MORAL EDUCATION AND ITS RELEVANCE TO NATIONAL DEVELOPMENT IN NIGERIA: A CRITICAL APPRAISAL

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Abstract: Nigerians have been facing challenges in all spheres of their endeavours since their forefathers won intellectual battle for the independence of their country on October 1, 1960. But the challenge of all challenges which has been staring them constantly in the face up till date is national development. As regards tackling problems posed to them by their quest for national development – collection of ingredients of national goals of their country, they have never been found standing with hands folded on their duty posts. But the extent they have gone in national development is far below their expectation. For this reason, the purpose of this work is to lay bare causes of problems holding them backward in national development and then show them the way out, courtesy of moral education. Significance of this work is that it will help Nigerians to understand that national development they are craving for is not a manna expected to fall from heaven; not something to be wished into existence; not something to be had on a platter of gold; nor something to be handed over to them by people from other nations. It is something they have to dream of, resolve to achieve, draw a blueprint and be guided by it as they labour continuously for its attainment. In order to leave no relevant stone to the work unturned, methods of exploration, criticism, analysis and prescription have been adopted.

Keywords: Moral Education, National Development, Leadership, Rule of Law, Religion, Nigeria.

Introduction
Nigerians, like other human beings, there is an ultimate craving which informs their thoughts, determines their actions, cultivates their habits, moulds their characters and shapes their destinies. What is this wonderful motivator and innovator in human beings’ lives which influence gives a true picture of their nature, essence and purpose in the world? Their ultimate craving is their well-being. Their well – being which is a collection of their needs such as food, housing, clothing, education, health, social harmony, peace, security, good environment, interrelations, communication, transportation, employment opportunities, orderliness, rule of law, freedom, self-creativity, opportunity for self-actualization and self-fulfillment, tolerance of cultural and religious differences, etc, is an objective standard for determining what is good or bad, right or wrong in peoples’ thoughts, actions and activities. So, purpose of development at all levels – local, state and national is people’s well-being. People’s thoughts, actions and facilities that enhance, improve, promote and advance their well-being constitute development. Good thoughts like submission to God’s will; craving for common good; seeing good in oneself and others; desiring to be an asset in the
world, to be a problem solver, to be a helping hand to others, etc. Good actions like helping a sick person to recover from sickness; helping an applicant to obtain a job; helping people desirous for marriage to succeed; helping people to go to school; helping people to understand what life means and entails; helping people to understand their place in national development; what they have and how to use them to achieve their aims in life, etc. Good facilities include good governance, solidarity of the masses, schools, hospitals, roads, cars, healthy environments, social associations, religious institutes, books, production of foods, building of houses, modern clothing, communication facilities, etc.

These and many others are what constitute development and people are always desirous of positive changes taking place in the spheres of their endeavours responsible for these ingredients of development. These ingredients of development are products of good thinkers’ creative ingenuity. Habu Dawaki has this kind of development in mind when he says to anybody who desires to be an agent of development as follows. “You don’t change people’s lives by giving those crumbs. You change them by making them to think and work through creating an enabling environment for growth and development” (2005: 178 – Shake Hands...). Nigerians have been putting pressure on their leaders to help them create an atmosphere of peace, harmony, unity, justice, security of lives and property, progress, development and prosperity that will put them in a position to achieve their individual and collective goals. Nigerians’ efforts to that ends, sad to observe, have been one step forward and two steps backward due to abuse of morality in their thoughts, actions and facilities. It is due to frequent cases of corruption, bribery, embezzlement of public funds, nepotism, and neglect of merit in giving employment opportunities that made Chinua Achebe-a man of principle-to call a spade a spade not minding threats to his life. In his words: The trouble with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with the Nigerian land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example which are the hallmarks of true leadership (1983:1).

Leaders are light bearers in any nation and people thus see them as role models and look up to them to find a path to tread. For that reason, success or failure of any nation in terms of development is always traced to the door of its leaders. But for the fact that no leader no matter how strong he is has ever built wonderful edifices without his people’s support nor has ever won a battle against his people, it means that final praises for success or blames for failure should be for the people (the masses). History has it in its records that no leader has ever confronted the solidarity of the masses without being defeated. Therefore, national development is a big project which calls for positive inputs from all the citizens of a country both leaders and the masses. It calls for strict observance
of the moral principles and moral values with a view to creating an atmosphere where their individual and collective goals will be attained successfully to the joy of all and to the sadness of none.

**Explanation of Terms**

**Nigeria:** The term Nigeria is derived from another term Niger. Niger is a river flowing in the territory described as Nigeria. The term Nigeria was coined in 1960 by a former colonial correspondent of *The Times* – Flora Shaw who later became a wife of Lord Lugard – as a name for a political unity created and maintained by the British colonial masters and traders and supported by their home government. So Nigeria as a country is a creation of Britain. Nigeria is a country in Africa. Like most of other countries in Africa she was a victim of the scramble for and partition of Africa by the European countries. This exercise was an offshoot of imperialism. Imperialism as an economic theory was formulated by capitalist countries (European countries in particular) to help them have access to economic resources, hold power over and control them any where in the world with a view to enhancing, improving, promoting, advancing and preserving their economic interests. So, the prime motive of imperialists is monopoly of economic resources found in the world. Oxford English Dictionary describes imperialism as “...policy of extending a country’s power and influence in the world through diplomacy or military force, and especially acquiring colonies”. Imperialism gave birth to colonialism. Colonialism is an exercise of power and influence by one country over another country without the consent of the latter. The former imposes its power and influence on the latter for its self-interest and the latter is persuaded or forced to obey its dictates against its own will. During the colonial era Britain performed the role of the former while Nigeria performed the role of the latter. Colonial rulers representing their country Britain were out to enhance and advance their economic interests and for that sanctioned thoughts, actions and activities that supported their interests no matter how bad and destructive they were to the colonized and discarded as nothing those ones that did not even though they were life sustaining to the colonized.

This was the type of ugly situation Nigerians found themselves in the colonial era-rightly described as a modern slavery era. Since colonialism is a foreign rule in Nigeria, problems it inflicted on Nigerians were solvable provided Nigerians mustered up enough courage and will – power to say no to its perpetrators. Courtesy of common sense, experience, reason, knowledge, wisdom, world views against colonialism, solidarity of Nigerians and joint dreams and efforts of the three Nigerian political parties: the National Council of Nigerian Citizen (N.C.N), the Northern Peoples Congress (N.P.C.) and the Action Group (A.G) gingered up, motivated and empowered Nigerian nationalists – Herbert Macaulay, Nnamdi Azikiwe, Obafemi Awolowo, Amadu Bello, Abubakar Tafawa Balewa, etc., to confront the British colonial rulers with a demand of independence of their country. The British colonial rulers felt seriously disturbed with
their request but seeing that the world opinion was seriously against them and was in support of their demand granted them the independence of their country on 1\textsuperscript{st} October 1960. Nigeria also became republic in 1963.

As Nigeria became independent, Abubakar Tafawa Balewa became prime minister, Nnamdi Azikiwe became president of the Senate and Obafemi Awolowo became the leader of opposition. On 1\textsuperscript{st} November 1960 Nnamdi Azikiwe became Nigeria’s First Governor-General. The leaders of the First Republic of Nigeria knowing quite well that Nigeria as a country is an offshoot of imposed wedding of many ethnic groups about 250 in number by their ex-colonial masters, decided to work for the unity of their nation where common good of entire citizens is their prime motive. The dream for the nation building and actualization of the common good of Nigerians led to formulation of the national goals by the founding fathers. These Nigeria’s national goals (section 1 sub-section 3) are: “a free and democratic society; a just and egalitarian society; a united, strong and self-reliant nation; a great and dynamic economy; a land full of bright opportunities for all citizens...” (Ocho, 2005:412–413). Every government in Nigeria at all levels – local, state and federal is expected to work for the realization of these goals and to inspire Nigerians to dedicate their life efforts to that end too.

**Development:**
The term development has synonyms such as growth, progress, enhancement, improvement, advancement, promotion, increase, maturity, etc. The prime motive of development is people’s well-being. People’s well-beings is an assemblage of their needs and among their needs are: foods, housing, clothing, education, health, transportation, communication, rule of law, peaceful and harmonious environment, security of lives and property, social relations, employment opportunities, freedom, etc. People, as shown above, have a myriad of needs. It is for this reason that development is a multi-dimensional term, meaning it is involved in every aspect of people’s endeavours devised with a view to meeting up their needs. For example, political, economic, moral, educational, religious, social, legal, etc, aspects of people’s endeavours are different dimensions of development. So, people’s well-being remains a standard for judging people’s thoughts, actions and activities as good or bad and as right or wrong.

For this reason, development is a process of positive or desirable changes taking place in all aspects of people’s endeavours with a view to satisfying their needs. Julius Nyerere sees development as people’s efforts directed towards improving their living conditions. In his graphic explanation of development, he says: Roads, buildings, the increases of the crop output, and other things of this nature, are not development; they are tools of development. A new road extends a man’s freedom if he travels upon it. An increase in the number of school buildings is development only if those buildings can be, and are being used to
develop the minds and the understanding of the people. An increase in the output of wheat, maize or beans, is only development if it leads to the better nutrition of the people. An expansion of the cotton, coffee or sisal crop is development only if these things can be sold, and the money used for other things which improve the health, comfort and understanding of the people (Oladipo, 1999:123).

The obvious impression in Nyerere’s view about development is that for any activity of man to deserve to be described as development it must aim at and be instrumental to improving the people’s health, comfort and understanding. Walter Rodney sees development in human society as efforts towards helping people at all levels of their existence such as individual, moral and material and properly used to improve their living conditions in the society. In his words: Development in human society is a many-sided process. At the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being... At the level of social groups, therefore, development implies an increasing capacity to regulate both internal and external relationships. Much of human history has been a fight for survival against natural hazards and against real and imagined human enemies (1972:9-10).

So development calls for continuous unfolding of people’s understanding, skills, capacities, creative ingenuity and moral senses so as to enable people make good use of what they have at the best interest of everybody. For Adebayo Adedeji development should focus on individuals by enabling them to enhance their personalities, to cultivate self-confidence in themselves and in building a human and humane society where people feel comfortable to live in and have their being to the extent of their expectation. In his words: ...we need to set in motion a development process that puts the individual at the very centre of the development effort; a development process that is both human and humane without necessarily softening the discipline that goes with development but which enhances man’s personality; a development process which does not alienate man from his society and culture but rather develops his self-confidence in himself and identifies his interest with those of his society and thereby develops his ability and willingness for self-reliance (1982:209). From the following views expressed about development, it is obvious that the purpose of development is people’s well-being. For people to become aware of their resources- mental and physical- and how to use them wisely to effect positive and enhancing changes in all spheres of their endavours. These changes will lead to putting people in a position to satisfy their individual and collective needs of their well-being.

**National Development:**
The phrase has two words; ‘national’ and ‘development’. National is an adjective derived from the word noun - nation. Nation otherwise called a country or a state is a large community of people usually sharing similar history, language, culture, etc, and living in a particular territory under one
government. Such-communities of people constituting a large community of people - a nation-usually have similarities and differences in their ways of living. But for the fact that they have common dreams or goals they are pursuing for their common good they usually wed their differences to their similarities to enable them make a success of their dreams. For example, Nigeria is a nation made up of thirty-six states and Abuja (the Federal Capital). History’s records have equally shown that Nigeria is constituted by about 250 ethnic groups. These legions of ethnic groups that constitute Nigeria usually ignore their differences and emphasize their similarities. This positive attitude adopted enabled them joined their efforts, fought and won a battle without war in their struggle for the independence of their country on 1st October 1960. So, national development, using Nigeria as an example of a nation made up of 36 states and its federal capital – Abuja, is an aggregate of edifices of development in all the states and Abuja and in all the spheres of people’s endeavours. Therefore, to bring about an aggregate of edifices of development in a nation, constituting states, institutions and citizens have to be in positions to make positive contributions to the collective welfare. Joseph I. Omoregbe analogously speaking throws more light on what national development is. In his words: A nation is a living organism with many parts, each with a distinct function and a distinct contribution to make towards the well-being of the whole. Each part needs to be developed, hence, national development is the development of all the parts of the living organism which a nation is (1990:194). In other words, in national development, well-being of the people is a prime motive and every citizen is encouraged to become an asset so as to make his or her own contribution towards common good.

Education:
The term education is a process of training and instruction whereby recipients are enabled to acquire knowledge, develop skills, cultivate good character and mental power. Knowledge which Socrates describes as a virtue of all virtues, Francis Bacon describes as power and Habu Dawaki describes as light, enables a person who has it to become aware of himself, his place and purpose in the world, in the long run an asset-a problem solver. Education helps a person to develop his or her skills and how to use them properly and effectively to harness needed resources to achieve his or her set goal. Education helps him to cultivate a good character that will enable him to become a good person in terms of treating others well and rendering selfless services to his community, country and the world. Education enables him to acquire mental power and thus puts him in a position to be always rational in his actions and bitter as truth, uncompromising as justice, humble as wisdom, merciful as love and hardworking as a man of purpose. So, education is light people need to find where they are, the path to their destination and confidently tread on it. No wonder Plato says: “those who are rightly educated generally become good men” (Rusk, 1969:30). In another forum Plato as well, says: “No man
should bring children into the world who is unwilling to persevere to the end in their nurture and education” (Rusk, 1969:30). Lawrence Offia Ocho, in the same vein with Plato about education, says: Education is a process through which human beings become normally good members of their society, capable of contributing to the growth and development of themselves and their society. It is a process for the transmission, preservation and improvement of the culture of a people. It is a process through which man realizes his potentialities and uses them for service to himself, and to his society (2005:241-242). Thus, education helps its recipient to become a person of good character, to see the need to contribute to development of his society, to develop his potentialities and make good use of them. Also, to know that he should carry his fellow human beings along in his efforts to secure a place in the sun and to help his nation secure a seat in the gathering of civilized nations in the world.

**Morality:**
The term morality refers to human conduct in an organized society, otherwise, called a state, a country or a nation in a particular territory under one government. A society is characterized by order and controlled by laws, rules and norms formulated and enacted by its members. The prime motive of the people in formulating these laws, rules and norms is for their individual and common good. So, for the people to enhance, promote, advance and preserve their individual and collective interests they have to strictly observe the laws, rules and norms controlling their behaviours and actions in a society. So, morality is concerned with values, thoughts and actions of people in the society as regards those which are good or bad and those which are right or wrong. Morality demands that good or right values, thoughts and actions regarded as moral virtues such as love, truth, honesty, justice, kindness, compassion, patience, hard work, fellow feedings, rule of law, pursuit of common good, respect for human dignity, treatment of life as value of all values, etc, should be strictly observed by all. While bad or wrong thoughts and actions regarded as moral vices such as hate, lies, dishonesty, wickedness, covetousness, blackmail, injustice, impatience, corruption, bribery, robbery, stealing, murder, adultery, prostitution, etc, should be strictly avoided by every member of the society. It is only, when the former are observed and the latter avoided that members of society can succeed in creating an atmosphere where peace, social harmony, justice, security of lives and property, creative ingenuity, enlightenment, development, prosperity and actualization of personal and collective goods are possible. Joseph I. Omorogbe, emphasising the importance of morality in human life says that man is a rational, moral and social being-a being that lives in the midst of others and interacts with them. For him to make a success of his life, he has to live a rational life by obeying laws of his nature, moral life by observing moral principles, virtues and norms guiding the society and actions of its members and social life by living in peace and harmony with his fellows. In his words: Thus the foundation of
morality is man’s own very nature as a social and rational being. And it is the same human nature as a social and rational being that is also the foundation of human society, for human society with all its complexity is a reflection of human nature (1990:198). The necessity for man to recognize and respect his rational, social and moral nature by observing strictly the guiding moral laws, rules, virtues and norms is thrown more light on by Habu Dawaki when he says that man is always hungry for something which can only reach him from others. In his words: Every person in this world is hungry for something—love, care, trust, understanding, recognition, encouragement, and a desire to feel worthwhile. We all need people to share our deepest feelings, longings, yearnings, aspirations and dreams. We need people with whom we can share our fears, pains, worries, weaknesses, sorrows, joys and hopes. We desire partners to team up with in order to fight life battles together (2005:141-shake Hands...). The importance of morality as a foundation of human society and amoulder of human life is equally emphasised in the Bible when man is advised as follows: “Let not mercy and truth forsake thee. Bind them about thy neck; write them upon the table of thine heart; so shall thy find favour and good understanding in the sight of God and man (Prov. 3:3-4). While Horace Mann in the same vein about truth advises man at all times and in all situations to “Keep one thing forever in view—the truth, and if you do this, though it may seem to lead you away from the opinion of men, it will assuredly conduct you to the throne of God “ (1998:44). It is obvious that a vital role air plays in man’s breathing life is the same role morality plays in man’s social life. No air no life, no morality no social life, and no social life man’s worth is wasted and finally lost.

**Moral Education in National Development of Nigeria**

It is because of important roles moral education plays at all levels of development especially national development that clear explanation was given the major terms involved in the proceeding part of this work. As it will help Nigerians to understand and appreciate fully and then seek to observe arising moral instructions which will empower them to build the country of their dream, work for the attainment of the purpose of their mission in life and succeed in making a celebration story of their efforts. The roles of moral education to that end are many but vital ones will be discussed in this wok. Moral education sees morality as the heartbeat of human life and its menus-moral virtues- as what man has to feed himself steadily in order for his human worth to remain intact, and his mental and physical power to remain active, efficient and effective in his life sustaining works. These moral virtues which man must live on if he wants to succeed in life are, among others: knowledge, love, truth, honesty, sincerity, integrity, kindness, compassion, help, trust, dream, hope, positive picture, self-confidence and self-satisfaction, etc. These moral virtues are key points of emphasis on the roles of moral education in national development. First is education and the focus is on knowledge with its crown-wisdom. The philosophers of all ages: Socrates, Plato and Aristotle hold
the view that knowledge the first offshoot of education is virtue of all virtues. This view about knowledge was first presented by Socrates and supported by his intellectual sons—Plato and Aristotle. Socrates, a moral philosopher, holds the view that “Knowledge is virtue”. For him vicious or wicked actions follow from ignorance. Thus in his view, nobody knowingly and willingly does a wrong thing; every wrong thing is due to the person’s ignorance. For this reason, he sees ignorance as a disease of all diseases and thus leaves mankind with this immortal message: “Man Know Thyself” (Omoregbe, 2010:158-Reprinted Edition). In his moral teachings, Socrates equally holds that “the unexamined life is not worth living “, that “ it is better to be treated unjustly than to do injustice”, that “understanding of moral matters is the only unconditional good”, that “death is not an evil”, that “ a good person cannot be harmed”... (Uduma, 2000:245). In the world full of distractions, before adoption of any way of living it is important for one to find out whether it is in harmony with common good and on the path to ultimate goal-happiness. It is equally better for one to be treated unjustly than to do injustice because a person treated unjustly has committed no offence; while the person who treated him in that way has committed an offence. The understanding or knowledge of moral matters and right application of that knowledge is unconditionally good because goodness is an investment which does not suffer disappointment. Socrates’ view that “death is not an evil” is equally supported by William Shakespeare when he advises man to stop entertaining fear about death since it is a natural event and will come when it will come. Sure, death is not an evil since it is a natural event if it happens in compliance with the law of nature. So, if death of a person is in compliance with the law of nature as scheduled, death itself is not evil, but a thing or a person who caused the death to happen is evil. But due to ignorance people have been living in fear of death, often people especially good people keep quiet in the scene of injustice which is more of evil than evil. It is obvious that a good person cannot be harmed because his character is in intact and nobody can reach it let alone destroy it. It is the only property-moral one in that matter- a person carries along with him when his life span expires in the world and he heads to the Great Beyond. Plato holds the same view with his intellectual father Socrates about knowledge.

He holds the view that “knowledge is virtue” and that ignorance is the cause of bad actions in the world; and that nobody knowingly does wrong. For that he emphasises on the importance of education especially moral education. For it is through moral education that one can become enlightened of what life is and what it entails to live in the world. This enlightenment, its right application will help him to become a good man. As a good man, he becomes a problem solver, a social bride in the midst of others, an inspirer of hope in his fellows, an agent of development, a role model in human relations, etc. In Plato’s words: “those who are rightly educated generally become good men”, (Rusk, 1969:30). As well he
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says: “No man should bring children into the world who is unwilling to preserver to the end in their nurture and education” (Rusk, 1969:6). So, parents of the leaders of tomorrow, it is one thing to bring children into the world and another thing, very important indeed, to make them become good people and assets in the world. It is when this happens that the purpose of their mission in the world is a success. Moral education exposes the danger of jungle justice in a society as it devalues human lives and treats them as rejects. It insists that for society to deserve its status-an assemblage of humans-people living in the society, moral virtues such as love, truth, dedication to duty, etc, must be strictly observed as their observance will result in harmony which he describes as justice. It is only a society wearing humanitarian face that can help its members to develop their potentialities-mental and physical.

Aristotle likewise holds the view that “knowledge is virtue” and for a person to live well and successfully he or she must make a virtuous life a habit. He must constantly entertain good thoughts, engage in good actions and crave for common good of members of society, courtesy of moral knowledge. Through moral knowledge, according to Aristotle, man will understand that happiness is the “highest good”-an intrinsic end that is, end in itself- his ultimate end in life. And those actions of his should be seen as instrumental ends, that is, means and properly and rightly directed towards achieving the ultimate end-happiness. Aristotle also believes that it is through moral knowledge that man will understand that he is “a political animal” who needs to live in a polis or a city state (society) in order to attain a good life and contribute toward building a good society. Any man who fails to live in harmony with others in the society has wasted his human worth and destroyed his life. In his words: “he who is unable to live in society or who has no need because he is sufficient for himself, must be either a beast or a god” (Uduma, 2000:276).

Thus, for Nigerians concerning ways to live in their country and make a success of it, given that their country is enveloped in self-inflicted darkness they need the light of moral knowledge. The light of moral knowledge will help them to understand themselves and their fellow humans, to discover their assets and use them well to build a country of their dream. Without this moral knowledge, Nigerians will be seating near ocean and yet will be struggling to find a drop of water to sharpen their knife of development of which they cannot succeed in finding since they are in the dark region of life - the region of ignorance. Even if it is found, it is not enough to sharpen their knife of development. So, in their development efforts, Nigerians should strive to make their education especially moral education to be as large as life so as to be able to tackle successfully every problem that arises in their national development project. Second is politics and the focus is on good leadership. Leadership is a position of power or authority and some men and women chosen or elected by their people and entrusted with power are expected to exercise it very well in running
public affairs in the interest of the entire citizens of the country. In national development of Nigeria leaders at all levels – Local, State and Federal have important roles to play. They are to serve as coordinators of all the activities going on in all other spheres of people’s endeavours. As well, as leaders, people see them as role models and thus look up to them in order to find ways to go about in pursuing their individual and collective goals. Given the place of leaders in development programmes, moral educationists hold that for leaders to make a success story of their position in the interest of the people, they have to be morally educated. They have to make moral virtues their way of life and live an exemplary life so that their followers who look up to them as role models and imitate their behaviours and actions will be following the right path to their individual and collective goals. For leaders to be morally educated, they have to see themselves as chief servants of the nation who come from the people, live with the people, hold the same dreams with the people and work with them for the actualization of their dreams. They have to be always on the side of truth, justice, love and enlightenment with a view to achieving the common good of their nation. In all situations, they should avoid harassments, hatred, selfishness, bribery, corruption, segregation, nepotism, covetousness, injustice, embezzlement of public funds, neglect of competence and other negative actions both in public and private spheres of their activities. Nigeria’s national development is a big project which requires services of leaders with moral strength, good name, good character and integrity. It is leaders of moral strength who are always as bitter as truth, uncompromising as justice, merciful as love, enlightening as knowledge, humble as wisdom and humanitarian as goodness can carry their people along and face the challenges of national development with hope to make a success of their efforts. In support of this Habu Dawaki says:...nation building can never be wished into existence, it has to be worked for by men and women who are not only God conscious, but those whose honesty and truthfulness is the core of their being, the essence of their thought life and the integral part of their lifestyle (2005:95-Shake Hands...).

In other words, nation building is not manna expected to fall from heaven, not something to be had on a platter of gold, nor something to be had through prayer but something to be worked into existence by people concerned. For leaders to start and succeed in building their nation they have to, according to Aristotle, make moral virtues a habit of their life. They have to allow moral virtues such as love, truth, justice, fellow feeling, patience, integrity, hardwork, compassion, selfless service, honesty, sincerity, craving for common good, etc, to inform their characters and shape their destines. It is when they are wearing these life sustaining moral robes that they can now build trust, stimulate hope, inspire commitment, wake people from slumber and generate confidence in them. When people are built in this way they now have enough will power to face the
challenges of their national development. But in Nigeria some leaders in all spheres of people’s endeavors are yet to make moral virtues a way of life. They see leadership position as an opportunity to accumulate wealth from public treasuries and use them to satisfy their personal needs. They consider this accumulation of wealth as primary purpose and public services as secondary. It is for this reason that bribery and corruption are gradually becoming norms among Nigerians especially those on the seats of powers. In support of this view about bribery and corruption in Nigeria, John Okwoeze Odey says many Nigerians have sold themselves to material wealth to the extent that no kind of criminal actions they cannot take in order to accumulate wealth. In his words: Some people take active part in the destruction of the country. They seem to believe in the Epicurean philosophy that one should take full possession of what is here and now because one is not sure of tomorrow. They make the inordinate and criminal acquisition of material wealth their god and live as if to say the world will end with them. They are the prime architects of our woes (2007:23). It is this negative attitude to material wealth by influential Nigerians that has earned Nigeria a contradictory name. Nigeria is seen as a Giant of Africa in terms of natural resources and a Lilliputian in terms of development; seen a as country where wealth and poverty, knowledge and ignorance, moral virtues and moral vices, peace and crises, etc, are found in the same environment. It is because Nigerians’ enslavement to material wealth that democracy is sitting in the wheelchair in Nigeria; morality with its offshoots are sitting at the back seats in the religious realm; excellence has become an act instead of a habit in the educational institutions; silence in the scene of injustice a common attitude, prostitution a thriving business, justice in the judicial realm on holiday, merit a slave to candidacy in appointment, reading of books a maid to operation of handsets and watching television, opposition in prison of praise singing as free as air, etc.

To avoid these roadblocks to development and destroyers of hopes, homes, characters, lives and destinies Nigerian leaders have to heed the advice of the following moral thinkers: King Solomon” a good name is more to be desired than great riches; to be esteemed is far better than silver and gold “ (Prov. 22:1). They have to accept the truism in Habu Dawaki’s statement: “a name goes beyond giving man an identity. It speaks volumes of one’s personality, quality of life, reputation, character, beliefs, principles, worth, values and destiny. No matter what a man possesses, he is worthless without a good name (2005:94-Shake Hands…) Mahatma Gandhi’s statement “…God has given the world enough to feed our hunger but not enough to satisfy our greed (Odey, 1999:84). Jim Rohn “The major value in life is not what you get. The major value is what you become” (2005: 211-There is...). Thoreau “Goodness is the only investments that never fail” (Dawaki, 2005: 125-There is ...). Someone according to Habu Dawaki says: “When wealth is lost nothing is lost. When health is lost something
is lost, when character is lost all is lost” (2005: .96-Shake Hands..) . In my own contribution, people of integrity are builders of lives and nations and their good legacies remain from generation to generation. It is only leaders with moral principles can face and overcome challenges of distractions flowing from and to the realm of power. So, Nigerian leaders as think-tank of the nation and as pace-setter in the development of Nigeria, to make a success of their duty to their nation, they have to understand, appreciate and adopt lessons from the above life building statements. Adopting and practicing them will enable them to effect positive attitudinal changes to themselves and to other Nigerians and make them see rendering selfless services to people of their country as their first and last duty.

It will help them to see Nigeria as their home, all Nigerians as their brothers and sisters, advancement and preservation of their well-being as their primary duty and equitable distribution of the ingredients of national development among the constituting states and Nigerians as their religion. Making that their religion calls for their submission to God’s will and listening to the advice of man’s rational, social and moral nature which holds the light they need to make a success of their development efforts. Third is economy and the focus is on increase, access to, effective management and fair distribution of economic means and products to the entire people of a nation. Economy as an aspect of people’s endeavours has a vital rote to play in the entire development of a nation. It is concerned with a search for human and material resources of a nation, enhancement, control and management of the available resources such as lands, job vacancies, money, property, business facilities, etc, in the interest of the nation. The basic needs of the people such as foods, housing and clothing are products of economy. A kind of status a country has depends on its production, control and management of these basic needs. That a country is described as rich or as poor depends on abundance or scarcity of these basic needs and that its citizens are morally good or bad depends on their satisfaction of these needs. Given the necessity of these needs in people’s living conditions, they are always busy struggling to acquire means such as money, power, position, privilege, etc, that will enable them to meet the demands of their basic needs in every sphere of their endeavours-economics, politics, education, social association, religion and so on.

Most of problems human beings have suffered and still suffering are traceable to their struggle among themselves for the monopolization of the mentioned means of production. Problems such as abuse of human life and its dignity, selfishness, crises, violence, wars, murder, armed robbery, slave trade, life president, intellectual, moral and material poverty, abuse of moral values, scarcity of resources in the world, examination malpractices, false witness, sale of justice, suppression of truth, prostitution, stealing, worship of money, raising of people’s fears, doubt and contempt about themselves and their world in order to exploit them, virus of indigene and non-indigene,
etc., stem from some people’s enslavement to a desire to possess money, power, position and privilege at the expense of others.

Moral educationists such as Jesus Christ, Socrates, Plato, Mahatma Gandhi and many others hold the view that these negative and life destructive actions of human beings are not native to them but foreign bodies. Hence Christ begs his Father-God to forgiven people that put him on the cross to kill him, as due to ignorance, they do not know what they are doing. Socrates traces the cause of wicked actions of man to ignorance too and thus advises him to face the project of “Man Know Thyself “-- self- knowledge. Plato in the same vein believes that man’s ignorance is the root cause of man’s bad or wrong actions in the world and advises man to be morally educated and to work for cultivation of harmony (justice) in the society. Mahatma Gandhi knowing that people’s predicaments in the world are equally due to ignorance, greed and selfishness emphasises on non-violent resistance as a good way to stop people from engaging in life-destructive actions. Nigeria has enough resources-human and material- with which to build the nation of their dream but not enough to build a legion of skyscrapers the greedy Nigerians in the realm of power and in control of money and distribution of created jobs opportunities are craving for. But despite the scarcity of recourses caused by these people’s greediness and self-centredness, still the sky is the limit of natural resources deposited in Nigeria by the Supreme Being. But the only thing is that Nigerians should wake up from their slumber and face the truth no matter how bitter it is. This truth is laid bare in the statement made by a conscience of the world- Martin Luther King (Jnr), when he says: “God who gives us mind for thinking and bodies for working, would defeat his own purpose if He permits us to obtain through prayer what can come through work and intelligence” (Dawaki. 2005:39- There is...). A stake-holder in nation building John O.Odey, who prefers living or dying for Nigeria to keeping silent in the scene of injustice, says: Our greatest tragedy, the greatest monster that has taken advantage position to consume the nation, including the rules and the ruled... is that Nigerians have lost the courage to fight for their right in a democratic Nigeria. It is that Nigerians have learnt to acquiesce to evil in a most disturbing fashion (2003).

Another moral educationist of all ages Norman V. Pear in his message to mankind as a whole, says: “The man who lives for himself is a failure. Even if, he gains much wealth, power or position he is still a failure”(Dawaki, 2005-shakeHands). It is important to extract and analyze truths found in these great messages to people and nations concerning the issues of their development. In King (Jnr)’s statement, it is necessary to understand that these gifts from the Supreme Being to mankind are meant to help them to build their individual and collective lives. Mind which is God’s image and likeness man is bearing is the centre of human activities and among its offshoots is thinking. Thinking is the arrowhead among them and its prime motive is to show man the
purpose of his mission in the world, resources at his disposal and how to use them to create a path to their purpose—happiness. Body refers to skills which people need to draw a blueprint and lean on it with a view to attaining their purpose. Prayer is gratitude to God for helping them to achieve their purpose. Each of them has its function to perform and service as a testimony of human worth. In Odey’s statement, the truth is that Nigerians have decided to wait for God to solve their self-inflicted problems for them. Hence, they have allowed their thinking to seat in the wheelchair, their body to experience haphazard situations while they are busy praying, singing, dancing and over loading their mouths with menus of their apathy in public affair. In Pearl’s statement, truth is that many Nigerians are yet to know that a thing that will give them and their nation a mention in the midst of peoples and nations is not material wealth but love-wealth of all wealth. What they need to promote, maintain and preserve their common goal is love. Love is selfless service in action, forgiveness in the scene of insult, protest in the scene of injustice, demand for people’s rights, obedience to God, rule of law in the scene of lawless action, unity in practice, solidarity in people’s craving for common good, hope in the scene of frustration, interest in public affairs, menu in social relations, creative thinking in nation building, prosperity in poverty stricken situation, etc. So love is the key Nigerians need to open the door of the house of economic resources.

Fourth is religion and the focus is on moral principles and values Nigerians need to make a way of life in order to build the nation of their dream, where love and the golden rules are made a way of life in their interactions with one another. Religion is an acknowledgement and observation of the following truths. First, man’s awareness that he is a being of another Being—the Supreme Being. Second, that he is not in the world by accident but by the intension of his Creator and as a being of intention, he is purpose-oriented being. As a purpose-oriented being he has to live a life of purpose. Third, to discover his purpose, harness resources-human and material, draw a blueprint for work and remain active on his duty post for the attainment of his purpose.

In order to succeed, he must dedicate his life to worship of God-his Creator. To worship God means that man must live his life according to God’s will, demands, according Jesus Christ, man “love your neighbour as you love yourself” (John 13:34-35) and that man should “In everything do to others as you would have them do to you; for this is the law and the prophets” (Matt. 7:12). In all circumstances, man should love others as he loves himself and treat others as he would like them to treat him. But if he allows himself to fall victim of ignorance, selfishness, greed and wickedness and for that has enemies, he should heed the advice of Christ; “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (Mt 5:44). Man’s effort towards observance of Christ’s advice to mankind is far below expectation. Hence, actions
of man’s inhumanity to man still litter the face of the world. For example, people still engage in destructive actions to development and human lives such as hatred, dishonesty, insincerity, corruption, blackmail, covetousness, crises, violence, quarrels, segregation, discrimination, war, murder, armed robbery, exploitation, stealing, etc. These, among other negative actions of human beings not mentioned, have inflicted on them myriads of pains, miseries, sufferings and handicaps of non-descript. Hence some of their victims are wishing they had died a stillbirth. In Nigeria religious crises among adherents of three different religions- Christianity, Islam and Traditional religion are frequent occurring events in the country and have destroyed millions of lives and mountains of people’s property since their inception. The religious crises are often happening between Christians and Muslims who seem to have sworn never to tolerate their religious differences. Not minding that the constitution of Nigeria accommodates different religions and does not tolerate the dominance of any religion over others in any national affairs. Also it prohibits the Federal, State, Local Governments from adopting any religion as state religion as provided in the section 10 of the 1979 constitution. Furthermore, it is equally provided in the constitution that: “every person shall be entitled to freedom of thought, conscience and religion or belief in worship, practice and observance” (FRN, 1979:1).

The adherents of Christian religion and Islamic religion observe these constitutional provisions in theory but in practice subject Nigerians to experience again what they experienced during the colonial era by using the Bible and the Koran as instruments of divide and rule. No wonder the military regime of Ibrahim Babangida despite the fact that Nigeria is a secular nation went ahead and secured membership for Nigeria in the Organization of Islamic Countries in 1986 without seeking the opinion of the entire Nigerians. This action was a big insult to Nigeria with unity as its soul. Nigeria, because of the abuse of these constitutional provisions, has witnessed a legion of religious crises between the adherents of the two dominating religions in the country-Christianity and Islam which have led to destruction of value of all values-human life and people’s hard earned property. In agreement with this fact about the nation O. Michakpu cited by Celestina O. Isiramen says in one occasion of religious crises in Nigeria: Soldiers were called upon to quell the skirmishes in the central city where... religious conflict has already claimed hundreds of lives. Burnt-down houses and churches and torched cars still line the streets here... after clashes between Muslims and Christians. About 300 lives have been lost ...property and even human beings were randomly set on fire and shops looted during the violence ...(Isiramen, 2013:330). The various displays of these religious conflicts in the nation include the following. The aggressive debates on Sharia in 19977, 1978 and 1989. The controversy generated by Nigeria’s membership in the OIC. The riot carried out by the Islamic movement on April 19, 1991 which caused massive destruction of lives and
property. Another riot of the same movement led by Maitatsine in Northern part of Nigeria against Christians led to the death of 764 Christian brethrens and loss of massive property. Another religious crisis swept through Kaduna metropolis in February and March 2000 as Christians and Muslims hit at each other over the state government’s plan to introduce Sharia law. On August 22 another riot was carried out by Islamic rioters which resulted in killing about 200 Christians and destruction of myriad of property. In Onitsha, Christians who have witnessed several deadly attacks from their opponents- Moslems - on February 22, 2006 attacked them and not less than 30 people among them were killed. Plateau, Kano, Bauchi and many other States have witnessed and suffered miseries inflicted on them by religious crises. What of Boko Haram-an offshoot of religious conflicts in Nigeria? It has destroyed a legion of lives and property and is still doing that up till date despite Federal Government’s intervention to stop its disasters. The perpetrators of these religious disasters confirming a statement made by Blaise Pascal that “Men never do evil so completely and cheerfully as when they do it from religious conviction” (Dawaki, 2005: 37-Shake Hands…). The major cause of these religious conflicts in Nigeria is lack of religious tolerance among adherents of Christianity and Islam; hence they love to hate their opponents. They treat their opponent’s religion as nothing. This attitude is confirmed by a statement made by Shakh Abubakar Mohammed Gumi in 1987 when he says: If we want Nigeria to be a good country, to join hands, we have to follow one faith (Islam). If we follow one faith we will be a good country... Nigerian unity, if I am to do my best, is to try to convert Christians and non-Moslems as much as possible. Until the other religions become minority and they will not affect our society (Odey, 2013:29-30). This statement made by Shakh Gumi-a religious leader, speaks volumes of how dangerous is religion in the hands of some religious leaders. If gold can rust what will iron do? If a religions leader can alter such a statement, which shows religious intolerance what his followers can say and do only God or Allah, we all claim to worship, knows. In another occasion Shakh Gumi was cited as saying: “Christianity is nothing” (Soyinka, 1991:5). Christians in their own reaction described him and his religion as worse than nothing. It is the fall of religion into the hands of negative religious leaders that made Ibrahim Sheme to say: (Religion is one of the most divisive factors in the world” (2005:52). Moral educationists have been emphasising that the Supreme Being called different names by different tongues is the father of all the human beings in the world family. For that reason people should see themselves as brothers and sisters and live according to their Father’s will. They should love one another, assist each other, see their life project as one-common good and work in joint efforts toward attaining their common good. Discrimination, segregation, division, hatred, etc. among them portray them as a disappointment to their Father-God or Allah. God or Allah is love and unity and for anybody to deserve the description as a child and worshiper of God or
Allah he or she must make love and unity for the common good of Nigeria and the world as his or her way of life. A moral educationist, Habu Dawaki in his message to Nigerians on religious tolerance says: If we must make meaningful progress as a people, we must change our prejudiced attitudes. My belief is that everyone deserves justice and a chance in the life. God is not a tribal Lord, or a sartorial Emperor. He is not an ethnic Monarch. He is the God of all flesh. Everybody is somebody before him. We need to stop championing causes that are divisive or fight inferior purpose (2005) 38-Shake Hand...). God is not God of discrimination and segregation but God of unity and love. Anybody who claims to be worshiping him must make unity and love his or her character. Nigerians should know that the motto of our country is unity and love which is kindness in action, tolerance in religious realm, a protest in the scene of injustice, hope in a state of frustration, forgiveness in a situation of insult, etc, is what they need to build a nation of their dream.

It is love if recognized, respected and strictly observed by all Nigerians especially religious leaders and followers that moral principles and values such as: love your neighbor as you love yourself; treat others as you would like them treat you; what belongs to all must be shared by all; united we stand, divided we fall; truth, honesty integrity, compassion, patience, justice righteousness, etc, which are sitting in the wheelchair in the nation especially in the religious realm will be rescued to start to perform their invaluable roles in nation building. Also, it is necessary for the initiators and supporters of religious intolerance, perpetrators and executors of religious crises, and ethnic segregationists in Nigeria to hear immortal statement made by another moral educationist of all ages, Martin Luther King (j) r: We must all learn to live together as brothers. Or we will perish together as fools. We are tied together in single garment of one destiny, caught in an inescapable network of mutuality. And whatever affects one directly affects all indirectly. For some strange reason I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be. This is the way God’s universe is made; this is the way it is structured (1986:269). Nigeria is a part God’s universe; unity and order are characteristics of the universe. For that Nigerians should observe the motto of their country- unity which the founding fathers of their nation designed as a robe and made Nigeria to wear. To observe this, Nigerians should avoid religious intolerance, ethnic segregation and its modern description-state of origin and work as bothers and sisters in pursuit of national goals of their country.

Fifth is law and the focus is on the rules of law and observance of the principle of justice in all spheres of nation building. Law is rule established by authority or tradition regulating the conduct of citizens of a nation. While the law is a body of such rules. In a nation the formal name of such body of rules is constitution. In a civilized nation constitution is a Supreme Document containing all laws (rules) enacted by the people’s representatives and
approved by the people as a whole. Throwing more light on what law is, Joseph I. Omoregie, says: ‘Law is... an order or a command emanating from a competent legislative authority and intended to regulate human behaviour. Law in this sense is prescriptive for it prescribes how things should be done or how men should behave’ (1994:x). From this explanation of meaning and role of law, it is obvious that a nation as an organized society where order is people’s a major aim needs the operation of law to retain and maintain its essence and purpose. Primarily, the purpose of establishment of a nation is people’s well-being. For it is reason, a body of people called government is introduced and its main duties are to develop and maintain stable polity and enhance, advance and preserve people’s well-being. In support of this role of government in an organized society Olusegun Oladipo says: Every society requires order to survive and flourish.

This order is difficult, if not impossible, to secure and maintain without a body whose primary responsibility consists in the regulation of social relations by setting limits within which various centres of power-economic, political, religious, intellectual and cultural - in a society can express themselves and protect their interest. The body usually charged with this responsibility is government. Primarily, then, it is the duty of government anywhere to maintain order (1999). Government as a governing body whose primary duty is to maintain order in a society is divided into three-the executive, the legislature and the judiciary and each has a specific function to perform. The legislature’s duty is to make laws that govern a nation. The judiciary’s duty is to interpret laws and pass judgment based on the interpretation and the executive’s duty is to ensure for the implementation of law. Strict observation of this separation of powers with common good of the people of a nation in view in performing their respective functions is a necessity in the development of any nation. It is obvious that for the people of any nation especially Nigerians to hear, see and experience development at all levels especially national level there must be a created atmosphere of peace, harmony, justice, security, freedom, progress and positive thinking. For such an atmosphere to be a reality in Nigeria the rule of law must be the order of the day and justice must preside at every gathering organized by Nigerians. The prime motive of law whether it is giving an award to or is inflicting punishment on an offender is common good of Nigerians.

Hence, law is not respecter of a person but of common good. Law is a security officer to justice and justice always insists that what belongs to all must be shared by all; everybody should be treated equally and be given a sense of belonging in the country. So it is law that should rule and justice presides over affairs in Nigeria if Nigerians want to build a nation of their dream where their national goals will be attained to the joy of all and to the sadness of none. Sixth is social relationship and the focus is on moral life. Moral education seeks to help humans as a whole and Nigerians in particular to understand what important role
morbidity plays in their way of life. Man is a being whose nature is of three aspects: rationality, sociability and morality. These three aspects of man determine his human worth and no man deserves his name who out of omission or commission allows all of these moulding blocks of his nature or any of them to remain dormant or wrongly used. Man is a special being as he is the only being in the world that is bearing the image and likeness of the Creator. These image and likeness of the Creator man is bearing is his mind. Man's mind is the centre of all human activities and its offshoots are: rationality, sociability and morality. Rationality (thinking) is a tool placed in man's hand by his Creator with which to use and manage his life affairs in the world. Courtesy of experience, rationality is a key to open the door of gold mines of resources which God has provided in the world. It is a bridge between the world of ideas and the world of matter. Everything in the material world of man first existed in the world of ideas before rationality enabled it to appear in a concrete form.

Things such as skyscrapers, aeroplanes, cars, ships, printing machineries, books, radios, phones, pens, etc, are all products of ideas. Habu Dawaki acknowledges this when he says: Man is the only thinking animal, other animals don’t go to school, they don’t invent, carry out researches, build hospitals, police stations, plan coups, organize elections, dance, celebrate birthdays, honour their outstanding citizens or bury their dead. These and many more are all products of thoughts (2005:81-shake Hands...). It is obvious that man has used his gift of rationality to beautify, through his creative ingenuity in arts and sciences, the face of the world. Sociability is also an important tool in the hands of man, courtesy of moral education. Man has realized that he is a social being - with others. He has realized that whatever goal he has set up to pursue that deserves mention and a place in history, he needs helping hands of his fellow humans to achieve it. In support of this John Donne cited by Martin Luther King (Jr) says: “No man is an island...” (1986:138). In the same vein King (Jr) says: No individual can live alone, no nation can live alone and anyone who feels that he can live alone is sleeping through a evolution. The world in which we live is geographically one. The challenge that we face today is to make it one in terms of brotherhood” (1986:269). While Norman Vincent Pearl says: “The man who lives for himself is a failure. Even if he gains much wealth, power or position he is still a failure” (Dawaki, 2005:211-Shake Hands...). Emphasising on the necessity of social living by man as a member of society, Aristotle says: “he who is unable to live in society or who has no need because he is sufficient for himself must be either a beast or god (Uduma, 2000:276). So man is a social being always work to live in harmony with other members of society. Morality also is a very important tool in the hand of man which he should use to maintain his rational and social nature. Moral education reminds man that while other beings live a fixated life, he is the only being who lives a free life due to a gift of free will from his
Creator. This means that man is free to live his life as he wants. But in the exercise of his freedom, man must observe natural laws and moral laws. For him to observe these laws successfully, man must live a moral life. By living a moral life, man will see the need to live his life according to the will of his Creator. He will understand as a rational and social being the need to engage in actions that promote, advance and preserve common good such as promotion of unity, support that what belongs to all must be shared by all, protest in the scene of injustice, live exemplary life of integrity, inspire hope in others, be on the side of truth no matter its bitterness, help the needy, and so on. Also he should always avoid actions that are antithetic to common good such as segregation, discrimination, prejudice, jaundice, animosity, bribery, corruption, covetousness, cheating, stealing, false witness, blackmail, and so on. The observance of the former and avoidance of the latter will enable him to become an asset and his nation to grow to the height of his expectation.

So, Nigerians should know that development at whatever level is not manna expected to fall from heaven; not something to be hard on the platter of gold; nor something to be wished into existence but rather it is something compulsory for every Nigerian to work for its reality. Through moral education, Nigerians will see the need to work for the attainment of the national goals of their nation. They will understand that Nigeria is the only country described as theirs on the globe and no other people or nations will carry the burden of its development except them. The highest thing others can do to help them is to remind them that they are sleeping through a revolution of development. It is left for them to stop their sleep and embark upon positive actions that lead to development. They should know, courtesy of moral education, it is rationality or thinking that initiates and directs people’s actions. Sociability brings about interrelationship and interdependence which is the essence of human life, morality humanizes their thoughts and actions in social relations. All these make them to live in harmony with each other.

Joseph I. Omoregbe, a moral educationist, who has been emphasising on the importance of moral education in national development, leaves the truth bare that no nation can see or hear, let alone experience development at whatever level unless its citizens are morally educated and always live a moral life. In his words: Moral development and maturity on the part of the citizens of a country are pre-requisites for the development of that country. Indeed, moral development is the most important aspect of national development, for there can be no development of a country if its citizens are morally underdeveloped and immature… How can there be development in a country in which public funds are embezzled by those who control them and who are supposed to use them for development projects? How can there be development in a country in which self-interest is the dominant rule of action? (1990:197). Thus for Nigerians to develop their country in the interest...
of all, they should make moral virtues such as love, truth, honesty, sincerity, self-sacrifice, integrity, unity, patience, justice, hard work, compassion etc, a way of life. And they should avoid moral vices such as hatred, lie, dishonesty, insincerity, selfishness, segregation, nepotism, injustice, bribery, corruption, jaundice, superstition, laziness and the likes which have destroyed homes, lives and nations. Moral virtues are moral blocks used in building a successful nation while moral vices are tools used in creating an atmosphere of predicament, suffering and failure in a nation.

Conclusion
In this work it has been shown that the ultimate craving of Nigerians like people of other nations in the world is attainment of the needs of their well-being. These needs among them are foods, housing, clothing, education, good health system, efficient communication system, good transportation, effective infrastructures, employment opportunities, peaceful and harmonious environment, good social relations, reign of justice, rule of law, good leadership, supremacy of constitution, observation of human rights and so on. These are what Nigerians have been struggling to be in a position where they can be attaining them to their expectation and satisfaction. These needs of theirs are visible and invisible hands that inform their thoughts, determine their thoughts, cultivate their habits, mould their characters and shape their individual and collective destines. Due to the necessity of these needs in the well-being of Nigerians, a good number of Nigerians have become slaves to means of attaining them which they see as money, power, position and privilege only. Tracing the genesis of every bad action, quarrel, crisis, robbery, corruption, nepotism, etc, one will discover that abuse of any of the mentioned means is bound to be the cause. For example, political, religious, tribal, civil, etc, crises are caused by people's struggle to monopolize or to increase their possession of any of these means for accumulating material wealth. Moral education seeks to help Nigerians to understand and adopt the best attitude in life. It has informed them that the only way to be in a position that they can attain their needs is to be morally educated and to live a moral life. By living a moral life they will understand that they have enough resources-human and material- but the key they need to open the door to their realm is love. They have to love each other and treat each other well as every Nigerian would like to be treated. It is hatred and greed that create scarcity of abundant resources which God has deposited in Nigeria. Nigerians as a whole should make love, truth, honesty, justice, integrity, kindness, righteousness, hard work, etc, their way of life; and avoid hatred, dishonesty, laziness, injustice, covetousness, corruption, bribery, discrimination, segregation, etc, in their social dealing with each other. This is the only way they can build a nation of their dream.

Reference