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Printed and bound by:
Johnny Jes Limited, Nigeria
johnnyjes12@gmail.com;
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Editorial

03

ARTICLES

A Comparative Analysis of Islamic and Common Laws of Contract

Muritala Kewuyemi Kareem

Rethinking Leadership and Followership in the Nigerian Political context

27

Olowonibi Femi and Sunday Elijah Iyanda

A pioneer of Yoruba Church Music: Abraham Taiwo Olajide Olude (1908 - 1980)

40

Tolulope Olusola Owoaje

Biblical Implications of Poverty Alleviation Schemes on the Nigerian Christian Church

53

Olabode John Omotosho

Corruption and Nigerian Churches: Lessons for Nigerian Church

67

E. Funmi Funsho- Oyinloye

Dr. S.E. IYANDA

Dr. S. E. IYANDA

Editorial

Kareem's paper examines the roles and challenges of Islamic and Common Laws of contract in contemporary society. He observes that the principles of contract are very similar under both laws though some differences exist in their details and applications. People should therefore fulfil their contractual obligations to ensure peaceful coexistence, security, efficient and effective operation of businesses. Femi and Iyanda view the moral decadence of Nigeria from a historical perspective, arguing that leadership is critical to national development. But they place the lack of national sanity on the shoulders of both the political leaders and followers who have not played their roles as they ought. Owoaje chronicles the pioneering efforts of Taiwo Olude in mainstreaming Yoruba church music. Olude's radical decolonizing efforts in church music is salutary in that it swam against the tide of European worship style, characterised by hymns, sung in foreign tones. Omotosho tackles poverty from the biblical perspectives, arguing that there are schemes if deployed could help contemporary society to ameliorate poverty. Funsho-Oyinloye examines the pervasiveness of corruption in Nigeria, arguing that even the church is not insulated from it. The church must first and foremost deal with corruption within it, if it will be able to tackle societal corruption.

Articles

1. A Comparative Analysis of Islamic and Common Laws of Contract - Muritala Kewuyemi Kareem
2. Rethinking Leadership and Followership in the Nigerian Political Terrain - Olowonibi Femi and Sunday Elijah Iyanda
3. A Pioneer of Yorùbá Church Music: Abraham Táíwò Ọlájídé Olúdé (1908-1980) - Tolulope Olusola Owoaje
4. Biblical Implications of Poverty Alleviation Schemes on the Nigerian Christian Church - Olabode John Omotosho
5. Corruption and Nigerian Churches: Lessons for Nigerian Church Leaders - E. Funmi Funsho-Oyinloye

Rethinking Leadership and Followership in the Nigerian Political Context

Olowonibi Femi and Sunday Elijah Iyanda

Department of Religions, Faculty of Arts

University of Ilorin, Ilorin

Abstract

It is not yet Uhuru (self freedom) for Nigeria even after gaining political independence in 1960 and became a republic in 1963. The lifestyle of those Nigerians who were socialized into political culture of service and sacrifice for struggles for national independence change dramatically as soon as they occupied position of power and privilege. It became regrettably obvious that many political leaders abandoned their lofty principles of honesty for trappings of office. The high hopes and expectations of good governance were replaced with politics of ethnicism, religious jingoism, thuggery, Godfatherism, corruption, greed and moral laxity. The activities of political leaders breed a criminal society whereby the followers also imbibed the culture of moral decadence. Thus, this paper examines a moral re-think of leadership and followership in the political terrain of Nigeria.

Keywords: Moral rethink, leadership, followership, political terrain, Nigeria.

Introduction

There is no doubt that the high hopes and expectation that followed the political independence of Nigeria in 1960 became dashed hopes and expectation. The reason for this has been enumerated by Nwosu when he notes that “the dearth of visionary, selfless, morally upright, altruistic political leaders¹ have led to the extermination of good governance in Nigeria. In view of this, Odeh notes that the Nigeria ruling class has been indicted by Chinua Achebe's position where he notes that 'The trouble with Nigeria is simply and squarely a failure of leadership.² As can be seen, leadership is a significant nexus in the development as of a nation. In this respect, Gbadero and Adeleye opine that “... the challenges that Nigeria is facing are as a result of bad leadership”.³ In other to buttress the above observation, Lawal

¹Patrick U. Nwosu, A. “Historical Overview of the Relationship between Morality and Politics: The Nigerian Experience,” *Journal of African Politics and Society*, 1/2 (December 2012): 34.

²Sunday Ijakpo and Adama Theophilus, *The Role of the Church in Meeting Challenges of National transformation in Bassey Andah Journal*, Vol.2-7, 2014, 206.

³MD Gbadero and C.A. Adeleye, “The Church and Anticorruption Crusade in Nigeria: Contribution and Constraints” in R.A. Akanmidu, *Thoughts in the Humanities* (Keffi: Department of Religious, Nassarawa State University, 2011), 184.

underscores the woes that betides Nigeria on account bad leadership. According to him,

After political independence in 1960, the lifestyle of those Nigerians who were socialized into political culture of service and sacrifice during the struggle for national independence changed dramatically when they occupied position of power and privilege. There was conspicuous hiatus between what they have professed and what they were practicing.⁴

From the foregoing it became regrettably obvious that nationalist turned politicians abandoned their lofty principle of morality for the trappings of office. There was a glaring difference from what they professed and what they were practicing when they held to positions of power. It is imperative to note that, political leaders rather than building a formidable nation and bringing cohesion for the unity of Nigeria were lost in their oblivion of politics of ethnicism, religious jingoism, thuggery, god-fatherism, corruption, greed and political assassination among other moral laxity.

Against the above background, Ojo reels out myriads of problems facing Nigeria which according to him emanates from moral decadence. He further maintains that;

Nearly every Nigerian can reel out catalogue of woes and tribulation of the country. The first category consists of problems deriving from moral decadence. Common examples of moral decadence are lawlessness, gross indiscipline, disregard for human life which leads to abortion, murder, assassination and ethnic violence with blurred sense of what is right and wrong, most of them mistake freedom for license and engage in advance-fee fraudulence practices (419) and armed robbery with delight and effrontery.⁵

In the light of the above, the catalogue of woes and tribulations that betide Nigeria is endless. One is made to believe that most of the leaders that were elected or appointed to uphold moral in the society are often the major factor that promote moral decadence, thereby resulting in breeding of citizens that lack morality. This is because, every action has its own corresponding reaction.

This paper therefore will attempt to clarify some terms and trace the trajectories of moral decay in the Nigerian political terrain, the historical overview of moral rethinking of the phenomenon of leadership and followership in Nigeria. To keep track with the objective of this paper, the main question would be weather the political terrain in Nigeria is morally neutral? Is there any just and fair dealing between the leaders and their followership? An attempt to find answers to these fundamental questions would lead to some of the needed recommendations

⁴Adebayo Lawal "A Cybernetic Appraisal of Performs in the Nigeria Educational Sector, (1999 – 2008)" in Adebayo Lawal et. al (ed) Educational Reforms in Nigeria, Past, Present and Future (Edo: Sterling Horden Publishers, 2008, 48.

⁵G.A. Ojo, Catholic, Laity in Nigeria: Yesterday, Today and Tomorrow (Ibadan: Daily Graphics, Nigeria Limited 2004), 262.

towards promoting a better Nigerian society where both leaders and followers will be ready to take responsibilities in building a new Nigerian nation.

Clarification of Terms

Tyavwase Aver cited the saying of a great philosopher, Aristotle (384-322) who once opines that any meaningful discussion should begin with clarification of terms. The paper therefore clarifies the concepts of morals, leadership and followership.

Therefore, what is morals? The English words 'moral', 'morals', 'morality' have a similar meaning but are derived from the Latin word 'mos', mores' meaning, habit, custom, manner of living etc.⁶ To Abdulkareem, the word 'morality' is "a way of behaving in accordance with the norms and value of the society".⁷ In the same vein, Akanmidu sees morality "as a set of principles which derives from the custom categorized as best among others and connote conventional standard of conduct acceptable by a people"⁸. He went further to posit that the aspect of conduct that people put value upon constitute morality which has some important characteristics which includes the following; "giving others respect and honour, ensuring self dignity and decorum, and giving of respect to one society".⁹ Since morality cannot exist where there is non-existent of people, it therefore corroborates the thought of Nwosu where he observes that "the concept of morality therefore, are at the service of human beings as free and rational agents who perform acts that could be termed licit or illicit in a civil society. In this regards, human beings cannot imagine themselves in a state without principles."¹⁰ The views expressed above suggest clearly that the notion of morality is in the thinking and nature of people. For a society to attract a meaningful development and peace, high level of morality must be promoted.

The concept leadership defies a concise definition. This is sometimes because of its multidisciplinary approach. The word 'leadership' is a noun which is defined by Webster's Dictionary as the ability to lead, show the way, conduct, guide, and direct the course of another by going before or along with them.¹¹ Also, leadership in human society is seen to have many sided processes. To Myles Muroe, leadership is "the capacity to influence others through inspiration, generated by a passion, motivated by a vision, birthed by a conviction and produced by a purpose".¹²

Leadership is more than control and directing, but it is all about service, not about power, but about empowerment, not about manipulation but about inspiration and

⁶ John Odeh, *The Choice We Make the Opportunity We Lost*; being a commissioned paper delivered at the 32nd Conference of the Association for the Study of Religion.

⁷ R.A. Akanmidu, *Ethics and Poverty: Inquiries in Moral Philosophy* (Lagos: Bahfik Educational Publishers, 1995), 10.

⁸ Akanmidu, *Ethics and Poverty*, 10.

⁹ Nwosu, 36.

¹⁰ A.S. Hornby, *Oxford Advanced Learners Dictionary*, Oxford: Oxford University Press, 2010.

¹¹ Myles Muroe, "Cultivate Leadership Skills", a Video Message Preached on 2012.

purpose. Leadership is not acquired by force but can be earned by how one can inspire, influence, the passion one has for the people, the vision one has for the people and the purpose for leading them. On this note, Alamu admits that "leadership can be depicted as the ability to inspire, direct, motivates and encourage others positively to targeted end"¹³. Leadership also connotes that there must be a relationship between the leaders and followers before an offer to lead and an acceptability to follow a leader supporting this view Laguda avers that: "The effectiveness of a leader could be measured by the social change that emerged from their interaction with the follows by intent and the satisfaction of their needs and expectation. It shows that leadership and followership have mutual relationship based on needs, aspiration and values".¹⁴

From the above, it shows that leadership is more than holding unto power. It is more of benefiting the followers through their actions. On this note Laguda identifies three types of leaders namely: Transactional, transforming and moral leadership. According to him, transactional leadership is a concept that gives a leader opportunity to approach to exchange one thing for another, while transforming leadership recognized the needs and demands of followers and seek to satisfy them through stimulation. The moral leader seeks to promote and produce social change through the enforcement of moral codes of the followers¹⁵. From this understanding, one can submit here that transactional leaderships that is being practiced, in Nigeria, where one sees political candidate gunning for a political post often engages in votes buying during election, offer promises of votes for jobs, awards of contracts if such followers could deliver or win their electoral wards or units. This type of leadership has brought about setback and a vacuum in leadership. Of a truth, leadership is all about sacrifice, and ability or willingness for one to lay down one's life for one's subjects. On this note, John Maxwell avers that leadership is influence. If people can increase their influence with others, they can lead more effectively.¹⁶

Although, being in a position of authority signifies it as a right to be there, and due to the rapport, one has with them, then, they want to follow one, when one has rendered one's service and one have results, they tend to follow one for what one has done for them. This is because, one is able to impact their lives and develop them. With this, they can follow one for what one has done. And lastly, people will follow one because of who one is and what one represents. If this-five-level of leadership can be adopted or followed by Nigerian ruling class, it is hoped that the dearth of refined, altruistic, morally upright leaders would certainly be addressed. Therefore,

¹³A.G. Alamu, "Leadership Quality Needed in the Contemporary Nigerian Society" in Ade. P. Dopamu et'al (ed) Religion, Leadership and Society: Focus on Nigeria. A Publication of the Nigerian Association for the Study of Religious (NASR) 2004, 318.

¹⁴Danoye Oguntola – Laguda, "Religion Leadership and Struggle for Power in Nigeria. A Case Study of 2003 Presidential Elections in Nigeria" Nigerian Association for the Study of Religion, (NASR), 2004, 337.

¹⁵Danoye Oguntola – Laguda, 337.

¹⁶John C. Maxwell, Effective Leadership through Effective Relationship (New York: Chariot Victor Publishing 1977), 75.

leadership is all about followership, John Maxwell further submits that you are not a leader when no one is following.¹⁷ Certainly, leadership is all about relationship and it means that a leader must have a cordial relationship with his/her followers, and when this is absent, one cannot be called or referred to as a leader. Awoniyi notes that leadership relation is not established in the abstract, but rather it occurs between people who belong to a social structure, that is to say members of various groups having well defined positions. However, a leader with strong will, high level influence and motivation is the key to effective maintenance of the governance.¹⁸

A follower is a person who supports and follows a particular leader, either military or political leaders. They follow and support them just because of their influence, motivation and strong will of relationship that exists between them. The essence of followership is to consent to be influenced, controlled and directed. A follower is somebody who believes in the idea, principles and goals of a particular leader¹⁹. On this note, we shall examine the trajectories of the political terrain in Nigeria.

The Trajectories of the Political Terrain in Nigeria

The political terrain in Nigeria can be said to be volatile, riddled with impunity, assassination, violence, coups and counter coups, violence, ethnicism among others. The political instability started as far back as the 1960's, few years after independence²⁰. This was subsequently reinforced by the major political parties that dominated the scene during the first republic which are deeply rooted in ethnic loyalty than being nationally minded. This ethnic politics during those periods did not really allow for national unity, as things were viewed along ethnic line²¹. Bakare opines that: "During the first republic, the three major ethnic groups were engaging in bitter competitions for control of the central government, they employed all undemocratic means to actualize their hegemonic ambition"²².

The above situation exposes their unpatriotic behaviour and bitter feuds that ensued among them, which led to the military takeover of the first republic. Ukaeje observed this unfortunate situation that, "the problem of corruption, patronage, disunity, sectionalization, factionalism etc were the order of the day"²³ in those periods, and even by extension have crept into the contemporary reality in the Nigerian society today. The reason above was what accounted for the military incursion into the Nigerian political scene in 1966. Adeosun in his view,

¹⁷Alexwell, 8.

¹⁸S. Awoniyi "Religious Ethic and Leadership: Challenges for Contemporary Nigerian Society". A Publication of the Nigerian Association for the Study of Religion (NASR) 2004, 327.

¹⁹S. Awoniyi,

²⁰A.R. Bakare, *The Hearts of Nigeria: In Search of Peace Truth and Justice* (Ilorin: Decency Printers Stationery Limited), 1.

²¹Bakare, 46.

²²Bakare,

²³Inno Ukaeje, *Issues in African and Politics the Legitimacy Crisis and Political Instability in Nigeria* (Abuja: Manuscripts Notice Associates Ltd, 2000), 46.

corroborated this view as he posits that, "the stage was set in January 1966 when as a result of deep ethnic tensions, unbridled political rivalry and lack of trust among the post-independence leaders, Abubakar Tafa Balewa government was violently overturned in the military coup headed by General Agui Ironsi. Unfortunately, those who took over power ostensibly to bring about corrections to perceived mistakes by the political class committed the same if not more serious errors leading to another coup that brought General Yakubu Gowon to power in 1966. This event led to civil war in Nigeria between 1967 and 1970.²⁴

In July, 1975, General Murtala Muhammed took over power from General Gowon and one of the major items on his agenda was the setting up of a political transition programme that would return the country to democratic governance by October 1979. However, his assassination in a failed military coup on February 13, 1976 prevented the actualization of the plan. But his successor, General Olusegun Obasanjo had to implement the transition programme by handing over power to a democratically elected government under Alhaji Shehu Shagari on 1st October, 1979. Alhaji Shehu Shagari ruled between October 1979 and December 1983²⁵. During this period, there were total breakdown of laws; there was economic sabotage and corruption that almost became a norm among the people in Nigeria. Aliagan in his observations notes that:

The collapse of the second republic was not ethnically induced, rather it was economic mismanagement by the ruling party and the glaring cases of corruption, which had almost grounded machinery of government to halt, that prompted military intervention on December 31, 1983 bringing an end to the second democratic experiment launched on October, 1979²⁶.

It was this calamitous state of economic mismanagement and corruption experienced during Shagari regime that brought hardship upon the people that eventually ushered in another military regime. However, in December, 1983, the military under the leadership of General Muhammadu Buhari, overthrown Alhaji Shehu Shagari's democratic government. However, Buhari's government was short lived as it was overthrown by General Ibrahim Babangida in August 1985²⁷. The regime also was noted for its numerous flaws which include but not limited to high-handedness, abuse of rule of law, corruption and ethnic segregation, among others.

General Babangida who headed the country for eight years (1985-1993), initiated

²⁴Olufemi Hezekiah Adeosun, "Nigeria's Political Experience, 1996 – 1997 in Duro Adelele's Aso Igba". A Socio-Semiotic Perspectives on Journal of African Politics and Society, Vol.1, No.2, December 2012, 104.

²⁵Adeosun, 104.

²⁶I.Z Aliagan, "Seven Years of Democracy in Nigeria: The Pains and Gains" in H.A. Saliu, Perspective on Nation Building and Development in Nigeria: Political and Legal Issues (Lagos: Concept Publication Limited, 2005) 80.

²⁷Adeosun, 104.

many programmes of military disengagement from politics but never materialized²⁸. As rightly observed by Okediji, the third attempt at democratic governance introduced by General Ibrahim Babangida had been described as militocracy. A government that is a co-mixture of the military and democracy. The second phase of the military rule in Nigeria spanned a period of sixteen years between 1983 to 1999 and was characterized by an endless transition to civil rule programmes, several military coups and counter coups as well as moribund third Republic which featured two governments imposed political parties. The government created Social Democratic Party (SDP) and National Republican Convention (NRC). However, this prospect never materialized as the republic was truncated by its architect, General Ibrahim Babangida following his annulment of the June 12, 1993 Presidential election and the subsequent handing over of power to Chief Ernest Shonekan²⁹.

Consequently, General Ibrahim Babangida stepped aside in August 1993 under a most difficult circumstance. The appointment of Chief Ernest Shonekan as the head of Interim government was also short-lived as he was removed, three months later, by his secretary of Defence, General Sanni Abacha in November 1993. This development also incurred the wrath of Nigerian masses as there were crises all over the country, especially the South Western region of the country. The resignation of Ernest Shonekan at gun on the head approach brought General Sanni Abacha on board for another five years of military interruption of the political process in Nigeria. It is noteworthy to also say here that, immediately after the death of Abacha, there emerge a new dawn that ushered in the transition to civilian rule which was coordinated by General Abdulsalam Abubakar. At this time, Abubakar successfully handed over to a democratically elected President Olusegun Obasanjo, who spent eight years to stir the ship of the country. This therefore became the beginning of the fourth republic in the Nigerian political history.

The transition to civilian rule which marked the beginning of the fourth republic here to the last seventh republic also marked the transition of civilian government to another civilian government. However, the civilian regimes of Obasanjo/Atiku (1999 – 2007) was characterized by political assassination. Okediji aptly describes what characterized the fourth and fifth republic when he states that; “the attempted assassination and assassination threats; armed robberies and ritual murders. Political puppetry which compromises effective governance, the massive bribery and corruption which continue to cripple economic and political activities. These are the ungodly character that features prominently in the fourth and fifth political regime which could threaten the peace and stability of the country”³⁰.

²⁸Adeosun, 104.

²⁹Oladejo Okediji, *Christian Experience and Responsibility in Politics: A Reflections from 4th Republic of Nigeria* (Ibadan: Spectrum Book Limited, 2005) 60.

³⁰Okediji, 62

For the Yar' Adua/Jonathan regime (2007-2009) although Umaru Yar' Adua administration has been making efforts to reinvigorate the war against corruption but like its immediate predecessors, he is not sincere in fight against the rottenness in the country. Although Yar' Adua died during his tenure while Jonathan completed the remaining term. This period was also characterized by fear and manipulation and the hold of the nation to ransom by mafias. However, Jonathan/Sambo regime March 29, 2011 to May 29, 2015 has equally been characterized with moral laxity³¹.

Finally, for the Buhari/Osinbajo regime (2015-2019) equally marked the eight attempts of party politics in Nigeria which was characterized by hunger, non payment of salary to workers, embezzlement among others. The government, at inauguration promised to fight corruption but the fight against corruption was one sided. Only members who were not part of the party were prosecuted. In fact, the chairman of the party, Adams Oshiomhole was quoted as saying "your sins are for given as soon as you joined the ruling political party"³².

It is imperative to note that those that are due for trial on cases of corruption appear to have enjoyed political amnesty or pardon as soon as they joined the ruling political party. The unrelenting resentment of the so-called anti-corruption campaign by the Nigerian government, including the media is attributable to the fact that they see it as a deliberate ploy to witch-hunt and muzzle perceived political enemies³³. The words of colonel Abubakar D. Umaru are instructive here. He observes that: "The high-handed, draconian, and commando-like operations of the Economic and Financial Crimes Commission (EFCC) and the Independent Corrupt Practices Commission (ICPC) have, thus far, negated all that our constitution and democracy stand for."³⁴

Judging from the above expression, one would see that all those that have been tried so far by the court of law, and or government agencies, were said to be perceived political enemies. And yet there are perceived corruptions going on in the presidency. There are no doubts about the fact that Nigeria have been saddled with leaders and followers who had always haboured strange desires for self aggrandizement. On a sad note, it has to do with the insatiable appetite of our leaders and followers for wealth. It is the story of wickedness, unpatriotic behaviour and greed which amounts to moral decadence.

A Moral Re-Think of the Phenomenon of Leadership and Followership

There have been various attempts introduced by various successive governments,

³¹A.A. Idowu, "Corruption in Nigeria: An Assessment of Twelve years of Democratic Governance (1999 – 2011)" *Ilorin Journal of Sociology*, Vol. 6, (2) 2014, 209.

³²The Punch Newspaper, 2019, 47.

³³Abubakar D. Umar, (Rtd), *The Devil is it, Mr. President, An Open Letter to President Olusegun Obasanjo* January 21, 2004.

³⁴Wole Soyinka, *Quis Custodes Ipsos custodies? Gani's Unfinished Business Being the Full Text of a Time Constrained Lecture in commemoration of the 10th Anniversary of the death of Gani Fawehinmi, SAN, SAM (Senior Advocate of Masses) at Alausa, Lagos on April 2012 (Lagos: Bookcraft, 2008) 118.*

individuals and non-governmental organizations to gauge the miasma of immoral leaders and followers which have taken different and unprecedented dimension in Nigeria. Igboin avers that:

Several campaigns have been launched by successive governments to launder the image of Nigeria both at home and abroad. What this establishes is that the country's image invokes negative responses from outsiders as well as among the citizens. One reason identified for this has been unpatriotic spirit of the leaders and the led, even though the former is more notorious. The consequence of this is visible in the visionless of the leadership and the corresponding despondency of the followers, whose ripple effects on the country are swaggering³⁵.

This explicates the unpatriotic spirit of the leaders and the led in the sense that the leaders appear visionless in all that they represent, and brought to fore a despondent follower which has led to unpalatable situations we find ourselves in this country, Nigeria has turned to a nation of where anything goes. Gwamna also corroborates this nagging reality in Nigeria where he also posits that "today, Nigeria is described severally as one of the most corrupt nation nations in the world, a nation where nothing works but in which everything goes"³⁶. Buttressing this further, he refers to this phenomenon as Nigerian factor which connotes all the national attitude of our national life³⁷. It is along this line that Igboin points to different attempts to improve or change for better the moral rectitude of the nation. He notes that:

We can recount the efforts of T.O.S Benson of the First Republic, Shehu Shagari's Ethical Revolution, Idiagbon/Buhari's War Against Indiscipline, Babangida's WAI Brigade and National Orientation Agency, Abacha's National Orientation, Chukwuemeka Chikwele Nigeria Image, Frank Nweke Jnr's Heart of Africa, Ojo Madueke's citizen Diplomacy and Dora Akunyili's Rebranding of Nigeria³⁸.

These efforts have been directed towards moral re-armament, but unfortunately, they were all proven abortive in the quest towards a new and better Nigeria. Rather than getting better, the Nigerian nation appears to be getting worse and worse by the day. And these social and ethical vices have taken their toll on the country at large, thus, leading to devaluation of morality in the society.

The reason for these vices lends credence to the point we are attempting to clarify in

³⁵Benson Ohihon Igboin, "Religion and Rebranding: Towards an Alternative Consciousness", *Orita: Ibadan Journal of Religious Studies* XLII/I (June 2010): 66-69.

³⁶J.D. Gwamna, *Perspective in African Theology* (Buruku: Africa Christian Textbooks, 2005), 89.

³⁷Gwamna, 81.

³⁸Igboin, 67.

this work. It has been observed that in Nigeria of today, the leaders have imbibed the culture of impunity and the followers have also followed the same lifestyle of questionable attitudes everywhere they find themselves. The modern political philosophy imbibed were what Nwosu describes as an attempt to eliminate morality from politics. In his words, "the consequence that followed modern political and moral crises was the emergence of a new understanding of nature, politics and morality"³⁹.

This new understanding of nature of politics and morality were seen in the rejection of morality and the acceptance of the culture of immorality as propounded by the ground prince of evil Machiavelli: (14-67-1527). According to Nwosu, Machiavelli thought that human being are not by nature directed towards virtue. Rather people are radically selfish and a wise politician will construct his/her politics on this assumption"⁴⁰. It is to be noted that Machiavelli threw up several "immoral" doctrines which influence the style of governance till today⁴¹. One would have seen the volatile nature of the political terrain of Nigerian where assassination and assassination attempts were made on the lives of many people. The Attorney General of the Federation, Chief Bola Ige was assassinated, Chief Harry Marshal among others were assassinated on 5th, March 2003. Also, of note is an attempt on the life of former Governor of Benue State George Akume who escaped from being killed on 4th March 2004 under the regime of President Olusegun Obasanjo.

It is therefore impetrative to note that all these types of behaviour and nature of politics practiced has also bring to the fore wicked followership who at slight opportunity displayed what they have seen the leaders are perpetrating; and they often thrown caution to the winds in reaction to situations of perceived oppression. It is on this note that Akanmidu observes some variables on moral justification. According to him, "It is apparently possible to determine which conduct is moral in nature from those that are not moral. If we interpret our model, this assertion will be confirmed "X behaves to Y in kindness because X has been of help to Y sometimes ago."⁴² He goes further to explain that since X has done what he did to Y because Y had been of some help to X in the past, then, the fact that Y had been of help to X at some point in the past is the ground for the justification of X's behaviour to Y"⁴³. This definitely infers to mean that if our leaders have at some point put up a morally accepted behaviour while performing their obligations, and going by the rules and regulation of the land; this will definitely allow their followers to behave in the same manner. Akanmidu in furtherance of justification for moral behaviour canvasses that;

³⁹Nwosu, 41.

⁴⁰Nwosu, 42.

⁴¹Nwosu, 42

⁴²Akanmidu, Ethics and Poverty: Inquiries in Moral Philosophy, 14-15

⁴³Akanmidu, 14-15.

In the final analysis, when the reasons, for the ground for justification are in themselves immoral, both the nature of the behaviour and the subject of the behaviour will fall in line without doubt. We see ground for justification as motivating reasons for that help behavioural decisions to be taken. This point to our second interpretation of our model of conduct. "X behaves to Y wickedly because Y had been wicked to X sometimes ago"⁴⁴.

The sequences that the ground of justification highlights here has a significant implication on the nature of the behaviour. This goes on to say that if the leaders behave immorally, therefore we are sure of having a set of immoral followers. On this, account we shall discuss reasons we must have a moral rethink or reasons to behave morally. The reason for behaving morally differs from one person to another, from one community to another, and one society to another. If truly we want our political terrain to be sanitized and prevented from moral decay, it therefore requires that religious values and virtues should be duly imbibed by the masses.

Religion has earned multi-furious names from different people of different backgrounds. Akanmidu cites Niebuhr to have given religion an interesting retrospective description when he says, "Religion process from profound introspection and naturally makes good motives the criteria of good conduct. It may define good motives either in terms of love or of duty, but the emphasis is upon inner springs or action"⁴⁵.

The idea which is inherent in Niebuhr's opinion as explains by Akanmidu here expresses the view that religion reckons with "good conduct". And of course, the basis for behaving morally from the point of view of religious persuasion is patterned after the consideration that doing so will attract reward from God, who is at the centre of religious activities. Isiramen's view is also in tandem here. She maintains that; "Nigerians are inherently religious. Almost everyone practiced one form of religion or the other. The major religions practice in the country are Christianity, Islam and African Traditional Religion. None of these religions teaches the members to practice immorality..."⁴⁶

For instance, the Bible enjoins Christian to be partaker of holy-living in this world. Proverb 14:34 says "Righteousness exalts a nation, but sin is a reproach to any people" (KJV). For any nation to attain its glory, it is expedient for both the leaders and the followers should imbibe the culture of righteous living. Through this, good conduct of upright living would elevate our nation to a very high standard. It is important to state that immoral conduct imbibed by both the leaders and follower

⁴⁴ Akanmidu, 15.

⁴⁵ Akanmidu.

⁴⁶ C.O. Isiramen; "Corruption in the Nigeria Society: Suggestion for Moral Rearmament" in Celestina, O. Isiramen, et al., Religion and the Nigerian Nation. Some Topical Issues, Ibadan: Enjoy Press & Book, 2010, 86.

should be jettisoned and embraced morality in every ramification. Another main reason behind a moral rethinking is to live an exemplary character. The main principle behind reasons for behaving morally cannot be explained away without acknowledging the possibility of how one's environment can impact on one's character formation and manifestation. Through our exemplary character guided by good conduct would suppress the influences from our society. The Bible further enjoins that "you are the epistle that people read" (2 Corinthians 3:2). This by implication means that people look at our conduct and that we must lead by example. We should be weary of joining the clique of those who say "Do as I say and Do not do as I do". Since our environment has a whole lot of influence upon us, living an exemplary character would portray us to lead by example and also produce exemplary followers with good conduct.

One last reason to behave morally is connected to our common interest. In the light of the wobbling, degenerated political terrains we experience in Nigeria, Akanmidu's objective principle of "common interest" therefore becomes instructive here. For Akanmidu, 'common interest' is taken to mean "the interest of the society at large in which one behaves morally with the main objective of achieving a better society"⁴⁷. He further espouses that the defense of "common interest" is easily acceptable when others have the same feeling. This point therefore becomes genuine when people recognize that they are expected to behave morally or inline with the established societal moral system, because others should do the same⁴⁸. The above view emphasizes that when the common interest of the society is uppermost in the mind of the leaders, naturally, that is expected to make the followers to do the same rather than thinking about self alone and tending toward selfishness. This assumes that we must be faithful, loyal and honest in our dealings which would successfully bring about a better political terrain.

Odumuyiwa explains away the content of the Nigeria National Anthem as well composed and very meaningful; but how much of the beautiful ideas in the Anthem are being made use of by all sectors of government in this country⁴⁹. It is therefore, imperative to asserts that the actualization of the ideals of the Nigeria's national Anthem and Pledge by the leaders and the led will make the society free from moral decadence and bring to the fore a nation with moral values which brings our common interest of unity and faith, peace and progress, faithfulness, loyalty and honesty will make our political terrain free from rot and other moral laxity.

Conclusion

This paper has x-rayed a moral rethink of the phenomenon of leadership and

⁴⁷ Akanmidu, 15.

⁴⁸ Akanmidu, 16.

⁴⁹ E.A. Odumuyiwa, "Religion and the Conscience of a Nation", in Religion and Discipline, National Association for the Study of Religion (NASR), Ilorin, 1986, 48.

followership in the Nigerian political terrain. The paper has also traced with distinctive description of the trajectories of political terrain in Nigeria from the first republic to the seventh political regime with the incursion of military interventions in the Nigerian politics. The paper noted that the extermination of morality from our political terrain has led to a battered image, with experiences by both the leader and the led which have made the Nigerian nation to be volatile.

Consequently, this paper argued that the modern political philosophy imbibed were part of the reasons for the extermination of morality from the Nigeria political terrain. It has also observed that this type of behaviour and the nature of political practiced has brought from wicked followers. This paper also pointed out that for a just and upright moral society to be achieved, religious virtues and values which teach the value of morality, living an exemplary life which influence the society and the common interest as enshrined in the nation's motto and National Anthem should be embraced and imbibed. The paper concluded that a moral rethink would correct the mess that the Nigerian nation is grossly immersed in.

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