

Philosophy of Omoluwabi on Greed-Prone Behaviour among the Basic Junior Secondary Students in Egbeda Local Government Area, Ibadan, Oyo State, Nigeria.

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Abstract

This study investigated the effectiveness of philosophy of omoluwabi (PO) on greed-prone behaviour (GPB) of the Basic Junior Secondary Schools in Egbeda Local Government, Oyo state, Nigeria. One local government from eleven local governments in Ibadan was selected randomly. Two schools that are Bishop Phillips Academy, Iwo road and Kumapayi Secondary School were selected randomly among the twenty-five schools in Egbeda local government. A class of Junior Basic 9 (JSS3) was purposively selected from each school and Zeelenberg, Seuntjens, Van De Ven, and Breugelmans, Dispositional Greed Scale, (2022) was used to screen the anger-prone students and the forty students that found greed prone from the two schools were used as participants for the study. They were then divided into experimental and control groups. The instruments used as pretest was Greed Scale by Mussel and Hewig, (2016) ($r=0.87$). The gender of the participants was determined from the demographic aspect of the instrument used. The interaction lasted for seven sessions and the data was analysed using percentage distribution, mean, standard deviation, analysis of covariance and scheffe post hoc test at 0.05 level of significance. The participants' age range was between 14 and 17 years. There was significant main effect of treatments (PO) on (GPB). Mean score demonstrated that the intervention of PO has potency on anger control $=x(12.35)$ than control group $x(4.52)$. There was no significant main effect of gender on GPB of the participants. Philosophy of Omoluwabi was found to be effective on greed prone behaviour and thus could be used as intervention tool on the control of greed behaviour.

Keywords: Philosophy of Omoluwabi, Greed-prone, Basic Junior Secondary Students.

Background to the Study

Greed as an emotional state of having insatiable appetite that drives individual to prioritise self-interest at the expense of others is a relentless pursuit of material wealth, status in contemporary society that has been the issue of the day even among the teenagers. Greed is an undesirable

behaviour of insatiable desire for its conflict between personal and social goals {Wikipedia Revision, 2024. An individual with uncontrolled greed behaviour tends to lead to myriads of negative consequences that lead to crime because of the great urge to achieve what might not be achievable at a particular period. Naturally, man has the sense of emptiness that causes emotional

unrest when needs are not met. Invariably, the attitude of acquiring all wants, needs and desires at all costs has led many to decline in moral values, lifetime regrets and unhappiness. There is an adage in Yoruba that says, *ohun ti owo mi ko ba to, ma fi gongo fa*. Meaning, what I cannot achieve, I will use force to achieve it. The force used to achieve something even when the individual did not have power to get it has led many into mental health issues and troubles. Many housewives have lost homes to the hands of another as a result of greediness through comparison of personal homes with another. Going extra miles to pursue what are not achievable at certain point of time may in variably lead to frustration, confusion, depression and even untimely death when the needs are not met. Manfred, (2019), posited that greed behaviour leads to stress anxiety and depression.

A plethora of factors may be responsible for why people are greedy. The causes might be psychological factors that arise from the fear of scarcity and desire for status in one's environment (Seuntjens, Zeelenberg and Schors, 2016; Manfred 2016). Moreover, the social influence that stems from a culture which glorifies wealth and materials success can normalize excessive accumulation (Okemini, and Aneke, 2021). According to {Patricia, 2023, causes are fear of unknown tomorrow, competition with others, envy, lack of empathy for others and being materialism. Coping mechanism of unresolved mental issue in a rooted insecurity tends to become an addiction by trying to associate self-esteem to financial worth, Manfred, 2019. For instance, in a situation where individuals grew up in an environment that had no security for future. According to psychodynamic of Sigmund

Freud {1896} there is unconsciously driven thought when growing up from a child that experienced deprivation from birth who later grew up with the sense of the insecurity may consequently develop to acquiring wealth excessively in order to secure the future. This results from the relationship pattern of insecurity between a child and parents as a result of feelings and memories of inadequate care and nurture that might have trapped and repressed in such a child. Pertinently, greedy individuals refuse to admit that wants are innumerable and that it would be impossible to satisfy all wants. According to economist Adesina, (2017) a rule of priority has to set in so as to settle the necessary need because needs are insatiable. Therefore, setting priorities right makes the difference. Unfortunately, an individual who is greedy becomes obsessive-compulsive and pursues wants and desires without consideration to personal ability.

Concentration of resources at certain quarters consequentially makes social mobility a dream for many, thereby causing poverty, debt, and loss of human capital in other sectors. Nikelly, (2006) defines greed as selfish craving for amassing wealth surreptitiously and worshiping of wealth through fraudulent and deceptive manners. This conspicuously leads to deleterious effects of human suffering and global crises (D'Jeevan and D'Souza, 2015). The gilded Age of United States of America' economic growth in 1890s that was marked by gross materialism and blatant political corruption and wealth inequality after the world war (Field, 2009, and the editors of encyclopedia, 2024) points to greed behaviour. The greed behaviour invariably brings about inequality, erodes trust and diverts resources away from expected destinations. This invariably

hampers societal growth, (Popescu, 2024). Consequently, if the greed behaviour is not addressed especially in Nigeria, it would continue to increase the uncontrolled greed behaviours that result to different kinds of crime that range among others as hoarding of resources, theft and stealing, fraud and embezzlement of public resources, internet crime, robbery, kidnapping and ritual killing. High rate of embezzlement has so much infiltrated homes, institutions, religion centres, and public people in governance. This invariably leads to erosion of trust among siblings, couples and society at large. Places like religion houses that are supposed to be places of succour or solace are not left out. Religion leaders, though not all, express greed behaviour in them to extort money from innocent members in uncontrollable manners. Likewise, the individuals in power are not left out in the business of greediness in handling the public funds.

Scholars have emphasized that greed behaviour at a younger age persist in adulthood and that greed has both positive effects of having more money but would be impacted negatively by being less likely to save money which would invariably lead to debt (Seuntjens, Zeelenberg and Schors, 2016) and that the prevailing cause was that the adolescent's environment was associated with the psychological entitlement of acquiring massively (Liu and Koivula, 2022). However, Manfred, (2019) contributed that greed behaviour is as a result of trying to fill the inner void rather than accumulating wealth.

The effects of the monster called greed behaviour on individual will be so devastating and the future of this country will be in jeopardy if nothing is done to

paralyse this monster of greed. There is need to handle the issue from the cradle. Hence, teenagers in Junior Secondary School are the focus in this study to instill in them, the attitude of right behaviour in acquiring needs and wants. The greed behaviour may be deeply ingrained, therefore, there are promising strategies to mitigate ethics and empathy into the younger minds in schools. One of them is pro-social education that fosters empathy and altruism through education that can counteract greedy tendencies through the studies on moral development. Hence, the philosophy of Omoluwabi is considered as behavioural treatment in restraining immoral behaviour of being greedy among the junior secondary students in Ibadan metropolis, Oyo state.

The term Omoluwabi is based on the pragmatic combination of moral value system to establish reform and strengthen behaviour. Olanipekun, (2017) argues that the cause of greed which is the bone of social disorder is related to lack of moral and virtuous qualities among individuals. Such greed behaviour tends to come in forms of stealing, robbery, kidnapping, physical financial and online fraud. Ademola, (2021) postulates that the ideology values and principles of Omoluwabi is capable of fostering genuine development for its relevance and also capable of being acknowledged for profound possibility of global belief world. The principles of the Omoluwabi that originates from Yoruba culture in the western part of Nigeria guides behaviour of individuals and can be applied on immoral behaviour in any other part of the world. This philosophy of Omoluwabi has emerged since onset as foundation of correction in Yoruba land to guide the good

conduct of individuals that emphasise the importance of life through one's positive impact. For instance, in the olden days, there was fear of having what did not belong to you as the parents or societies seriously frowned at such. However, this was neglected in contemporary days. Hence, the profound behaviour of stealing, robbery, kidnapping, physical financial and online fraud without caution.

The above effects mentioned among others of degrading the philosophy on offspring in modern days call for the revival of the philosophy of Omoluwabi to address the social vices such as greed behaviour in this study. Godwin, (2022) posits that philosophy of Omoluwabi is seen as a corpus of raw material for contemporary moral life, and contributes to tackling existential, moral and developmental challenges. Philosophy of Omoluwabi principles is based on the concept of moral values derived from psychological models of integrity and honour. It includes a wide range of intervention approaches to all manner of immoral and greed behaviours.

The philosophy has been effectively used by the adults on older generation children by correcting their excesses. However, it has not been formally tested scientifically on basic junior students in Ibadan metropolis. Therefore,

The moderating variable considered in this study is gender. Gender refers to women and men and the relations between them socially, culturally and economically. Social prescriptions embedded in personal identity, make individuals become of a certain type (Anghel, 2010, Apud Onea, 2014). Gender roles vary greatly in different societies and cultures. Culture

influences human thinking, attitude and action. Witt and Wood (2010) contributed that culturally and socially men are dominant, assertive, bold, and provider while women are subordinate and that, that affect the men to consider the gender role and thereby be exposed to greed behaviour of acquiring more. However, in contemporary situation, women have found rubbing shoulder with men counterparts and this tend to make greediness issue equal between female and male as issue of gender equity is seriously on the move Bauhr and Charron, (2020).

This study is anchored on the social order theory by (Durkheim, 1982). The theory postulates the arrangement of values, norms roles and guides on how society maintains stability and order based on social contracts that people agreed to follow. This social contract stands between the citizens and the governing individuals that exemplifies the agreement on obligations expected for civil society to exist. According to Durkheim, the social contract is the foundation for social order in society. It posits that individuals cohabiting in society in accordance with an agreement that establishes moral and political behaviour agreed to form the society they live. Social order provides a nurtured natural basis for morality within society. This theory propounds that the breaking of the social contract from the part of governing body propels sense of insecurity to the citizens. The citizens therefore establish a strategy that propels personal security which tends to be acquiring senselessly and excessively to build up wealth personally to avoid future problems of insecurity. The process therefore tends leading to serious greed behaviours (anti-social behaviours) Amina

in the African submit congress at Abuja, (2024) contributed that leaders in Nigeria are fond of living recklessly to break social contract between the part of governing individuals and citizens. According to her, this is seen through their selfless lifestyle that is reflected in their big dressing appearances and the rate at which they acquire properties. This in turn makes the followers that are minors, youths and also adults aspire to emulate their greediness. In Africa, especially in Nigeria, greed, has pushed the country into the state of corruptibility in that, majority wants to acquire what belongs to masses as personal belonging and ignore the effects on general masses. Besides, in Nigeria context, the wealthy are being worshipped without the caring for the source. Amina, (2024) further contributes that until the issue of selfishness in the part of leaders is addressed, then the control of all sorts of greedy behaviour can be addressed in the lives of the followers.

The purpose of this study is to investigate the effectiveness of philosophy of Omoluwabi (PO) on greed prone behaviour among the Basic Junior Students in Egbeda Local Government, Ibadan in Oyo state. In order to actualize the objective of this study, the following hypotheses were raised.

- i. There is no significant effect of the treatment on greed-prone behaviour among basic junior students in Oyo state, Ibadan
- ii. There is no significant effect of gender on greed-prone behaviour of basic junior secondary students in Egbeda local government, in Oyo state, Nigeria.

Methodology

Research Design

This study adopted pretest-posttest control group quasi experimental design with 2x2 factorial design. Specifically, the row consists of one experimental group (the philosophy of Omoluwabi) and one control group. The column consists of gender that varies at two levels {Male and female}.

Population

The reference population was all basic Junior Secondary Students in Egbeda Local Government in Oyo state of Nigeria. Their ages range were between 14 and 17.

Sampling Procedure

A sampling procedure was adopted to select one local government from 11 local governments in Ibadan. Two schools were randomly selected among the twenty-five (25) public secondary schools in the Egbeda Local Government selected. The two schools selected are Bishop Phillips Academy and Kumapayi secondary school, Kumapayi, Olodo. A class of JSS3 from each school was purposively selected for the study and Zeelenberg, Seuntjens, Van De Ven), and Breugelmans, Dispositional Greed Scale, (2022) was used to select the forty students (40) that had greed prone behaviour to experimental and control groups for the study. Therefore, greed scale by Mussel and Hewig 2016 was used as pretest and later after the treatment sessions as posttest.

Instrumentation

Zeelenberg, Seuntjens, Van De Ven, Breugelmans, Dispositional Greed Scale, (2022) was used to screen the greed-prone

behaviour individuals. It contains 5-point Likert scale (1=completely disagree to completely agree). With items: I always want more, Actually, I'm kind of greedy, one can never have too much money, etc. it was validated at 89 percent of Cronbach's alpha.

Greed Scale by Mussel and Hewig, (2016) was used. It contains 5 points Likert scale that ranges from strongly disagree (1) to strongly agree (5). With items, I have great appetite for more, my actions are strongly focused on material things, sometimes I feel a real urge to possess something, etc. The scale was validated with 87% Cronbach's alpha.

Procedure for Treatment

This was carried out through the period of seven sessions for seven weeks. Each session lasted for an hour for the therapy that was inform of teaching to experimental group. The control group was exposed to teaching self-management for just two sessions apart from two sessions assigned to fill pretest and post test instruments.

Treatment Programme Sessions

Session One: Pre Administration of the Instrument

The researcher recruited the participants that are prone to greed through the greed scale. Introduced herself, explained the programme and the benefit of the programme to the students.

Session Two: General Orientation on the Purpose and Process of the Gathering

This involved general orientation and administration of the instrument to obtain a pretest score

Session Three: Concept of Greed

The researcher explained the greed and general nature, the effects on the greedy individuals and people around them as the therapy that advocates for living a life characterized by moral excellence, social responsibility and respect for others for the collective well-being of society.

Session Four: Principles of Omoluwabi

The participants were taught the principles of omoluwabi which are: integrity, respect for individuals' rights and elders, truth, responsibility, fairness, compassion, courage, transparency and loyalty.

Session Five: Benefits of Omoluwabi

She explained to them the benefits of omoluwabi behaviour and havoc of not becoming omoluwabi in society as inspiration to pursue excellence

Session Six: Question Time

She collaborated with the participants to ask and answer questions based on the treatment given inform of teaching.

Session Seven: Administration of Posttest Instrument

This involved the administration of the posttest instrument Greed Scale by Mussel and Hewig, (2016).

Data Analysis

Results

Analysis of Covariance (ANCOVA) of Post PGB by Treatment and Gender

	Type III Sum of Squares	Df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	2070.033 ^a	23	98.575	1.580	.068	.167
Intercept	7625.072	1	7625.076	120.702	0.000	.428
Pre-test	25.084	1	25.087	.399	.525	.125
Treatment	491.051	1	491.058	7.777	.000*	.048
Gender	49.211	2	24.606	.385	.679	.003
Error	10170.568	165	63.177			
Total	674318.000	187				
Corrected Total	12240.602	182				

*denotes level of significance at $p < 0.05$

Ho1: There will be no significant main effect of treatment (Philosophy of Omoluwabi) on greed-prone behaviour among Basic Junior Students in Oyo state, Ibadan

The table above indicates a significant main effect of treatment (philosophy of Omoluabi) on Greed-Prone Behaviour ($F_{(1,182)} = 7.78$; $p < 0.05$; $\eta^2 = 0.48$). Therefore, the

null hypothesis H_{o1} was rejected. The outcome shows that the treatment explains 48.0% of the overall variation in the participants' GPB test scores. The estimated marginal means, which assisted in determining the direction of significance, were calculated on the table below.

Estimated Marginal Mean of Balancing Chemical Equation Posttest According to Treatment

Treatment	95% Confidence Interval			
	X	Std. Error	Lower Bound	Upper Bound
GPB	12.35	.812	7.96	13.75
Control	4.52	2.03	4.46	6.59

Estimated Marginal Mean from table indicates that subjects exposed to treatment had $\bar{x}(12.35)$ posttest mean score and this is higher than the control group $\bar{x}(4.52)$. This means that the treatment favoured the category of subjects in the GPB group, they responded very well to the treatment than their category in the control group.

Ho2: There will be no significant main effect of gender on greed-prone behaviour of Basic Junior Secondary Students in Egbeda Local Government, in Oyo state, Nigeria.

According to the table, GPB was not significantly impacted by Gender ($F_{(2,182)} = 0.39$; $p > 0.05$; $\eta^2 = .003$). This suggests that GPB cannot be influenced by Gender.

Consequently, Ho2b, the null hypothesis, was accepted.

Discussion of the Findings

Ho1: There will be no significant main effect of treatment (Philosophy of Omoluwabi) on greed-prone behaviour among Basic Junior Students in Oyo state, Ibadan.

The result showed that there was significant main effect of treatment (PO) on the (GPB) of the participants. This is in support of the (Liu and Koivula, 2021) findings who suggested that psychological entitlement mediates the association between adolescent pro-environmental behaviour and materialism. This, however, is in contrast with the findings of Manfred (2019) who postulated that rather than accumulating wealth, greed is the filling of inner void. The mean difference of the participants exposed to treatment had better enhancement than those that were not exposed to treatment (i.e., control group). This suggests that the hypothesis one that proposed no significant means, is invalid and stand rejected. Therefore, philosophy of omoluwabi is effective in eradicating greed behaviour among the students of the Junior Basic Secondary School in Egbeda Local Government, in Oyo State.

Ho2: There will be no significant main effect of gender on greed-prone behaviour of Basic Junior Secondary Students in Egbeda local government, in Oyo state, Nigeria.

The above stated hypothesis was accepted because the result shows null hypothesis. The result confirmed no significant main effect of gender on greed-prone behaviour

among Junior Secondary Students in Egbeda Local Government in Oyo state. This simply means that there was no significant main effect of gender on the greed behaviour of students in Basic Junior Secondary School in Egbeda Local Government in Oyo state. This is in accordance to Bauhr and Charron, (2020) who revealed that in contemporary situation, women have found rubbing shoulder with men counterparts and this tend to make greediness issue equal between female and male as issue of gender equity is seriously on the move. However, the result of the finding is contrary to the findings of (Witt and Wood, 2010; Anghel, 2010 and Onea, 2014) who contributed that, culturally and socially, the prescriptions embedded in personal identity affects men to possess greed behaviour than their counterpart gender.

Conclusion

Greed is seen as sort of devastating behaviour in society. The behaviour needs to be controlled in our society to halt or reduce the spread of the behaviour. This is necessary by inculcating the behaviour of omoluwabi into the minds of our tender-hearted young ones before they grow up with the behaviour when it is difficult to amend.

Government should include the teaching of the philosophy of omoluwabi as a subject in the school basic study curriculum. The teaching of the philosophy of omoluwabi should be emphasise in the parents-teachers association for parents to be mandated to inculcate this as a matter of seriousness to their children or wards at home for better society. In view of the fact that every individual possesses the iota of greed,

counselling psychologists could use the philosophy of omoluwabi as an intervention tool to assist the students in Basic Junior Secondary School to curb it before it grows to uncontrolled behaviour.

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