

Curbing Corruption in Nigeria: Prayers or Behaviour Change?

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Abstract

It is a known fact that corruption has done numerous havocs to all sectors of our country, Nigeria to the extent that it affect meaningful socio-economic projects that can bring development to the country. Nigerian government has never fold its arms towards this ugly situation to combat this terrible menace. This effort has led to the creation of anti-corruption agencies and anti-fraud mechanisms to address these nefarious activities in the country. However, in spite of all strategies introduced by government to fight corruption in the society, the believes that corruption as a cankerworm is not a disease caused by man needs to be clearly addressed. Rather than employing spiritual means and prayer sessions as an assured way to tackle corruption monster that has eaten deep into our fabric, this study seeks to justify the extent to what prayers can do, as well as impact of positive change of attitude and behaviour of people in curbing corrupt practices in the society. This research is a qualitative study that adopts force-field analysis to juxtapose in between prayers and attitudinal change as one of the preventive measures to combat corrupt behaviour in Nigeria. The study finds out that despite the reality of corruption impact in the country's socio-economic development, the believe that prayer is an assured way to end corruption is still pervasive in the society. The paper therefore, recommends that rather than attributing human cause to nature on corruption matter, by expecting prayers to address all man-made problems, there are numerous measures or actions that man can take to correct many imbalances in the society through sanctions, enforcement of rule of law and policies, and above all positive behaviour change, without necessarily involving nature in what seems not to be concerned with.

Keywords: Corruption, Prayers, Behaviour Change, Sanctions, Nigeria

Introduction

Prayer is one of the direct links that connect God and man. As it is in the Holy Bible, "The Lord is near to all who call on him, to all who call on him in truth" (Psalm 145:18). Prayer is also an act of showing ones' submission to God as well as spiritual interaction with Him. Majority, irrespective of their culture, ethnic and religion, believe in power of prayers that it shapes and reform peoples' behaviour. Prayer promotes man's knowledge / awareness and at the same time

educates him on how best to interact with fellow men. It has equally been proven that prayer changes man's character (Oktaviani & Rhamadhan, 2024).

The word character as described by Abdul Majid (2012) is derived from Latin words, "*kharakter*" means, to engrave or sharpen. Man's character can be modified through spiritual connection with God. Constant prayer makes people to be closer to their maker spiritually which in the process discourage and distance people from many evil and ungodly act (Godwin, 2023). As it is in the Holy Quran, "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient" (Q2 v 153). In other words, prayer infuses moral and patience that conditioned man's character which invariably serve as a guide to man's action(s) on earth. Kierkegaard (1992) equally alluded to this fact that "prayer does not change God, but it changes him who prays". In essence, the function of prayer is not to influence God, but rather to change the nature of the one (man) who prays.

Man's character could be described as a certain trait or quality possesses by him which determine his choice of action or reaction towards a particular matter (Zoller, 2023). In other words, man's action and reaction towards different situations shows his true character and at the same time constitutes his behaviour. Meaning that man's character reflects his behaviour.

The behaviour of man can either be positive or negative. Positive behaviour is a kind of behaviour that build and promote people (Mesurado, et al. 2018). While negative behaviour on the other side refers to all sorts of ill-manners, immoral, lack of accountability and other actions that are contrary to the laid down rules guiding the society. The negative behaviour among people in our today's society has escalated series of misconducts and nefarious activities that are not in the interest of the general public but only breed corruption.

Corruption as an endemic has been frowned at by the two scripture (Al-Qur'an and Holy Bible). The cankerworm has become a serious threat that affects numerous developmental activities of every society. As no country in the world is completely free from corruption endemic despite copious mechanisms put in place to tame the monster, thus, this study makes effort to assess change in peoples' behaviour as a panacea to corrupt practices especially in Nigeria and at the same time examine the concept of prayer as another means of stopping corruption in the country.

Therefore, the problem statement of this study is that upon the strenuous efforts of government to tame the menace of corruption in Nigeria, the cankerworm still persists and its awful effects on all aspects of development in the country is highly significant. Similarly, it is disheartening that with this unpleasant economic situation which corruption has caused, the society still believes that prayer is an assured way to end nefarious / corrupt practices in the country.

On the other hand, the significance of this study is not to undermine the power of prayers towards alleviating societal suffering, but to inform and point-out to the general public that corruption is caused by human-greed and should not be attributed to nature or be expecting prayers to address a man-made problem. Rather positive behaviour / attitudinal change will go a long way to complement anti-corruption mechanism put in place by government to prevent corrupt practices in Nigeria.

Theoretical Foundation

A number of theories exist, but Force Field Analysis is suitable for this study. The theory was propounded by Kurt Lewin in 1943, a German-American psychologist. He developed the theory for his social psychology to determine the extent at which the internal and external factors influence one's decision. Force Field Analysis as a decision-making tool was used by Lewin to assess the influence of certain forces / determinants to enhance the smooth implementation of change in business processes / plans.

He argued that to address social conflicts, there is a need “to bring about any change, the balance between the forces which maintain the social self-regulation at a given level, has to be upset” (Lewin, 1943:47). To achieve this, he itemized six stages which include:

Problem identification; define your objective; identify supporting forces towards achieving the set objective; identify forces that may push against achieving the objective; assign impact score to the two identified forces (supportive and destructive); and weigh the impact to guide in providing solution to the problem (Kişi & Özer, 2024; Lewin, 1943).

Therefore, the six stages / processes identified by Lewin is adopted to this study. Having identified corruption as one of the problems facing Nigeria and at the same time devising means to get rid of the cankerworm, the study hypothesizes numerous efforts made by government (both past and present) to address the menace of corruption. The effects of government measures

to tame the monster in the country is also assessed using the country's position in the global corruption ranking index. As a result of that, the process provides the study with ample opportunity through findings to align with a more reliable cure to the protracted history of corruption in Nigeria.

Furthermore, Force Field Analysis as a decision-making tool gives an insight to the study on the need to work on peoples' minds / beliefs to guide and re-shape their behaviour positively without necessarily policing or monitoring them. This will serve as another preventive tool to government in curbing corruption in Nigeria and at the same time reduce the cost expended on prosecution of corrupt persons in the society.

Corruption as a Cankerworm

The term corruption is a Latin word, "*corruptus*" which implies "*spoilt or destroyed*" (Hodgson & Jiang, 2008). A number of definitions have been ascribed to the term 'corruption', which include:

- "Dishonest or illegal behaviour, especially of people in authority" (Hornby, 1995)
- "The abuse of public office for private gain" (World Bank, 1997).
- "The abuse of entrusted power for private gain" (Transparency International, 1993)
- "The misuse of entrusted power for private gain" (UNDP, 1998).
- "Bribery, fraud, and other related offences". Of the other related offences, the Act lists and elaborates on "gratification" and "official corruption" (Corrupt Practices and Other Related Offences Act 2000).

In other words, corruption is dishonest or immoral conduct that is at variance with accepted standard. It is caused as a result of weak system, greed, absence of integrity, poor remuneration, poverty, insensitive attitude of government, ignorance among others, that has subjected the society into all sorts of negativity ranging from economic deficit, low productivity, brain drain, low morale, and widening gap between the rich and poor (Baba, 2023).

Corruption as a behaviour, is mostly perpetrated in secret between two or more people. If those who engage in the act are spared / not exposed, such is capable of leading to impunity (Babawale, 2024a). Impunity leads to a lawless society where everyone breaks law and order without any

consequences for their actions. For avoidance of lawless society, the scourge of corruption needs to be adequately addressed.

Methods

The study is a documentary analysis that adopts a systematic approach to review related literature that guided the research choice of methodology to show case the quality of this study (Bryman, 2016). This study is qualitative research that espouses secondary data source from journal articles, books, policy documents, newspapers among others. More importantly, documents used for this study were strategically and carefully selected to ensure their relevance to the subject under discussion.

Forms of Corruption

Corruption has many forms, thus the following were described by Andersen (2019) and Morris (2011) as some of the methods of corruption:

- Grand and Petty Corruption: The Grand corruption occurs when there is no confidence in rule of law and good governance, while the Petty corruption could be regarded as the interchange of small amount of money or favour for selfish benefit.
- Bribery: it refers to the conferring of a benefit (either tangible or intangible) to attract an undue favour. This practice is common everywhere.
- Active and Passive Corruption: it is “active” if one is paying out or offering a bribe, while a passive if the bribe has been received by someone.
- Embezzlement, Theft and Fraud: the illegitimate conversion of ownership of valuable items (money or property) for selfish purpose.
- Extortion: forcefully or unlawful means of acquiring money or valuable items from people.
- Abuse of Discretion: failure to disclose conflict of interest where necessary, may attract abuse of discretion.
- Favouritism, Nepotism and Clientelism: these are equally products of abuse of discretion. This abuse is driven by interests linked to the person exercising the power. These interests might come from his / her tribe, family, political party, religion among others.

Causes of Corruption

The causes of Corruption could be alluded to “the Fraud Triangle” propounded by Donald R. Cressey in 1953. Cressey mentioned Opportunity, Rationalization and Pressure / Motivation as the push-factors that people may use as defence for their involvement in corrupt practices. Thus, this study dwells on inability and institutional failure of government apparatus to manage the society in order to ensure check and balance and avoid break down of law and order.

From the perspective of an institution, corruption occurs when public officials are given too many authority with little or no accountability. This has been described by Robert Klitgaard in his equation as:

$$\mathbf{C \text{ (Corruption)} = M \text{ (Monopoly)} + D \text{ (Discretion)} - A \text{ (Accountability)}}$$

This is to indicate that accountability is crucial to avoid corruption from occurring. Similarly, the United Nations Development Programme (UNDP) noticed that aside from the Accountability, it quite important to recognize the role of Integrity and Transparency for corruption prevention in an organization, and that led to the formation of equation below:

$$\mathbf{Corruption = (Monopoly + Discretion) - (Accountability + Integrity + Transparency)}$$

In other words, absence of Accountability, Integrity and Transparency (AIT) in the system can make corruption to be prevalence which is capable of resulting to a weak or bad governance.

Weak institutions is another factor that allow corrupt practices to occur. In any society where there is: little or no political will to fight corruption; weak judiciary system; poor planning / implementation of economic policies and programmes among others, the people of that society will be tempted to corrupt.

Thus, weak institutions is one of the hindrances affecting Nigeria despites all her numerous mechanisms put in place to tackle corruption in the country (Ojo, et al, 2022; Nzereogu, 2024). However, the weak institutions could be attributed to nonchalant attitude which can be perceived as little or no political-will to deal with the cankerworm.

Reward structure is another factor attracting corruption in the society. If the remuneration system is poor, the employees will not be encouraged to perform optimally and at the same time, if opportunity arises, he may be tempted to take for himself what does not belong to him.

Corruption Impact on Nigeria's Economy

As earlier mentioned, the scriptures (Al-Qur'an and Holy Bible) condemned corruption in its totality due to all sorts of negative consequences attached. These abnormalities include; manipulation in public expenditure which can cause budget deficit for a country, increase in the rate of bribery which can lead to illegal / wrong awards of contracts, misplacement of priority towards provision of basic amenities by government to the society among others.

As argued by Spyromitros and Panagiotidis (2022), corruption is capable of making public expenditure or amenities provided by government not to attract appreciation from the public if such is not needed at that particular time by the community. In other words, such projects or amenities may be partially used or completely abandoned by the general public which could amount to a waste of government resources at the same time mismanagement of tax-payers money.

Thus, the misplacement of priority while making decision by government on the provision of social amenities and other infrastructure for the society without adequate consultation with the community / end users, can lead to abandonment of such facility (Salihu, 2022). This has been one of the corruption effects on Nigeria's economy.

Nigeria as an African country is endowed with abundant natural resources (such as Crude oil, Coal, Barites, Gypsum, Kaolin, Marble, Lime stone, Clay, Granite, Tin among others) to the extent that many scholars believe that a significant number of these mineral resources are yet to be uncovered in the country (Cappelli, et al, 2023). It has been proven statistically that, the level of exploitation of these minerals in Nigeria is very low in relation to the extent of deposit found in the country (Nigeria Trade Office in Taipei, 2024). However, in spite of natural deposition of these resources, Nigeria is unable to compete among her contemporaries in the globe economically. In other words, such has made it difficult for potential investors both locally and internationally to trust Nigeria's economy as a place to invest. In fact, the few investors who have already established their investments in Nigeria have begun to fold up their businesses in the country and relocate to another part of the world (Odifa, 2023; Ikpoto, 2023; Leadership News, 2023). Thus, corruption diminishes the composition and size of both public and foreign investments in the country.

Government's Efforts Towards Curbing The Menace in Nigeria

Several mechanisms have been adopted by the government of Nigeria both the military and civilian government. One of such was the promulgation of 1975 legislation under General Murtala Muhammed / General Olusegun Obasanjo's military government to stop unethical conduct in Nigeria. Between 1975 – 1979, discipline and sanity was returned to civil service to the extent that those found wanting of wrongdoing were flushed out of the system (Olufemi, 2014; Dauda et al, 2020).

The administration of President Shehu Shagari equally demonstrated zero tolerance to corruption through her programme known as Nigerian Ethical Revolution. The administration of Alhaji Shagari between 1979 – 1983 tried to instill some discipline into civil service (Ejumudo & Ikenga, 2015).

Similarly, in 1984 when General Muhammadu Buhari / General Tunde Idiagbon military government took over the power, a programme known as War Against Indiscipline (WAI) was introduced (Dauda, 2022). The government fought corruption to certain level that ethical and moral behaviours were instilled in civil servants' conduct both at work and home.

In 1985 when President Ibrahim Badamosi Babangida assumed office, his government introduced Mass Mobilization for Social and Economic Recovery (MAMSER). The programme targeted to reduce corrupt practices in Nigeria, although many described the programme as a “mere cosmetic” due to its approach in fighting corruption (Olufemi, 2014).

In 1993, another military government under late General Sani Abacha introduced another anti-corruption measure known as National Orientation Agency (NOA). NOA was setup to educate and enlighten Nigerians, most especially the civil servants on the need for attitudinal change (Dauda et al, 2020)

Moreover, in 1999 under President Olusegun Obasanjo's administration, serious commitment was demonstrated to fight corruption which led to the formation of the Independent Corrupt Practices and Other Related Offences Commission (ICPC) in 2000 (Nwaodu, et al 2014). The administration further established another anti-graft agency known as the Economic and

Financial Crime Commission (EFCC) in 2003 (Dauda et al, 2020). Till today, the two agencies play a pivotal role to prevent corrupt practices in both private and public sectors in Nigeria.

The administration of President Muhammadu Buhari who assumed office in May 29, 2015, equally tried to curb corruption in Nigeria through the introduction of Whistleblowing Policy in December 21, 2016 (Ncheta, 2017). The passion to fight unethical practices in Nigeria propelled President Buhari's administration in 2022 (during his second term in office) to signed three anti-corruption laws (Money Laundering Bill 2022; Terrorism Bill 2022 and Proceeds of Crime Bill 2022) in May, 2022, all in one day (Elumoye & Olugbode, 2022; Vanguard Newspaper, 2022).

Some of the Anti-Corruption Policies / Laws introduced in Nigeria

Regime / Administration	Decree / Policy	Year
General Murtala Muhammed (late) / General Olusegun Obasanjo	1975 legislation to stop unethical conduct in Nigeria.	1975 – 1979
President Shehu Shagari (late)	<ul style="list-style-type: none"> • Nigerian Ethical Revolution; • The Code of Conduct Bureau 	1979 – 1983
General Muhammadu Buhari / General Tunde Idiagbon (late)	War Against Indiscipline	1983 – 1985
President Ibrahim Badamosi Babangida	Mass Mobilization for Social and Economic Recovery	1985 – 1993
General Sani Abacha (late)	National Orientation Agency	1993 – 1998
President Olusegun Obasanjo	<ul style="list-style-type: none"> • The Technical Unit on Governance and Anti-Corruption Reforms in 1999 • Independent Corrupt Practices and Other Related Offences Commission, was formed in 2000; • Economic and Financial Crime Commission, was established in 2003 • Nigerian Financial Intelligence Unit in 2004 	1999 – 2007

	<ul style="list-style-type: none"> • Bureau of Public Procurement in 2007 	
President Muhammadu Buhari	<ul style="list-style-type: none"> • Whistleblowing Policy in 2016; • Money Laundering Bill in 2022; • Terrorism Bill in 2022 and; • Proceeds of Crime Bill in 2022. 	2015 – 2023

Source: Compiled by the author

Thus, evidence from the foregoing, has indicated that Nigerian government has never fold her arms on fighting corruption in the country. However, in spite of all the mechanisms put in place by government of Nigeria to combat corruption, it is disheartening to see Nigeria from the 2023 Corruption Perceptions Index reported by Transparency International (TI), as the 145 least corrupt nation out of 180 countries in the world (Transparency International 2023). In fact, this has called for a serious intellectual thought on how best to address corruption issue, particularly in Nigeria. Thus, this led to a question, whether prayer or attitudinal / behavioural change is capable of addressing corruption issue in Nigeria?

Prayer and Corruption

Prayer is an important element of every religion. It is a channel through which people communicate with their supreme being. As posited by Ifesieh (1989:100), Prayer is “the most practical demonstration of man’s relation with his source of existence”. Similarly, Ekwunife (2007:6) views prayer as “spiritual means through which the religious man interiorly and externally communicates with God and all supra-sensible beings of His invisible world”. In other words, prayer can take many forms such as incantation, hymn or spontaneous of words among others.

Prayer as a means of communication with supreme being can either be vocal or mental, public or private. Meaning that, prayer may be done privately or individually as well as publicly or corporately with fellow believers. Prayer can be organized or made for several reasons such as intercession, praise, thanksgiving, protection, petition, adoration contemplation, meditation, repentance, confession, contrition, atonement, cursing, blessing, lament among others (Ekwunife 2007).

In Nigeria, there are three (3) prominent religions being practiced by people: Christianity; Islamic and Traditional religions, and these religions have a large number of followers in all over the country. Perhaps, it is one of the reasons why Nigeria is rated as the second most prayerful country in the world after Afghanistan (Pew Research Centre, 2023; Godwin, 2023; Oamen, 2023).

Prayer has really done a lot in the past to reposition Nigeria from moving towards immoral or unethical conducts. Many even believe that prayer is an antidote to Nigeria's problem (Oamen, 2023). Such that some prayers were organized for the country: prayers to heal and save Nigeria from trouble, prayer for Nigeria against corruption, among others (Fadehan, 2024; Rabi, 2020). Again, one of the prayer's success stories in Nigeria was series of prayer points declared by numerous religious leaders in Nigeria with the intention of seeking for God's forgiveness of sins of the country (Fadehan, 2024; Sobowale, 2023; Ugwu, 2022; Eyoboka, 2015).

However, despite all the prayer points and targets for the country, unethical conduct still persists and even worsen in Nigeria. Evidently, almost every general election in Nigeria were characterized by all sorts of vote buying and other electoral malpractices using money (millions of dollars) and thugs to induce and intimidate both electorates and electoral officers to upturn the results of an election (Ibrahim, 2023; Ekpe, 2022; Ekpe, 2018).

As scholars believe that corruption has permeated in the psyche of Nigerians which has made it difficult for religious doctrine / teaches to significantly transform in peoples' behaviours (Sesan, 2016); Godfrey & Onozure, 2024; Irekamba, 2015). Men of God in many of the places of worship (particularly, Churches and Mosques) have turned to men of mammon (Ojo, 2024; Enweonwu et al. 2021; Obasanjo, 2017). Rather than preaching moral rectitude, piety, temperance and value to the followers, their sermons were based on earthly affluence and riches. The poor became even poorer on the account of being deceived by bogus men or women of God (Ojo, 2024; Irekamba, 2015; Akanni, 2020). Even the troubled and sick ones were being deceived through "fake and arranged miraculous healings" (Badejo, 2023).

Thus, the atrocities perpetrated by some religious leaders in the country through fake prophecies and deception to exploit their followers is capable of misleading the congregation from the path of truth (Akanni, 2020; Ezeanya & Emerson, 2022). In other words, a fewer number of the

congregation maybe ready to listen to a real sermon simply because all hope has lost on the so-called anointed men of God who are indeed “men of mammon”.

More importantly, many place of worship have been converted to where looters and criminals in the society are being conferred with religious titles which elevate them to be ordained by men of mammon as members of the frontline seats (Ifowodo, 2015).

Thus, this study is wondering how on earth do we expect prayers offered by these set of religious leaders who indulged in corrupt practices in the society to be accepted by God. Although, it is an undisputed fact that, prayer is very vital in the life of all faithful men and women who went about doing what is just, helping people irrespective of their status and encouraging others to do good for the benefit of mankind. In other words, healing of a nation requires faithfulness to the will of God, together with fervent / sincere prayers, only these can make one closer to one's creature. Closer of man to his creature is capable of shaping his behaviour and attitude towards fellow beings.

As observed by Lewin (1943) in his Force Field Analysis, priority was placed on the need to work on peoples' minds to re-shape their attitude positively in the society. Therefore, change from an unethical conduct to a good behaviour will in no small measure minimize corruption in Nigeria.

Behaviour Change

Behaviour could be described as one's intrinsic attitudes or characteristics. These attitudes include one's philosophy and belief that determines one's reaction to issues. As posited by Olubunmi et al (2016), behaviour is an action, reaction and conduct of person with other people or events. Similarly, Shem and Vakkai (2023:38) argue that man's behaviour reveals, “what motivates someone to do what he does, how he does what he does, and why he does what he does”. Shem and Vakkai added that variables such as social ability, social motivation, structural motivation and ability, skills and knowledge, cultural and religious beliefs, media content and social influence among others, are capable to influence man's behaviour.

As opined by Babawale (2024b), behaviour change is the practice of systematically changing behaviour, either of an individual or a group of individuals, or an environment. In other words, behaviour change is a shift in an individual's conduct as compared to earlier behaviour. Thus, behaviour change can be either temporary or permanent. Similarly, the change that occur in human behaviour could be, from positive to negative or vice versa. Behaviour reflects in what people do (action), what they believe others do (accepted norm), and what they believe others approve of and expect them to do (expectation, influence) (Babawale, 2024b).

One of the examples of behaviour change to fight corruption was displayed by Auwal Ahmad Dankode who was a cleaner with the Nigerian Aviation Handling Company (NAHCO), but found \$10,000 at the airport in Kano State, Nigeria and returned the money to the Management of the Airport Authority for the owner to be identified (Ihyongo, 2024). Similarly, immediate past president of Nigeria, Alhaji Muhammadu Buhari decorated some Nigerians with National Honours as a sign of recognition for their positive / good behaviour in the society (Buhari, 2022; Okonoboh, 2022). These and many more, are part of the ways moral conducts and positive behaviour in Nigeria has been exemplified as a way of curbing corrupt practices or immoral behaviour in the country.

As asserted by Lewin in his Force Field Analysis, on the need to work on peoples' minds to shape their behaviour or attitude in the society, Cherry (2010) equally established three (3) important elements in changing behaviour. These elements are:

- Readiness to change: assesses the availability of resources and knowledge to make lasting change possible;
- Barriers to change: assesses factors that can prevent change from happening; and
- Likelihood of relapse: assesses triggers and forces that maintain or try to restore negative behaviour.

Change in people behaviour requires a systematic and consistent approach to enable positive reformation in people's attitudes. This could be achieved through the adoption of six (6) stages of change propounded by Cherry (2010) which include: (i) Precontemplation, where they are often ignoring or denying the problem; (ii). Contemplation, where they weigh the pros and cons of making a change; (iii). Preparation, where they decide what they will do to make the change;

(iv). Action, where they take steps toward the goal; (v). Maintenance, where they stick with it for the long term; and (vi). Relapse, where mistakes and setbacks happen, and people must decide whether to keep going.

Cherry (2010) assumptions was buttressed by the Force Field Analysis designed by Lewin (1943). The Force Field Analysis suggested that, to work on people's minds especially change of attitude, one needs to identify and understand what kind of attitude or behaviour that requires changes? Having identified the problem, and discovered the causes (which can be; social norms, unethical culture and beliefs among others), there is a need for strategic objectives on how to address the issue.

Behaviour is a kind of mindset that control or influence people's decision on whether to continue or disembark on certain habit. Once the mind is controlled and tailored towards certain positive attitudes in the society, corruption will be drastically reduced without necessarily policing or forcing people to do things right.

Thus, corruption and other unethical practice in Nigeria can only be diminished through wide enlightenment and education of the general public on the likely consequences of their actions, especially when such is not in tandem with the societal rules and regulations.

Conclusion

It is obvious that Nigeria, like many other countries of the world, is facing numerous challenges which many of it were caused by corruption. The manifestation of corruption has affected significantly all sectors of Nigeria's economy to the extent that many Nigerians believe in moving out of the country (*japa*¹) as only assured way to survive hardship posed by corruption. As mentioned earlier, government does not give up in its fights against corrupt practices in Nigeria through setting up of numerous anti-corruption mechanisms, but studies have shown that corruption still persists in spite these efforts to tame the monster. Similarly, prayer does a lot in keeping Nigeria together uptill present and no one can rule out or undermine the importance of prayer in man's existence. Thus, rather than relying only on anti-corruption mechanisms and

¹ According to Professor Toyin Falola, *Japa* " is a Yoruba word that means to flee, and once achieved, a celebration comes with it as it feels more like gaining freedom at last" Premium Times (2022), Accessed on 25th August, 2024 - <https://www.premiumtimesng.com/opinion/551986-japa-by-toyin-falola.html>

prayers to address unethical practices in Nigeria, change of people's attitude as a preventive measure to corruption, will assist in no small measure to re-orientate and re-shape individual's mindsets and behaviours in the society. Furthermore, the six stages identified by Lewin in his theory of Force Field Analysis adopted by this study, proffers useful insight to address the menace of corruption through a behaviour change approach. The study therefore recommends for further research, adoption of incentive for every positive behaviour in the society to motivate / encourage more people to behave morally as well as join forces in the campaign against corrupt behaviour in the society.

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