

The role of Religion and Social Studies in promoting corruption-free society and national development in Nigeria

Onyenze, R. C.^{1*} and Ebebe, I. E.²

¹Department of Religion and Cultural Studies, School of Arts and Social Sciences, Alvan Ikoku Federal College of Education, Owerri, Nigeria.

²Department of Social Studies, School of Arts and Social Sciences, Alvan Ikoku Federal College of Education, Owerri, Nigeria.

*Corresponding author. Email: onyenzechinyere8@gmail.com; Tel: +234 8036336671.

Copyright © 2023 Onyenze and Ebebe. This article remains permanently open access under the terms of the [Creative Commons Attribution License 4.0](https://creativecommons.org/licenses/by/4.0/), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Received 4th October 2023; Accepted 7th November 2023

ABSTRACT: Corruption has been one of the hydra-headed social problems plaguing Nigerian society and its national development efforts since independence. Several anti-graft measures put in place by the government to fight corruption have failed to yield meaningful results. This has made the quest for a more pragmatic and result-oriented approach to corruption eradication in our society a necessity. This paper, therefore, seeks to examine the role of Religion and Social Studies in promoting corruption-free society and national development in Nigeria. It begins by examining the key concepts used in the study. It goes on to take a look at endemic corruption in Nigeria society; effects of corruption on Nigerian society and national development; and causes of corruption in Nigeria. The paper goes further to investigate religion and corruption-free society; social studies and corruption-free society; Religion and Social Studies in Nigerian national development striving. The paper concludes by stressing the need for value-laden education system for moral re-orientation of our children and the entire citizens to help them resist the deleterious influence of corruption in the society. It suggests among others, that the curricula of both subjects should be elaborated and reviewed to incorporate changes and current socio-political, economic and moral problems plaguing the Nigerian nation with strong emphasis on corruption. The paper uses descriptive, sociological and phenomenological methods to achieve its objectives.

Keywords: Corruption-free society, national development, Nigeria, Religion, Social Studies.

INTRODUCTION

The quest for a corruption-free society is rapidly gaining global momentum as it has become the desideratum of many nations in the globe in the recent times. In Nigeria, corruption is found everywhere and in different forms and magnitude. It has been identified as the main impediment to Nigeria's ambition to achieve the 2030 agenda for sustainable development and in particular, its aspiration to lift more than 100 million Nigerians out of poverty in the next 10 years, (Kale and Stolpe, 2019 in UNODC, 2019). The foul fragrance of corruption has permeated into every aspect of public life, business investments, financial institutions, educational institutions and governance. The current malaise of inefficiency and backwardness witnessed in every sector of Nigerian economy is

attributable to corruption, which has eaten deep into the fabric of the entire society. Corruption manifests in different forms like petty bribery, contract fraud, money laundering, collecting salaries of ghost workers, forging of academic certificates and official documents, illegally securing government jobs for family members and cronies (Saliu, 2023).

Nigeria ranked 146 out of 180 countries surveyed under the 2020 Transparency International Corruption Perception Index. In 2021, she ranked 154th out of 180 countries listed in Transparency International Corruption Index (Tobore, 2022). Similarly, on Transparency International's 2022, Corruption Perception Index, Nigeria scored 24 on a scale from 0 (highly corrupt) to 100 (very

clean), and ranked 150th among the 180 countries in the index, where the country ranked last is perceived to have the most corrupt public sector (<https://enm.wikipedia.org>).

Various governments that ruled Nigeria since independence have attempted to fight corruption through several ways, such as the establishment of anti-graft agencies and prosecution of various corruption offenders but these efforts did not yield meaningful results. Corruption has continued to fight back, defying all containment efforts and gaining new momentum every day. It is certain that our quest for a corruption-free society is still very far from being realized. Every Nigerian now doubts the effectiveness of government anti-graft war as anti-graft agents have also become victims of corrupt practices. There should therefore be a paradigm shift from anti-graft war to corruption prevention approaches which entail among others, identification of the root causes of corruption and dealing with them accordingly. Religion and Social Studies can contribute tremendously to the eradication of the root causes of corruption in the society through the inculcation of good moral values in the citizens. Religion transforms human character and brings people closer to God by instilling in them God-consciousness. It is aimed at giving meaning and purpose to life, reinforce social unity and cohesion and also serves as an agent of social control of behaviour. Religion equally promotes physical well being and motivates people to work for socio-economic development in the society (Ugwulebo and Duruji, 2022). It involves a conglomeration of code of conducts, ethical teachings and moral injunctions meant to regulate human excesses and foist on him the desire to do what is good and right always as part of his sacred duties to the ever-living God (Onyenze *et al.*, 2022). Religion is adjudged very relevant in our efforts to prevent corruption in the society because it is, according to Obilor (2005), the best manager of every human problem since every human problem emanates from the heart (conscience). Religion operates in human heart (conscience) and turns it around.

In the same vein, Social Studies is a problem-solving-approach discipline through which man studies and learns about the problems of living and adjusting in his ever-changing environments with diverse physical, social, cultural, religious, political, economic, psychological, scientific and technological interrelated entities (Aghulor, 2015). The goal of Social Studies, according to Galadanci (2021), is to produce responsible and participative citizens with analytical and reflective skills and attitudes to make their environment yield all that makes for good and successful living. The primary concern of Social Studies educators is the inculcation of selected knowledge, process skill, attitudes and social actions concerning the relationships people have with each other and the environment in which they live (Akude, 2015).

When Religion and Social Studies are accorded a place of prominence in our school curriculum, they will help immensely to inculcate positive values in students that ensure their development into fully grown honest, sincere,

God-fearing, reliable, patriotic, law-abiding and hardworking citizens, ready always to desist from bribery and corruption. A nation with large population of honest, sincere, patriotic, God-fearing and corruption-free citizens, will rapidly achieve national development. The phenomenon of corruption is so resilient and hydra-headed that it cannot be successfully attacked from the surface but from the root. Religion and Social Studies as two value-laden subjects in our school curriculum have got vital roles to play in this regard. This paper, is therefore, aimed at investigating the role of Religion and Social Studies in promoting corruption-free society and national development in Nigeria.

DEFINITION OF KEY CONCEPTS

Religion

The phenomenon, religion has been as old as man on earth. Religion denotes man's reverential approach and allegiance to a supreme being perceived as omnipotent, omnipresent and omniscient and capable providing him with succor in the midst of multifarious challenges and ordeals. Onwuka (1994) conceptualizes religion as a system of beliefs and practices by which a group of people interprets and responds to what they feel is supernatural and sacred. It has to do with the relationship between man and God which is further reflected in man's relationship to his fellow man in the society (Onuoha, 2013). Religion teaches not only about spiritual things but also about one's life and actions in the world by encouraging ethical decisions and actions and the needed to always do what is right and just towards both individuals and the society (Ejiogu and Obiefule, 2016).

Social Studies

Social Studies is character-moulding academic discipline, programmed in such a way as to inculcate the values of rights and obligations, sound moral life, justice, fairness, honesty and good citizenship. According to Aghulor (2000), social studies is a programme of study which a society uses to instill in students the knowledge, skills, attitudes and actions which are necessary to the society. Social Studies instill in students the necessary skills, attitudes and values which are positive for human interactions and development (Iwegbu, 2013). Social studies, according to Odiye (2016, p.126), has the following characteristics;

1. Social studies focuses on man.
2. It is society-oriented and culture-bound.
3. It differs from country to country.
4. It is dynamic as its content and specific purposes change with time.

5. Social studies does not develop its own body of knowledge or methodology for the purpose of creating new knowledge like other social science disciplines.
6. Its goal of developing a child's social understanding and behaviour can only be achieved when all other social institutions (family, peer group, the governing system, religious institutions and economic system and the mass media compliments its efforts.

Corruption-free society

Corruption is conceptualized in different ways by different scholars. Agbolor (2015) defines corruption as any act of dishonesty, illegality or immorality which manifests in the use of power in ones possession to get an advantage for oneself. Adegbola (2007) in Aghulor (2015), sees corruption as the unlawful use of the official power or influence by an official to enrich himself or further his cause at the expense of the public in contravention of his oath of office. It has to do with act of dishonesty, manipulations and cheating in dealing with public policies, funds and programmes. A society that is replete with all forms of dishonest, criminal and illicit activities by officials aimed at enriching themselves at the expense of the masses is said to be a corrupt one (corruption-ridden society).

A corruption-free society is therefore a society whose citizens are not corrupt or do not engage in acts of illegality, dishonesty and immorality in the process of using official powers in their possession. It is a society where government officials do not use their positions to gain personal advantage or riches. A corruption-free society is a society where the poor can breathe very well, have access to their personal rights, where everybody does what is lawful and good and public officials use their positions to contribute to the wellbeing of the masses and the society at large.

National development

National development entails the development of every aspect of the nation's life and radical improvement in the living standard of her citizens over a period of time. Odoh and Eme (2014) conceptualize national development as a sustainable growth and development of a nation to a more desirable one. It is people-oriented and its success is determined by the impacts it has on people's general wellbeing. It is a structural transformation of the economy, polity, culture and the entire society by encouraging and steering up the self-generating and self-perpetuating use of potentials of the people (Orisa, 2011).

Ugwulebo and Duruji (2022) see national development as the overall growth and advancement achieved by a nation in relation to the socio-economic psychological, political, cultural and ideological realities of its citizens.

ENDEMIC CORRUPTION IN NIGERIAN SOCIETY

It is very saddening that the whole ambience in Nigeria is saturated with the orgy of corruption. Corruption is plaguing every sector of our national economy, rendering them inefficient and moribund. Our Gross Domestic Product (GDP) and Gross National Product (GNP) are dwindling on daily basis. The nation has continued to record poor macro-economic performance, high rate of unemployment, widespread poverty and huge external debt burden as a result of excessive corruption. Public officials loot national treasury and divert public funds with reckless abandon. Politicians, public officers, military and navy officers, lecturers, civil servants, clergymen, doctors in public hospitals, and oil sector workers, all are deeply enmeshed in the sinister quagmire of corruption.

Corruption has become very rife to the extent that in 2020, during the two weeks lockdown in Nigeria due to Covid-19, billions of naira was spent to feed school children in the northern states, when schools were shutdown. The government and its officials embezzled the money earmarked for the feeding of those children and went ahead to give high bills of what they did not spend as there were no children in schools during the two-week-lockdown. This is high level of corruption (Saliu, 2023).

Billions of naira that accrue to Nigeria through export of oil and gas via the Nigeria National Petroleum Company (NNPC) have remained largely unaccounted for. Oil and gas revenues account for the vast majority of the federal budget and the salaries of government officials. Corruption has therefore made the revenues and benefits from the oil and gas sector to diminish. A lot of Nigerians still wonder what become of billions of naira recovered from Abacha's family.

Nigeria has been practicing democracy of corruption and financial recklessness since her return to democratic rule in 1999. For example in the 2012 national budget about 176 million was allocated to the extension of the gates of the Aso Rock Villa, apart from the ₦280 million allocated to the purchase of two bullet proof vehicles. About 36 million was allocated to the extension of power supply to the State House Centre Store, while 52.4 million was used for the provision of uninterruptable power supply to the Presidential Guest House. To overhaul two generating sets in the Presidential lodge, ₦127.5 million was spent. ₦512.54 million was used for renovation of the family wing of the presidents main residence, while ₦101.67 million was allocated to the rehabilitation of the transformer sub-station in the villa; while the extension of the villa car park was said to have cost ₦97.95 million (Ajayi and Ojo, 2014). According to UNODC (2019), more than half of Nigerians believe that corruption increased in the two years (2017 and 2018) prior to the 2019 survey. The analysis of the list of the most pressing problems afflicting Nigeria as reported by citizens in 2019 shows that the rate of corruption has increased with alarming proportion.

Available statistical report from UNODC (2019) revealed that average of 1.1 million bribes was paid per adult Nigerian in 2019, in a population of 107.5 million, 117 million bribes were paid in 12 months prior to the 2019 survey.

Nigeria's reputation is now at stake as a country with endemic corruption in its political structures and wider society (Zakari and Button, 2021). Transparency International (2020) also reveals that Nigeria is a country prone to corruption. Forms of corruption rampant in Nigerian society include bribery, lobbying, extortion, cronyism, nepotism, favoritism, parochialism, patronage, influence peddling, graft, forgery, embezzlement, impersonation, money laundering, exploitation, contract inflation and so on.

EFFECTS OF CORRUPTION ON NIGERIAN SOCIETY AND NATIONAL DEVELOPMENT

Corruption has deleterious effects on the well being of the Nigerian people and national development. It has been the major snag to the survival of the Nigerian economy. Adams (2019) is right when he contends that the political, socio-cultural and economic crisis the country is witnessing today is borne out of a system influenced by corruption and bad leadership. The institutionalization of corruption in our system has resulted to widespread poverty, unemployment, hunger and insecurity in the country. It has made our various national development efforts to culminate in failure as public funds meant to address national problems and handle developmental projects are diverted into private pockets. This has created untold hardship for the masses (Iheanacho, 2016). It has also resulted to infrastructural decay and poor service delivery in the country as there is lack of good roads, portable water, good health care system, functional education and good rail system (Usman, 2016). Nigeria loses \$1 billion or approximately ₦260 billion monthly through corruption (Adams, 2019).

Nigerians are suffering today in the midst of plenty natural and human resources as a result of corruption. Nigeria is one of the greatest producers of petroleum in the world but there is no fuel in her country as she depends heavily on importation of refined crude in her country. Among the four existing refineries in the country, none is functional, whereas refineries owned by Nigerians abroad are functioning and Nigeria is patronizing these refineries for selfish interest. Nigeria keeps on importing what she has because of corruption. Corruption has negative impacts on Nigerian society and national development. According to Bangboye (2018), corruption distorts developmental plans and hampers economic policies on the economy as resources that would have stimulated the economy are sabotaged or undermined due to corruption. It discourages foreign direct investments (FDIs) by instilling fear and suspicion in prospective investors in the country as they hear bad news of corruption reported daily

in the country (Andrew 2016; Eshimolah, 2016; Bangboye, 2018). Corruption leads to huge loss of public funds that would have been used for economic transformation and infrastructural development in the country (Bangboye, 2018). As rightly observed by Usifo (2017) and Gotep (2017) cited in Bangboye (2018), the poor economic growth rate, as reflected in poor GDP as well as the underutilization of both human and natural resources, is caused by endemic corruption in Nigeria. The current economic depression and hardship that plague the country reputed to be the giant of Africa are attributable to corruption on the part of our political leadership class.

CAUSES OF CORRUPTION IN NIGERIA

A number of factors is responsible for the current upsurge of corrupt practices in Nigeria. One of the factors is lack of fear of God or God-consciousness. Though we, as a people, are highly religious, but our religion has been "religion of the head" and not "religion of the mind". Religion of the mind is that religion that has its root on the fear of God and which impacts on the character and value judgment of the practitioner. The fear of God is encapsulated in abstinence from sin, ungodly practices, double dealings and corruption.

Another factor is the relegation of Religion and Social Studies to the margins of curriculum in our schools. Religion and Social Studies are academic disciplines that are specially designed for the inculcation of moral standard, social norms and values in students for their holistic development. These two subjects ensure students' full moral commitment to do what is right and acceptable. A person is fully committed to a moral standard when he/she is both disposition ally inclined to hold himself/herself and others to it and convinced that he/she has good reason to do so (Hand, 2014). Religion and social studies are aimed at value orientation or value education of our children to imbibe the culture of change. The prevailing power of corruption in Nigeria is attributable to lack of training and education that seeks to change the culture against corruption (Albanese and Artello, 2018).

Poverty which has become widespread in Nigerian society is another factor responsible for alarming increase in the rate of crime and corruption in the country. Poverty kills people's conscience and forces them to do everything possible to make ends-meet (Chukwumezie, 2006).

High rate of unemployment is another factor that is inducing Nigerians to embark on corrupt practices today. An idle person or an unemployed person is a very dangerous person, ready at all times to commit any type of crime just for personal survival.

Greed or avarice on the part of the politicians and government officials has made the culture of giving and taking bribes for employment, promotion, contract approval, political appointment, securing of fair judgment from the judicial arm of government, freedom from police

and army disturbances and harassments on roads, gain admission into high institutions and so on, an acceptable one in Nigeria. Greedy government officials promote corruption by asking for bribes (UNODC, 2019).

RELIGION AND CORRUPTION-FREE SOCIETY

The study of Religion enhances religious understanding and consciousness of students, direct their conducts in line with divine principles and acceptable norms and values of the society. The essence of this is to bring about good relationship with the divine being (God) and the super sensible powers that influence the worldly affairs (Uka, 1990).

Religion seeks to tackle corruption and crime rate from the root by dealing with their root causes. It instills the fear of God in the citizens so that they will keep up the virtues of uprightness, honesty, social justice and respect for human values (Kिताuse and Achunike, 2013). This preventive approach to corruption by religion implants in people strong desire and will power to say no to fraudulent, unethical and corrupt practices. Religion is laden with ethical values and teachings that empower individuals to make informed decisions relevant to their lives and societal upkeep in a concrete social context and in an experiential and expressive manner (Strahovnik, 2018).

Religion offers people panoramic exposure to the benefits of righteous living or life well lived and comprehensive perspectives on wicked acts, corruption, crime and ungodly activities in human society. This very deep rooted awareness fossilizes in his conscience, lead and naturally sways him to desist from corrupt and questionable acts because of their grave consequences. Religion operated in the heart of man where corruption and related offences lodge (Obilor, 2005).

Religion inculcates self-respect, self discipline and the need to respect the right of others in people. A person that has self-respect and self-discipline will not easily get entrapped in the orgy of corruption and dirty deals. Religious values of self-respect, self-discipline and respect for the rights of others, when fully internalized by all, will check inordinate ambitions of people, especially, the political leadership class, who fling away shame to loot our national treasure in order to enrich themselves, relations and friends (Jegede, 2019). Religion emphasizes dignity of labour and denounces ill-gotten wealth, greed, materialism and "playing fast-syndrome" which induce people to indulge in corrupt practices.

Religion emphasizes social justice, equity and the principle of reciprocity on the society. Christianity recommends that "in everything, do to others as you would have them do to you, for this is the law and the prophets" (Mathew 7 vs 12). Islam contends that "not one of you is a believer until you wish for others what you wish yourself" (Hadith 40 of Al-Nawawl 13). Similarly, Judaism admonishes that "what is hateful to you, do not do to your

neighbour, that is the Torah, while the rest is the commentary thereof", (Thalmud Shabbat 31a). These religions, thus enjoin us to shun causing pains to others since we hate receiving pains from them. Corruption, exploitation, extortion, cheating, embezzlement of association and public funds and so on, cause pains to people and religion commands that they should be avoided.

The above is akin to "the law of sowing and reaping" which all religions teach and affirm. Whatever somebody sows, shall he or she reap. Those who sow evil seeds of wickedness, corruption, greediness, forgery and double-dealings, dishonesty and stealing by trust will invariable reap similar fruits in course of time. Those who follow after the above religious principles and teachings will shun corrupt practices where ever they are found in the society. Religion, no doubt, is the best manager of all social and ethical problems in the society (Obilor, 2005). It makes righteous and honest living to be ingrained habits of one's lifetime.

SOCIAL STUDIES AND CORRUPTION-FREE SOCIETY

The instillation of societal norms, values, mores, patriotism, good citizenship, honesty, law-abiding attitude and obedience to constituted authorities in students is the domain of social studies as an academic discipline. Social studies is fully committed to value-orientation of people through its well structured academic programmes. It transfuses in students the capacity to engage in good reasoning, beliefs, convictions or virtues that guide their daily conducts in the society (Kadiri, 2010 in Kabir, 2021). The acquisition of good values will enable people to determine how reasonable, right or wrong, true or appropriate their actions, policies, programmes, activities, conducts as well as relationship with others are (Kabir, 2021). Values taught and transmitted by social studies include honesty, social justice, self-control fair play, respect for other people's rights and properties, humility, truthfulness, diligence, commitment to duty, sincerity, goodness and so on (Kabir, 2021).

The above values help to beef up one's corruption-resistance capacity in the society. As Nigerian society is being plagued by corruption especially, among the ruling class, it is germane to fight it from the grassroots through emphasis on building good character and responsible citizenship among our young generation through the teaching and learning of social studies in our various levels of education.

Social studies develops useful skills and abilities in students which enable them to deal with and manage the forces of the world around them (Kabir, 2021).

The National Policy on Education (2004) cited in Aghulor (2015) describes education as an instrument for change and development both for the individual and for the nation. Social studies as an academic discipline is programmed to

achieve the above objectives through:

1. The creation of awareness in the learners about their environment.
2. Development of specific fundamental values, attitudes and norms of the society.
3. Promotion of effective and active citizenship.
4. Development of right attitudes towards the leaders in government.
5. Creation of awareness that discipline is essential for an orderly society.
6. Appreciation of rules and regulations that guide behaviour for mutual respect as very important and
7. Promotion of understanding of the society problems, their locality and finding positive solutions to them (Aghulor, 2015, p 159).

RELIGION AND SOCIAL STUDIES IN NIGERIAN NATIONAL DEVELOPMENT STRIVING

Religion and social studies are aimed at ingraining in citizens positive moral values, such as honesty, love, uprightness, respect for national symbols and interests, truthfulness, sincerity, patriotism, self-discipline, self-respect, selflessness, justice, fairness, transparency, reliability, accountability, faithfulness and so on, which are vital ingredients for building a vibrant economy with stable socio-political, cultural and educational framework. Religion in particular, inculcates the fear of God in people, and the fear of God compels people to refrain from evil, unlawful acts, and corruption, which is a colossal social evil, identified in our society in the recent times. One of the major challenges hampering Nigerian national development today is endemic corruption, especially among the political elites. The only country in Africa where politicians (law makers) pay themselves bulky salaries, review their salaries upwards from time to time, award contracts to their family members whether they are qualified for the job or not, ride many exotic cars, jet and planes and so on, is Nigeria. Moral reorientation is very necessary in Nigeria, especially, among the leaders, whose greedy, ostentatious and profligate lifestyle undermines our national development efforts.

Religion and Social Studies are instruments of social control of behaviour. They are ingrained with values and ethical teachings that are capable of checking the high wave of crime and corruption in the society (Ugwulebo and Duruji, 2022). The history of Nigeria's national development will certainly change overnight as soon as the manacling influence of corruption is assuaged in our national socio-economic and political space.

CONCLUSION

There is glaring evidence today that our nation is rapidly being overrun by the destructive wave of corruption and

related crimes. Corruption has become so endemic in the country that even the very perpetrators themselves are affected by its deleterious effects on the entire society. There is a sharp decline in our nation's Gross Domestic Products (GDP), Gross National Products (GNP) and even Foreign Direct Investments (FDI) as the foul fragrance of corruption scares foreign investors away from our country. All these have culminated in stalling our national development efforts. As several efforts made by the government to fight corruption in Nigeria have failed to yield any good result, there is the need to give it fight another approach.

We need to adopt preventive approach instead of putting up ineffectual fight against corruption when it has already shown its ugly face in our crime-infested environment. This can be effectively done by engaging our young generation and even the adult learners in a value laden education system. It is this type of education that will re-orient our children and the entire citizens morally, transform their character, bequeath on them the strong will to resist any evil system in a rapidly deteriorating society in which we find ourselves. Religion and Social Studies are apropos in this regard. One of the cardinal goals of Religion and Social Studies is the moral and intellectual transformation of the learners for the benefit of themselves and for their meaningful contributions to national development. The moral training and re-orientation associated with Religion and Social Studies are aimed at guiding learners to acquire fundamental values such as honesty, self-discipline, self-control, self-respect, love reliability, justice, transparency, accountability, fairness, uprightness, and so on. These values will enable the citizens to stand firmly and reject corruption and its alluring frills in our society. Corruption-rejection capacity is ingrained in one's personal character developed over years through constant learning and value orientation.

Suggestions

In order to make the teaching and learning of religion and social studies effective and efficient in our schools and colleges as means of achieving corruption-free society and national development in Nigeria, this paper makes the following suggestions:

1. The government should ensure that only well trained or qualified teachers/lecturers are employed to handle religion and social studies in our schools and colleges. Teachers/lecturers who teach or handle Religion and Social Studies should be of good and unquestionable character. A corrupt teacher or lecturer should not be allowed to teach Religion or Social Studies in our schools and colleges because corruption is infectious. Teaching about good moral values as contained in Religion and Social Studies curricula is made effective when backed up by exemplary life style of the teacher/lecturer.

2. The curricula of both subjects should be elaborated and reviewed to incorporate changes and current socio-political, economic and moral problems plaguing the Nigerian nation with strong emphasis on corruption.
3. The government should provide good study environment, good instructional materials, modern learning and teaching aids such as computer information and communication technology (ICT), television, internet services and so on, for effective and efficient teaching and learning of religion and social studies in our schools and colleges.
4. Religion and Social Studies should be made compulsory subjects for primary and secondary school students in Nigeria's private and public schools. They should also be made compulsory general study courses in all tertiary institutions in Nigeria with immediate effect.
5. Students who study Religion and Social Studies as their courses in any higher institution in Nigeria should be given scholarship by the government as an incentive. They should also be given free hostel accommodation in school and free or automatic ticket for any Students Union Government (SUG) elective positions they indicated interest to contest for in school.

CONFLICT OF INTERESTS

The authors declare that they have no conflict of interest.

REFERENCES

- Adams, O. K. (2019). Nigeria's economy challenges: causes and way forward. *IOSR Journal of Economics and Finance*, 10(2), 78-82.
- Adegbola, J. (2007). Corruption and its effects on national policies. In: Folorunsho, B., & Jega, A. N. (eds.). *Religion and Modernity*. Ijebu-Ode: Nasred Alansek.
- Aghulor, S. I. (2000). *Issues in social studies in Nigeria for tertiary institutions*. Agbor Krisbec Publications.
- Aghulor, S. I. (2015). Corruption and good governance in Nigeria: Role of Social Studies Teachers in entrenching positive change. *Nigerian South- South Journal of Social Studies and Civic Education*, 9(8), 152-162.
- Ajayi, A. T., & Ojo, E. O. (2014). Democracy in Nigeria: Practice, problems and prospects. *Developing Country Studies*, 4(2), 107-125.
- Akude, I. (2015). Social studies and social change: A critical appraisal. *Nigerians South-South Journal of Social Studies and Civic Education*, 9(8), 1-11.
- Albanese, J. S., & Artello, K. (2018). Focusing on anti-corruption efforts more effectively: A empirical look at offender motivation – positive, classical, structural and ethical approaches. *Advances in Applied Sociology*, 8(1), 471-485.
- Andrew, S. (2016). The impact of corruption on Nigeria economy. Retrieved from <https://www.pwc.com/ng/en/assets/pdf/impact-of-corruption-on-nigerias-economy.pdf>.
- Bangboye, P. O. (2018). The negative impact of corruption on development in Nigeria. *Research on Humanities and Social Sciences*, 8(6), 108-118.
- Chukwumezie, N. (2006). Corruption as an endemic problem in Nigeria. In: Obi, E. A., & Obikeze, O. S. A. (eds.). *Contemporary Social Issues in Nigeria* (pp. 151-193). Onitsha – Book Point Ltd.
- Ejiogu, C. I., & Obiefule, J. C. (2016). Religion and social change. Social trends: *Journal of the National Association of Social Educators*, 19(10), 77-82.
- Eshimolah, J. (2016). *Issues of national discuss*. Benin: Fafunwa Printers and Publishers.
- Galadanci, N. K. (2021). The place of Social Studies in value re-orientation for socio-economic development in Nigeria. *Journal of Teacher Perspective*, 16(1), 1-8.
- Gotep, M. G. (2013). The Impact of corruption on Nigeria's development: A new paradigm for effective control through Social Studies Education. *Nigerian Journal of Social Studies and Civic Education*, 3(1), 150-166.
- Hand, M. (2014). Towards a theory of moral education. *Journal of Philosophy of Education*, 48(2), 520-532.
- Iheanacho, E. N. (2016). Strategies of poverty alleviation in Nigeria. *International Journal of Gender and Development Issues*, 1(6), 27-34.
- Iwegbu, C. J. (2013). Social studies education and reproductive health policies in Nigeria. *Journal of School of Arts and Social Science College of Education*, 2(1), 134-142.
- Jegede, O. P. (2019). "Implications of religions conflicts on peace, national security and development in Nigeria. *Ilorin Journal of Religious Studies*, 9(1), 53-70.
- Kabir, G. N. (2021). The place of Social Studies in value re-orientation for socio-economic development in Nigeria. *Journal of Teacher Perspective*, 16(1), 1-8.
- Kadiri, V. (2010). *Dynamics of social studies* (vol ii). Kano: Jaleyemi Graphics and Gen Enterprises.
- kale, Y., & Stolpe, O. (2019). Preface. United Nations Office on Drugs and Crime (UNODC) Corruption in Nigeria: Patterns and Trends (Second Sunny on Corruption as experienced by the population). Retrieved from <https://www.unodc.org/nigeria/>
- Kitause, R. H., & Achunike, H. C. (2013). Religion in Nigeria from 1900-2013. *Research on Humanities and Social Sciences*, 13(18), 45-56.
- National Policy on Education (2004). Abuja: Federal Government Press.
- Obilor, I. (2005). *Studies in the humanities: A handbook*. Owerri: Austus Book Publishers.
- Odiike, E. L. (2016). The role of the Nigerian Senate in social studies global citizenship. *Journal of the National Association of Social Educators*, 19(10), 125-130.
- Odoh, E., & Eme, O. I. (2014). Role of the youths in national development. *Singaporean Journal of Business Economics and Management Studies*, 3(2), 164.
- Onuoha, F. E. (2013). Religion as an antidote to child abuse in Nigeria society. *Juvenile Journal*, 7(1), 78-94.
- Onwuka, C. (1994). *Two thousand years of Christianity in Africa*. Nairobi: Pauline Publication.
- Onyenze, R. C., Madumere, N. F., & Awusaku, C. U. (2022). Religion and leadership skills development for good governance and national development in Nigeria. A paper presented at 3 days national conference organized by Centre for Unity, Conflict Resolution and Development (CUCRD) in collaboration with Department of Political Science, Paul University, Awka, 7th – 9th March.
- Orisa, A. A. (2011). Issues and problems of national develop-

- ment. In: Orisa, A. A. (ed.). *Essentials of Social Studies Education in Nigeria*. Owerri: Acadepeak Publishers.
- Saliu, K. (2023). Corruption in Nigeria. Nigeria Tribune. Letters to the editor, March 31. retrieved on 15th April 2023 from <https://tribuneonlineng.com/>
- Strahovnik, V. (2018). Ethical education and moral theory. *Metodički ogledi: časopis za filozofiju odgoja*, 25(2), 11-29.
- Tobore, O. (2022). Nigeria's hopeless fight against corruption. DW live TV. Retrieved 11th April 2023 from <https://www.dw.com/en/nig>.
- Transparency International (2020). Corruption Perceptions Index. Retrieved from <https://www.transparency.org/en/cpi>.
- Ugwulebo, K. C., & Duruji, S. U. N. (2022). The role of religion and culture in national development: Issues and challenges in the 21st century. A paper presented at a 3-day national conference organized by centre for Unity, conflict resolution and development (CUCRD) in collaboration with Department of Political Science, Paul University, Awka, 7th – 9th March.
- Uka, E. M. (1990). Is religious education necessary in contemporary schools? In: Nwachukwu, D. N. (ed.). *Contemporary issues in Nigerian education and development* (pp. 49-159). Enugu: Sam & Star Group Company.
- United Nations Office on Drugs and Crime (UNODC) (2019). Corruption in Nigeria: Patterns and trends - Second survey on corruption as experienced by the population. United Nations Office on Drugs and Crime, Vienna. 92p. Retrieved from https://www.unodc.org/documents/nigeria/Corruption_Survey_2019.pdf.
- Usman, S. (2016). Reclaiming Nigeria: The way forward. Premium Times Newspaper, 21 December.
- Zakari, M. B., & Button, M. (2022). Confronting the monolith: insider accounts of the nature and techniques of corruption in Nigeria. *Journal of White Collar and Corporate Crime*, 3(2), 100-108.