corruption as “the abuse of entrusted power for private gain”. Corruption can be classified as grand, petty and political, depending on the amounts of money lost and the sector where it occurs (TI).

Grand corruption consists of acts committed at a high level of government that distort policies or the central functioning of the state, enabling leaders to benefit at the expense of the public good. Petty corruption refers to everyday abuse of entrusted power by low- and mid-level public officials in their interactions with ordinary citizens, who often are trying to access basic goods or services in places like hospitals, schools, police departments and other agencies.

Political corruption is a manipulation of policies, institutions and rules of procedure in the allocation of resources and financing by political decision makers, who abuse their position to sustain their power, status and wealth.

According to (Aluko 2019) the history of corruption is as old as the world, because ancient civilizations have traces of widespread “illegality and corruption” (Dike, 2005). Various writers unite on the view that corruption, as a malaise, is not the exclusive preserve of any nation, race or section of the world but transcends national boundaries and frontiers and symbolizes phenomenal universal unwholesomeness

politically, economically, religiously and culturally (Okunola, 2013), (Oyebode, 2014). This does not, however, mean that the incidence and magnitude of corrupt activities are the same in every society. Some countries are obviously more corrupt; than others.

The Evolution of Corruption in Nigeria

Corruption in Nigeria is as old as Nigeria. It is embedded in the ethos, practices, conduct, beliefs, sayings, culture, idiosyncrasies and heritage of Nigeria, (Oliyide & Odeku, 2002). It reflects in the ostentatious way of life of the people, particularly partying, praise singing, squandering of riches. In fact, daily low-level corruption is visible on the street, policemen extorting money from motorists to supplement their meager wages (though there has been a current increase). For decades the government has accrued huge oil revenues, yet the country suffers from lack of basic infrastructures, and tens of millions live in poverty.

In contemporary Nigeria, corruption in public offices pre-dated Nigeria's independence. Allegations of corrupt practices against civil servants and police officers predate independence, (Oliyide & Odeku, 2012) *ibid*. Nigeria's post-independence history has been overshadowed by the depredations of a series of corrupt, abusive, and unaccountable governments. Also, large-scale grand-style electoral fraud and wanton stealing of public funds characterized the First Republic, (Osipitan 2001). No one who has friends, relatives or other associations with Nigeria can deny that the corruption in Nigeria is reaching record proportions. This is consistent with perception surveys as detailed by Transparency International. They have ranked Nigeria over the last few years the worst corrupt nation on the earth, second to Bangladesh (The 2017 Transparency international).

2.2 Theoretical Framework

Emile Durkheim's Social Solidarity

This will be used as the theoretical framework for the analysis of this paper. Durkheim was primarily interested in what holds society together when it is made up of people with specialized roles and

responsibilities. In *The Division of Labor in Society*, Durkheim provides an answer by turning to an external indicator of solidarity the law to uncover two types of social solidarity, mechanical solidarity and organic solidarity. Societies with mechanical solidarity tend to be small with a high degree of religious commitment, and people in a mechanical society oftentimes have the same jobs and responsibilities, thus indicating a low division of labor. In other words, it is not a very complex society, but rather one based on shared sentiments and responsibilities. Societies characterized by organic solidarity, on the other hand, are more secular and individualistic due to the specialization of each of our tasks. Put simply, organic solidarity is more complex with a higher division of labor. Durkheim argues that societies move from mechanical to organic solidarity through the division of labor. As people began to move into cities and physical density mounted, competition for resources began to grow. Like in any competition, some people won and got to keep their jobs, whereas others lost and were forced to specialize. We now know this form of differentiation to be a key element in the division of labor. As a consequence, the division of labor generated all sorts of interdependencies between people, as well as key elements of organic solidarity, like a weaker collective conscience.

Anomie

Following the discussion above, Durkheim argued that societies characterized by organic solidarity generated social solidarity not through sameness, but through interdependence. However, Durkheim also stated that this solidarity is precarious and can be abnormal, producing anomie as a consequence. Although Durkheim does not give a clear definition of anomie, it can loosely be defined as a feeling of disconnection from the moral norms and rules of a society. Under a state of anomie, there is not enough moral regulation in a society to counteract the individualism associated with a complex division of labor. In other words, a society that celebrates individualism runs the risk of forgetting to tell individuals what they can and cannot do. We can also think of it as a state of normlessness. Basic institutions perform functions for the society, thus these basic instructions are dynamic and adaptive to changes. It should be noted that the environment of

social structures requires certain amount of persistence in some of their features in order to perform that expected functions, (Wahab, Odunsi, & Ajiboye 2012).

In Nigeria today, observations portray that the society and indeed components of social structures changes continually. One of such strictures is the value system. As the society gradually move from simple, non-specialized to complex and specialized one coupled with permeability of international borders, Nigerian values are fast giving way to foreign values. The urbanization and industrialization have altered the totality of our social institutions, not leaving the political and economic systems unaffected. The Nuclearization of the family has also negatively touched the socialization and internalization processes. Corruption increase in Nigeria is one of the consequences of the disintegration of the value that hitherto serve as avenue for social control

3. Methodology

The research work adopted mixed method research design involving the collation of primary data from a population using both quantitative and qualitative technique. The primary data were drawn from questionnaires given to respondents as well as structured interviews aimed at soliciting information concerning the research. The secondary data for this study were collected from already written books, both published and unpublished that were found to be relevant to the study. These already published works includes textbooks, journals, magazines, newspapers, government documents and past research work by scholars and research institutions.

Table 1: Sample Size

S/N	Custodian of Tradition	Number
1	Traditional rulers	38
2	Elderly resources persons	25
3	Government officials	39
4	Security agencies	37
5	National orientation agency	26
6	Members of the clergy	35
7	Civil society organizations	15
8	Anti-graft agencies	30
9	Total	245

The population of this study is drawn from the custodian of traditions such as traditional rulers, elderly personalities, and government officials, anti-graft agencies, National Orientation Agency, civil society organizations and members of the clergy. Samples are normally used in studies that involve large population. The reasons for using samples includes the desire to adequately manage the enormous population in order to avoid errors due to calculation of large numbers and desire to reduce the cost of producing the questionnaires that will cover the entire population.

(Odo 2015) defined a research sample ‘as a process of selecting a proportion of a population considered adequate to represent all existing characteristics and with the targeted population and to any other population having similar characteristics with this targeted population’

The stratified random sampling was first used in the selection of the initial sample size for the research. Thereafter the purposive or judgmental sampling was finally applied in the selection of respondent

To draw a sample size, the researcher selected the respondent from the custodian of traditions such as traditional rulers, elderly personalities, government officials, anti-graft agencies, national orientation agency, civil society organizations and members of the clergy. The respondents were drawn from the management, senior and juniors’ government officials of the various sectors selected. Therefore, the target sample of study is drawn as shown below.

Table 2: DEMOGRAPHIC INFORMATION OF RESPONDENTS

Age	Variables	Frequency	Percentages
	20 – 29	52	25.5
	30 – 39	87	42.6
	40 and above	65	31.9
	Total	204	100.0
Sex	Male	112	54.9
	Female	92	45.1
	Total	204	100.0
Religion	Christians	125	61.3
	Muslims	61	29.9
	Traditional	18	8.8
Total		204	100.0
Marital Status	Single	33	16.2
	Separated	25	12.3
	Widowed	15	7.4
	Married	131	64.2
	Total	204	100.1
Educational Attainment	School Certificate	105	51.5
	First degree	99	48.5
	Total	204	100.0

Method of Data Analysis

Data so raised was first described in tabular forms using the simple percentage. Thereafter the statistical analysis was adopted to enhance drawing inference and establishing relationships between variables.

4. Results and Discussion

The data collected from the field work were presented. This will be treated and analyze to elicit opinions expressed on each of the issues contained on the questionnaire retrieved from the respondents. It is on

Table 4: Statistics of Questionnaire

	Total questionnaire	Not Return	Returned	percentage
Traditional rulers	38	6	32	13.1%
Elderly resources persons	25	4	21	8.5%
Government officials	39	7	32	13.1%
Security agencies	37	9	28	11.4%
National orientation agency	26	2	24	9.7%
Members of the clergy	35	3	32	13.1%
Civil society organizations	15	4	11	4.4%
Anti-graft agencies	30	6	24	9.7%
Total.	245	41	204	83.3%

the basis of this analysis that interpretations collected from the data were made. The analysis was carried out around the objectives of the study which we tried to validate or prove otherwise the stated objectives to see the extent to which they approximate reality.

In this work, two hundred and forty-five (245) questionnaires were distributed to respondents and out of this numbers Two hundred and four (204) representing 83.3 percent were retrieved from respondents

Table 4: The distribution of questionnaire to respondents

Respondents opinion as to whether the high level of corruption in the Nigerian society stem from the collapse of the value system.

Options	Frequency	percentages.
Strongly agreed	71	34.8%.
Agreed	124	60.7%.
Undecided	1	0.4%.
Disagree	6	2.9%.
Strongly disagree	2	0.9%

The table above indicated that out of the 204 respondents 71 representing 34.8% strongly agreed that the high rate of corruption in Nigeria is caused by the collapsed value system. Another 124 respondent or 70.7% agreed, 1 respondent or 0.4% answered undecided, 6 respondent or 2.9 disagrees while 2 respondents or 0.9% strongly disagree. The result on

this table shows that there is greater percentage of respondents who holds that the high rate of corruption in Nigeria stems from the collapse value system in the country. Based on the people's opinion one can affirm that there is a significant relationship between collapse value and corruption in Nigeria.

Table 5: Respondents opinion as to the level at which global economic factors has affected the collapse of Nigerian value system

Options	Frequency	percentages.
Very high.	106	51.9%
High	82	40.2%
Moderate	9	4.4%
Low	5	2.4%
Very low.	2	0.9%

The table above indicated that out of the 204 respondents 106 or 51.9% agreed that the level at which global economic factors has led to the collapse of of the Nigerian value system is very high, 82 respondent or 40.2% agreed it was high, 9 respondents or 4.4% agreed it was moderate, 5 respondents or 2.4% agreed it was low while 2 respondents or 0.9% agreed

it was very low. The result on this table shows that there is a greater percentage of respondents who holds that the rate at which global economic factor affect the collapse of value system is very high. Again based on the people's opinion one can affirm that global economic factors are the cause of collapsed value system in Nigeria.

Table 6: Respondent opinion as to whether corruption has adversely affected the economic fortune of Nigeria.

Options	Frequency	percentages.
Yes	159.	77.9%.
No.	32.	15.6%.
Not quite.	10.	4.9%.
No idea	3.	1.4%

The table above indicated that 159 respondent or 77.9% of the total sample population pointed to the

fact that corruption has adversely affected the economic fortune of Nigeria, 32 respondents or 15.6%

said no, 10 respondents or 4.9% said not quite while 3 respondents or 1.4% agreed they do not have idea. The result on this table shows that there is a greater percentage of respondents who holds that corruption

has adversely affected the economic fortune of Nigeria Again based on the people's opinion one can affirm that corruption has a negative effect on the economy Nigeria.

Table 7: Respondent opinion as to whether the efforts of government at tackling corruption in Nigeria are effective.

Options	Frequency	percentages
Highly effective	8	3.9%.
Effective.	22	10.7%.
Less effective	111	53.4%.
Not effective	63	30.8%

The table above indicated that the 8 respondent or 3.9% of the sample population agreed that government effort at tackling corruption in Nigeria is highly effective, 22 respondents or 10.7% said it is effective, 111 respondents or 54.4% said it is less effective while 63 respondents or 30.8% agreed it was not effective. The result on this table shows that there is a greater percentage of respondents who holds that the rate at the effort of government at tackling corruption is less effective global economic factor affect the collapse of value system is very high. Again based on the people's opinion one can affirm that global economic factors are the cause of collapsed value system in Nigeria.

indigenous values which were spiced up with religious beliefs and fear of the anger of the deities has been thrown overboard in preference for foreign culture

In corroboration with the above response another respondent added that

Nigeria indigenous values were what kept the society from criminality. While it is agreed that corruption also existed before the coming of foreign culture, it was minimal. People who duped other, make a living without a clear cut, genuine means of living hood were condemned by society. More over the fear of the the eyes of the gods who is all-seeing and knowing is the beginning of wisdom

Qualitative Data

This section presents the verbal response during the interview session. A total of seven persons including community leader’s security agencies and clergy personalities across various ethnic groups in Nigeria were interviewed. Their opinion were stated verbatim below

Theme Two: Causes of the Collapse of the Indigenous Value System

THEME ONE: The extent to which collapses values has led to corruption.

Responding on this theme, a highly placed traditional leader of above seventy years explained that *one of the causes is situated around the intrusion of foreign ways of life into Nigeria. The intrusion caused the disruption in the indigenous economic system which was more reciprocal. In other words the monetization of the Nigerian economy through machantilism and colonialism ushered in corruption in Nigeria. Other respondents added that currently globalization has dealt the final blow on our indigenous values through the internet and social media. Corrupt practices has become a way of life as people stay at home to make a living by all means*

On this theme, one respondents reacted that the collapsed values in our society has caused irreparable damages or harm on our hitherto peaceful and corrupt less society. The values which were sacrosanct to the indigenous people of Nigeria before the coming of the foreign ways of life are disregarded and hence the new trajectory of corruption found in our society today. Our people are involved in various shades of corrupt practices because the

Theme Three the Constraints to Government Policies in Addressing Collapsed Values System

Commenting on the constraints of government policies on collapsed values, a respondent affirm

that the policy makers and implementers are also guilty of negligence of the indigenous values in preference for foreign values. Government officials swaddled with the responsibility of protecting Nigeria values are culpable as the desires of most people in our current Nigeria society is to acquire wealth by all means. The laws which are made to curb corruption and to fix the values system of the country are blantly neglected by majority of Nigerians

Discussion of Findings

This paper set out from the beginning to determine the extent at which the collapse in the value system has a correlate with the ever increasing corruption in Nigeria. The research was guided by four objectives which serve as a point of reference. The findings primarily based on the questionnaire and official documents, literature and interviews reveals that the the increasing rate of corruption in Nigeria is as a result of the collapsed value system in the country. Traditional African set of social standards is gradually giving way to foreign values that are alien to African society. These initial values are sacrosanct and often times reinforced by our spiritual or religious beliefs and tradition and transmitted by the family. These values developed by the society are traditionally the foundation of how children learn, grow and function in the world.

According to the findings of these research papers, when the value system of any society becomes eroded, then immorality becomes the order of the day. One of the development threatening immorality that are being faced by Nigeria today is corruption. Corruption according to the Independent Corrupt Practices Commission (ICPC) means to "break away or depart from morality, ethics, laws and civic virtues ". It therefore means that because of the high level of corruption in the society today Nigeria has departed from morality, ethics, laws and civil virtues that hitherto existed in the society. Corruption has now

become inevitable in the Nigerian society to the extent that it can now be regarded as the 37th states of Nigeria. It is a hydra-headed monster that has no regards for any ethnic, religion, local national and international boundaries. It has eaten deep into the fabric of Nigeria; so much so that it has become a norm in several circles and sectors rather than an exception. Corruption truncates the norm processes and system of the society and confers gains and advantages on a person or group to the disadvantage of many others in the society. Corrupt practices in Nigerian includes but not limited to carting away of public funds, perversion of integrity, bribery, fraud, embezzlement, examination misconduct, abuse of trust, power and positions, deviation from morality, ethics and civil virtues and many more. Corruption in Nigeria all started from those small things we do that do not conform to the values and ethics of the society, to the integrated and more grounded ones that we are now having which has now become a norm in our society today to the extent that only a few can be said to be exempted from corruption. It is worthy of note that this was not the case in the time paste when the value was cherished and therefore transmitted from one generation to the other. Before westernization, the existing traditional education in Nigeria was geared towards transmitting these values to the children for social responsibility and political participation. The main focus of socialization in African traditional society is character training. All the agents and processes of socialization aimed at producing individuals who are truthful, hospitable, honest, respectful, skilled, obedient and patriotic.

5. Conclusion and Recommendations

The rate of corruption in Nigeria has continued to grow unabated, in spite of the institution of anti-corruption agencies such as the economic and financial crime commission (EFCC), independent corrupt practices commission (ICPC), code of conduct bureau and other agencies saddled with the responsibility of fighting corruption in the country. It is therefore not out of place to say that corruption in Nigeria is institutionalized as most act previously frowned at as anti-social behavior are gradually being accepted as norms. This increase in the corruption rate as established from our findings are closely associated

with the fast growing collapse in the value system that hitherto serve as the fabric of the Nigerian society. This collapse in the value system is also closely tied to globalization as most Nigerian indigenous values has been jettisoned in preference for foreign values with capitalists' economic coloration. To reverse this anti African economic orientation trajectory, Nigeria need a value re-orientation that primarily focused on African cherished value of discipline, hard work, egalitarianism, communalism, obedience and aversion for anti-social behaviors.

Values are not only individual but societal and generational. A value that 'ought to be' should be transmissible to the future generation and since the present generation is the foundation of future generation. Present values ought to possess transmissible qualities. As matter of urgency, government should there focus attention on: -

(i) Value re-orientation that will promote the social, psychological, moral and economic health of the present's present and future members of a society. Nigeria, like any other society has negative and positive value orientation. The challenges before development planners is how to minimize negative

values in the society. The effort must therefore be towards forging a national value orientation. The set-up of National Orientation Agency and many other agencies charged with the responsibility of forging a value system by the federal government of Nigeria is laudable and indeed desirable.

(ii) There should be special reward instituted for patriotic Nigerians who report corrupt practices.

(iii) Anonymity and confidentiality of information: Beyond the reporting of corruption and incidence of corrupt practices, the anonymity and confidentiality of those who volunteered information must at all times be guaranteed because of the sensitive nature of information provided.

(iv) Freedom of information: There should be unrestrained and access to information as spelt out by the law.

(v) Government should ensure that corrupt person forfeit all assets acquired through corrupt practices.

(vi) Bar corrupt persons from holding public office.

(vii) Strengthen the anti-corruption agencies to be more transparent and insulated from reinforcing cor

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