



An Assessment of The Relevance of Immanuel Kant's Conception of Moral Ethics as a Solution to Corrupt Practices in Nigerian Politics

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Abstract. The prevalence of corruption in Nigerian society is not only a hunch; rather, it has become a national disgrace. It is a significant obstacle to both sustainable growth and the democratization of Nigeria's political landscape. There have been several attempts throughout this country's history to stop the spread of this monster. Immanuel Kant's ethics' postulation and prescription on the impact of corruption on national development were the focus of the study, which used conceptual, critical, and analytical methods. According to Kant, there is a close relationship between categorical imperatives and morality; morality must be founded on the categorical imperative as it is imperative and cannot be disregarded or claimed to be irrelevant. The conclusion drawn by the article is that, given the lack of progress in Nigeria's numerous attempts to combat corruption, Nigerians must alter their behavior if the country is to experience lasting and sustainable development. Kant's Categorical Imperatives, which states that one should always act and behave as though one's course of action or line of conduct were a universal or general law, is a necessary tool for doing so.

Keywords: Kant, Categorical Imperatives, Corruption, Nigeria

1. Introduction

Undoubtedly, Nigeria possesses a wealth of natural and human resources. However, the nation's poverty is partially caused by corruption, corrupt practices, and the fallout that follows from these issues for her growth. Using the statement that "the phenomenon of corruption seems to be the unofficial ideology, the universal language spoken and understood in all parts of Nigeria," Adefarasin (2009) encapsulates the threat posed by corruption. Corruption ranks high among the several issues Nigeria is now experiencing. Many Nigerians are still suffering from corruption, and the Christian Church in Nigeria cannot claim to be exempt from it. Corruption has been the cause of the collapse of our infrastructure, economy, and educational and health systems, among other facets of life. Where in Nigerian society is there no corruption? Is it in the State Assemblies, the Executive Arm of our Government, the Legislative (Senator and House of Representatives), the Judiciary (courts), the uniformed establishment (military, police, immigration, customs, prison, civil and administrative services, the education and health sectors, and the private sector? Unless we wish to fool ourselves, the entire country is dealing with issues that need to be resolved right away. Nigeria's corruption must be eradicated at all costs, according to the church and all Nigerians (Emenyeonu, 2007).

Shehu (2006) asserts that corruption is pernicious and frequently involves bribery and extortion instances, in

which the giver and the receiver are both reluctant to disclose the corruption. Furthermore, it is complicated, and we still don't fully grasp how much of an influence it has. Given the complexity of corruption, a comprehensive understanding of its effects must take into account both the particular circumstances surrounding it as well as the offenders. Petty or grand corruption is said to be more common in countries where the rule of law is not strictly enforced. Moreover, corruption may be active or passive. Every category has its own set of contextual effects. According to a related development, corruption is perceived by the majority of Africans as a practical problem that includes outright theft, embezzlement of funds or other forms of misappropriation of state property, nepotism, favoring personal acquaintances, and abusing public authority to demand payments and privileging. Political corruption is when someone uses their official or political position for personal benefit or profit in an unethical, unlawful, and unapproved manner. When discussing political corruption, the term "political" is meant to relate to matters of public concern. The state is a human society with organized, public institutions, and this refers to its official commodities, affairs, fortunes, agencies, resources, and institutions. So, political corruption is when someone in a position of authority commits corruption against the state or its agencies in order to further their own personal advantage. Thus, "political" refers to governmental, public (non-private), or official. Accordingly, a corrupt conduct against a private or non-governmental group will not qualify as political corruption.

According to Transparency International's 2021 Corruption Perceptions Index, which was made public on Tuesday, Nigeria fell five spots. Nigeria, which received 24 out of 100 points in the 2021 index, was ranked by the CPI as the second most corrupt nation in West Africa, behind Guinea. This is occurring against the backdrop of the Federal Government's professed campaign against corruption. Examining Kantian-Rawlsian as a remedy for political corruption in modern-day Nigeria is the study's goal. In order to propose a solution, the research will seek to apply this theory to the Nigerian situation.

1.1 A Brief Description of the History of Kant

Between 1724 till 1804, Kant, a notable moral philosopher, resided in Königsberg, East Prussia. Many people consider him to be one of the most important philosophers of contemporary Europe and an essential component of philosophical thought. One of the last major thinkers of the Enlightenment, Kant's ethical theory helped to provide the foundation for

contemporary ethical traditions. The *Foundations of the Metaphysics of Morals* (1785) is one of his main ethical writings. *Moral Philosophy* (1797) and the *Metaphysics of Reason* (1788). Kant's main writings were composed in German, but his works' depth has inspired several academics to study, translate, and edit them in various languages. The main versions of translated works that will be used in this thesis are: *Groundwork of the Metaphysics of Morals* (translated and edited by Mary Gregor, 1998), *The Metaphysics of Morals* (Mary Gregor, 1998), *The Categorical Imperative; A Study of Kant's Moral Philosophy* (H.J. Paton, 1964), *Immanuel Kant's Moral Theory* (Roger Sullivan, 1989), *Creating the Kingdom of Ends* (Christine Korsgaard, 1996), and *A Companion to Kant* (Graham Bird, 2006). Kant is a prominent supporter of Kantianism in the 20th century, and the term "Kantianism" or Kantian philosophy is occasionally used to refer to modern positions in ethics, epistemology, and philosophy of mind that can be traced back to Kant.

In metaphysics, Kantianism involves a profound skepticism about the really real world, including questions about the existence of a God, human free will, or immortality. In epistemology, Kantianism is based on a clear distinction between what is knowable but only provisionally real and what is unknowable but actually real; these are referred to as the phenomenon and the noumenon, respectively. The phenomenal world is made up of objects of the senses that have been modified by various categories of the intellect, and is subject to laws that are synthetic propositions. Neo-Kantianism, on the other hand, refers to the varieties of Kantian philosophy that were revived or modified and associated with the nineteenth-century "back to Kant" movement. Neo Kantians' return to Kant in the latter half of the nineteenth century and far into the twentieth century was caused by two primary factors. First, the grandiose theories of the German idealists (Hegel 1966) associated with the Romantic Era's irrationalism had reached the end of their useful life and were being dismissed as idle conjecture. Second, positivism was often viewed as similarly illogical and inadequate as it resulted in the rejection of any metaphysic in favor of often-unstated reductionist materialism. When it came to philosophical research, Kant's cautiously rational approach felt like a safe haven and the ideal place to start because it wouldn't conflict with the advancement of science or confine itself to its findings. Neo-Kantianism became the dominant philosophical school of that era as a result of philosophers from a wide range of backgrounds and interests taking inspiration from Kant's ideas and methodology in Germany and throughout Europe. Kantians consider that anytime we

make a decision, we should ask ourselves two questions: (1) Is it logical for me to wish for everyone to behave as I suggest?

We cannot carry out the activity if the response is negative. (ii) Do I respect human objectives instead of just manipulating them to further my own agenda? Once more, we must not carry out the activity if the response is negative. In Kant's view, these inquiries were interchangeable. Kantians also hold that morality and categorical imperatives are closely related; it is necessary for morality to be founded on the categorical imperative as morality is such that it is required of one and cannot be disregarded or said to be irrelevant.

2. Kant's Moral Ethics Theory

In his ethics, Kant demonstrates that kindness is the only thing that is good unqualifiedly.

According to Kant, goodwill is the only thing that is fundamentally good. Only goodwill is good by nature. Every other benefit needs to be qualified because improper use can have negative effects. As demonstrated by the case of using intelligence to commit a crime, intelligence can be misused and turned against its owner, despite being a valuable asset. Wealth can be beneficial, but it can also be detrimental if misused, as in the case of purchasing weapons to kill people and destroy property. A person who acts out of reverence for the moral law is said to be acting for the sake of duty, also known as acting from duty, rather than out of a desire to act or because they feel compelled to do so; in other words, it refers to acting for moral grounds alone, even when doing so could result in pecuniary loss. Kant considered the will that acts out of duty to be good. However, to act in accordance with one's obligation is to do so with careful consideration for one's own interests (Omogbe, 1993:220).

Similar to this, Kant establishes his ethical and moral position on his ideas of moral law and the categorical imperative, according to which everyone must uphold the moral code, which is a categorical imperative; morality derives from the human will, or man's rational will, because morality is categorical and because man has free will; it is a self-imposed law, the moral code. The rational will is its foundation; if it were not, it could not be categorical and unconditional because the will is always able to say "No" to anything or any offer that comes from outside of it (Omogbe, 1993:225). Therefore, the moral law—what Kant calls "the principle of the autonomy of the will"- is imposed on man by his rational will. The will obeys the moral rule because it is its own law, not because it is compelled to do so by something outside of itself. The

categorical imperative, also known as the moral imperative, is universal, non-negotiable, and applicable to everyone; it is also known as a "apodictic practical principle" (Kant, 2002:78).

The categorical imperative is actually derived from Kant's following variations: (i) "Act only on the maximum by which you can simultaneously will that it become an international law." (ii) "I will never act in a way that would contradict my maxim and make it a universal law." (iii) "Behave as though the tenet of your deed were to become a universal law of nature through your will." (iv) Act as though you are continuously employing humanity as an aim in itself, never just as a means, in both your own and everyone else's person. (v) "Act in such a way that your will can consider itself to be simultaneously establishing universal law by virtue of its maxim." (vi) "Therefore, behave as though you were a law-making member of a universal kingdom of ends through your maxims at all times." As you can see from the above, Kant's ethics and morality are embodied in his categorical imperative. It was not possible to criticize Kant's views.

3. Political Corruption: A Philosophical Assessment

Corruption is a global problem that threatens, and no country is totally immune to its grip. According to Ochulor and Bassey (2010), the degree of corruption's prevalence and the sincere, committed willingness of the populace to eradicate it are what distinguish one nation from another on the perception of corruption index. Every sphere of Nigerian society is affected by corruption, including the public and private business and commerce sectors, politics, and civil society. The widespread nature of this corruption suggests that our moral values and ideals are eroding. The aim of ethics is to explain the moral justifications for our conduct, and the field of ethics basically encompasses every action taken by a person as long as they act morally. It depicts the futile attempt to build a democratic community without a fundamental reliance on the religious ethical ideals of fairness, openness, altruism, accountability, and a leadership centered on service. It depicts a leadership style that advances the vested interests of a select few at the expense of the greater good, which philosophers frequently hail as the cornerstone of political society (Uduigwomen, 2009).

According to Ochulor and Bassey (2010), ethical principles are based on the metaphysical premises that man is a reasoned, free, and inclined to goodness, moral self-actualization, and perfection; that he is a being with an innate teleological orientation toward

God; that he is a moral agent with an internal moral principle—an inbuilt conscience open to divine and human positive laws; and that he is a social being that can only be fully satisfied in the context of continuous social interaction. Corruption in Nigeria has existed since before colonization. As stated in a 1947 Colonial Government Report (CGR), the African's history and public morality differ significantly from those of the contemporary Briton. The African government employee looks out for his own pocketbook. Okonkwo (2007). There have been cases of government officials misusing funds for their personal financial gain prior to independence (Storey, 1953). Nigeria's wealth has been declining over time, and the standard of living for the people has not improved much. The First Republic, which was led by Sir Abubakar Tafawa Balewa as Prime Minister and Nnamdi Azikwe as President, was marked by widespread corruption (Ogbeidi, 2012). Ministers and Federal Representatives carelessly flaunted their wealth, and it appeared as though there were no morally upright men in the political leadership.

The political ideology of the First Republic Nigerian upper class was based on utilizing politics to further their financial interests—making money and living comfortably (Ogbeidi, 2012). Because of the First Republic's corruption, the military garnered broad support for the coup, proving that Nigerians had long been waiting for such a wave of change to lift them out of the clutches of the ruling elite. Interestingly, despite the passing of some significant First Republic leaders, there were widespread celebrations across the country (Ogbeidi, 2012). It may also be referred to as the human element that manages the administrative systems of a governed territory, which includes those in positions of power in the government and those who aspire to hold them, whether through elections, coups, appointments, election fraud, conquest, inheritance, or other means. Political leadership is the ruling class responsible for overseeing the business and financial operations of a political entity; this is accomplished by establishing and influencing the policy priorities that have an impact on the territory through various institutions and decision-making structures designed to promote the orderly development of the territory (Ogbeidi, 2012). However, in general, political leadership includes not only the governing elites who have direct control over a territory's affairs but also the whole political class that has the ability to affect how government functions, even in the background (Ogbeidi, 2012). Most definitions of corrupt behavior emphasize utilizing public positions or authority for personal gain, despite the fact that there isn't a single, definitive definition. According to Lewis (2006), the phenomenon is simply defined as "a weakening of

virtue and moral ideals" in a dictionary. The misuse of public office for personal gain to the benefit of the office holder or a third party is what the World Bank and Transparency worldwide (TI), a well-known worldwide organization that monitors and combats corruption, describe as corruption. Political corruption may be widely characterized as unethical behavior that violates the laws of the political order system if these factors are taken into account (Heidenheimer and Johnston, 1993: 6). Fundamentally, political corruption may be carried out to preserve power as well as to increase individual and collective wealth. There is often a connection between these two forms of political corruption. Actually, some of the larger and more important cases of political corruption incorporate both processes (Ogbeidi, 2012).

In addition to corrupt practices involving both public and private actors, such as bribery, extortion, influence peddling, and fraud, politicians also often commit crimes including theft and favoritism. Accordingly, corruption puts democratic processes, sustainable development, decent governance, and moral business practices at risk (Ogbeidi, 2012).

4. Politics and the Concept of Morality

Since the beginning of intellectual history, philosophers and politicians have considered the possible relationship between politics and morality. The question of where to place important concepts that are directly related to the conversation, including right, good, virtue and vice, individual liberty, and the public interest, was also expected to be addressed. However, the key question is: Should traditional moral demands and principles rule politics? Actually, there are two opposing viewpoints that have emerged from this subject. These two very different systems of thinking are shown by the Aristotelian and Machiavellian schools. Aristotle considered the goal of all human endeavors, including politics, was the pursuit of moral virtue, which would eventually guarantee the pleasure of the individual and society at large. In contrast, the Machiavellian counsel to "The Prince" was that morality in politics should not be elevated since neither human nature nor political processes require it. He urged leaders and would-be politicians to refrain from considering the possible influence of morality on politics.

Regardless of one's position, the fact remains that politics and morality seem to be connected in some manner. Morality and politics both have a role in directing and regulating human behavior. The distinction between private and public morality in social life can be found in the flexibility of the link

between these two concepts: a person is a moral agent with a private and public life; politics and morality are intertwined within each individual; and when a person moves from a private to a public life, the important relationship between politics and morals is brought into focus. Politics governs relationships between groups, various socio-political institutions, and the state with the management of state power as the center, while morality governs interpersonal relationships and exchanges between individuals and groups. It has no value if the role of individuals in political action is not defined. What these people do determines the scope and logic of politics. In significant part, people's moral status justifies the significance of political acts. The early conceptions of politics and morality made very little, if any, distinction between these two concepts. Both Plato and Aristotle did not differentiate between moral and political concepts. According to Aristotle, "ethics is at the same time politics" for political institutions and personal morality, therefore they cannot be separated. According to Aristotle's teleological theory, human actions ought to be evaluated in light of their outcomes.

The greatest good for him is the attainment of universal happiness. In "The Leviathan," Thomas Hobbes made a comparison between Aristotle's theories. According to him, individuals are inherently self-interested. His well-known concept of "war of all against all," which he thought would arise in the natural condition where there would be a catastrophic battle among people, served as an example of this. Hobbes contends that moral and fair standards have no place in such a chaotic and conflictual setting (Gareth, 2001). Samuel Clarke, Ralph Cudworth, and Henry More were among the early intuitionists who disagreed with Hobbes' viewpoint. Morality, according to them, is impartial and universal (Clarke, 1996). Hume and Hutcheson were among the other philosophers who argued that moral judgment cannot be made only on the basis of reason. According to them, rationality may help identify moral behavior, but it cannot motivate us to behave morally. Another participant in this conversation, Vassil Prodanov, asserts that our inability to determine the proper role of morality in politics is due to the "moralization of politics and politicized of morality." He said that scholars and theorists usually evaluate political concerns and moral questions in a morally ethical manner. In his view, this has contributed to a more intense discussion of the relationship between politics and morality, arguing that since politics cannot exist without morality, moral principles ought to be a major factor in how politics is conducted, or, to put it another way, that we ought to be more mindful of the moral consequences of the political decisions we make.

5. Corrupt Practices within Nigeria's Political Class

Some of the many cases of corruption in Nigeria that were perpetrated by members of the political leadership class are covered in this paper. Corruption among the political leadership class has existed since colonial times, as was previously established. Given that the nation's modern public service management was founded, Nigerian politics had been deeply embedded in a corrupt culture (Ogbeidi, 2012). In 1956, the Foster-Sutton Tribunal of Inquiry investigated Dr. Nnamdi Azikiwe, the former Eastern Region Premier, for his role in the operations of the African Continental Bank (ACB). According to the public servant code of conduct, a government official's private business interests must be relinquished when they hold a position of public trust (Ogbeidi, 2012). The Foster-Sutton Tribunal concluded that Azikiwe had not cut his connections with the bank. Azikiwe continued to use his influence to further the bank's interests, according to the Tribunal (Report of the Foster-Sutton Tribunal of Inquiry, 1956: 42; Sklar, 2004: 185). In 1962, the Coker Commission of Inquiry investigated Chief Obafemi Awolowo, the first Premier of the Western Region, and found him guilty of corruption (Ogbeidi, 2012).

The Western Region Marketing Board had £6.2 million in 1954, but by May 1962, the company was forced to rely on overdrafts totaling over £2.5 million. Of a £6.7 million loan for construction projects given to the government-owned National Investment and Properties Co., Ltd. of the Western Region, only £500,000 of that loan was repaid (Ogbeidi, 2012). The Western Region Finance Corporation and the Western Nigeria Development Corporation also received loans totaling millions of pounds. Never were all of these loans repaid. The Coker Commission of Inquiry held Chief Awolowo accountable for the issues at the Western Region Marketing Board due to his contempt for the norms of behavior required of public servants (Coker Commission, 1962; Magid, 1976: 73). Many of Nigeria's state governors were sentenced to ludicrous jail sentences of at least 100 years and up to 340 years by the Buhari/Idiagbon military government, which came to power in 1979 after overthrowing the Shagari Administration. Following a palace coup on August 27, 1985, the military government led by General Ibrahim Babangida took control, hence the Buhari/Idiagbon rule was only in power for a short while. The corruption and financial carelessness of the Babangida dictatorship were extensively discussed in the 1994 Okigbo Panel Report (Ogbeidi, 2012). In 1994, the Okigbo Panel

Report on the Reorganization and Reform of the Central Bank of Nigeria accused former military leader General Ibrahim Badamosi Babangida, former head of state General Sani Abacha, and former Central Bank of Nigeria Governor Alhaji Abdulkadir Ahmed of mismanaging an estimated \$12.4 billion oil windfall between 1988 and 1994 (Ogbeidi, 2012). The 1994 Okigbo Panel Report on the Reorganisation and Reform of the Central Bank of Nigeria accused former military leader General Ibrahim Badamosi Babangida, former head of state General Sani Abacha, and former Central Bank of Nigeria Governor Alhaji Abdulkadir Ahmed of mismanaging an estimated \$12.4 billion oil windfall between 1988 and 1994 (Ogbeidi, 2012). General Ibrahim Babangida's administration proposed, in consultation with top Central Bank of Nigeria officials, to use the entire amount on ineffective or questionable projects, according to a summary of the panel's evaluation that was sent to the federal government (Okigbo Panel Report, 1994). Babangida's successors persisted in embezzling the country's wealth through the use of secret accounts and other means even after he stepped down in August 1993.

The Okigbo Report states that in 1988, General Babangida approved the commitment of 65,000 barrels per day (bpd) of crude oil to finance high-priority projects like Shiroro Hydroelectric Projects, Itakpe Iron Mining, and Ajaokuta Iron & Steel (Ogbeidi, 2012). Additionally, the account was meant to be used for the purchase of foreign debt and the building up of reserves. Later, it was increased to 105,000 barrels per day, and then to 150,000 barrels per day at the start of 1994. A Stabilization Account and a Special Account for Mining Rights and Signature Bonus were also established in order to receive the Gulf War's oil windfall profits (Ogbeidi, 2012).

During the military regimes of Babangida and Abacha in the 1990s, corruption certainly took up, but when Nigeria regained democracy in 1999, a culture of impunity spread among the political elite. In reality, corruption drove Nigerian society more than the rule of law (Mallam N. Ribadu, interviewed by Reuters, December 17, 2004). The country obviously suffered as a result. Both the late General Sani Abacha and former military president Ibrahim Babangida did no better than civilian politicians, their supporters in government agencies, and their associates in the private sector, especially financial institutions, when it came to corruption (Ogbeidi, 2012).

The main means by which political parties in Nigeria have fostered corrupt practices in the country are

through extortion and godfatherism, to mention a few of examples. On the ninth floor of the Nicon Hilton Hotel in Abuja, the Obasanjo group allegedly gave out more than N1 billion in bribes to attendees of the 2003 Special Convention of the ruling People Democratic Party (PDP), which was held to choose the presidential flag bearer (Adekeye, 2003: 29). Since a corrupt governing party would inevitably result in a corrupt government, it is difficult to separate the policies of the federal, state, and municipal legislatures from the core beliefs of their respective parties.

According to Ogbeidi (2012), corruption has become legendary after democracy was restored in 1999, even if it was widespread during the 1990s. Throughout his eight years in office, President Olusegun Obasanjo maintained total control over the petroleum ministry, allowing high-level corruption to go unchecked (Ogbeidi, 2012). More than \$400 million was spent on refinery repairs and Turn-Around Maintenance (TAM), but no results were obtained, and the contractors awarded the contracts were never held responsible (Adekeye, 2003: 30). Records also show that the Nigerian National Petroleum Corporation (NNPC) is at the center of major corruption practices in the industry when it comes to financial management, especially with regard to the actual revenue realized from the sale of crude oil and other petroleum resources like natural gas (Ogbeidi, 2012).

Ogbeidi (2012) asserts that during the first four years of Olusegun Obasanjo's administration, federal ministers are alleged to have embezzled about N23 billion from the public treasury. According to an audit report released by Vincent Azie, acting Auditor-General of the Federation, the sum represented financial frauds ranging from embezzlement, payments for unfinished work, over-invoicing, double-debiting, inflation of contract figures, and withdrawal of funds without the approving authority's consent in ten major ministries (Ogbeidi, 2012). Instead of warning the ministers whose ministries were involved in the fraud or inviting the Independent Corrupt Practices Commission (ICPC) to inquire further into the veracity of the alleged fraud, the Presidency hastily resigned Vincent Azie for procedural offenses (Adekeye, 2003: 31; Haruna, 2009). The National Identity Card Scandal is another well-known example of corruption by the country's political leadership elite. Because the Nigerian Security Printing and Minting Company (NSPMC), which had placed a lower bid for the same contract, was not obligated to accept it, the Olusegun Obasanjo administration controversially awarded the \$214 million National Identity Card project to the French company SAGEM S.A. in 2001. It was stated that

SAGEM S.A. and seven well-known public officials conspired together to derail the \$214 million project. The Maina Pension Scam was a pension fund probe that affected about 141,790 pensioners. Abdulrasheed Maina, the head of the Pension Reform Task Team, was accused of embezzling N195 billion. Before leaving her job as minister of aviation, Stella Oduah was embroiled in a controversy involving an armored limousine worth N255 million.

By putting pressure on a ministry-affiliated organization to buy her expensive cars, she was accused of abusing her position. As of yet, the House of Representatives has not produced a thorough report on the issue. Despite Ms. Oduah's later dismissal as a minister, the other individuals involved in the case remain in their current positions (Premium Times, 2015). Oil income missing N20 billion: Former Central Bank of Nigeria governor Lamido Sanusi said in 2013 that the NNPC had failed to transfer billions of naira in oil money to the state. As a result, there was a serious rift between President Goodluck Jonathan and the CBN governor, and the president eventually fired Mr. Sanusi (Premium Times, 2015). The Immigration Scandal of Abba Morro: Despite the deaths of more than fifteen individuals who took the Nigerian Immigration Service entrance tests on March 13, 2015, Interior Minister Abba Morro has remained in office. Before the admission exam, candidates had to pay N1, 000 for their application forms. A private business, Drexel Nig Ltd., was implicated in the recruiting fraud. Federal MPs launched an inquiry following the incident, but no further information has been released. According to Premium Times (2015), Nigerians are suspicious of a cover-up since the minister in issue, Mr. Morro, is a strong supporter of David Mark, the Senate President who also chairs the National Assembly. Malabu Oil Scandal: Among the biggest oil scams, the Malabu Oil Scandal did not receive the publicity it merited. Dan Etete, a former petroleum minister convicted of money laundering in France, is involved.

For the sale of an oil block, the Nigerian government paid his illegal company, Malabu Oil, \$1.1 million. As soon as the money was received, it was given to certain individuals. The National Assembly has not yet found a solution to this problem, which involves ministries, businesses, and presidential representatives (Premium Times, 2015). Ekiti Gate: A recording that was made public and purportedly showed electoral irregularities during the Ekiti State gubernatorial election caused a great deal of controversy nationwide (Premium Times, 2015).

Iyiola Omisore, Ayo Fayose, the eventual election victor and governor of Ekiti state, Jelili Adesiyun, a former deputy governor of Osun state, and former minister of state for defense Musiliu Obanikoro were among the four main speakers discussing ways to rig the election. While his committee investigated the fuel subsidy scandal, Farouk Lawan, a member of the House of Representatives, was caught on camera taking \$620,000 out of a \$3 million bribe. The Presidency said it would not investigate the matter (Premium Times, 2015). The former chairman of the Nigerian Governors' Forum, Abdulaziz Yari, was repeatedly questioned by the EFCC for alleged illegal financial dealings and money-laundering, but he has never been brought before a judge (Premium Times, 2015). According to a story published in February 2021, Mr. Yari had a lengthy interview with detectives at the EFCC's Lagos office on an alleged attempt to move N300 billion illegally from a corporate account in a new generation bank. Willie Obiano, the former governor of Anambra State, was arrested on March 16 by the Economic and Financial Crimes Commission, just hours after handing over power to his successor, Charles Soludo (EFCC). Mr. Obiano was traveling to Houston, Texas, in the United States when he was apprehended by EFCC officers at Lagos' Murtala Muhammed International Airport. The anti-graft organization had been keeping an eye on him. Shortly after his arrest, the former governor was transported to the EFCC's Abuja headquarters, but he was freed a few days later (Premium Times, 2022). Theodore Orji, a senator now and a former governor of Abia State, was arrested with his son at Abuja's Nnamdi International Airport in August 2021. Nevertheless, he was released and instructed to return to the EFCC office for further interrogation. The EFCC is investigating Mr. Orji and his sons, Chinedu and Ogbonna, for alleged money laundering and misuse of public funds. The former governor of Abia, from 2007 to 2015, allegedly received N500 million in security payments a month (Premium Times, 2022). The most recent governor of Kwara State, Abdulfatah Ahmed, was arrested by the EFCC for allegedly embezzling N9 billion from the Kwara State government's funds between 2011 and 2019. He was questioned by EFCC agents at their Abuja headquarters in May, but was released on administrative bail after spending two nights there (Premium Times, 2022).

In a 2019 petition, political allies Attahiru Bafarawa and Aliyu Wamakko, former governors of Sokoto State, accused each other of stealing during their tenure in office, and the former dragged the latter, who had been his deputy for eight years, to the anti-corruption agency for alleged mismanagement and abuse of office over a N15 billion fund (Premium

Times, 2022). Ali Modu Sheriff, the former governor of Borno State, was invited by the EFCC, a story that Premium Times exclusively covered in 2015. He was later granted administrative bail. The anti-graft agency did not provide a reason for his detention, but sources informed this site that it was because he was accused of misusing N300 billion that his government received from the Federation Account between 2003 and 2011. The former governor was asked to return to the EFCC's headquarters in Abuja in 2018 to address claims that he had misused his position to the tune of \$200 million in 2014 while feigning to enforce a fictitious Boko Haram truce in a neighboring country, according to the Vanguard newspaper (Premium Times, 2022).

The EFCC investigating former Senate President Bukola Saraki for alleged financial offenses, according to Ibrahim Magu, a former acting chairman of the organization. The former governor of Kwara State, who held office for two terms, questioned why the former EFCC chairman was investigating him and said it was a "witch-hunt" against him. Similar to its investigation of his successor, Mr. Ahmed Premium Times, 2022, the EFCC looked into Mr. Saraki for alleged conspiracy, abuse of power, misappropriation of public funds, theft, and money-laundering.

6. Conclusion

As the research presented here has shown, corrupt practices in politics- defined as the abuse of one's official or political position for one's own benefit in defiance of recognized moral or legal standards- is a prevalent aspect of how governments operate in all human civilizations. Although corruption is widely despised, it is a worldwide reality. It is clear that a suitable explanation for these phenomena must be sought. The majority of social scientists appear to believe that financial circumstances and the flaws in the legal and political institutions are the main causes of political corruption. In order to accomplish all of these, it was proposed that Nigeria's anti-corruption laws be harmonized in order to increase the effectiveness of the anti-corruption campaign. The country's level of life must be raised in order for the government to reduce corruption. Nigerian citizens must also get education in order to be well-equipped to comprehend, practice, and defend their moral and ethical behavior.

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