

The Quest for Maslow's Self-Actualisation Need in Leadership: A Review of Happiness in the Nigerian Economy

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Abstract

The phrase "making it" or "made it" is a common phenomenon that posits one's money-making status or the wealth one has acquired in Nigerian society. The word is mainly used to describe or applaud people that have amassed wealth in the government leadership roles or used by leadership cohorts to describe their act in the business of embezzlement of public fund. Many politicians and top government officials view corruption, most especially embezzling public wealth for personal use as way of self actualisation, attaining happiness and success in Nigeria. This phenomenon has generated other societal evils that have resulted in a lot of hardship and unhappiness of Nigerian masses and even the few in the leadership positions base on Maslow's basic needs of life. The work however, aimed at ascertaining Nigeria's happiness status, discovered that with societal values like religion and pronounced life deprivations, the masses could be said to be happy. Therefore, concludes that justice is an icon to achieving global happiness and recommends removal of immunity provision of the constitution to curb corruption and upgrade happiness status of Nigerians.

Keywords: Made it; Self-actualisation; Corruption; Plea bargaining

1. Introduction

The road map to Nigerian today's mass corruption can be traced to the country's historical antecedent. Nigeria got her political independence in 1960 and the handing over of the administration of the country to the early political stalwarts marked the beginning of the struggle for share of "national cake" by each ethnic group. The politicians representing regions or ethnic groups in the federal administration resorted to embezzlement of federal property entrusted to them without fear of the law as a drag of "national cake" to home or regions. In other words, expropriation and appropriation of the "national cake" became the major interest of every federal government office holder (Ebbe 2003).

The phrase "making it" or "made it" is commonly used to describe money made status in the Nigerian society. The words are often used from different perspectives. In other words, it is either used by individual or members of society's way of identifying or describing the money making or made act of the perpetrators. Alas, the word is mainly used to describe or applaud people that have amassed illegal wealth in the government leadership roles or used by leadership cohorts to describe their act in the business of embezzlement of public fund.

For a politician "making it" is instrument of retaining political position and wealth gathered in this manner could be used during election time, bribing the electorates to retain or get elected into another (*tazercè*) where possible. In the words of Oyewo (2007), the Nigerian electoral and political party systems are ridden with corruption, low participation and dominated by money bags, Party primaries are mostly selective and undemocratic that give rise to corrupt leaders and

their peculiar leadership style, loyalty to god-fathers and patrons, with little attention to the citizens they govern. Therefore, politicians see *making it* as opportunity to recover their invested money in election campaign and eventually to retain their status or "king making" status. This is evidenced by the manner in which people circle around past leaders seeking for favours and appointment into political offices. Secondly, myopic leaders see the act as a way of protecting their family lineage including the unborn against future poverty and ignominies that could probably disrepute their names and integrity in future. Viewed in this perspective corrupt practices such as amassing public wealth is seen as self actualisation for it is associated with happiness and success by the average politician in a position of leadership in Nigeria, regardless of the way and manner in which he made it.

The perpetrators are aware of legal consequences in terms of the wrath of the law on corrupt practices but also know that the society is poor and legally porous, therefore, stealing public fund is a safe bet. The police will take bribe to free a *making it* or *made it* leader, the judiciary will take same to protect the stolen wealth and the rural native communities will accept the leaders with praises and even confer on them traditional titles when "settled". In other words, it is a reflection of the pervasive anomie because the phenomenon has become an accepted norm and a way of life in today's Nigerian society. In the words of Ogbeidi (2012), Nigerian leadership (both civil and military) who:

"..ruled the country has done better in terms of corruption ratings. Indeed, the political leadership class has succeeded in entrenching corruption by providing a fertile ground and an environment conducive for the phenomenon to thrive incurably at the expense of national socio-economic, cultural and political development"(p 6).

Happiness as a concept of humanity has no much recognition as an important aspect of human life in Africa and in Nigeria in particular. Happiness is a new interest in economics and the reason is not farfetched. Happiness is the fundamental goal of people being the ultimate of all wants in itself. People tend to struggle to earn high incomes, job security, freedom, high social status and the likes not for fun but to be happier (Frey and Stutzer 2000). Aristotle elegantly expressed the impotence of happiness in life over two millennia ago when he stated, "happiness is the meaning and purpose of life, the whole aim and end of human existence" (Kesebir and Diener, 2008).

Happiness as a concept of humanity has no much recognition as important aspect of human life in Africa. There are no standardised index of happiness in African and Nigeria in particular. Nigerian policies and politics are in most cases made with little or no regard to happiness of all. Graham (2009) notes that "Most of the original studies of happiness, by both economists and psychologists, focused on OECD countries, and in particular the United States and Europe, all of which were countries that had reached a certain level of economic prosperity".

The objective of the study therefore, is to ascertain the status of happiness among Nigerians especially in the present state of her socio economic development. The study aim to examine Maslow's hierarchy of human needs, pin point the priority of Nigerian political leaders in their effort to attain self actualisation and show how that affects happiness of the masses with particular reference to basic needs of life – physiological and safety needs. The questions are; is the society happy when the few privileged individuals in the position of leadership are more concerned with pursuing personal needs for self actualisation (to create self happiness) by using the nation's scarce resources to the detriment of the members of society? Are these leaders actually happy after accumulating wealth? Does any level of happiness exist in Nigeria at all? The work will at the end of the day try to answer these questions.

1.1 Method employed

The method employed in this work is gathering materials that relate to subject matter of discussion – political economy and happiness of Nigeria. The criteria of material used purely relied on accessibility to documents that relates to the subject matter (Polonsky, Jones and Kearsley 1999). We tried to identify scholarly quotes and literate proves in journals, conference papers and text books on how socio economic activities in Nigeria affects happiness in one way or the other. Secondly, the work tried to present socio economic scenarios in relation to the particular issue to justify state of happiness of Nigeria. Particular issues considered in relation to the Nigerian economy that have influences on happiness that have been identified in this work are income/poverty, security, law enforcement, religion and life deprivation.

1.2 Maslow's ranking of human needs

Maslow categorised human needs or aspirations into several stages. Even though, there are five stages, Maslow considered the first two as basic needs of life. The two are the physiological needs and safety needs. The physiological needs include needs for food, drink, shelter, air, sex and sleep. Safety needs on the other hand are the needs that have

to do with protection, security, order, law stability etc. Others stages or ranks include feeling of belonging and love. This also has to do with needs for family, relationship, affections, work group etc. The fourth is need for esteem, that is, need for responsibility, status, achievement, reputations and the likes. The last need in Maslow's ranking of needs is the self actualisation which has to do with personal struggle for growth or attainment and fulfilments of one's life goals. The first two needs create psychological complete happiness when fulfilled and psychological break down if unfulfilled. All others are "meta-motivations" of high order. He further said that basic needs must be met before other needs are considered in needs (Clark, Flèche and Senik 2012).

According to Maslow, a good and happy life is largely determined by the amount of satisfaction experienced, the more one's needs are satisfied, the happier one tends to be. The attachments or preference to needs gratification are based on the ranks. If physiological needs get gratified, safety needs emerge, and then all others followed based on their ranking. According to Maslow, lower needs are more localized, tangible, and limited than higher needs, while gratifications of higher needs are unlimited. Although, gratification of higher needs makes people more profoundly happy but to get to higher need gratification, better family, economic, political, and educational condition are required to support it (Bekhet, Zauszniewski and Nakhla 2008).

1.3 Are Nigerians Happy base on Maslow's basic needs?

Corruption is described as a canker worm that has eaten deep into the fabric of the Nigerian nation. It is in categories of petty to political/bureaucratic or systemic corruption. Omololu (2007) reported that it was discovered that Nigerian leaders have looted over US\$500 billion since independence. Nigeria is ranked as one of most corrupt nations of the world's 138th out of 178, 143th out of 182 and 139th out of 176 countries in the world in 2010, 2011 and 2012 respectively (Hardoon, 2012). Ewugi and Yakubu (2012) reported that past administrations in Nigeria were involved in large scale embezzlement (even with establishment of anti corruption agencies which do little or nothing to stop top government functionaries found culpable) of the nation's resources in one form or the other. For instance, as from 1970 – 1999 about 70 percent of nation's resources were stolen by people in positions of leadership thereby leaving the country with one of the worst social indicators in the world. These social problems include poverty, unemployment, insecurity, deficit infrastructural provisions etc. This situation is well expressed in Oyewo (2007) as:

"The public service in Nigeria has been characterized by lack of culture of accountability and weak institutional structure; excessive centralization of administrative power; lack of access to citizens, and gross inefficiency. These characteristics foster the practice of barefaced "theft and stealing" of public funds and properties, waste and mismanagement of national resources and public assets. The resultant effects of which has been the phenomenon of inflated contracts, abandoned projects, lack of public infrastructures, poverty of the citizens and the poor standard of living" (p.123).

If on this bases one choose to look at poverty which encapsulates most of the "lacks" of life as one of (factors of unhappiness) the major macroeconomic problem in Nigeria in relation to Maslow's first needs, one would find that the magnitude of deprivation is severe especially with the percentage of the population afflicted. It is pointed out that although statistics place Nigeria as one of the fastest growing economy in the world today, the percentage of the population living in poverty is large – the benefits of growth have not trickled down. Nigerians that live below poverty line are 62.6 and 64.2 percents in 2009 - 2010 and 2013 – 2014 respectively¹. With this alarming proportion of the population living in poverty, a look at the United Nation's statement on the status of poverty in Ucha (2010), the majority of Nigerians are in complete deprivation of life. The statement thus:

"Poverty is a denial of choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society.... It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living on marginal or fragile environments, without access to clean water or sanitation" (p.2338).

Historically, happiness is linked to poverty in Drakopoulos and Karayiannis (2007) who reported Adam Smith as the leading advocate that connected happiness with standard of living of the masses or labourers in an economy. Adam Smith opined that lower rank people in the society such as servants and labourers forms the greater percentage of every society and therefore, no society can surely be flourishing and happy if this greater part of the society are poor and

¹ Nigerian Economic report: World Bank, 2013 http://www-wds.worldbank.org/external/default/WDSContentServer/WDSP/IB/2013/05/14/000333037_20130

miserable.

Poverty is often viewed as synonymous to low income. Easterlin paradox of happiness demonstrates the laggardness in the trend of happiness with growth in income. Easterlin found that the multiple fold growth trend of GDP in the USA (and as also in Japan's experience) over the decades was associated with constant happiness in the societies (Layard 2005) was the eye opener that attests to income happiness contrast trends.

Nigeria's Growth in income however, cannot be said to be associated to the happiness paradox phenomena and the reasons are not farfetched. There is large scale embezzlement of public fund by those in the leadership positions. This means scarce resource meant for public works that would make life more convenient and bring about happiness are diverted to private use by few individual sand since one "cannot eat his cake and have it" the consequence is large scale inadequacies, inconveniences and poverty among the masses. Therefore, the recent experience of rapid growth in income in Nigeria has not taken care of critical needs of the people hence; happiness will rather decrease which is a contrast of Easterlin paradox.

Secondly, Frey and Stutzer (2000) found that increased income (well distributed) significantly influences people's happiness at lower levels of development or in developing or poor countries. In other words, rise in income increases happiness in developing economies like Nigeria. It is also believed that economic or income equality makes people more satisfied or happy with their lives (O'Connell 2004). Whenever the reverse is also the case, it makes the society unhappy. He further said although, "more money does not necessarily buy more happiness, but less money is associated with emotional pain". Graham (2008) also found that increase in income boost happiness, and that Easterlin paradox work only after basic needs are met. Therefore, the recent income growth in the economy is expected to bring more happiness to Nigerians.

Thirdly, if Nigeria have lost over \$500 billion over the years to embezzlement as in Omololu (2007), fares on deficit infrastructural facilities and requires 14.2 billion Dollars (annually for the next 10 years) to fill these gaps to international standard (Foster and Dominguez-Torres 2011), twenty percent of child mortality and morbidity in Nigeria is cause by malaria in 21st century² (already been eradicated in some parts of the world), fares in global worst traffics as World Health Organisation (WHO) survey rank Nigeria's road traffic accidents as second to the worst in the world³ – 191th out of 192nd countries. How would Nigeria's income growth make the masses happy when everybody is aware that all these suppressible problems originated from the greed of political elite in the bid to attain self actualisation?

After all, Graham (2009) found in his work that societies where crime and corruption are the norm, it is likely for individuals shamelessly adapt to these phenomena and its practices, but the consequence is that, individuals who live in such countries where these social evils are pronounced are likely to be less happy. Graham (2008) also reported in his work that people with the highest well-being or happiness "are not those who live in the richest countries, but those who live where social and political institutions are effective, where mutual trust is high, and corruption is low". Average happiness is always much lower in countries that are troubled by poverty, conflicts like war or sudden crises and injustice than others that are not (Veenhoven 2005). Pearlstein (2012) argued that unhappy people are more likely to be unproductive or even caught in the web of destructive conflict than happy people just as conversely happy people; and people who find themselves in unproductive or destructive conflict are more likely to become unhappy. This therefore, brings us to the next issue of Maslow's stage of basic needs – safety needs.

Maslow's safety needs is also part of basic need that involves the state of psychological complete happiness is safety needs. This aspect is the need for protection of both life and property, security, stability of law and order. Insecurity has become a serious social problem in Nigeria. The poor segment of the population sometimes does not think rationally, especially unemployed youth. The unemployed and underemployed youth engaged in armed robbery, ethnic, religious and political violence and its consequential killings has become a common phenomenon found not only in the urban centres but also in the rural areas⁴. This conforms with the words of British philosopher Bertrand Russell cited in Kesebir and Diener (2008) who is reported to have said that "The good life, as I conceive it, is a happy life. I do not mean that if you are good you will be happy; I mean that if you are happy you will be good". In his view, as people become happier, they also become better citizens of their country. In other words, the behaviour of the youth and the society at large might not be separable from their state of mind, that is, their state of unhappiness.

There is a larger increase in the incidence of robbery that on the average takes place once every seventy-five seconds most of which are not known to the police because only about half of such crimes are committed on the street,

² World Health Organisation (WHO): World Health Statistics, 2013. http://www.who.int/gho/publications/world_health_statistics/EN_WHS2013_Full.pdf

³ African Futures Brief http://www.issafrica.org/uploads/African_Futures_Brief_3.pdf

⁴The Republican News Paper 19th June, 2013

the rest occurs within households and business establishment, and perpetrators relatively easily get away with the crime. Both the rich and the poor are victims of fear of this crime (Abanyam Noah Lumun, David and Orngu 2013). In the words of Eme and Onyishi (2011):

"...as a result of high level of poverty among Nigerians, the youths are adversely attracted to violent communal and ethnic clashes, ethno-religious violence, armed robbery, assassination, murder, gender-based violence, and bomb explosion have been on the increase leading to enormous loss of life and property and a general atmosphere of siege and social tension for the populace" p 175.

These actions of insecurity have led to a terrible hopelessness, which cut across the length and breadth of Nigeria. Apart from the everyday "threats and fears" of robbery and kidnapping melancholy, Nigeria have in recent times experienced violent conflicts, most prominent of which are the Niger Delta militants episode in the southern part, the Jos ethno-religious cum economic crisis in the Middle belt and the Boko Haram religious insurgency in the Northern part of Nigeria. Each of these are associated with loose of lives and properties that are detrimental to the happiness of Nigerians. Loose of properties and record of all kinds of unlawful killing of lives in one form of violence or the other in Nigeria from 1999 - 2011 is put at 54,000 lives⁵

Frey (Frey 2012) found that violent conflict or wars strongly decreases happiness of the people. Victims who loose beloved ones could recover from the shocks, trauma and unhappiness with time, but on the average it will not get to the same level of well being previously enjoyed. Therefore, the happiness indicator for such a nation will be lower than it would have been without these incidents. In addition, for the death of victims of violent conflict or war, their happiness is completely neglected or wiped out forever.

The Nigerian law enforcement agencies have a very long way to go in service delivery. The Court and the Police Force are believed to manipulate laws in favour of the society's upper echelon and often punish the common person. The concept of "plea bargaining" (a legal concept which allows both the prosecutor and the accused in a criminal case to make some compromises in order to reach a mutually agreeable conclusion) is another shady area of the constitution that is dubiously manipulated in favour of the rich upper class who have *made it* by the Nigeria judiciary (Adekunle 2013). It is like a constitutional "soft spot" technically use by both the *made it* and corrupt law practitioner to bamboozle the public so as to be able to share the booty and protect upper class of Nigeria society.

"The issue of plea bargaining in the country's penal system is not only disturbing but a subtle way of letting corrupt government officials and persons off the hook of judicial sanction.... (in the words of) Justice Dahiru Musdapher... 'I described the concept as of „dubious origin“, I was not referring to the original „raison d'être" or the judicial motive behind its conception way back either in the United States or England in the early 19th century, I was referring to the sneaky motive, if not, behind its introduction into our legal system, then evidently in its fraudulent application .."(Adekunle 2013)

The case of former Inspector General of Police, Tafa Balogun who on arrest by Economic and Financial Crimes commission (EFCC) for corruptly enriching self (N16 billion), challenged the powers of EFCC to prosecute him. He simply withdrew his case in the name of plea bargaining and was incarcerated for only six month in jail. Former Chief and Managing Director of Oceanic Bank who was accused by the EFCC for 25 count charges of corruption while in office, after the arithmetic of plea bargaining had the charges reduced to 3, six month jail term and pay back fraud (of over N 191billion) etc (Adekunle 2013). These are clear cases of "short arm" of the law in favour of the rich. A former Governor of Delta State was acquitted and discharged of 143 count charges by Nigerian court, but was later jailed by a U.K. court for the same offences after he admitted to have embezzled the coffers of Delta State of Nigeria to the tune £157 Million (Ewugi and Yakubu 2012). These among other incidents of the "blind eyes" of the law cannot be disassociated from corrupt practices of the judicial sector as guardians of leaders who have "*made it*".

Justice form epitome of happiness in all societies and where it's lacking, unhappiness is the consequences. Matravers (2007) reported in his work that the reason we have to appreciate our sense of justice is that, life in a well ordered society is better and more satisfying for everybody than life in an unjust society. In an ordered society, all citizens can look at each other in the eye with the feelings that all are equal in status and in the sense that the privileged is not having feeling of shame before the otherwise.

Annas (1995) is of the opinion that the loss in injustice supersedes the gain in the things that are provided by means of injustice. Therefore, one would not pursue justice per se for its own sake, but for the sake of high degree of pleasure it produces. Thus, we reject injustice for the peace of the mind of all individuals in society. As also reported in Dam (2006) Plato wrote that "the state in which the law is above the rulers, and the rulers are the inferior of the law, has salvation, and every blessing which the Gods can confer". Therefore, the judicial arm is also not helping matters in terms

⁵ 2011 World Human Right Day <http://nigeriamasterweb.com/blog/index.php/2011/12/11/nigeria-in-state-of-war>

of its roles, it rather adds to the unhappiness of the Nigerian society.

The understanding of weakness of the law, the realisation of helplessness and tongue-tied of the masses engenders arrogant utterances and actions by political leaders which attest to their selfish self actualising pride at the detriment of the happiness of the masses without the fear of the law. To cite two cases for instance, a former president of Nigeria uttered in mentioned in a political rally campaign of People Democratic Party (PDP) in the 2007 that: "This election is a do-or-die affair for me and PDP. This coming election is a matter of life and death for the PDP and Nigeria" (Owoeye, 2011). A former governor of Plateau State confessed that he is responsible of N1.16 billion (average exchange rate then is \$1=N132.15) for which he is being accused by the Financial Crimes Commission (EFCC) but used it to finance elections to ensure his party's victory in the state and part was also used to fund the Presidential election. He further threaten that: "if he is pushed any further... he will be forced to expose other details about the PDP (crimes) and the ... government" (Abati, 2006).

One might find it hard to conclusively state whether politicians who embezzles public fund are really happy. Frey (2000) found that unlike happiness paradox, income has little influence on happiness and therefore, rich people are always happier at individual level. However, this class of people in Nigeria face their kind of predicaments that retards their happiness. This class of people do not freely move about for reason of personal security, they tend to be centres of attraction to men of underworld like arm robbers and fraudsters because of their life styles of affluence in a sea of poverty. Lagos politician Funsho Williams, Attorney General of the Federation and Minister of Justice, Chief Bola Ige; Ogun State Action Congress's Governorship candidate in the 2007 election, Dipo Dina among others have been killed under suspicion circumstance by either robbers or assassins (Eme and Onyishi 2011). Furthermore, some politicians occasionally get assaulted by angry youths in their localities⁶ for lack of performance in governance. Most of them get to power through unorthodox means, therefore, electorates often expect "quid pro quo" "give and take" to be continuous but they cannot afford to incur such huge bills and hence they resort to hiding and avoiding their own people even within their home localities.

Hirata (2011) reported that grumbling rich man might be less happy than the contented peasant because his standard of living is less. Kesebir and Diener (2008) reported that the more importance people attach to money and material possessions, the less satisfied they tend to be with their lives and the more they behave in manners that damage the social fabric. Nature knows no class when it comes to happiness. Therefore, when it comes to real happiness, both the poor and the rich are on common ground. Hirata reported that "...the beggar, who suns himself by the side of the highway, possesses that security which kings are fighting for". According Oswald in Anielski (2007) it takes the poor as little equal increase in his previous income to become happier but the rich will require an increase of millions or billions in his income to experience a similar level of happiness.

Bruni (2007) reported positions of classical scholars like Aristotle who said that " the more one acts for interest, the more, if he is not mad, he must be virtuous. It is a universal law that it is impossible to make our happiness without making others' happiness", John Stuart Mill, who said that people that are happy are concern with happiness of "...on the happiness of others, on the improvement of mankind, even on some art or pursuit, followed not as a means, but as itself an ideal end. Aiming thus at something else, they find happiness by the way", and Neapolitan Antonio Genovesi (1713–69) too, have the same view, that human beings naturally are after their own interests which truly is their happiness. Happiness, in the classical tradition, means *eudaimonia*, and therefore, one can only be happy by means of virtues and for all people to be happy, they will develop civic virtues (what today we call 'social capital') which will naturally increase public happiness.

In associating wealth and happiness, Alan Krueger and Daniel Kahneman found that the belief that high income is associated with happiness is a great exaggeration and illusion. People with above average income are relatively more satisfied and are happier with live than the extreme rich who tend to be more tensed up and spend less time at relaxations. The rich spend more of his time in high stressful activities like working, worrying, taking care of the kids, shopping and exercising less time at relaxing with book and the likes (Anielski 2007).

To put the stand together from the fore going, it can be deduced that the quest for self actualisation to ensure happiness via corrupt accumulation of wealth would only generate more of unhappiness than happiness.

Based on Maslow's point of view, physiological needs and safety needs are instrumental to complete happiness of the every society however; these are nothing to write home about in Nigeria. Therefore, one could be right to say that Nigerian masses are not happy. But, Maslow's happiness viewpoint is not always the case. Kesebir and Diener (2008) viewed that it is difficult to witness a desirable life devoid of happiness, just as it is hard to expect a good society in which all members are unhappy and dissatisfied.

⁶ Read these links <http://www.abiyamo.com/nigerian-lawmaker-beaten-up-for-the-third-time/> and <http://audionigeria.com/?p=14572>

People's value such as religion makes up their happiness. "Devotional intensity" i.e. Closeness to God and firm belief in something Say God i.e. "existential certainty" correlates positively to happiness (Argyle 2001). Graham, (2011) reported some related findings on how religion matters more to happiness of people in poor countries and even to poor people in rich countries. Euro barometer survey of 14 European countries found that that 85 percent of people with high religious activism to be very happy with life compare with those who participate little or not all (Argyle 2001). Graham (2009) also reported Andrew Clark and Orsolya Lelkes to have found that average religiosity in a region has a positive impact on happiness of people in the region regardless of whether they themselves are religious or non-believers. These finding could be said to be a vital source of happiness among Nigerians, as Nigeria is regarded as the second most religious country in the world⁷.

People who live in a deprived environment (say rural areas) are likely to be happy with very little that they tend to have than their counterparts in the urban centres (Clark, Flèche and Senik 2012). This finding conform with common theory of happiness which assumes life base on the standard of relative comparison (Veenhoven 2005). The poor get used to destitution and can feel reasonably happy (Dutt and Radcliff 2009). The poverty level, deprivation of modern artefacts like TV and the likes make rural people share same experience so, have less issues of relative comparison. Nigerian population that live in the rural areas under different kinds of deprivations is 51 percent⁸. Rural areas lack exposure to modern facilities and modern infrastructures that make life easy and bring happiness to people, yet are always contented with their local provisions and cultural kin. For instance, less than 20 percent of Nigerian rural population have access to electricity and less than 40 percent have access to roads (Akinwale 2010). Yet, this segment of population lives in their abode with these inadequacies and paucities with an appreciable level of contentment. This factor also forms Nigerian happiness.

While the poor have time to share love and pains with friends, family and relations - communal and cultural arrangement that promotes happiness, the rich have more time for their businesses and less dependent on communal arrangements for risk sharing, less time for friends and family and as a result value companionship less than the poor. Since majority of Nigerians are poor, this aspect of living to our thought form another source of Nigerian happiness.

2. Conclusion and Recommendation

The general aim of individuals in every society is to attain happiness through their life endeavours. The product of these collective efforts of individuals at achieving personal happiness gets to a stage to be known as economic development. In other words, the level of economic development attained by a nation is a cumulative product of achieved personal happiness and efforts of individuals in that nation. A nation's economic development progress however, depends on its laws and social orders as achievements or progress over time may easily get peter out and make economic development a dream where laws and orders are fragile. In other words, the "two eyes of the law" must always be open enough to watch and treat all citizens as equal as possible to support all in their pursuance of personal ambitions to attain happiness, this is only possible through a corrupt free judiciary.

Justice has a major role to play in all transactions in global economy. In all human transitions, there is bound to be agreements and disagreements that require laws and order to be resolved. Where judiciary and law enforcement is weak, there is bound to be conflicts or problems, which are detrimental to happiness and development. To curb corrupt practices in the Nigerian law sector, law enforcement agents and judiciary officers must be made to face wrath of special punishment and public disgrace if trapped as culprit.

Immunity provisions of section 308 of 1999 constitution protects top government functionaries in public office from facing the law while in office (Oyewo 2007). Such provision is directly or indirectly constitutionally protecting the "making it" syndrome in leadership roles. Such law should be removed from the constitution to curb corruption and to increase level of government active participation in essential provisions.

The need for "plea bargaining" in the constitution be redefine since it has become a "free ride" for the top government functionaries and a technical forum or section cheaply explore by corrupt law practitioners to cut their share of booty.

These will go along way at improving the level of happiness of the masses in the Nigerian economy.

⁷ Global Index of Religiosity and Atheism (Guide line) - 2012 <http://www.wingia.com/web/files/news/14/file/14.pdf>

⁸ WSMP: Nigeria http://www.unicef.org/nigeria/ng_media_Water_sanitation_summary_sheet.pdf

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