

THEORETICAL PERSPECTIVES ON CAUSATIVE INTERACTION BETWEEN CORRUPT SOCIETY AND YOUTHS' NEGATIVE CHARACTER DEVELOPMENT IN NIGERIA

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Abstract

Many Nigerian youths are socialized in corrupt practices that enmeshed their societies. To examine the impacts of exposure to corrupt practices on youths' character development in Nigerian societies, this paper, identified samples of corrupt practices in Nigerian societies and theoretically discusses their implications for character development among youths. Precisely, the theoretical paper establishes a causative interaction between Nigerian corrupt society and development of negative character among youths by using behavioural learning theories for illustrations. The theories used include: Observational Learning, Direct Personal Experience or Mere Exposure, Aggressive Scripts, Social Learning, and Control Theory. In addition to these, the paper proffers strategies (remedial approaches) through which the Nigerian child can be revived from experience of corruption and made to develop good character. The paper concludes that high incidence of corruption in the country will lead to development of bad character among Nigerian youths if concerted remedies are not put in place.

Keywords: *Theoretical perspectives, Causative interaction, Corrupt society, Youths*

Introduction

Man's quest for just and egalitarian society is global and enduring. This is because a just and incorrupt society is adjudged as avenue for socio-economic development. To build an egalitarian society, national and international governments often enact and implement policies that are expected to keep old and young citizens disciplined and law abiding. More specifically, the younger members of the society are expected to be socialized and to develop disciplined character. Through the process of socialization, families, schools and other socializing agents are expected to bring up children to appreciate their culture, identify illegalities in their societies, value and develop good character that can make them acceptable, law abiding and good citizens. The young are expected to be exposed to human and nonhuman elements upon which they can model their life (Giddens, 2001).

Apart from the efforts of the family in child socialization, schools are built to expose children to the general culture of the society and to make children develop universalistic character that would moderate their home-based or family-centered individualistic values and ways of life. Because children are expected to acquire good morals and value judgments that transcend family and personal social orientation, they are socialized in schools that run on unified curriculum and programmes. Such programmes accommodate biographical difference in family wealth, parental educational orientation, residential experiences, religion and ethnicity. At completion of stipulated educational program, a well groomed and schooled child is expected to have developed character that will make him law abiding and productive in the society. As suggested by John Locke, such children are expected to have been transformed from state of *'plain slate or tabular rasa'* to a life of knowledge and understanding (Locke, 1959).

However, child's socialization goes beyond home and school experiences. A modern child is also socialized by being exposed to series of socio-political events that are abounding in his immediate society. Many of the events can be negative and can impact on the child's perception of right and wrong. In modern society, there are instances of political instability, economic crises, domestic and sexual

crimes, financial mismanagement and above all, there are high incidences of white-collar crimes among the political leaders whom the child looks on to for leadership, (Conklin, 2007). Today, an average child witnesses cases of high-powered crimes such as tax frauds, illegal sales practices, embezzlement, manufacturing and sales of dangerous products, theft and electoral crimes. Many of these crimes are committed by institutionalized leaders who co-ordinate the process of the Nigerian child's daily survival. Many of these crimes that the Nigerian child witness at home, observe in school, see in traffic, hear on the media, and watched been perpetrated by legal institutions and security agents are becoming lucrative since the perpetrators are affluent and enjoy societal honour and admiration (Hansungale, 2003). Irrespective of being exposed to these array of domestic and public crimes, the Nigerian child is expected to develop good character, he is expected to grow to become a patriot, a law abiding citizen that will be faithful, loyal and honest, to serve the nation with all his strength and to defend the unity and uphold the honour and the glory of his country (Peter & Ekwe, 2016).

Theoretically however, exposing a child to harsh socio-economic experiences may hamper his/her character development (LivingStone & David, 2015). Making a child disciplined in a corrupt society can be difficult to achieve judging from the fact that development of human character is not completely devoid of the influence of what one sees, hears, participates and appraises in the society where one lives. No child is free of the influence of his immediate environment. However, past researches and write ups have focused on the need to have disciplined children, children that are law abiding. Unfortunately, there are few known scholastic works emphasizing reasons why youths would rather become indisciplined. This paper tries to breach this scholastic gap by finding links between societal experiences and child's character development. Precisely, this paper discusses the possible impacts of exposure to crimes and corrupt practices on the Nigerian child's character development.

Samples of Corrupt Practices under which the Nigerian Child Gets Socialized

As histories indicate, adult society has always exposed the Nigerian youth to series of corrupt and violent crimes practices that can impacts negatively on the beliefs they held on their society. Many of these corrupt practices are experienced individually or collectively by Nigerian youths. On September, 27th, 2010 fifteen (15) children of Abayi International School in Ekeakpara, Abia State set out to learn in school but were kidnapped before they could find their way to school. Their school bus was ambushed, their driver pushed out of the bus and they were whisked away. Some of the pupils were as young as two years old and they were taken hostage in the den of the kidnapper for four (4) days before they were 'rescued' by the Joint Military Task Force (JMTF) without any report of arrest of their kidnappers (Saturday Punch, October, 2, 2010). Similarly, on May 25th, 2017, armed men stormed Igbonla Model Secondary School, Epe, Lagos State and kidnapped six (6) male students on assembly ground (Ayorinde, 2018). Why this may be blamed on security lapses, there are some blunt corrupt experiences that are openly and politically disseminated to society to influence child's upbringing.

For example, in June, 2010, some schools children were on the floor of the Nigerian House of Representatives, Abuja, to watch and learn Legislative procedures. But the children were also taught high-powered indiscipline as they watched Lawmakers engaging themselves in free for-all fight. The fight itself was a product of corruption. It resulted from the allegation leveled by some Lawmakers (The Progressive Minded Legislators, (PML) against the Speaker of the House, Honorable Dimeji Bankole. The pupils were embarrassed as the Lawmakers threw diplomacy aside to use raw physical combat in resolving their misappropriation of ₦9 billion out of the Capital Vote of the Legislature for the 2008/2009 Legislative Year. Later, the Nigerian children also observed as, rather than sanctioning the whole House for gross physical and financial misconduct, only Honorable Dino Melaye and ten (10) others who championed the PML course were suspended from the House without proper explanation on how the said ₦9 billion was spent (The Punch, Nov, 14, 2010; The Punch, June 22, 2010).

Also, the Nigerian child to political and judicial deceit as he observed and counted years it took the Nigerian Judicial System to adjudicate electoral cases in Ekiti, Delta and Osun States, respectively. For example it took the Judicial System three and a half years (42 months) of waste of human and non-human resources to declare Mr. Fayemi of the Action Congress of Nigeria (CAN) in October in October, 2010 at the Court of Appeal in Ilorin, as the lawful winner of the April 14, 2007 and the rerun election of April 25, 2009 in Ekiti State (The Punch, October 19, 2010). This came after the ousted Governor Oni had ruled illegally for 3 1/2 years and after the Independent National Electoral Commission (INEC) through Mrs. Ayoka Adebayo, the Resident Electoral Commissioner, had once declared the election free and fair. The Nigerian child watched as the illegal Governor Oni was just asked to leave office without being charged and punished for stealing such an esteemed political mandate for a long term. Such electoral judgment confusions continue till date. Resent examples are the handling of gubernatorial election judgments in Imo State in the case of Emeka Ihedioha and Hope Uzodinmma and in Bayelsa State.

The Nigerian child is not also ignorant of the large scale corrupt electoral practices in form of money laundering, embezzlement and other financial misappropriation that have formed the country's political culture. Earlier, in preparation for the 2019 general election, the Nigerian child witnessed illegal donation and wastage of billions of Naira for election campaigns (Guardian, 2018) and was shocked by the lingering case of the financial scandal involving Halliburton, a United State (US) Oilfield Service Firm and top Nigerian political leaders with portfolios. The firm gave a bribe of \$2.4 million to Nigerian tax officials through a Nigerian company named KBP Engineering Construction to evade paying its due tax of \$5 million (Vanguard, May, 2003). But till date in 2020, circumstances surrounding the case are yet to be unraveled.

Worst still, prior to 1st October, 2010, the mind of the Nigerian child was prepared through series of media jingles to witness the 50th Nigerian Independence Celebration but on the much awaited Independence Day, the Nigerian child was embarrassed in the presence of international dignitaries as the nation was treated to twin- bomb blast that rocked the Eagle Square environment in Abuja, leaving 16 persons dead and 66 other injured (The Punch, October 2, 2010). Till date, Nigerian children are still exposed to experiences of unexplained explosions around the country. For example, residents of Akure were woken up in March 2020 by an unexplainable deadly explosion that rocked the town and even damaged roads and quite a number of residential houses.

At the individual level, mostly at home and in school where there are adults that supposed to provide safe environment, the Nigerian child experiences child abuse, series of sexual crimes, most of which are pedophiles in nature i.e. sexual crime committed by adults on children. Many children become housemaid, hawkers and are dehumanized when they supposed to be in school (Ayorinde, 2010). Many are emotionally and physically abused as they witness series of marital crises, such as wife bettering among parents. In addition to these, the children's life is endangered by different forms of sexual molestations emanating from the adult society. For example, a 70- year old, Mr. Muhammadu Kagara was arraigned before the Minna Chief Magistrate's Court in July 2006 for raping three girls whose ages ranged five and six (The Punch, 2006). Another 75- year old man named John Davou dragged his 20-year old proposed wife to a Hwolshe Area Court in Jos, Plateau state, over alleged cheating and deceit (The Punch, 2010). Then in 2006, under the adult-centered school administration in Ajao Estate Senior Grammar School in Isolo, Lagos, seven male students of the school raped one of their female colleagues within the school premises, in school uniform (The Punch, 2006). Certainly, apart from the crimes the Nigerian Child heard, he can personally experiences the emotional depression accruing from the deprivations he may encounter from earning a living. Such depression may be as a result of strike in school, irregularities in school policies and monetary charges, and unemployment after long period of academic struggle. Despite the effort in school, an average Nigeria may discover that his acquired degree

or certificates are irrelevant in the employment market if he has no political connection (Agbonna, Yusuf & Yusuf, 2009).

These series of exposures to crimes form the socialization network within which children are brought up. It is in the midst of these experiences that the Nigerian child's perceptions of right and wrong are shaped. The question is, can these experiences impact on child's character development? Can the child's sense of moral be hampered by these exposures? Certainly, there are theoretical explanations or propositions that suggest a negative causative relationship between exposure to corrupt society and development of negative character. Many of the theories propose that social experiences from the rudiment of human character. Some of these theories are highlighted below:

Theoretical Perspective on Child's Character Formation

How do children form character? What are the issues or experiences that constitute their character? Are there theoretical propositions identifying what they experience in their immediate environment as component of their character? No doubt there are theories that establish exposure to corruption and violence as cause of development of negative character among children. Some of these theories are applied below:

The Horowitz-Bordens' Perspective of Aggressive Scripts:

Horowitz & Bordens (1995) opine that exposing children to social injustice develops in them *aggressive script*. According to them, aggressive script is a negatively internalized perception or representation of an event in the society. Aggressive script leads to increased aggression or behaviour. It is a tendency to interpret social interactions aggressively. Children don't just become aggressive rather; they develop it by being exposed to corrupt and violent models such as: aggressive parents, peers, leaders, television characters and discourses during socialization period. One consequence of this is that, aggressive script makes children interpret social engagement negatively.

Huesmann & Malamuth (1986) identified a phase in child's development of negative character. They called the phase the *acquisition and encoding phase*. At this phase, the child is exposed to corruption from which corrupt behaviour could be learnt. With time, what is learnt could be stored in the child's memory and later become what shape the child's perceptions and characters. Corroborating Huesmann & Malamuth's position, Horowitz and Bordens (1995 p. 513) write that "Much like a camcorder, a child who sees violence or is reinforced directly for violence will record the violent scene into memory and will *play or act out the recorded scene when in similar situation*" – italic mine. Basically, Horowitz & Bordens (1995) add that a script or negative behaviour will be mostly easily learnt or encoded into memory if the child believes the script-related behaviour is socially acceptable in the society. Thus, children will learn negative behaviour that are rewarded and valued in their society faster than positive behaviour that are not rewarded or valued.

The perspective of Direct Personal Experience: This theory opines that children develop negative character through direct personal experience. Their perception of right and wrong is shaped by what they practically experienced or participated in. That is, things they participated in, in their daily social engagements: at home, school, sporting field, in traffic and in larger society. Theoretically also, young members of society tend to be influenced by practical social experiences than the older members of society. According to findings from Tyler and Schuller's research, (1991), following a positive or negative direct personal experience, younger members of society tend to change their character as much as, if not more than, older people. Thus, children that grow up to experience home –based cruelty, school hazards, unchallenged financial mismanagement, sexual crimes and injustice may develop harsher form of the negative character perpetrated by adults when they become adult themselves.

The perspective of Observational Learning: Character can also be learnt through observing what others do. Observational learning theorists argued that children that grow up in disorganized environment or in a corrupt society may watch how adults behave or carry out their corrupt acts and then model or imitate the acts. Some theorists further claim that one does not need to be rewarded directly before one form negative character observationally. In the words of Horowitz and Bordens (1995), “If aggressive, (indiscipline) character seems to be rewarded or if children observe that adults who use violence seem to get what they want, they (the youths) are more likely to imitate the habit so that they can be rewarded too”. Also, in a society where there is discrepancies between what leaders say and what they do without being condemned by the society, children that observe the attitude may imitate. This is because imitating does not deprive them any good thing in society, rather, it classifies them as conforming and *smart* in the society. Thus children that watch criminals becoming leaders and that see criminals proved not guilty in the society may imitate life of crime.

The perspective of social Learning Theory: Social Learning Theory is similar to Observational Learning Theory. Social Learning Theory opines that children develop character and particularly the technique that is conducive to indiscipline in both social and nonsocial situations by rationalizing the positive reward and punishments that result from their behaviour. This means that children learn to behave well or wrongly base on the reward or punishment that their attitude or the attitude of others attracts in the society. According to Conklin, (2007), Social Learning Theory also proposes that criminal behaviour is learned through imitation and the process of observing and modeling other’s behaviour. For example, when positive behaviour is rewarded in the society, doing good will increase but when bad behaviour is rewarded and good behaviour is punished, indiscipline will increase.

The Perspective of Control Theory: Control Theory, according to Giddens (2001) posits that crime occurs as a result of an imbalance between impulses towards criminal activity and the social or physical control that deter it. Control theory argued that everybody can engage in crime if giving the opportunity. What give opportunity for crime is weakness of crime control mechanisms? When the social and physical control mechanisms that are put designed to deter crime in any society become weak, the opportunity to commit crime will increase. Crime control mechanisms can be classified as either *social or physical*. Examples of social crime control mechanism are strong value for hard work, parental guidance, fair judicial system, employment opportunities and culture of patriotism. Physical crime control mechanisms are presence of security agents, evidence of political stability and opportunity for educational advancement. Children that are brought up in a society that lack social and physical means of crime control tend to develop bad character. In such environment, children see opportunity to commit crime and there are no law restricting or moderating their characters; consequently, they can capitalize on these inadequacies to perpetrate evil.

How then do these theories apply to the Nigerian situation? What are the implications of exposing the Nigerian child to corrupt society? Nigeria is a society rich in injustice, embezzlement, kidnapping, insecurity, unemployment, failed social infrastructure and amenities, destabilized political system, domestic crimes, sexual assaults and aggradations of criminals as national heroes and heroines (Thomas-Greenfield, 2006; Gbadejo and Ibrahim, 2017).

Theoretical Implications of Exposing the Nigerian Child to Life of Corruption

1. The corruption in the systems of things in Nigerian society can *deny the Nigerian child access to good content of moral training*. Characteristically, children learn ways of life from adults and events in their society. Buttressing this, John Locke opined that the mind of a child begins as a “white paper, void of all characters, without any ideas” (Locke, 1959, p.121), thus, it is the society that will provide the child with content of what to learn (write on the ‘plain white paper/ slate’) as good or bad behaviour. However, judging from the level of corruption in Nigeria, the content of moral training that a Nigerian child may have access to may only be crimes and all sorts of indiscipline acts. These are entrenched in the country’s

daily culture as normal ways of life (Gbadejo and Ibrahim, 2017). Every child needs to have sample of good behaviour before he/she can behave well, unfortunately, the Nigerian society is characterized with some negative experiences that may endanger children's upbringing. A typical Nigerian child witness's flagrant electoral fraud, embezzlement, examination malpractices, failed political promises, marital infidelity and abuse, child abuse and insecurity as he grows. Consequently, the child may advance to carry out his life in the like- manner, since no other training was giving. As opined by the *Mere Exposure Theory*, exposing the Nigerian child to negative content of moral training cannot make the child develop good character.

2. Corruption in Nigerian society could also *provide justification for immorality or lawlessness among youths*. This is because, in the country, negative character is easily rewarded and good character is easily condemned and not appreciated. The country upholds and enriches perpetrators of illegalities, such perpetrators get what they want, become socially and economically comfortable and get milder penalty if ever charged under the criminal law. Even when found guilty, they still get societal recognition than law abiding citizen (Thomas-Greenfield, 2006; Gbadejo and Ibrahim, 2017). Thus, the young Nigerian will grow to learn that crime pays and that being law abiding may yield economic woes and penury life. *Social Learning Theory* had opined that indiscipline will increase where negative attitudes get rewarded and positive attitude ignored or go unrewarded. Thus, the Nigerian child that watches in media, observes in school and learns in the society how election riggers become Governors, Senators; how financial frauds and embezzlement yield mansions and luxury life; how examination malpractices yields good grades, admissions and degrees and how disciplined individuals worked hard to achieve nothing may not grow up to behave well. Lack of reward for hard labour and plenty of benefit in lawlessness will develop and justify in the mind of the child, the need to develop bad character.

3. High incidence of corruption in Nigeria also *gives the youth the opportunity to commit crime*. Because of failed security system, weak family guidance, ignorance of laws relating to specific issues, inadequate and malfunctioned social infrastructures and unemployment, many Nigerian youth is left unguided with opportunities to commit crimes. *The control Theory opines that every human is a potential criminal in a situation of rich opportunity to commit crime*. When the Nigerian child knows that he can easily bribe himself/herself through security agents on the road he will not hesitate to commit traffic crimes. When he knows that the judicial system is weak, he will not hesitate to engage in electoral and financial frauds. The high motivation for crime coupled with enabling environment for crime may be the reason for daily innovation of new crimes among the youths. In Nigeria today, unemployed graduates champion kidnapping 'business', they engage in computer hacking and series of impersonation because the social system provides them the enabling environment for crime rather than enabling environment for meaningful economic innovation (Gbadejo and Ibrahim, 2017).

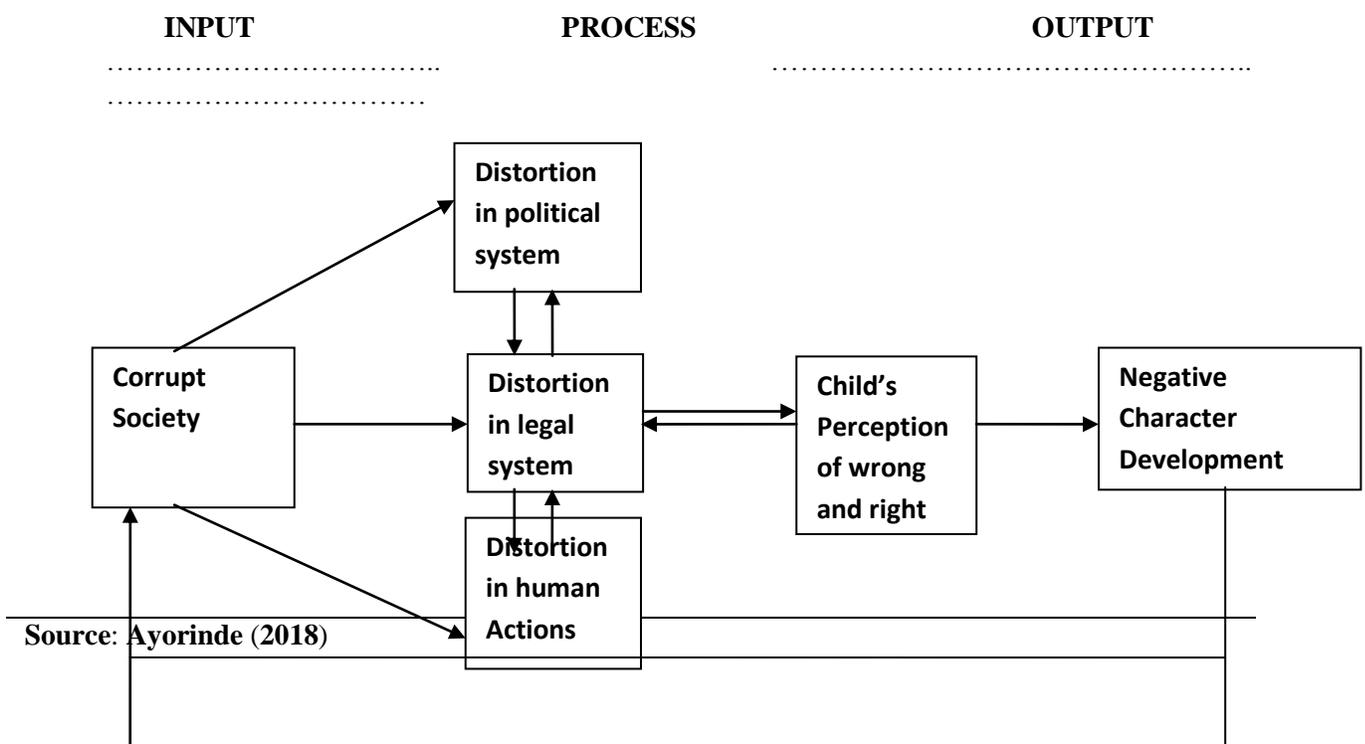
4. Corruption in Nigeria *presents to the Nigerian child negative human role models*. The Nigerian political system for example promotes the culture of materialism and not industrialism. Known politicians are extremely rich, displaying ill-gotten wealth without evidence of industrial venturing. The politicians and Chief Executives of government institutions lack sense of establishing industry they rather depend on money coming from their mismanaged portfolios (Olorogun, 2018). The Nigerian child could be socialized to believe that political ventures and government headship are all about acquiring wealth or self-enrichment and not about economic advancement. The child could see no reason to be industrious or to be a job creator. The same is applicable to a Junior Secondary School (JSS) who watches his/her teacher jumping through classroom windows to assist Senior Secondary School (SSS) students who are writing West Africa Examination Council examinations to perpetrate examination malpractice. Such JSS student would see no reason to write his assignment, pay attention in class and get serious with his study. All he needs to do is wait to get to SSS examination halls and his/her teacher will bring the prepared answer. Such student is not provided positive human role models.

5. Exposing the Nigerian child to life of corruption can *hamper the child's sense of patriotism*. Patriotism is a deep sense of commitment to the development and goodness of one's country. It is an act of expressing solidarity for enacted developmental efforts in one's nation. A patriot is loyal to his country, he feels emotionally bond to contribute to the development of his country. Hirschi (1969) writes that to be

patriotic one need to feel involved, committed, and attached to one’s nation while at the same time have belief in the administrative structure and functions of the nation. It is only when the feeling of patriotism is achieved and strong in an individual that one can be law abiding and become *unfree* to break the law (Giddens, 2001). Children that are socialized in corruption may however not be patriotic or feel bond to their society; they may not see anything in their society that worth defending or dying for.

No doubt, a corrupt society is rich in criminal subculture and such society tends to provide negative learning environment for the youth. A society that has established pattern of illegality where there is lawlessness and where no legal and socioeconomic policy work often expose the youth to learning criminal skills, deviant values and it provides the youth with criminal models (Haralambos and Heald, 2000). The model below illustrates the theoretical implication of socializing young ones in a disorganized corrupt society.

Figure 1: Model of Interaction among Societal Experiences and Character Formation



As can be seen in Figure 1, corrupt society builds distortions in political and legal system, and distortion in human action. By distortion in human action, it means citizens’ sense of right and wrong will become distorted. In fact, all categories of distortions in such corrupt society could impact on the child’s perception of wrong and right. The end result of all these will be development of negative character. However, development of negative character in the child is not the end, such development will bounce back on the society as the child grows, he will become a source of further corruption to his society and particularly to the future generation that will learn from him and he also become an adult. Corruption is bad but the consequence of developing negative character from it is worse. How can Nigeria avert the negative effects of socializing its children to corruption? The following unit of this discourse presents recommendations on how to avert impacts of corruption on Nigerian child’s character development.

Means of Averting Impacts of Corruption on Child’s Character Development

Socialization is a lifelong process of transforming a socially unconscious child or young member of the society to become a conscious and functioning member his society. It is one way of making the child develop the knowledge and sense of value that can make him not to become an alien in his society. To achieve a positive socialization process particularly in a corrupt society a lot needs to be done. It is important that all efforts at eradicating corruption are made to work. Such efforts must be conceitedly planned, implemented and assessed in the governance of the state. Judging from the number of anti-corruption institutions that are established in Nigeria, government authorities can said to be conscious of the corruption that is ravaging the society. Certainly, the country had, at different times, experimented with institutions such as: the Judicial Commissions, the Code of Conduct Bureau (CCB), Public Complaints Commission (PCC), Mass Mobilization for Social Justices and Economic Recovery (MAMSER), National Open Apprenticeship (NOA), War Against Indiscipline Council (WAIC), Economic and Financial Crimes Commission (EFCC) and the Independence Corrupt Practices Commission (ICPC); these are in addition to series of social policies like: Due Process, 'Rebranding' etc. However, these institutions can only achieve if they are not mere politics. Their ability to function adequately will help to reduce negative characters among the youths.

Also, through large scale civic education, reorientation and guidance, the youth can be made to see their country as larger than them as larger than their personal self-interests. This will develop their senses of patriotism. A French Sociologist, Emile Durkheim once wrote that 'to become attached to society (*i.e. feel sense of patriotism*) the child must feel in it (*society*) something that is real, live and powerful, which dominate the person and to which he also owes the best part of himself' (Haralambos and Heald, 2000). Corroborating this, Haralambos and Heald identify education as an instrument of social reorientation. They argue that education and the teaching of history in particular, provides the social attachment or link between the child and his society. They believe that if the history of the society is taught and learnt, the child will come to see himself as part of something larger than himself and will 'develop a sense of commitment to the social group (Haralambos and Heald, 2000).

More also, child reorientation will require having role models, heroes and heroine of discipline and noble achievements. This can also be achieved through exposing the children to Civic Education where they learn even about the heroes and heroine and thereafter model their positively. The role models would be persons that have displayed loyalty towards the development of their country possibly through making physical, intellectual and religious contributions. The role models will then become source of learning and referencing good character. A society that extols the work of corrupt leaders through official naming of streets, and government edifices cannot achieve a positive process of character development for the child.

Making the judicial and security systems of a nation reliable and working can also form the base for deterring criminal intensions in society. Apart from being a check on adult crime, it will serve as an assurance of hope for justice in a situation of crime among the youths. Efforts should be on eradicating criminal intensions rather than coming up with policies or practical measures to control criminal's ability or chance of committing crime. Though the control theorists argued for *target hardening techniques and zero tolerance policing* as the best way of averting crime (Giddens, 2001) but the better approach would be to build the trust and belief of every individual in the judicial system to see crime as unnecessary rather than making it difficult to commit crime. Target hardening is faulty as it does not address criminal intensions.

Conclusion

A disorganized society is an anathema for crime development. This is because such environment is rich in culture of crime. Theorists have argued that a life of crime does not result from pathological personality of individuals rather it results from the culture and structure of society itself. In a corrupt society, great importance is attached to means of achieving success and wealth. According to Haralambos & Heald (2000) in a society where there is illogical attachment of importance to wealth acquisition, there is often

rejection of descent due processes and acceptance of the culture of striving for success by all available means. Socializing children in a disorganized society promotes culture of crime; it instills love of irregularities in the mind of the youth. Exposing children to a crime ridden society renews indiscipline acts in the society. Thus, the situations of corruption in Nigerian society can hamper youths' character development. It is one way of encourage situations of normlessness and anomie. No doubt, a high incidence of corruption in a country will lead to development of bad character in Nigerian youths.

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