

# Moral Development Of Nigerian Political Successors And Its Implications On Governance In Nigeria

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## ABSTRACT

*The success or failure of a nation to a large extent depends on the moral development of its political leaders and their successors. The leaders usually develop their successors to take after them. Given this background, the paper reviewed some concepts that are central to the study, such as moral, ethic, governance and politics among others. It also examined Kohlberg's moral development theory which is found to be central to the discussions in this paper. The expected qualities of followers and that of leaders were also examined. The paper investigate the political settings vis- a-vis the structure of Nigeria political environment. This is with a view to examine the characteristics of Nigeria political environment and determine its moral standard in relation to their effects on the political environment. The paper found out that the moral standard of Nigeria politicians or political leaders and their followers is morally bankrupt. The Nigeria political environment is found to be characterised by immoral behaviour such as corruption in the area of vote buying, certificate forgery and other unethical vices. The resultant effect of this is utter neglect for the provision of basic amenities leading to poor national development especially in the area of socio-economic development. The paper also found out that the apathy of the public to politics has also encourage the immoral attitude of the political leaders. The paper recommended the adoption of Kohlberg's moral development theory in training political followers. Also, it was recommended that individual of impeccable characters should be made to head institutions such as the Economic and Financial Crime Commission (EFFC), Independent and Electoral Commission (INEC), and Central Bank of Nigeria (CBN) to mention a few. Furthermore, it recommended among others that moral education as well as political education should be emphasized in the primary and secondary schools.*

**Keywords:** Ethics, governance, moral, moral development, politics.

## **INTRODUCTION**

The success or failure of a nation to a large extent could depend upon the actions and inactions of leader's and their successors. It is also opined that leaders cannot exist without followers and followers cannot follow without a leader. The leaders usually developed their successors. In this wise, the moral training and development giving to the followers by the leaders becomes very important. Michael, Amadi and Eweka (2021) posited that leadership and followers are intertwined and mutually perform interwoven activities. The major role of leaders is to provide good governance. It is expected that successors should be able to improve on the performance of their predecessor when they get to leadership position.

It can also be opined that the moral and character of a leader will go a long way to determine the possibility of developing followers with good moral and character that can take after them on assuming political office. That is, a leader is considered to have performed to expectations while in power, should be able to produce follower that would perform similarly or better than them. To achieve this, it behooves on the leaders to mentor and develop their successors. The way and manner political leaders mentor their followers most often might influence the attitude of the followers whenever they found themselves in position of authority.

Thus, the followers are expected to be a disciple of their leader. That is, disciples or political followers should demonstrate attributes akin to that of disciples of notable religious leaders like Jesus Christ in the Bible. One can borrow from public theology which was defined as critical thinking and reflection about religious faith and public life as expressed by religious faith and witness (Bromell, 2011). The disciples of Jesus Christ are noted to be committed to the faith, accountable, careful listener, cooperative, forgiving and peace maker to mention a few (The Lake Church Newsletter, 2018). These values are presumed to be germane to the moral development of followers be it religion or political. Ayeni (2012) define morality as the habit or character of being in accord with the principles or standard of right conduct. That is, making the right choice where our responsibility lie,

bearing in mind what the consequences of an action will be.

This views are expected to be demonstrated by Nigerian political followers. They are expected to have faith in their leader, demonstrate the attitude of accountability, forgiveness and uphold peaceful co-existence. Also, they are expected to be morally upright by demonstrating the ability to judge good from bad and right from wrong. Iordaaah (2023) reiterated that there is a need to allow molality a place in the Nigerian political system. More importantly, as related to those who assume leadership position, otherwise there not be meaningful development. The moral development of political followers and leaders is therefore critical to sustainable development of the nation. It is in the light of this that this paper seeks to investigate the implication of moral development of political followers and its effect on governance in Nigeria.

## **CONCEPTUAL CLARIFICATIONS**

### **Moral**

Central to our discussion is the concept of moral. Moral can be said to do with principles of right behavior. That is, whatever is regarded as moral should conform to a standard of right behavior guided by one's conscience or ethical judgment. Ichendu (2020) sees morality and ethics as a concept that suggest the consideration of good versus evil in the light of the principles that govern an institution. Invariably, morality is any norms that explain, guide, and control right or wrong (good or bad) human actions in a society. Furthermore, it was opined that ethics as what could be read as a good moral is dependent on the consequence of the action taken. Therefore, morality is the real and consequences of action taken. Actions are taken in order to achieve objective of an institution or establishment. Furthermore, one can consider the consequences of actions taken to achieve institutional objective as either moral or evil depending on the consequences of such actions. Thus, while moral development is the building of right behavior. The process of grooming someone to imbibe the right behavior.

### **Moral development**

Moral development of followers or disciples on the other hand is opined to be the process whereby disciples or followers learn from their leader. The leader trains the disciples in the right way of doing things as well as give them what to do. This training is important as machine is gradually taken

over how work is carried out in institutions. Artificial Intelligence (AI) is gradually redefining how work is done in offices, therefore we are faced with the challenge of focusing on unique ways human beings can contribute and create value. In essence, the need arises to build moral leaders which machine cannot provide within institutions and organisations. Therefore, formal leaders must not only exercise formal authority, but also exhibit moral authority which must be earned by how they lead others.

The development of morality and ethics is important for the preservation of societal moral and ethical values. Institutions also have moral and ethical values which guides the conduct and behaviour of members. Tazuddin (2020) identify concepts that are directly related to ethics as truth, honesty, fairness and equity. Ethics refers to the code of conduct that are supposed to guide behaviour within a society or institution. Tazuddin (2020) further identified element of the sources of ethics as culture, religion and law of the state. These provide the foundations of ethical standards. They draw a line between what is good and what is bad. Ethics is important because of the following factors identified by Tazuddin (2020).

- i. Satisfaction of basic human needs: For instance workers desires to work for government establishment or institution that is fair and ethical in practice.
- ii. Benefits of Professional code: professional code of ethic set standard for which each member of the profession will be expected to comply with. For instance, professional code of conduct informs the public what to expect from lecturers, lawyers, and accountant to mention a few.
- iii. Creating credibility: organisations and the society is believed to be driven by moral values.
- iv. Uniting people and leadership: ethics are the common thread that bring the employees and the leaders on a common platform. This help to align behaviours within the organization or society towards the achievement of common goal.

### **Ethics**

Ethics is important in determining what is good and what is bad in a society such as Nigeria. It helps stop leaders from doing things that may harm the society or environment. It goes a long way to check the excesses of government.

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## **Followers**

Followers which may also be referred to as disciples are those that accept and assist in spreading the values and beliefs of another person regarded as the leader. Ricketts (2010) defined followership as the willingness to go along with a leader. The roles of followers were identified as to support the leader, hold the leader accountable, and willing to take responsibility. Other are to use their abilities confidently, and provide ideas as well as suggestions to enhance the group, organisation or society. Followers are found in all structural organizations such as the military, business, society and government establishments among others. Taylor and Hill (2017) assert the individual spends more time as followers than leader. Followership is a relationship (rank), between subordinates and superiors, and a response (behaviour), of the former to the latter (Taylor and Hill, 2017). A leader's activities can bring about both good and bad, the followers enable it. This is because, followers respond to the overt or implied behaviours of leaders. Therefore, the exhibition of good followership may lead to the making of good future leadership. Leaders are expected to foster effective followership and collaboration skills in order to produce good future leaders. Essential qualities of good followers were identified by Ricketts (2010) as self-management, confidence, knowledge and focus, and courage.

## **Politics**

Politics involve the methods and activities such as elections, election administration, and government administration to mention a few that are associated with running a government. Aristotle sees a state as a community established with a view to some good for mankind and always act in order to obtain that which they think is good (Jowett, 1999). Udoidem (2005) defines politics as the art of acquiring power in order to share resources and also it is all activities by public officials are chosen and formulate political policies. It can also be defined as the science and art of government; the science dealing with the form, organization and administration of a state or a part of one, and with the regulation of its relations with other states (Tansey and Jackson, 2008). One can derive from this definition that politics deals with the organization and administration of a state.

## **Nexus between Politics and Morality**

It could therefore be established that there is a nexus between politics and morality. Iordaah (2023) quoting Okomba (2006) holds that for Aristotle,

the hallmark of human actions including politics is the pursuit of moral virtue which in turn will guarantee common happiness for the individual and the society at large. Morality has to do with individual action and inactions which may be good or bad, right or wrong. Individual also are the ones that participate in politics. As soon as individual public office, whatever it takes will affect others positively or negatively. Thus, morality seems to connect the individual actions to politics. Therefore, politics and morality are connected. Wherever, we have organization or administration there will be followers and leaders and there will be the need to choose leaders and formulate policies. Equally, in this wise, the concept of governance will be involved.

### **Governance**

Governance refers to specific systems by which political systems is ruled. It involves the management of a political system such as a country (Nigeria), state (Lagos) or local government. Governance is a government ability to make and enforce rules, and to deliver services (Fukuyama, 2013). Thus, governance involve the process of decision-making and the process by which decision made are implemented. This may result in either good governance or bad governance. Sheng (nd) identified eight characteristics of good governance as participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable, inclusive and follows the rule of law. Good governance should be responsive to present and future needs of the society. The issue of moral and ethical comes to the fore here. Good governance will exhibit good moral standard will be ethical in its activities unlike a bad governance.

## **THEORETICAL REVIEW**

### **Kohlberg's Moral Development Theory**

This is an important theory that is relevant to this paper. Sanders (2024) wrote that Lawrence Kohlberg's moral development theory was developed in 1958. The theory was based on Jean Piaget's theory of moral judgment for children developed in 1932. Kohlberg's theory focuses on the thinking process that occurs when someone decides on whether a behaviour is good or bad, right or wrong. The theory consists of six stages arranged sequentially in three general levels of moral development. They are

Level 1: Preconventional Morality (0-9 years)

Stage 1: Obedience and punishment orientation. For instance, it is right to do it if you don't get caught. In this case, behaviour is determined by consequences. The individual will obey to avoid punishment.

Stage 2: Naively egotistical. Its conventional. For instance, if it feels good, do it. The individual focuses on receiving rewards or satisfying personal needs. Behaviour is again determined by consequences.

Level 2: Conventional level (Age 10-15 years).

Stage 3: Good boy-good girl orientation. Focus is on living up to social expectations and roles. Behaviour is determined by social approval. Based on the idea "do it for me".

Stage 4: Law and social order orientation. This is based on the idea of "do your duty". At this stage the society is being considered in making judgements.

Level 3: Postconventional Morality (Age 16+)

Stage 5: legalistic social contract orientation: here people begin to account for the differing values, opinions, and beliefs of other people. Individual rights determine behaviour. Society has the right to insure its own survival.

Stage 6: Universal ethical principles conscience. Tried to provide answer to the question "what if everybody did that? According to Kohlberg, this is the highest stage of functioning. At this stage appropriate action is determined by one's self-chosen ethical principles of conscience.

McLeod (2024) explain Kohlberg's moral development using a popular story which goes thus: Heinz's wife was dying from a particular type of cancer. Doctors said a new drug might save her. The drug had been discovered by a local chemist, and Heinz tried desperately to buy some, but the chemist was charging ten times the money it cost to make the drug, and this was much more than Heinz could afford.

Heinz could only raise half the money, even after help from family and friends. He explained to the chemist that his wife was dying and asked if he could have the drug cheaper or pay the rest of the money later.

The chemist refused, saying that he had discovered the drug and was going to make money from it. The husband was desperate to save his wife, so later that night he broke into the chemist's shop and stole the drug.

McLeod (2024) use a table to provide explanation to the actions of Heinz using Kohlberg's stages of moral development. The table is provided below

Table 1: Kohlberg's Stages of Moral Development

Level	Stage	Definition	Response to Heinz Dilemma
<b>Preconventional</b>	1. Avoiding Punishment	Moral reasoning is based on direct consequences.	Heinz should not steal the drug because stealing is illegal, and he could be punished.
	2. Self-Interest	Actions are seen in terms of rewards rather than moral value.	Heinz should not steal the drug because stealing is illegal, and he could be punished.
<b>Conventional</b>	3. Good boy attitude	Good behavior is about living up to social expectations and roles.	Heinz should steal the drug because, as a good husband, he is expected to do whatever he can to save his wife.
	4. Law & Order Morality	Moral reasoning considers societal laws.	Heinz should not steal the drug because he must uphold the law and maintain societal order.
<b>Postconventional</b>	5. Social Contract	Rules are seen as social agreements that can be changed when necessary.	Heinz should steal the drug because preserving human life is a more fundamental value than property rights.
	6. Universal Principles	Moral reasoning is based on universal ethical principles and justice.	Heinz should consider non-violent civil disobedience or negotiation with the pharmacist. The decision reflects a conflict between property rights and the sanctity of human life.

Source: McLeod, S. (2024). Kohlberg's stages of moral development.

<https://www.simplypsychology.org/kohlberg.html#:~:text=Kohlberg%20identified%20three%20levels%20of,typical%20of%20the%20earlier%20stage.>

The reasoning is typical of the earlier stage. Not everyone achieves all the stages.

Kohlberg's moral development theory is a stage theory that individuals go through sequentially. Movement occurs when someone notices inadequacies in present way of coping with a given moral dilemma. It is also believed that the understanding gained in each stage is retained in later stages, but may be seen as simple. It is expected that both followers and leaders pass through these moral development stages.

### **POLITICAL SETTING**

The political setting is similar to the religious setting. They both have the objective of developing a society where there is peace, economic prosperity, and the fear of God. The essence of appointing Moses was to move the Israelites out of the land of bondage to a place where they will be free, enjoy peaceful coexistence, make economic progress (live in plenty and in a land flowing with milk and honey) as well as serve God (The Holy Bible, 1980). So also in the political arena. One of the main objectives of putting politicians in power is to develop a nation where there will be peace, equity and economic prosperity to mention a few.

9. Imitators of Christ: that is followers must imitate their leader. They are expected to act or behave like their leader.
10. Dedicated: the leader expect the followers to be dedicated irrespective of challenges that may arise as a result of their followership.
11. Steadfast: followers are expected to be steadfast, immovable and always remain committed to the leader.
12. Missions: followers are expected to always exemplifying the qualities of their leader.

Having examined the qualities of followers, it is necessary to also look the qualities of a leader. The seven qualities of a leader put forward by Tenney (n.d) will be useful in understanding what makes a good leader. They are:

1. Accountability: one of the ways of being a good leader is by taking ownership or responsibility of the group actions and inactions. Leaders are responsible to their group members towards the achievement of team objectives.
  2. Adaptability: a good leader is expected to provide assistants
- (Falaye 2016).

Ortiz (2022) put forward twelve (12) qualities of \_\_\_\_\_

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necessary whenever the group is facing challenges. A good leader

discipleship from a Biblical perspective. They are:

1. Go: followers need to go and make other disciples as instructed by the leader (Matthew 28:19-20).
2. Teach: the leader also instruct the followers to teach others.
3. Love God. That is love your leader whole heartedly.
4. Love others. Love your neighbours. Love for others is important to show that the followers are like their leader.
5. Stand out: followers are expected to stand out and look like their leader.
6. Denying ourselves: a follower will deny themselves to satisfy their leader.
7. Firm in the Word of God: followers should be able to read the mind of their leader.
8. Fellowship with other believers (followers): that is followers of a leader must relate with other followers of the leader.

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should be flexible, creative and adaptive to solving challenges.

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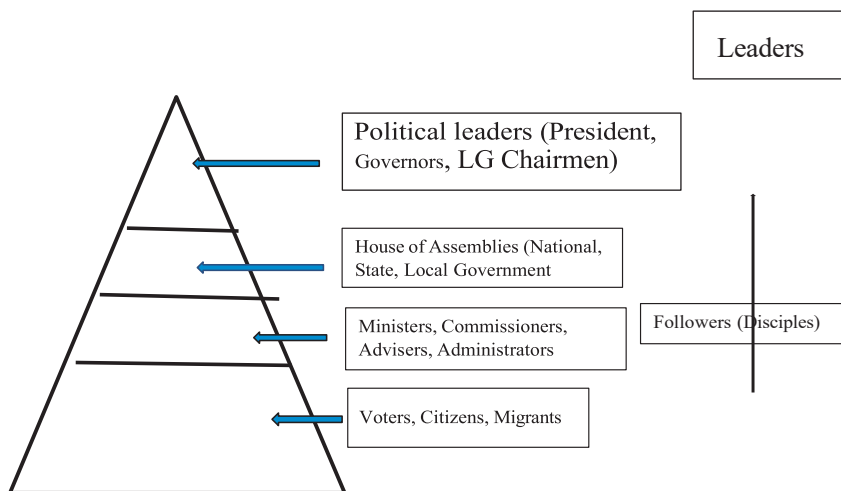
3. Authenticity: that is, leaders should be transparent and have good ethical behaviour that will encourage the followers to make decisions. This is a key to maintaining strong and trusting relationships with followers, while helping leaders to build influence.
4. Communication: this is part of the leaders work. Good communication by the leader will guide the followers in their actions and attitude.
5. Compassion: a good leader must be compassionate. That is must have positive and genuine concern for the followers.
6. Self-Awareness: this is the ability of a leader to accurately perceive their emotions and actions and remain aware of them as they occur.
7. Flexibility: this require leaders to tailor their approaches to situations and the need of the followers or group.

It became imperative that if leaders possess these qualities they are very much likely to mentor follower that will replicate them.

However, Ugochukwu and Ikechukwu (2021) noted that contemporary Nigeria society is in dire need of political leaders who would be a model in words and in deeds. To have a good understanding of the political settings, one need to understand the structure of Nigeria political environment.

### **Nigeria's Political structure:**

Political structure is made up of political leaders at National, States and Local government levels. The President, State Governors and Local Government Council Chairmen made up political leaders at the top level. Immediately below this level we have the politicians at the various Houses of Assemblies. Then is the Minister's Advisers and Administrators that represents the workers. Below this level is the citizen, voters and migrants who represent the society. These group of people made up the political environment. This can be illustrated with the chart below.



**Fig. 1: Structure of the Political Environment Source: Authors, 2024**

### **Political Leaders:-**

Leaders generates disciples who takes over from them at old age, retirement or death. Nigeria was lucky to have seasoned, dedicated and nationalist leader at the birth of the Country. Nationalists such as Obafemi Awolowo, Nnamdi Azikwe and Ahmadu Bello made tremendous contributions to Nigeria polity. Contemporary politicians made use of their ideologies or personality to campaign for political positions. Many Politicians in the Western part of Nigeria most often tried to identified with the ideologies of Chief Obafemi Awolowo who was the first Premier of the then Western Region of Nigeria. Chief Obafemi Awolowo was a journalist, lawyer and politician. He floated the Unity Party of Nigeria (UPN) in 1978 (Ate and Ikerodah, 2021). He is highly revered today because of his philosophies, activities and legacies. Awolowo for instance use extensively his rationales and approaches in enhancing a resourceful leadership and strengthening good governance in Nigeria. Let us look at some of the things that made him who he was.

1. He became hero as a result of his writings, quotations, seminars, and publications which portrayed his believes and made him a nationalist. So he got the attention of leaders across the globe.
2. Despite the abundance of natural resources in Nigeria, we are still very poor. A major factor that accounted for our poverty is corruption. Awolowo was of the opinion that most leaders engaged in corrupt practices because they refuse to developed their mind, intellect and brain. To him people like that are not worthy to rule a country (Olaniyi, 2016).
3. Self-Discipline: Awolowo is highly disciplined. Olaniyi (2016) quoted him as saying that "I will more than ever before subject myself to severe self-discipline because only men who masters themselves become easily masters of others'. He believed that an indiscipline person is not fit to lead others.
4. He sees the test of good governance in terms of maintenance of peaceful and just social order with a wide range of opportunities. The opportunities might be in terms of liberty, fairness, good education, and legal equality to mention a few.
5. Awolowo view ignorance and illiteracy as the major impediment to the achievement of good governance. Such as in the area of illiterate electorate who aid rigging and incompetent leaders. While the incompetent leaders' aid corrupt individuals in the society.

6. He also posited that good leadership is a necessary condition for administrative competence. Furthermore, he opined that leadership involves the ability to translate values such as love, justice and fairness into reality. If this is done it will lead to good governance.
7. Good governance is defined as adherence to accountability and transparency, upholding the rule of law and human rights policies.
8. Generally, Awolowo stated that a greedy, corrupt and evil administration is bound to wither, sooner or later in the face of obsessive desire and mounting clamor on the part of the masses of the people for a welfare regime that will benefit all equally (Olaniyi, 2016).

These are some of the virtues that made Awolowo who he was and an envy of others. Can these virtues be found in the politicians of this days? Since we are all politicians, let's examine ourselves?

### **Political Successors(Disciples)**

There are many politicians nowadays who are associated with the likes of Chief Awolowo. Immediate followers of Chief Awolowo are the likes of Chief Bola Ige, Chief Ajasin, Chief Olabisi Onabanjo and Chief L.K.J. Jakande (Baba Kekere). Chief Awolowo mentored, taught and trained them. They and some others are strong adherent to believe and virtues of Chief Awolowo. The immediate followers of Chief Awolowo show beyond reasonable doubt that they have learnt from him. The works of Chief Jakande in Lagos State in the area of Education, and housing to mention a few still speak volume.

Unlike Chief Awolowo and his immediate disciples/followers who are men of vision. Many of those who claimed to be Awolowo disciples this days are more of less not following his footsteps. All the legacies he left behind has been destroyed or eroded. No textile mill or paper mill are standing in the western part of this Country. Education has become moribund. The roads dilapidated and no new road created and many others. The high moral standard of Chief Awolowo is note mulated or visible in most politicians. Many of Chief Awolowo followers no longer have positive influence on their environment neither are they role models. The resultant effects of this is visible in the characteristics of our Nation.

### **CHARACTERISTICS OF THE NIGERIA POLITY**

Nigeria Political environment is characterized by Do-or-Die politics,

politics of bitterness, money politics, politics without ideology, and politics of godfatherism (Nwobodo, 2024). Also, Nnubia (2024) posited that Nigerian youth has been relegated to supporting positions and using them as props for activism. These factors he opined has eroded the fear of God and respect for parents/elders, and human life. The cumulative effects of these can be noticed in the failure of our political system resulting in poor governance.

In *The Guardian* of July 2, 2022 Iremeka; Udejah; Idris; Ogugbuaja; Omofoye; Osayande; Akpeji; Agboluaje and Salami reported that Nigeria is faced with high costs of living sending people to graves, all we can see is hunger, massacre, tribalism, looting, lament failure to stop killings, kidnapping and seek to end ASUU strike. Similarly, *The Guardian* of the 7th of July in its Editorial Comment states that the deluge of socio-economic and political upheavals in the Nigerian polity portrays a bad omen for peace, progress and continuity of the country. It was further opined that today, Nigeria is manifesting all the symptoms of a failed state. Such as can be noticed in economic downturn, lack of respect for the rule of law and aliens claiming territory.

It could also be observed according to the Editorial Comment that the armed forces saddled with the function of protecting lives and property has become corrupt and criminalized and consequently unable to fulfill its historic role of protecting the state. A case in point is that of Miss. Deborah Yakubu who was murdered in cold blood for professing her faith, burning of churches without consequential state response to mention a few. The economy also is nothing to write home about as the country has demonstrated all conceivable economic ills such as useless currency, debt, elite ostentations living amidst widespread poverty, continuous import of petroleum products. This is a national shame.

While the Universities were shut down for 8 months, the power elites are juggling for power to continue. The Editorial Comment end by saying that the country is in a hell hole, living a lie. The paper concluded as it states that it is time to act; and to act quickly, to rescue it from the brink of disintegration. This is a clarion call to us as Politicians. We have slept, we have slept for too long and we need to wake up now.

### **MORALITY AND NIGERIAN POLITICS**

A situation whereby morality is thrown into the winds will depict an immoral circumstances. It will become inconsistent with purity, good or right action.

Thus leading to wrong, unethical, dishonest and corruption. Anyim, Orji, Nwaeke and Anyim-Ben (2017) reiterated that recently Nigeria has received barrage of criticism, scandalized and bastardized by many personalities and members of international community for gross misplacement of ethical and moral values. This is most especially observable in the political arena. Also this could not be far away from value orientation and good moral judgment that are being eroded in the Nigeria polity. The issue of corruption, moral decadence and dishonesty among others cannot be separated from politics because good governance detest corruption and the likes.

Where corruption prevails, leaders in such environment will equally lack integrity and good moral behaviour. Ogbenika (2022) observed that Nigeria is manifesting issues such as corruption in the area of vote buying and selling, certificate forgery and many others that suggested numerous doubts about the integrity of political actors in the country. This issues are far separating politics from morality. Anyim, Orji, Nwaeke and Anyim-Ben (2017) posited that Nigeria three arms of government are being ravaged by endemic corruption as well as individuals and the cabals. Invariably the leaders in the country including the followers are all involve. Osawaru (2021) went further to posit that the prevalent of corruption and immoral behaviour in the Nigeria political system has multiplier effect on the society. As a result of corruption and other similar vices has affected political institutions. The Houses of Assemblies, Ministries, government parastatals, government agencies including the private sector are all affected by corruption in one way or the other. The development of the nation in terms or economic, social, political and many others are invariably adversely affected. Osawaru (2021) equally posited that if politics exist without morals it is absolutely directionless and worthless.

Joseph (2024) highlighted the factors responsible for unethical politics in Nigeria to include among others never greed of politicians for money, politicians escape from guilt and arrest by the muscle of money power, and high cost of contesting election. Others are illiteracy of many Nigerians, ignorant attitude of the public, employment in legal and illegal businesses and compromised attitude of political institutions such as the Supreme Court of Nigeria and the Central Bank of Nigeria among others. Osawaru (2021) noted that the last eighteen years in Nigeria is democracy witness the level of development that has left nothing to be desired. The period is characterised by power tussle, violence and money have become instruments of statecraft in the hand of political elite with widespread of

corruption. There is utter neglect for the provision of basic amenities such as roads, pipe born water, electricity and education to mention a few that promote good life and development.

It could be rightly opined that we are where we are today majorly because many of citizens has abandon politics. One can observed apathy toof many to the happenings in the political arena. For instance, many eligible voter do not participate in the election process. Also, many political disciples has fall for the love of money and power. Just like Judas Iscarot and Gehazi in the Holy Bible. Similarly, some political disciples has allow the love of womenderrail them. Among many political followers today are those that have left the trust reposed in them and allow Satan filled their heart. Envy has beclouded many Political disciples. Generally, the attitude of many to politics is that if you cannot beat them join them.

Similarly these principles are against good ethical and moral behavior. Examples of good and morally upright followers can be found in the likes of former Governor of Lagos State in person of Chief L.K.J. Jakande. Other notable followers of Chief ObafemiAwolowo are Chief Bola Ige, Chief OlabisiOnabanjo among others. Many also put up the attitude 'of-sit-down-they-look'. Complacent is not also good. We cannot continue paying lip service to politics and expect to have an egalitarian society. Therefore, the time for positive change is now. The followers also have to be properly oriented and be ready to do good whenever they found themselves in position of authority.

### **CONCLUSION AND RECOMMENDATIONS**

This paper looked into the issue of morality of politicians, especially the followers as it affects politics in Nigeria. The ethical and moral development of followers and political leaders is central to sustainability of democratic practice and national development. The leaders have a lot to do in developing the followers especially in the area of ethics and moral standard. Kohlberg's moral development if used will help build morally upright followers that can be dependable successors. The leaders are also expected to be seen as being above board in terms of their moral behaviour which their followers can emulate this seems to be missing among the political leaders. Without the political leaders exhibiting good moral standard, it will be difficult for them to produce well behave and morally upright successors. Morally upright political leaders are equally central to social economic development of the nation.

The worrisome circumstance of the nation polity majorly due to the immoral behaviour of political leaders and their followers in Nigeria is not entirely hopeless and without remedy. The responsibly of turning things around lie with the political leaders in position of authority. If the leaders can turn a new leave and train their followers it will be the right step in the right direction. Thus, Nigerians are looking for political followers/disciples who will be like Chief Jakande, Chief Bola Ige, ChiefAwolowo. Political followers that will be faithful to their leader, accountable, resourceful, and be ready to make sacrifices. Other virtues expected from them are ability to teach others sound political principles and should abhor corruption in all its ramifications. It is in the light of this that the following suggestions are recommended.

### **THE WAY FORWARD**

The situation we find ourselves in the nation need the intervention of honest well trained political followers and faithful disciples who will take up the political leadership of our dear nation.

- i. There is the need for political education that will encourage every citizen to take part in politics. The areas we can participate in politics include forming or joining a political party, standing as candidates for elections, and joining civil society groups to mention a few. Other areas include participating in lawful and peaceful demonstration, voting during elections and discussing politics. It is also recommended that the members of the public attend seminars on politics and governance to keep them abreast of current issues in the political arena.
- ii. To participate in politics, citizens should uphold a high political view of governance and seek reforms that will overcome corruption and injustice in government.
- iii. The curriculum of primary and secondary schools in the nation should include moral education.
- iv. Henceforth, anyone with criminal or corruption record should not be allow to put in for political position.
- v. Effort should be made by government to ensure only individual of impeccable characters are appointed to head political institutions such as the Economic and Financial Crime Commission (EFFC), Independent and Electoral Commission (INEC), and Central Bank of Nigeria (CBN) among others. So also, individual that will be appointed as ministers or commissioners should be someone of high integrity.

If these recommendations are adhere to and implemented they will go a long way to bring about the much desired changes in the body politics in Nigeria and be a springboard to the nation socio-economic development.

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