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Indiscipline and Corruption in Nigeria Political Setting: A Christian Perspective and Implication for counselling

Discipline and corruption in Nigeria political setting: A Christian perspective and implication for counseling

Rosemary Ochanya Ogbodo Ph.D

Abstract

This paper discussed the nature of indiscipline and corruption, discipline and the law, Biblical evidence of indiscipline, forms of in discipline and corruption in Nigeria and their causes, impact on Nigerian setting, implication for counselling. Based on this discussion, appropriate suggestions were made and concluded

Preamble

The problem of indiscipline and corruption is as old as mankind. Since the inception of history, man's values have been centered on indiscipline. It was through indiscipline that Adam and Eve ate the forbidden fruit in the Garden of Eden. If the couple had been disciplined, they probably would have resisted the serpent, which tempted them. However, these concepts of indiscipline and corruption exist virtually in every society of the contemporary world. How it is practiced and in what form varies from one society to another. The incidence of indiscipline and corruption is a global phenomenon. In that regard, Ajulo (1999.) observes, "Indiscipline and corruption is as much American as it is Russian, Japanese, British, Ghanaian, Turkish, Egyptian". In our characteristically robust humour, we Nigerians have situational coinages for corruption. Recent research according to Ajulo (1999) reveals some of them as follows:

"In business or government circles, expressions like: Public Relations (PR),

"Egunje", 'Family Support' "Settlement" "Sap Relief" is in common use as gratification for favours.

Nigeria has been perceived as one of the most corrupt and in disciplined countries of our age. Both the World Bank and the International Monetary Fund (IMF) share this perception. In an address in Nigeria in March, 1 999, Michael Camdessus, the IMF Managing

Director

Opined, that

“The Corruptionthat plagued

The Nigerian society is a symptom of a deep rooted disease.....

This perception is discernible in Nigeria’s most recent blue print for development, the report of the vision 2010 Committee. The report observes; Nigeria is perceived by several countries to have a high degree of corruption and indiscipline, manifest in:

- (i). Graft and inflation of contracts;
- (ii). Advanced fee fraud, notoriously known in Nigeria as “419”
- (iii). Credit card fraud abroad especially in the US; and (iv). “Drug trafficking”

The report further observes:”.... Indiscipline and corruptions appear to have become a way of doing things, though it is resented by a significant number of people who are helped in the face of weak and selective application of sanction.”

It is therefore evident that Nigerians themselves accept that indiscipline and corruption is part of their contemporary societal ills. Nigeria is today a nation afflicted with all kinds of diseases because the ideas of discipline have long deserted us. However, reversion is not foreclosed given the spiritual prescription in second chronicles 7 verse 14:

“If my people which are called by my name, shall humble themselves, and pray and seek my face and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their Land”.

Since Nigeria’s Independence, “official” efforts have and are still being geared towards waging War against indiscipline and corruption. From the foregoing, it is clear that acts of indiscipline range from mere deviation from simple norms to heinous crimes, which attract disapproval and widespread condemnation in the society.

Religious wise, “indiscipline is ungodliness”. It is indiscipline at its peak that brings corruption. Indiscipline and corruption have contributed in no small measures to Nigeria’s political crisis. For the purpose of achieving political stability, deliberate attempt must be made to check and reduce acts of indiscipline and corruption in our society through guidance and counseling services in collaboration with other agencies saddled with this responsibility.

Mark 8:36 says “for what does it profit a man to gain the whole world and loses his soul.” In order to acquire, accumulate, possess and gain wealth, some Nigerians take to robbery, smuggling, drug trafficking, dishonesty, hoarding, fraud, arson, counterfeiting etc at the expense of their lives. A separation of the terms may give us a clearer insight into each of them, as we discuss the following.

Nature of Indiscipline

Indiscipline is simply an action or actions considered to be wrong. The word “wrong” is a relative term. which means that an action is considered, wrong in a society where such action is not accepted as being proper. It is also seen where rules and regulations governing human actions are disobeyed. Indiscipline can therefore be regarded as any act or behaviour of an individual or group of people that is not in conformity with the generally accepted pattern of life or standard of norms in the society.

In Nigeria today, lack of discipline has manifested in various forms like corruption, fraud, bribery, stealing, disobedience, sex abuse, truancy, assault, vandalism, arson, mass demonstration which disrupt public peace. Other forms of indiscipline include rudeness, lateness to work, failure to recite the national anthem, and pledge (Nwana, 1971).

Indiscipline exists at individual, family or organization and government level. At individual level according to Awaj e, (1999) these include:

“The general behaviour of Nigerians refusing to obey even simple procedures such as queuing up to enter buses or buy petrol and lack of concern for the weak and others in trouble. Impatience, blatant disregard of rules and regulations and widespread of social ills as greed, jealousy, envy, alcoholism, drug abuse, juvenile

delinquency, prostitution, idleness, begging and parasitism in general are rampant in Nigeria today”.

He goes further to state more clearly that indiscipline has various faces, which include:

“Dishonesty, murder, arrogance, nepotism, impersonation, disloyalty, duping, insolence, rioting, violence, tribalism, vandalizing, smuggling and hoarding, lawlessness, tress pass, conspiracy, embezzlement, exploitation, inconsistency, barbarism, Seduction, vandalization, rigging, terrorism, recklessness, injustice and insubordination.

Indiscipline according to Adeboye (1986) could also be in the form of “carelessness, dictatorship, falsification, licentiousness, obstinacy, extortion, impropriety, apathetic kidnapping, torture, intuition, ostentation, perjury, discourtesy, hijacking, parochialism, felony etc.

At government level according to Ake (1996) stated that acts of indiscipline range from governments insensitivity to problems of the governed, arbitrary arrest, reckless reporting, illegal oil bunkering, acts of banditry, lust for power, foul play, false accusation, drug addiction, illegal money trafficking across the nations boarder and currency trafficking, pen robbery, political extremism, armed robbery, witch hunting, and insatiable quest for materialism. Such acts as ,.. unfulfilled promise, indecent dressing, trafficking in Indian hemp and heroin, forgery, fake report, prejudiced, judgment, white collar crime (419), flouting lawful orders, clarification of duty, kickbacks false alarm, car snatching, contempt of court, violation of professional ethic, mundane desire, etc.

As a matter of fact, indiscipline has been the bane of Nigeria. A critical dissection of the nature of corruption buttresses this assertion. We shall look into the nature of corruption.

Nature of Corruption

Corruption has become a household name in the Nigerian political setting. Corruption has been defined variously by different scholars. The World Bank (1998) has given a general definition of corruption as

“The use of public funds for private gains”

This definition includes bribery and extortion, which involve at least two parties and other types of manifestation that a public official can carry out alone including fraud and embezzlement. Nge (1967) defines corruption as, “behavior which deviates from the form duties of a public role because of private (gains) regarding personal, close family, private clique, pecuniary or it is a behaviour which violates ruler against the exercise of certain types of (duties) for private gains regarding influence.

This definition includes such behaviours as bribery (use of a reward to pervert the judgment of a person in a position of trust); nepotism and misappropriation. In addition, Kara (2002) states: “Corruption is an unethical or deviant behaviour”

He goes on to say that corruption is a social virus that has besieged the nation. Its high incidents involve politicians public servants (civil servants) on the one hand and members of the public who are seeking public services on the other. Corruption connotes perversion of ethics and accountability. Ethics focus on what is considered the right and proper behaviour of politicians, public officials, as well as those in the private sector. The words “right” “proper” and “fair” express a judgment about behaviour of people towards others that is considered to be just. This pre supposes that there are “right” and “wrong” ways to behaviour that constitute... a society’s standard (Rashed and Olowu, 1993).

Accountability on the other hand is synonymous with being answerable. This indicates that government’s are accountable to the people particularly in democratic societies. It follows therefore that the absence of accountability creates a fertile ground for indiscipline and corruption to thrive.

However, corruption pervades every strata of the political ground from the highest levels to the local level in the village. It is one of the greatest forms of indiscipline in Nigeria. It is a product of our highly individualized and materialistic political systems which emphasis struggles by individuals to acquire as much wealth as they can without regard to how such wealth is obtained. It is this situation that has led individuals and groups to pursue various illegal and anti-social means of making wealth.

Corruption therefore takes place when people try to get what they do not deserve by using office or position, money, bribery, ethnic connections, religion, family name, threats, harassment and other bad influence etc to advantage.

The lower nature of man is the source of sin, or of indiscipline, which breeds wrongdoings. And automatically result to death. “Lower nature of man endanger various sins of indiscipline. Law was therefore introduced to curb indiscipline and corruption. Let us look into discipline and the law.

Law and Discipline

There is an inherent relationship between the law and discipline. It is axiomatic that where there is no rule or law there can be no sin.

Law imposes certain discipline or constraints on a people or an organization so that they may behave in a specific way desired by the law gives (Adda 2000) Today, every country has its own constitutional and statutory laws.

What then is Law? According to Adamu (1999) “A body of rules whether formally enacted or customary, which a state or community recognize as binding on its members or subjects”.

These bodies of law regulate and control the way of life of the respective citizenry. Thus, the laws of every community necessarily imposed a form of discipline, which in turn, engenders a desired way of life. This probably motivates the Ten Commandments which theologians refer to as the “Mosaic laws”, as expounded in Leviticus, Numbers and Deuteronomy. In that regard the Lord God was the lawgiver. He gave the commandments direct to Moses for enforcement among the Israelites.

In every nation or community, the written or unwritten laws of the people impart discipline designed to make them embrace or desired modus vivendi. Nigeria is no exception to those general rules. Law of any country is internal.. to instill discipline in the inhabitants of that territory. As Adda Bosema (2000) observes: “the law everywhere is linked explicated with schemes of social and political organization according to (L A Hart 2000) The law is full of don’ts, you must not, you should not, You ought not.

These could have been derived from the Ten Commandments, with “thou shall” and “thou shall not”. Discipline is implicit in the Ten Commandments, which the Lord God delivered to Moses.

Each of these commandments contains a heavy dose of discipline in Exodus chapter

20. No matter where and when they are interpreted, the discipline therein remains constant.

They inspire interactive force, kindle love to all mankind, arouse fear of God, stimulate respect for humanity, and induce inclination to do well,

Secondly, the messages of Paul in his letters concerning discipline, particularly in 2

Corinthians 4: 14 are imperatives, we would observe. Further lessons can be drawn from 2 Corinthians 2: 7, 8 and 9; Thessalonians, 4 and 5; and Titus 2. These reinforce not only the ethical content of the Ten Commandments in the Old Testament and New Testament, but also constitute the ethical basis for Christian living,

Nigeria has good constitution, both written and unwritten full of “don’t”. Those who are in positions of authority in their respective sphere of life should show good examples.

Their motto should be leadership by example. They should be prepared to give a good account of their stewardship. Samuel in the Old Testament at the end of his life was bold to say: “I have been your leader ever since I was a child . . . lay your complaints against me in the presence of the lord.... Whose ox have I taken? Who’s as have I Taken? Who have? Wronged? Who have I oppressed? From whom have I taken a bribe, to torture on blind eye?

Tell me and I will make restitution”.

Our leaders should be able to ask similar questions whenever their tenures of office expired. Self-examination will produce a new generation of disciplined Nigerians.

What then is Discipline?

Discipline is described as a training or mode of life, in accordance with rules as a process of training and guidance that fosters growth and development positively. Nye (1967) defines discipline as the “Structure, and the scheme, designed to facilitate the Smooth working of some activities the activities”

It could be the acquisition of knowledge by people, the skills of the artisans, the training of the youths, or rearing and education of children to become future leaders. Discipline is necessary in all societies. Human relationship is such that a guard is needed at various stages of development. In Nigeria today, lack of discipline has manifested in various forms like corruption, fraud, stealing disobedience, sex offences, truancy, assault, insult,

drug offences, wickedness, mass demonstration which disrupts public peace (Nwanna, 1971). St Paul recognized that “sin was in the world before the law” law was therefore introduced to curb it. Because “where there is no law there can be no sin”

In line with these, Plato also advocated self-discipline in the individual members of the republic: self-discipline connotes prudence, good sense, temporary, moderation and control over sexual desire. In addition, a great philosopher, Aristotle extolled the importance of discipline for youth. In his words. “We ought to have been brought up in a particularly way from our very youth for this is the right - education”

The author of the Book of Proverbs believed in discipline and thus asserted “Train a child on a right way and when he is old age, he will not depart from it” (Proverb 22:6)

Succinctly put, discipline enables man; indiscipline disgraces him; the reward of discipline is an ordered, purposeful and blissful life; indiscipline generates a chaotic and sorrowful life. God rewards man according to his deeds. Hear this! “Discipline, no doubt, is never pleasant; at the time it seems painful, but in the end it yields for those who have been trained but in the peaceful ... of an honest life”. (Unknown)

Biblical Evidence of Indiscipline

God cursed Adam and Eve for their indiscipline for eating the forbidden fruit in the Garden of Eden. Cain murdered his brother, Abel, on account of envy. He was duly punished by God for that felony.

Despite man's initial acts of indiscipline, the Lord in his kindness decided to choose people who should do His will and probably is a model in this world. Thus the emergence of Abraham and his descendants Isaac, Jacob and the Israelites, whom God, through a covenant, promised to make the father of the nations in the Promised Land. But the sons of Israel displayed gross indiscipline. They sold their youngest brother Joseph, into captivity on account of envy, greed and hatred. The captivity of the Israelites in Egypt was probably part of the reward of indiscipline. That notwithstanding, God did not cancel his promises to the descendants of Abraham and Jacob. He only prolonged their journey to the Promised Land. David subsequently ruled Israel. Even when the Israelites had reached the land, both as individuals and as a corporate body, God rewarded discipline and punished indiscipline. In the scriptures, we are informed that the Lord delivered them into the hands of the Philistines for forty years of lawlessness.

Sometimes, the children of holy people turned rebellious. . . Eli, the priest of God, had two sons, Hophni and Phinehas, who were described as "Scoundrels. They desecrated the holy place of which their father was a custodian. God rejected him as priest and destroyed his two children, who perished on the same day. In this regard, the Lord said: "I will Honor those who honour me and those who despise me shall meet with contempt".

God appointed. Samuel to replace Eli who was humiliated for acts of indiscipline perpetrated by his children and he finally died. Even Moses was denied setting foot on the Promised Land because of an act of indiscipline.

We might add that Annanias and Sapphira in the New Testament lost their lives for telling lies during the period of primitive communal living of early Christians. On the other hand, God rewarded Abraham, Jacob and Samuel abundantly for showing discipline.

The point therefore is that discipline is a virtue and edifies, while indiscipline is a vice. Any nation that wants to be great like Nigeria must not spare any pains to instill discipline in the society. Causes of Indiscipline and Corruption.

Geographically, Nigeria's overwhelming nature has favoured her abundantly.

Nigeria does not experience the Asiatic type of floods, or the Saharan type of drought.

Devastating earth tremors, quakes and volcanic eruptions are hardly known in Nigeria. The rich varieties of Nigerian vegetation are the bounty of God designed to be the boom of the country; which should provide a pre-requisite for economic self-sufficiency. The human and materials resources of Nigeria have assured her an enviable position in the world generally, and in Africa particularly. Nigeria's role in the UN, OAU, ECO WAS, etc. is well known. That has given her a pride of place in the comity of nations. Nigeria is strategically positioned to lead Africa. As events unfold, year after year, leadership role has increased, particularly in recent time. Her role in the diplomatic processes that led to the liberation of Zimbabwe and Namibia as well as her commitment to see apartheid eradicate in South Africa corroborate that point. God has bestowed on Nigeria such human and natural resources that would make it possible for her to be in a position to aid her less endowed neighbours.

Nigeria is the Promised Land for Africans, Alas! That land of promise has been infested by indiscipline and corruption. They are the two serious problems that have confronted the Nigerian political process since independence in 1960. It has since grown into crisis stage. The root causes of indiscipline and corruption are many, some of these are: -

(i) Poverty and Unequal Distribution of Wealth: are some of the problems spelt out as paramount in contemporary Nigeria. Many states have failed to perform this role basically due to the absence of an efficient mode of production and insensitiveness to the needs of the masses. This has made it difficult for the Nigerian state to meet the basic needs of its people such as food, shelter, health-care, education, transportation, communication, jobs opportunities and higher market prices, etc leading to widespread poverty, deprivation and

general underdevelopment. Thus the average Nigerian resorts to indiscipline and corruption as a way out of their predicament.

(ii) Lack of Transparency, Supervision and Accountability Muganda (1995) attributes corruption crisis in Tanzania to lack of transparency, supervision and accountability.

Transparency in the public services cannot be achieved except every public act is done in an open manner. Lack of it . . .to avoidable speculations and loss of confidence in the instructional of power, is a process that has fanned the growth of corruption in Africa. Lack of supervision and accountability has progressively bedeviled the Nigerian state. As a result, some Nigerian elite have manifested indiscipline and corrupted themselves. The public officers have forgotten that they are accountable to the electorates in some instances. Those in authority have abdicated their supervisory duties and in the process, laws and regulations have been breached without censure. These lead to abuse of public office.

(iii) Greed Indiscipline and corruption are caused by greed. According to Akinnola (1993), the major cause of indiscipline and corruption in Nigeria is greed. He explains greed as “the excessive uncontrolled, burning passion to have more of anything than one really needs or deserves. “For instance, in Nigeria today, people lobby, campaign and commit all sorts of atrocities in order to muscle their way into leadership positions for the sake of greed. Many Nigerians and other Africans are not disciplined and are greedy. They employ all sorts of dishonest methods to be satisfied.

(iv) Influence of developed Nations on corruption in Nigeria: Colonialism in Nigeria was promoted by the desire for the accumulation of wealth by the whites in accordance with the capitalism dictates. The system of capitalist by its very nature allows for individuals and groups to make profit and acquire wealth through the exploitation of the labour of others. The colonialist exploited our people and carried our riches back to their country while Nigerian political elites who had no power were watching at independence. The Nigeria political elite saw it as an opportunity for them to replace the whites.

Indiscipline and corruption in Nigeria has been tactically influenced by the capitalist countries of Europe and America, who provide the haven for stolen funds

by Nigerian political and military elites, which have history of perpetuation of indiscipline and corruption into the fabric of Nigeria. The multinational corporations working in Nigeria assist Nigeria elites to loot resources through contract inflation and import invoicing.

(v) The Larger Society's Tacit Encouragement:

While the society frowns at indiscipline and corruption, on the other hand, the society encourages indiscipline and corruption by tacitly rewarding those who are known to be in disciplined and corrupt. For instance, traditional rulers are known to bestow traditional titles to "their deserving sons and daughters, Universities award honorary doctorate degrees to rich Nigerians while special prayers and positions in churches and mosques are offered to such caliber of people irrespective of their source of wealth. Corrupt politicians and military officers are rewarded with juicy government positions and later tried and imprisoned for various acts of indiscipline and corrupt offences, while in office. This explains why all fraudsters in Nigeria bear the prefix "Chief" or "Doctor" before their names, and the same old politicians have remained in government since I 960s to date. In the same vein, when unqualified students are admitted into Universities because of their fathers' status and positions in the society, it is indiscipline and corruption.

(vi). Social Distortion: Other causes of indiscipline and corruption include:

Misplaced sense of value, erosion of ethics and moral values and communalism. Adebayo (1986) opines that,

"Nigerians worship material success no matter by what means the success is achieved"

Thompson (1994) considers corruption as having been caused by the change of Nigerians values such as being their brothers' keepers, dignity of labour, honesty fame, wisdom and respect for old age to colonialism which developed selfish values in Nigeria.

The Impact of Indiscipline and Corruption on Nigeria

Indiscipline and corruption in Nigeria has reached an unprecedented height and has affected the stability of this country politically, economically and socially. It has

consequences on developing countries than it has on developed countries. The following are some debilitating effect of indiscipline and corruption in Nigeria:

I. Distorted Political Development: Indiscipline and coimption have affected political development negatively, through political parties and election process. Nigeria has been characterized by indiscipline and corrupt practices and electoral irregularities such as violence, stuffing of ballot boxes, thuggery, intimidation and elimination of recalcitrant opposition candidates (Edom, 2003), rigging, bribing of electoral officials, security men and party agents in order to have a free hand to change results at pulling boots or elsewhere.

Other practices includes; denying voting cards to supporters of opposition parties, gerrymandering of constituencies so as to create an uneven playing round for the opposition as well as deliberate omission of names from voters' register, making of fictitious returns where elections did not take place, under-aged voting as well as multiple voting, among others.

The inability of the Nigerian ruling elite to play electoral politics according to the rules of the games and corruption free has partly been responsible for military intervention in

Nigerian politics as it is the case with other African countries such as Ghana, Angola etc.

This has often resulted in political instability, crisis, uneasiness, killing of political opponents and general loss of lives and property; increased cost in the conduct of elections, vandalism, thuggery, arson and intimidation. These evils, no doubt, do not create a healthy atmosphere for development. Since the main aim of political power seekers in Africa is to enrich their pockets with public funds, political and electoral corruption culminates into misuse and embezzlement of public resources. This why, Nwosu in Edom (2003: 82) affirms that:

Power seekers in Nigeria see politics as an avenue for making money, a sort of open cheque to wealth, to be in power is to control state resources that are often converted to personal uses, correspondingly, to lose elections is to be

out of power and to be denied access to the opportunities for aggrandizement.

To maintain incumbency, those in power use all sorts of strategies to ensure that the election results favour them. (Edo, 2003.82) Nwosu's view confirms the point made earlier that African leaders are self-centered and seek power solely for self-aggrandizement. Their corrupt behaviour has not only seriously undermined democracy in Nigeria but has disempowered the Africans so much that the very essence of democracy which is popular participation of the governed, and public accountability of the leaders is still far from being a reality. The Nigerian elite regard the masses as "unthinking bunch that they must decide for, manipulate and cajole". Africans are therefore living impoverish and miserable lives instead of living a better life.

ii. Economic Distortion and Underdevelopment:

Indiscipline, corruption and corrupt tendencies are by nature geared towards benefiting both the receiver and the giver. The receiver sees corrupt activities as sources of income while those who give benefit by evading the law or by influencing their own selfish interests. This entails the transfer of public funds from the public to the individual. This is true even when the amount involved is negligible.

Indiscipline and corruption impinges on the countries¹ economic development. It results in economic decisions being taken, for the selfish interests of the public officers concerned.

In Nigeria, countless financial scandals in millions of naira involving past leaders like

President Ibrahim Babangida, the late General Sani Abacha and his son, Mohammed

Abacha, attest to this.

The aspiration and objectives of every government is to provide the basic needs of life so as to improve the living standard of her people. However, most Nigerian governments have failed to achieve this objective. This failure is due to various indiscipline and corrupt practices such as kickbacks that abound and acts which increase the cost of governmental contracts. Sorkaa (2002) opines that corruption in recruitment leads to inefficiency and waste, crippling the activities of

government. It creeps in to immobilize government management, increase the cost of administration, making it difficult for governments to pay their workers promptly and reasonably as well as provide basic infrastructures and social services. This creates the problem of poverty, which is not only widespread in Nigeria, but also is dehumanizing. Ambassador Walter Carrington, former U.S.A. Ambassador to Nigeria observed:

“The problem of corruption and indiscipline in Nigeria has been that certain projects don’t get done. People take the money and don’t do the job, money is just going into a private pockets”.

This syndrome is certainly one of the effects of our infrastructure decay. For instance, Nigeria’s nascent steel development (industrialization), must have been crippled by the syndrome of taking money without doing the job. A case in point is the Ajaokuta project and what about NEPA, the refineries and the National Housing Scheme, which suffer the same fate. That is to say that if government judiciously, honest and patriotically prosecutes all its Projects with discipline and without corruption, there would be more job opportunities for the polity. Consequently, poverty would be alleviated while the standard of living of the citizens would improve. Other acts of economic indiscipline and corruption according to the World Bank (1998) include the raising of transaction cost and uncertainty in an economy; leading to inefficient economic outcomes and impending longterm foreign and domestic investments

iii. Conflicts and Poor Integration:

This, breed nepotism and upset ethnic balance. They exacerbated the problems of national integration in Nigeria. For instance, ethnic and political insurgency in Nigeria, are examples.

v. Loss of Moral and Ethical Values:

What is more, indiscipline and corruption has eaten deep into the ethical values of the Nigerian society. Values such as hard work, integrity, dedication and commitment to work, ‘faithfulness and honesty have been replaced by greed, indolence, dishonesty and infidelity as well as lack of trust in the leaders and

the led. There is no respect for leccency which results in, for instance, low productivity.

7. Divided Loyalty:

The proliferation of indiscipline and corruption in the Nigerian states has created what Ekeh in Longman and Cooksy (1995) termed as “two publics”. In an attempt to address the conflict that exist between private interests and the public good in Nigerian administration, Ekeh argues that there exist “two publics” in public administration in Nigeria. One is the private public and the other the “real public” while the private public refers to personal relations, kith and kin and immediate society, to which the public officer belongs the “real public” refers to the public office he occupies in government. Ekeh opines that Nigerians who occupy public offices see their positions as serving these two publics.

This Ekeh’s description fits in well with the divided loyalty that has characterized not only Nigeria but also countries like Tanzania and Ghana’s public services following the erosion of ethics, accountability and transparency. Dishonest public officers misuse their official positions and regard them as source of income with which to service private public as well as means of furthering their selfish interests.

Servicing the “private public” at the expense of the “public” has contributed to the undermining of the continent’s development. Examples of these abound: poor roadwork, examination mal-practices and tax evasion. Public servants have a tendency to look for what will help keep their stomach full rather than their contribution towards the advancement of public welfare. **Made to Fight Against Indiscipline and Corruption**

The problem of indiscipline and corruption have prompted successive governments in Nigeria in the last thirty five years to attempt addressing it in many phases, such as **War against Indiscipline (WAI)**

In 1977, the government established the Public Complaint Commission, the corrupt practice Bureau, and Council for Civic Education, at both federal and state levels of government to check societal indiscipline and corruption. In the same vein, several decrees were promulgated by the military governments, such as Anti smuggling and Anti robbery decrees, Miscellaneous Offenses etc. There were also

National Orientation Movement OM) and Mass Mobilization Programme (MAMSER). There have been workshops on various issues, such as examination malpractices, leading to the famous Lagos Declaration

[1998.

The civilian governments, led by President Olusegun Obasanjo have sponsored the Anti Corruption Bill, which was passed into law on 14th February 2000 by the National Assembly and signed by the President on 14th June 2002. In most recent times, he set up another body called Economic and Financial Crimes Commission (EFCC); this is to check bribery and corruption, against the person who gives and the person who takes. All these efforts were made, based on the belief that discipline and corruption can be maintained using externally imposed measures, which are designed to make people fall in line with disciplined practices. It is indeed encouraging to note the resolute determination of the President, Gen. Olusegun Obasanjo to fight corruption and indiscipline in Nigeria, when he declared in 1999

I understand the clear message of the Nigerian people. In given me their mandate, they have asked me to lead this country by example. They want me to lead them aright. They want me to restore the dignity of our country. They want me to alleviate their poverty and to reduce corruption. I will always be mindful of the yearnings and desires of all sections of our country. I will endeavor to remedy the ills of our society. I will fight corruption.

The path to greatness is discipline. Nigeria today is a nation afflicted with all kinds of diseases because the ideal of discipline has long deserted us. However, we thank God because the hope for the righteous is not lost as God has Promised in 2 chronicles 7:14 that.

If my people, who are called by name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and I will heal their land

The war against indiscipline and corruption must continue for Nigerians to change from readers to followers, Our God is a God of the second chance who will heal us

as dictated by his merciful nature, if we actually repent and turn to Him in total submission. Implication for Counseling.

Indiscipline and corruption the twins' evil brothers have reached an unprecedented height and have affected the stability of this country politically, economically and socially. Indiscipline and corruption affect the economy, as is the fame of any society. A society with these evil twin brothers (indiscipline and corruption) deeply rooted stands the danger of collapsing. There can be no hope of any political stability, unless they are ruthlessly dealt with. These evils need to be uprooted if democracy is to survive in this country through counselling.

For counselling to be made accessible to our people in government, the Counselling association of Nigeria (CASSON) needs to come out and make its impact felt by Nigerians, our leaders, the lawmakers, more than is done presently. CASSON should be able to expand in wide publications and make efforts to be featuring on NTA, AIT and FRCN network services. The programmes should be properly articulated and presented by CASSON members. Topics to be presented should be those that address indiscipline and corruption. It should be of interest to all political leaders, laws makers, House of Assembly members and their Nigerians.

Guidance and counselling is not relevant to schools alone, trained Counsellors should be posted or deployed to all ministries, all government establishments, private offices, courts, churches both at the national, state and local levels. The counsellor in those References

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Adebayo, A. (1986). Power in politics, Ibadan. Spectrum books Limited

Adda, B (2000). The feasibility of democracy in Nigeria, for the development of social science research in areas would help in examining the problems of discipline and corruption. CAS SON should design programmes of action to ensure better sense of direction. Special group counselling should be organized on a regular

basis for politicians, leaders, lawmakers and top officials of the government for proper guidance.

Suggestions.

The following suggestions will go a long way in minimizing indiscipline and corruption in Nigeria. These are: -

- i. Trained counsellors should be deployed to both public and private establishments with specific mandate.
- ii. Lawmakers and qualified counsellors should work hand in hand for the good of Nigerians.
- iii. All trained counsellors should work with anti-corruption agencies like ICPC, NAFDAC, NDLEA, Code of Conduct Bureau etc.
- iv. Enforcement of transparency and accountability in government functions, particularly in financial transactions should be enforced.
- v. Salary of public servants should be improved, enough to meet their basic needs to avoid indiscipline and corruption.
- vi. Enlightenment/Education on the implications of indiscipline and corruption. Where people are well informed, they will be aware of the consequences and negative effects of the acts on individuals, governments and the society at large.
- vii. There should be a ray of hope for the people. Where people are assured of a better future, the urge for indiscipline and corruption then will reduce.
- viii. Every individual should be subject to the law of the land; the law is no respecter of persons. That is, they should be appropriately sanctioned without fear or favour irrespective of the position and circumstance.

Conclusion

We must resolve to partner together as civil society or religious groups (Christians and Moslems) to fight against indiscipline and corrupt practices in our society.

Building Nigeria is a collective task. We should not destroy it. Let us facilitate the rebirth of a new nation and inculcate in our people the basic values of honesty,

integrity, trustworthiness dedication, loyalty, hard work, discipline and patriotism and do away with debilitating cynicism and apathy. Let us move forward with hope and great determination in the quest for a better society. Above all, we must not lose sight of our divine obligation especially adhering to various injunctions in the gospel, constitution and disposition towards Christ-like life style.

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