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CULTURAL REVIVAL AND THE FIGHT AGAINST CORRUPTION IN NIGERIA

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ABSTRACT

Corruption like air is found everywhere in Nigeria despite the fact that government has put in place so many policies and mechanisms to curb it both in private and public lives. Since bureaucratic measures used by various administrations to curb corruption in Nigeria had failed, the work canvassed cultural revival as alternative means of containing corruption in Nigeria. Most of the corrupt practices occur due to societal moral decadence. The work is of the view that cultural revival could be a veritable tool for fighting corruption in Nigeria. The qualitative approach was used which made the work to rely much on secondary data. It recommended among others that cultural revival would not only install traditional moral that would reduce corruption, but would be attacking its root namely the moral depravity aversion of social responsibility.

Keywords: Cultural revival, corruption, morality, Nigeria.

1. INTRODUCTION

Corruption like air is found everywhere and among every class in Nigerian society. Majority of people in Nigeria have involved in corruption to the extent that it appears to them that corruption, as a religion, is a way of life. They believe in and practice corruption.

Corruption is found in all aspects of life in Nigeria from the colonial era to this post-independence Nigeria.

Most people are of the view that in African traditional setting corruption was minimal or non existence (Umoh, 1981; Wrath & Simpkin 1963). Cultural revival is

advocated as a viable means of fighting corruption in Nigeria - which should not be taken as a second fiddle to western mechanism but the *suis generis* a strategy with great potentials. Cultural revival is an eclectic restoration to currency and practice of relevant aspect of the people's culture. For Africa, the attempt to revive her culture is nothing new. It did not start with the great Festival of Arts and Culture (FESTAC). The need for cultural revival has been felt and the call to revive the best of African culture has been made for a very long time. For example, the inaugural address delivered in Monrovia by Edward E. Blyden on January 5, 1881 as the President of Liberia College was a call for cultural revival. In similar vein, the principle of Negritude propounded by Leopold Sedar Senghor, a former president of Senegal, also is a similar call. The same is true of the theory of African Personality propagated by the late Osagyefo Kwame Nkrumah of Ghana and the education programmes proposed for Tanzania in 1967 by President Julius K. Nyerere.

The need for cultural revival to curb corruption arises because the leaders are either confused about culture or act deliberately to protect their class interest. By the way they pursue cultural revival, the impression is created that the only and principal essentials of culture are aesthetic displays, production of artifacts, dances and the parade of masquerades. If those were the case, these aspects of culture have always been

current in the villages and the rural areas across this nation.

As could be seen in all sections of Nigeria, the people still observe all their festivals and perform the accompanying rites, including dances and parade of masquerades. The various artifacts are still being produced just as the people also continue to observe their taboos and moral prohibitions. Umoh (1996), however, argued that despite the fact that such aspect of culture is current everywhere in Nigeria, there is need to revive it for the sake of those that may not be aware of it. This need is not felt among the generality of the Nigerian citizenry, particularly the masses who inhabit the rural areas. It is mostly the educated elite and some members of foreign religions that need this revival. They need it because of their acquired deficiency. The work examined aspects of African culture that should be revived in attempts to control corruption both in private and public lives in Nigeria.

2. THE CONCEPTUAL FRAMEWORK

Culture has no standard definition (Blackmar & Gillion, 1918). There is however general agreement that culture is a total way of life of a people. The culture of a society is the way of life which the people follow, i.e., the way the people behave. It includes everything which is of human origin, everything which the people learn through their direct or indirect contacts with other people (Hunt, 1961). In this group

are the customary ways of behaving in everyday life; religious beliefs, moral standards; the way in which family life is organized; the methods used to provide food and shelter; language; government, and forms of artistic expression. (Hunt, 1961) Culture is what makes human society possible. It encompasses all aspects of life and includes more than artistic expressions and performances for entertainment.

Besides the growth of human faculties with increased attainment of knowledge and appreciation of the arts, culture also implies an elevation of belief and transformation of the conduct of the people. The social activities most directly enlisted in the culture of a group are religious, educational, and scientific (Blackmar & Gillion, 1918).

Another concept used in this work is corruption. Corruption is conceived as the misuse of entrusted power of one's office for selfish and personal gain (World Bank, 1997). Corruption in Nigeria manifests in the form of misappropriation, kickback, bribery, embezzlement, tribalism, nepotism, money laundering, and outright looting of the treasury, among others (Obuah, 2010). In its traditional framework as Arnold, (1977) opines

Corruption is most usually taken to mean the receiving or offering of money or other clear advantages in return for contracts, not being obliged to discharge an obligation, obtaining a job

for which one is not qualified, sidestepping justice, leaping ahead of a queue and so on (p. 177).

Olusanya, (1985) defines corruption as any behaviour or act that is irregular or against the norms of society. Thus, he admits that anyone who takes bribe either in cash or in kind in order to perform his normal duties is a corrupt person. Drawing his examples from the common experiences of many Nigerians, Olusanya (1985) adds that a messenger who takes bribes in order to produce a file is corrupt, an accountant, an account clerk, a nurse, a doctor, a policeman, a custom officer who take bribe in order to perform his/her duties is corrupt. A judge who takes bribe to influence his judgment is also corrupt. As here understood, corruption refers to the practice or act of using and any such use in Nigeria of public or private position, institutions, and/or offices to advance personal aims, goals, and interests in ways that are out of consonance with indigenous ethics as Nigerian African peoples and inconsistent with law, equity, and the aims of the particular positions, institutions, and/or offices.

It is generally observed that a culture can either induce or discourage corruption. For example, the culture of accepting and approving wealth acquired illegitimately encourages corruption. It makes corruption to spread like wild fire and permeates the ranks and files of the society (Tom, 2017). Similarly, the culture of

looking at those that do not involve in fraudulent and corrupt practices as fools and pretenders and subsequently scorning and shunning them even in public occasions and in government appointments is a stimulant to corruption. Corruption is also encouraged whenever an ex-convict or a person who had been caught involving in one kind of corrupt practice or the other is appointed to public office or is allowed to contest for election in the country. These attitudes encourage corrupt leaders to continue to acquire and accumulate ill-gotten wealth at the expense of the masses (Tom, 2017). According to Umoh (1981), this attitude is contrary to the indigenous culture of Africa which disapproves wealth acquired illegitimately or by corrupt means. The individual who acquired wealth by such unapproved means was also scorned in his community.

3. CULTURE AND CORRUPTION: THE THEORETICAL EXPLORATION

Regarding African culture and corruption, there are two major opposing views. While the traditionalists are calling for a revival of traditional values, to curb corruption the modernists on the other hand see the situation from a diametrically opposite point of view (Nkom, 1986). The *traditionalists* see the adoption of Western social values and attitudes as the root cause of increased corruption in African society and therefore preach a return to the more human social values of African traditional society. On the

other hand, the *modernists* associate corruption with the remnants of traditional practices such as gift giving, ethnic loyalty, and other parochial tendencies which encourage corrupt behaviour and which must be replaced by modern rationalist values. Thus, the more fundamental distinction between scholars of the idealistic school as Nkom (1986) opines is between the traditionalists and the modernists, rather than between the moralists and the revisionists.

The modernists consisting of Western European writers according to Ndubisi (1986) have tended to over emphasize the cultural relativism of corruption. They assume that corruption is a monopoly of the so-called developing and underdeveloped countries especially in Africa, Asia and South America. Bayley, (1966), Scott (1972), and Leys (1965) are among the authors who could not easily see corruption in the so-called developed countries of the world as much as in the developing countries. Such view must have influenced Ley (1965: 216) when criticizing Wraith and Simpkins, (1965: 216) to assert,

They are aware that the 'moralising approach' involves difficulty, namely that their standpoint may differ from that of those who do the things which they regard as corrupt. For instance, they can see that since any African who is so fortunately placed as to be able to get jobs for his relatives is felt (by his relatives at least) to be

under an obligation to do so, it is peculiar to call this corrupt.

For example, they argue that in both Africa and India the man who uses official position to obtain jobs for his relatives is not considered immoral in traditional terms, he is only doing what every loyal member of an extended family is expected to do. He would be condemned if he did not act in this way (Bayley, 1966:21; Sharma, et al 2011).

The same line of thought is also held by Myrdal (1968) who argues that corruption in the Third World is embedded in the institutional and attitudinal remnants of traditional society and adds that it is the persistence of these traditional remnants which explains why the level of corruption in the Third World is unquestionably much higher than in Western developed countries including the United States or in the Communist countries. Even though modern developments have contributed to corruption by increasing the incentives and opportunities for personal gain through corrupt means, it is this traditional social setting which provides conducive and facilitative atmosphere for corruption to actually take place. This according to Scott (1972), is due to the fact that what is considered corruption is in fact a continuation of traditional gift-giving. Therefore, the survival of such customary practices does not only encourage corruption but also provide a suitable camouflage under which modern corruption

flourishes. The importance attached to kinship ties and other parochial loyalties is such that officials in public positions are compelled to yield to corrupt influences from their kith and kin (Sharma et al, 2011).

The modernists argued that there is a general unwritten rule once receives benefits from a person in authority, it is "sociable" to offer something in return. This social norm taps into broader notions of reciprocity within one's immediate society, that is, within the community of people around the individual within which interactions occur (Torsello and Venard 2016). Such reciprocal gift-giving rules and norms exist not just to serve a function or a purpose, but also represent something substantially "social" beyond their instrument use (Graycar and Jancsics 2017).

On the hand the traditionalists argue that corruption was brought to Africa through introduction of colonialism by the white man. Among such scholars are Umoh, 1982; Wraith and Simpkin, 1983. Nkrumah (1972). In the African religious tradition, according to Umoh, (1982) expiation of wrongdoing is materially and socially very expensive. Sacrifices of types are required in accord with the types and gravity of breaches that are committed. The offending individual is also exposed to so much ignominy that not only discourages any repetition of the default but also deters others except hardened species from further attempts to violate the norms of the society. The overall

positive effect of this in the morality of the people becomes clear when it is recalled that no part of the life of the African, within the traditional thinking, is without religious undertones or outside religious canons

Such disposition must have prompted Clinard (1968) to maintain that a crime is not made by the act itself but by society's reaction to the act. That is why as Ekong (2001) notes in Ibibio for example, an Ibibio dared not admit, either in joke or in earnest, that he had stolen since the consequences of such admission were well known to him. The difference here again according to Ekong (2001) lies in the fact that while in contemporary societies a culprit is regarded as innocent until he is actually proved beyond all reasonable doubts to be guilty, and the onus of such proof lies with a specific agency rather than with the entire society, in African culture, the social norms are highly internalized by almost every member of the society and the onus of maintaining the integrity of the system is also shared by all members of the society.

Accordingly, Nkrumah (1972) admits that forgery, bribery, and corruption were practically unknown in early African society. He sees bribery and corruption as part and parcel of the colonial set-up. Concurring, as it were, with Nkrumah, McMullan (1962) adds that the colonial regime is the obvious historical source of the conflict between the government and the society. He goes on to say that colonialism gave rise to

corruption. Orizu (1970) too, is of a similar view.

In the indigenous culture of Africa, wealth acquired illegitimately or by corrupt means was never appreciated by the society. The individual who acquired wealth by such unapproved means was also scorned in his community. He was never given any position of trust or authority in that society. Nor could he join the company or association of honest and respectable people. In contrary, the culture introduced to the African by the white recognizes only the rich no matter how he acquired the wealth. The society also ignores the means to the end even if the rich occupies a position of public trust (Aluko, 2008). It is this kind of person that is singled out for honour, praise and recognition. He is hailed when he donates big money at social gatherings or when he lavishes ill-gotten money at the religious functions, and at the public place, whereas in African tradition such people were outcasts. In his observation, Umoh (1981) opined,

In modern African setting, ethic and morality are for the dogs. Those who amass wealth by thievery, cheating, trickery, robbery, burglary, bribery, embezzlement and all sorts of traditionally unapproved or corrupt means are accorded the greatest respect in the society. They are among the first to be chosen as leaders and representatives of the people. They are among

the chairmen and occupants of the high tables at social and religious functions.

Concurring, as it were, with Umoh, Akin-George (1989) added that it is not uncommon to see corrupt individuals being selected for a string of chieftaincy titles. Important streets, schools, hospitals and public institutions are named after them. On the other hand the innocent but poor workers is derided and shunned. In Nigeria of today, it is the end that justifies the means (Umoh, 1981). A writer who seemed to have interpreted cultural relativity of corruption appropriately according to Ndubisi (1998) was Waterbury (1976: 424) when he stated that;

Clearly no absolutes can be advanced here, and what the average citizen regards as corrupt will vary from society to society, culture to culture, or even class to class. Still, one is bothered by those who advance arguments of cultural relativism as apologia for corruption. They generally are people who did not come from the culture itself (or if they do, they tend to defend practices from which they benefit) nor are they of the masses.

Supporting this position, Bamidele, Olaniyan and Ayodele (2016) contends that it is commonplace for the culture of people to abhor corruption, yet, there are other instances where culture has been found to support corrupt practices.

4. COLONIALISM AND AFRICAN CULTURE

The first impact of colonialism on African art and culture was purely destructive (Umoh, 1996). Yet foreign religions failed to put anything new in the place of tradition (Wraith & Simpkins, 1963). They had nothing positive to put in the place left vacant by their desecration of African culture and their religious morals are yet to be backed by sanction as powerful as those of traditional moral. In school and at religious settings the Africans were taught to reject their culture as superstitious or even evil. Accordingly, the task of education in Africa was to convert Africans to European values.

As Paterson (1972) puts it,

The white man made many things the African used to do and say illegal. They (sic) sabotaged most of the African handicrafts and conditioned the African's mind to their liking... The white man controlled everything - economic, political, social, cultural and everything else... under colonialism... Africans controlled nothing and the white man controlled everything.

By condemning everything African, that African culture is satanic and should be abandoned, and openly working against culture, colonialism which was advanced through both foreign religions and the system of education, through which the elites were processed have

rendered the elites who took over from them incapable of appreciating indigenous art and culture. They were urged to abhor everything that was not western.

In accordance with this indoctrination, many of the elites that took over when the white men left have neither the eye nor the ear for indigenous arts and culture. Those of them who come from Akwa Ibom State for example not only hate indigenous attire like loin cloth and they do not even know how to knot it but describe it as cumbersome and satanic, yet, they enjoy swaggering around in other ethnic group attires frock. These are the people for whom this phase of culture is a revival. They need it if they must be properly oriented to this society.

Another reason is that it is based on class interest. When the colonial officials went on tour of the districts, they were often treated to elaborate entertainment with cultural dances, parade of masquerades, and other cultural displays.

As Hapgood, (1970) puts it,

“when the Europeans surrendered the keys of the palace, they put the elite in their own shoes: alien masters of a world in which the gap between the ruler and ruled was a chasm, and power and privilege were deliberately concentrated in that tiny minority. Nothing could be more natural than for the African elites to continue a system in which they were so highly

privileged; social change would inevitably reduce their power, their income, their sense of superiority” (p. 54).

Like the colonial officials, therefore, the elite cherish being entertained with cultural displays during their official cuttings. Accordingly, they emphasize this aspect of culture in their revival programmes and ignore other aspects that would threaten their positions or expose them.

5. COLONIALISM AND CORRUPTION IN AFRICA

Many scholars have enumerated in detail what constituted the criminal code in Africa without mentioning corruption (Genger, 2018) Pre-colonial Africans were communitarian and consciously supportive (Adewale, 2011). This is attributed to the fact that corruption was strange to Africa and was introduced to Africa by the European colonialism (Lacville, 1991; Nkrumah, 1972; Chinweizu, 1978). As some scholars note, corruption defined in political and economic sciences as the breach of state laws for self-aggrandizement was an alien concept to them, until colonial officials introduced it through divide and rule policies, capitalist economy and electoral processes (Moyosore, 2015; An, 2014; Eluu, 2015). In today's parlance, crimes such as theft, cheating and the breach of trust are interpreted as corrupt acts that harm the state. In African traditional philosophy however, they are conceptualized as abominable acts that harm the

community and its members, punishable with African control principles (Genger, 2018).

In African culture, as Genger(2018) notes crimes such as suicide was discouraged as self-inflicted crime. Other crimes forbidden by the culture include sexual crimes such as: incest, adultery, fornication, rape and sodomy. Genger (2018) alludes that crime against the community consisted of theft, scuffle/fight, assault, calumny, deliberate starvation with food, gossip, complicity, treason, sabotage, insults/swearing, abuse and disrespect of parents and elders. Other forms of crime according to the scholar include contractual crimes comprising of cheating, lying, breaching trust and trespassing forbidden geographical boundaries. Religious/spiritual offences entailed the disrespect of oracles, desecration of sacred places, seasons, festivals and objects. As it can be seen, governmental and political crimes such as corruption, were uncommon because of the non-capitalist and communitarian ontology of the society (Adewale, 2011; Etta and Asukwo, 2012; Igbo and Ugwoke, 2013). These crimes were considered spiteful to the personhood, horribly harmful to the community and unacceptably abominable against the customs and norms of the community. Perpetrators were seen as delicts (Etta and Asukwo, 2012). The victims of crime were first, the individual self that was lost to the crime, then the community and its members. The gods of the land and

religious ministers were victims because of the disappointing acts of the criminals(Igbo and Ugwoke, 2013).

6. ANTICORRUPTION MEASURES TAKEN BY NIGERIAN GOVERNMENT

Bureaucratic measures taken so far by the Nigerian government are listed by Aluko (2008). One of the political objectives enshrined in the 1999 Constitution is that the State shall abolish all corrupt practices, and abuse of power. In pursuance of the objectives, the Constitution, in the Third Schedule, provides for the Code of Conduct Bureau, to ensure that public officers conform with the ethics of incorruptible behaviour, through the declaration of their assets before and after their holding of public offices. It also provides for the Code of Conduct Tribunals to try cases of corruption and abuse of office, or of perversion of conduct in public service. The public officers covered by both the Bureau and the Tribunals include the President, the Vice President, Governors, Deputy Governor of States, Justices of Courts, Attorney-General and Minister of Justice, Ministers, Army Chiefs, Police Chiefs, top Civil Servants, Diplomats in Nigeria and abroad, Chairmen, members and staff of Federal, State and Local Governments, Chairmen of Boards and Corporations and other similarly placed public officers. The Constitution also provides for the establishment of Election Tribunals at all levels of elections

in order to ensure a corruption-free electoral process. Furthermore, the Constitution contains in its Seventh Schedule, Oaths to be taken by the President, the Vice President, State Governors, Deputy Governors, Ministers, Commissioners and Members of National Assembly, State Assemblies and the Local Councils. The oaths enjoin the officers to discharge their duties and functions honestly and faithfully. In pursuance of corruption reduction, the National Assembly passed into law the Independent Corrupt Practices and Other Related Offences Commission (ICPC) Act, 2000; the Economic and Financial Crimes Commission (EFCC) (Establishment Act) 2002; the Anti-Money Laundering Act, 2002, the Anti-Drug Enforcement Act, 2002, and the Fiscal Responsibility Act of 2005, to strengthen the previous legislations on bribery and corruption. Previous to the 1999 Constitution, the Federal Government passed into law decrees to combat Banking fraud, Foreign Exchange Fraud and Business and other Related Frauds. The Federal Government has also put into operation, the Due Process Mechanism to reduce fraud in the award of government contracts and in spending of public funds. It has been enlisting the support of the international community and of the International Financial Institutions, like the World Bank and International Monetary Fund (IMF), in its fight against bribery and

corruption. All the measures are designed to reduce the international image of Nigeria from being one of the most corrupt countries of the world.

In spite of all the bureaucratic measures taken by the Nigerian government to curb corruption, it has continued to increase leading to Nigeria being ranked at various occasions as either most corrupt or one of the most corrupt countries in the world.

7. CULTURAL REVIVAL AND CORRUPTION: THE WAY FORWARD

In view of the fact that the bureaucratic measures so far taken have failed to reduce corrupt practices both in private and public lives in Nigeria cultural revival is now advocated as an alternative means of fighting corruption. African traditional culture should be revived to eradicate corruption in the society. It involves the development of a strong social morality that will help to define the goals of development and control the resources, technology and social system along socially desirable lines.

As it is now, a most significant gain of cultural revival is seen in the area of art appreciation. It has brought the entertainment aspect of the Nigerian culture from the rural enclaves to the nation's cities, state capitals, and beyond. Cultural revival has expanded the audience of spectators for the indigenous arts to include not only the rural masses and the urban poor, but also the barons of

politics, the captains of industries, and the entire bourgeois class in general. Indigenous art is changed from a pastime for only the dwellers in the rural areas to a classic entertainment for the nobles as well as the high-born in the society.

Cultural artists are imbued with a sense of pride in their performances as importance is bestowed in their status in the society. Many have become celebrities. All of this has introduced professionalism into the indigenous entertainment arts and diversified the nation's entertainment industry. In short, cultural revival had been most successful in expanding the scope for the appreciation of cultural arts.

Cultural arts come ready-made and completely knocked down, as it were. The revival scheme merely gives exposure to the different artistic troupes. Apart from the finesse, intelligence, or dexterity that the artists themselves display in their presentation as a matter of natural endowment or the aspect of human existence that they portray, it is, however, yet to be established that cultural revival, as a definite programme, has consciously led to the growth of the people's faculties and increased attainment of knowledge. Whatever claims this society may make in these areas arise from other sources.

Culture also implies an elevation of belief. Although foreign religions desecrated African beliefs and religion, cultural revival has held the area

of belief and religion as sacrosanct. Because there are some people in the society who uphold indigenous beliefs and religion, the most that cultural revival has done has been to accept a kind of dualism of belief and religion in the society.

The traditional aesthetic life of the African is rarely set off from other aspects of everyday existence. Rather, it is intimately bound up with social behaviour and religious life. Aesthetics is also associated with social control. Indeed, it serves as a means or mechanism for social control. As Ottenberg and Ottenberg (1965) explain it,

when an African dons a mask and performs certain dances or sings about people or events, he is no longer acting as a person but as being or spirit. In this role he often has freedom for comments on social relations and for actions that if made unmasked, would produce social frictions or hostilities... the actions of masked dancers (not only) serve to make clearer the desired qualities of everyday behaviour, (but the) topical songs, explanatory tales, or tales with a moral (also) help to point to the way to be expected and proper conduct in the society.

These cultural practices provided the pre-colonial society with the mechanics for social control. Thus, aesthetics merged with ethics to establish societal norms that only the very hardened and irredeemable social deviant could dare to violate.

It all means that the conduct and the moral standards of the pre-colonial society here were better and higher than now. There were no conflicts between the government and the society. People behaved better than today. Honesty was the best policy. On reading about this age one is, indeed, overwhelmed by a strong sense of atavistic nostalgia.

Morality being a part of culture and having regard to the innumerable incidents of corruption, embezzlement of public funds, certificate racketeering, examination malpractice, misgovernment, disregard for law, etc which sap this country to the point of extinction, one would see reason proponents and the active agents of cultural revival are digging into that age to unearth the tenets that gave it the enviable reputation for practice today in order to cleanse the Nigerian contemporary society.

Revival must also include and give prominence to those fine tactics, innuendoes, and nuances that enable culture to exert desirable moral and ethical influence on the society. The Nigerian attempt has been lacking in this dimension. Any cultural revival scheme which ignores this aspect of culture does not deserve the name. as Klausner and Kuntz (1961) rightly propose, "a state that does not make its people better, instead of merely happy, has missed its true aim, and a statesman who ignores the moral ends of existence is a dangerous failure."

Fortunately, Nigeria still has a rich cultural heritage from which this strong morality can be drawn. Instead of importing the ideology of the social system either from the West or from the other side of the world (i.e Eastern Communist bloc), Nigeria should look into 'the abandoned and forgotten traditions of the cultural heritage of this country' where there abound important social and religious values that can be revitalized and developed into an acceptable moral code. Examples of this include the moral and social precepts of the traditional religions; the communalistic values of the traditional society which stressed cooperation and service to community etc. Once developed, this kind of moral code should become the basis for the training of Nigerians at all levels - primary, secondary and tertiary. In this lies the basis for an alternative social order devoid of corruption and moral decay (Smith 1976).

It was generally felt, and aptly put by Ayandele (1979) that:

a truly Nigerian society can only be erected on the superstructure of the moral and cultural values of the traditional society in which by far the vast majority of Nigerians - the illiterate, but well educated, rural inhabitants and 'pagans' - continue to live, move and have their being. For history is yet to reveal any authentic nation built upon borrowed mental attitudes, borrowed customs and habits, borrowed norms and institutions, a borrowed

milieu. And that is precisely what has been happening and is being intensified with criminal levity by the educated elite, political, religious and social leaders in Nigeria (p. 12).

The solution to corruption in Nigeria, according to this view point, as further highlights by Nkom (1986) lies in inculcating in the citizens a new ideology or mode of thinking based on the traditional values of respect for age and experience; devotion to community service rather than individual material wealth; disdain for the ostracization of the indolent and the evildoers; the concept of being our brother's keeper; the conception of land as a communal or family property instead of the 'Whiteman's notion' of land as an economic and 'naira-affair', the universal religious philosophy of preference for order over chaos, obligation over impulse, and the dignity of work and sacrifice over the *hypnotizing materialistic culture of individualism*; and the traditional emphasis on probity and honesty in public life (Obasanjo, 1979; Ayandele 1979; and Ogan 1979).

There is also need for family upbringing, education and moral disciplining for inculcating moral values of personhood, community and social responsibility. Thus, the family members are equipped to encounter the outside world. This practice is commonplace among cultures. The role of the family in the fight against corruption is not trivial, but very significant. As the

bedrock of the society, Nigerian families must firmly build around the unparalleled values of social responsibility and community interest, in other words (Genger, 2018). Professor Sam Aluko related what happened to him in this regard when he came back from abroad. He said shortly after he returned from Britain in 1959, with a PhD in Economics, he went home to visit his parents. He was driving with his wife to the village in their new car which he purchased with money provided by the Nigerian College of Arts & Science and Technology, Ibadan, which was then his employer. After being well received by his family and the entire village community and he retired into his bedroom, his father and his mother came quietly into the room, called him and inquired very calmly but firmly how, so soon after his arrival from England he was able to possess a car. They were worried that he should not soil the family name by possessing a vehicle beyond his financial capacity. When he told them that it was the Federal Government that bought the car for him, to repay the cost over time, and that even his wife was also entitled to a similar facility so that they could have two cars, if they so desired, but for modesty they decided to have one, they were greatly relieved. They did not want any corrupt allegations against him and against the family that gave him birth. And it was one of the smallest cars of that era. Today such culture has been abandoned as Aluko (2008) confirms,

Now, in the same village, some of his family members pooh-pooed him for coming to the village in a Peugeot Station Wagon Car when even junior public officers and minor political office holders ride the latest Jeeps, Mercedes Benz and other cars out of the ordinary. He concluded by saying that few Nigerians today, bother about the source of wealth or affluence of fellow Nigerians. The honoured and the Honourable are those with money and property. Honesty is no longer the best policy.

Age grade organizations were important agents of socialization in African culture. Age grades existed on the bases of gender, age and peers. They helped to break the individual into the nation and imbue him with the social mores and value as well as socio-cultural and politico-economic ethos. In other words, they participated in the processes that made the individual a part of his nation so as to perpetuate the group and fortify its unity. They regulated conduct and behavior. In addition, they educated the members, regulated morality, and demanded a high degree of self-discipline of the members as well as strict observance of their rules. High level maturity and stability of personal character buttressed by impeccable moral life were among the important credentials that qualified one for admission to many of these organizations as well as the necessary requirement for the maintenance of

membership in them. The presence of perceivable moral and ethical safeguards among members helped to curtail deviant behaviour. Traditional African communities used age grade organisations to check communal problems and crimes, they also admonished, commends and conferred accolades on members who promoted community welfare (Igbo and Ugwuoke, 2013).

8. CONCLUSION

This work started with conceptualization of concepts of cultural revival and corruption. It evaluated some of the bureaucratic measures taken by various administrations in Nigeria to curb corruption and how such had failed. It observed that much of cultural revival in Nigeria has been in area of art. It credited Nigeria's efforts to revive her culture with significant success in the area of arts. Because culture entails more than art and the revival has not gone into other very important areas of culture, the gains so far made by cultural revival are adjusted to leave much to be desired. The paper advocated the use of cultural revival to fight corruption in Nigeria. The work recommended among others that active agents of cultural revival should dig up the fine tenets from the pre-colonial cultures for practice in contemporary Nigeria so as to establish the kind of culture that can cleanse the nation of its innumerable ills

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