

INTEGRITY OF CONTEMPORARY DEVELOPMENT: AN IDEOLOGICAL APPROACH

INTEGRITY OF CONTEMPORARY DEVELOPMENT

AYENI, EVANS OLUWAGBAMILA

Copyright © Ayeni, Evans Oluwagbamila 2018

Published in 2018 by

UNIVERSITY OF NIGERIA PRESS LTD,

Bookshop/Bank Complex, Enugu State, Nigeria.

E-mail: unnpress@yahoo.com

+234 703 862 7778

ISBN: 978-978-8527-63-3

Published for



All rights reserved.

***No part of this publication may be reproduced
without permission from the publisher.***

ENDORSEMENTS

(What others are saying about this book)

A delightful guide full of important information for those of us; who want to enjoy the companionship of life (**Mr. Abdullahi Mukailu**, *Federal University Wukari*)

Integrity is a scarce currency in Nigeria and beyond today. This is a beautiful timely forthright contribution to existing knowledge and future generations.

(**Dr. Iliyasu Biu Mohammed**, *Federal University Wukari*)

Devoid of any exaggeration, it is a special book in its own league. I am optimistic it will sell like a cake.

(**Mr. Samuel Ogunnaike**, *Lagos State University*).

DEDICATION

This book is dedicated to God Almighty, the only wise
God.

INTEGRITY OF CONTEMPORARY DEVELOPMENT

ACKNOWLEDGEMENTS

Great thanks to my lovely wife, Mrs. Ayeni Anuoluwapo for her patience and contribution in the course of writing this book.

I will also not fail to appreciate my team members in the ***Initiative for Integrity Award in Africa***, chiefly among them are; Amb. Solomon Akomolafe, Amb. Benjamin Olupese, Mr. Emmanuel Onubi and Mrs. Anuoluwapo Ayeni.

Kudos to my mentors and senior colleagues; Prof. Akongbowa Bramwell Amadasun, Prof. U.G Moti, Associate Prof. David Salifu, and Dr. Charles Alfred.

Great appreciation to my brothers, Pastor Christopher Ayeni, Mr. Richard Ayeni, Mr. Gbenga Ayeni and other brothers and sisters.

FOREWORD

The book is a remarkable publication in many ways. Firstly, from the perspective that it demonstrates the potentials of integrity as instrument of national growth from varying ramifications. Secondly, it is a brilliant exposition of the intellectual thread and theoretical conceptualization on integrity, with firm analysis derived from empirical facts. Thirdly, there is a remarkable element in its originality, with lucid, highly interactive and dynamic discourse premised on the issue of a person's outward perception of his reputation, including inanimate perception of authority and responsibility.

The book spanning seven chapters discuss integrity from various dimensions. In sum, in all these chapters, it sees integrity as having to do largely with honour, having to live up to stated principles, values and most importantly an ethic instilled honesty. Having to do with strength of character, moral obligation and values to their community, their discipline, their environment, their profession and their situation, particularly when there is conflict of responsibility and authority. By and large, each thematic issue raised and derived from the point of view of honour and instilled honesty draws on practical situation in Nigeria development history and paradox.

This publication could not have been better timed, coming at a time when corruption is endemic and men and leaders of honour have become scarce commodity in our national life. I have no doubt that readers will

derive immense value from the propositions advanced by the author's conceptualization and interpretation of the various aspects of integrity.

I have found this book very interesting, written by a young scholar with great promise that has organized the book into chapters and sections with good research tools. The book contains hard facts, excellent analysis and valuable conclusion on integrity. It is an updating and valuable addition to the literature of integrity vis-à-vis corruption that has become a systemic hydra headed monster in the Nigeria society. It is first and foremost a scholar's book, and to this extent, all levels of scholarship will find valuable knowledge in the book

I therefore add my judgmental pronouncement that this book is highly recommended.

Professor Akongbowa Bramwell Amadasun
Professor of Public Administration, Federal
University Wukari, Wukari, Taraba State, Nigeria
November 2018.

CONTENTS

Dedication

Acknowledgement

Chapter One:

IDEOLOGY OF INTEGRITY 10

Chapter two:

DEMOCRACY

Democratic Integrity 25

Electoral integrity 35

Political Party integrity 40

Chapter three:

GOVERNANCE INTEGRITY

Good Governance integrity 44

Judicial integrity 54

Legislative integrity 59

Chapter four:

ACADEMIC INTEGRITY

Examination integrity 61

<i>Studentship integrity</i>	64
------------------------------	----

Chapter five:

*LEADERSHIP, INTELLECTUAL, MENTORSHIP AND
FATHERLY INTEGRITY*

<i>Leadership Integrity</i>	67
-----------------------------	----

<i>Intellectual Integrity</i>	69
-------------------------------	----

<i>Mentorship integrity</i>	73
-----------------------------	----

<i>Fatherly integrity</i>	77
---------------------------	----

Chapter Six:

*PROFESSIONAL, ENTREPRENEURSHIP AND
BENEVOLENCE INTEGRITY*

<i>Professional Integrity</i>	82
-------------------------------	----

<i>Entrepreneurship Integrity</i>	85
-----------------------------------	----

<i>Benevolence Integrity</i>	89
------------------------------	----

Chapter seven:

CONTEMPORARY DEVELOPMENT

<i>Developmental Integrity</i>	96
--------------------------------	----

CHAPTER ONE

IDEOLOGY OF INTEGRITY

An ideology of integrity is all about the value system of integrity. The just man walks in his integrity, his children are blessed after him, (Proverb 20:7, KJV). One may wonder what the true meaning of the above statement is. Integrity is one of the most frequently used words, when people are discussing issue that has to do with trust. Yet, it is the virtue that differentiates people or societies from each other, both developing countries from the developed countries. Some people have often used the word 'integrity' synonymously with morality, yet the two words are not exactly the same. A person of integrity may in fact act immorally, though they would usually not know. This is because a person of integrity tries as much as possible to be a person of their words, even when their action is not morally impeccable. There is a potential doubt if the word *integrity* is not ambiguous in meaning.

Oprah Winfrey opines that, "Real integrity is doing the right thing, knowing that nobody's going to know whether you did it or not". A person is said to have integrity if they are consistent to their pledges. Integrity is the quality of a person's character. It also means the wholeness, intactness or purity of living or non-living things. One can also say that, a forest has integrity when it remains intact as wilderness (Metaphysics Research Lab, 2016). Comparatively, the integrity of the law making institution is intact

when it is able to make laws for the benefits of the larger society that it is representing and not the institution itself. Again, the executive arm of government has integrity as far as the institution is able to implement laws for the wellbeing of her citizens (Nigerians). Significantly, the judiciary as an arm of the government has integrity as long as it can really interpret laws without fear or favour. In simple term, judiciary integrity is being upheld when the institution is standing as the last hope of the common man.

Integrity can also be described as doing to oneself as one would want others do unto oneself. In another dimension, it could mean acting morally. Philosophers have been particularly alarmed at the expanse exhibition of one's integrity throughout life. Integrity involves two fundamental intuitions. Firstly, it is a formal relation one has with oneself. Secondly, it is concerned with acting morally. Ordinarily, intuitions about integrity tend to allow both integrity as a formal relation to self and that it has something to do with acting morally (Metaphysics Research Lab, 2016). A number of accounts have been given by Cox., La Caze., & Levine (2017) on what integrity entails. They are:

1. Integrity as self-integration is viewed as a matter of persons integrating various parts of their personality into a harmonious intact whole. This view says that the integrity of persons is analogous to the integrity of things. They went further to observe that, Integrity is keeping the self-intact and uncorrupted. The integrity

of keeping oneself is known as the integrity of being who you profess to be. This view makes integrity a formal relation to self-strength of which is probably a formal relation one has to oneself. A person has integrity when they take into consideration the formal relation they have with themselves without abusing it. Reading when you ought to read without being told to do so is integrity of formal relation to oneself, though one may be subjected to many conflicting desires like visiting friends and other. If one simply acted at each moment out of the strongest current desire, with no deliberation or discrimination between more or less worthwhile desires, then one clearly acts without integrity (Frankfurt, 1971). Integrity entails that, one carefully considers the various options before one by considering oneself and other people before taking a final decision. Integrity requires that one discriminates among first-order desires. One may do this by endorsing certain first-order desires and outlawing others. For example, one may endorse a desire to study and outlaw the desire to party.

A person who is fully integrated as a candidate of integrity will not fall victim to such a conflict. A student, for example, will be said to lack integrity if he/she chooses to party than to study. This is because the primary responsibility here is that, a fully integrated person is not able to experience temptation, but successful integration of the self may mean that such desires are fully subordinate to wholehearted endorsed desire (Taylor, 1981). A student who possesses integrity will study rather than go to party, since that is the ultimate essence of

his studentship. We can therefore, say that a student who parties at the detriment of his studies is not a candidate for *integrity*. That is why the Scripture notes

“whatsoever thy hand find to do, do it with all thy might for there is no work where thou goeth”, (Ecclesiastes 9:10, KJV)

In another development the scripture says:

Study to show yourself approved like a work man that needed not to be ashamed, rightly dividing the word of truth, (2 Timothy 2:15, KJV)

It is truism to note that, the more serious you are to your studies as a student, the more integrity you possess as a student. It is said that the whole essence of studentship is for scholarship, the scholarship involves reading and researching. A student who reads for a minimum of six hours cannot be stranded in an examination hall, let alone craning his neck to copy off in the exam. It is proper for all students to read for a minimum of six hours in a day, especially when examination is around the corner.

2. The identity view of integrity perceives integrity as a matter of a person's holding steadfastly to their commitments, rather than ordering and endorsing desires (Williams, 1973). Commitment means one's intentions, promises, convictions and relationship of trust and expectation. Integrity here means the ability to keep to one's promise or commitment. The act of

being committed to a course is an act of integrity. Again, consistency in what one has committed oneself to is an act of integrity. A situation where people fail to act on their core commitment through self-deception, weakness of will, cowardice or even ignorance, then to this extent they may be said to be lacking in integrity. People who are committed to a course at one time or the other can be morally bankrupt, though they identify with a particular view. It is advisable that people who identify with a particular course try to be considerate even as much as they want to be committed to what they want to achieve. It is better for such people to always put other people in their own shoes before making a final decision on what they have a commitment to. People of integrity, according to William (1981) can do horrific things and maintain their integrity so long as they are acting in accordance with their core commitment.

Regardless of the level of commitment one exhibits, one should always do to others as one would want other people do unto oneself. Integrity should not hurt others; anything outside this is a pseudo integrity that can at best harm society and retard development. Integrity as a loyalty to one's core value or commitment, a lecturer who recognizes the need for him to send articles for publication and he is committed to making sure that such publication becomes a reality is a candidate of integrity, so far as he is able to perform what he is committed to without giving room to distraction from other areas. It should be noted that, the foregoing exhibits career integrity

in as much as he is able to carry out the assignment that the academic calling has placed on his shoulder in the first place.

Integrity builds us as a person, because if we don't stand for something we will definitely fall for everything. Justifying the above position is when the scripture says:

Seeth thou a man diligent in his work, he shall stand before kings and not mere men. (Proverb 22:29, KJV)

Commitment and hard work is a price to be paid by every serious minded person. There was a fellow some years ago, who was doing a part-time program in one of the higher institutions in Lagos, and this person would only go about with portable textbook in his pocket without actually reading it. The above illustration is an example of lack of commitment, though the fellow went about with textbook in his pocket as somebody that was committed to his studies. This is lack of integrity and the highest level of deception any student can ever practice. The above premise is based on the ground that, such a student has failed to perform his primary responsibility of reading his books as a student. Are you trying to impress any person? Why not do what you know is right either people see you or not.

A public servant or company worker who is not committed to his work, for which he is being employed for, lacks integrity. A worker is not

committed to his or her job if such a person does not come to work without permission from the authorities. The above scenario does not portray integrity of development, because such a person has not been committed to the reason why he was appointed. Workers in organizations who do the foregoing act are not candidates of integrity. Before you accuse politicians of being corrupt, check yourself if you are a holder of integrity in your own assignment. Integrity enhances personal development; personal development eventually leads to national development. It is when everybody does what is right that true development can manifest in our society.

Imagine a friend of mine, who thought of writing a book, but postponed the writing of it for years as he kept making excuses. We would think this person's integrity diminished by his failure to make a serious attempt to see the project through, yet the writing of a book need not be a moral project. The above person lacks integrity, because he is not diligent. When a person is not able to follow up his commitment to the end, without hurting others on a particular issue or project, such a person lacks *personal integrity*, because such a person is not able to finish what he started. It is good for us to stand for something, even till the end.

Better is the end of a thing than the beginning thereof, Ecclesiastes 7:8, KJV).

The beginning may be rough, the end is what matters. Even in Christian circle, more emphasis is placed on how a Christian is able to end his Christian race.

3. Integrity as standing for something , persons of integrity do not just act consistently with their endorsement, they stand for something, they stand up for their best judgment within a community of people to discover what in life is worth doing. People of integrity treat their own endorsement as one that matters, but also have proper respect for the judgment of others (Calhoun, 1995). Again, Calhoun (1995) argues that fanatics lack integrity. He further made a distinction between fanatical zeal and integrity. Fanatics integrate desires and volition of various orders in an intimidating and coherent package; they remain steadfastly true to their deepest commitments like no other. They lack proper respect for the views of others. They fail to properly respect the social character of judgment. A person of integrity usually stands by their judgment in their place of enormous pressure to recant. There are some ministries today that believe that the only way to access God is to worship with them, these worship centers fail to respect the view of others. This people can be referred to as fanatic. A fanatic will not bow to superior argument, his/her mind is made up and there is nothing that can change his or her mind to reason with another person's view.

Hitler was a fanatic during his life time, he believed that Germans were the only superior race on earth; hence he saw every other race as inferior (South

African History, 2011). The foregoing accounts for why he exterminated the Jews in their millions in his capacity as an autocratic leader of the Germans. This is to the extreme; it is barbaric in nature, hence Hitler lacked integrity.

A person of integrity has value for human life. A particular set of group in Nigeria also has this fanatic spirit; the group holds the view that its own religion is superior, hence resulted in the killing of everybody wouldn't agree with their dastard belief. The fanatic group has caused a lot of untold hardship and has led to the killing of thousands of people and the loss of property running into billions. This group of people lack integrity that can enhance national development in Nigeria, in as much as the group resorted to destruction of innocent lives and property.

4. Integrity as moral purpose (Objective Integrity), Ashford (2000) argues for a virtue she calls *objective integrity*, a person of integrity can't therefore, be morally mistaken. In this way one properly ascribes integrity to a person whom one finds oneself completely in moral agreement with. Here, integrity is all about being morally sound. The scholars, who give an account of what integrity entails observe that, we may disagree strongly with the Pope's views of the role of women in the church, take this to be a significant moral criticism of him, and yet admit that he is a man of integrity. In such a case, it is largely the point of attributing integrity to open a space for substantial moral disagreement without launching a wholesale attack upon another's moral character. Halfon (1989)

describes integrity in terms of a person dedication to the pursuit of a moral life and their intellectual responsibility in seeking to understand the demand of such life. Those who advocate gay marriage in some parts of the world lack integrity.

Thus, in the beginning of creation, God created man (Adam) and woman (Eve) for a union; they were both husband and wife. There are things which a person of moral integrity cannot do. Homosexualism is ungodly and people who do that lack moral integrity.

We judge people to be of moral integrity, only if they have commitments which a reasonable person could accept as important. A reasonable person is one that always puts himself in another person's position. Murderers lack moral integrity. The utilitarian killer exhibits personal integrity because he sincerely believes himself to be acting rightly, but he lacks moral integrity; because of the grossness of his moral judgment.

Thou shall not kill, (Exodus 20:13, KJV). When a person kills another fellow under any guise except during war or as ordered by the court such a person cannot be said to be a candidate of *moral integrity*. This is because there is a fundamental norm that prohibits killing; hence any attempt to deviate from such will amount to lack of moral integrity. Morality has something to do with conscience. When you kill people; will it be proper if someone should kill a very close relative of yours? Why then are you doing to others, what you don't want others to do to you? You

are plotting to dethrone somebody so that you can be enthroned, will you be happy if someone somewhere is also plotting to dethrone you. Don't do unto others what you would not want others to do unto you.

A person is said to lack moral integrity that hinders national development when he does to others what he will not want others do unto him. Integrity is the mother of national development for sustainability.

5. Integrity as a virtue, Integrity is like an instrument of ground norm that helps to check excesses.

Integrity is a complex and thick virtue term. Integrity stands as a mean to various excesses. On the other hand we have character traits and ways of behaving and thinking that tend to maintain the status quo even where acting with integrity demands a change. These are things like; arrogance, dogmatism, monomania, preciousness, sanctimoniousness and rigidity (Cox, La case and Levine, 2003).

These are traits that can defect integrity in so far as they undermine and suppress attempts by an individual to critically assess and balance their desires, commitments, wishes, changing goals and others. Thus, refusing to acknowledge that circumstances in a marriage or one's passionate desire to write a book, has dramatically changed (for whatever reasons). Some factors can affect integrity or

an aspect of one's integrity, whether one decides to stay in a marriage or abandons it. We can say that a marriage has integrity as far as the couple still lives together as husband and wife; that is very true.

On the other hand, a husband or wife is said to lack marital integrity if any of them decides to divorce or walk out of the marriage.

Jesus is a good man and a man of integrity, a man of benevolence, personal, professional, lecturing, developmental integrity, etc. The one that takes away the sin of the world, the one that was without sin but yet died for the sin of the whole world. As far as we are human, we cannot but balance the personal and benevolence integrity. Do well to yourself and try as much as possible to do good to others. If we refused to do well to others and concentrate on ourselves for a very long period of time, then we *lack benevolence integrity*. Benevolence integrity makes the world to be a better place, which is what the Scripture calls *charity*, I call it *benevolence integrity*. This concept makes integrity a quality of character that one may have, to a greater or lesser extent, in certain ways but not others.

Thus, a lack of integrity in one aspect of life does not necessarily mean, there will be a lack of it in other aspects of life. Presumably, a person could lack intellectual integrity, but still has integrity in a number of restricted areas of life, such as academic, professional and among others. Integrity is all about humanity. I once had a friend that we always did

things together, I later realized that the fellow hardly wanted to let go of her money, while she would expect to benefit from me without her giving back.

I noticed that the fellow was selfish; hence I try as much as possible to avoid her. Most people are opportunist, in the sense that they want to exploit another party by collecting from that person, without giving back even when they have in abundance. A person that knows how to receive gift without giving is not a candidate of *benevolence integrity*.

Moreover, somebody that will only call his friend only when they are in need is not a candidate of integrity. There was a colleague of mine sometimes ago, this fellow would always chat me up or call me only when he was in need of something. The foregoing act is selfishness, therefore such a person is not a candidate of *friendship integrity*. It is said that, he who wants to be a friend must show himself friendly. This fellow lacks integrity, because he was doing to others what he would not want others do to him. This person might be good in other aspects of life; the truth is that you must always do to others what you would others do unto you, if you must be a candidate of integrity.

6. Integrity as a divine obligation of persons, integrity holds that as human being, we have a duty to be honest to ourselves and to people around us. Just as an employee has a duty to be truthful to his employer. As a child, the duty to be honest to ones parents is germane.

As an elected representative at the local, state or national level, we have a duty to represent the people who have elected us. It is only when we all believe that we have a divine obligation to represent people who have sent us for an assignment that we can experience national transformation. It, therefore, means that those people who are given charge to oversee the affairs of government must ensure that they transform the country they have been so entrusted with. Integrity is defined by Hornby (2010) as, *the quality of being honest and having strong moral principles*. Integrity can be viewed as a commitment to excellence, having strong moral principles devoid of corrupt tendencies, being self-disciplined. Integrity is when we are honest to our boss in the course of our duties.

Integrity as a divine obligation is when a house wife submits to her husband regardless of his socio-economic position. Integrity as a divine obligation is when a married man loves his wife. There was a story of a married woman in a particular part of the country who inadvertently served salt-less dish to the hubby and his friends, in the course of eating the food, one of the husband's friends observed the tastelessness, he was embarrassed, in defense of this, the husband so informed the friend that he instructed his wife to cook his food bare salt. The husband in consequence asked his wife to bring some salt to remedy the mess. When the friends had left, the wife sought the husband's forgiveness. The husband was pleased to excuse the act as they were meant to cover each other's shame. The above story is a clear

example of the divine obligation of the husband to love his wife. Although the husband lied to see his wife lowered, yet the husband has just performed his divine obligation to love his wife in every situation.

To achieve personal development in this contemporary society, there is need for one to employ high level of wisdom and so behave in a manner that will make other people to be better off in the process of pursuing successful life. Success that emanates through willful destruction of another person or party is inimical to societal development that will bring about lasting peace. I believe that people should live a life that is beneficial to others come what may.

CHAPTER TWO

DEMOCRACY

Democratic Integrity

The idea of democracy is hinged on the doctrine of majority rule. Democracy in a Greek word means, rule by the people (McLean & McMillan, 2003). According to former President of the United States of America, Abraham Lincoln, democracy is the government of the people, by the people and for the people. Democracy is all about government through elected representatives. People who must have emerged as the representatives of the people must have been so elected by the majority. In the words of Ayeni (2016:8), “Democracy can be defined as a system or an arrangement where people choose for themselves leaders that will represent them in government and act in a way that the people would have acted, if they were in that position”. Democracy is ruling the people in line with people’s wishes and aspiration.

Consequently, democracy engenders development and is no doubt the most popular form of government all over the world. Dahl (1989) gives the following elements of democracy; equality before the law, sovereignty of the people, respect for human life, rule of law and liberty of persons.

Flowing from the above, Democratic Integrity is one, where the elements of democracy are in practice and not only in principle alone. Going further, the government of a country will be said to lack

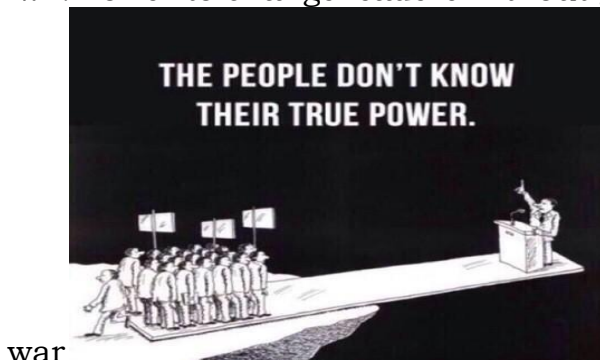
democratic integrity, if principles of democracy are not in practice during such a democratic regime. It is the practice of democratic principles that bring about development, not a mere adoption of the concept. On the premise of Dahl argument, the following countries have been observed to practice the principles of democracy. The countries that adhere to democratic principles possess *democratic integrity*. The countries are; USA, Ghana, Britain and etc.

However, there will be no development even in a democratic society, where democratic principles are not being practiced. We can also say that, countries that practice other forms of government other than democracy, lacks “*democratic integrity*”, though such a country can have some elements of development, there is doubt if such development can be sustained. The collapse of the former Union of Social Soviet Republic (USSR) in the 90s is a pointer that democracy is able to sustain development compared to other forms of government (Office of Historian-US, 2018). Again, countries that adopt democracy as a form of government without imbibing its principles lack *democratic integrity*.

In democracy, there is the rule of the majority, hence the people are supreme. Sovereignty is the supreme observation of a state to manage its affairs without any external influence (Black Law Dictionary, 2018). It means that, an independent country should not be controlled by another country. Sovereignty of the people, as an element of democracy is very vital for national development. This is because, the people are

considered as supreme as a result of the power to change their leaders through election.

Figure 2.1: Power to change leaders without going to



Source: Sadhill as cited in Mahara (2018). The people don't know their true power

The above picture shows the electorate and the political leader of a democratic society. The rock on which the plank is standing on represents the country or state, while the plank itself represents electoral process. It also means that, the glue holding the political leader to power is the people, whose weight keeps the political leader on the balance. The political leader will continue to be in power as long as the leader enjoys the support of the majority, but when there is dissatisfaction by the people, the political leader loses out in an election.

It is a truism that, the ultimate power in every democratic society rests with the people. The people who voted for the incumbent President - Muhamadu Buhari outweighed those of the former President, President Goodluck Jonathan who was seeking a re-election in 2015 (BBC News, 2015). It is a norm in

democracy that the majority should have their way, while the minority should have their say. It is on the premise of the minority having their say, that the members of the opposition party (People Democratic Party) have always expressed their views in strong term when they are not satisfied with the activities of the ruling party.

Moreover, the power that political leaders enjoy is derived from the people. The people have the capacity to make or mar any politician through votes. Although the power of the people has greatly reduced owing to the high level of poverty and illiteracy which has made many people to vote in a particular direction as a result of financial or material inducement (stomach infrastructure); and not according to personal achievement of candidates in an election. The onus is on the politician to try at all time to win peoples support, as that is the only thing that can make such a political office holder to remain in office.

Hence, many political office holders have lost elections. From observation, a Senator in Kogi State, Nigeria on the platform of the then ruling party at the national level, People Democratic Party (PDP) who did pride himself, as the candidate to win a re-election of his Senatorial district in the 2015 General Election whether the people voted him or not. The behavior of the then incumbent Senator did not go well with some of his people at the district where he represented at that time. He thereafter lost to a political green wig; hence democracy has won (The Paradigm, 2015).

However, the sentiment of the people must be considered in making decisions or actions, as that can make or mar politicians. The political leader standing on the podium represents all those who won in the 2015 election, while the people opposite the political leader are the people who decided the fate of those who won the 2015 General Election.

Ghana got her political independence before Nigeria. Ghana is a holder of *democratic integrity*, because of the free and fair election that ushered in an opposition party as the winner of the 2009 General Election in that country. The country ruling party in Ghana demonstrated fairness during the Presidential Election that ushered in the opposition leader- Prof. John Atta Mills as the president on Wednesday the 7th January, 2009). This democratic transition of power has won plaudits from most countries of the world. President John Kufuor stepped down after serving a two term of four years each in office. The ruling party candidate lost to his chief rival, Prof. Atta Mills. The election was a boost for democracy in Africa since the election was adjudged free and fair. Ghana is the first Sub-Saharan Africa colony to achieve independence precisely in 1957 and became a symbol of African liberation (Nigerian Muse, 2009).

Consequently, the *democratic integrity* that was displayed in 2009 General Election in Ghana equally repeated itself in Nigeria, with the result of the election results of 2015 General Election. Nigeria is a holder of *democratic integrity* as evidence in transition of power from one political party to another. Ex-

President Jonathan handed over power to President Muhamadu Buhari, after losing out in the 2015 Presidential Election to the later.

Although, democracy in Nigeria especially with the result of the 2015 General Election is free and fair to a great extent, it is still beclouded with tribal, religious and ethnic sentiment. The foregoing is a point that Nigeria political culture is not mature (low political culture). From observation, the 2015 General Election followed an ethnic pattern of voting. The Presidential candidate of PDP who is from a particular region won en mass from his region and the region he claimed to be related with. On the other hand, the All Progressive Congress (APC) Presidential candidate also had a slide victory in his own region and that of his running mate. The ethnic politics is still very much around in Nigeria. The reverse is obtainable in Western countries where the candidate's manifesto is what matters to the electorate.

However, the manifesto of the Black American which centered on the economy enhanced the first Black American presidential candidate in the US. The economy, more than any other factor was the major catalyst for the victory of President Obama in 2008 and not tribal politics (Glendinning, 2008). The achievements of our politicians have to be considered in electing them into the various offices. I must say here that the political culture of our country is still similar to what can be referred to as '*parochial political culture*', its symptom can be seen in a situation where people vote by religious attachment at the expense of competence. For goodness sake, why

should we support our tribal man with little or outright disdain for his proficiency? Then I realized this to be politics of ethnicity.

Again, why should we vote or be cajoled into voting for people of same religion with us, when their past achievement is appalling. Such a politician should not remain in office. The foregoing is a setback for our democracy; I believe this should be discouraged. A prominent man in the South-South Nigeria declared his support for one of the Presidential candidates from the Northern Nigeria as against his tribal man, who was seeking a re-election for the number one political position of the country. This man, who was the then Director General of his presidential candidate Campaign Organization, was criticized by some of his kinsmen and was subsequently referred to as a rebel (Tukur, 2014). The criticism against him was subjective and untenable as such should be condemned by all and sundry. In its stead, he should be seen as a true Nigerian who is not sentimental on whether a particular candidate is from his ethnic group or not, as far as he is a Nigerian.

Thus, when you vote for a candidate because he shares tribal affiliation with you or religio – ethnic bond, you cannot be said to be *a candidate of democratic integrity*. We have to vote base on what we have seen people do and we believe they can do when voted into power. Again, when we frequently change our political party affiliations for egoistic political gain or power at all costs, we lack *democratic integrity*. Political parties are built on ideologies, changing from one political party to another will mean change of

ideology of such candidate. Competence should be a prerequisite for election in Nigeria.

In democracy, election into public office is seen as the game of football. Politicians from developed country like USA understand this virtue. Glendinning (2008) observes that, John McCain has conceded defeat to Barack Obama in the US presidential election in a gracious speech congratulating the new president-elect and declaring that the 'people of America have spoken'. Shortly after Obama was declared as the winner of the Presidential Election in 2008, his rival called him to congratulate him on his victory. The foregoing shows that, the spirit of sportsmanship was displayed by MacCain, who could be referred to as **a true democrat**. A democrat is someone who sees election for public office as a game of football and not a do or die affair. Flowing from the above, election in the developed world like that of USA is like a game of football, where people see it as more of game.

Again, the gesture of sportsmanship was displayed by the former President - Goodluck Jonathan when he called to congratulate the President - elect (as he then was), of the 2015 presidential election even before the final election was declared. The gesture of sportsmanship exhibited by former President Goodluck Jonathan is also an action that qualifies him as *a holder of democratic integrity*. Although, the above gesture is a complete deviation from the politics we play in Nigeria, where politics is seen as war, than a game of football.

The lesson to be learned from the above illustrations of two contestants is that the two personalities see

the race to the Presidency as a game of football, where the spirit of sportsmanship is being applied in the election. Senator Mc Cain has to congratulate him (Barrack Obama) as a sportsman, not seeing the election as a do or die affair. The former sees the election as a means to an end and not an end in itself.

President Bush exhibited his own personality as a *holder of democratic integrity* from the white house, where his tenure ran out on January 20, 2009. He said, “May God bless whosoever wins tonight. The power of America resides in their citizens, their votes count and that makes the difference” (Associated Press, 2008). The issue of sentiment is not in the US electioneering process that is why an incumbent president will not be willing to install a successor at all costs. An election is not a do or die affair to public office holders in the US.

The rigging of elections anywhere in the world is against the doctrine of democratic integrity. Rigging of elections does not reflect the people’s wishes in the allocation of resources. The sharp practice by some politicians in Nigeria is a complete deviation from what democratic integrity preaches. A situation where people’s votes do not count, there is that tendency that people can resort to other sharp practices that might be harmful to the country at large. Most of the terrorist groups in our society today sprang up as a result of unfairness in the allocation of resources by political office holders.

Rule of law as a virtue of democracy. Rule of law is the supremacy of the constitution over every

individual and equality before the law (Duhaime's Law Dictionary, 2018). In a situation where rule of law is not being strictly adhered to in practice, democracy cannot be said to be practiced in totality. Flowing from the above, it can be deduced that, there is a lack of democratic integrity by political office holders who failed to imbibe the principle of rule of law. It is disgusting that in a country like Nigeria, selective justice is the order of the day; this act is an evil one, in as much as the doctrine of equality before the law is not followed.

Why should a ruling party use the institutions of state to humiliate members of opposition parties, all in the name of fighting corruption? There is a former Minister of Aviation in this country that was a victim of this circumstance. The former Minister defected from the People's Democratic Party to another party; as a result he was being called for questioning by the anti-graft agency (EFCC), to answer to some corruption charges leveled against him. The Minister in a desperate bail out denounced his membership of his new party for his erstwhile party (PDP) which he once condemned, and as a result the corruption charges leveled against him were considered invalid and mistaken (Naija News, 2014). The foregoing phenomenon is inimical to the practice of rule of law. I believe that, what is sauce for the goose is sauce for the ganders. Most of our political office holders in Nigeria lack democratic integrity.

Thus, there is no doubt that democracy is never sustained by a mere democratic government but by

holders of democratic integrity. In the words of Pastor Tunde Bakare, of the Latter Rain Assembly Lagos, “politics is too important to be left with corrupt politicians” (Omonijo, 2011). The Bible says, the people rejoice when the righteous are in authority. Politics itself is good, but it turns bad when bad people are allowed to take up leadership positions in the corridors of power. Daniel in the Bible was a renowned politician in the land of Babylon and he did exploit in his days.

Electoral Integrity

Electoral integrity is a subset of democratic integrity. Electoral system is the holistic process and procedure by which citizens of a democratic society select their representatives or leaders through free and fair election. Electoral integrity is the hub of democratic integrity; this is because the whole essence of democracy is all about getting leaders that will put people first in their political considerations. An election is said to be free and fair if there is no rigging of election or victimization before, during or after the electoral process.

However, there seems to be victimization in the electoral system, by Nigerian politicians. Of course, the above view is shared by Sahara Reporters (February 05, 2015) when it observes that, “it has received documents and audio recordings providing substantial evidence that PDP leaders planned and successfully rigged the gubernatorial election in Ekiti State, and plotted a similar scenario in Osun in 2014”. The extent to which a nation can be said to

possess electoral integrity is the level of institutionalization of her electoral umpire responsible for conducting elections.

The following features must be present, in a country with electoral integrity. They are as follows, an impartial and independent electoral commission; there should be an independent judiciary that will handle electoral petitions without fear or favor; there should be adequate political education. A country is said to possess electoral integrity, if and only such a country possesses the features that are inherent in electoral system. The following are countries that possess electoral integrity; United State of America, Britain, etc.

Lack of electoral integrity induce lethal consequences, some of them are discussed forthwith.

When a country does not have electoral integrity, it brings about bad leadership in government. Power, they say, corrupts and absolute power corrupts absolutely. When politicians are aware that, it is not people's vote that brought them into power, there is an alarming tendency that they might not be checkmated by the electorate who are supposed to determine who governs them. *The fear of the electorate ought to be the beginning of wisdom in every democratic nation*, this might not be the case when the institutions of government that ought to be neutral are now taking sides or supporting the government of the day. People seem to believe that the electoral umpire that conducted the 2015 Presidential Election under the leadership of Prof. Attahiru Jega was a fair one, and that has made their votes count.

Another consequence of *lack of electoral integrity* is that, it encourages dictatorship with no reference to the feeling of the people. From observation, the 1999, 2003, 2007 and 2011 Presidential Elections were all rigged hence, the people in charge of government at the time all play loyalty to their political godfather at the expense of the electorate. In fact, it was observed that the leadership of the then ruling party (People Democratic Party) had earlier boasted that the 2007 election was going to be a do or die affair. The promise to make the election a do or die affair by the ex-President was fulfilled when the 2007 was reported to have been massively rigged. Again, lack of electoral integrity by government institutions hampers development of the society where it is domiciled, as people want to satisfy their godfather rather than the citizens. There is this wise saying that *he who pays the piper calls the tune*. By way of extension, he who installs a political officer in office dictates to him.

Electoral integrity encourages effective administration in government business (that is, it ensures a round peg in a round hole) which means good governance. In Ghana for instance, Professor Ata Milla Evans emerged as the President of Ghana. Today, Ghana has become a cynosure and the new African Mecca with investor now streaming into the country for business purposes (Nigeria Muse, 2009).

Electoral integrity ensures security of lives and property. A situation where people's choice emerges, there will be calmness and people will go about their normal business without threat or revolt. The

Electoral Act 2006 contains some improvement in comparison to the Electoral Act 2002. Independence of the Independent National Electoral Commission (INEC) from the executive was not established due the fact that the Presidential involvement in the appointment of INEC Chairman and Commissioners were retained. INEC, which was financially dependent on the executive, was responsible for the administrative failure on nationwide scale. From direct observation, the voters' registration exercise conducted by INEC was marred by delays due to lack of available Direct Data Capturing Machines, technical break downs and establishment of illegal registration centers. The quality of final voters register was poor and included underage voters, double registration entry, missing and blurred pictures of voters. The voter register was not displayed at local level as required by the law and was only partly posted prior to Election Day for purposes of orientation. Permanent Voters Registration Card was not issued due to late publication of the final voters register (Association of Election Integrity in the Commonwealth-AEIC, 2007).

AEIC (2007), Nigeria chapter observes that, the pre-election period saw a vigorous campaigning through the country particularly in the state where there was prospect of change in power. They went further to say that, there was the misuse of state resources by the incumbent parties at the state and federal levels. There was an uneven playing field for the candidates and parties. Bribing of potential voters was remorsefully witnessed and reported by the European

Union observers. Violence was a major issue of concern as report indicated that at least 200 people including candidates and police were killed in election related incidences (AEIC, 2007). Lack of democratic integrity by public office holders has also affected electoral process from being free and fair. When there is a lack of democratic integrity by politicians, it will result in lack of electoral integrity and fundamental human right of persons will be denied. When there is a lack of electoral integrity, loss of life is imminent. The ceaseless and widespread use of thugs by political parties is a symptom of electoral democratic integrity dearth. The two types of integrity go hand in hand hence lack of one will bring about lack of the other.

Nigeria electoral process was better until 1964/1965 when it was corrupted through rigging of election in the South Western Nigeria. People like the late Chief Ladoke Akintola contributed to the woes of electoral integrity in Nigeria (Ogunsanwo, 2009). Late Alhaji Abubakar Tafawa-Balewa as the prime minister and a host of others were the chief perpetrators of the evil of 1964/1965 in Nigeria. The issue of naming some edifice after some people that lack democratic integrity, particularly electoral integrity breeds bad leadership. How on earth will the government name edifice after unpatriotic citizens- zero- integrity citizens? Bad leadership is the product of lack of electoral integrity.

Political Party Integrity

Political party integrity is a subset of democratic integrity. Political party is a group of persons bounded with the same belief and opinions in support of a political cause, which is essentially to pursue, capture certain political power in a democratic society. In the words of Ryan (2010), political party is a group of people who share the same ideas about the way the country should be governed. For a party to hold on to its integrity, the following must be present;

1. Continuity in the organization.
2. Manifest and permanent organization at the local level.
3. Self –conscious determination at both local and nation level.
4. The organization is expected to seek followers.
5. Ideological stand point (Ryan, 2010)

Political Parties in democracy constitute a crucial institutional device not only for representation but for conflict management. Party integrity is one with ideology, seeks followers and continuity, organization and to elect candidates for public office by supplying them with a label for identification and support to win election. A person, who won election under the platform of a particular political party, ought not to defect to a rival party as long as he is in the public office upon which he was voted for or appointed. Party integrity enhances conflict management, strengthens constitution and democratic process. Prominent among the world known holders of the *political party integrity* are; Bill Clinton of the Democratic Party (USA), George W Bush of the

Republican Party (USA). Senator Bola Ahmed Tinubu (Nigeria), and General Buhari of (Nigeria),

Political party integrity enhances development of the country and increases the standard of living of the people. People who possess political party integrity seldom defect from one political party to another rather; they remain in their political party. People who are holders of *political party integrity* make a good opposition to the ruling political party when they are not in government. Holders of political party integrity are also people of goodwill in democratic society. This is because people of goodwill guide the affairs of the society with all diligence even when they are not in government. They also put the ruling party at their toes.

*‘When the rights people are in authority,
the people rejoice’* (Proverb 29:2^a, KJV).

The best thing to do is to encourage good people to participate in politics so that socio-economic uplift may be guaranteed. It is a pity that most people who have good moral stand in the society seldom get involved in politics because of the belief that politics is a dirty game’.

Christian and Muslim faithful ought to go into politics, for it is God’s desire that people should rejoice when good people are in authority. It is a good thing to see people like Prof. (Pastor) Yemi Osibajo in politics; he is not only in politics as an on looker, but as a significant player- the Vice President of the Federal Republic of Nigeria.

Figure 2.1: Holder of Political Party Integrity



Source: TV Continental (2017). Tinubu bags Silverbird extra ordinary man of the year award.

Political party integrity is a sub-set of democratic integrity, hence it is ideologically based. A politician in Nigeria will be said to possess political party integrity if such a politician is not the type that runs from one political party to another. Most of our politicians in Nigeria lack political party integrity. Senator Bola Ahmed Tinubu is known to have stayed in an opposition party right from 1999 to 2014 until he led his party into a merger with other political parties to form the All Progressive Congress (APC) that eventually won the 2015 Presidential Election. The above award by Silverbird Television is in order for people like him. Not only that, he was among the people that fought against the military dictatorship of the late General Sani Abacha, asking for the restoration of democracy. Senator Bola Ahmed Tinubu is a quintessence of *democratic integrity*.

Ideologically, democracy is supposed to provide the greatest good to the greatest number of people. When the above is not the case, democracy has failed to

deliver on its promise. Everybody has a role to play in making sure that democracy comes to stay in Nigeria, this is because the concept itself believes that, government is meant to represent the wishes and the aspiration of the majority and not the minority. When the minorities are the ones benefiting more from democracy, we can say that democracy has failed. Every structure in the society has one or two roles to play to enhance the efficient functioning of the system. System at this level can mean the country. The frequent agitation of secession group in some part of the country is as a result of **lack of democratic integrity**. Governments at all levels, political parties, pressure groups, NGO etc. have abysmally failed to perform their roles without partiality. The foregoing has had a negative consequence on the country called Nigeria.

CHAPTER THREE

GOVERNANCE INTEGRITY

Good Governance Integrity

Integrity means, doing what you are supposed to do. Integrity is related to good governance because both concepts have similar aim. Akomolafe and Bosede (2012:70) contend that good governance is ruling the people well within the tenets of the Constitution and other enabling legislations. Supporting the above positions, Sharma, Sadana, and Kaur (2012:65) opine that, good governance is a phenomenon that depends on the efficient functioning of executive, legislature and judiciary, the three branch of government, when each organ of the government performs the tasks assigned to it with integrity and commitment". Good governance according to the above scholars is the efficient functioning of the organs of government established to improve peoples' wellbeing

Firstly, let's take a critical look on whether or not the government has performed her duty of protecting lives and property of her citizenry. A government, for instance, lacks integrity, if such government has failed in her duty to protect lives and property of her citizens. In such a situation, the citizens can mobilize against such a government, thereby leading to agitation for change of government. This occurrence has registered a mark in country like Egypt, it can also happen during election in as much as the primary reason for which the people have entrusted

their collective right to the government have not been well taken care of. Here is another instance when we can really say that government lacks integrity, the activities of Boko Haram in the North Eastern Nigeria where innocent citizens were butchered.

The Federal Government of Nigeria has not lived up to her sacred responsibility of protecting lives and property particularly in the Goodluck Jonathan administration. It was on the foregoing premise that majority of Nigerians started chanting for change of government during the 2015 general election that led to the emergence of ex-General Buhari as the President of Nigeria (The Cable, 2018). However, many citizens have also lost their lives under the current administration of President Muhammadu Buhari, as a result of herdsmen attacks coupled with the activities of Boko Haram insurgent that are still on going.

Good governance is a term often used to describe the desired objective of a nation-state's political development. Good government has some major characteristics. It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. Good governance assures that corruption is minimized and views of minorities are taken into account. The following are the characteristics of good governance:

- 1. participation*

The cornerstone of good governance is participation by both men and women. It could either be directed through legislation and representatives. Participation needs to be well informed and organized which implies that there is freedom of expression and association as well as an organized civil society. A good example of this participation is a regular town hall meeting between public office holders and member of the public. During the administration of ex-Governor Babatunde Fashola of Lagos State (2007-2015), the now minister of power, works and housing; there was usually town hall meetings at a regular interval where the progress made by the administration was reported and constructive input embraced (Ayeni, 2016).

The foregoing gesture has since been replicated by other governors such as that of Kaduna State, who took over the mantle of leadership in 2015.

2 Rule of Law

Rule of law is the supremacy of the law over the ruler and the ruled. It also entails that, every member of the public is equal before the law. Fair legal frameworks that are enforced impartially are required in good governance. It requires protecting human rights and it's achieved through independent judiciary and incorruptible police force. The application of the rule of law in Nigeria is regime oriented; this is because of weak institutions of our intergovernmental relations in Nigeria. During the democratic regime of the late president Yar' Adua, the application of the rule of law is known to have been upheld. The actions of the late President during his regime showed that,

he was a real democrat, a man that allowed the operation of democratic principle.

However, the democratic regime of ex-President Obasanjo in 1999 to 2007 is such that did not allow the operation of democratic principles as given. Again, during the time of ex-President Obasanjo, a former Nigerian President known to have withheld the Local Government allocation due to Lagos State, despite the Supreme Court verdict on the release of the money. In all frankness, ex-President Obasanjo was not a holder of good governance integrity. It is therefore argued that the ex-President lacks good governance integrity. The democratic regime of ex-President Jonathan from 2010 to 2015 is another ominous example of a President that lacks good governance integrity. The former PDP scribe, Olagunsoye Oyinlola was relieved of his position without due process. The court's verdict of reinstatement was scorned and unrepentantly dishonoured. This is a clear-cut demonstration of the dearth of good governance integrity.

Consequently, people who don't have business being in government got to such position through the back door. This must be resisted by all Nigerians. The problem of Nigeria is leadership problem; this was attested to by the immediate past governor of Lagos State, where he observed that African countries have been bogged down as a result of bad leadership, hence the symptoms of lack of good governance integrity. It is only holders of good governance integrity that build up a nation.

3 Transparency

This means that decisions are taken in accordance with the rule and regulations. It also implies that information is readily available and accessible to those affected by such decisions and enforcement. In every democratic nation, it is expected that the activities of government ought to be made known to the people without any hidden agenda. This is not always so in developing nation such as Nigeria, the sales of most government properties have never been transparent. For example, the sale of African Petroleum (AP) that was earlier sold to the CEO and Group Managing Director of Global Fleet Groups was later withdrawn from him (Aninu, 2007) and sold to another person for lesser value. There is lack of good governance integrity in the above sales of government property. This is tantamount to defrauding the nation.

Thus, a situation where government businesses are not transparent, emergency billionaire will result. This is a sharp practice that must be avoided; the Nigeria Labour Congress ought to resist any form of government programme or decision that does not comply with the principle of transparency. Nigeria Labour Congress should be reorganized to fight for the right of the people and not only their members, since the money that is being used in the payment of their salaries belongs to the generality of the people; the onus is on them to fight for the same people. Good governance integrity is the oil that lubricates development.

4 Responsiveness

Responsiveness means that, institutions try to serve all stakeholders within a reasonable time frame

without delay. The reason for which institutions of government were created was because of the needs to solve certain problem. For example, the Nigeria Police Force was created to maintain law and order; there is no doubt that they have neglected this primary responsibility of theirs.

The Nigeria Police has now resorted to full public glare bribery on our highway. In fact, the Nigeria Police has taken up another responsibility of checking vehicles documents on the highway; this is not part of their objectives. The police force has even taken a step further to raid innocent people who are going on their normal daily activities; these people are later exploited by collecting some money from them as a bail. For crying out loud, why must the civic society including the Nigeria Labour Congress keep mute over this issue? The Nigeria Police lacks good governance integrity. The activities of the Nigeria Police must be put to check by our government, by setting up a monitoring team in every state so that their activities can be monitored. Some non-governmental organizations should rise up to this challenge and make Nigeria a better place. Non-Government Organizations should be established to monitor the activities of the Nigeria police.

5 Consensus Oriented

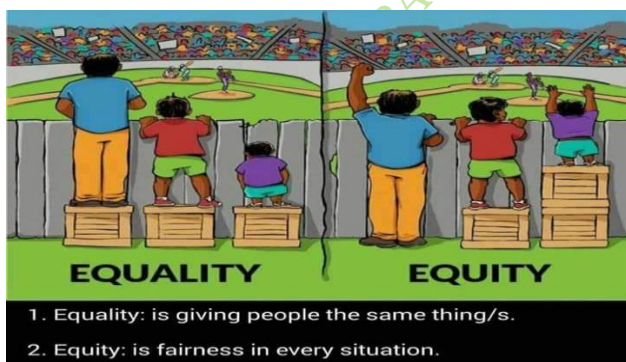
Since there are several actors in every society, good governance requires the merging of different interests in the society to reach a broad consensus based on the best interest of the whole community and how it can be achieved. Good governance entails the generality of the society, and hence it includes both the government and the private sector. Good

government involves ruling the people in line with the tenets of the constitution in formulating and implementing their policies. When government policies inflict hardship on the people, it means that good governance has been compromised. We can therefore say that, such a government lacks good governance. The primary role of the government is to preserve humanity and anything about them must be with their consent.

6 *Equality and Inclusiveness*

The above concepts are key to development in contemporary society like Nigeria. Below is the pictorial illustration of the two terms.

Figure 3.2: Equality and Equity



Source: Kuttner, Paul (2015). The problem with that equity vs. equality graphic you are using.

Good governance entails equality where everybody is given the same thing. It means equal treatment irrespective of your need. On the other hand, good governance means that everybody or federating units are treated with fairness. Good governance answers

that all its members have the same opportunities to improve or maintain their being.

7 Accountability, effectiveness and efficiency

Accountability requires governmental institutions, private sector and civil society organizations to be accountable to the public who are affected by their decisions and actions. This key requirement of good governance goes hand in hand with transparency and the rule of law. When the representatives of the people are not accountable to the people, there is a lack of good governance.

Good governance integrity may be difficult to achieve in its totality, but for Nigeria to grow, for popular democracy to be entrenched, we should work on participation by both men and women. Good governance integrity requires fair legal frame works that are enforced with impartiality and full protection of human rights, particularly those of the minority. It also means independence of the judiciary and impartial incorruptible policies. But in Nigeria the reverse is the case, in the sense that the officers that are supposed to be protecting lives and property are deeply extorting money from commercial drivers. A story was told of a police officer who killed a commercial driver as a result of the latter not willing to give him money. In a nutshell, the Nigerian Police lacks good governance integrity, except urgent step is taken to reform the Nigeria police.

Good governance integrity also requires the independence of the judiciary. Good governance is

multi-dimensional. It can also mean operating the ideal type of democracy. A situation where most electoral tribunals are being influenced by the highest order is as a result of the absence of good governance.

According to Ogundele (n.d) “government institutions as well as the private sector and civil society organizations must be accountable to the public. He told Daily independent that youth remained a veritable tool that must be properly enlightened, if the fight for good governance must be won. He said that, the youth in their different communities can form political pressure group, which will ensure the proper governance at local government levels and performance of their representatives at the State House of Assembly. The youth should meet with the political office holders and pressurize them to deliver the dividends of democracy to them and vice-versa. As impressive as this advice is, it is a shadow. Here is what we failed to understand. The point is that, the cost of contesting election and even forming a political party in Nigeria is very costly. How then can youths who are mostly unemployed form a political party when they don’t have the capacity (resources) to do so. There is a way out, what Nigerian youths can do is to form a formidable group that will demand governments at all levels to follow the principles of good governance.

Thus, this can only be achieved if the youth will shun the act of corruption. This is also because some of our youth turn their backs to the communities by covering up the politician guilty acts in their quest to

get financial rewards, this also I see as an evil of our time.

However, we have refused to cultivate a regime of governance integrity as such we live in poverty. For good governance integrity to exist in both theory and practice, citizens must be employed to participate in decision making process of government as well as to have right to information and to access it. In my humble opinion, I deem it good enough for “the Freedom of Information Bill” (FIB) to be passed if the National Assembly is truly representing the citizens of Nigeria that elected them.

Other actors involved in governance vary depending on the level of governance that is under discussion. In rural areas for instance, good governance actors may include influential landlords, association of the peasant farmers, NGOs, religious leaders, financial institutions, political parties, the military etc. At the national level, in addition to the above actors are; media, lobbyists international donors, multi-nationals corporations etc play a role in decision-making or in influencing the decision making process of government. When government does what is beneficial to the majority of her citizens, we say there is good governance. This is because the idea of democracy is that, the majority should have their way, why the minority will have their say. Any government policy that is not beneficial to the majority of the people in the society is antithetical to governance.

Religious leaders are actors in good governance, the onus is on the religious leaders to tell their members and politicians who are members of their denomination the truth at all time. When multinational corporations bribe government of their host country in order to be given contract, both of them lack good governance integrity. Again, when the media-journalists don't give objective broadcasting, they lack good governance integrity. Good governance integrity is a good virtue for any country that wishes to have sustainable human development.

Judiciary Integrity

Judiciary is a subset of good governance integrity. Judiciary is an arm of government that is responsible for the interpretation of laws and application of existing laws to individual, corporate organizations, and government cases. The judicial powers of the Federation and those of the States are vested in the Courts established by the Constitution of the Federal Republic of Nigeria 1999 (as amended) and other courts established for the Federation by an Act of the National Assembly or in case of states, law made by the relevant State House of Assembly.

Judicial integrity entails that the judges, Justices, etc of the Nigeria Judiciary act in good faith to their duties without fear or favour. For the judiciary to hold on to their integrity the following functions must be performed with fairness and without fear:

1. The settlement of disputes
2. The prevention of wrong acts
3. Issuance of declaratory judgments

4. Judicial review
5. Protection of individual rights by constituting a check on the arbitrary use of power by government (legislature and executive).

Judicial Integrity is a holistic process whereby interpretations of laws take place in the court, through judges or Justices who exercise high level of honesty, impartiality, independent and legal knowledge, in their judgment. Judicial integrity should be the heart of the judicial system by any society that desires to be better off.

Judicial Integrity was exercised in a gubernatorial election case at election tribunal between Dr. Olusegun Agagun (PDP) of Ondo State and his opponent, in person of Dr. Mimiko (Labour Party); where the later was declared winner by election tribunal sitting in Ondo State and subsequently, the Court of Appeal sitting in Edo by Justice Abdulahi in 2009. This Judge restored peace to Ondo State which had once experienced a chaotic disorder as a result of not declaring the rightful candidate.

However, the need for the judicial arm of government to do justice in all their judgments is central to human co-existence. For John Rawlings (1976) "Justice is the first virtue of social institutions." Thus, it is widely regarded as an important concept and influential force in philosophy and the social sciences. Perelman (1980), justice is just a virtue among others; and from another perspective, it involves morality through which he counterbalances other values connected to it.

The philosopher reminds us that all revolutions and wars were always in the name of justice, to which as many supporters of the new order as the defenders of the old one are attached; however, each one is convinced that their positioning is fair. As a result, every one speaks about a different justice, which shows that there is no true absolute concept of justice, but only concepts acceptable to a specific community in a certain situation. According to Perelman (1980, p.2), "Each will defend a conception of justice that puts him in the right and his opponent in the wrong." According to the philosopher, the main conceptions of justice are the following:

1. "To each the same thing." This conception declares that "all the people taken into account must be treated in the same way, without regard to any of their distinguishing particularities". According to this conception, there is not a perfect justice because "the perfectly just being is death"
2. "To each according to his merits". The idea here is that human beings should receive proportionate consideration according to their merits.
3. "To each according to his works". This idea of justice does not presuppose equal treatment for all, but one according to the results of their actions. It has, therefore, a practical aspect because it fails to take the intention and the sacrifice into account to the detriment of the results.

4. "To each according to his needs". This is not about considering the merit, but about meeting the basic needs of man, which makes this justice formula similar to charity.

5. "To each according to his ranks". It recognizes the differences men acquire according to their position, but the intrinsic qualities of the person are not considered. According to Vannier (2001), this rule of justice is aimed to hierarchical societies like lineage societies.

6. "To each according to his legal entitlement". For the philosopher, this formula is a paraphrase of the Roman *suum cuique tribuere*, and it means that the fair live according to the letter of the law.

It is from this notion of values that the philosopher seems to situate the judge in his decidable role. For him, in *Logique juridique: Nouvelle rhétorique*, the judge's role is beyond the simple enforcement of the letter of the law, which, as such, would be understood as unfair. This means that when a letter of the law brings an ethical problem to a given case, it is necessary to come back to the legislator's intention; it gives the judge an opportunity to interpret the texts and to pass sentences which seem fairer. The sense that allows declaring some acts fair and others unfair is, according to Perelman, ethics.

The rule of justice also includes another concept postulated by the philosopher: Acceptability. For Perelman, the fair action is in accordance with an

accepted rule or, at least, with an established precedent. When an authorized decision broached, in a certain way, a relevant case of a certain category, it is very fair and rational to broach a case essentially similar in the same way. Thus the application of justice supposes a classification of human beings according to their essential characteristics.

The fact is that, for the philosopher, our sense of justice considers, simultaneously, several essential categories, which are not always in agreement. This makes the work complex and allows us to conclude, with the author, that “perfect justice is not of this world.” It is always possible to say that something was unfair because it didn’t take into account a criterion considered essential by the interested person. We can affirm, from Perelman’s thinking, that the notion of justice is fluid and not based on facts, but on values applied in the assessment of the facts, which implies different points of view, controversies, disagreement, and agreement as well.

Here, Uzzano spells out another element of Machiavelli’s general conception of justice: the idea of impartiality. The idea is expressed in a different way at the end of the *Prince* chapter 21, which examines several different notions of justice “between the lines.” on the one hand, Machiavelli says that a prudent prince should always fulfill his commitments to those with whom he takes clear “sides” in conflicts; however his or their fortune may change. These remarks seem to refer mainly to allies in other cities.

Legislative Integrity

No form of organization can function effectively without any rule of behavior. Legislature is an elected body which has the primary responsibility of making laws for a country or nation as the case may be. Ghai (2017) opines that, the legislature is the organ of government which has the responsibility to formulate the will of the state and vest it with legal authority and force. The universal duty of legislative body is law making, yet they do more than simply making of laws. The legislative integrity entails that legislative arm of government performs the duty of making law with integrity and uprightness for the wellbeing of the people. The following are functions of the legislature:

1. Law making, they have the power to make law.
2. It determines the nature and amount of taxes and public money that may be spent only as a result of legislative appropriations.
3. It performs oversight function on project implemented by the executive.

The executive, legislature and the judiciary are all actors of good governance. The concept of governance is as old as human civilization. The major actor of governance is the government. It is the belief of the author that, the various institutions of government ought to perform their duties without partiality to tribe, social status, religious background or personal relationship.

There is one evil the author discovers in Nigeria political system. The evil is the issue of undue favour to some regions or geopolitical zone in the area of political appointments. The foregoing is an eyesore. There should be equality and fairness in the distribution of government resources and appointment. To make Nigeria attain her rightful place in the comity of nations, favouritism and nepotism must be done away with. It is my belief that, all the key ethnic groups in Nigeria be included in the security department of this nation.

CHAPTER FOUR

ACADEMIC INTEGRITY

Examination Integrity

According to Allen and Mannion (2012) examination is a formal test of knowledge or ability. Examination is conducted to people in order to bring about a change in position or level. Usually, in conducting free and fair examination, certain rules and regulations must be strictly adhered to by candidates sitting for such an examination.

Every institution, organization et cetera has rules and regulations which they observe in the quest to ensuring a free and fair examination. Rules and regulations differ from one organization to another depending on the management of such organization. Typical examination rules and regulations in Nigerian higher institutions of learning are; Candidates

1. Must be at the venue of examination ten minutes before the examination is due to begin.
2. Must sit at the desk with the number corresponding to those on their examination cards and must not move those desks.
3. Are required to sign the attendance sheet.
4. May be admitted into the examination room up to thirty minutes after the start of examination, not to be given extra time.
6. Are required to bring their examination cards to each examination and display them on their desks.
7. Shall not communicate with any other candidate or make any noise or cause disturbances during examination.

8. May attract attention of the invigilator by raising their hands. Absolute silence must be maintained.
9. Must not directly or indirectly assist any candidate or permit him to copy from or use papers.
10. Must not directly or indirectly accept assistance from any other candidate or use his/her papers.
11. Shall not take any book, paper, document, any unauthorized object into the examination room.
12. Shall write their examination numbers at the top of the cover of every answer booklet and every spare sheet of the paper, and under no circumstances, should they write their names.
13. Must do their rough work in their answer books or in supplementary answer sheet and cross neatly.
14. Shall not remove from the examination room or militate any paper or other materials supplied.
15. Candidates shall stop writing when instructed to do so.
16. Shall not make use of cell phones in the examination hall (University of Abuja Exams Rules, n.d).

Any University of Abuja student that violates any of the above rules is deemed to have committed examination misconduct. The university misconduct committee helps in the enforcement of the above *examination rules*. In the process of enforcing all these examination rules, anyone who violated the university examination rules is severely punished as there is no sacred cow.

Every university that adheres to her established rules has what I call ***examination integrity***. Examination

integrity can be defined as the process of achieving strictly the laid down rules and regulations governing examinations as set up by every institution. It is also argued that while examination integrity is a good omen, as it enhances the quality of education in the country. The issue of departmental conference marking for final year students should be considered as a priority. The conference marking is a situation whereby a particular examination is marked by more than one lecturer within a department, to ascertain the true score a candidate.

The above process if carried out by higher institutions will strike a balance between students and lecturers. Conference marking enhances hard work and also reduces corruption in higher institutions of learning. Even the scripture lay more emphases on hard work.

It has been argued that sound education is the basis of development in any nation. Lack of examination integrity breeds corruption, mediocrity and lowers the standard of education. It is annoying today that most teachers in the secondary school collude with parents to allow for examination misconduct during examinations and this has further weakened the standard of education in Nigeria.

Consequently, Fredrick Taylor argues that reward and punishment should be adopted in an organization. He went further to say that workers who performed satisfactorily should be rewarded and those who fail to perform their work be punished. This follows that lecturers or teachers who promote examination integrity be rewarded while perpetrators of

examination misconduct are made to stew in their own juice.

Studentship Integrity

Academic excellence of students is a vital virtue of schooling because that is the yardstick to which success in school is measured. In the course of my travelling, I met a first class graduate of physics (B.SC Engineering physics), with the highest CGPA in the Faculty of Science, Obafemi Awolowo University, Ile-Ife, Osun state 2009/2010. I got into talk with him with a view to learning the secrets to his spectacular and sterling performance. His enlightened insight was indeed a revelation. Topmost, was his conclusion that there were laws governing superb academic performance regardless of the institution or course of study one has featured in. Ahmed (2011) submits the following as vital laws for breathtaking performance:

1) The law of positive learning attitude states that as a student you must love knowledge and you must love to learn'. If a person does not love to learn, to help that person to achieve excellence in academics will be difficult, so everything starts with your view of learning. Say to yourself, I want to be a master in this subject.

2) I don't think much of a man who is not wiser today than he was yesterday' Abraham Lincoln. You must be an active learner, go to school early, be psychologically positioned, make contributions in the class, dress well, seek to ask questions as necessary. Learn something about your academics every day.

3) The law of self-discovery states that you must understand that as a child of God, you are not a failure. Be willing to persevere. You are already a success; you only need to work it out. Let's see what God has already said about you; you have more understanding than all your teachers for his testimonies are your meditation. The memory of the just is blessed. You have the mind of Christ.

As from today, understand who you are and not what your name says you are. You are who God says you are. You are complete in Christ, the embodiment of wisdom and knowledge. 'I am the best of my kind', always say it to yourself. For the above to work for you, you must be a child of God.

4) The law of discipline deals with the ability to make yourself do what you know is right to do-whether you feel like doing it or not. Read books, go to class, study your materials, visit intellectual colleagues to pick their brains, pray and make daily positive confessions, study your Bible. Try to be disciplined, being disciplined eliminates procrastination. There are times when you don't feel like reading, what you just need to do is to read and then you will feel like reading.

5) The law of time management is emphatic on our being time conscious. Manage your time judiciously. Do everything you have to do when you need to do them, rather than when you feel like doing them.

Anything worth doing is worth doing well. There is a responsibility attached to every status one attains. If

you are a student, the responsibility to study to show yourself approved like a work man that needed not to be ashamed is placed on you. When you deviate from your studies as a student, you have failed to carry out your ordained responsibility. Hence, you are an enemy to yourself and to your future. Although it is not everybody that must go to school to be successful, people who are named as students must read their books.

INTEGRITY OF CONTEMPORARY DEVELOPMENT

CHAPTER FIVE

LEADERSHIP, INTELLECTUAL, MENTORSHIP AND FATHERLY INTEGRITY

Leadership Integrity

Leadership is all about leading people well. Rev Michael D. Noonan argues that leadership is ultimately about creating a way for people to contribute to making something extraordinary happen. In explaining the meaning of what leadership is all about, Myles Munroe observes that, true leaders don't invest in buildings. Jesus never built a building. They invested in people. Why? This is because; success without a successor is a failure. To be a great leader, your extremism in church buildings, and programmes should be checked. To enjoy a lasting legacy you must be people-focused. The five leadership qualities according to Kouzes and Posner are:

1. **Honesty:** Generally, people want to follow an honest leader who they can repose their confidence in.
2. **Forward-looking:** It means figuring out where to go from where you are now. While you may know where you want to go, people won't see that unless you actively communicate it to them. This goes back to the trait of honesty. Leaders can communicate their goals and vision without making promises that they may not be able to keep.

3. Competency, People want to follow someone who is competent. This doesn't mean a leader needs to be the foremost expert in every area or field, but he needs to demonstrate some level of competence.
4. Inspiration: It means telling people how your organization is going to change the world. One technique to develop your ability to inspire is telling stories.
5. Intelligence: It is the wealth of knowledge through commitment to continual learning; both formally and informally, with modern advances in distance you can demonstrate your intelligence by gently leading people toward understanding, even when you know the answer. Your focus needs to be on helping others learn and not demonstrating how smart you are.

Leadership integrity is the activities of exhibiting leadership qualities such as; honesty, forward looking, competency, inspiration, teaching, guiding, intelligence and creating a way for people to contribute to making something extraordinary happen. Holders of leadership Integrity are; late Chief Michael Adekunle Ajasin (Ondo State of Nigeria), Bill Clinton (USA), late General Murtala Muhammed (Nigeria), late General Tunde Idiagbon (Nigeria) Pastor (Dr) E.O Abina (Gospel Faith Mission International), late Abraham Lincoln (USA), late Chief Gani Fawehimi, SAN (Nigeria), Pastor E.A Adeboye (The Redeemed Christian Church of God).

The purpose of "leadership integrity" is to empower others and give them a sense of belonging. Holders of

this leadership integrity are always eager to help others and see them grow.

Intellectual Integrity

Intelligence is central to our daily routine in our various places of work. Warren Buffet, the CEO of Berkshire Hathaway holds that, in looking for people to hire, you look for three qualities: Integrity, Intelligence and Energy. And if they don't have the first, the other two will kill you (Goodreads Inc, 2018). No matter the level of someone's intelligence, integrity is needed to guide such a person to honour. Integrity of the intellect is applicable to anyone who thinks. This thinking involves having a second thought before taking an action.

Consequently, in the words of Susan Hack (1976), intellectual integrity is having the intellectual virtues such as; honesty, impartiality and openness to the views of others. It can also be defined as the overarching virtue that enables and enhances these individual virtues by maintaining a proper balance between them.

It is on record that, the late Chief Gani Fawehinmi (SAN) had a commitment to the pursuit of truth and knowledge, and he demonstrated intellectual integrity in the face of attacks. Intellectual integrity is often characterized as a kind of openness that is open to criticism and the ideas of others. This type of integrity must reflect conflicting claims: That one must be open to new ideas but not to be overwhelmed by

them. Other intellectual virtues are; perseverance, adaptability, communicativeness, humility, being against plagiarism, refusing to suppress counter argument, consistency and acknowledging help. A person who has too much intellectual courage may well become a dogmatist, and a person who is excessively impartial will probably lack conviction.

Holders of Intellectual Integrity: The late Chief Gani Fawehinmi

This book presents to you the late Chief Gani Fawehinmi, a man of many parts (lawyer, author, publisher, human rights crusader, social critic, the scourge of irresponsible government, a thermometer with which the blood pressure of dictators is gauged, the veritable conscience of the nation, the champion of the interests and causes of the masses and a holder of intellectual integrity).

Late Chief Gani Fawehinmi was born on Friday 22nd of April, 1938, into the Fawehinmi family in Ondo State, Nigeria. The late Gani attended Ansar-Ud-Deen primary school, Iyemaja-Ondo (1947-1953). He had his secondary school education at Victory College Ikare (1954-1968) where he sat for and passed his West African School Certificate Examination in 1958. While he was in College, he was popularly known as “Nation” because of his passionate interest in national, legal and political affairs (Encyclopaedia Britannica, 2018). Shortly after this time he went to the higher institution to read law.

On arrival in Lagos, he enrolled in the Nigeria Law School and was called to the Nigerian Bar on 15th of January, 1965. After a brief legal practice with his elder brother, Gani established his own chambers in 1965 at Denton Street, Lagos. His chambers were reputed to be the largest law chambers in Nigeria with the staff strength of one hundred and eighty-four (184/191) as at Friday, August 31, 2007.

Gani Fawehimi changed the course of Legal practice in Nigeria. For the first time in the history of the legal system in Nigeria, he democratized the knowledge of law in Nigeria through its accessibility to all and sundry, particularly to the legal practitioners. He practised and published law. His Nigeria weekly Law Reports and many other numerous legal works were impressive (Encyclopaedia Britannica, 2018).

He used court processes to challenge government excesses. Gani was great for extending his philanthropic gesture to bright students from poor homes across the various levels of learning. He was quoted to have handled over five thousand court cases *ex gratia*. Moved by his quest for good governance, Gani picked up the presidential ticket in 2003 under the auspices of the National Conscious Party.

However, he volunteered himself as a Lead Counsel to Labor Party Gubernatorial Candidate in 2007 election, whose result of the election was rigged in favour of the then Incumbent Governor, Dr. Olusegun Agagu of the People Democratic Party. He was

awarded the prestigious National Honorary Award of; *Officer of the Federal Republic* in 2009 by President Yar Adua which he rejected on grounds that there was injustice in the gubernatorial election result of his state (Ondo State).

He died in 2009 as a fulfilled man. His statute was enacted at Ojota, Lagos State; as a mark of honor for his contribution to legal profession and the nation at large. Intellectual integrity is not in words alone, but also in deed. The importance of intellectual integrity cannot be overemphasized as it promotes among others;

1. Orderliness and fame.
2. Increase in the standard of living of the people
3. Promotion of community development
4. Promotion of good governance
5. Protection of persons and preservation of a nation

Clear conscience fears no accusation, they say.

The integrity of the upright shall judge them; but the perverseness of transgressors shall destroy them (Proverb 11:3, KJV).

Intellectual integrity is one that is able to consider another person's point of view, in taking decision. There is no selfishness with intellectual integrity. Intellectual integrity is the ability to use one's endowed ability for the betterment of the society.

Mentorship Integrity

The importance of a mentor cannot be underestimated. Farrington (2017) holds that, a mentor is someone who successfully develops someone else. A good leader should be able to mentor other young ones, because there is no one that can reign forever. The people you have mentored will make such a fellow to be relevant. It was said by one of my spiritual mentors, Godwin Uwubamen (His Treasure House, Abuja) that, *nobody despises a relevant person, if you are being despised; it therefore means that you are not relevant, so strive to be relevant.* There is no way you will sincerely empower other people and not be relevant, even when you are no more in public office. Thus, there was a case of a two-time former governor of a state in South West Nigeria, who decided to stay back and mentor other politicians while other colleagues of his forged on to the Senate. Today, the same politician has grown to be one of the most influential politicians in Nigeria.

Many politicians and citizens now pay homage to that politician on a regular basis; even people from other political parties are forced to reckon with him. A mentor should be able to empower his protégé/followers; this gesture will make such protégé to be loyal to the mentor even when the mentor is no more holding public office. You are designed for connection. Eyes require a view, Ear requires sound and mind requires thoughts.

Mentorship integrity is having an experienced person acting as an advisor, a person who advises another person is a mentor, while a person that is being advised is a protégé. The features of a good mentor are as follows:

- 1) A good mentor will be an enemy to the enemies of his protegee; a good mentor will fight against anything capable of pulling down or robbing the protégé of experiencing complete success in life.
- 2) A good mentor will be more interested in his or her protégé's success. His focus is to correct you rather than celebrate you.
- 3) A good mentor will cause influential people to listen to you. Moses laid hand on Joshua and the spirit of wisdom was with him and the children of Israel hearkened unto him (Deuteronomy.34:9). A former Justice of the Supreme Court of Nigeria is the mentor of a particular young man in the South Western Nigeria and this young man became great and wealthy people reckoned with him.
- 4) A good mentor guarantees your promotion. A lot of people today in the society rose to the peak of their career as a result of mentorship (Murdock, 1984).

From history, I learnt that a former People Democratic Party chairman at the national level was the mentor of a particular owner of a Television Station in the Southern Nigeria. Again, it was rumoured that a former Head of State was instrumental in the emergence of a particular actor as a Lagos State House of Assembly member. According to sources, the former Head of State introduced the

Nollywood actor to his ally and further reiterated his love for the actor, who he said wanted to be a house of assembly member.

A good mentor determines your level of success. Many people in life were able to rise to stardom or acquire wealth as a result of a good mentor. However, a critical look at the Bible shows that, Abraham who happened to be the father of faith had Melchisedek as his mentor. A good mentor will make his protégé to be better off than he met him or her. A mentor is concerned about the future of his protégé. He sees that you are all right. A good mentor removes your weakness and serves as your life coach.

A good mentor transfers wisdom through relationship. For instance, Pastor Paul Enenche of 'Dunamis Christian Centre Int' has Bishop David Oyedepo of Living Faith Church Worldwide as his mentor. He that walks with the wise will himself be wise, but the companion of the fool shall be destroyed. I once engaged a founder of a church in an interactive session; I asked him who his mentor was. He was quick to tell me that, he had no need of a human mentor because the Holy Spirit is his mentor. It was unfortunate and incredible that in such an era one could find anyone who is dismissive of the impact of human mentorship. He seemed not to believe in human mentoring. I am not surprised that his ministry of over ten years cannot boast of twenty members as a congregation.

Mentors make the difference between poverty and prosperity: decrease and increase, loss and gain. I believe that, it is a wise decision for everybody to have a mentor for their good.

Wisdom is the principal thing; therefore get wisdom (Proverb 4:7, KJV). Wisdom comes from mentoring. With the choice of a mentor, it becomes imperative to keep to the aforementioned qualities of a good mentor. Mentor can either make you or mar you. A good mentor does all at his disposal to ensure that his protégé become great in life. Most often, some pastors are holders of mentorship integrity, because they possess most of the features of a good mentor.

Lack of mentorship integrity is obtainable when a supposed mentor is lacking the qualities of an ideal mentor as earlier submitted. Most political godfathers in Nigeria lack mentorship integrity because these so-called godfathers actually promote their godson/protégé but sooner or later they bring them down. The illustration of these examples can be found in Oyo State, Nigeria. A certain godfather (the Late Alhaji Adedibu) installed his godson (Senate Rasheed Ladoja) as the Governor of Oyo state in 2003 election though he was later impeached by the State House of Assembly, which were said to have been loyal to the Oyo godfather (Adeyemo, 2018). This illustration shows vividly, the features of Nigerian godfathers. They can make great and also bring down their godson. The importance of mentorship integrity is very great. It empowers the young/the mentees, it

increases standard of living. It makes one wise and versatile.

If ye love me keep my commandments (John 14:15, KJV). A godson is expected to obey the rules of engagement by his godfather. The only short cut for getting to the top in the Nigeria contemporary society is being under the mentorship of a good mentor. In doing that, it is imperative to be submissive to the authority or command of the person you have chosen as your mentor. Ignorant of the law is not an excuse, as mentorship integrity is a school where the act of acquiring wisdom is guaranteed.

Fatherly Integrity

To everything there is a purpose and to every purpose there is an intention. The totality of being a father is to take care of the family which comprises the wife and the children. A father is supposed to be the mentor, teacher, and provider of the family. The inability of a father to provide for his household is a negation to the grand norm of family hood

Who is a father? A father is the number one citizen cum the chief executive officer of his immediate family. His responsibility is similar to that of the President of a nation; this is because the issue of allocation of value is very central to both of them.

According to Allen (2012), a father is the founder or he can also be a parent. This can be seen in the creation of man. In the quest to ensure that man is

not alone and the need to ensure continuity of life, God made woman out of man.

And the lord caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the lord God had taken from man, made he a woman, and brought her unto the man. And Adam said this is now the bone of my bones, and flesh of my flesh. She shall be called women, because she was taken out of man (Genesis 2:21-23, KJV).

A father is the head of the family. Originally, a family consisted of a man and a woman. In modern parlance, a family comprises a man, a woman and their children. No wonder the Bible says; *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh (Ephesians 5:31, KJV).*

The father expectedly, is the bread winner of the family, while the wife by design is a helper. The man has a divine-natural mandate of protecting and providing for his home. Kids in their vulnerable state are weaklings in self-provision; therefore, the father is to see to the welfare and moderate social needs of the family. The woman of course, is a better home manager. She owes it to the family a non-negotiable duty of home management and to ensure that the kids are properly trained as demanded by God. Fatherly integrity is the ability of a man to provide up- to- date needs of the family and to satisfy the

wife. A good father should not form the habit of eating outside the home.

How do we know a good father? A good father enjoys JOY. A good father puts God first in his entire endeavors. He prioritizes the needs of the wife and those of the children. He is indeed a good leader; he does this by adopting the democratic leadership style at home. However, as the leader of the family he has the final say.

When is a person said to lack fatherly integrity? A father is said to lack fatherly integrity if he is not able to provide the needs of the family, especially when the ability to do so is there. For goodness' sake, why should a father increase his bank account while there is a need at home? A story was told of a father, whose children were sent out of school due to default in school fees payment. The children regrettably shared with me that their father defaulted in the payment due to his uncompromising plan of purchasing a car. In all fairness to the so-called father, he lacked fatherly integrity.

The following are the remote consequences of the absence of fatherly integrity; escalation of crime rates, prostitution, incensement, illiteracy explosion, increases in the rate of poverty, and reduction in skilled manpower.

On the other hand, the importance of fatherly integrity are as follows; increase in skilled manpower, high standard of living, reduction of moral laxity,

enhancement of economic growth. Every father should limit the size of their family to what they can provide for, so as to make the society a better place to inhabit. It has been argued that money meant for development is now being used in taming the population. As a father, be informed that the destiny of the future generation lies in your hand, so go for quality by giving your children quality education and upbringing.

Fathers are to take care of their children, for fatherhood is measured by responsibility and not by age. The ability of a father to discharge his duties to his family faithfully is indispensable. Always remember that there will be a day when we shall be called to give account of stewardship toward our wife and children.

But if any provides not for his own and specifically for those of his own house, he hath denied the faith and is worse than an infidel (1 Timothy 5:8, KJV).

It is only a wise thing to do when we ensure we plan for the arrival of every child lest the child constitutes a hardship or stress on our seemingly poor resources. Be wise! Be wise!! Be wise!!!

The story of the man I just narrated in the above paragraph, buttressed the fact that such man is not a holder of fatherly integrity. This is because the man has the money, but will not spend on his children. The funniest thing that baffles me is that, the man is

such that claim to be religious. I will like to deduce that such man does not know God in the first place; this is because God is love. It therefore means that, any man that does not love his children does not know God. Courtesy demand that, father should take care of their wards. Be wise; do not call children into the world, if you know you cannot provide for their needs. Be wise! Be wise!! Be wise!!

INTEGRITY OF CONTEMPORARY DEVELOPMENT

CHAPTER SIX

PROFESSIONAL, ENTREPRENEURSHIP, AND BENEVOLENCE INTEGRITY

Professional Integrity

The term professional means doing something as a job rather than as a hobby (Allen, 2012). Profession is the work one does to earn a living; the purpose of a profession is to earn a living known as a wage or a salary. In the words of Professional Standard Councils (2017), a profession is a disciplined group of individuals who adhere to ethical standards. This group positions itself as possessing special knowledge and skills in a widely recognized body of learning derived from research, education and training at a high level, and is recognized by the public as such. Every profession has rules and regulations which members of that profession must adhere to in the quest to fulfill the aims and objectives of the profession. A person who engages in a particular profession for a very long time and is acquainted with the technical know-how of such profession is called “a professional”. When we integrities a professional, it becomes professional integrity.

Professional Integrity is doing something as a job rather than as a hobby with the whole of one’s heart and might which gives one a living. Professional integrity is an important contribution to the living of a moral life. The concept is linked to specific sphere of a profession, but not entirely independent of morality. It

can thus, be said that professional integrity is weaker than moral integrity and is more or less etiquette. Professional integrity is weaker because it is narrowly based compared to moral integrity. Professional integrity entails acting according to the ethics of that particular profession. For example an auditor who accepts any consideration either in cash or kind before performing his task lacks integrity, and subsequently lacks professional integrity.

The importance of professional integrity cuts across the following: Enhancement of transparency; exposure of corrupt people; enhancement of standard and quality; and promotion of hard work. People who possess professional integrity are usually people of principles and hard work, who strive at all time to protect their job. It is quite unfortunate that people try to nick-name people who try to exercise professional integrity in their place of work as sadist, wicked element, *I too sabi*, et cetera. Although some professionals have professional integrity, yet such persons may lack moral integrity. Every organization has rules and regulation which they must comply with in carrying out their duties.

There is doubt if holders of moral integrity exercise professional integrity better than people who lack moral integrity. Adhering to the dos and don'ts of a profession qualifies one as having professional integrity. A secondary school teacher lacks integrity if he is partial in his marking as a result of special consideration best known to such a teacher. Likewise, a university lecturer lacks professional integrity if

after conducting an examination: he decides to give such examination scripts to student of the same class for marking. The following are evils of not having professional integrity:

1. It promotes mediocrity
2. It promotes corruption
3. It breeds inept leadership
4. It promotes social vices

Professional integrity is capable of enhancing overall development of all sector of the economy. Putting the round peg in a round-hole is core to professional integrity; hence countries like the US, the UK et cetera have all enjoyed all round development as dividends. The Western World promotes competency which is the base of expertise. Expertise in turn, enhances high productivity which is synonymous to growth. It is high time we stopped the idea of jack of all trade and master of none. For goodness' sake, while should a lawyer be made minister of steel and power or while should an engineer be made a minister of sport in a Federal Republic like Nigeria. To promote professional integrity, Nigeria must consider professionalism in the appointment of ministers and other government appointments. It is only by doing this that country like Nigeria can be great. To say that Nigeria lacks professional integrity is not an over statement.

Entrepreneurship Integrity

Entrepreneurship is the willingness and ability of an individual to seek investment opportunities, to establish and run an enterprise successfully (Sulelman, 2006). Entrepreneurship is all about taking risk by going outside one's comfort zone. In other words, entrepreneurship is the process of creating something new with value by devoting the necessary time and effort, assuming the accompanying financial psyche, and social risks, and receiving the resulting rewards of monetary and personal satisfaction and independence (Hirsrich and Peter, 1998). They went further to describe an entrepreneur as a person, who assembles resources, labour, materials, and other assets into combinations that increase their values, and one who also introduces changes, innovations, and a new way of doing things. It must be stated here that, mere buying and selling of what has been in existence in similar location is not entrepreneurship. The entrepreneur is driven by certain forces:

1. The need to create a job rather than seek one
2. To create additional or a channel of income
3. Ability to take actions to exploit the opportunities existing in an environment.
4. To experiment an idea
5. To accomplish or the need to be independent (Sulelman, 2006, Hirsrich and Peter, 1998)

Entrepreneurship integrity is having the willingness and ability to see investment opportunities, to

establish and run enterprise successfully. For an entrepreneur to possess entrepreneurship integrity, the following qualities must be exercised by him:

1. Hard work: An entrepreneur must be hard working, if they want to go far in business.
2. Team work: An entrepreneur must create a team of people who work together and give meaning to the spirit of team work. For example, a wife who has her husband as a team mate will maintain the same goal as the husband.
3. Commitment: As an entrepreneur, you must have passion to do your work and everybody around will catch the passion from you.
4. Profit sharing: As an entrepreneur you must accept to share your profits with all your associates. In turn, they will accept to work with you and perform beyond expectation.
5. Motivation: Entrepreneurs motivate their partners day by day by challenging them, setting high goals and promoting competition.
6. Communication: You should communicate everything you possibly can to your partners. The more they know the more they will understand and care.
7. Appreciation: Entrepreneur should appreciate their partners or workers when they perform well, as nothing is worth doing when there is no appreciation.
8. Listen: You must have the power to listen as there is more gain from listening than talking. To push responsibility down in your organization and

- extract good ideas within it, you must listen to what your associate are trying to tell you.
9. Control: Control your expenses more than your competition and this will give you a competitive advantage.
 10. Have Achievable goals: Set high goals but make sure that they are achievable (Sulelman, 2006, Hirsrich & Peter, 1998)

From the above, there is doubt if there are capitalists in Nigeria. The reason is because of the way Nigerians, especially the so called capitalist made their money. The nature and the type of business tycoon we have in Nigeria are such that can be likened to 'comprador bourgeoisie'. A comprador bourgeoisie is one that made his or her money through government rather than his initiative or what he has invented.

Thus, a good example of the nature of Comprador bourgeoisie played out during the democratic regime of ex-President Olusegun Obasanjo, when the government of the day banned all importers of cement from importing a certain product (cement) into the country, except a man who is now one of the richest Nigerians. The above gesture made the man to be the sole importer of cement during the administration of Olusegun Obasanjo (1999-2007). Again, most of the top shots in business circle today got their money at one time or the other from government. The richest Nigerians of today all got their oil block from the military government. This is not supposed to be, this action has almost killed the initiative of an average Nigerian who might want to go into business. People

now register business names, even when they don't know much about that particular line of business.

On the contrary, the capitalists in the Western World do acquire their money or wealth through the government. The likes of Bill Gates, Jeff Bezos, Warren Buffett, et cetera who are the richest men in the world of today do not have any link with the government of their country. Consequently, the capitalist we have in Nigeria have one link or the other with the government, people see the government, especially the government at the centre as the ultimate distributor of resources.

Thus, it has been observed that 'most successful entrepreneurs in Nigeria' have affiliations with government at one time or the other. The practice of being close to the government of the day for award of contract and sales of government property is a negation to the true practice of what an entrepreneur should be. People who acquired government property through informal relationship with government are not true capitalists. These people lack entrepreneurship integrity.

Entrepreneurship Integrity is the act of creating something new with value by devoting the necessary time and effort, assuming the accompanying financial psyche, and social risks, and receiving the resulting rewards of monetary and personal satisfaction and independence without government support. Entrepreneurship integrity implies that an entrepreneur does not get an undue support from government in starting, expanding, buying of

government business via privatization. Entrepreneurship integrity leads to competition that enhances even development. People who are holders of entrepreneurship integrity usually succeed, even without being close to government in power.

Entrepreneurship Integrity makes a person to be rich. It has been argued that opportunity is as a result of Luck, Yes LUCK mean Labour Under Correct Knowledge. The bible says, "Whatever thy hand findeth to do, do it with all thy might, for there is no labour under the grave where thou goeth (Ecclesiastes 9:10, KJV).

There is no doubt that hard work is a virtue that is core in achieving success.

Benevolence Integrity

Giving is an act that God commands us to do; hence giving is an act of integrity. A person who is committed to giving to the poor and the needy is an actor of integrity, this time, it is *benevolence integrity*. Pastor T.B Joshua of Synagogue Church of All Nation is said to have formed the habit of helping the needy, hence he is a man of *benevolence integrity*.

A person whose only principle is seek my own pleasure is not a candidate for benevolence integrity, because there is no possibility of conflict between pleasure and principle, in which benevolence integrity could be lost, where there is no

possibility of its loss benevolence integrity cannot exist (McFall, 1987).

A person who is selfish is not a candidate of benevolence integrity. In the case of the approval seeker, a person whose only aim is to increase his bank balance is a person for whom nothing is ruled out. Seeking pleasure, approval or wealth is not always easy and it seems possible that conflict could arise.

However, not being a candidate for benevolence integrity might be an attempt for such a person to initiate himself or herself into another form of integrity like entrepreneur integrity. A person might want to be enlisted into the board of the foregoing integrity and decided to save his or her money for a particular period of time so as to use such as “start-up capital” for a dreamed business which may not give room for giving of resources at a particular time. It is even scriptural for one to save so as to invest with such money; there is time to give and a time to save. When a person is not giving as one may expect, we should not be quick in condemning them, rather we should give them the benefit of a doubt for a long period of time to see if that is really their life style or not.

Benevolence is all about being good to oneself and to others. It means duty to oneself and to others alike. The scripture says, love your neighbor as yourself (Matthew 22:29). The essence of helping others is

central to God; hence followers of God (both Christians and Muslims) must emulate God.

The act of helping people in need without any hidden motive is an attribute that is common in developed society. The United States for example parade people who have the culture of helping others, some Americans even go to the extent of donating all their wealth to charity homes in their “Will”. The attribute of benevolence is very common among both Christians and Islam in the early time, and even till now. This benevolence or philanthropy is synonymous to giving. Helping others is the act of God.

After the creation of heaven and earth, God created man in his own image and God blessed them and gave them dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth. (Genesis1:25-28, KJV).

God shows his kindness to man by giving man control over everything he has created, what a benevolent God! In another development, God showed his benevolence to mankind by allowing Jesus to die for the sin of the world (Christians believe that hold water).

‘For God so love the world that he gave his only begotten son, that whoever

believeth in him should not perish but have everlasting life (John 3:16, KJV).

The gesture of giving is one that makes the world a better place. There is a force that is in place, the force is one that responds to giving. People who give always get help than people who don't give. It is a common knowledge that when you give, it shall be given unto you. It is a good virtue that all should learn the act of giving to one and another. "There is one that scattered, and yet increased, and there is that withholds more than is meet, but it tended to poverty" (Proverb 11:24).

Is there anyone, who desires to be rich? Philanthropy integrity enhances distribution of income and increases standard of living of the people. Giving is an act of God as seen from the above findings.

It is truism, to say that an act is right and to say that God commands us to do an act is the same thing. The meaning of "Act J is right" is also the meaning of "God commands us to do J". Philanthropist culture is a right act, because God commands us to imbibe philanthropist culture. Philanthropist culture is a necessity for national development. Nigeria can only develop through philanthropists.

Benevolence integrity is the act of helping others without expecting anything in return. God is the author of Benevolence Integrity. He commands us to do same. When benevolence integrity is compromised, the survival question is triggered. Benevolence

Integrity is a command from the Almighty God. Benevolence integrity makes the world to be a better place to be. It is a situation where someone with economic power tries to share with people who are not economically endowed or not in the same level with them. A person, who helps someone that he is richer than without expecting anything in return, possesses benevolence integrity. When we give to people of the same level of social, financial or economic status, we are not adhering to benevolence integrity, rather we are giving to ourselves. The foregoing is on the premise that, when we give to people that we know can pay us back; we are not in any way helping the society to be better off.

The traditional conception of God as the loving creator of all human being follows that whatever God commands people to do is right, and whatever that is right is something God commands people to do. To express this in a logical term, there is an extensional equivalence between the class of right acts and the class of acts commanded by God. Extensional equivalent simply means that every member of the first class is also a member of the second class, and every member of the second is also a member of the first. God says,

“Give and it shall be given unto you” (Luke 6:38, KJV).

Giving is a commandment of God; hence the onus is on us to give without expecting anything in return. God who created heaven and earth decided to give to man, and said that they should have dominion. How

many of us can labour for seven days and give the proceeds to people in need. God is the originator of benevolence integrity.

From observation, holders of 'philanthropy integrity' are: Bill Gate (USA); Pastor T.B Joshua of the (Synagogue Church of All Nations, Nigeria); Mr Owelle Rochas Okorocha (now a politician, Nigeria); and Founder of D S K Foundation-David Sabo Kente, Wukari (Taraba State). Philanthropists should also live right with God so that they can inherit eternity. The rich man and Lazarus episode is a true life story.

Lack of Benevolence Integrity: A man that has the means of helping somebody, but does not want to help; instead he pretends to be helping. Often times some people pretend to be good, whereas they are not. A story was told of a man who happened to be an uncle to a brilliant young adult. He sought admission into a university where his uncle by fortunate coincidence was a Professor cum Dean of a faculty. The Professor could not help at the end of the day. His rabid excuse was that he was not in for begging for admissions. The vexing question is this; would our dear professor not beg for admission and even suspend protocol, were it to be his son? The act of helping other people is an act that is good because it makes people to be happy than the way they were. Helping other people has sentenced you to be a man of God in your own right, since giving is an act that is commanded by God. From my blessed observation, true philanthropists are both scarce and rare as too many people masquerade as one.

A good example of benevolence integrity is Chief David Sabo Kente, from Wukari Local Government of Taraba State. He is the founder of DSK Foundation, a non-profit making philanthropic organization founded purposely to provide charitable services to humanity and challenging communities' victims of cultural, religious or political crisis with peace as the focus of its activities. DSK Foundation was incorporated on 11th May, 2011 as non-profit making philanthropic organization. It was established for the purpose of providing charitable services to humanity and giving value to the less- privilege in the society for the benefit of mankind irrespective of religion, tribe, gender and cultural affiliation (DSK Foundation, 2018).

The philanthropist is no doubt, a man that this generation need for the national development; hence there is need for him to be encouraged by Tarabians. It is only by encouraging him through support and identifying with him that he can be encouraged to do more.

It is truism to note that, the only way to bring about speedy development is to render support to people who have proven to be true philanthropists. The inability to support philanthropists in their aspiration in this part of the world is what is making poverty to be on the increase. There is need to encourage philanthropists by support and identifying with them in their quest to move the society forward.

CHAPTER SEVEN

CONTEMPORARY DEVELOPMENT

Developmental Integrity

Development is the positive advancement of the world system and improvement. One of the most renowned democratic scholars has argued that, development is a many sided process, implying for the individual increased skill and capacity, greater freedom, creativity, self-discipline, responsiveness and material well-being (Rodney, 1974). Supporting the above assertion is Gauba (2007:477), when he opines that development is the process whereby people make the best use of their natural and human resources in order to achieve their social ends". Gauba and Rodney believe that, development is an increase in capacity and material wellbeing either as a person, community or a nation.

Complementing development to integrity, the concept becomes ***developmental integrity***. Developmental integrity means, the capacity of a person or nation to make use of her natural and human resources so as to enhance the standard of living of her citizens. It can therefore be opined that, any individual, community, nation or country who fails to make the optimal use of his/her natural and human resources to enhance wellbeing lacks developmental integrity. When a person refuses to make use of their energy or reasoning ability to achieve result, it means that such

a person lacks developmental integrity. A person can be lazy, and still uses his or her intellectual capacity to achieve result more than a hard working person. For example, an intelligent person who performs a single task excellently is better than an acclaimed hard working person who engages in about three tasks without completing anyone.

A country whose leader uses their natural and human resources to achieve infrastructural development and industrialization is a holder of developmental integrity. This is because; there is no country that can achieve economic development without the foregoing programmes. On the contrary, a state or country whose leader cannot convert their natural resources to enhance standard of living via industrialization and infrastructural development lacks developmental integrity. It is on this note that, the writer asserts that any state government that cannot pay their salaries in Nigeria lacks developmental integrity.

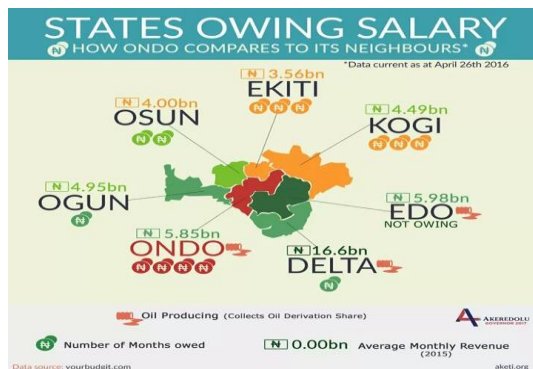
A state is said to lack developmental integrity, if such a state cannot pay the salaries of their employees as at the due date. On the other hand, states are said to be holders of developmental integrity if they are able to pay their employees at the due date.

Governments at all levels ought to be creative for them to experience developmental integrity. Creativity is what differentiates states from one another; hence certain states in Nigeria record high Internally

Generated Revenue (IGR) and are able to live as the state with the highest Internally Generated Revenue in Nigeria. The gesture made by the state in question to be able to pay workers' salaries, even when most state governments in Nigeria cannot pay workers' salary around 2016 till date. The following state governments in Nigeria are still owing workers salaries; Kogi State, Ondo State, Ekiti State, Bayelsa State, Benue State, et cetera. The foregoing state government and many others who are still owing workers' salaries lack developmental integrity.

Consequently, development integrity entails that you don't only exploit and manage both natural and human resources within your domain, but also maximize their use. It is lamentable that some states that receive high federal allocation cannot pay their employees, this is a downright silliness. Developmental integrity is not something that people do for another. Receiving high allocation, aids, or assistant from federal government, foreign donor, et cetera does not make a government to be better off, except those resources are put to the best use by the concerned people through their government. Supporting the above position is Ake (1991:38), who argues that, "like development, democratization is not something that one does for another. People must do it for themselves or it does not happen".

Figure 7.2: States Owing Salaries



Source: Rotimi Akeredolu (2017). States owing salary. www.aket.org

The above diagram shows some states that are yet to pay the salary of their employees, even when such states receive almost the same allocation from the federal government when compared to some states that do not owe their staff. One can say that, the political leadership in the default states is questionable, despite receiving high allocation when compared to other states. For example, a state like Edo State which receives almost the same federal allocation with that of Ondo State is not default in its salary administration (with the exception of pensioners as at 2007). Some political leaders lack developmental integrity, while others have developmental integrity. Should we say Governor Adams Oshiohmo of Edo is a holder of developmental integrity when he was a governor, since findings indicated that the government under his watch was prompt in the payment of salaries?

Integrity further implies doing the right thing even when nobody is watching. For example, a person has integrity, if they live by what they profess. Integrity commands us to disclose conflicts, so that what we say, do and appear to be are in line. Can we say that someone who borrowed utility and luxury items or materials to impress people lacks integrity? When you lend a friend a car to visit a lady, you are not a candidate of developmental integrity. It means that, you are appearing healthier than yourself. Again, when you borrow clothes whenever you have a special occasion to attend to, it means that you are not a candidate of developmental integrity. This is because your identity or appearance is misleading people who might want to help you. When you lied that you possess a hundred of millions in your bank account without necessarily having it, you are an enemy of progress for your own self. You are the very enemy of yourself; don't pray that your enemy should die.

It is necessary to consider a university system for example. A University lacks 'developmental integrity', if it has no standard library where students can go for their studies or carry out some researches. This is on the background that the primary reason for setting up a university system is for learning and research. It is comical that most universities don't have standard library. It is not damning surprising that most universities are turning out mushroom graduates.

Developmental integrity also has to do with the political culture of the people. The height of the political culture of the people is proportional to their

political development. Low political culture or immature political culture is antithetical to development. Situations where people support their kinsmen who are corrupt show low or immature political culture. There is one great evil I have seen and still seeing from 1999 till now, with the exception of late President Musa Yar Adua led federal government (2007-2010). The ruling political parties are fond of using Economic and Financial Crime Commission to fight opposition political parties in the name of fighting corruption. People Democratic Party led federal government (1999-2007 & 2010-2015) used EFCC to fight members of; Alliance for Democracy, All Progressive Congress and other opposition political parties. It is now the All Progressive Congress that has been fighting People Democratic Party and other opposition political parties' members from 2015 till date, all in the name of fighting corruption.

Figure 7.3: EFCC Release our own



Source: Ikeji (2016). More photos of Olisah Metuh in Court today: protesters storm court

The above picture shows the low political culture we are in as a country. People of low political culture castigate you (when you are corrupt) when you are not theirs, but celebrate you when you are one of them (even when you are corrupt). People of low political culture cannot drive development; hence they are best regarded as the enemy of the nation. Nigerians who support corruption for one reason or the other are enemy of Nigeria. Nowadays we hear or see people supporting or endorsing corrupt allegations leveled against their kinsmen. Nigeria is a country where corrupt people are being celebrated. A good example was the case of a politician from southern Nigeria, who was said to have dressed like a woman to jump bail from the United Kingdom to Nigeria. The accused person was celebrated by his kinsmen on arrival.

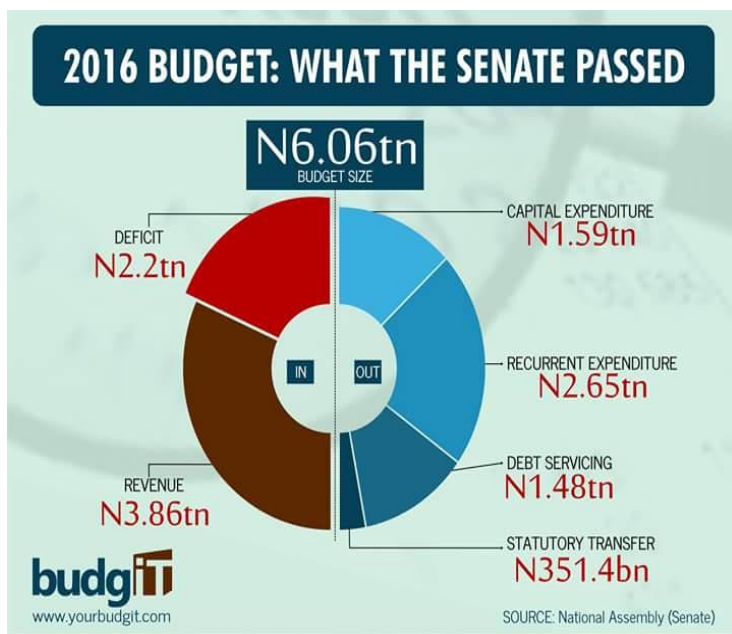
People who lack developmental integrity are those who derive pleasure in truncating the developmental strive of government, corporate organizations or individual to make life more meaningful for the people. A corrupt person lacks developmental integrity, because he derives pleasure in making people worst off, by diverting money meant for the citizens for their own personal use.

The issue of 'arms deal', where money was shared to politicians across the country is a good example of the people that lack developmental integrity. It was reported that a former Secretary to the Federal Government under the military regime, who is now the chairman of one of the political parties in Nigeria

collected 100 million naira to endorse the candidacy of Jonathan for second term in office (towards 2015 general election in Nigeria). The political party whose leaders are full of people that lack developmental integrity is that of the People Democratic Party (PDP), when they mismanaged public fund during their 16 years of rule at the federal level. Again, the All Progressive Congress (APC) at the federal level seems to be following the step of PDP as it stands now. Other political parties in Nigeria are also known to have also mismanaged the public fund in their various states. All this is against developmental integrity.

A nation or country is said to have integrity if it can harness its natural and human resources in enhancing the welfare of its citizens. This can only be done by engaging in infrastructural development that will make life more meaningful for her citizens. Infrastructural development will eventually result in economic development; this is because infrastructural development provides an enabling environment for business to thrive. All over the world, countries that are doing well have history of massive infrastructural development. There is no country that has ever become great without first investing in infrastructural development.

Figure 7.5: 2016 Budget What the Senate Passed



Source: www.yourbudget.com

The above picture shows the budgetary allocation of Nigeria for the year 2016. The budget indicates that the government spent more than her earnings; this might not be unconnected to the drop in the price of oil at the international market which happens to be the major source of revenue for the government. The budget can be said to have the capacity to bring about development, since close to 30% of the budget will be used for infrastructural development. Much need to be done in the area of recurrent expenditure of the government, because more money seems to have been allocated to payment of salaries and some overhead cost. The Nigeria Labour Congress ought to

demand for a drastic reduction of money going to the politicians, particularly the National Assembly. The foregoing development will go a long way in promoting hard-work and diligence, which will eventually facilitate development. Nigerian politicians seem to be the highest paid in the whole world, while her civil servant is among the lowest paid in the whole world.

On the way forward for Nigeria development, Ayeni (2018) reviewed that, Nigeria federating units lack the capacity to operate an effective federal system like that of the US federal system because of how the 1999 Constitution was framed to favour the central government over the federating units, in the areas of resources control, security, et cetera. The research work which was published in the *review of public administration and management*, Nnamdi Azikiwe University examines, 'federalism in the USA, Lesson for Nigeria. The study which was a documentary study, established that the federal government of Nigeria is no doubt a resource base economy, while the US federal government is a tax base economy. The study recommended that, item 39 (Mines and minerals, including oil fields, oil mining, geological surveys and natural gas) in the exclusive legislative list of the 1999 Constitution should be deleted and inserted into the residual list, the gesture will give federating units the capacity to carry out their developmental function. The above recommendation will restore the integrity of federating units in Nigeria for development.

Bibliography

Adeyemo, A (2018). *Nigeria: 2007 - Will Adedibu Still Play God in Oyo?* Retrieved from <https://allafrica.com/stories/200609150571>. On October 13, 2018.

Ahmed, T (2011). *10 Absolutely unbreakable laws of academic excellence*. Lagos: Magic Wand Publishing

Allen, R & Mannion, J (Eds.) (2012). *Oxford School Dictionary & Thesaurus*. New York: Oxford University Press.

Allen, R (2012). *Oxford mini school dictionary and thesaurus*. United Kingdom: Oxford University Press.

Aminu, A (2007). *Obasanjo cancels sales of AP to Jimoh Ibrahim*. Retrieved from <https://aafrica.com/stories/2007>. On October 13, 2018.

Ashford, E (2000). Utilitarianism, Integrity and Partiality, *Journal of Philosophy*, 97:421-439

Associated Press (2008). Obama wins election in landslide to become first black president. *The American Daily*. Retrieved from <https://www.michigandaily.com>. On July 23, 2017.

Ayeni, E.O (2018). Federalism in the USA: Lesson for Nigeria. *Review of Public Administration and Management*, Vol. 7, No. 13, June 1018, pp. 92-99.

BBC News (2015). Nigeria's Goodluck Jonathan, profile of a defeated President. *BBC News*. Retrieved from www.bbc.com/news/world-africa. On January 21, 2018.

Calhoun, C (1995). Standing for something, *Journal of Philosophy*, XCII: 235-260

Cox, D., La Caze, M., & Levine, M (2017). Integrity (Spring ed.), in Zalta, E.N (Ed.), *The Stanford Encyclopedia of philosophy*, Retrieved from <https://plato.stanford.edu>. On April 20, 2017.

Cox, D, LaCaze, M & Levine, M (2003). Integrity and the fragile self. Aldershot: Ashgate.

Daily Trust, Wednesday. August 29, 2007. Pp.40-41

DSK Foundation (2018). *DSK Foundation activities*. Retrieved from www.dskfoundation.com.ng. On January 21, 2018.

Encyclopaedia Britannica (2018). *Gani Fawehinmi Nigerian Lawyer* Retrieved from <https://www.britannica.com>. October 13, 2018.

Farrington, M (2017). What is a mentor? All you think a mentor is, and a lot more. Retrieved from www.investorsinpeople.com. On July 18, 2017.

Frankfurt, H (1971). Freedom of the will and the concept of a person. *Journal of philosophy*, LXVIII: 5-20

Ghai, K.K (2017). *Legislature: Meaning, Functions and Types of Legislature*. Retrieved from www.yourarticlelibrary.com. On July 18, 2017.

Glendinning, L (2008). *John McCain concedes to Barrack Obama in gracious speech*. Retrieved from <http://www.theguardian.com> on April 17, 2017.

Goodreads Inc (2018). *Quote by Warren Buffet*. Retrieved from <https://www.goodreads.com/quotes/917810>. October 13, 2018.

Halfon, M (1989). *Integrity: a philosophical inquiry*. Philadelphia: Temple University press

Ikeji, I (2016). *More photos of Olisah Metuh in court today: protesters storm court*. Retrieved from www.lindaikajiblog.com.

Ikolo, E.S (n.d). *20 Great Reasons Why You Must Be A Soul Winner*. Abuja: El-Shaddai Publishers.

Johnson, U.A (1991). *Comprehensive Government*. Lagos: Johnson Publisher.

Kuttner, Paul (2015). *The problem with that equity vs. equality graphic you are using*. Retrieved from <http://culturalorganization.org>. On January 21, 2018.

Mahara (2018). *The people don't know their true power*. retrieved from <http://web1.muirfield.school.nsw.edu.au>. On January 21, 2018.

Mc Fall, L (1987). *Integrity ethics*, 98: 5-20. Repinted in John Deigh (ed.), *Ethics and personality*, Chicago: University of Chicago Press, 1992, 79-94.

Murdock, M (1984). *The law of recognition*. Benin City: Word of Faith Publishers.

Naija News (2014). *Baba Obasanjo stop flirting with demons in APC-Femi Fani-Kayode*. Retrieved from <https://naijalog.com>. On January 21, 2018.

Nigerian Muse (2009). *Ghana election update-Ghana President elect, Prof. Mills won*. Retrieved from www.nigeriansmuse.com. On January 21, 2018.

Office of Historian, US (2018). *The collapse of the Soviet Union*. Retrieved from <https://history.state.gov>. On January 21, 2018.

Omonijo, B (2011). *Our winning strategy for April polls by Bakare*. Retrieved from www.osundefender.com. On January 21, 2018.

Oyadiran, P (2008). *Human Resource Management- A Diagnostic Approach*. Abuja: Sa'alif and Image Printers.

Oyadiran, P.A (2007). *Philosophical thought and organizational concepts*. Abuja: Rich Publicity Press.

Passman, W. C (1996). *Pillars of Triumph*. Kaduna: Word Force Publication

Professional Standard Councils (2017). *What is a profession?* Retrieved from www.psc.gov.au. On July 18, 2017.

Ryan, V (2010). *What is political party?* Retrieved from www.technologystudent.com. On July 18, 2017

Sharma, M.P .., Sadana, B.L & Kaur, H (2012). *Public administration in theory and practice (12th ed.)*. New Delhi: Kitab Mahal.

South African History (2011). *How did Nazis construct an Aryan identity?* Retrieved from www.sahistory.org.za. On January 21, 2018.

Sylvester, V.M & Eke, C (Vol. 1). *Entrepreneurship development: Theory and practice*. University of Abuja: Centre for Entrepreneurship development

Taylor, G (1981). *Integrity, proceeding of the Aristotelian Society* (Supplementary Volume) 55: 143-159.

The British Medical Association (2002). *Illustrated medical dictionary*. London: Dorling Kinderlerley limited.

The Cable (2018). *The verdict: 5 reasons why Buhari will win*. Retrieved from <https://www.thecable.ng>. On January 21, 2018.

The Guardian, Sunday. On March 20, 2011. P.71

The Paradigmng (2015). *Dino Melaye defeats incumbent Senator Smart Adeyemi, as APC sweeps*. Retrieved from www.theparadigmng.com. On January 21, 2018.

Tukur, S (2014). *APC appoints River State Governor, Amaech, Presidential campaign*. Retrieved from <https://www.premiumtimesng.com>. On January 21, 2018.

TVContinental (2016). *Tinubu bags Silverbird extra ordinary man of the year award*. Retrieved from www.tvcontinental.tv on April 18, 2017.

Unboxing FG'S 2016 Proposed budget (n.d). Retrieved from www.yourbudget.com on April 17, 2017.

University of Abuja, Examination rules

Williams, B (1973). *Integrity*, in Smart, J.J.C & Williams, B, *Utilitarianism: for and against* new York: Cambridge, 108-117.

Williams, B (1981). *Moral luck: philosophical papers 1973-1980*, Cambridge University Press.