

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

Nigeria is going through hard and perilous times. Nigeria is not alone in these challenges but it is a sad and pity to observe. According to Folaranmi (2012):

Mention anything negative; corruption, violation of human rights, fallen standard of education, electoral malpractices, epileptic power outage, incessant strikes, lack of security of lives and properties, unemployment, fraud, greed and the rest, Nigeria is in the forefront. (p.vii).

The above situations have been blamed on our leaders, law enforcement agents and the populace. They portray our image, attitude and moral disposition in a bad light. Our political leaders cannot be exonerated from Nigeria's woes. It is no longer news that Nigeria was ranked among the most corrupt nations of the world. Nigeria seems to be going back ward every day in all aspects of life. Hence Lawal (2012) says that:

While corruption is on the increase our life expectancy seems to be decreasing, poverty and powerlessness are the order of the day. People's lives are being disposed of cheaply through different means such as armed robbers, hired assassins, kidnappers and pot holes on most of our high ways. (p.ix).

The implication of the above statement is that corruption breeds poverty and insecurity in Nigeria. They are the roots of sin which should not be compromised but needed a frontal' attack in pulling down this stronghold.

Nigeria is more complex economically, socially, politically, ethnically and religiously, scholars have that to address. Their views extend towards the Judeo-Christian world in particular and humanity in general. In Nigeria, there are also the three categories of people namely, the crowd, the revenue collectors and the politicians, were the principal

actors whose activities were characterized by corruption, exploitation, degradation, avarice, selfishness, and other forms of bad image which had the moral situation to dangerously deteriorate.

The above moral dilemma is no exception in Nigeria with over 200,000,000 people, more than 800 languages and dialects. Nigeria's pluralism is compounded by long military rule or effective occupation which explained avarice, corruption, armed robbery, kidnapping, bad leadership, drug-pushing, fake drugs and other vices which had cast aspersion on Nigerians as indecent, notorious and disgraceful.

There is a saying that for evil to triumph, every God fearing person has maintained mute, indifference and cold complexity. An exposition of the moral situation and the need for repentance is imperative not only to launder the damaged image of Nigerians, but to re-interpret the quest for ethical orientation from Nigerian perspective. It is significantly observed that the anti-snake poisons we need, therefore, is regeneration, a spiritual rebirth and a national repentance which Uche (2006) says is lacking. The same God who called John the Baptist audience to repentance through his message is calling on Nigerians to get back on the right track. This response would advance moral and spiritual development and character moulding of Nigerians by subscribing to a system of prohibitions to limit the range of the neonle.

Poverty is one of the most serious problems confronting both the government and people of Anambra state in particular and Nigeria in general. Anambra state is among the South Eastern states of Nigeria with the widest gap between the rich and the poor. Despite her abundant human and material resources, Anambra state still lives in abject poverty.

In the words of Ejekwu (2003), "to be poor is a painful and regrettable state. It is more excruciating when one is poor and wretched in the midst of plenty" (p.l). Aliyu (2001) posits that, "the commonly accepted socio-economic profile of Nigerians is that

nearly 70 percent are below the poverty line” (p.20). This situation calls for concerted effort at checking the scourge of poverty in AnambraState in particular and Nigeria in general.

However, in the face of this poverty threat, rays of hope have started emerging that poverty will not be allowed to continue unabated. There seems to be renewed efforts by world leaders at reducing or eradicating poverty in Nigeria. The third millennium is said to be a millennium of prosperity for African continent. In the view of Nwuba (2007) “this means that in the new dispensation, the people of Africa will be emancipated from the shackles of poverty” (p.31).In pursuance to this objective, Nwosu (2007) reports that:

189 world leaders, including Nigeria’s immediate past president, OlusegunObasanjo, met in September 2000 at the United Nations for the Millennium summit. The outcome of the gathering was the adoption of the Millennium Declaration, a commitment by the leaders to relatively reduce extreme poverty by half by 2015 among other issues (p.21).

Poverty reduction and alleviation is therefore paramount to the average Anambrarian in particular and Nigerian in general. The millennium goal is that by the year 2015, extreme poverty and hunger must be eradicated. Since the declaration, there have been increased sustainable efforts aimed at poverty alleviation or eradication by the Nigeria Government. The government has not relented in mobilizing her citizenry in the fight against poverty in the land. The federal government of Nigeria had equally carried the poverty alleviation efforts at the state level with AnambraState inclusive.

In the midst of this poverty alleviationand the need for poverty alleviation or eradication the tempo of poverty alleviation in Anambra State has been heighten through mobilization of her members in this direction.

Earlier in March 2000 about 157 delegates participated in the conference on Alleviating poverty in Africa, sponsored by the Council of Anglican Provinces of Africa (CAPA), and the World Bank, in partnership with the Network of Anglicans in the mission. The conference which was held at Kenya College of Communication Technology, Nairobi from March 6-10, 2000, traced its origins to a letter from the then Archbishop of Canterbury the Most Rev. Dr. George Carey to the president of world Bank James Woltensohn in May, 1999 inviting the Bank's participation in a Council of Anglican Provinces of African (CAPA) training course for new Bishops in Ibadan, Nigeria. The conference which was opened by the vice-president of Kenya, Rt. Hon. Professor George Saitoti, attracted participants from 20 African nations, and 17 Christian denominations, with representatives of the Archbishop of Canterbury and of the president of the pontifical council for Justice and Peace based in the Vatican. They were joined by partners in development from Australia, Germany, Netherland, Sweden, the United Kingdom, and the United States. The vice president for Africa, Mr. Callisto Madaro, led the World Bank team of twenty senior staff.

In its communique issued in March 2000, the conference seems to point out the background or base for church's active role in poverty alleviation and reduction when it quoted Jesus' statement about his mission on earth as stated in the gospel according to Saint Luke thus:

The spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor, has sent me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed and to proclaim the acceptable year of the Lord (4:18-19).

From the above Biblical quotation, we see that the gospel of Jesus Christ is directed at the poor, the broken-hearted, the oppressed and the captives. And the church

being the Assembly of God's people determined to tread the footsteps of Jesus Christ, the founder, must gear its mission towards the poor, and the likes as mentioned above. That is why the church uses its position as the moral conscience of the state and its closeness to the poor, to influence its members and governments. The conference claims in its communique thus:

The churches in Africa have been shaped by biblical story and held it up as the source of liberation, transformation for abundant life, and human dignity of all people. The churches take spiritual issues seriously and see development as more than secular process. Therefore the church seeks to hold forth the humane and spiritual values to underpin social, political and economic development. These values have kept the churches close to the poor in ways in which international development institutions and many government agencies are not. The church represents the poor and the marginalized and can speak for them truthfully and forcefully. (p.2).

From the United Nations Millennium declaration and agreement reached at the Council of Anglican Provinces of Africa's sponsored Conference on alleviating poverty in Africa, it is expected that each of the participating member country will go back home to start the implementation of the various decisions reached.

Nigeria, being the most populous nation in the African continent and a major player in the two conferences, is our focus for discussion. However the work focuses more on Anambra which is one of the 36 states in Nigeria. How has the government sustained poverty reduction, alleviation and eradication efforts in Anambra state in particular and Nigeria in general?

## **1.2 Statement of the Problem**

From the background to the study, Nigeria has large reserve of solid minerals, with proven reserve of crude petroleum and natural gas. These indicate great solid base for development and great potential for greatness. Given the vastly untapped wealth, raw

materials, together with her entrepreneurial and energetic people alongside great agricultural resources, the Nigerian Economic Summit (1996) Nigeria has great potential for greatness. The reverse seems the case as Nigeria has continued to fall behind so many other countries in an increasing global economic system. Obadan (1998) says that in spite of Nigeria's great potential to achieve greatness and guaranteed improved welfare and high standard of living for the masses, Nigeria has continued to witness low growth, high poverty rates, squalor and misery in the midst of plenty

Poverty has become endemic and is fast becoming a ravaging global scourge. The high rate of poverty, especially in the third world countries and South East Asia is giving the international community much concern and they have devoted the new millennium as a period of poverty reduction and eradication. Nigeria being a member of the international community and one of the third world countries that is badly affected by poverty scourge has been waging sustainable war against poverty increase among her citizenry. But despite the government's sustained efforts such as setting up cottage industries, giving soft loans, training through National Directorate of Employment and empowering members through workshops, seminars aimed at poverty alleviation in Anambra State and Nigeria at large, poverty keeps escalating.

However, it seems that the church is shying away from this responsibility because of misunderstanding of her mission and criticism in some quarters that the Anglican and Roman Catholic churches' involvement in poverty reduction and eradication amounted to secularism and interference in the duty of government. And all efforts of the government at poverty alleviation in the country seem not to have been yielding improved dividend. This research, however, is a response to the quest for re-orientation in poverty alleviation.

The study is disturbed with the turgent, retrogressive and multiplying socio-political cultural, economic and moral crisis in Nigeria. Nigeria has been bedeviled by

series of multi-faceted crises. These crises have continued to impede the growth and development of the country. In spite of the fact that there are three major religions namely Christianity, Islam and African traditional religion there appear to be no concerted approach towards harnessing their potential in bringing about functional solution to the above multi-dimensional problems.

Besides the failures of several approaches by the government such as series of constitutional reforms, changes of government from military to democratic rules, War Against Indiscipline, (WAI), Mass Mobilization for Self-Reliance, Social Justice and Economic Recovery (MAMSER), National Orientation Agency (NOA), Unity Secondary Schools, National Youth Service Corps (NYSC), Federal Character Commission, amongst others according to Anunnadi (2007) to birth a Nigeria where peace, unity, love, equity and justice would reigns (p.4). Nigeria in this decade has been plunged into the darkest hour” in history.

The questions then arise, what next? Can religion especially the Christian religion provide the answers to the theory and lingering need for ethical re-orientation? The answers to this question is why this study is being carried out. In other words, there is a need for a fresh enquiry on the quests for ethical re-orientation in bringing about poverty alleviation amidst the recurring moral problems in Nigeria.

### **1.3 Purpose of the Study**

Not much attention has been given to this aspect of research in ethical re-orientation and quest for poverty alleviation in Nigeria. The purpose of this study therefore is to:

1. Examine those crises that have been rocking poverty alleviation in the society.
2. To examine the failure of non-religious indices in bringing about positive changes in ethical re-orientation.
3. To show that religion has all the potentialities of moving the nation forward if

properly articulated.

In summary, therefore, the aim of the study is thus:

1. To X-ray the concept of poverty and analyze the current poverty situation in Anambra State in particular and Nigeria in general.
2. To evaluate government's efforts at checking the ravaging scourge of poverty in Anambra State in particular and Nigerian in general
3. To identify reasons behind the continued escalation of poverty rate in Anambra State in particular and Nigeria in general.
4. Explore how ethical re-orientation eliminates poverty in the society.
5. To chart a course for an enhanced and fruitful role of the church, non-governmental organization and the public in general in mutual collaboration with the secular government towards poverty alleviation in Anambra State in particular and Nigeria in general.

#### **1.4 Scope of the Study**

The scope of this study will cover a brief historical background of the nation (Nigeria), the catalogue of national problems hindering poverty alleviation and how ethical re-orientation could be harnessed to bring about sustainable development.

This study has been intentionally limited to Anambra state in particular and Nigeria in general and the Christian church. The scope of the research is therefore ethical re-orientation and quest for alleviation poverty as show cased in Anambra State and Nigeria and the emerging role of Christian Church, will be delved into, and the unrelenting efforts of the government towards poverty alleviation in Nigeria. Then the role the stakeholders could play in that direction comes under the scope of this research. The choice of Anambra State in particular and Nigeria in general as a case study is informed by being prevalence of poverty related and moral situation. The privilege of living and

observing these challenges in Anambra State and in Nigeria is informed by their activities towards poverty alleviation which have reliable data on their activities and also the researcher's involvement as a minister of the gospel in one of the denominations. For coherency and easy understanding, this study is divided into six chapters with various sub-headings.

### **1.5 Significance of the Study**

The work will provide the necessary framework for explaining and understanding the issue of ethical re-orientation and quest for poverty alleviation in Nigeria. To that extent, the research will stimulate further research in the areas of providing resource materials for those interested in carrying out further study related to ethical re-orientation and poverty alleviation in Anambra State in particular and Nigeria in general. The research is empirically significant as the conclusions and recommendations will assist national decision makers who are responsible for providing a framework for national development.

The mere mentioning of the word "poverty" instills fear and provokes one to anger. Poverty inflicts untold hardship and misery on people's lives. It is demeaning, dehumanizing and an affront to human existence. Man is therefore naturally embattled whenever poverty exists as it is today. The rate of poverty in Nigeria today has reached such an alarming proportion that it seems to have virtually defiled attempts at combating it. This study will draw meaningful attention to other aspects or efforts which will be considered very effective and reliable in tackling the ravaging scourge of poverty in Anambra State in particular and Nigeria in general. The work also seeks to address the problem of the prevailing corruption, greed, dishonesty, laziness, selfishness, wickedness by exposing the significant quest for ethical re-orientation in poverty alleviation in tackling the menace of man's in humanity to man.

The significance of the study to the society therefore lies in its relevant contribution to solving the problem of poverty scourge. If the government could partner with the churches and rise to her responsibility, there must be drastic alleviation if not total elimination of poverty in Anambra State in particular and Nigeria in general.

It is also significant as a reference document that may be used to articulate functional policies on the emerging role of the church in sustainable poverty alleviation in Anambra State and Nigeria in general

## **1.6 Research Methodology**

The approach that will be used in this work is analytical methods. A review of the available literature is done to examine the extent of efforts in poverty reduction and eradication in Anambra State and Nigeria and the emerging role of the Christian churches. The gathering of primary and secondary materials will also be used in this study. The information classified under the primary source comes mainly from personal interview and observation. The secondary materials come from documentary sources of both published and unpublished works: They are mainly used to buttress the points and also to give the work a sense of comparison with other researchers.

Participant observation will play very important role in this study. It is pertinent to mention that the researcher is a clergy man who is working with non- government agency and is currently serving as a bishop in Anambra State. Hence he is in advantage position of being an insider and will also look at the issue from an objective point of view devoid of bias.

## **1.7 Definition of Operational Terms**

For proper understanding of the topic, it will be pertinent to define some of the operational terms in the light of this research. Such terms include: poverty, quest,

reorientation, ethical- reorientation, alleviation, poverty alleviation.

### **Poverty**

Hornby (2000) also defines poverty as the state of being poor which in turn is having very little money; not having enough money for basic needs; deserving pity and sympathy (p.910). Poverty, in effect, is the miserable condition of lack especially of the basic necessities.

But in view of the meaning ascribed the word in its general usage in the socio-political matrix of the present day world, poverty has assumed other dimensions like social, psychological other than economic. For the purpose of this study, poverty is perceived and used in much wider sense as a condition of helplessness, not just of material lack. Its usage thus connotes all forms of hardship, difficulties and sufferings from injustice, oppression, wickedness and so on.

### **Quest**

Quest refers to the desire to attain a given height in life. It means the zeal to achieve an enviable position or success in a chosen sphere of life.

### **Re-orientation**

Re-orientation refers to the act of making one familiar with a given situation. It explains ones standing in relation to one's surroundings and situations.

### **Ethical Re-orientation**

Ethical Re-orientation in this study means complete re-direction as regard to conduct or moral lives of the people in question.

### **Alleviation**

Alleviation explains making something less severe; reduce the effect of say suffering in man and in society.

## **Poverty Alleviation**

Poverty alleviation means or involves improving the living conditions of people who are already poor. It could mean ways of improving or rendering aid in medical and scientific areas. It is essential in providing better lives.

### **1.8 Historical Perspective of Anambra State**

Nigerian political history is important in giving insight into the people, institutional and relationship of Anambra State in Particular and Nigeria in general as a society. In the words of Chukwu (2002), Nigeria as an emergent nation state is multi-national, multi-lingual and multi-ethnic polity (p.2). Nigeria has been expressed as a mere geographical expression. This premise has been subjected to heated arguments. Uzoechi (2004) maintains that Nigeria comes from a word meaning “Niger area” which dates a far back as 1861, following the taking over of Lagos Island by the British colonial power. Eoha (2000) is of the view that Nigeria has an estimated land area of 923,773 kilometer with adverse forms of agricultural purposes. The large reserve of solid minerals, with proven reserve of crude petroleum and natural gas of well over 27 billion barrels and 120trillions standard cubic feet respectively. Olatunji (1991) opines that though the first political associates in Nigeria were the peoples union born in 1908. However, several factors such as ethnicity, sectionalism and religious prejudice explained its demise, similarly, the knocking together of the southern and northern protectorates in what is described as the amalgamation circumstances was identified by Nwankwo (1996), andNwobashi (1997) as being responsible for Nigeria being born externally by forces that lacked both the desired consent and interest of the constituent units.

Okoye (2000) is not, left out in feeling that “Nigeria is the only accident of British Suzerainty which made Nigeria one” (p.18). In Okoye (1991) the consequences of

Nigeria's faculty beginning, ever since the amalgamation, Nigeria, the Nation has existed as one only on paper.

Nigeria is thickly populated and according to Akpoigbe (1977) has over one hundred million citizens. Recent population statistics shows that Nigeria has about one hundred and eighty million citizens. Akpoigbe figure given forty years ago has been overtaken by recent demography of Nigeria.

The scope of this study is ethical re-orientation and the quest for poverty alleviation in Anambra State. The historical perspective of Anambra State is necessary in understanding ethical re-orientation and the quest for poverty alleviation in Anambra State, Nigeria. The discussion will come under geographical location, historical origin of Anambra State, political institution, economic structures, social system, and religious setting.

### **1.8.1 Geographical Location**

The geography of Anambra State is essential in articulating the setting kidnapping takes place. Anambra state is situated on a general low elevation on the eastern side of the river Nigeria. It stretches about 60 kilometers between surroundings of Onitsha to uli towns and has a cluster of numerous thickly populated villages. The small towns give the area an estimated density of 1500- 2000 persons living within every square kilometer of the area.

Anambra State is bounded by Delta State to the west, Imo/Abia States to the South, Kogi to the North and Enugu to the East. Anambra State has, according to "History of Anambra State" a total land area of 4, 416 sq. km. the population density of 840/km or 2,22sqi mi is estimated.

It is worthy of note that Anambra State covers an area most of the populations being over whiningly rural. However, over the last two decades the rural urban exodus has

strained the meager urban services to breaking point. The pattern of human migration has posed serious problems to undue pressure on Anambra resources.

Anambra state enjoys two seasons namely: rainy and dry seasons. Rainy starts in march/April and ends in October. Dry season and the other hand starts in late October and ends in March. Environmental challenges include erosion, over flooding, poor environmental sanitation, fragile infrastructure, bush burning and.

### **1.8.2 Historical Origin of Anambra State**

Anambra State is one of the states in South-central Nigeria. The name is derived from the Omambala River which is the most southerly left bank tributary of the River Niger, Anambra State was created in 1976 from part of East central state and had its capital in Enugu. A further re-organization in 1991 saw the state divided into Anambra and Enugu States with the capital of Anambra State at Awka.

The creation of Anambra state was primarily aimed at breaching the Anambra north and Anambra South dichotomy which fueled the perceived or alleged marginalization, wawa and iyekebe mentality and serious socio-political crises, acrimony of various dimensions and insecurity.

The creation of Anambra State in 1991 resulted majorly from the desire to spread the gains of economic development and arrest the negative North/South dichotomy that was fast eroding progress in the old Anambra State, ladigines of the present Anambra State often argued that not minding their crucial manpower and preeminence in the public service of the old Anambra State. It was also argued that infrastructural development which was centred in Enugu was responsible for the agitation and creation of a new Anambra state. The question that is yet to be answered is has the impoverished south been

redeemed by the creation of new Anambra. Has the structural imbalance been corrected? Is it true that indigenes of Anambra been residing and building houses in Enugu not excluding giant industries. What could be responsible for this?

The 2006 national census data shows that Anmabra state has more than four million inhabitants. This is a population bigger than the population of some modern nation states.

### **1.8.3 Development of Anambra State**

There is need to examine the progress recorded in Anmabra since its in reption and beyond. Anambra State, according to Nnonyelu and Biereenu- Nnabugwu (2009) were of the view that Anambra State was a macrocosm of the Nigeria state. It is a fusion of the good, the bad and the ugly.

In spite of critical areas of challenges in Anambra State, there is a boast of an abundance of material and human resources. The development of Anmabra State will be discussed under the following sub-headings political institutions, economic structures, social system and religious setting.

### **1.8.4 Political Institution**

Anambra State has a well-developed political institution which focuses on traditional political structures based on compound, kinship (Umunna), village council, autonomous communities, federated unions, association groups, age grade etc. according to often berg (1971), the emergence of the privilege and powerful few called titled group dictate the pace on politicsFoues(1950) was of the view that compound was made up of families within the compound. The principle remains that leadership is still open to all adult make within the ages of 55 years except the resident alien or strangers (Obianua). It

could be observed that ostracism has remained an ultimate sanction of the elders. Ostracism as a sanction is evoked without considering gender.

Afigbo (1973) says women are not member but have separate associations which assist their needy members, fund civic projects, general cleanliness and ensured marital obligations of members. Title societies in Anambra State abound. They include the NzenaOzo, Ofo and Ekpe. Others are the newly introduced youth council, president generals of town unions and vigilante.

### **1.8.5 Economic Structure**

By way of emphasis, it has been said that the creation of a new Anambra State August 27, 1991 was born out of the desire to spread the gains of economic development which had been negatively affected by the North/ South dichotomy.

Anambra State is richly endowed with fertile table farmland. This no doubt made farming one of the primary occupation. This explains why palm produce, cassava, yam, cocoyam, maize and rice are produced in large quantities.

The major rivers have added to agricultural activities in AnambraState. The rivers have enhanced fishing, irrigation of farmlands especially during dry season, excavation and transportation system within and across the State.

These are sources of employment which have positively affected life of people, institutions and relationships in Anambra State in particular and Nigeria in general.

Carving, weaving and iron smelting have added colour to economic or industrial programme which create jobs and help alleviate poverty and increase the standard of living in AnambraState. The people are actively involved in the distribution of goods and serviced within and outside Anmbra State. The central locations of Anambra State on the

heart of Igboland and the waterway to south East and the fairly good road network have been of a great advantage.

Anambra state records giant transport companies. They include EkekeDiliChukwu, The young, shall Grow, G.U.O Okeke God is Good, C.N. Okoli among others. The State is still bathing with having Airport F local and international standard.

### **1.8.6 Social System**

Anambra State is rich also in social themes such as and religious festivals. They help to promote improved and mutual understanding of the social structure of Anambra State. The family is the primary social, religious, economic and political unit of the society. Extended family is recognized and parent exert great influence on the growth and development of children. They are the link between the family, and their children on one, hand, and between their ancestors and the family. They are taught to avoid evil vices such as lying, murder, incest, robbery, stealing, and abortion among others.

### **1.8.7 State Security in Historical Perspective**

There is no state that wishes to survive that can afford to take security issues for granted. The truth in the above statement is clear because every system of the economy rests on the viability of the security sector which serves as the protective sector of all other sectors; in that man must be secure before he thinks about food, clothing and shelter.

As a country, Nigeria has had its ups and downs but it is generally understood that the country is deficient in the provision of basic security for her teeming masses<sup>2</sup>. Many scholars are quick to point out that this problem partly arises due to the strategic ignorance of conceiving security only in terms of military threats. Take for example, this definition of national security:

The concept would seem to relate to measures enacted with a view to safeguarding territorial integrity and national independence from any external threat. It covers any activity prejudicial to the very existence of the State. This also includes using counter-intelligence services or secret services to protect the nation from internal threatssponsored from the outside.

This state-centric understanding of national security has ironically engendered a lot of insecurity; whether at the sub-national, national or international domains. Andre du Pisani notes that this has been so because of the predominance of the realist theorists in field of Strategic Studies and Security Studies<sup>4</sup>. This realist approach tosecurity is perhaps better buttressed by Ann J. Tickner when she observed that "toa realist, security is conceptually synonymous to the security of the state against external dangers which is to be achieved by increasing military capabilities.

Ann J. Tickner has succinctly argued that one of the greatest causes ofinsecurity in the world inheres from our lack of agreement as to what security itself entails. This becomes even truer when we notice that security has been underscored from a plethora of angles and perspectives yet no single definition has laid claim to general acceptability and perfection. The only uniformity is the tacitunderstanding that security must entail "the protection from threats" . This may be why YomiAkinyeye elects to see national security as "the protection of theinterests and values of a state or a nation against threats". One is left to ponder the kind of threat meant by Akinyeye.

Again, Handreder and Buel believe that security must aim "to protect a nation against all types of external aggression, annoyance, espionage, hostile reconnaissance, sabotage, subversion and all forms of inimical influences". For L. Damus, security must involve "the prevention of property damage, injury, loss of lives caused by military means as well as limitation of damage, casualty and death in the event of war". In his conception of security, Galtung affirms that "security is invulnerability plus defensive capabilities minus outside offensive capabilities". The centrality of his thesis according to ChukaEnuka appears to be that security is "the probability that a system can be sustained; a human system, a social system, a world system". However, the use of such onomatopoeic and military jargon such as 'invulnerability', 'offensive and defensive capabilities' smacks of a realist background and *ipso facto*, a pointer to the militaristic preoccupation of the definer.

Aja- AkpuruAja attempts to correct these impressions when he argued that "this is a common mistake people make to think that security is equated to the barrel of the gun. There is security in bread. There is security in social harmony, there is, yet security in good health and even understanding political order" . With regard to the on-going observations on national security, OkwudibaNnoli notes that "as a concept, national security seems to have acquired a mystique. In the minds of most people, it has become mystical, mythical even mysterious". However, Robert McNamara appears to be nearer to what national security should be when he opines that the "security of a nation or entity lies not solely or even primarily on its

military preparedness but also in developing relatively stable patterns of economic development and political growth at home and abroad". Hence, ChukaEnuka asserts that "the objective of security is protection. But certainly, the term is more than being protected from military attacks. It encompasses the whole domain and gamut of human life and, therefore, should be defined in broad and general terms"

It is now generally understood that for security to be meaningful, it must be *anthromorphocentri*, that is, concerned with humans. Thus, amongst the different categorizations of security, human security is considered very crucial. We need not, therefore, belabour the fact that insecurity which is the direct opposite of security impinges on the development of societies, especially, the third world of which Nigeria unfortunately is a member.

Returning to the question of how Nigeria has coped with the provision of national security since independence, one can submit without equivocation that the Nigerian state has fared very poorly in the provision of security. This can be attested to by numerous crises that have bedeviled the country since independence. Within a short period of fifty-three years, the Nigerian state has recorded more political crises and instability than any other country in Africa. The carnage recorded in the Nigerian civil war will suffice to explain this point. What is more, the Nigerian state has witnessed destabilizing social upheavals, ethnic wars and unprecedented rivalries, threats of secession, attempted secessions, numerous abortive military coups and successful ones. Noting these vestiges of insecurity in 2004, Bright C. Obidike writes that: Within this period (1960-2004), the Nigerian state has had four republics, eight military governments, and one Interim National Government. In addition, the Nigerian state has survived more than 18. Religious conflicts, 30 months agonizing Nigerian-

Biafran civil war between 1967-1970, June 12 crises and many endless transition programmes. To worsen the situation, the Nigerian state has witnessed nine ratified constitutions, five by the British colonial masters, two by indigenous civilian regimes and two imposed on the country by the military.

One wonders what B.C. Obidike would write if he were to revise his essay in 2013. The summary of the fore-going is that the Nigerian state appears to have a built-in mechanism that engenders insecurity. Ekene Enefe. Locates the seeds of contemporary insecurity in Nigeria to the colonial era. According to him, Nigeria's security and other problems are the logical consequences of the divide and rule policy of the British which has ravaged the nation's social fabric like the dread Human Immune Virus, eroding the country of the much needed unity and progress "and opened the floodgate of ethnicity, tribalism, domination, exploitation, communal strife... all of which made Nigeria's development a development by contradiction,

Many other observers continue to underscore the question of insecurity in Nigeria, under the rubric of colonialism and British imperialism. These include:

I.M. Okonjo, Richard Joseph, Claude Ake, Rotimi Suberu, Jibrim Ibrahim and Okwudibia Nnoli among others, indeed, there appears to be undeniable evidence to believe that the roots of insecurity in Nigeria must be sought within the purview of British imperialism and since these imperialists succeeded in creating an artificial entity called Nigeria, without any basis of unity and tranquility among the people, the onerous task is on Nigeria to ensure it does not become a failed state. Writing about Nigeria, Olatunji Dare, avers that the Nigerian story is:

A story rich with intimations of a Sisyphean tale, in which battles fought and won decades ago have to be fought all over again. It is the story of a deluded quest to build democracy without democrats, of corruption in places high and low. It is a story of waste and drift, of misdirected energies, lost opportunities, under-performance and under-achievement, despite a prodigal endowment of human and material resources. It is the story a retreat from electric power to the hurricane lantern and the oil lamp as the primary source of illumination. It is-a story of a land where public service is the surest route to wealth and privilege, where policy-making at the highest level is seen as a hardship that must be compensated lavishly". Since independence, Nigeria has been trapped in a series of reoccurring crises, which has weighed on her developmental aspirations. National security in Nigeria has often been sacrificed on the altars of, ethnicity, regime security, corruption, religious sentimentality and favouritism. In the first republic, it was ethnicity and nepotic national leadership that marred the Nigerian state. Recall that the federal arrangement upon which the country got her independence rested uncomfortably on the whims and caprices of three ethnic groups- which tried to outmaneuver oneanother in the politics of the country. Thus, the three political parties that operated had nothing to wager except ethnic loyalties. In fact, none of the political parties had any hold outside its ethnic base. Before the long, the logical contradictions inherent in such an arrangement got the fragile security of the first republic smashed to pieces and thus unprecedented anarchy set-in. This began first with the Western regional elections of 1963, as if that was not enough, the census

crises and federal election of 1964 created such enormous security challenges that finally set the stage for the military coup of 1966. From that time till now, ethnicity continues to assail Nigeria's national security. On this note, OkwudibaNnoli ponders:

Why has ethnicity continued to pose serious problems for Nigerian politics and society in spite of various efforts to eradicate it, or at least attenuate it? Unitarism, regionalism, the creation and ^proliferation of states, ethnic "arithmetic", ethnic balancing, federal character, National Youth Service Corps, federal unity colleges, various formulas for revenue allocation, secession, the imposition of a two-party system, the proliferation of local government areas, government by grand coalition (power sharing), the policy of WAZOBIA, multi-party democracy, various forms of military rule, relocation of the federal capital, numerous constitutional conferences, and official and non-official exhortations for national unity and interethnic tolerance have all failed to improve the situation.

Nnoli furthermore submits that this problem has persisted because "obviously, the ethnic phenomenon has not been properly understood. Consequently, it cannot be adequately tackled. Therefore, a different perspective on ethnicity needs to be formulated as a basis for further action in this issue area.

Apart from ethnicity, the next causal for the failure of national security in Nigeria is corruption. Corruption plays a negative role in the maintenance of national security, especially political corruption. Political corruption involving government officials is one of the most serious problems confronting Nigeria today. Despite the pretensions of the EFCC and ICPC in Nigeria's fourth republic, corruption as in the times past

continues to feed large on the social, economic and political fabric of the nation. The major effects of corruption include the privatization of politics, inexplicable income differentials, discontentment in the polity and inevitably, the erosion of national security. What is more, corruption ensures that daily life and transactions become more cumbersome, frustrating economic activities and rewarding ingenuity with pittances, whereas, those who do not do anything enjoy the better things". It leads to the abuse of power, deteriorating fiscal and economic management, arbitrary policy change, and a chronic, unrecorded leakage of public funds. In this connection, Philip Ujomu contends that:

Corruption leads to a blurring of the line between private and state property, erodes public trust, invites incompetence and violates the very laws and rules that African states promulgate. In other words, it ensures that a government cannot effectively enforce its civic charter and promote public good. Corruption sustains or continues inequities and reproduces existing patterns of privilege.

Worse than the above scenario, corruption in Nigeria makes sure that contracts and appointments are not got on the basis of merit, thus -discouraging honest efforts.

Finally, on this issue, Ujomo summarizes the observations thus:

This trend has prevailed in Nigeria since independence. Government officials ranging from the state leader to the petty bureaucrat have had the power to shape the process of accumulation... indeed, most of Nigeria's corrupt civilian and military regimes have pushed predatory accumulation to an unsustainable level, leading to endemic crisis of social disorder and insecurity in the country.

Again, the failure of the Nigerian state in the provision of security has also been traced to the nature of its military formations. OkwudibaNnoli reinforces this view when he noted that "African military, acting on behalf of the state, seeks to protect national security by killing Africans and imposing extreme suffering on them...they hide under an antiquated concept of national security". Furthermore, he observes that "Africans (nay Nigerians) have often seen the 'force' and hardly the 'security' in security forces.

Since "Nigeria obtained her independence, political exclusion, economic marginalization and social discrimination have threatened the security of citizens to the extent that they regard the state as the primary threat to their survival. When people believe that the government cannot protect their interests any longer they resort to taking the laws into their hands. The on-going is not a justification of criminal behavior in Nigeria; however, for a resolution of the security challenges in the country, there is a great need for a repositioning of the state.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

Literature review of other people's works is imperative here in order to provide the necessary insight and theoretical framework upon which the study rests.

This chapter examines some of the earlier views, opinions, postulations and suggestions of scholars on the related topic of this research. This is with a view to properly group their opinions under conceptual, theoretical frameworks and empirical study. Then sharpen the review.

#### **2.1 Conceptual Framework**

This is organized according to the following concepts. Poverty, Origin of poverty, Poverty alleviation, ethics, re-orientation and ethical re-orientation

##### **2.1.1 Poverty**

Poverty according to Robinson (2002) "is the condition of being poor, want, and poor quality, inadequacy and deficiency" (p. 1087). This may be seen as a literary meaning which does not offer much insight into a socio-economic understanding of poverty. Uche (2006) sees poverty as a lack or inability and a condition explaining the disparities in the production, distribution of goods and services and other enjoyments of a common standard of living (p.229). It explains the stark contrast between the economies of the affluent, developed and the industrialized countries and those of impoverished and developing societies as Anambra state and Nigeria which explains their social inequalities and has led many scholars to conclude that there is urgent need to combat poverty.

Hornby (2000) defines poverty as 'a state of being poor,' and 'poor' as (1) having little money; not having and not able to get the necessities of life. (2) Deserving or needing help (p.901).

Okwueze (2003) upholds the above definition and sees poverty generally as ‘a condition of lack of basic life needs especially material needs’ (p.42). But he also notes that the words ‘poor’ and ‘poverty’ are sometimes elusive terms requiring painstaking explanation as to who is a poor man or who is suffering from poverty. This seems to create room for different types of poverty apart from the basic material poverty. He is therefore able to dissect from the New Testament those who are poor, deprived and oppressed and those who are poor in the sense of being humble (in spirit).

Stott (1984) digests the fruits of studies on cluster of Hebrew words translated poverty, agrees that poverty does not only mean economically deprived indigents, but also includes the socially or politically oppressed (powerlessness) as well as those spiritually meek and depend on God (humble) who, “oppressed by men and helpless to liberate themselves they put their trust in God” (p.216). Hence, by the biblical evidence according to Stott, poverty can be said to mean ‘penury or oppression or helplessness’ (p.220)

In the light of the above, Lasebikan (1999) states that poverty, today, has many dimensions which include materials and spiritual conditions. Thus, “concretely, to be poor means to die of hunger, to be illiterate, to be exploited by others, to become a non-person” (p.81).

Describing the poverty situation in India, Jayakuma (2005) views poverty as being more complex than simply income deprivation. According to him, ‘poverty involves lack of income and assets’ (p.74). Poverty is not just condition of lack of income or basic needs but also a sense of powerlessness and deprivation of entitlement. It is associated with such factors as prevalence of disease, low life expectancy, inferior housing and poor education and diet.

Similarly, while describing African poverty, Ndungane (2003) maintains that the deprivations around poverty are not just about economy but also “include loss of human

dignity” which is about human suffering. According to him, “there is also poverty in terms of denial of access to opportunities for advancement which is mainly brought about by inequalities and uneven distribution of wealth” (p.20).

The issue of inequality raises another dimension of the meaning of poverty. Aliyu, (2001) points that ‘poverty can either be defined in absolute or relative terms’ with relative poverty meaning poverty in comparison with others (p. 14) Atkinson (1995) says: some people may not be so poor that they go hungry or thirsty, and yet they are relatively poor when compared with others. Some suffer relative deprivation, their quality of life being lower than that of others. “Discussion of poverty therefore must include questions of inequality and fairness, and have a global reference” (p.677). However, it must be noted that the level of absolute poverty varies with time and place. Writing on rational of poverty Albert (1978) states:

However rational it might be coming to terms with poverty did not seem to be acceptable human behavior and combating the willingness to come to terms with it, something which Galbraith said could be managed by educating and traumatizing people (p.2).

Going beyond that, it had to be admitted that, in history, poverty was long considered to be part of the natural order of things. But people adopt different approach to it. Teroedjre further explained four approaches to poverty: resignation, charity, precarious rescue and theft-depending on which side of the fence the approaches stood. But in urban system, the emergence of mercantilism heralded the demise of a comfortable conviction and poverty ceased to be ineluctable.

Cliff in his ‘The African poor’ wrestled hard to carve out a useful definition of poverty and summarized thus:

Two levels of want have existed in Africa for several centuries. On one level, have been the very large numbers, perhaps, most Africans at most times obliged to struggle continuously to preserve themselves and their dependents from physical want. These will be called poor. On the other level, have been smaller numbers who have permanently or temporally failed in that struggle and have fallen into physical want. These will be called the very poor or destitute (p.4).

Booth in his study of London in the 1880s defines the poor as; “Those living under a struggle to obtain the necessities of life and makes both ends meet and the very poor as those who live in a state of chronic want”. In early modern France both *pauvre* and *indigent* know hunger, but the *indigent* were never free from it. Davies sums it up better and more aptly when he submits that;

Poverty connotes a constant pre-occupation, with what to eat, what to wear, how to keep warm and dry and stay alive and not a concern with political questions and without the adjective political the word society has no noun to modify (p.3).

This definition maybe more appropriate to temperate environment and not in Anambra State in particular and Nigeria in general Miller (1976), writing on poverty states:

That poverty refers to situation and process of serious deprivation or lack of resources and materials necessary for living within a minimum standard conducive to human disquiet and well-being. This kind of deprivation may apply to the whole societies, even though pocket of extreme affluence may exist in such societies. (p.20).

This meaning is relevant in view of the relative depreciative theory proposed in the study. Another writer Cogon (1959) defines absolute poverty as living beneath a certain minimum standard this meaning is more of a type of poverty than a definition. Therefore, poverty has to do with living below the economic national defined standard level.

### 2.1.2. Origins of Poverty

Origins of poverty are not left out of literary exposition. Poverty has its origin in our levels of development. African poverty has its origin in slavery and colonialism. Lake (2000) has this to say:

The African droughts and famine are not sudden natural disasters nor are they simply caused by a lack of rainfall. They are the end result of a long deterioration in ability of Africans to feed themselves a decline caused largely by mistakes and mismanagement both inside and outside the continent (p.8).

Poverty arises from inadequate mobilization and harnessing of the productive forces of a country. It is worsened by such social events as war on other political conflicts, natural disaster such as drought which leads to crop failure.

Okeke (1976) writing on poverty states that “poverty arises from the absence of a just and equitable means of the resources in many societies to the effect that while the minority is very rich the majority are worrisomely poor” (p.4). In fact, poverty begins as soon as there is lack of basic necessities such as food, shelter and clothing to sustenance of people’s life. However, in Anambra State and even most parts of Nigeria, majority of people live in poverty. They lack income and productive resources sufficient to ensure sustainable livelihoods.

Poverty is known to have started in some parts of Anambrain particular and Nigeria in general through mistakes made by the leaders and the followers of those areas. On the part of the leaders, they lack initiative in piloting the affairs of the state and the country and ability to assess what are good ideas that will help the country to sustain their life. While on the part of the led, there is lack of good judgment in supporting the government, also the led usually appear incapacitated and unable to decide between choice and options. Okeke (1976) further states that:

Often times the led find it difficult to summon courage to appear before the government, to stand against lapses and point out areas the government is wrong in their administration. Rather the led usually relax and criticize the leaders and their policies and programmes. From America, the concept of poverty has spread to various parts of the world as a concrete expression of the awareness that the poor people's condition is worsening every year due to the fact that there is lack of resources to improve their standard of living. (p. 10).

This entails that whenever there is not enough agricultural resources such as implements, the productivity level will reduce and lower level group will always find it difficult to see means of sustenance in their life. Not only that of agricultural implements, there is also evidence of mediocre, lacking in the world, more especially where the health condition had been in good order but due to one reason or the other it failed.

Here, we cite Mozambique as an example of a country which health for well over a decade and until October 1992 was embroiled in a devastating civil war. Millions of people fled their homes; many were forced to live in camps or health conditions plummeted. Whereas health system in Mozambique was internationally praised at the start of the 1980s, the country's health status dropped to one of the worst in the world. During the war, hundreds of rural health units were looted, destroyed or forced to close. Urban health facilities become overloaded as a result of the migration of rural inhabitants to the towns. Thus this problem leads the country into a state of poverty. The same condition is here in Nigeria and could be responsible for poverty.

Looking at the origin of poverty generally, Cogon (1974) opines that: "the concept of global poverty was in fact tied to the gradual and now generalized economization of life and the critical integration of the traditional societies of the third world into the world economy" (p.20). He further emphasizes on relative government, to stand against lapses and point out areas the government is wrong in their administration. Rather the led usually

relax and criticize the leaders and their policies and programmes. From America, the concept of poverty has spread to various parts of the world as a concrete expression of the awareness that the poor people's condition is worsening every year due to the fact that there is lack of resources to improve their standard of living (p. 10).

Before the National Assembly even passed the 2000 budget, the government got an approval to commit N10 billion to poverty alleviation programme. In 2001 budget, the government has increased the allocation to poverty alleviation programme by 150%. This idea of poverty alleviation was received with high hopes especially given the speed with which the Obasanjo administration tackled the fuel problem as soon as it came to power. Reducing poverty through alleviation was seen as a means through which the government could revamp the battered economy and rebuild its self-esteem among majority of people of Anambra state who had been dehumanized through past military regimes.

Wendi (2005) opines that when you have a decent place to live, a nice job, food to eat and clean water to drink every day, poverty may not be something you talk about. But for billions of people across the globe, poverty is a constant companion. According to the World Bank Report (2000) 2.8 billion people about half the world's population struggle to survive on less than US \$2 a day. And 1.1 billion live in extreme poverty, which is defined as living on less than US \$1 a day. Some 840 million go to bed hungry each night.

In 2000, world leaders said 'that's enough', and began an initiative to cut the world's extreme poverty in half by 2015. The millennium declaration was born, building on a decade of major united nation conferences and summits. According to Anne Woodworth (2005), representative to the united nation for the Adventist Development and Relief Agency (ADRA), there are eight goals that the international community aims to achieve by 2015. Woodworth said, "They are the most broadly supported, comprehensive and specific poverty reduction targets the world has ever known." (p.2). these goals are

simple, yet very fundamental.

They include: eradicating extreme poverty and hunger, achieving universal primary education; promoting gender equality and empowering women, reducing child mortality; improving material health, combating Human Immune Virus/ Acquired Deficiency Syndrome (HIV/AIDS), malaria and other diseases; ensuring environmental sustainability; and developing a global partnership for development.

Nwachukwu in Adiele (ed) (2001) sees poverty as one of the challenges facing the church which the church should rise up to (p.87), but he does not make it a core challenge. In fact, it is only the fourth of the dozen challenges that he presented as presently facing the church in the modern society...

Nabic (2005) writing on a similar topic firmly opposes to the apparent stance of Nwachukwu that poverty can just be one of the challenges facing the church. He strongly maintains that “for the church fighting poverty is not just a question of choosing an activity” (p. 116).

Some other writers especially Jayakumar (2005) expresses consensus with Nabac position when he stated; “Christian mission and social transformation of poor and oppressed were always inseparable... the gospel of Christ was not only the power of God for salvation, but also the power of God for socio-economic and political liberation” (p.75).

Stott (1984) contends that the church has the key role to play on the poor whether the poverty is spiritual or material. According to him: “the church is the place for the poor in spirit, who acknowledge their bankruptcy before God. They have no righteousness to offer, no merit to plead, and no power to save themselves” (p.220). The church is also a place and refuge for those that are materially poor. The church must proclaim good news of the kingdom to the materially poor, welcome them into the fellowship and share in their

struggles. The 'poor' are those to whom the kingdom comes as great news, partly because it promises a new society characterized by freedom and justice. It is the strong contention of Stott that 'the church should exemplify both these truths'. He went on later to expatiate:

The church, then, as the community which is called to exemplify the ideas of the kingdom of God, should bear witness to the Biblical paradox of poverty by opposing one kind (material) and encouraging the other (spiritual). We should set ourselves both to eradicate the evil of material poverty and to cultivate the good of spiritual poverty... (p.223).

Ugwuenye (2004) posits that as Jacob (Israel) wrestled with a mysterious being, so do the church which indicates the church's nature and mission as 'the Israel of God' and children of promise. He maintains that it is wrong to assume that development would trickle down to the poor and the under-privileged from economic growth at the national level. It has to be specifically wrestled out, and that, by the church, because, not only that the church is the Israel of God, it is only he who is transformed by the mysterious man that can transform his society and his fellow men and women.

However, Nwagwu (2000) states that "as the government valiantly endeavor to reduce the crippling effects of poverty and its similar scourges by undertaking programmes to alleviate the situation, the Christian churches have not been inactive" (p.vix). Poverty according to her is now a permanent feature in Africa and the culture of poverty has engulf most African nations in a firm grip... (Which) has forced many Africans to search other shores for resolution of their economic frustration?' From its inception she observes, the church has been closely associated with poverty alleviation and has provided help to the suffering as evidenced among early Christians in Jerusalem. Besides, it was the poor who constituted the central focus on the messianic mission of Jesus of Nazareth. The poor, the writer underlines, hold such a privilege position that they

become the determinant measure of blessedness or damnation on the Day of Judgment.

She therefore called on the church to emulate Jesus and take preferential option for poor. The church could do this by translating the gospel- message into action; thus, bringing relief and hope to the displaced; identifying, analyzing, and addressing the fundamental causes... this could as well be achieved by eliminating poverty through the provision of basic necessities of life and by healing the broken spirit of the displaced poor with the word of God.

Kudajie in Nwagwu (2000) notes that: Throughout the ages the church has tried to bring relief to the poor and oppressed. But much of this has taken in the form of ‘ambulance service’- playing the Good Samaritan and trying to bring relief when the harm has already been done (p.3).

Helpful as this is, it would be better to ensure that the Jerusalem-Jericho road is free of robbers than leave the road safe for robbers to attack and wound innocent helpless travelers before bringing them relief. In other words, it is necessary to deal with root causes of the poverty and problem. But the question is, according to him, whether the church is in a position to do this, can the church as part of its mission of proclamation and as part of its prophetic role and the role of awareness building and education, advocacy and transformation, deal with the root causes of poverty and displacement? What contributions can the church which is one of the most powerful and most ubiquitous institutions in the land make towards uprooting the root causes? Can the church which is in vital contact with all segments of the body politic-the governors and the governed, the politicians, the technocrats and policy advisers, the business people, the workers and all its human resources and above all, spiritual resources not do more than it may claim to be doing at present?

This work intends to attempt providing answers to the above questions in subsequent chapters especially in chapter five.

### **2.1.3 Causes of Poverty**

Having reviewed the poverty situation in Nigeria our mind begin to ponder on why poverty or what causes poverty in Nigeria? As earlier stated, poverty as lack and inadequacy in resources is relative. A man with a million naira may be seen to be rich by those who cannot afford ten thousand naira. But the said man may see himself poor because his financial needs and problems exceed one million naira. In the same view, a man whose landed property rates him as a millionaire may not have certain amount of cash available at point in time, so cannot meet an urgent need. He is right at that material point in time to confess 'poverty'.

In as much as shades of lack depending on the cash flow at a required time, there are many people who are poor in asset and cash flow almost all the times. Why are they so poor to the extent of being unable to feed well, clothe neatly (not gorgeously) live in decent houses, send their children to schools void of academic disruption, take care of their wives and extended families? Why must they borrow to take care of their basic needs of life? Why do we have so much poverty in Nigeria despite her abundance human and natural resources?

Aliyu (2001) discusses five major factors that contribute to increased poverty level among the people of Nigeria. These are:

- i. Poor macro-economic and monetary policies resulting in low economic growth rate and continuous slide in the value of the naira which depreciated from N1.0 to N140.0 to \$1.0 between June, 1986 to March, 2001 in the parallel market. Currently the exchange rate of naira to a dollar is N 180.00 in this respect, for any poverty eradication/reduction to

succeed, Government must ensure low inflation rate, low interest rate, stable national currency and high Grand Domestic Product (GDP) growth rate compiled with balanced income distribution;

ii. Dwindling performance of the manufacturing sector which has the capacity to employ about 20 million people but currently employs only about 1.5 million by all the 2,750 registered members of the Manufacturers Association of Nigeria (MAN). In this respect Government should embark on policies that ensure the availability and access to cheap capital, land, labour, raw materials, information, infrastructures and technology;

iii. Increased foreign debt overhang of almost \$30.0 billion, requiring 83.5 billion annually for resettlement from an economy earning just about \$10.0 to \$15.00 billion per annum. In this respect Government should ensure that foreign debts are forgiven or the repayments are re-negotiated so as to reduce the pressure on the economy. We are happy that serious efforts have been made towards clearing the countries back log of foreign debts.

iv. Poor management of the nation's resources coupled with large scale fraud and corruption, most of which has been siphoned out of the country in hard currency. This is a country endowed with abundant resources in which between 1970's to date, the nation has earned over \$300 billion from oil revenue alone. By 1970's Nigeria was among the fifty richest nations in the world but by the year 2000 Nigeria was rated among the twenty-five poorest ' nations of the world. In this respects, Government should ensure that most of the stolen money presently in foreign countries are recovered and utilized effectively and high level of corruption is reduced to the barest minimum, v. Poor execution of Government programmes and projects especially projects aimed at the provision of social welfare services such as education and health and those aimed at the provision of economic infrastructures.

However, there are other factors that contribute to poverty in Nigeria they include:

**Illiteracy:** A lot of Nigerians are still suffering from illiteracy. Poverty in Nigeria affects education and vice-versa. Undoubtedly relevant education has been established as a most important pointer for development and an essential requirement for capacity building and improvement in the quality of life. In spite of increased opportunities for entry to education, a lot of children of the poor parents and the physically challenged in the rural areas have continued to deprive of it. When basic education is available, the poorest are unable to take advantage of it because the direct and opportunity costs attached to it are too high. Thus as Subrarhanian (2001) puts it, 'poverty is both a cause and an effect of insufficient access to or completion of relevant education'. Lack of qualitative education retards the development of individual skills and makes it impossible for the illiterates to make use of technological inventions to improve their living condition.

**Poverty mentality:** poor people have conditioned their minds, senses and behavior patterns to be inclined to poverty. So their attitudes and action towards money connotes that of helplessness, lack and a destiny sentenced to perpetual penury. This is not the opposite of talking big without a corresponding plan and action. It is rather the docile attitude and mind disposition that refuses to achieve a breakthrough. If you think you cannot, the brain and your mental ability is given the message not to make any effort whatsoever. So, you keep on failing, and perpetually living in abject poverty. 'For as a man think in his mind (heart)' says King Solomon, 'so is he' (Proverb.23:7). A rich man who is always thinking that his wealth will soon finished and as a result of this fearful mind deposition becomes stingy to the extent of denying himself, his family, extended families and God their shares of his wealth, has the same poverty mentality. His mind-set is poverty stricken. A day comes what he is afraid of and always picturing will come true. This fear of disaster was one of the forces against Job of the bible. He confessed; "for the

thing I greatly feared has come upon me, and what I dreaded has happened to me. I am not at ease, nor am I quiet; I have no rest, for trouble comes” (Job.3:25-26).

Stinginess: stinginess ranks second in making people poor. The first question a poor man will ask is this ‘what do I give when I do not have?’ That exposes his ignorance in wealth acquisition. Every human being has a brain which is the source of all riches. People’s hard earned money can be invested in well thought out plans and ventures. This, the poor man fails to realize. According to Orluogwo (2005):

The poor man should know that he can radiate love by his smiles, helping hands, selfless and voluntary service. They cost no money. Give them freely to those who need them, and they will not forget you. Some will ask God to bless you, or tell the story of your niceness to other fellows who can help you in your time of need (p.6).

There is the group that has some money, (big amount of money or small) but do not want to share with others. People should know that whatever amount of money they have, if not shared, it’s worth will be short lived. If some is shared with the very needy, he will not forget the giver. So will God not forget? Some others are too stingy even towards themselves. They cannot eat well, live in good houses, own cars and send their children to good schools even when they have the money. They prefer giving people a wrong impression while suffering in the midst of plenty. Because they do not sow seeds of kindness and charity in the lives of the needy, the divine law that states that what you sow is what you reap, applies negatively in their lives. They sow nothing, so they reap nothing. Tam David West will call this ‘poverty of wealth. According to West (2006):

‘Poverty’ as used here, is not synonymous with mendicancy or pauperism, in ordinary language. It is a metaphorical state of deficiency, inadequacy or bareness; even in the midst of otherwise conventional sufficiency. It could also be a state of moral, psychological, or even psychiatric individualism.

(p.31).

Worse still, some Christians withhold their tithes even from God who is the giver, the owner and the sustainer of life. Mairr (1998) defines tithe as “a tenth part of someone’s annual income produce” (p. 147). All blessing from God are tied to one’s tithes and support for his ministries and his work (Malachai.3:3-11), but people give excuses most of the time because of their stringiness, they have willed poverty on their families. Finally the other reason why many people are poor is the unwillingness to do a purposeful job. There is dignity in labour, some say. Most people who want the benefits of money do not really want to work. Many want a particular pay pocket without which they refuse to work. Some others are not serious about the job they are presently engaged in and yet they expect to feed, clothe well and live comfortably.

How long is the lazy man going to lie in bed? When is he ever going to get up? I will just take small sleep’, he says, I will fold my hands and rest a while’ but while he sleeps, poverty will attack him like an armed robber” (provb.6:9- 11). And St Paul would say: ‘whoever refuses to work is not allowed to eat’ (2Thessalonica.3:10).

Laziness is attitude of slothfulness, sluggishness, indolence and unwillingness to work at one’s best. ‘I don’t care’ and anything goes attitude. Too much rest, boating around, slumber, weakness of the mind that says the energy of body, God has always caution against laziness. And therefore we should shun all forms of laziness in our life.

#### **2.1.4Effectof Poverty**

Poverty causes numerous problems in Anambra State in particular and Nigeria in general. Among the common problems associated with poverty are lack of income, lack of productive resources, hunger, and malnutrition, ill health, deplorable healthcare condition, limited or total lack of access to education, homelessness, inadequate housing, unsafe

drinkable water, higher rate of mortality from illness, social-cultural discrimination, unsafe environment or environmental degradation or hazards, unemployment, sadness and strife etc.

Osagie (2007) a social critic, in a very ironic description of the socio-political situation in Nigeria and assessment of the new president, depicts poverty as “manifesting when people are sad and things are not easy for them, when there are no employment and necessities of life like housing and feeding” (p.56). In other words, poverty affects the mood of the people. The constant strife in the Niger Delta region of Nigeria where most youths have taken to arms struggle with government and oil explorers in their area is a case in point.

Environmental Hazard: poverty causes a lot of hazards in the environment. Writing on poverty, Cogan (1974) states that:

Poverty pollutes the environment, creating environmental stress in a different way. Those who are poor and hungry will often destroy their immediate environment in order to survive. They will cut down forests; their livestock will overgraze grassland; they will overuse marginal land; and in growing numbers they will crowd into congested cities. The cumulative effect of these changes is so far reaching as to make poverty itself a major global scourge.(p. 30).

Poverty affects individuals and families in every part of the world especially those living in rural areas. Greater numbers of people living in the rural area live in abject poverty. Rural poor are mostly landless or have farms too small to yield adequate income, those who have land have no access to fertilizer to improve their impoverished land. Thus, mere survival among them is a struggle. Life is shorter due to inadequate health care, food access to clean drinkable water and sanitation. As such in some areas of Africa, people in

rural areas merely survive beyond the age of 60. Life is also harder.

In the developing world, according to Human Right Report 1994, ‘a fifth of the world population goes hungry every night, a quarter lack access to safe drinkable water and third live in a state of abject poverty’. In addition:

- i. The problem of illiteracy is pressing hard in the whole world because of. poverty. In the rural areas, thousands of children have nowhere to go to school, even if there is a place to go, no one has money to sponsor them and a million functionally illiterate adults.
- ii. Unemployment problem exists all over the world, especially in Nigeria. In the same Human Development report, it was discovered that: “out of 2.8 billion, 120million people are looking for work, but without result, while the vast majority of the absolute poor 700million are classified as underemployed, often working long hours at back breaking job that don’t even cover their most basic needs”(p.3).
- iii. Speaking in the same vein Soludo (2007), rightly averred that poverty is compounded in Nigeria by the high unemployment rate. He put urban unemployment at twenty five percent (p.5). Onwubiko (2007) argues that Soludo’s figure was even below the actual percentage. Onwubiko further stated that “fifty percent of Abuja and Lagos residents are chronically unemployment and even those employed are under-employed and lack job satisfaction” (p.9). He warned against an impending or ongoing revolution to be organized or being organized by large army of children of poor in Nigerian if nothing is done to eradicate or reduce the extreme poverty affecting majority of ordinary Nigerians.
- iv. Disaster is another serious but dangerous problem usually caused by poverty in most nations of the world. The poor nations are also particularly vulnerable to natural disasters such as drought, flood and storms, with little margin for survival when shelter, possessions and means of production are destroyed.

Progress of Nations Report (1995) (UNICEF): states that: “Increasingly desperate

poverty has set destructive synergies of rapid population, increasing environment pressures, rising social tensions, and political instabilities of a kind on a scale which will eventually leave no community untouched” (p.3).

Thus, engaged in an old struggle, but with a new sense of urgency, the youths are those at greatest risk. The young are the most vulnerable victims of poverty. For example: (UNICEF Poster Caption); each year 8 million children under five years worldwide die from easily preventable diseases and malnutrition; some 200million children under five (30 percent of this age group’s total) are severely malnourished. Even in the world’s most affluent country, the United States, a child dies from poverty-related causes every 35minutes while nearly one in every four children under the age of six is currently brought up in poverty.

Economic hardship and exploitation force up to 160million youth into child labour and prostitution. The youths embark on these professions only to supplement their limited families’ income. Mark (1998) emphasizes: ‘child prostitution thrives in environment of poverty and misery’. He further stated that child exploitation and prostitution in his country are clearly linked to the disintegration of the family and are fruits of hunger caused by poverty. ‘According to him: sometimes teenagers are sent to other countries to work as prostitutes; The money sent by emigrant prostitutes to their families often amounts to considerable sums given to the poor of some Asian and African countries’. In Nigeria and other African countries some parents who send their female children to other countries for prostitution claim that poverty led them to sell their children into the act.

Apart from the above, poverty also causes increase in other crime rate in Nigeria. Onovo (2007) was quoted in the Daily Sun, as saying that “the source of the high crime rate is the struggle for the scarce resources, unemployment and poverty situation in the

country today, adding that there is a social dislocation” (p. 13). In his words:

Institutions have been destroyed. The youth roam about aimlessly. The proliferation of arms, weapons, the adult delinquency etc. these are the factors that make crime rate high. When we address these factors, crime rate will go down. It's not about providing arms. Let the young people work. Let them do something. Let them be patriotic also. The youths are angry. It's a reaction to their anger. Armed robbers used to go about in twos and threes before. Now they come out 15, 20 and 30. They're giving us sign that things are not the same any more. So these are the things that must be addressed. (p. 13).

Considering the poverty problems in healthcare among Nigeria citizens, the situation has been reported to be worst because there were no sufficient supplies of drugs to hospitals more especially to those, living in the rural areas.

In 1988, it was estimated that the percentage of the rural population suffering for lack of health care was 61 per cent in Anambra state and Enugu state, 30 percent in Imo state, 32 percent in Ebonyi state and 26 percent in Delta state. As a result of this, many old and young people from rural areas of these states usually die without proper medical attention. Olukoshi (1989) states:

There has been a rapid increase in the incidence of rural households and even urban households headed by women; which now number 28 million. This was as a result of their husband's inability to meet up their position as head of the family because of poverty. (p.35).

Food insecurity is also paradoxically a rural problem in Anambra state and Nigeria as a whole. Today we are talking of global food crisis as a result of environmental hazards like drought, weather condition, earthquake, erosion, storm and war. Of the 800million people worldwide suffering from malnutrition, the vast majority live in rural areas of developing countries; which Nigeria rural area is one (Human Development report 1994)

Concerning the urbanization of poverty, although about one billion of world's poor according to UNESCO report, live in rural areas, today the situation is swiftly changing. In the last 40 years the urban population of the industrialized countries doubled, while increasing fivefold in the developing countries.

Not only is the world becoming increasingly urbanized, there is also an urbanization of poverty. According to United Nations Secretariat, the urban population has grown from less than 30 percent of humanity in 1950 to about 45 percent in 1995. It projected then that by the year 2005, every second human being will live in a city or town. Some 300 million urban dwellers in poor countries live in poverty without sufficient income to fulfill even basic nutritional and shelter requirements. Nevertheless the rapidly increasing population in urban areas is causing considerable strain, not only on the urban infrastructure and on housing, but also on the urban environment. Matthew (1990) opines: "that millions of people in the urban areas of developing countries live in precarious health and under life-threatening conditions. In some cities, more than half of the population lives in slum and squatter settlements" (p. 42).

He further emphasized that most people living under such conditions also face another problem: continued unemployment and underemployment. Most cities and towns are unable to keep pace with the staggering urban population growth and cannot provide sufficient job opportunities or adequate shelter. That is why most urban areas in Anambra state have expanded to nearby rural areas. For example Onitsha urban has extended to Nkpor, Oba, Nkwelle, Ezunaka, Odekpe etc.

### **2.1.5 The Concept-Ethics**

Ethics is a discipline deeply interested in the inquiry into how rational man ought to act in general. As Eneh (2001) puts it:

Ethics, a code of values guiding man's choice and actions is a normative,

science, it is fundamentally concerned with the investigation of the basic principles, laws and concepts that are or ought to be found in human thought and rational choice and action in the face of alternative ones. (p.30).

In a clear point of view, ethics is the study of human conduct which rationally investigates into what is performed or what or ought not to be performed in general. Ethics deals with the question of right and wrong, good and bad in human conduct.

Eneh (2001) clarifies these human conduct as “Ethics concepts and they are as follows: Goodness, right, wrong, obligation, duty, Justice etc” (p.31). Oxford Advanced Learner's Dictionary of current English (1974) describes ethics as: “A system of moral principles or rules of behaviour or moral principles that governs or influences a person's behaviour”. (p.296).

Ilori in Madu (1997) defines ethics as “The knowledge of what ought to be or the application of rules that ought to determine the choice of voluntary agents. It is the science that deals with conduct in so far as it is considered right or wrong” (p.101). Interestingly, Ethics has different definitions but all agree that Ethics guides human conducts both in private and public life. This is echoed by Gbenga (1997) as he remarks:

Ethics deals mainly with principle of human conduct and morality. It assesses the quality of human behaviour to ascertain whether the behaviour is good or bad, right or wrong, and so on for the well-being of man and harmony with the supernatural. (p.50)

Again, Madu (1997) gave an insight and possible origin of ethics when he says:

As a division of philosophy, it is sometimes called the philosophy of conduct or moral philosophy. Its drives from Greek “Ethos” which means custom, usage, habit, and in the plural, “disposition”, temper or character. It is therefore the philosophical science of human acts from the point of view of the order they should have regarding one another and man's ultimate

destiny, which they ought to help him, achieve. (p.101).

In addition to the above clarification, Nallace (1977) says that ethics is “The philosophical study of voluntary human action with the purpose to determining what type of activities are good, right and to be done and not to be done so that man may live well” (p.6). More-over, Mcallister in Madu (1997) has this to say:

Ethics is the study of such human activities that bear the stamp of deliberate choice, freedom and knowledge in order to establish the principles of order which those activities ought to have relative, both: to one another and to man’s ultimate destiny.(p.101).

The above definitions thinned down to deal with the rightness and wrongness of man’s conduct, and the idea towards which man is working and the basis of moral obligations.

Ethics transcends the laws of the larger society in which each segment operates. For instance, an action of a dictator can be legal but un-ethical in the Commonwealth of Nations.

Having given a good number of insights into ethics, it is important to know what ethics tries to achieve based on scholarly view points. Gbenga (1997) says:

that the aim of ethics and morality in human society is for law and order, rationality, objectivity, peace, harmony, to punish wrong doing, the common good, of members, to provide society or group with acceptable and unacceptable standards of behaviour, to enable man to live well, to be happy with himself and God. (p.50).

If Ethics aims to achieve that above mentioned objectives, one may be tempted to ask, in what ways will these be realized? Madu (1997) shades some light to these when he stated:

On the practical side of ethics hinges the practical questions of ethics. Since ethics is the science of conduct all questions of conducts fall within

the jurisdiction of ethics for insurers. And such questions could be grouped into the following heads. (p.102).

(a) What ought we to do?

This will entail a list of the duties of man to follow man, to the society in which he finds himself.

(b) What ought we to have?

This will entail rights of man, which for practical purposes are embodied in the bill of right. This practical aspect of ethics poses some problems since it has to deal with human conduct, human conduct can be influenced by the force of charge. Apart from indoctrination as a good instrument for moral inculcation, or the rule of law, which will help to enforce sanity in the individual, can we have any other ways that appeal to any ethics act?

Madu (1997) clarifies the essential features that any ethical act must consider when he says that:

(a) "It must proceed from reason

(b) It must be voluntarily done and not under compulsion

(c) It must be deliberately willed.

(d) A value or the good must be sought after".

Eneh (2001:33) in his contribution added that an ethical act must have reference to good or desirable objective or behaviour.

### **The Value of Ethics**

The value of ethics is not left out of scholarly viewpoints relevant to the study. It happens that ethics and morality are inseparable. This is because they are not only pre-occupied with human transformation but also create civil

society. Thus, the values of Ethics are immense and cannot be over emphasized. Madu (1997) enumerates to a great extent what can be of benefit from ethics such among others include:

(a) Ethics furnishes us with the principle of the good life. This is because ethics prevents the tragedy of a poorly planned life for poor planning occurs when human existences meanders without principle or follow wrong ones.

(b) It makes for solid relation with God and fellow men. Then to the degree of a relationship adversely or conversely contribute generously to misery or happiness, as the case may be etc. Ethics puts a kind of transformation or renewal in individual and single him out from unpolished multitudes. An individual acts rationally, willingly and freely pursued hence he is not basically influenced by the external authorities, causes or determinants.

Based on the above, this review will like to have an over-view on Christian and Igbo traditional Ethics. According to Gbenda (1997), "The centrality of Christian ethics is love of the creator with somebody's whole personality heart, soul, mind, strength, and love of one's neighbor" (p.58). Gbengamaintains also that, neighbour as ealier explained connotes caring or aiding any person in need of help. This needcuts across racial or tribal sentiment and is devoid of discrimination, love of God and other human beings is the epitome of the Ten Commandments. This two great commandment are all embracing and accommodate other ten commandments. Gbenda (1997) says "Christian ethics today touches on human life justice, peace and unity, forgiveness, law and order in society, fidelity in

marriage, Christian marriage and conduct, Christian conduct and Obligation” (p.58).

Again, Madu (1997) says that:

Christian ethics is to be based on one's recognition of the good, not from reason or conscience but from what God's word tells us. We believe that not by single adaptation and compromise but by preserving the distinctively Christian character of our faith. (p.108).

Christian ethics as we have seen touches human life in all its ramifications which is based on one's recognition of goodness in itself, love of God and the fellow human being.

Igbo Traditional Ethics is rich in ethical orientation that could promote poverty alleviation in Anambra State in particular and Nigeria at large. Igbo people are the third largest tribe in Nigeria, their political setting is structured in equality and egalitarianism, and social stratification gives paramount recognition to the council of elders, the highest institution. Their pattern of life is anchored on their custom and traditions from where their code of conduct is drawn. Madu (1997) says that:

In Igbo thought pattern, the ethical code is summed up in the “Omenala” (customs of the land). One interesting thing about Omenala is that it encompasses both the religious and the secular, the spiritual and the material aspect of life. (p.108).

It happens that Igbo traditional ethics like Christians ethics is holistic and so much incorporated in Igbo life pattern. A person whose character is praiseworthy (in Igbo cosmology) is the person with the following qualities according to Gbenda (1977) among others are:

He respects elders and his seniors. He respects his parents. He obeys the advice of parents. He refrains from stealing, committing

adultery, fornication, killing or harming people. He greets people and exhibits the virtues of kindness, humility and generosity. He quickly goes on errands with joy. He invites people or visitors to partake the food that he is eating. He gives his seat to his senior on arrival etc. (p.57).

In his review, one will be overwhelmed with the benefits of ethical acts of both Christian and Igbo tradition. And these call for the need of ethical re-orientation in out tertiary institution in order to correct unethical conducts of some of the students.

### **2.1.6 Re-orientation**

Re-orientation is one of the key concept in this study. A proper view into its meaning will be of interest to first get the meaning of “orientation”. Orientation focuses on the question of exposing and awakening one to the ideals, objectives and values of a group of system. Fresh students of tertiary institutions are given this type of exposition every year. They will be well informed about their new environment and what will help them to adapt and adjust properly. Orientation forum serves as a rite of passage into a new ground of human character formation which is guarded with codes of conducts.

Regrettably, Okirika (2001) observes in contrary what orientation in some of the tertiary institutions turn out to be when he says:

Nowadays, most educational institutions find it difficult to give proper orientation to their fresh students, what goes on these days, as orientation of fresh students in some tertiary institutions is probably a one or two day talk to new students by renowned scholars on a few academic areas. After which the students are pushed to the classrooms, where later they pick all sorts of bad manners from their peers some owing to ignorance. (p.332).

Re-orientation therefore implies further addition to what has been done earlier to effect improvement to the basic values which the students have lost. Thus, Onyechere (1996) says:

There must be a return to basic ethical values. A situation where whoever makes money, irrespective of how, becomes a hero and gets rewarded with Chieftaincy titles, and chairmanships sends the wrong signal to the youth and students. Unless the drive for ethical cleansing is sustained and pursued to logical conclusions in all ramifications of our national life, this society will come to grief. The current situation of insecurity to life and property will turn out to be a child's play unless we move strongly to replace examination malpractices with examination ethics, to reestablish educational institution as places for transmission of ethical values system. (p.80).

In a like manner, Okirika (2002) contributes a similar way-out when he says:

In order to avert the students being lured into cults, the institutions should not end at orientations only, but they should after such orientation organized regular seminars and workshops on good human relationship and dangers of cultism. Equally, moral instruction should be seen and taught as a serious subject in the curriculum. (p.333).

Oxford Advanced Learners Dictionary of Current English (1974) describes re-orientation as making oneself familiar with a situation; determine a new how one stands in relation to one's surroundings etc.

Re-orientation can be summarized as follows:-

- a. Re-orientation is a calling back to normalcy for somebody who has strayed from desired expectation.
- b. Re-orientation implies re-awakening, enlightenment, transformation or conversion of someone to imbibe and to go back to the desirable established standards that regulate behaviours in private and public places
- c. . Re-orientation is a change of an individual abnormal way of conduct, which is done through lectures, seminars, adverts and workshops.

### **2.1.7 Ethical Re-orientation**

In the days gone, institutions of higher learning were regarded as place for character moulding, training for leadership and learning par-excellent was encouraged. Students were proud to be identified with the ideals of their Alma mater and aspirations of their founding fathers and thereby projecting and promoting the image of the school to outside world. The school herself then will at the end of the student's educational career, say to the student that "he is found worthy in both Character and learning"

These days, there is a kind of missing link, learning par excellence is thrown overboard. Good learning environment has been routed by the hoodlums that are operating in these schools. Taking note of the trend of events in our tertiary institutions, there arises the need for a - turning round i.e ethical re-orientation.

Ethical re-orientation, according to Malowo in Awolalu (1986), implies, "A complete re-orientation of manner of life especially through altering and finding substitutes for the prevailing moral values meaning and goal of life" (p.19). Ethical re-orientation, in other words will help to collect some of the unscrupulous and misguided youths in our campuses. A nation that wants to be great will not toil and be ignorant of giving sound and good moral up-bringing to her youths. In Deuteronomy 6:7 God commands parents to educate their children in the love and admonition of the Lord. Since the tertiary institutions are store houses of the leaders of tomorrow, then a high degree of moral probity must be inculcated.

Anunobi (2000) observes that this is not so. Thus, he remarks, "Our tertiary institutions are full of secret cults Activities which go hand in hand with sexual Immorality" (p.17). He agreed that it is time to give our youths ethical re-orientation. This ethical re-orientation is in line with National Rebirth campaign which was launched by the

president of the Federal Republic of Nigeria, Chief Olusegun Obasanjo at Eagle Square, Abuja on 10<sup>th</sup> September, 1999. Equally Ejiofor (2001) reports that: "On July 20<sup>th</sup> 1999, the Honourable Minister of Education, Professor Tunde Adeniran, called together all the Heads of tertiary institutions in Nigeria to Abuja and instructed them to eradicate cultism" (p.115).

## **2.2 Theoretical Framework**

A number of theories are imperative in this literature review. In this theoretical framework, the liberal Reformist theory, Relative Deprivation and Equity theory are adopted.

### **2.2.1 Functionalism**

Functionalism was a dominant social theory in American sociology. It was developed by Emile Durkheim (1858-1917) and according to Haralambos and Holborn (2008) refined by Talcott Parsons. Functionalism views society as a system, that is, as a set of interconnected parts which together form a whole. The basic unit of analysis is society, and its various parts are understood primarily in terms of their relationship to the whole. The early functionalists often drew an analogy between society and an organism such as the human body. They argued that an understanding of any organ in the body, such as the heart or lungs involves an understanding of its relationship to other organs and, in particular, its contribution towards the maintenance of the organism. In the same way, an understanding of any part of society requires an analysis of its relationship to other parts and, most importantly, its contribution to the maintenance of society. Continuing this analogy, Haralambos and Hoiborn (2008), held that "functionalist argued that, just as an organism has certain basic needs that must be satisfied if it is to survive so society has basic needs that must be met if

it is to continue to exist" (p. 856), From the above views of Haralambos and Holborn, social institutions such as the family and religion are analyzed as a part of the social system rather than as isolated units. In particular, they are understood with reference to the contributions they make to the system as a whole.

For Emile Durkheim, society has a reality of its own over and above the individuals who comprise it. According to Durkheim, (cited by Haralambos Holborn, 2008):

Members of society are constrained by social facts, by ways of acting, thinking and feeling, external to the individual, and endowed with a power of coercion, by reason of which they control him. Beliefs and moral codes are passed on from one generation to the next and shared by the individuals who make up a society. (p. 858).

From this point of view, it is not the consciousness of the individual that directs behaviour, but common beliefs and sentiments that transcend the individual and shape his or her consciousness. The functionalists have some assumptions which they termed the postulate of functional unity of society.

This assumption states that "any part of the social system is functional for the entire system" (Haralambos and Holborn, 2008, p.861). This implies that all parts of the society are seen to work together for the maintenance and integration of society as a whole. Merton however has a different view. He argued that, particularly in complex, highly differentiated societies, this functional unity is doubtful. He provided the example of religious pluralism to illustrate this point. In a society with a variety of faiths, religion may tend to divide rather than unite. He suggested that functionalist analysis should proceed from the assumptions that any part of society may be functional, dysfunctional or non-functional. In addition, the units for which a particular part is functional, dysfunctional or non-functional must be clearly specified.

These units may be individuals, groups or society as whole. Thus, poverty may be seen as dysfunctional for the poor, but functional for the non-poor and for society as a whole. Functionalism begins with the observation that behavior in society is structured. This means that relationships between members of society are organized in terms of rules which stipulate how people are expected to behave. Rules can be formal (for example, laws) or informal. Informal rules are known as norms. Norms are specific guides to action, which tell you, for example how you are expected to dress and behave at a funeral or at a party. Social relationships are patterned and recurrent because of the existence of rules. Values provide general guidelines for behavior. They provide the overall beliefs about what is good or bad, desirable or undesirable in a society. For example, in Western societies values such as honesty, privacy, ambition and individual achievement are important. Values are translated into more specific directives in terms of norms. The values of privacy produces a range of norms, such as those that stipulates that you should knock before entering a room and that you should ask people permission before photographing them. Norms are associated with particular roles in society. Roles are formal or informal social positions which carry expectations of certain types of behavior. Examples of roles include lecturers, student, friend, brother, if doctor, cleaner and so on. Thus lecturers and student are expected to behave in different ways because there are norms governing the behavior within these different roles. The structure of society can be seen as the sum total of normative behaviour, the sum total of social relationships, which are governed by norms. The -main parts of society, its institutions-such as the family, the economy, and the educational and political systems-are major aspects of the social structure. Thus an institution can be seen as a structure made up of interconnected roles or interrelated norms. For example, the family is made up of

interconnected roles of husband, father, wife, mother, son, and daughter. Social relationships within the family are structured in terms of a set of related norms.

Having established the existence of a social structure, functionalist analysis turns to a consideration of how the relationship between the different parts of the structure and their relationship to society as a whole. This examination reveals the functions of institutions. At its simplest, function, means effects. Thus the function of the family is the effect it has on other; parts of the social structure and on society as a whole. In practice, the term: function is usually used to indicate the contribution an institution makes to ' the maintenance and survival of the social system. For example, function of the family is the socialization of new members of the society. This represents an important contribution to the maintenance of society, since order stability and cooperation largely depend on learned shared norms and values.

In determining the functions of various parts of the social structure, functionalist are guided by the following ideas. Societies have certain basic needs or requirements which are sometimes known as functional prerequisites. For example, the means of producing food and shelter may be seen as a functional prerequisite, since without food and shelter members of society could not survive. A system for socializing new members of society may also be regarded as functional prerequisite, since assumed a number of basic requirements for the survival of society, the next step is to look at the parts of the social structure to see how they meet such functional prerequisite. Thus a major function of the economic system is the production of food and shelter.

From a functional prerequisite, society such as Nigeria is regarded as a system. A system is seen as an entity made up of interconnected and interrelated parts. From this

viewpoint, it follows that each part will in some way affect every other part, and the system as a whole. It also follows that, if the system is to survive, its various parts must have some degree of fit or compatibility.

Thus functional prerequisite of society involves at least a minimal degree of integration between the parts. Many functionalists argue that this integration is based largely on values by members of society. Thus if the major values of society are expressed in the various parts of the social structure, those parts will be integrated. For example, it can be argued that the value of materialism integrates many parts of the social structure in Western industrial society. The economic system produces a large range of goods, and ever increasing productivity is regarded as an important goal. The educational system is partly concerned with producing the skills and expertise to expand production and increase its efficiency. The family is an important unit of consumption with its steadily rising demand for players and microwaves. The political system is partly concerned with improving material living standards and raising productivity. To the extent that these parts of the social structure are based on the same values, they may be said to be integrated.

Functionalists try to explain how social life is possible. The theory assumes: that a certain degree of order and stability is essential for the survival of social systems. Functionalism is therefore concerned with explaining -the origin and maintenance of order and stability in society. Many functionalists see shared values as the key to this explanation: value consensus integrates the various parts of society. It forms the basis of social unity or social solidarity, since individuals will tend to identify and feel kinship with those who share the same values as themselves. Value consensus provides the foundations for cooperation, since common values produce

common goals. Members of society will tend to cooperate in pursuit of goals that they share.

Functionalism views society as a system: that is as a set of interconnected parts which together form a whole. The basic unit of analysis is society, and its various parts are understood primarily in terms of their relationship to the whole. The early functionalist often drew an analogy between society and an organism such as the human body. They argued that an understanding of any organ in the body, such as the heart or lungs involves an understanding of its relationship to other organs and, in particular, its contribution towards the maintenance of the organism. In the same way, an understanding of any part of society requires an analysis of its relationship to other parts and, most importantly, its contribution to the maintenance of society. Continuing this analogy, functionalist argued that, just as an organism has certain basic needs that must be satisfied if it is to survive, so society has basic needs that must be met if it is to continue to exist. Thus social institutions such as the family and religion are analyzed as a part of the social system rather than as isolated units. In particular, they are understood with reference to the contributions they make to the system as a whole.

### **2.2.1.1 Types of Functionalism**

The fundamental question is; how does functionalism ‘function’ in the philosopher’s and psychologist’s respective logical space? The genealogy from Ryle and behaviorism is relatively easy to trace: Behaviorism-while avoiding the metaphysical entanglements of previous psychologies (be they Descartes’, Hume’s or Freud’s) and giving a third-person account of actions-also seemed to allow no room for any type of intentional motivation on the part of our hero, who sometimes seems to us to be both narrator and protagonist of its own drama, the rational human social agent. Functionalism sought to fill that gap without dragging in the

phenomenal/subjective, which sometimes seems to the objectively-minded (other people besides you, for instance) to be what Fodor, in a slightly different context, calls Christmas in Dickens, ontologically speaking. Functionalism stated that mental states cause action. The mental state that positions its respective owner with the information that it is raining will cause the behaviour of reaching for his raincoat. Linking the causal role of mental states in the individual's mental economy with his behavior allows a foothold into solving Bermudez's interface problem; Common sense psychological explanations are a species of causal explanation. The distinction between personal and sub personal, beloved of the autonomy theorist, is collapsed. At least for the philosophical functionalism. For the philosophically-minded theorist, the causal link of mental states with behavior is explanatory.

For the psychological functionalist, things do not go so easy. One 'realizer' may not be enough. It seems too simple. Bermudez quotes William Lycan who contrasts our scientific way of understanding nature to that of philosophy, which tends to stick to the very abstract. A philosopher may be happy with monism (or may not), but even the apriori gift of monism, should it be under our Christmas trees this year, does not give us a scientific understanding of nature; we still need recourse to multiple levels of explanation (physical, chemical, biological, etc) long before we get up the chain to the animal that psychology studies. Explanations may need to nest within nests at many levels within the nervous system (from the molecular to the atomic or perhaps even subatomic, for example). He or she may point, in fact, to the dearth of laws within the discipline of psychology itself. Further, a cognitive scientist may not be even interested at the level of human behavior, so to speak. He or she is likely to be more interested in how just the brain qua brain behaves, in the basic structure of cognition proper. (in articulating this distinction, Bermudez may be

unaware of the ideological implications; to play devil's advocate, so to speak, the disembodied immortal soul of Karl Popper might use this somewhat Kantian distinction against inventors to argue that all the empirical work at the 'psychological' level can never equate with metaphysically identifying neural states with mental states: that metaphysical work is the job of the philosopher-ontologist upon which the psychologist has no methodological right to trespass.)

So the psychological functionalist will tend to be more skeptical about the nature of the laws of common-sense psychology and how they 'translate' or 'realize' in the human nervous system. Perhaps to counter this sort of criticism, Cummins goes after the deductive homological model of subsumption under natural law posited by the logical positivists in the 20<sup>th</sup> Century. Cummins argues that laws in psychology tend to be more like explanandum that explains that there are things that need to be explained, rather than things that do work of explanation. In psychology, such laws as there are almost always conceived of, and even called, effects. Scientific or cognitive psychology or neuroscience tends to produce laws, per se, but effects and to study psychological 'capacities' such as imagination or reason built or structured in the brain? Cummins sees these faculties as kinds of complex dispositional properties that can be further broken down or taken apart at the psychological level into their constituent parts-which may not be wholly linear or compatible. Here Cummins gives the example of solving a multiplication problem in two very different ways; Bermudez gives the example of a gyroscope in an aircraft that can be constructed a very different manner yet produces the same effect. It is interesting, to me at least, that Cummins' example deals with abstract concepts that take place in the mind (addition, multiplication) while Bermudez cites a physical object that can literally be

taken apart in physical space; the concepts of number and multiplication admit of no physical decomposition.

#### **2.2.1.2 Strengths of Functionalism**

One of the strengths of Functionalism is that it asserts that there are purpose for social conditions of facts. For example, under a functionalist point of view the newspaper deliverer and the sewer worker all contribute to the function of the entire unit without serving these purpose the social and ethical structures would not function properly.

Another strength of functionalism is that it looks at the whole of society, in other words it is a macro level structural theory. It does not just look at parts of society as an action theory does. Also a strength is that as it uses the body as a means to describe the different part of society. For example, the brain would be the politics and the family the heart etc. This further gives weight to the fact that it looks at the whole of society but makes it easier to understand sociologically and shows visually how all the different functions of society link and work together. Functionalism therefore is considered vital for the smooth running of the state.

#### **2.2.1.3 Weaknesses of Functionalism**

The central weakness of functionalism after the end of the Second World War and Nigeria – Biafran war became its inordinate emphasis on order and stability. The world in general and Nigeria in particular had become characterized by conflict and instability and the functionalist view of all things as serving some positive purpose was widely discredited. In addition, functionalism was rooted in a strong positivist tradition, which existentialist thought and, later, post- modernism called out of order. Thus at both epistemological, ideological and methodological levels, functionalism went into decline and disrepute in the 21<sup>st</sup> century. Its main strengths are found in the Parsonian school,

which incorporated three of the four main theoretical tendencies in sociological theory: i.e constructionist, systems and utilitarian perspectives. This incorporation of so many elements made it strong and applicable to diverse social situations. Despite Merton's attempt at bringing in "dysfunctions", however, the central weakness of functionalism remains its inability to grapple effectively with the idea and reality of conflict.

Another weakness of this perspective, however, is that some could arguably assert that poverty serves a function in such a society. You can make this argument, but as Durkheim saw "function" he was much more optimistic and may have argued that poverty was more a product of "anomie" than actually serving a function. Also, functionalism assumes that there is consensus: that everyone in the structure holds the same norms and values; that we all essentially believe in and work for the same thing. Many theorists take issue with this component and argue that western society is more accurately characterized as groups of people in a society competing for resources, wealth, and power. More importantly, these groups do not all believe the same thing (in fact, many are counter-culture) and are thus in conflict with each other. May Conflict theorists would take the pessimistic view expressed earlier that poverty serves a function in a society.

Again, functionalism is a macro level theory. For example, as it does not look at small groups or individuals in society, then it may miss crucial factors that cause sociological points of interest. Also as functionalism is also known as the consensus theory the it does not look at the inequalities that Marxism looks at such as exploitation, conflict between the bourgeoisie and the proletariat the two main classes according Marx. Functionalism looks at consensus and harmony in society and doesn't look at the other side of the coin.

With regard to this study, the researcher argues that study observes ethical re-Orientation play both functional and dysfunctional roles. Through the proper re-orientation

of ethical principles, it could serve as a way of enhancing poverty alleviation that would lead to economic growth and development in Nigeria. It could due to over zealousness or disregard to ethical principles hinder or mar poverty alleviation, economic growth and development in Nigeria.

### **2.2.2 The Liberal Reformists Theory**

This perspective deals with situational theory of poverty which is hinged on the fact that poverty results or is given rise from the experiences that individuals or groups rather than an issue of culture. This theory was made popular by Donnell in 1997. He posits that poverty results from imposed constraints such as low income, unemployment and illness.

The liberal reformists theory is relevant in explain that people are poor due to the fact that they find themselves in a situation of no resources and opportunities for them to advance their welfare. However, evidences abound that the liberal reformists theory under pins the establishment of such poverty alleviation programmes as the National Directorate of Employment where school leavers who are unemployed are engaged.

### **2.2.3 Relative Deprivation and Equity Theory**

Relative deprivation theory dates back to the ancient Greece that is associated to Gurr (1970) and others. It is concerned with poverty and social segregation. Relative deprivation and equity theory are two major social psychological approaches to the study of felt distributive injustice. Both theories postulate its antecedent conditions, emotional concomitants, and behavioural consequences. Both theories assert that not having and deserving something are preconditions of felt unjust deprivation; that resentment, anger and dissatisfaction are among its emotional concomitants, and that the experience of unjust deprivation leads to behaviours aimed at eliminating it.

The social deprivation theory applies to the populace in Anambra State in particular and Nigeria in general. There is need for equitable distribution of resources to avoid denial of rights and privileges in such area that is suffering from marginalization in a land of plenty. The social deprivation situation for many has left many in poor state. This poor state makes the Church, Government, Non-governmental organization and Anambra State in particular and Nigeria in general must tackle to ensure that the poor are alleviated from such anomaly. Davis (1959) asserted that a person experiencing relative deprivation experiences unfairness. It retains the merit of being value-neutral as between a feeling of envy and a perception of injustice. The appeal to justice will distinguish those feelings of relative deprivation which can and which cannot be properly described as a sense of envy rather than the perception of an unfulfilled right. Gurr's (1970) definition of values expectations as the "goods and condition of life to which people believe they are rightfully entitled" (p.24). Faye and Miren (1970) asserted that the similarities between the two theories are so marked that a number of researcher have pointed out that relative deprivation and inequity concerning distributive injustice refer to the same phenomena. Felt injustice and the underserved benefits of other. Homans (1974) points this out when he asserts that relative deprivation is the same as distributive injustice. Adams (1965) declares that his theory of inequity is an integration of "two major concepts relating to the perception of justice and injustice", namely, relative deprivation/relative gratification and the concept of distributive justice (p.268). Petigrew (1967), in his review of social evaluation theory says, "An unfair exchange" and injustice' are essentially a recasting of 'relative gratification' but to the neutral 'comparison level'. (p.266). according to Martin (1981), "Equity and relative deprivation theories focus on the same .... Variables.... But equity labels and operationalizes those variables differently". Wheeler and Zuckerman (1977), ask, "Are relative deprivation and

inequity different constructs? We think not. .... Our own position is that relative deprivation is a state experienced by the victim of inequity”.

Despite the many similarities shared by the two theories in their approaches to felt distributive injustice, they have hardly ever been compared. The most likely reasons for the lack of interaction are that two theories have developed in different disciplines. Equity has grown primarily in the social psychological literature from work of Homans (1961) and Adams (1965) and has been largely investigated in the context of behaviour involving monetary exchanges. Relative deprivation theory, in contrast, evolved in the sociological and political science literature from the work of Davis (1959), Runciman (1966), and Gurr (1970) and has been applied to group and societal level phenomena such as worker (dis)satisfaction, urban violence and collective political action.

It is only recently that some attempts have made to differentiate between the hypothesized preconditions of inequity and relative deprivation (example, Cook (1977), Crosby (1976), & Hennigan, 1977; Martin, 1981). However, no intensive work has yet been done comparing the two theories in their approaches to felt distributive injustice. This examines how feelings of grievance about the distribution of outcomes have been approached by relative deprivation theory and by the exchange formulation of equity theory. This theory has three goals. The first is to deprivation of value expectations indicates that relative deprivation in his system involves the state of felt unjust deprivation. Crosby (1976) points out that “by definition, the sense of injustice is a part of relative deprivation” (p.91). Martin (1981), in explicating the basic components of relative deprivation theory, points out the deprivation ‘is a feeling of discontent based on the belief that one is getting less than one deserves..... it is most frequently operationalized as dissatisfaction in the perception of injustice”. The status value formulation of equity theory differs substantially from the exchange formulation. For expository ease, the term

equity theory is used when discussing the exchange version.

The Liberal Reformists theory and relative deprivation, and equity theory are reviewed for the purpose of the study. This is because human is imperative in and among the church members and the priest. As they relate they are able to decipher the needy and how to involve them in the affairs of the Church. The Church is relating adequately with all and sundry will be able decipher the level of social welfare need of the poor and needy among them.

The relative deprivation and equity theory links to the study is that it addresses the problem of deprivation of rights and privileges either directly/deliberately or through government policies and implementation strategies that can be devastating. This is very true of the situation with the people of Anambra State in particular and Nigeria in general is part of. The aftermath of the Nigeria-Biafra war left the Igbo with only twenty pounds irrespective of the economy money one has in the bank; a policy of deprivation to impoverish the people. The rich in the society get richer while the poor get poorer. In this situation some of the citizens, in order to get a share of wealth stoop too low enslave their conscience; engaging in many vices to survive. When there is equity, there will equal opportunity for all to survive. There will be tendency of social poverty rate, hence less need for provision of social welfare services.

Though deprived of many opportunities to grow, the Igbo people in general, known for handwork and self-reliance developed attitude of non-total reliance on government. Many resorted to private business. Top government offices are named by other tribes while the Igbo serve as sub-ordinate with little or no authority in contributing to policy statements and the implementations. This has relatively created deprivation and poverty among the handworking people of Owerri Ecclesiastical Province of Catholic Church. This state of poverty among many of the citizens of the Province has been an

issue of concern for the Catholic Church in Owerri Ecclesiastical Province, hence the provision of Social Welfare Services to cushion the effects of the deprivation and consequent poverty of the people.

The periodic rolling out of government policies to enhance adequate provision of basic needs has born no useful fruit as the poor still get poorer. The Operation Feed the Nation, (OGN), Green Revolution, and many others yielded no viable fruit. These policies were devastated by corruption which enabled the deprivation of the poor from getting the required relief. Schuyler (1974) observes that “the rich–poor gap will be a positive contribution of the Church. Ossi (1989) suggests that the Church is called upon to help bridge the gap by working for basic equality of all Nigerian citizens.

The Liberal Reformist Theory reviewed show that relating with the people irrespective of class gives the less-privileged to ascertain the plight of the needy. The relative deprivation theory points out that deprivation constitutes social problem where people are denied the right to opportunities such as education, source of income, health facilities and many more. This apart from generating poverty equally stirs up vices in the society.

### **2.3 Empirical Studies**

The empirical studies in this literature review adopt thematic approach. They are reviewed under the following sub-themes the meaning of National Rebirth, the necessity for national Re-birth, the need for a new political culture, the need for Revival of hope, the need for Economic Recovery and stability, the need for moral revival, and the need for Religion in building a polity.

#### **2.3.1 The Meaning of National Rebirth**

Babangida in his selected speeches, entitled “Portrait of a New Nigeria” which gave insight into national rebirth as a political parlance refers to a new political culture

that would bring about new direction, new perspectives in the techniques and management of the affairs of the Nigerian nation. His national rebirth lacked ethnical orientation and needed a strong ethical fibre in order to be a true apostle of national rebirth.

Archbishop John Onaiyekan (2005) states that national rebirth refers to national renaissance that is brought about by better management of the nation's resources. How these would be achieved in the face of moral decay is anybody's guess. According to Fayose (2005), it is a change that does not come about by mere legislation. Writing on national rebirth, Odion (2005) posits that it has to do with foundation for national building and greatness which according to him is to be birthed by the religious community.

National rebirth in the words of Adedeji (1993) is that freedom which the church brings about in the citizenry. According to him, we are subject to law in order to be free. Elohe (2000) in his own noted that national rebirth has to do with redirection, and (or) a reshaping of our past public policy errors in order to align with global trends and standards.

From the foregoing national rebirth refers to right approach in our political, social, economic, cultural and educational pursuits. It is the adoption of better and right attitude in our management of our human and material resources. It is the entrenching of sound moral and spiritual foundation, values or principles in our collective individual and national character

### **2.3.2 The Necessity for National Rebirth**

In spite of the outward worldly signs of our national success, and big name- the giant of Africa, Amunnadi (2007) writes that Nigeria is

actually on the brink of our destruction, and if Nigeria do not awaken now to address the issue, Nigeria will discover much later that it become too late. Several reasons are given below as the issues that make national rebirth a need of the hour in today s Nigeria. He did not include the question for ethnical re-orientation in addressing men rate of poverty and the need for its alleviation.

### **2.3.3The Need for a New Political Culture**

Reacting to the need for national rebirth Nigeria former President, Babangida stated that in the face of on multiple national crisis there is an urgent need to salvage our battered economy as well as usher in a new political culture for a strong and stable economy.

Continuing, lie stated that part of what has brought on unhealthy drift as a nation lay in our conception of government and our philosophy and attitudes to what is good. In his conclusion, Agwu (1999) pointed that there is a need for a new direction politically since various measures put in place by past governments have failed to redress the nation's continued drift socially, economically and otherwise. Instead, things continue to grow worse.

### **2.3.4 The Need for Revival of Hope**

Average Nigerian lives in an atmosphere of helplessness. They seem to have lost hope of themselves, their political leaders, their fellow countrymen and women and worse still on theircountry. Writing on this state of hopelessness, Uwujaren (2005) quotes Archbishop John Onaiyekan as stating that “before they exist of the military the country had yearned for a democratic government that would usher in respect for rule of law-,

fundamental human right as well as economic renaissance yet till today those expectation remains a forlorn hope. The reasons for the above precious situation may not be unconnected with.

### **2.3.5 The Need for Economic Recovery and Stability**

Oyovbaire (1997) summarizes the need for our economic recovery and stability when he wrote stating that “as a nation we are thoroughly exasperated with political instability, economic deprivation, and social devastation and the compelling aggregate is national exhaustion”. Noting further that Nigeria’s economy has been ranked among the 50 poorest and dismal economies in the world. President Babangida was in agreement to the above view when in one of his selected speeches, he stated that the adoption of new direction in policy, and implementation as well as better management of our national affairs is the' ground norm that would bring about economic recovery .and stability.

### **2.3.6 The Need for Moral Revival**

Commencing on the level of moral decay eating up even the political leadership of our nation and the need or national rebirth Orimolade (2005) puts it succinctly in the following words: The young boys who took over power in you wanted a voice" to not around. They said the politicians were corrupt. The politicians at that time were taking 10 percent, now they are taking 50 percent.

Continuing his remark, he state that there was need for surgical excision of this deadly cancer before it was too late. Writing on the level of our moral decay Nzomivvu (1994) posited that the hardship created by the present

economic, social and political problems in Nigeria has generated serious social ills in our country. For instance he noted that selfish materialism and breakdown of marital values are all eating deep into the moral fabric of our Nigerian society.

Onwu (1992) in his own view condemns the present trend in the nation where humanistic and materialistic approach to morality is being allowed to penetrate every area of our national life. According to him the philosophy of humanism and scientific materialism, which teaches man to place faith entirely on himself, science and reason above his creator, leaves much to be desired.

Continuing, he stated that morality has to do with human responsibility to God on account of our owing our origin to God and the fact of our awareness of that origin. Any concept, which reduces man to a mere machine or highly developed animal and expressed in psychological, biological or sociological term creates a vacuum that needs to be filled.- The filling of this void is necessary for building a total man that builds a wholesome nation. The need for moral or spiritual rebirth is an essentially missing link in our pathway to national rebirth and development.

### **2.3.7 The Need for Religion in Building a Polity**

Duncan (1989) once told a parable that disclosed the importance of religion in building a polity. According to him a monk personifying theology was approached over a controversy, which erupted in the public square concerning a lamp-post which many people desire to pull down. Responding in a scholastic style, he went back to fundamental by involving them to consider first importance the value of light, and if it has of itself any goodness.

But while he was still speaking he was rudely knocked aside and with a mad rush the lamp-post was knocked down in a moment. And there erupted war in the night with none knowing at what he was striking. In the end they came to the conclusion that the monk should have been heeded to in the beginning. For then what might have been debated by gaslight must now be discussed in the dark.

Corroborating the above claim on the relevance of religious beliefs and values as ground norms or societal survival and progress MacInyre (1931) states that “the lack of genuine moral consensus rooted in a public philosophy he argues has devastating consequences for society”. Noting with such an arena without rules or referee the result is that the strong seizes power and employs it in their own interest at the expense of the weak.

In her contribution Oby Ezekwesi, is quoted by Adeokoye and Edo (2004) as subscribing to the view that Nigerians need to change behavioral). There is going to be a lasting turnaround of the nation. This change, according to her, must be inward driven.

## **2.4 Summary of Literature Review**

There is need to gain the existing insight into the related literature on poverty alleviation in Anambra state: and the emerging quest for ethical re-orientation. Poverty is variously defined but there seems to be a consensus that there is a condition which explains the disparities between the rich and the poor, the developing and the developed economies of the world. A critical look at its origins points to our level of development, inadequate mobilization in, harnessing the productive force, war or political conflict, natural disasters, atmospheric conditions and corruption.

Attempts aimed at sustainable poverty alleviation seem to be mission impossible

because of rigid attitudes of the people. The scripture says it is easier for a camel to pass through the eye of a needle than a rich man to enter into the kingdom of God. Many have resigned to fate with no corresponding efforts. This has been compounded by laziness, greed, corruption and unemployment.

The Biblical tradition or the place ' of spiritual poverty and poor in spirit needs to be properly applied. These defects in the literature review will be addressed in the subsequent chapters starting with the concept of poverty in Anambra State in particular and Nigeria in general.

## CHAPTER THREE

### POVERTY IN ANAMBRA STATE

#### 3.1 Poverty Situation in Anambra State

Poverty is one of the most serious problems confronting Nigerians today. In fact, poverty has become so endemic in the country that Nigerians now see nothing wrong in division of the society into the haves and have-nots. Adeboye (2007) states that, “it is sad and simply out of the ordinary to believe that a nation like Nigeria which makes billions of dollars in oil revenue yearly still finds majority of its citizens living far below poverty line” (p.86). Despite the various efforts of government from independence to date, poverty among the people of Nigeria has been on the increase.

Ezigbo (2009) reports, that “the UN Habitat, an arm of the United Nations responsible for promotion of quality housing and urban planning around the world recently said from its analysis that the poverty rate in Nigeria has shot up from 46% in 1996 to 76% at present” (p.1).

According to the report, in 1996 poverty rate in Nigeria was 46 percent but instead of being made to come down to 21 per cent, it has sky-rocketed to 76 per cent. He said available statistics also has it that close to 77 per cent of Nigeria city dwellers are living in urban slums, that is why 99 per cent of problems expected to be solved under the Millennium Development Goals (MDG) are located in urban settlement. The United Nations chief Prof. Johnson Falade, the report went further stated that going by current indices, Nigeria is very far from meeting the global economic target set by United Nations under the Millennium Development Goals (MDGs) to enable member countries, especially the developing countries, to reduce poverty rate by at least 50 per cent. He was of the opinion that if Nigeria is able to tailor her effort towards meeting the Millennium Development Goals (M.D.Gs), life in the country will be a lot better.

### 3.2 God and the Poor-The Biblical Perspective

As Christians, our understanding of God's words as contained in the Bible will enable us to know the appropriate approach to poverty reduction or eradication in our society. Challenging the church to action, Stott (1984), points out "two statements in the Bible which appears contradictory, but are actually complementary and as well provide the frame work for understanding poverty in the scripture" (p.222). The two statements are:

There will always be poor people in the land (Deut.15:11; Matt.26:11; Mark.14:7); there should be no poor among you (Deut.15:4). According to Stott, (1984) one should lead to the other. The first is not really acquiescing in the permanence of poverty. Also, it is intended not as an excuse for complacency but as an incentive to generosity as a result of which 'there should be no poor among you'. Okwueze (2003) bases his approach to poverty in the Bible on this identical passage (Deut.15). He started' with the content of 2nd statement (there should be no poor among you) by noting (ie Old Testament stress that God blesses those who keep his commandments... with material possession. It is clear because of this blessing that there should be no poor among the people of God as the very next words reads "for in the land the Lord your God is giving you to possess as your inheritance, he will richly bless you, if only you fully obey the Lord your God and carefully to follow all these commands I am giving you today" (Deut. 15:4-5). Okwueze however observed, and rightly, that:

There were uncountable numbers of poor people at every stage of Israel's history. This is among the obedient or righteous one to the point that... the Psalmist (ps.73) sometimes struggled with the problem as to 'why wealth so often ended in unworthy hands. (p.43).

He then goes to the first statement (there will always be poor people in the land)

which written in full is an injunction for simply generosity and philanthropy. Social question of mutual self respect which immensely depends on protecting the self-respect of the poor.

Some authors or writers like Stott (1984), Okwueze (2003), Hinson (1992), and Fung (1980) dissect the compassionate treatment of the poor envinciaded in the Old Testament especially the law code of Deuteronomy. The laws radiate a genuine humanity. The poor are highly favored and their welfare received, touching almost every facet of the social life of the people. In summary, the predicament of the poor (their condition of lack, powerlessness or helplessness) should never be taken advantage of. They should rather be given special consideration and treated very well.

In what seems to be his manifesto, Jesus Christ at the beginning of his ministry reaffirmed what is written in the book of prophet Isaiah when he read out thus: The spirit of the Lord is on me because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for prisoners and recovery of sight for the year of the Lords' favour (Lk.4:18-19). Jesus has always shown compassion, to the oppressed. The verse eighteen of Luke 4 tells of the messiah's ministry of preaching and healing-to meet every human need including that of the poor.

Generally, there is a kind of agreement in most of the literature on poverty in the bible. First, there is the promise of wealth and divine provision of needs of the faithful which is the ideal and anticipated situation in the Promised Land. But the real situation is that poverty is still prevailing and conscious effort being made to tackle it. The position of the scripture is that the abolition of poverty among the people of God and through men the world over is a task that must be accomplished. Subsequent two chapters will x-ray various efforts of both the government and the church in complementing the efforts of God in reducing and eradicating poverty in the society.

### **3.3 Persistence of Poverty in Anambra State**

It is an obvious fact that many Nigerians are still languishing in poverty despite government's strides in reducing poverty in the country. And this is not because there are shortages of resources for improved standard of living. It is neither because efforts have not been made to utilize the resources or even pool more resources to liberate people from grip poverty. An examination of the Government's programme on poverty eradication reveals a master-piece and all-encompassing approach. NAPEP is really unequalled and has everything it takes to succeed. The reason for the persistence of poverty in Nigeria obviously lies in the following:

#### **3.3.1 Character of the People**

The different poverty situations among the people can one way or the other be attributed to the people's unbridled quest for materialism, erosion of values, insincerity, unpatriotic, lack of commitment, passion and love for the Nigerian nation. Even the economic crises in the country are man-induced. Most Nigerians like to adopt shortcut approach and there by sabotage good intentions and policies of the government.

#### **3.3.2 Lack of Honesty of Purpose and Inconsistency on the Part of Government and Policy Makers.**

Lack of honesty of purpose and inconsistency on the part of government and policy makers are Identified as other reasons for the persistence of poverty in Nigeria. For instance, the Better Life for Rural women programme ended up enriching the wives of well to do in the society and those who claim to be clever than others to the neglect of the actual poor rural woman. The Agricultural loans ends in the hands of importers and well placed civil servants to the neglect of the actual farmers.

Some notable scholars, such as Kannkwenda et al (2000), Ogwumike (1998) and

Egware(1995) while highlighting the reasons, stated that the major reasons for the failure of poverty reduction related programmes in Nigeria include, programme inconsistency, poor implementation, poor targeting mechanism and failure to focus directly on the poor.

### **3.3.3. Over Dependence on Crude Oil and Neglect of Agricultural Production**

The other reason is the over dependency on Crude oil revenue and neglect of agricultural production. The youths even queue up for employment in the oil companies because of the seeming higher pay. This has adversely affected food security in the country. The constant increase in salaries of workers has not been able to provide three square meals a day for most families as everybody chases the little available food produced by peasant farmers.

### **3. 3. 4. Environmental Degradation Resulting in Poor Agricultural Harvest**

The climatic condition of most parts of the country, especially the north which manifests in poor rain fall, has put farmers and those who depend on their products in a precarious condition. The on-going global food crisis is caused by poor weather condition. In AnambraState and most of the eastern part of Nigeria, the ravaging soil erosion has been dealing a tremendous blow to farmers who are in the habit of losing their farm land or had the fertile surface of the soil washed away. In the South it has been water and land pollution as a result of oil spillage in their area.

According to Human Development Report (1994), “economic collapse and natural disasters can also lead to social break down” (p.54). And on this issue, the former UN secretary-General has been quite explicit in his agenda for peace: “Drought and disease can decimate no less mercilessly than weapons of war”

Another reason for the persistence of poverty is urban migration. There is mad rush to urban cities by able bodied men and women. Most of them are not even educated.

They abandon their fertile agricultural land and their farm work to urban cities. This mass exodus of people from rural areas to urban centre has resulted in over population, accommodation problem, health hazard and even unemployment as many people chase few available menial jobs in the urban' centre. Because of over population and acute accommodation problem, many of the people live in squalors and under the bridge and motor parks.

Sin and corruption is the canker worm that had eaten deep into the lives of the Nigerians. Corruption of government officials and public servants has resulted in the sabotage of good intentions of the government aimed at poverty reduction and eradication. Most of them are in the habit of diverting fund meant for the poverty reduction and eradication or a specific project in to their pockets. In November 2007 the former speaker of Federal House of Representative and her deputy were forced to resign their appointments as a result of their alleged involvement in contract inflation (see Vanguard Newspaper Wednesday' October 31, 2007 front page). Even the former inspector general of police had to be relieved of his post on allegation of embezzlement of public fund. He had since been tried and found guilty.

In the light of the above, it will be difficult to achieve the MDGs goal on poverty eradication. The most persistent problem that militates against poverty reduction in Nigeria is corruption which has eaten deep into every fabric of the society. Therefore, Nigeria must fight hard to eradicate corruption in its systems and lives if poverty reduction has to be achieved. This fight against corruption must be tackled in both the leaders and the led. Furthermore, Nigerians need to look beyond human effort at poverty reduction and eradication and pray for divine intervention. The role of Christian church in complimenting government's efforts on poverty reduction and eradication cannot therefore be over-emphasized.

## **CHAPTER FOUR**

### **ETHICAL RE-ORIENTATION IN ANAMBRA STATE**

#### **4.1 History of Moral Decadence in Anambra State**

The history of moral decadence in Nigeria started since the pre-historic period. One school of thought says that man is a rebellious prone being. However, the magnitude or the tempo of the wrongness, bad, immoral and condemnable actions became more pronounced during and after the Nigeria-Biafra civil war. In the pre-colonial era, issues like slavery, inter-tribal wars, killing of twins and burial of kings with human beings especially their slaves indicate immoral activities. The proliferation of arms, unemployment, poverty, hunger, disease and lack of shelter led many people including youths into armed robbery, prostitution, rape, incest, stealing, and slavery.

The process of rebuilding Nigeria especially the South-Eastern states was not easy. The civil war negatively affected the value system and compounded under development, progress or backwardness of Nigeria. The general principle or idea is that it refers to the principle concerning wrong or bad behaviour which affects negatively greater number of people in Nigeria in a particular place, time and situation. The government takeover of schools from the church did not help the teaching of moral instruction, religious education and moral education. The implication of the takeover of schools affected the history of moral decadence in Nigeria. Education without character was invoked where religious education was taught, the missionary schools embarked on indoctrination. The curriculum for moral education was left out and the gardening of mind of man to direct and shape man's intercourse and conduct in good moral integrity was difficult if not impossible. The danger posed by this western education and civilization accounts for the history of moral education.

There is culture conflict between western, Christian and traditional value systems in Nigeria. The fundamental moral principles had existed since the beginning of man and comprised the doctrine of most religions. Moral education as an aspect of critical thought was not allowed to understand people, community and their relationships with others. Uche (2017) says "national moral decay in the private and public spheres of life in Nigeria has reached a deplorable condition despite increased religiosity and fattest rate of phenomenal growth in religious participation in Nigeria" (p. 132).

The 1970 May/June West African School Certificate Examination marked the worst examination conducted by West African Examination Council (WAEC) in Nigeria. There was a repeat seven years later. This time, it was not cancelled, but the students were marked down. Examination leakages, malpractices, cheating in various forms and impersonation have been recurring moral issues challenging Nigeria educational system negatively. Poor funding is not left out of educational challenge.

From the foregoing, it is observed that the deplorable state of decay explains the monumental corruption. avarice, kidnapping, armed robbery, terrorism, child trafficking, child abuse, and other forms of unpatriotic activities. Issues of national interest or concern have not been seen as issues of immorality or have not been sustained due to lack of political will and instability. The complex nature of the above situation seems to compound the lack of moral fibre, attitude to economic and social issues in life.

The infiltration of Nigerian market with fake and sub-standard drugs, pornographic materials, internet and other cyber activities have added momentum to the hard and perilous times Nigeria is passing through for decades. These have brought bad names to the nation and its citizens both locally and internationally. For instance, Folaranmi (2012) says that: Mention anything negative, corruption, violation of human

right, fallen standard of education. electoral malpractices, epileptic power outage, incessant strike, unemployment, fraud, greed and the rest, Nigerian is in the fore-front, (p. vii).

The above predicament has been blamed on leadership, law enforcement agents and the populace. In the history of moral decadence in Nigeria, they portray moral decay, negative image, uncomplimentary attitude and immoral disposition of Nigerians. The high rate of unemployment, poverty, corruption and insensitivity of government gave rise and increased anomie. The culturally approved goals became meaningless. The political leadership is characterized by large scale fraud, corruption, exploitation, selfishness, avarice and other forms of bad image which had dangerously deteriorated the moral life of Nigerians. Lawal (2012) says that life expectancy seems to be decreasing because people's life are being disposed off cheaply through different means such as armed robbers, hired assassins, kidnappers and death traps on most of our high ways.

The long military rule was another source of moral dilemma as the military joined multitude to do evil in Nigeria. Their effective occupation, institutionalized avarice, corruption, armed robbery, bad leadership, drug pushing and other vices that had cast aspersion on Nigerians as indecent, notorious and disgraceful. The same military rule and sit tight syndrome that bedeviled the socio-economic and political life in Nigeria introduced policies and programs such as 'ethical revolution' by former president ShehuShagari in (1979) which was aimed at combating moral decadence in Nigeria. Former President MohammaduBuhari introduced 'War Against Indiscipline' (WAI) in (1983) which tried to justify military takeover by emphasizing the eradication of the vices associated with indiscipline such as greed, dishonesty, impatience, vandalism, brutality, armed robbery, tribalism among others. National Orientation Agency (NOA)

also known as Mass Mobilization for Social Justice, Self-reliance and Economic reconstruction (MAMSA) in (1991). The above programs could be seen as efforts aimed at expurgate according to Igbara and Apenda (2002) "ignorance and liberation of the Nigerian citizenry from the chain of incapacitation". The war against corruption found unfulfilled expectation as the worst perpetrators of indiscipline and corruption in Nigeria. A follow up to these program initiatives to light corruption in Nigeria were the Economic and Financial Crime Commission (EFCC) and the International Crime Prosecution Commission set up by former President OlusegunObasanjo. These two bodies have been criticized as tools in the hands of former President OlusegunObasanjo to fight his perceived enemies.

The deplorable state of decay in Nigeria probably informed late President UmaruYaraduah to initiate rebranding Nigeria project. For evil to triumph, every God fearing man and woman must have maintained indifferent attitude to the damaged image of Nigeria. Approaching the immoral disposition from outside marked the failure hitherto recorded. The rebranding effort was short lived probably due to the demise of late President UmaruYaraduah the initiator of rebranding project. The much needed U-turn in Nigeria's drive towards deliberate turning away from materialism, religious belief and practices which blinded their eyes from true humanity, hope in the saving grace of God, liberation from operation and socio-economic transformation.

#### **4.1.1 The Moral Situation in Contemporary Nigeria**

The moral situation in Nigeria calls for a sober reflection. It is our observed view that the discussion is better made by classifying the moral situation under the family, the church, the school and the government. Periodization will be helpful in situating each structure and institution in Nigeria.

The family system was more stable during the pre-independence, pre-Christian and shortly after independence and Christianity in Nigeria. Western civilization, Christianity, and Islam had their toll on Nigeria family system. In the words of Achebe (1963) things fell apart and the centre could not hold. The traditional family norms and values were eroded during and shortly after Nigeria civil war. The effects of the civil war on the family system were enormous. Other factors that influenced the family negatively included western civilization, Christianity and industry. The oil boom, the Udoorji award and the crave for materialism made parents to go all out in order to make money. The above was at the detriment of the family system that was left in the hands of those whose interest were far from the ideals and principles for which the family was established in Nigeria. The technological advancement did not help the situation especially as it relates to cyber crimes, pornography, internet fraud, and yahoo swindlers. Less attention was given to formal education as a means of developing and sustaining one's potentials in Nigeria.

There is rural-urban migration which did not help the family system in Nigeria. The search for greener pasture left farming in the hands of old men and women. The search for white collar jobs did not make Nigerian youths keep faith with destiny and traditional family norms, and values. Hard work, respect for elders, patience, loyalty, patriotism, love and filial piety were far from the Nigeria youths.

Mothers were not left out of the challenge to the family system. They became materialistic and compete with their male counterparts for business activities. Some leave in the morning and other come back late in the night. This has negative effects on their families especially their children and husbands. The parental influence was weakened. There is no control in their attitude to issues of spiritual, moral and social development, rather, internet, satellite; or cable television and social media seem to becloud their sense of humanity. To whom much is given, much is expected from

parents especially in children moral formation and development. Mothers need to be complimented by fathers in this match towards moral education of their children in Nigeria.

The post war years saw the proliferation of arms and ammunitions in Nigeria. The embattled Nigerian youths and their leaders were not sincere in managing the nation's reserves. The attitude of get rich quick syndrome and the oil boom that did not get to every Nigerian, made most Nigerians to pursue with utmost zeal such vices as avarice, kidnapping, drug peddling, terrorism, child trafficking and other forms of corrupt-practices in Nigeria. Similarly, Nigeria in her 58years of a sovereign nation had not less than seven coup delta. Each of them would hold on to corruption as their reason for taking over power. Yet the level of moral decadence has risen unabated.

The fall in moral standard is further complicated by unemployment, poverty, disease, lack of patriotism and other crimes against God and humanity. The situation became more unbearable with the Christian church being preoccupied with prosperity preaching and other forms of commercialization of the Christian church. Indoctrination, schism and unhealthy rivalry were not left out of the moral situation in Nigeria.

Politically, ethnicity, nepotism, favoritism and thurgery. False declaration of election results, violence, conflict, arson, murder and terrorism seem to have beclouded Nigeria's sense of political experiment. The political leadership has not shown enough evidence of patriotic feeling and exemplary character in stirring the political boat of filial piety. The economic situation did not help matters as monumental fraud characterized the nation. Contracts were awarded and the last kobo paid with no tipper of sand tipped on the sight. The oil sector witnessed individual ownership of oil fields. Pipe line vandalism, crude oil theft and bunkering seem to defy solution.

Worse still, major cities became the heaven of beggars. Many of these beggars pretend to be physically challenged. Some hung around places of worship, bus-stops, festivals and special celebrations by the rich. The high poverty rate explains parents giving their children to slavery and the attendant large scale exploitation of the poor. In the light of the above hard and perilous times are here. Folaranmi (2012) articulated these sentiments as follows:

Mention anything negative, corruption, violation of human rights, fallen standard of education, electoral malpractices, epileptic power outage, incessant strikes, lack of security of lives and properties, unemployment, fraud, greed and the rest, Nigeria is in the forefront, (p.vii).

There is a strong implication that corrupt practices breed abject poverty, violence terrorism and insecurity. Nigeria is really blessed with abundant human, natural and material resources but they are mismanaged. The description of Nigeria as the world most corrupt nation by an international year book calls for serious concern. The reverse seems the case as the principal actors in Nigeria's political leadership are characterized by fraudulent mind, exploitation, degradation, avarice, selfishness which have brought bad image on Nigeria,

The deplorable moral predicament in Nigeria has raised issues as to what role religion has played to address the hopeless situation. For the above moral evil to persist, every God fearing person has upheld cold complexity, and mute indifference'. The Christian church is criticized of compromising as the salt of the world. Materialism seems to have affected the required radical transformation of thought, attitude, outlook and direction. The religious inability to holistically address societal injustices in Nigeria informed the editorial of Nigerian Tribune of Wednesday 1985 to point out that: "Nigerians are used in these violent reactions because they had suffered from progressive deprivation and

lacked the language to articulate their differences and also were denied the opportunity to disagree with other privileged members of the society" (p.2).

The manifestation of these violent -reactions is evident according to Uche (2008) in the "blood bath in Kano, Kaduna, Kastina, Gombe, Zaria etc." Christian Association of Nigeria (1987) gave sordid story of the burning of one hundred and thirteen (113) churches by Muslim rioters within 20 hours of March 1987. Similarly, a breakdown of figures or a rundown in lives and property destroyed during the violent conflict point to moral decay, Ilori (1987) opines that the first and largest religious riot in Nigeria claimed four thousand, one hundred and seventy seven (4,177) lives in Kano state in 1987. The sum of eight (8) million naira was paid as compensation. In "The Trial of Blood", the breakdown of figures shows that in Bulumkutu near Maidugiri 400 people were killed in April, 1985. Six thousand arrest of fanatics were made. Akinrinade (1991) gives insight into the death figures. Seven hundred and sixty-four (764) deaths were not part of the police and hundred and sixty-four (764) deaths were not part of the police and mortuary figures of 350 and 500 respectively. It is significant to note that the above tale of woe which the recent Boko Haram terrorist activities made unending has moral undertone. These rising wave of deaths, destruction of private and public property, arrests, molestations and prolonged detention of Chibok school girls have adverse moral effects on the socio-religious development of Nigeria.

#### **4.1.2 Overview of National Malaise**

This study here shall attempt to catalogue the various maladies that constitute our collective national malaise. These problems no doubt create subhuman conditions which range from hunger, disease, poverty, famine, injustice, political apathy and selfish inter-tribal wars.

The knowledge of the depth and scope of our collective national

malaise is very important. This is because in modern times as emphasized by the documents of Vatican II, especially *Gaudium et Spes*, where it states that the role of the church should no longer be limited to merely meeting man's spiritual quest. Corroborating the above statement Avoseh (1993:25) posited that in addition to meeting man's spiritual quest, the church should become involved in all activities that are geared towards preserving man's humanity. These national malaises which constitute a cog in the wheel of our national progress and rebirth are discussed under the following sub-headings:

- i. Social malaise, ii. Economic malaise, iii. Moral malaise, vi. Political Predicament, v. Poor Educational funding and Legal malaise,

#### **4.1.1.1 Social Malaise**

Referring to a recent programme in Britain aimed at raising Nigeria's image abroad, Oyetayo (2005) remarked that it will take more than cultural exhibition to beef up the country's social image. According to him, with the country still churning out criminals by the minute, more efforts need to be put at home in terms of education, orientation and reshaping of the polity before we start to polish our image outside.

Continuing, he cited the additional succinctly and the derogatory remarks ordinary and prominent Nigerians receive while travelling abroad as an evidence that all is not well with Nigeria' socially. Commenting on the social lives of Nigerians since the end of the civil war, Akpoigbe (1997) stated that it had been one plagued with crisis. According to him, Nigerians are too much in a hurry to become rich, a situation that has

fostered several social vices among the citizenry, such as armed robbery, cultism, embezzlement of public funds, bribery and corruption, drug addiction, gambling, cheating in examinations and certificate racketeering.

Contributing on the above malaise, Diya (2015) stated that absence of moral rectitude among Nigeria citizenry has given room for unusual increase in prostitution, armed robbery and advance fee fraud popularly called 419. From the foregoing, it is observed that the various manifestations of Nigeria's social malaise according to A. Ofochie, (personal communication, June 5, 2018) is predicated on the lack of underlying internalised norms and value system as well as the distorted nature of Nigeria's social control instruments such as the family, school, media and government.

#### **4.1.1.2 Economic Challenges**

According to Sabo (1992), the crises in Nigeria have numerous angles and dimensions that are interrelated. He argues that "there is a dialectical correlation between on the one hand, the biting economic crisis and accompanying political repression, and on the other hand, the mounting wave of religious intolerance and revolts in Nigeria.

Writing on the overview of development challenges in Nigeria Ajayi (2002) stated that Nigerian economy is a devastated one and its rebirth has been the major priority of the present democratic government since May, 1999. Complimenting this view, D. Nwokolo (personal communication, August 7, 2018) described the economy' as one that is heavily dependent on the oil sector. Quoting Central Bank of Nigeria (CBN) Report of 2000, he remarked that whereas oil export accounted for 58.3 percent total foreign earning

in 1970, it rose to 95.4 percent in 1998. During the same period, the income from non-oil sector fell from 41.7 to 4.6 percent during the same period. Thus he noted that this trend where Nigeria's economy operates under a high degree of external dependence renders it highly vulnerable to external shocks.

Analysing the state of the Nigerian economy since independence in 1960, Ajayi (2002) posited that it has been battered by 30 years of military misrule, an era which was characterized with institutionalization of corruption. This economic challenge he reports did not only result in total collapse of most of the social infrastructure and that of the productive sector, but it has in turn led to rise in massive unemployment.

This economic challenge he reports did not only result in total collapse of most of the social infrastructure and that of the productive sector, according to J. Eke (personal communication, June 7, 2018) it has in turn led to rise in unemployment, under-employment and growth in poverty levels. Confirming the above information the Federal Office of Statistics in their 1999 Annual Reports states that more than 70 million Nigerians are living below poverty line as against 67 million people by 1996. In his contribution Elohe (2000) pointed that policy reversal combined with the political instability in Nigeria led to deplorable economic situation, a development which in the words of Ele Sunday (Personal communication, 20-7-18) made poverty situation to worsen. For according to him the number of Nigerians in the poverty range rose from 39.2 million in 1992 to 67.1 million in 1996. Continuing he posited that:

Due to the policy errors of the past the Nigerian economy after about four decades of political statehood and economic management suffered from fundamental structural defect and remained in a persistent state of disequilibrium. The productive and technological base was weak, outdated, narrow, inflexible and externally dependents. (p.4).

From the information above there is no doubt that economically all is not well with

Nigeria. According to L. Eze (personal communication, May 2, 2018) one of the reasons being the widening gap between the strategic and the operational level of economic decision-making process. Economic policies are tailored to serve the selfish interest of the political class thereby grinding all other economic interests in the polity to a standstill.

#### **4.1.1.3 Moral Decadence**

The need to help Nigerians cope with the rising trend of their loss of grip with moral values and standards made Magaji (2004) to say that:

Over the years certain negative behavior patterns have emerged, the most prominent being gang violence popularly known as cultism. This is a national epidemic that has impacted schools of all sizes. It carries along with it drug abuse, alcoholism, sexual malpractice/harassment, bloodshed etc. (p.9).

Continuing, he stated that there is an urgent need to help Nigerians to develop standards of personal behaviour that would help them to contribute positively to the growth of the nation. K. Okoli (personal communication, June 1, 2018) states that Nigeria cannot grow without ethical re-orientation.

Furthermore, he noted that the lack of moral fiber on the general society which has tended to favour materialistic acquisition tendency has greatly undermined the younger generation's interest in acquiring sound moral character. Rather, they focus all their efforts on how to make it quick economically. This attitude he posited is the root cause of growth of prostitution, armed robbery, buying of certificates and degrees with money etc.

The situation according to the Charles (personal communication, June 3, 2018) was similar to what Israel once found herself as recorded in the book of judges best describes the level of moral decay in Nigeria today. "In those days, there was no king in Israel but every man did that which was right in his own eyes" (Judges 17:6).

Corroborating the above claim Life Magazine of July 2004 pointed that the condition in today's Nigeria "tends towards permissiveness. People want to eat what they want to eat even in the face of known hazards, dress the way they want, though they know their action insults sensibilities of our once cherished societal values".

Besides the report by Omoniyi (2006) that statistics from National Action Committee on AIDS, (NACA) show that about 4 million Nigeria is living with dreaded HIV/AIDS disease is not a good indicator for the nation morally, "this is because it is usually believed that the disease is mostly contacted through unguarded sexual habit.

The implication of the above submissions is that the nation is sick morally and need to address this critical challenge before things get out of hand.

#### **4.1.1.4 Political Predicament**

Quoting the Transparency International Amokeodo (2005) stated that Nigerian government has been ranked as the third in the ladder of the most corrupt nation in the world. This corruption according to Oyovbaire (1997) cuts across virtually all units and functionary of government. It is a corruption, which manifests itself in massive graft and extortion by the executive arm of government.

According to Tsa (2005) the recent ruling by the Court of Appeal nullifying the results of 2003 presidential election in Ogun State and some local government areas in the country on the ground of gross irregularities is a proof that all is not well with the political leadership' of this nation.

The above ruling was sequel to the suit filed against President Obasanjo by General Muhamadu Buhari on the ground that the Obasanjo used his party members as Residential Electoral Commissioners (REC)

including armed military personnel and the police to rig election in his favor. Commenting on the above Court, of Appeal's ruling Bamigbetan (2005) stated that what it means is that Mr. President and his party the PDP (Peoples Democratic Party) obtained the mandate which he is purporting to exercise by corrupt means.

Contributing on the issue of bad leadership, Ogbonnaya (2005) in his report stated that when leaders mortgage the conscience of their people by allowing the national values and cultures held supreme by the people to drift away the resultant effect is loss of confidence in their leadership as well as general atmosphere of non-complacency. Continuing, he described the present leadership in Nigeria as that where the overall rights and welfare of the citizenry are not protected and respected. This is why the researcher describes the nation as being sick politically by operating in an atmosphere where her leader places, personal interest far above national interest. Nwabuile Stella (personal communication, September 22, 2019) was very pointed in his view that when one catalogued the ills associated with bad leadership in Nigeria as the following: Misappropriation of funds, embezzlement, and lack of patriotism, nepotism, sectionalism, bribery and corruption come to mind. Noting further that productivity and efficiency are traded to the wind in an environment where factors other than excellence are employed in selecting leaders or managers.

In his contribution Akpoigbc (1997) stated that poor philosophy' of leadership has been a major factor working against the progress of Nigeria. From the foregoing the writer wishes to observe that Nigerian's political woes are fundamentally rooted in the problem of bad leadership which

according to OnwukaUgwu (personal communication, September 18, 2018) is built on materialism and self-centeredness. This attitude has called for ethical re-orientation among political leadership and followership in Nigeria.

#### **4.1.1.5 Poor Educational Funding**

Elohe (2005) was very pungent when he stated that Nigerian educational system has been in deep crisis for many years. According to him vital literacy indicators revealed a deplorable condition. And these lie listed as follows:

- (i) Fall in adult literacy rate
- (ii) Drastic fall in school children enrolment as low as 10% in some states and 30% in others.
- (iii) Increasing rate of school drop-outs
- (iv) Significant falls in quality of education at all levels
- (v) High rate of banditry, cultism, gangsterism, brain drain and corruption

Continuing, he stated that there is an urgent need to help Nigeria youths to develop standards of personal behavior that would help them to contribute positively to the growth of the nation.

Furthermore, he noted that the lack of moral fiber on the general society which has tended to favor materialistic acquisition tendency has greatly undermined the younger generation's interest in acquiring sound moral character. Rather, they focus all their efforts on how to make it quick economically. This attitude according to OnyekachiChike (personal communication, July 18, 2018) is the root cause of growth of prostitution,

armed robbery, buying of certificates and degrees with money, etc.

#### **4.1.1.6 Legal Malaise**

According to Bassey (2000) the present democratic government is unique in a sense. It is described as a lawless government because it does not operate the constitution. Worse still he adds that even the constitution it inherited is a breached one since it originated from a military government, which is a non-democratic regime.

In his contribution Bamigbetan (2005) states that in a situation where a President of a nation single-handedly accuses and declares one guilty of a crime is a development that grossly undermines and corrupts the judiciary. Continuing, he posits that the decision of President Obasanjo to hold a state broadcast as a forum to pronounce the Senate President guilty is a crude approach to derail and frustrate due judicial process. This development he describes is a gross disrespect to the judiciary estate and a fragrant desecration of the concept of separation of powers that is enshrined in the constitution. Concluding, he posited that the constitution has provided a judicial system that ranges from Customary, High Court to the Appeal Court and Supreme Court to ensure that in convicting an individual of a crime all efforts are exhausted.

Noting that the recent development in the legal system is a trend that is carried over from past military rule to democratic arrangement in governance. We live in a land where equality before the law is in principle but not in practice. This is the position of Nwala (1985) in Amucheazi (1985) where he stated that, system in Nigeria is tilted in favour of the rich and the ruling class. A situation "he noted that favors the promotion of illegality and inequality in our rule of law. For instance he pointed that:

The governor or military administrator or commissioner who embezzles public funds is removed from Office and allowed to carry his loot into business and later to vie for political power in order to come

back to public office. The clerk who steals a little sum of money on the other hand is sacked or imprisoned. (303).

Writing on the-deadly blow dealt on the inalienable right of the people to choose the type of leader (or government) under which they will live, Efenga (2003) noted that the cardinal pillar of democracy and its unfading beauty and glory is the fundamental right to choose the type of leader (or government) -under which they will live. Remove that what you have is gangsterism which operates under organized anarchy.

Continuing, he posited that the riggers of the 2003 general polls in Nigeria dealt the unkindest blow to the fragile foundation of the nation's hard won freedom. The above statement shows the level of our undemocratic culture as a nation. Such a culture operates because the judiciary has no independence and even where they do, they are easily bought over with monetary inducement because many of our men and women in the judiciary lack the moral fiber to withstand such professional challenge.

#### **4.1.2 Rebranding Nigeria Project**

Rebranding did not emerge in a vacuum. Evidence abounds that the moral decay in Nigeria which was due to institutionalized avarice. The level of moral decadence was alarming and something had to be done to address the cancer worm.

#### **4.1.3 War Against Indiscipline (WAI)**

Apparently not satisfied with gross indiscipline in every sphere of Nigeria life, President Muhammad Buhari in 1983 introduced War Against Indiscipline (WAI). It was

aimed at eradicating vices, associated disharmony, vandalism, greed, brutality, armed robbery tribalism among other vices in Nigeria.

#### **4.1.4 National Orientation Agency**

As part of sensitization and mobilization efforts of federal government, National Orientation Agency came on board. It was also known as mass mobilization for social justice, self-reliance and economic reconstruction (MAMSER) in 1991 by President Ibrahim Gbadamosi Babangida.

#### **4.1.5 Ethical Revolution**

Like the study indicated earlier, measures were put in place to checkmate moral decay in Nigeria. Ethical revolution was a policy put in place by former President Shehu Shagari in 1979. It aimed at combating moral decay in Nigeria. The level of moral decadence and its attendant infrastructural decay had negative implications on people, institutions and relationships.

#### **4.2 Failure of Non-Religious Indices in Bringing about Ethical Re-Orientations**

Today, there is a growing feeling that the various paradigm for bringing about national rebirth have failed. There is a need for paradigm shift as the various structures put in place and carried over from past traditions of governance have continued to grind the nation to a halt and eventually her collapse is inevitable if the issues are not urgently addressed. This section shall consider the various non-religious indices for development and how they have failed to bring about national ethical re-orientation.

#### **4.2.1 Political Instability**

Commenting on the failure of various political instruments for development, Elohc (2000) stated that “die need for public policy redirection in Nigeria become even more obvious with the revelation of the consequences of past policy such as National Orientation Agency (NOA), Constitutional Amendments, Mass Mobilization for Social Justice and Economic Reliance (MAMSER), to bring about the desired turnaround of the nation politically. The EFCC for instance has been accused by many as a tool of the government to clamp down the opposition. By employing the commission as an instrument of selective justice it tend to defeat its initial objective of being an institution that is charged with stamping out corruption within the polity. Besides the lack of trust among the political leaders have tended to create the problem of discontinuity of programmes and policies not originated by them. For instance the Green Revolution embarked upon by President ShehuShagari was discontinued by his predecessor because our-leaders are more interested in making names for themselves than in making the nation to move forward.

From the foregoing, I would like to posit that Nigeria has the problem of leadership that is at a loss on the way forward. This is why the researcher is of the view that politically all the indices of moving Nigeria to great height of national development have failed and the religious approach should be adopted for the ushering of a better Nigeria.

#### **4.2.2 Economic Crises**

The nation had in the last years made a futile search for solution from one economic policy to another. Policies which have continued to impoverish rather than empower the lot of the people economically. Besides the current presidential system of governance not only promotes mal-administration, corruption and ineptitude, it equally

grossly undermines the nation economically. From the foregoing it is evident that Nigeria is operating a vicious cycle economic system that needs new approach if she must break out from her present, economic deadlock. For instance, programs such as National Economic and Empowerment Development Strategy (NEEDS), Structural Adjustment Program (SAP), back to the land were all programmed to boost the economy of the nation, but which never brought about the much-desired economic development of the nation.

#### **4.2.3 Poor Educational Funding**

According to Ejiofor(2002) there is a great collapse of education in Nigeria such that it has not been able to bring about the much desired positive growth in terms of manpower development and technological transformation. Continuing, he posited that education which was the real engine as well as the springboard that fostered development in the pre-war Nigeria is now struck dead and is decaying.

Quoting the report from the educational survey held by consultant forum of Vice Chancellors of South East Universities he stated this about education; “the impact, quality and direction of education in Nigeria is going down and down”. Corroborating the above claim, Eke (2002:4) posited that educationally the Nigerian nation has come to crossroads. While noting that (the nation has never been resourceful as it is today and therefore is greatly positioned to solve all her educational needs and concerns with relative ease. Adding that the more we search for answers the more elusive the attainment of the goals become. He then posits this questions, “how can it be said (or indeed heard) that a nation which produces and sends its best brain to ether countries is struggling with how to find the road map to its educational Eldorado”.

We have been greatly ranked as an educated nation as is seen from our export of great brains to the outside world and our education has failed woefully to bring about sustainable socio-economic development in Nigeria. This no doubt underscores the fact that our educational system is deficient of a basic factor. This basic factor the researcher chooses to call the religious foundation.

The above view agrees with the record of King Solomon in the book of Proverbs where he stated that “the fear of God is the beginning of knowledge, but fools despise wisdom and discipline”. (Proverbs 1:7). According to him learning that edges out sound ethical foundation ends up producing people without character, discipline or civilized culture. The various changes in national educational policy are predicted on the void loopholes inherent in them. For instances, the Universal Primary Education program failed because both qualified and unqualified teachers were employed to handle the program. This resulted in poor quality graduates. The 6-3-3-4 programme was then introduced to ensure skill acquisition for those who may not be able to continue their education into university level.

This too failed because of lack of will on the part of the government to create the intra-structural base necessary for its success. For instance instead of using fund meant for providing laboratory and teaching materials, as well as training of personnel, they diverted these funds into private accounts. Today most of the Introductory Technology Laboratories built by past administrations have all been grounded due to lack of money for their maintenance. This problem of misappropriation of fund and lack of will to place the national interest above selfish interest are no doubt some of the factors derailing our education system and national development.

#### **4.2.4 Poor Technological Knowhow**

Science and technology play a very important role in the development of any nation. Much accomplishment have been made in medicine, engineering, communication, transport, business, education, and other areas of human needs globally through the progress made in science and technology. By its ability to touch on every area' of life science and technology according to lizcnu (2002) has been viewed as “the panacea for mankind ills”. Continuing he noted that nations strive for technological mastery as being technologically advanced is often equated (to strength and greatness in modern times. Citing that this explains why such technological giants as the USA, Russia, Japan, China, Germany and Great Britain decide what happens in the world today politically and economically.

However, Jegede (2002) described Nigeria as a nation where technology has failed. According to him Nigeria boasts of the best brains in Information and Communication Technology (ICT) in the world, with 90 percent of them residing out of the country. Yet he states that our communication policy, the implementation of our telecommunication system especially with respect to mobile and digital technology and computing and information technology has never been more plan less and riotous. In the words of Ezema (2002) Technology means development, good and long life. This is why citizens of technologically advanced nations have everything that makes life comfortable.

They enjoy good roads, effective and efficient means of transport, well equipped hospitals, quality schools, comfortable and durable homes, abundant supply' of food and modern infrastructures. Then technology is best, described as wholesome failure in Nigeria. To the question why technology seems not to work in our nation Jegede (2002)

implicates the lack of commitment and corporate spirit. Noting that even when we had the general direction we are bogged down at the implementation level.

It is in the light of the above failure that the researcher believes that (time has come for us to invoke religion as an instrument of creating the much-desired ethical foundation necessary for building technological greatness.

## CHAPTER FIVE

### THE QUEST FOR POVERTY ALLEVATION IN ANAMBRA STATE

#### 5.1 The Challenges of Poverty in Anambra State

Nigeria had a period of prosperity and boom between 1973 and 1978 following the transition from a peasant export crop-oriented economy to one based on petroleum. The period which was Udoji National salary and wage increase of 1974/1975, was fondly remembered as that of 'petro-dollar boom' which according to the then head of state, General Yakubu Gowon, the Nigeria problem then was not money, but how to spend it.

But Nigerian economy, according to New Nigeria (1979), starts indicating general poor performance with General Obasanjo's budgets of 1979. He had taken N32billion 'Jumbo' loans from the International Capital Market (ICM). In order to meet the conditionality of loan capital, IgweCalistus (Personal communication, 6/5/18) General Obasanjo announced austerity measure in the form of budgeting, fiscal and monetary controls like the harsh income guideline, new credit lines, new uniform tax law and permanent wage freeze in 1978/79. Some luxury export goods were banned, staff from grade level 07 and above had their annual salary increases stopped. The austerity measure essentially touched on welfare and state public services like the withdrawal of school and hospital fees in government owned schools and hospitals.

The measures inevitably sparked off reactions from university students, industrial workers, journalists and the democratic forces in the country and states had to repress the uprising and revolts. Thus the Nigeria Security Organization (NSO) was set up. Demonstrating students of the Ahmadu Bello University and Lagos University were shot in 1978. Some lecturers alleged to be radical and behind the student's action were dismissed in the University of Ibadan. The National Student Union body (NANS) was banned. And irate union leaders, workers and journalists were detained or sacked and the

national labour body was re-organized from 896 existing registered scattered unions to 70 unions under the central control of the Nigerian Labour Congress (NLC) for government easy manipulation. The situation is an index for the scope of poverty in Nigeria.

However, the economic aspect of the predicament (which of course is the - basic) increasingly became gloomier. The revenue of the state started to decline progressively as can be seen in the fall in oil revenue from about N38billion in 1980 to less than N5billion in 1984 (UBA monthly Business and Economic Digest, September 1989). The budget deficit rose from N2.6billion in 1978 to N12.4billion in 1988.

The foreign debt went up from N1.2billion in 1977 to over N150billion in 1988. So was the debt servicing which jumped from one percent of country's income to about 50%. Thus the huge country's earnings that could be used to ensure sustainable human development were diverted to payment and servicing of foreign debt. For instance, the federal government in its 1990-91 budget allocated the sum of N39.7billion (over 42% of its total annual expenditure) just to pay interest on external debts. According to Bala (1990) "this whooping amount, it has been calculated "is equivalent to 21 state governments and half of the total allocation to the local governments from the federal accounts" (p.10).

Thus consequent on the above and other factors, including embezzlement, mismanagement and misappropriation of national resources, the Nigeria situation is eventually a case of obviously collapsed welfare state. The government has not only failed to extend social services even to the most needy, but even the existing hospitals and schools have deteriorated in terms of the services they render, with money now being fully commercialized. The health crises caused by Structural Adjustment Programme (SAP) has led to complete destruction of hospitals and healthcare delivery in the country. In fact, it has been reported that all over the country, "the diseases that had been wiped out since the

colonial era like cholera, yellow fever guinea-worm and several diseases related to food and deficiencies have returned” (Alternative August- Sept. 1989). Hundreds of thousands of poor and sick Nigerians who cannot afford to buy medical services die daily and many have resorted to use of religious, fetish and traditional medicines and other forms of mysticisms. It is estimated by the World Bank that over 15million Nigerians are dangerously starving, while over two-third of the population have no access to adequate and clean water, shelter' and clothing and average life expectancy of a Nigerian has gone down (UNESCO, 1989).

There has been a massive collapse of industries, companies, and enterprises resulting in many Nigerians thrown out of jobs. Even state and federal government civil services have been forced to retrench their staff, so are state owned companies, parastatals and organizations. For example, between 1983 and 1987, Guardian (1989) says the Nigerian Railway Corporation retrenched over 20,000 of its workers. Even those who were supposedly employed did not find it easy.

As a result of massive devaluation of Naira, sky-rocketed inflation, Government's systematic withdrawal of subsidies on fuel, fertilizers, and food, the situation had also become for the workers what many Nigerians had described as 'Hell on Earth'. On the whole, the Nigerian poverty situation is a complex one. It is not simply a case or condition of lack, but mainly a deprivation. It could be observed that the deprivations according to P. Orji (personal communication, May 1, 2018) are not just about human sufferings; there is also poverty in terms of injustice, oppression, and denials of human rights and access to opportunities for advancement.

This is especially as ours is a society in which, on one hand, there are huge material and natural resources at our disposal, as inequalities and uneven distribution. The above situations have been too worrisome that successive governments have seen it as a

great challenge. We shall now examine the various approaches to poverty reduction in Nigeria.

## **5.2. Poverty Alleviation Strategies in Nigeria**

Since the incidence of poverty has become so over bearing on the people of Anambra state in particular and Nigerians in general, efforts according to Obi, Lambert ((Personal communication, 26/7/18) have been in place to checkmate it. This has given rise to different policies or programs for poverty alleviation strategies in Nigeria. It will be remarkable to note that most of the poverty alleviation strategies in Nigeria according to Ibe Charles (Personal communication, 3/6/18) have been carried out at the state level as obtainable in AnambraState.

In the view of Ogwumike (2000), the poverty alleviation measures implemented so far have focused more on growth, basic and rural development approaches”. Like Ogwumike, the Poverty alleviation Strategies in Nigeria shall be discussed in three stages Viz- The Pre-Structural Adjustment Program (SAP) Era; The Structural Adjustment Program (SAP) Era, and the Democratic Era.

### **5.2.1 The Pre-Structural Adjustment Programme Era**

This is the period when the poverty situation has not gotten out of hand. Apart from the effect of the Nigerian civil war which lasted from 1967-1970, the oil boom of the early 70’s seems to dwarf manifestation of poverty situation in the land then. During this era, poverty alleviation according to UgochukwuObioma (Personal communication, 26/7/18) was never the direct focus of development planning and management, Government only showed concern for poverty reduction indirectly. For example, the objectives of the First National Development Plan in Nigeria included the development of opportunities.’ These objectives, if achieved could no doubt lead to poverty alleviation.

Similarly, the fourth National Development Plan, which appeared to be more precise in the specifications of objectives that are associated with poverty alleviation, emphasized increases in real income of the average citizens as well as reduction of income inequality, among other things (see Ogwumike, 1987 and 1998). During this era of national development plans, L. Okonkwo (personal communication, March 4, 2019) states the many of the programs which were put in place in Nigeria by the government (either wholly or in association with international agencies) had positive effects on poverty alleviation although the target populations for some of the programs were not specified explicitly as poor people or communities (Ogwumike, 1995 and 1998). For instance, the River Basin Development Authorities (RBDA), The Agricultural Development Programs (ADP), the Agricultural Credit Guarantee Scheme (ACGS), the Rural Electrification Scheme (RES), and the Rural Banking Program (RBP) were designed to take care of such objectives as employment generation, enhancing agricultural output and income, and stemming the tide of rural-urban migration which no doubt affected poverty alleviation in Nigeria. Despite some significant degree of success made by some of these programs most of them could not be sustained. In fact, with time, many of them failed as a result of diversion from the original focus. For instance the Rural Banking and the Agricultural credit Guarantee Scheme at many stages according to S.Chinweuba (personal communication, July 28, 2018) failed to deliver the desired credit for agricultural and rural transformation because a lot of savings were mobilized in the rural areas only to be diverted to urban areas in form of credits investments.

Other notable poverty alleviation related programs that were put in place in Nigeria before the advent of the Structural Adjustment Programs (SAP) include Operation Feed the Nation (OFN) set up in 1977 by General Olusegun Obasanjo (rtd). The administration expended according to M. Okoro (personal communication, July 1, 2018)

so much of national resources and efforts, recruiting ill-mannered undergraduates to go to rural areas to teach peasant farmers how to farm. The government also in 1977 set up in the words of Njoku Felix (personal communication, August 5, 2018) free and compulsory primary education (FCPE) to enhance the education of the citizens.

The short lived civilian administration of President ShehuShagari introduced Green Revolution in 1980, and Low cost housing scheme. Both the OFN and Green revolution were set up to boost agricultural sector among other things. The low cost housing scheme was aimed at tackling the accommodation need of the people. These programs no doubt made some laudable impacts; they enhanced the quality of life of many Nigerians.

### **5.2.2 The Structural Adjustment Programme (SAP) Era**

As a result of total collapse of the nation's economy and infrastructure coupled with corruption and heavy debt burden during AlhajiShehuShagari's era, poverty line was on the high side. This ugly situation attracted the military take over led by General Ibrahim BadamasiBabangida in December, 1983. Babangida openly adopted the structural adjustment program (SAP).

Conscious policy effort by government towards the poverty alleviation began in Nigeria during the era of structural adjustment program. The severe economic crises in Nigeria in the early 1980's, according N. Obasi (personal communication, July 21, 2018) worsened the quality of life for most Nigerians. The government made determined efforts to check the crises through the adoption of SAP. However, the implementation of SAP further worsened the living condition of many Nigerians especially the poor who were the most vulnerable group in the view of C.Ugwu(personal communication, July 21, 2018). This made the government to design and implement many poverty alleviation programs between 1986 and 1998.

**Table 1: Shows poverty alleviation programmes of federal government in Nigeria since 1986**

Program	Year established	Target group	Nature of intervention
Directorate for food, roads and rural infrastructures (DFRRI)	1986	Rural areas	Feeder roads, rural water supply and rural electrification
National directorate of Better life program (BLP)	1986	Unemployment	Training, finance and guidance
	1987	Rural women	Self-help and rural development program, skills acquisition and health care.
Peoples bank of Nigeria (PBN)	1989	Under privileged in rural and urban areas	Encouraging savings and credit facilities
Family support programs (FSP)	1994	Families in rural areas	Health care delivery, child welfare, youth development etc.
Family economic advancement program (FEAP)	1997	Rural areas	Credit facilities to support the establishment of cottage

Many of these programmes had varied impact on poverty alleviation. For example, the establishment of Directorate for Food, Roads and Rural Infrastructures (DFRRI) was not only a radical departure from the previous programs, but also recognized the complementariness associated with basic need such as food, shelter, potable water, etc. For instance, between the time of inception in 1986 and 1993, DFRRI had completed over 278, 526km of roads. Over 5,000 rural communities benefited from its rural electrification program.

This integrated approach to rural development, no doubt, according to IfezuArther (personal communication, August 5, 2018) provided for the necessary basic infrastructures that can stimulate the growth of agro-allied small scale enterprises in rural

areas. Furthermore, DFRRRI impacted positively on food production. For instance, there was a steady and significant rise in agricultural production between 1986 and 1993.

However, DFRRRI could not achieve many of its objectives due to many factors Ugwu Elijah (personal communication, August 19, 2018) which include lack of standards for project harmonization and effective mechanisms for co-ordination among the three tiers of government (CBN Bauchi zone, Enugu zone, 1998). Hence, with time DFRRRI could not sustain the tempo with which it started, and it ended up not living up to expectation and became defunct (National planning commission, 1994).

### **5.2.3 The National Directorate of Employment (NDE)**

The National Directorate of Employment (NDE) was the main organ for employment creation during this period. According to Ogugo Ifedi (Personal communication, 5/3/18) the objectives of NDE include; designing and implementing programs to combat mass unemployment and articulate policies aimed at developing work programs with labour intensive potentials. Given that poverty manifests itself in the form of unemployment and underemployment, the schemes/programs of NDE could be said to have poverty alleviation focus. For instance the directorate has four main programs that not only creates jobs but also enhances productivity and income earning potentials of the youths and other beneficiaries. These programs include; the Vocational Skills Development program (VSDP), the Special Public Work Program (SPWP), the Small Scale Enterprises Programs (SSEP) and the Agricultural Employment Program (AEP).

The Central Bank annual report (1992-1996) shows that the NDE has achieved remarkable progress in respect of its various programs. Some of these include;

- The training of over 766,783 persons (including the disabled) in the national open apprenticeship scheme between 1987 and 1996.
- Those who have benefited from the resettlement scheme were over 106,854 at the end

of 1994.

- The school on wheels scheme had engaged youth 15,317 unemployment youths as at the end of 1994.

The special public works program has created jobs for over 154,910 persons between 1987-1996. Besides, NDE as one of the institutions that survived the SAP era, has continued according to L. Izuegbunam (personal communication, June 5, 2018) to articulate development policies and programs with labour intensive potentials aimed at solving the unemployment problems in the country. However the directorate has not been adequately funded. Thus it has not been possible for NDE to cope with the needs of the ever increasing number of job applicants in the country.

#### **5.2.4 The Better Life for Rural women Programme (BLP)**

The Better Life Programme (BLP): was set up to enhance the quality of life of rural women, among other objectives. Poverty in Nigeria is a rural phenomenon and the rural women are worst hit by the dreadful malady of poverty. In the view of Ujumadu Vincent (Personal communication, 19/8/18) this is due to lack of basic skill and education necessary for gainful employment.

The targeting of women in the fight against poverty will no doubt reduce significantly aggregate level of poverty in the country. The Better Life Programme, therefore, tried to harness the potentials of rural women and thereby impacted positively on their economic activities and incomes. The Better Life Program improved the quality of life of many women through the distribution of various educational / enlightenment programme. Based on available evidence, Ogwumike (2000) concludes that the Better Life Programme made tremendous impact with regard to poverty alleviation. However the success of the programmes was not only hijacked by position-seeking individuals but the resources set for the programme were diverted and used for personal enrichment.

### **5.2.5 The Peoples Bank of Nigeria (PBN)**

The Peoples Bank of Nigeria (PBN): this was another poverty reduction strategy established during the regime of General Ibrahim Badamosi Babangida (IBB). The PBN was set up to encourage savings and provide credit facilities for the under privilege in both urban and rural areas. Also, Community Banks (CB) was established to provide banking facilities for rural dwellers as to support micro enterprises in urban areas (Oladeji and Abiola, 1998). These two banking schemes were established in recognition of the indispensable role of finance in poverty alleviation. Although the two banking scheme had some success, many of their goals and objectives were never realized. In the words of Anyanwu Kenneth (Personal communication, 30/7/18) the schemes have been bedeviled with many adverse factors including corruption and gross mismanagement. For instance, Late Tai Solarin resigned as chairman of Peoples Bank because of alleged corruption / executive rascality that characterized the management of the bank.

### **5.2.6 The Family Support Programme (FSP)**

The Family Support Program (FSP): like the Better Life Programme which was set up according to Akaribe Chigbo (Personal communication, 7/6/18) by the wife of General Babangida, to provide health care delivery, child welfare, youth development, and improved nutritional status to families in rural areas.

There is also the Family Economic Advancement Programme (FEAP) which was established to provide credit facilities to co-operative societies to support the establishment of cottage industries in both rural and urban areas. Oladeji and Abiola (1998) say that the programme was also designed to create employment opportunities at ward levels, encourage the design and manufacture of appropriate plants, machines and equipments, and provide opportunities for the training of ward based

business operators (Oladeji and Abiola, 1998). In a nutshell, both Family Support Programme (FSP) and Family Economic Advancement Programme (FEAP) were designed and set up to improve the quality of life of rural dwellers. Although the Family Support Programme recorded several remarkable achievements such as the establishment of many nursery and primary schools, construction of many public toilets and setting up of many vocational schools. Many of these projects were not properly executed and could not be sustained and many of the poor in several communities did not actually benefit from these projects while they lasted.

Other several programmes such as National Agricultural Land Development Authority (NALDA), the Agricultural Development Programme (ADP), and the Strategic Grains Reserves Programme (SGRP) have one way or the other impacted positively on the agricultural sector and by implication reduced poverty. They have impacted positively on people by creating employment opportunities. Government raised the hope of farmers by their bulk purchase of farm crops. This has improved their standard of living. They could afford to sell when the crops are in scarcity. Similarly, in health, education and housing sectors, there are several poverty reducing programmes which were implemented. For example, the primary health care scheme and the Guinea Worm Eradication Program. Although these Guinea Worm Eradication Programme recorded tremendous success, (Egware, 1992) States that: “the effectiveness of the primary health care programme was grossly reduced due to inadequate funding, lack of equipment, essential drugs and trained manpower” p.35.

In the housing sector, the National Housing Policy has brought about the national housing fund managed by the Federal Mortgage Bank of Nigeria. The federal housing and various state governments have been in the direct construction of housing units. However, despite the efforts put in place in the housing sector, it is a common knowledge that many

Nigerians do not have decent accommodation. Today, most of these poverty reduction strategies are more bound because of corruption.

### **5.3 The Democratic Era**

This is the era of civilian administration in Nigeria. It started in May.29th 1999 with the second coming of General OlusegunObasanjo as the executive president of the federation but now as a civilian. At the inception of the current democratic government, many Nigerians were meant to believe that poverty alleviation is the ultimate goal of Obasanjo's administration. The Government embarked on Poverty Alleviation Programme (PAP) which aimed at job creation. Aliyu (2001) advanced the government's reason for the formation of Poverty Alleviating Programme (PAP) when he states that:

In view of the unemployed in the country and the need to jump-start the poverty alleviation program of federal government, pending the time a more sustainable program is introduced the federal government introduced the poverty alleviation' program (PAP) in the year 2000. The program was designed to provide meaningful hands-on employment to 200,000 people allover the country. It was also aimed at including and improving better attitudes towards a maintenance culture of high ways, urban and rural roads and public buildings. (p.10).

The programme was implemented in every state of federation including Anambra state and has provided jobs to 214,367 people who were being paid stipends of N3, 500 per month. Although the monthly payment was small, considering the harsh economic conditions in the country, the programme really aided a lot of the unemployed. In 2001 the federal government in its effects to strengthening the formulation, coordination and implementation of the poverty Alleviation /Eradication programme, phased out Poverty Alleviation Programme (PAP) 2000 and its gains fused into the new strategies adopted for current and future poverty eradication programme. The programme was named National

Poverty Eradication Programme (NAPEP). The permanent secretary of National Poverty Eradication Programme:

(NAPEP), Aliyu (2001) explains further: At the on-set the overall target of federal government is to eradicate absolute poverty among Nigerians. Absolute poverty denotes a condition in which a person or group of persons are unable to satisfy for human survival in terms of food, clothing, transport, energy, health, education and recreation. In view of the target the program is named National Poverty Eradication Program (NAPEP) (p.12).

Poverty alleviation in Nigeria is therefore to ensure that all Nigerians are provided with: steady source of real income; high purchasing power; abundant, quality and high nutritional food; basic health care facilities; quality education; good drinking water; standard housing units; quality road and other means of transport; cheap and affordable consumer products; and conducive environment for production and trades. If all these can be provided to all Nigerians; then the target for eradicating absolute poverty in Nigeria is achieved. But there are manifest defects that tend to dwarf the concerted efforts being made to alleviate or eradicate poverty in the country.

The government has also tried to reduce poverty in recent time through upward review of salaries and wages. For example, those who were pushed into temporary or transitory poverty, especially in the civil service during SAP era, are gradually being moved out of poverty through this process. However, the inflationary trends which often accompany such increases in wages need to be checked by ensuring that the aggregate supply of goods and services is increased. This calls for incentive structures that can encourage adequate investment in the real sectors of the economy. In view of manifest defects in the poverty reduction strategies in Nigeria there is the need for general evaluation.

#### **5.4 Evaluation of Poverty Alleviation Strategies in Nigeria**

The cost of living and poverty in Nigeria could best be described as falling from grace to grass and from boom to doom. The General Gowon's administration experienced the period of oil boom which enhanced great improvement in the living condition of the people. But this was short-lived. At a point in the life of the nation, the economy started showing negative signs and poverty started intensifying. The government really responded by making frantic efforts to curb the poverty menace but it continued unabated.

As the threat of poverty became so severe, Nigeria president (OlusegunObasanjo) in September 2000, met with other 188 world leaders for United Nations Millennium Summit. And in view of the fact that poverty has become a global phenomenon and serious threat to the peace and security of the world, the millennium summit came to adopt the millennium declaration which was a commitment by the leaders to reduce extreme poverty by half by 2015. The world leaders also pledged to eliminate gender inequality, environmental degradation and HIV/AIDS, to improve access to water, as well as to forge global partnership for development. These specific objectives which are set to be accomplished within 15 years' time (2015) are known and referred to as the Millennium Development Goals (MDGs).

So, back home, the Nigeria Government obviously as the first step to achieving the MDGs and also in response to the obstacles to the initial actions of government on poverty alleviation, the federal government of Nigeria, in January 2001 launched a comprehensive programme for poverty eradication in Nigeria by the year 2010, called the National Poverty Eradication Programme (NAPEP).

The National Poverty Eradication Programme (NAPEP) consists basically in 4 multi-sect oral schemes: Youth Empowerment Scheme (YES), Rural Infrastructures Development Scheme (RIDS), Social Welfare Services Schemes (SOWESS), and Natural

Resources Development and Conservation Scheme (NRDCS), which cover all the institutional landscape of poverty consisting of economic empowerment, provision of economic infrastructures as well as social welfare services. The implementation structure is bottom-top approach and has provided for grass root participation. And ultimately, the target is to ensure that all Nigerians are provided with steady service of real income; food; education; water; housing; power supply; road; health care facilities; good government; security and conducive environment for productive activities.

The questions now are, how far? How much of the targets have been met? How well has Nigeria performed in the fight against poverty? The National Poverty Eradication Program (NAPEP) ten-year projection is gone and the Millennium Developments Goals (MDGs) 15-years' time line has expired. This calls for stock taking or general evaluation regarding various poverty reduction strategies adopted in Nigeria with the view to modification where necessary in order to achieve the desired objective.

In all honesty, some appreciable progress has been made on many fronts, but there is still much biting of poverty in the land. As Ochekepe, (2007) the co-coordinator, of the Civil Society Coalition on Education for All (CSACEFA) puts it:

At half time, the score board for Nigeria does not show clear victory by 2015 if we continue at the same pace. We are still a long way from achieving the MDGs unless something drastic is done and in a sustained manner. (p.21).

The truth is that government has not only solidly put machinery in place, but set it in motion for the extermination of poverty. And a cursory look at the NAPEP set it in monitoring and an assessment sheet shows that a lot has been achieved. The various schemes are up and doing with formidable structure and strategies for the monitoring, log books are developed for gathering information or the macro indices in a format, easy recording, digesting, analysis, assessment, tracking and quantification. And in effect,

looking at the activities of NAPEP, it becomes obvious that poverty is not just really fought, but also seen to be fought. People are being empowered through skill acquisition and provision of credit facilities, social welfare services are equally provided including primary health care services. Also some infrastructures and development projects are carried out. Enrolment in schools and higher institutions has been on the increase and there is improvement in women empowerment. The infant mortality rate and HIV/AIDS scourge are being seriously tackled. We can go on and on appraising various poverty reduction or alleviation programmes in Nigeria. But on the whole, poverty alleviation programs/ efforts in Nigeria failed to produce the desired results. There is still poverty everywhere in our country, despite the activities of NAPEP. Osagie (2007) of the flipside column of the Daily Sun once sarcastically described the Nigerian situation thus:

Nigerians were voted the happiest people in the land, majority of our people have more than three square meals a day, while every Nigerian lives in his own home. No one is so poor in Nigeria today that he has no shelter over his family's head or lives under the bridge. (p.48).

According to the analysis of Ocheke (2007), who is deeply involved in the activities of the various civil society groups campaigning against poverty and for the attainment of the MDGs on the platform of Global Call to Action against Poverty (GCAP), Nigeria working group: 54 percent of Nigeria are wallowing in poverty and having to make do with less than \$1 per day, a situation being worsened by retrenchment and lay-off. Beside, education is of poor quality, maternal and infant health have become issues of serious concern as 800 out of 100,000 Nigerian women die during child birth. There is also the problem of rising unemployment, as well as the unabated expansion in the number of urban slums and environmental degradation resulting from poor sanitary and environmental habits. There is near absence of commitment in the purposeful

development by state and local government in the by state and local governments which will address the issues of poverty reduction and general development (Ochekpe, 2007).

Even the official government source is not left out in noting the failure of the poverty eradication efforts in Nigeria. The official publication of the Anambra State Economic Empowerment and Development Strategy (ASEEDS 2nd edition) reports that:

Despite the number of poverty schemes of government and the extensive ' support of international community in general and United Nations agencies in particular, the poverty situation in Nigeria has become worse since the 90's. Moving from a 1992 level of 42.7% to 65.5% of the population in 1996 and over 70% by 2002 (p.27).

Furthermore, the March 15, 2007 edition of the Vanguard bears the front page headline: 'Poverty Tops FG's list of human rights problems'. In the report, it was stated that the federal government has picked out poverty, discrimination, conflicts and diseases as the most acute human rights problems in the world today. The then foreign affairs minister, Ogwu (2007), was quoted in that report as stating that preventable diseases and malnutrition kills children in their millions despite the abundance of resources while conflicts that could be prevented, if statesmanship and sober judgments had been applied to situations, are allowed to kindle and rage unabated.

This report points to the fact that the problem of Nigeria is not just that of wealth but of the people. People die of malnutrition and disease in the midst of plenty and people engage themselves in war and destruction when they should not. This is the point portrayed by West (2006) in his essay entitled, 'The poverty of wealth'. The essay actually has a lot to do with evaluating the poverty situation in Nigeria but he realized that poverty in Nigeria is not necessarily the opposite of wealth, but rather an abuse of wealth (by the people themselves). Poverty in Nigeria, according to West (2006):

Is not synonymous with mendicancy or pauperism in ordinary language. It

is a metaphysical state of deficiency, inadequacy or bareness, even in the midst of otherwise conventional sufficiency. It could also be a state of moral psychological or even psychiatric individualism. (p.31).

He went further to declare that: 'poverty or deficiency of wealth is perhaps more glaringly manifest in the field of public morality'.

## **5.5 Prospects of Poverty Alleviation in Nigeria**

Prospects of poverty alleviation in Nigeria are discussed under the place of religion in ethical re-orientation, prayer; an index in promoting ethical re-orientation, necessity for prayer,

### **5.5.1 The Place of Religion in Ethical Re-Orientation**

According to Brown (1997) religion is the most important part of the life of human beings yet with the great flux of change in science and technology many people feel that religion does not help them answer the most important questions of their lives, namely: Will there be enough food to feed the growing world population? What is freedom and how can people live in freedom? How can the nations share the wealth of the world more equal? How can development be encouraged in all countries of the world?

This approach to life is what is called secularism i.e. the line of thinking which tries to disassociate God and eternity from the issues of human life. However from the earlier submission of this work the various non-religious indices for national development have not been able to move our nation forward. This is why the researcher believes that the Nigeria nation cannot continue in this direction. There is the need to exploit

religion as an instrument for bringing about sustainable development.

Globalization is a concept that means so much to the modern man. To him it appears to answer all things just like the proverbial statement that money answers all things. Through globalization the world has been made to operate as a global village through the aid of information technology especially the internet. Man at least appears to have the world at his control just at the press of a button.

However, while the mass information and privileges being afforded by the internet abound thus bridging the gaps between nations, people, cultures and business they don't seem to reduce the moral questions that are plaguing our modern society. Various crimes such as corruptions, embezzlement of government funds in the billions, pornographic epidemic, Obtaining by Trick (OBT) are on the increase notwithstanding our advancement in information technology.

The recent charges against some governors for embezzlement of several billions of naira through money laundering are all aided through e-governance and e-banking. Thus technology which is intended to better human life and affairs without religious foundation and standard can become a curse rather than blessing.

This work shall discuss the following issues with respect to adopting religious approach to our national question.

- i. Prayer and national rebirth
- ii. Religious conversion and (or) spiritual Rebirth
- iii. Conscience Rebirth/Development
- iv. Religion and Economic Empowerment
- v. Religion and National Integration
- vi. Religion and Socio-Political Rebirth
- vii. Religion and Educational Development

### **5.5.2 Prayer: An Index in Promoting Ethical Re-Orientation**

Nation building 'transcends meeting only the material needs of the citizenry. This is no doubt what informed the founding fathers of our nation to incorporate in the national anthem a prayer to God of creation for help to build a nation of justice, peace and plenty. Commenting on the above dream of our founding fathers Ezeanya cited in Amucheazi (1980) stated that they were desiring for a peace which transcends merely absence of war or that imposed by dictatorship. They prayed for pence which results from harmony which the divine founder bestows on the society. In addition, he remarked that they were equally not praying for merely material plenty for in some' societies material wealth may abound and yet majority of the citizenry are found to languish in moral decadence. Rather they were praying for God to bestow both material and spiritual gift abundantly on the nation.

From our discussion so far Nigeria of today is very far removed from the Nigeria of our collective dream. This is why the researcher is of the view that Nigerians should adopt prayer as a way of attracting divine intervention on the Nigerian question that has defied all forms of non-religious instrument of change and development.

### **5.5.3 Necessity for Prayers**

According to the Chambers Dictionary prayer is defined as the act of communicating with God or some spiritual powers in the form of a petition, poise, intercession etc. In his contribution Strong (2001) posits that it is a term that usually represents an expression of personal need and that of petition directed to God. (Matthew 1:22, Luke 6:12, James 5:16, Ephesians 6:10 - 18, Phil 4:6). Continuing, he states that it refers to a Hebrew word "Tephilnh" meaning supplication, psalm, or hymn of worship, intercession as well as a Greek word "Proseiiche" which is a word commonly used to refer to petitions directed to God.

Human society has its divine founder who should be sought for when things go out of hands. According to the Hebrew writer, “Every, house is built by some men but he who builds all things is God. (Hebrew 3:4) Nigeria needs the assistance of their divine founder in time like this when things have completely gone out of hand in the nation. Corroborating the need for prayer in the light of prevailing hostile circumstances in Nigeria, Pagan (200) had this to say:

May I use this medium to call on all and sundry who do not want to perish this impending doom being caused our inordinate ambition and irresponsible behaviour “put on sack cloth and lament-order a fast, proclaim a solemn assembly. You elders summon everybody in the country to your praying grounds. Cry out, to God (Joel 1:13 - 14). According to him our level of moral and political decay demands urgency of prayers to God. Noting that if the present probe by the Economic and Financial Crimes Commission (EFCC) went through all our political office holders we wouldn’t get the Biblical 10% required for sparing Sodom and Gomorrah.

In his own contribution Otlion (2005) stated that “after many years of failed experiments in nation building the time has come for Nigeria let (their problem to God”. Continuing, he noted that no other group of people is better positioned to engage in this exercise than the religious community be they Christian, Moslems or the Traditional religion worshipers.

Commenting on the place of harnessing divine intervention in bringing about national rebirth, Falwell (2000) quoting Benjamin Franklin one of the founding fathers of America while advocating a motion of the 1776 Constitutional Convention for morning prayers, had this to say “I have lived sirs, a long time and the longer I live, the more convincing proofs I see of the truth that God governs in the affairs of men”. Continuing,

the stated that while the nation was experiencing unparallel national prosperity outwardly yet it was actually going down morally and therefore called the nation to humble herself before God and seek for divine mercy (2 Chron. 7: 14). If a world power nation like America can be called upon to employ prayer as an instrument of bringing about national rebirth, the researcher is of the opinion that Nigeria, a developing nation, should do more.

#### **5.5.4 Strategies for Prayer**

The following strategies should be adopted in helping to bring about national rebirth through prayer.

##### **5.5.4.1 Sensitization on the Power of Prayer**

Prayer according to the saying of the wise is the greatest power on earth. Nigerians need to be sensitized to appreciate the fact that prayer works even in the area of nation building. The Apostle James confirms the above view when he wrote: “is any among you afflicted? Let him pray. Is any merry, let him sing psalms. The effectual fervent prayer of the righteous man availeth much”. (James 5: 13, 16).

##### **5.5.4.2 National Prayer Summit**

National challenge should demand national action, today's challenge in Nigeria calls for a national prayer summit. This is a prayer for repentance, for mercy and the divine healing of the land. It is a prayer that should involve all people of this country irrespective of status, ethnicity, religion, class, age or sex.

This approach was adapted by Queen Esther when the lives of the entire Jewish race was threatened by the evil conspiracy of Harman during the reign of Ahasuerus king

Medo-Persia empire at about 510 B.C. the following statement underscores the above claim:

Go gather together all the Jews that are present in Shushan and fast ye for me, and neither eat nor drink three days night or day: I also am] lay maidens will fast likewise; and so will I go in unto the king, which is not according to the law and if I perish, I perish (Esther 9:23-25).

Was the call for national prayer summit by Queen Esther fruitful? It was, for the Scripture records? That the wicked device of Haman against the Jews to destroy them backfired upon his own head and (that of his sons for they were hanged on the gallows they made for others. (Esther:23-24).

In the book of 2 Chronicles the Scripture records that king Jehoshaphat called for a national prayer summit when the nation of Judah was besieged by many hostile nations. In a swift reaction to the call for divine intervention God caused their enemies to destroy themselves and Judah was left with resounding victory (2Chron. 20:3-24). Besides, God told the people of Israel that through prayer and penitence their land can be healed, from national devastation and decay. That is why the Scripture records as follows: “If my people which are called by my name, will humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and I will forgive their sins and will heal their land” (2 Chron. 7:14).

In addition the action of the king of Nineveh in about 802 B.C. corroborates the power of national prayer summit in harnessing national recovery and averting divine wrath. According to Biblical history the king of Nineveh summoned the nation to fast and pray in the face of impending divine judgment. At the end of the day, God had mercy on the land and changed his mind from destroying the nation as shown by the following:

But let man (and beast be covered with sackcloth. And cry mightily unto God; yea let them turn everyone from his evil way; and from the violence

that is in their hands. And God saw their works that they turned from their evil ways; and God repented of the evil that he had said that he would do unto them (John3:8-9).

From the foregoing, it is evident that prayers were used in Bible times to solve similar problems that we face today as a nation. It is against this backdrop that the researcher wishes to propose the adoption of prayer to the Almighty God of creation as a strategy for achieving national rebirth. Even though that Christian, Islamic and Traditional Religions possess different modes of prayer to their deities, yet from recorded Bible History, when nations are sensitized to pray to Almighty God during national emergency, for healing, mercy and deliverance the answer had always come positive irrespective of their individual religious affiliations. This is why Nigeria should pray now not withstanding our multi-religious background as a nation.

#### **5.1.4.3 Institutionalization of National Prayer Day(s).**

It is in the light of what prayer can do in bringing about national rebirth that the researcher calls for national day(s) of prayer to be enacted in the Constitution of our nation. Such days of prayer should run quarterly, half-yearly, annually or bi- annually as the case may be. Government should provide the logistics and then allow church leaders to work out the modalities for carrying out such exercise.

#### **5.1.5 Spiritual Rebirth and National Re-Orientation**

Religion is an instrument, of social change. Social change may be overtly or covertly driven. Genuine and lasting change is that which is inwardly driven. This is where the religious experience or spiritual rebirth can be harnessed as a great instrument in bringing about lasting national rebirth.

#### **5.1.5.1 The Concept of Spiritual Rebirth**

According to The Chambers Dictionary' conversion is defined as a religious experience which involves a change from ones conditions, opinion, or relationship to another. The same word is defined by Pearlman (1937) as the critical period of a sinners return, from the ways of sin to the path of righteousness. , Continuing, she defined conversion as the supernatural effect that results when an individual responds to the drawing power of God's grace and word.

In his own contribution Prime (1984) defined conversion as the act of "turning from sin, to be the servant of the living and true God, through repentance and personal faith in Jesus Christ". According to him it is a work in which God takes the initiative as one is confronted with the gospel resulting in his turning away from sinful lifestyle to a godly lifestyle.

#### **5.1.5.2 Necessity for Religious Conversion or Spiritual Re-Orientation**

Contributing on the necessity of conversion or spiritual rebirth Anene (1990) posited that the challenges; of moral decadence, self-centeredness and selfish personality of an average Nigeria man or woman is a problem beyond sociology, psychotherapy and even beyond the individual himself. Continuing, she stated that, the intervention of the divine on the human heart is the critical factor that can bring about lasting solution to man's deformed personality.

Commenting on the need for the divine influence on the Nigerians as a way forward morally Nchujie (2005) reports that Nigeria needs a divine dynamism which he describes as the divine ability needed lo actuate the Nigerian citizenry to externalize the life of virtue, truth, equity, love, mercy and brotherly kindness, which According to him are moral building blocks for fostering a great nation.

Falwell (2000) was in perfect agreement to the above view when he stated that “no nation in history which lost its moral and cultural core was able to recover from decline. Continuing, he noted that moral value is the spiritual tore, that lightens the way of national freedom and prosperity and should never be allowed to die out.

#### **5.1.5.3 Encouraging Spiritual Re-Orientation in Nigeria**

According to Pearlman (1937) God, by his Spirit is specifically responsible for bringing about a change in the heart of an individual that ushers him or her to a life of righteousness. Continuing, however he noted that while conversion is actively the sovereign act of God, man owes the responsibility of preparation through repentance and faith.

In his own contribution Opokil (1997) in Nmah (1998) states that religious activity helps to bind man to the unseen power. Continuing, lie posits that such union creates a relationship that aids man positively.

Man approaches the divinities through prayers, sacrifices and self-denial. These constitute religious activities or ritual which is harnessed by man to create a harmonious relationship with the divine. Commenting on the role of self- denial and withdrawal from evil practices as an instrument of birthing or converting a nation, Fagan (2006) called on Nigerians to give up men shouting religiosity and genuinely turn back to God.

Hadley (1998) puts it tersely when he states that “Christ is the answer to our struggles against sin”. In Him alone is the power we need for victory and our duty is to acknowledge His grace so that he can impart in us a divine nature - one that loves goodness and hates evil. When the church becomes committed to raising a genuinely converted religious community she would no doubt helping in no small measure to build a

nation with strong ethical foundation. This is a foundation, which outweighs every other in fostering national development and greatness.

#### **5.1.5.4 Conscience Re-Orientation**

Building a new Nigeria demands the rebirth of our dead and deformed conscience and its development to a mature or perfect level. This is needed if we must promote accountability and tolerance in all strata of our national lives. The word conscience according to Orijimbawo (1993) derives from Latin word “Cum” (together) and scientist “Scire” to know.

According to Thomas Aquinas in *Summa Theologiae* (1911), conscience is defined as the “application of knowledge to activity” continuing he stilted that it is the “Natural disposition of the human mind by which who apprehend without inquiry the basic principles of behavior”. While Luther linked conscience with practical knowledge and conceived it as a faculty.

In a nation where there is great distortion and deformation of the moral dictates and ethos, the religious authority should be seen as the last arbiter in providing both conscience rebirth and development. Asogwua (2005) in his contribution posited that the church has a veritable role to play in charting the way forward for a new Nigeria. According to him the issue of ethical revolution as the root of birthing the modern Nigerian of our dream should be championed by the religious community.

#### **5.1.5.5 Conscience in Ethical Re-Orientation and Development**

Religion provides the moral building blocks for the rebirth and development of a healthy conscience. According to Nmah (1998), Emmanuel Kant stated that morality in religion has to do with recognizing our moral obligations as divine commands. While defining morality Udabah, Ezeugwu and Inyama (1998) posit that it has to do with the

branch of philosophy, which attempts to evaluate rigid conduct, good character and acceptable norms or values. Commenting on the place of religion in providing a healthy conscience Nmah (1998) in Mbiti (1975) stated that “it is religion, which tells us what is right and what is wrong. Religion enriches people morally for the welfare of the individual and society at large”.

### **5.1.5.6 Strategies in Ethical Re-Orientation and Development**

#### **5.1.5.6.1 Self-Examination**

One of the ways of effecting ethical re-orientation is through self-examination. Thing is because as an Igbo adage puts it, “he who does not know where he is coming from can hardly know where he is going”. Ogugua (2004) in Nzomiwu (2004) agrees on the relevance of self-examination when he quoted Socrates as saying “*Noscete Ipsum*” man know thyself and that the unexamined life is not worth living.

Moral education: according to Okeke (2002) “the way God makes himself known to us involves the exercise of our own alerted faculties”. Continuing he stated that the startling stories of the Old Testament prophets help to bring about enlightenment on the divine. Madu (1997) corroborates the above view when he quoted the Church fathers as holding the view that the purpose of God in disclosing Himself to man is to give man access to share in His divine nature. According to him the Sacred Scripture, which includes both the Old and New Testaments consist the divine self-manifestation. Noting further that it is as the Church propagates the gospel that she affords man the opportunity of experiencing the ultimate reality of values in his existence.

Udaba, et al (1998) were in agreement with the above view when they stated that divine disclosure or revelation theology not only reveals the ultimate source of nature but especially the way of salvation. This is why the researcher posits that divine truths as

contained in the Word of God or the Sliced Scriptures should be harnessed by the religious community in creating an educated citizenry morally.

**Moral Sanctions:** Religious communities can foster moral rebirth by providing sanctions to check the excesses of her faithful. Such sanctions for instances were applied in Bible times to curb the influence of an unrepentant and stubborn son as shown below:

Then shall his father and his mother lay hold on him and bring him out unto the elder of his city (into the gate of his place; and they shall say unto the elders of his city. This our son is stubborn and rebellious... and all the men of the city shall stone him with stones that he die, so shall thou put evil away from among you, and all Israel shall hear and fear (Deut.21:19-21) (K.JV).

From the foregoing it is evident that sanction can be exploited by the people of God to stem the tide of moral decadence. While the sanction cited above may be an extreme case in that it involves the destination of life, yet the church can adopt measures less of life.

#### **5.1.5.6.2 Ethical Re-Orientations and Economic Empowerment**

Religion according to Modi(2002) “helps to develop problem solving abilities”. A special area where religion can address serious problem in Nigeria is in the area of economic empowerment. In an era where Nigeria has been adjudged as occupying hierarchy among the poorest nations of the world, religion no doubt can play a positive role in bringing about an economic revival through the following ways.

#### **5.1.5.6.3 Creating Economic Culture**

Ethical or moral education can be applied to foster economic culture or principles. It could be applied to fight against economic deprivation, war, social marginalization as

well as promote commitment that foster respect for human dignity and the need for personal empowerment. These values which include justice, hard work, discipline, transparency, and integrity are the building blocks that have contributed in making many developed nations of the world great economically. These, non-material indices constitute what Solomon in the Bible refers to as godliness. 'This disposition of life according to him advances a nation forward in all sector of human endeavors (Prov.14:34).

The need for the creation of proper economic culture in Nigeria cannot be over-emphasized. For according to Chula (2004) in Schloss (2001) the nation has continued to stagnate economically because of high level of bribery and corruption. In his remark Hiurt (1993) noted that the abject poverty being suffered by many African nations is perpetrated by very few affluent Africans. Continuing he stated that such situations are not only very intolerable but very dehumanizing as they, have often led to high wave of corruption, smuggling high rate of armed robbery and increase in crime.

He, therefore, called on the religious communities to address this ugly trend by educating their masses with a view to eradicating poverty and its attendant evils. Against this backdrop, he states that religious community must:

Place the social responsibility for ameliorating these conditions squarely upon, the shoulders of its devotes... it must arouse and disturb them with the desperate challenge "yon are your brother'skeeper" and drive them on to an ever new experimentationof perfecting; this stewardship,must voice idealism of life, calling for a condition in society in which reward will commensurate with service and in which none shall partake of social goods who do not contribute to social wealth.(68).

#### **5.1.5.6.4 Provision of Economic Resources**

The Church should go beyond preaching and discipline men to creating economic values and resources that empower the people economically. The researcher believes that the call by Christ; the founder of Christian religion, to feed the hungry, cloth the naked, shelter the destitute and relieve the afflicted has both spiritual and economic dimension. Its economic dimension has to do with the church helping to reduce poverty by participating in giving material succor to the poor.

Commenting on the theme “Christianity as a factor of human development in Africa” Iwe (n.d) posited that; Staggering and alarmingly increasing unemployment figures are one of the striking features of our economy. In these economic spheres, there is no doubt that Christian leaders can at least offer some solace, and relief. They can summon people to, co-operative endeavours aimed at pooling their resources to provide the necessary capital to improve their lot.

Continuing he stated that various Christian communities can in addition embark on providing cottage industries, farm settlements and similar projects that can help to reduce unemployment among the citizenry.

The church according to Christ has been called to be the salt of the earth. It should seek to penetrate the economic fabric of the Nigerian society in order to exert its sweetening influence. It can do this by both character transformation as well as generating economic wealth for the nation. The Catholic Church for instance is taking great lead in the area of economic transformation of the society through provision of banks, hospitals, universities, farm settlements and should be emulated by other religious communities.

#### **5.1.5.6.5 Religions and National Integration**

According to Emeka (1998) in Okafor and Emeka (1998) the word integration in child psychology relates to co-ordination of specialized movements into a complex behavior.

Applying the above definition of sociology, Okafor and Emeka (1998) as well as Ezeodili (2003) defines it as the bringing together or the unification of divergent groups be they ethnic, religious or cultural. On the other hand the Oxford English Dictionary defines the word as the state of being united.

#### **5.1.5.6.6 Ethical Re-Orientations and National Integration**

According to Nmah (1998) both Christian, Islam and Traditional Religions, preach the sovereignty of God and the brotherhood of man, this harmony can be used as a basis to bind the adherents of the different faiths together. Commenting on the place of religion in fostering national integration Madu (2002) posits that the primary objective of religious education is to help people appreciate the love of God for them and the whole creation. An appreciation he continues should be translated in their loving God and their fellow men. In other words, religion when rightly applied should help to foster unity and social harmony.

#### **5.1.5.6.7 Ethical Re-Orientations and National Dialogue**

Dialogue according to Alh (1988) has to do with the willingness of parties to a dispute to actually pay attention to the views held or expressed by the other negotiating party. Continuing further he noted that dialogue is the missing link in the Nigeria nation that has created constant conflict in the struggle for power and authority in the Nigeria polity. He then advised the church and indeed the religious community in Nigeria to rise

up to the challenge of giving religious dialogue and interaction a chance. Such dialogue he opined can only be effective when the religious community individually begins to come to terms with learning to disagree without being disagreeable.

Commenting on the multi-ethnic culture of Nigeria, Enem (1999) in Okafor and Emeka (1998) stated that Nigeria has about 254 major ethnic groups. It is in the light of the above highly divergent nature of our nation that the researcher is of the view that our religious community should adopt religious dialogue to emphasis what bind us together rather than what divides us. This calls for dialogue and call for sacrifice.

When Christ called the Samaritan woman to dialogue, it cost him time and food to break through racial barriers but at the end he won her to himself. (John 4). This view that dialogue can elicit unity is costly corroborated by Dresselhaus (1998) when he stated that "those in spiritual leadership will often be called to lay aside what could be clearly understood as their personal rights in order to meet a higher demand of service e.g fostering unity".

## **5.2 Ethical Re-Orientation and Socio-Political Rebirths**

According to Obiora (1991) citing Pope Leo XIII encyclical *Reverentium Novarum* (published in 1891), he stated that the "Church owes the world the duty of not only developing social teachings but also of social action". Continuing he posited that for the church to bring about social and political rebirth in the nation she must commit herself to the following tasks:

- (i) Develop a Biblical theory of development of the total man with special emphasis on social justice
- (ii) Become a strong activist in defense of human rights, human worth and human dignity.
- (iii) Pursue the vision of raising church membership that make faith,

relevant in action as well as translate the good news within its own environment.

(iv) Build a church that can take root in the African culture.

Continuing he stated that it is the duty of the church to expose the inequities of capitalism, democracy, autocracy, etc that tend to not only to frustrate sound social order, but also perpetuate the concentration of power in the hands of few party officials, and technocrats.

Ani (1991) in Obiora (1991) commenting on the way out of the socio-political malaise of our nation opines that the church must rise to the level of participating in the joint-decision making process that shape the political destiny of the nation. 'The above view agrees with one of the goal of Catholic Campaign for human Development which states that:

It will be especially necessary “to nurture growing awareness in society of the dignity of every person and therefore to promote in the community a sense of her duty to participate in political life in harmony with the gospel. Involvement in the political field is clearly part of the vocation and activity of lay faithful. (p.4).

### **5.3 Religion and Educational Development**

According to Ocho (2000) writing on the primary aim of educational development it was posited that, “the most important function of education is to increase and refine our sensitivity to the existence of others, to lessen our preoccupation with self and to accept that shared world, a shared existence is more productive of happiness than a world of selfish pursuit and aggrandizement”. Continuing he stated that the primary thrust of education development of the individual should be the cultivation of moral values. Values according to him that makes it possible for people to live corporately in the society. Such

values he went further to list as accepting the sanctity of life, the necessity for truth and honesty, respect for property and the rights of others to hold and canvas opinion.

Concluding he stated that the only sure road to Nigeria regeneration is through education in which the majority of teachers are committed to the moral and intellectual upbringing of children. It is in the light of the above submission that he criticized the forceful take-over of schools from voluntary agencies. The above claim is corroborated in Nwagwu (1998) where he stated that deprivation of Christian missions of their schools by the state government created an environment of immorality in schools as the state owned schools were not equipped to teach and uphold strong moral values. Noting further that children grew up in such schools believing that nothing is sacred and. nothing is morally wrong.

It is against this backdrop that the researcher strongly recommends that the religious community' should be encouraged by the government to participate actively in the promotion of sound educational development in Nigeria. Schools taken over from mission agencies should be returned to them, besides qualified religious leaders and instructors should be employed in government schools to help mould our citizenry morally from the cradle.

Equally the religious community should widen the curriculum of theological education to embrace non-religious courses such as accountancy, law, mathematics, history, geography etc. By so doing instructors engaged to teach in schools would have broad based acceptance as they will be capable not only to teach moral instruction but other fields of knowledge where they have additional qualification. In additions, religious groups should strive to provide the right moral leadership to school children so as not to betray the trust reposed on them by both the government and society.

## **CHAPTER SIX**

### **SUMMARY AND CONCLUSION**

In this chapter, the focus is on the summary of the study, conclusion, recommendations and suggestions for further research.

#### **6.1 Summary**

Poverty remains a problem that humiliates, dehumanizes and poses a great challenge, to man in the society, Anambra state in particular and Nigeria in general. It ravages society at different levels, and accounts for diseases, hunger, illiteracy and corruption in Nigeria in particular and the globe at large. The above challenges cannot be tackled by government alone. Sustainable poverty reduction in Nigeria has taken different dimensions and there seems to be no head way due to teething problems. These teething problems ' include lack of funds, high interest rate by financial institutions, lack of political will, corruption, and other cultural factors. This study has taken a critical look at ways the successive governments had carried out poverty reduction. Some of the past poverty eradication programmes and policies include: Structural Adjustment Programme (SAP), Directorate of Foods, Roads and Rural Infrastructure. (DFFRI), Better life for Rural Women, Directorate of Employment (NDE), Peoples Bank of Nigeria (PBN) and Community Bank (CB) now Micro Finance Bank, others include Family Economic Advancement Programme (FEAP); Poverty Eradication Programme (PEP); National Poverty Eradication Program (NAPEP), and National Economic Empowerment Development Strategy (NEEDS). The above policies and programmes were initiated and implemented at government levels with the aims of ameliorating the excruciating pains of poverty through the provision of employment opportunities and access to soft loans and other credit facilities to enable the people establish their' own businesses.

Despite the above lofty ideas at sustainable poverty reduction, poverty seems to be on the increase with multiplying effects on people, institutions and relationships in Anambra state in particular and Nigeria in general. The pertinent question is what factors are responsible for the persistence of poverty which cripples the efforts of the government? The identifiable factors include attitude of the people, lack of honesty, inconsistency, and our dependence on crude oil, environmental degradation, rural-urban migration, corruption and social vices. These challenges made the abundant human and material resources remain either untapped or underutilized. The international community is not silent on the high poverty level in Nigeria. The United Nations Development Programme (UNDP) with its subsidiaries and agencies had various schemes aimed at and reducing eliminating poverty in Anambra State. The Non-Governmental organizations compliment the above poverty reduction efforts. To what extent are these agencies and their policies effective in meeting this socio-economic goal of the poverty reduction in Anambra state and Nigeria?

There seems to be areas of human sphere of operation that cannot be penetrated for a wholesome human development and transformation. This area of human life calls for an alternative or complimentary option that can deal with man in his wholeness. It is here that the Christian church comes to make a transformative mark based on its human, spiritual, moral or ethical, psychological and social dynamics. The emerging role, of the Christian church is based on building organic body through the sword of the spirit, counseling and Dialogue. This is an empowerment that should complement financial facilities in order to achieve positive results.

## 6.2 Conclusion

This study has endeavored to examine the place of ethical re-orientation with poverty alleviation in Nigeria. We discovered that the, social, economic, political, cultural, educational, and technological degeneration of the nation has continued to assume a recurring decimal, in spite of several approaches aimed at moving the nation forward.

While all the ills of the Nigeria society cannot be totally excised by the instrument of religion yet decimation of ethical principles in the life of any nation has often led to unending decline, as can be seen in the Nigeria situation today. It is against this backdrop that the researcher proposes the following strategies as ethical re-orientation for bringing about moral revolution based on ethical re-orientation.

Firstly, the study calls for the (i) mobilization of the entire nation through ethical re-orientation, (ii) national prayer summit, and as well as (iii) prayer support services to pray for divine intervention. Secondly the study advocates that religious ethics in religious communities should play frontline role in fostering genuine conversion experience among the citizenry as well as helping to rebuild the conscience of the nation through undiluted preaching and teaching of God's Word. Nigeria needs moral values that made nations like Britain, United States of America, Germany and other advanced nations great. Such values include justice, love, truth, mercy, industry, discipline and tolerance. Thirdly, others include, hard work, diligence, frugality, and providing foundational frame work and spiritual driving force to helping Nigerians imbibe these values through her creed and deed, as well as employing sanctions when necessary.

Fourthly to bring about ethical re-orientation, religious and political leaders must sensitize the nation to embrace such ethical values as leaders' integrity, trust, partnership, tolerance, equity, productivity, creativity, and perseverance and purposefulness. These ethical principles will turn the advanced nations of the world into economic giants.

Moreover, she must go beyond educating her membership to providing economic resources that will help minister genuine concern for the poor, the destitute, unemployed, the aged, the sick and the challenged persons.

All through the human history, the ordinary man has always been a victim of corrupt and ungodly leadership. The church must stand for justice and fair plan no matter the intimidation. It is in this sense that the Church like Jesus, the advocate of the poor and the oppressed, must stand up to empower the people, to transform Nigeria politically, even if such empowerment must begin by providing ethical principles to her lay-faithful.

Poverty is still with the people and it is responsible for ignorance, lack of qualitative education, mal-nutrition, lack of shelter, pipe borne water, illiteracy, youth's resilience and unemployment. Anambra state cannot claim to be making sustainable development in the face of the above challenges. Besides, ethnicity, nepotism and religious sentiments seem to becloud the sense of excellence, creativity and competency in choosing those to man the poverty eradication agencies or programmes

Poverty situations and the factors favoring them are manmade and need a frontal attack. Identifying the causes of poverty and the effects of poverty are good but it is better to go beyond this identification and appeal to the conscience of the people of Anambra state in order to have a true humanity. This seems to be in line with the Anti-corruption campaign and poverty alleviation programmes of the present Federal Government of Nigeria, in order that this rebranding campaign succeeds, religious bodies ought to be carried along. It is an integral part of their calling. Religious bodies command large followership that cut a cross tongue, colour, tribe, and other cultural divide. They command greater respect, because they are oracles of God.

The experience of the past shows that the history of existing societies is the history of class struggle, Poverty remains an index for measuring ones social status. The

widening gap between the poor and the rich calls for collaborative efforts aimed at complimenting Government sustainable poverty reduction efforts. Man is limited in spiritual upliftment and cannot cope with the challenges of his day. The scripture says, except God keeps watch over a society, in vain does watchman toil. Similarly, except God builds a city, in vain does the builder labour. This indicates that trusting only in the ability, creativity and capabilities of man is futile. There is need to demonstrate that the grace of God is sufficient for the people of Anambra state and Nigeria nation.

The emerging role of the Christian church in sustainable poverty reduction is a welcome development. God works through his servants to turn around the fortunes of past and present nations from Old Testament to the present day Anambra state and Nigeria. The Christian church has a major role to play in tackling poverty. This role should go beyond cooperative kind of self-help to empowering indigent members with gainful employment. It has not only received the divine commission but it is divinely equipped and prepared for the task. There are ample evidence that the Christian church has been demonstrating her care, love and concern towards poverty reduction in Nigeria. This was achieved through her rural industrialization. These efforts had their difficulties which indeed have actually hindered her own attempt to quell poverty in history. In spite of these prevailing obstacles, the role the church plays in character molding through psychological and spiritual transformation should be collaborated by government of Anambra state and Nigeria

The Anglican, Roman Catholic and Pentecostal churches' involvement in poverty reduction is not an aberration. This is based on the premise that science, technology, globalization, economic meltdown and development are based on human wisdom and efforts. Consequently, they are subject to error, imperfection and destruction. But bringing in religious flavor will make for dynamic perfect result and more

sustainable development. Neglecting the role of the church implies a neglect of involvement of the church in social and economic life of Anambra state and Nigeria society.

It is difficult, therefore, to hold that poverty has no solution. If it is proved that poverty is a curse, it can be broken and normalcy returns. It could be a scourge used to chastise a people due to one transgression, or the other. Religion is required to propitiate, atone, appease and cleanse such transgressions. This makes the grievous and perennial problems of poverty in society receive sustainable effort at reducing. The interest of God in poverty reduction and alleviation programmes seems very clear and pervasive in the scripture. This is evidence in the fact that God appointed the church to be his agent and instrument in accomplishing this divine purpose on poverty reduction and even eradication.

Poverty is a challenge to the Christian church and it has been misinterpreted to mean weakness, inability to join the multitude to do evil. In all these ascribed meaning, spiritual poverty does not seem to matter to government and nongovernmental agencies. Spiritual poverty connotes humility, patience, tolerance, accommodation and discipline. In the face of temptation, they are empowered by the spirit of God to discipline their emotions. In this way; poverty ought not to withstand the efforts of the Christian church in quelling it. The intrinsic wherewithal of the Christian church when mobilized will subdue poverty despite its firm grip or effects and features on the people of Anambra state and Nigeria in general.

It is observed that what is lacking in human efforts to achieve sustainable poverty reduction can be achieved under God who works through the church. The

Christian Church faces socio-religious and economic dilemma which explains its apparent slumber in seeing poverty reduction as a core duty.

### **6.3. Recommendations**

The various effects of poverty in Anambra State and Nigeria point to the need for structural adjustment in order to tide the storm of poverty affecting people. The ravaging features point to the need for systematic and expository study of the dynamics of poverty. Poverty affects population growth, school enrolment, planning, urbanization, economic and stock market enterprises. The ethnic and youth resilience exemplified in Niger Delta crisis, national strikes by public workers including health workers, point to the level of poverty in Anambra state. The issue is why has government poverty reduction programmes not yielded good results? Blaming it on corruption is not enough. The research believes that collaborative efforts by government, Non-Governmental Agencies should work together with the Christian churches' as partners in progress in Anambra state and Nigeria. The spiritual arm of Christian church activities such as prayer, counseling and dialogue should transform people and situations.

The religious leaders in the team should dissect the inherent problems. This will bring about psychological transformation and positive financial empowerment. Since poverty is not tied to material things, the various dehumanizing, degrading, alienating and repressive bondage people of low income face in the society would form the focus of their constructive engagement and dialogue.

Another area of collaborative research is in the area of spiritual transformation as the basis of leadership in Nigeria. People with little or no charisma are bound to draw the hand of poverty reduction backward. An improve social action in service to God and

humanity is solicited in AnambraState and Nigeria where poverty seems to be on the increase and people are oppressed by their refusal to 'play ball' not according to the rule. It is our fervent hope that the Christian church, in the spirit of this manifesto, can ask the pertinent question: what is the task of liberating the oppressed all about, and how can Anambra state be built as a just, egalitarian and equitable society?

#### **6.4. Suggestions for Further Research**

This dissertation does not claim to be an all-embracing research on ethical re-orientation and quest for poverty alleviation in AnambraState and Nigeria. Though it has digressed from previous studies on the theme by bringing in the emerging role of the Christian church, more still needs to be done. This will bring about greater success in the various strategies, programmes, policies and actions of government which must be complimented by other disciplines. The work has only stimulated and watered the appetite of other interested and intending scholars from theology, sociology, economics, political science and history. Their research efforts on the subject matter will improve on the results. There is substance in believing that one researcher's weakness is another researcher's strength. In the light of the acknowledgement of the limitations and scopes of this study, the following suggestions are made:

1. An appraisal of the problem of poverty in AnambraStatein particular and Nigeria in generalshould beundertaken.
2. The comparative analysis of the involvement of religious, governmental and non-governmental organizations (NGOs) in poverty alleviation should be x-rayed
3. The study of non-governmental organizations in poverty alleviation efforts in AnambraState in particular and Nigeria in general should be studied.

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## APPENDIX I

### LIST OF THE INTERVIEWEES

S/N	NAMES	DATE	PLACE	OCCUPATION	AGE
1.	Orji, Paulinus	1/5/18	Nnewi	Lawyer	49
2.	Eze, Linus	2/5/18	Awka	Trader	40
3.	Ezeani, Ikechukwu	4/5/18	Aba	Business man	41
4.	IgweCalistus	8/5/18	Onitsha	Finance Consultant	57
5.	Mbaelui, Ebere	6/5/ 18	Asaba	Oil magnet	55
6.	Okoli Kenneth	1/6/18	Osodi	Ikeia	45
7.	Nwafor, Ojilaka	3/6/18	Ikeia	Student	38
8.	Chikere, Dennis	3/6/18	Ikoyi	Hawyer	50
9.	Ibe, Charles	3/6/18	Surulere	Public servant	65
10.	Izuegbuanam Luke	5/6/18	Victoria	Consultant	42
11.	Ofochie, Alexander	5/6/18	Victoria Island	Lawyer	59
12.	Akaribe, Chigbo	7/6/18	Benin	Inswance manager	35
13.	Agu, Justin	7/6/18	Benin	Civil Servant	47
14.	Okoro, Maryann	1/7/18	Asaba	Business man	42
15.	Eke, Fustice	25/7/18	Aba	Trader	36
16.	UguchukwuObioma	26/7/18	Aba	Economist	49
17.	Obi, Lambert	26/7/18	Aba	Teacher	57
18.	Chinweuba, Sonia	28/7/18	Umuahia	Lecturer	54
19.	Nzomiwu, Arther	30/7/18	Okigwe	Teacher	60
20.	Anyanwu, Kenneth	30/7/18	Okigwe	Lecturer	71
21.	Njoku, Felix	5/8/18	Calabar	Lecturer	60

22.	Ifezuo, Arther	5/8/18	Calabar	Lecturer	35
23.	Nwokolo, Dennis	7/8/19	UyoEket	Economist	50
24.	Okenkwo, Lucy	4/3/19	Uyo	Business Consultant	84
25.	Oguequo, I	5/3/19	Uyo	Lecturers	65
26.	Ugwu, Casmir	15/9/18	Umudike	Insurance consultant	69
27.	OnyekachiChike	18/7/18	Owerri	Lecturer	52
28.	Okeke, Justice	18/7/18	Owerri	Lecturer	62
29.	Ele, Sunday	20/7/18	Uduru	Lecturer	56
30.	Obasi, Nwabueze	21/8/18	Uturu	Lecturer	32
31.	Ujumade, Vincent	19/8/18	Enugu	Business man	68
32.	Ugwu, Elijah	19/8/18	Enugu	Economist	74
33.	Onwuka, Ugwu	18/9/18	Nsukka	Lecturer	68
34.	Nwabuike, Stella	22/9/18	Nsukka	lawyer	72
35.	Iwuagwu, Ezeji	2/09/18	Awka	Musician	54