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DEDICATION

This book is dedicated to Dr. (Mrs.) Folaranmi Victoria Alofe (Nee Oni) and; to the Nigerian Students who are ready to subject themselves to any form of good training that will enhance their status and prepare them for the future leadership of our country.

ISBN:

FOREWORD

“Ethics”, which is the moral beliefs that influence people's behaviour, attitudes, and ideas, is almost losing values in our current society, most especially in many homes and schools. This book, perhaps a product of long time observations, is all encompassing. It has systematically demonstrated some common ideals that may contribute to the proper upbringing of our students.

Apart from being timely, the various ethics documented in this book are most relevant and will go a long way in re-invigorating the consciousness of those who already know or bringing into the awareness of students, teachers and parents, the expected rules of conduct that have sound moral undertone which are very necessary for the all-round development of the youth. It has the potential of assisting the on-coming generation to inculcate the expected moral behaviour and also to impart in them good citizenship qualities.

The conversational approach used by the author makes the compendium to be more interesting and well explanatory. Also, each of the chapters is accompanied with a practical guide, which may encourage self evaluation.

No doubt, it should be a very good companion of not only the students, but also the teachers and parents, and all those who are responsible for socializing the students into societal ideals and acceptable conduct. The book is, therefore, recommended for readership in every home and school.

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I also wish to acknowledge the use of posters produced by the following organizations: Life Vanguards, Osogbo; Joint Admission, and Matriculation Board (JAMB), Abuja; The Obafemi Awolowo University, Ile-Ife; National Agency for food and Drug Administration and Control (NAFDAC).

Finally, The contents of ethics eighteen are largely taken from the Nigerian National Symbols. A pamphlet published by the WAI Secretariat, Federal Ministry of Information, Youth, Sports and Culture, Lagos, 1984.

PREFACE

The Nigerian Students in recent time have a lot of things to learn personally without relying much either on their parents, guardian or teachers. The vital among these things is “ethics”, that is, the rules of conduct or the habits that have sound moral undertone which are peculiar to the students. However, it is sad to note that the present generation of students in the country is disappointing in this regard. This, of course, might be due to various categories of people who are expected to serve as role and social models to the students but have failed to be so. In fact, the disappearance of sound moral values as a result of laxity at homes and its reflection in the various acts of misconduct in schools is now becoming obvious in the society.

Although, several parents and teachers are passing the buck of this moral decadence to either the home or the school, the author however, will be less concerned with who is to blame but rather with some practical ethical initiatives which are presented as part of the solution to this social menace.

This manual, therefore, focuses on the ethics for the Nigerian students, that is, the expected moral conduct and behaviour that should be displayed at homes, schools and the entire society. It will serve to a great extent in reforming the moral status of the students who have already despised the control of their parents, guardians and teachers; those that lived in their dishonesty and deceit and; absurdly have a good opinion about themselves, contending that their behaviour is the best, even though it is glaringly the worst that the society may have witnessed.

This manual is written in a dialogue form with thirteen chapters. Each ethic is demonstrated with expressive art works for easy and better understanding of the readers. The expressions are simply informative, soundly educative and excitingly entertaining. Having a copy of this manual may not be expedient without receiving and practising the ethics documented in it.

Dr. Dixon Olutade Torimiro, 2004

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ETHICS ONE

Sleeping and Waking Habits

Evidences have shown that someone who sleeps early has the tendency of waking up early. This is very much in line with an adage that says “early to bed, early to rise”. So, a Nigerian Student must learn to sleep very early so as to wake up very early.

Bantu, as a “student's model” is teaching Bonte some ethics in the course of their discussion.

Bantu: Bonte, when do you normally go to bed in the evening?

Bonte: I don't sleep until the television station closes for the day. But, why did you ask, Bantu?

Bantu: Bonte, I observed that you always sleep in the class room nearly every morning and, my mummy has taught me that such habit may occur if someone fails to go to bed early.

Bonte: I see, Bantu.....

(Bantu cuts in)

Bantu: Moreso, mummy told me that sleeping late makes someone:

- rise up very late;
- look heavy and weak;
- sleep in the class-room and;
- consequently, it may lead to poor performance in school.

Bonte: Then, when should I go to bed, Bantu?

Bantu: Mummy advised me to always go to bed immediately after the 9.00 O'clock news daily.

Bonte: Oh! Bantu, it is rather too easy to say, but I don't see how practicable it can be.

Bantu: Bonte, kindly listen to the following practical suggestions:

- Just before the 9.00 O'clock news in the evening, you may have a cold water shower to cool the body;
- After the 9.00 O'clock news, you may go straight to bed with an interesting magazine in order to sensitize sleep (ensure that your bed is well made and neatly laid).



Sleeping and Waking Habit

Few days later, Bonte has made use of the advice.

Bonte: Thanks so much, Bantu, the magic works; I can now go to bed early so that I can wake up as early as 5.30 a.m.

Bantu: That is very interesting to hear. My mummy taught me to

wake up at 5.00 O'clock every morning, too.

Practical Guide

1. Check the time you normally go to bed in the evening.
2. Check the time you normally wake up in the morning.
3. Observe your body situation and see how your sleeping time affects your waking time and body situation in the morning.
4. Ask yourself if there is need for adjustment.

ETHICS TWO

Praying Habit

Prayer is a very powerful instrument that can be used to overcome circumstances of life. Many Nigerian students have inculcated the habit of prayers and they often testify on how terrible a circumstance would have been if not for the prayers they had offered. Prayer can be offered at anytime, at any place and in a manner acceptable to God. It is the strength of a Nigerian student and the key to every success. For example, someone can launch out each day with prayer, so that God can guide his or her activities for that day. So, the Nigerian students must inculcate the praying habit.



Praying Habit

Bantu and Bonte continue with their discussion on the praying habit:

Bantu: My mummy advised me to always pray from 5.00 to 5.30 a.m. everyday.

Bonte: To whom do you pray, Bantu?

Bantu: O.K., Bonte, I will equally tell you why we need to pray and how to pray.

Bantu patiently explained to his friend:

- When you pray, you are communing with God.

- You need to thank Him for all that He has done for you, for the provision of food, cloth, shelter, etc and for His protection.

- You may also ask Him for all your needs on that day.

Bonte: Do I only pray in the morning, Bantu?

Bantu: You do not pray only in the morning, but rather, you also pray in the evening when you are about to go to bed. You need to thank God for your activities which He has controlled that day and you also need to ask God for a sound sleep and His protection at night.

Bonte: Is that all?

Bantu: No, Bonte you may pray in your heart at any time. You must also learn to pray before you do anything; it makes you a successful doer.

Bonte: It's quite an interesting discussion. In fact, I have learnt so much on the importance of prayer.

Practical Guide

1. Recall and list out some occasions during which you have to pray.
2. How did you feel when you prayed on each occasion?
3. Take a time to pray and think if you can really do it.

ETHICS THREE

Greeting Habit

Greeting is part of the Nigerian culture regardless of tribe or religion. Nigerian students of nowadays are fast losing the greeting habit. This is evidenced in our society, at home and in schools. A good Nigerian student must inculcate the greeting habit and, of course, with regard to a particular time and occasion, and for a particular cultural background.

Bonte: Bantu, why are you looking so sad this morning?

Bantu: Bonte, my mummy punished me for not greeting her this morning.

Bonte: Why, Bantu? Is it compulsory to greet our parents every morning?



Greeting Habit

Bantu relays his experience to Bonte based on the lesson on greeting taught him by his mummy:

- A good student, either male or female, must learn to greet his or her parents first thing in the morning and at other occasions during the day.

- A child must always greet an elderly person with due respect based on the mode of greetings morally acceptable in his or her society.

- A child that greets elderly ones will receive their blessings and such elders will always be at peace with such a child.

- The following greetings are very common and self-explanatory for use on different occasions: good morning; good afternoon; good evening; good night; good day; welcome; well done; goodbye; and so on.

Bonte: Thanks so much Bantu, but do I only greet the elderly ones?

Bantu: No, you need to greet your colleagues and younger ones as well.

Bantu further explains:

You shake hands with your mates or younger ones, and on some special occasions you may embrace your mates or younger ones, most especially when it has been long since you saw each other last.

Practical Guide

1. Assess yourself if you have not lost the culture of greeting.
2. Observe the attitude of the people you greet and see if greeting promotes peace and pleasure or not.
3. Observe the reaction of elders when you fail to greet them.
4. Identify and list the circumstances or occasions that may warrant greeting.

ETHICS FOUR

Menial Works at Home

Gone are the days when the students delighted in daily routine of washing and cleaning! Many of the students of today have been spoilt by the use of house helps who have taken over their ethical duties at home. A Nigerian student should be able to participate in chores at home. The habit of cleaning the furniture, the sitting room or washing of plates in the kitchen should be part and parcel of every student. This habit encourages cleanliness and good health.

Bantu: Bonte, do you normally take part in the menial chores at your home every morning?

Bonte: Why such a question, Bantu? After all, we have a maid at home who takes care of that!

Bantu gives his friend the reasons why he should participate in menial chores at home:

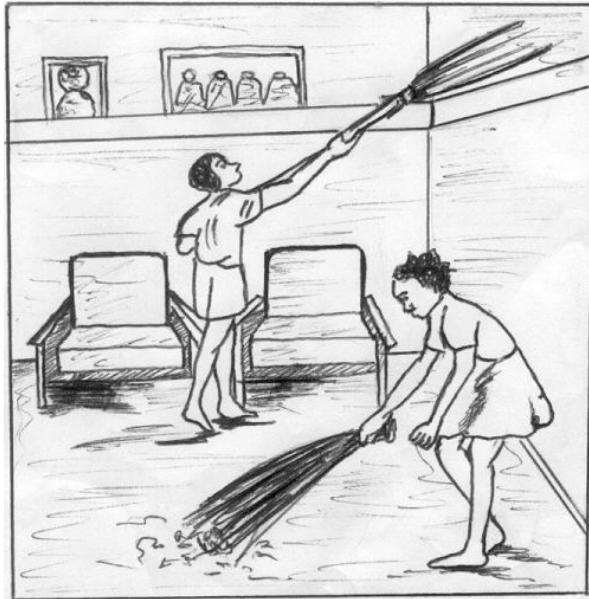
-leaving domestic work for the maid alone will only make the maid to be more hard-working and responsible while you will be rendered lazy and irresponsible.

-There is no condition that is permanent; who knows, circumstances may make a child to find himself in a situation without a maid. So, one needs to train oneself to suit any circumstances.

Bonte: Look Bantu, you have a very good point, but what

menial work do I have to do?

Bantu: Very good! You can participate in cleaning of furniture, washing of plates, sweeping and scrubbing of floors, washing of cloths, among others.



Menial Works at Home

Bonte has now learnt that he needs to participate in menial work everyday. These include the use of duster to dust the chairs, shelves, dining set, refrigerator, fan etc.; the washing of cloths, car, plates; and sweeping of bedroom, the sitting room and the premises. In addition, Bonte knows that he needs to fully

participate in general environmental sanitation at home and at school.

Practical Guide

1. Identify the menial works in which you can participate daily at home.
2. Try and do some of these and relate your experience to your friends.
3. Observe the reaction of your parents/ guardian and maid (if any) since you have started participating in these chores.

ETHICS FIVE

Physical Exercises

The stress experienced in homes has subjected many of the students to live without organized and purposeful physical exercise. One wonders if any parent considers physical exercise worthwhile every morning at home. No doubt, the habit of exercising is essential for sound health and formation of a good physique.

Bonte: Bantu, I saw some students wasting their time this morning in jogging round their house. I wonder what they derive from such exercise.

Bantu: Why do you always think like this? Does it mean that doing morning physical exercises is a mere waste of time?

Bonte: Of course yes; that is the way I see it.

Bantu: I see, Bonte. Do you know that I have done the same thing before I came to school this morning?

Bonte: Have you? Your home must be very interesting. You are well exposed to many things. Which exercise did you perform this morning?

Bantu: Jogging exercise, of course. In fact, I usually jog five times round our house every morning before I have my bath.

Bonte: I must confess, I have learnt much from you. Would you, please, tell me other physical exercises you normally take part

in?

Bantu painstakingly itemized the possible physical exercises that can be done within 5-10 minutes every morning:

-Rope skipping: to jump over a rope which is turned over the head and under the feet as one jumps (50 times should be enough for each morning).



-Jogging: to run slowly and steadily for 5-10 minutes every morning.
Rope Skipping

-Press up: to stretch out face down on the floor, the arms being straightened and bent by pressing against the floor with the palms of one's hands to raise and lower one's body (5-10 'press-up' will do for every morning).



These ~~and many more~~ physical exercises can be performed every morning. It ~~does not take~~ much of time, in fact, 5 minutes only will be sufficient to make you sweat and shed-off excess fat.

Practical Guide

1. Identify any of the physical exercises that can be done by you.
2. Carry out one of the physical exercises before you have your bath in the morning and observe the situation of your body.
3. Would you now consider the exercise a mere waste of time?

ETHICS SIX

Personal Hygiene

Personal hygiene involves any practice of cleanliness conducive to human health. In other words, a student should not limit himself to the cleaning of his body and washing of his clothes alone. He should engage himself in the general cleaning of anything that may have either direct or indirect effect on his health.

Bonte: Bantu, I have been hearing of personal hygiene here and there; which aspect of hygiene do you normally observe?

Bantu: Which aspect of personal hygiene are you really aware of?

Bonte: Bathing and washing of my clothes, of course.

Bantu: I see! Personal hygiene is far more than that.

Bonte: Then, what are the others?

Bantu explains to Bonte what personal hygiene entails:

- Bathing every morning and after sweating, either as a result of work or physical exercise, in order to have a fresh and good body odour.
- Prompt changing and washing of underwear daily, these include: pants, singlet, skirts, lady's underwear etc.
- Prompt brushing of teeth daily.
- Prompt washing of hands with soap after using the lavatory or before and after every meal.
- Washing of cutlery set before and after use.

- Cutting of finger and toe nails very low, at least, weekly.



- Male students should always cut their nails, while the female should always have her hair neatly plaited or braided.
 - Rubber slippers must always be worn to the bathroom or toilet and whenever one is outdoors.
- Towel, sponge and tooth brush must personally be used always. They must not be shared with anybody. The towel must be washed weekly, and the tooth brush must be changed once in every three months. Sponge should not be used for too long.

However, it will be good if the towel, sponge and tooth brush are occasionally soaked in hot water in order to kill any likely germs on them.

Bonte: (cuts in) Bantu, you have exhaustively taught me a lot of things on personal hygiene.

Bantu: Wait Bonte, I am yet to finish. I still have some special notes to make.

Bantu stresses further:

- I have noted some of the students blowing their nostrils and cleaning their anus after stooling with their right hand. This is too bad. It is cleaner to do such with the hand that is not used for eating, i.e. the left hand.

- Another special instruction for the female students, mostly those who have reached the age of puberty and have started their menstruation, is that they should not dispose of their used pad in an open place. It is very unhygienic and irritating. It is better if such mess is wrapped in a polythene sheet or paper and disposed in a closed dust bin.

To sum it all, a good student must keep to hygiene rules, that is, he must be very clean within and without and must always appear neat.

Bonte: Thank you very much, Bantu, I have learned a lot from you.

Practical Guide

1. Check the personal hygiene rules you have flouted and identify ways of keeping them.
2. State reasons for obeying each of the personal hygiene rules you normally keep.

ETHICS EIGHT

Mode of Dressing

What is my dressing like? One needs to often ask oneself this question. On several occasions, a worthy Nigerian student must be able to distinguish himself by his mode of dressing. One needs to be very simple, moderate, neat and decent in his or her dressing. Moreover, there are various kinds of dressing for different times, seasons, places and occasions. For example, the mode of dressing to school should be different from the mode of dressing to a sports field and so on.

Bontu: Bantu, you look smart and neat in your school uniform. How many sets of school uniforms do you have?

Bantu: Oh Bonte! It is not the number of sets of uniform that really matters, but there are some ideal things you need to know.

Bantu wants his friend to equally look smart and neat, so he has to tell him some of the ideal things he needs to know about the mode of dressing:

- Ensure that you always keep your clothes neat and properly ironed. Your pairs of shoes must always be polished or cleaned to shine.
- Having two sets of school uniform, two pairs of shorts and four shirts are enough for your daily wear. One may also have additional wear for special outings.
- It is also ideal to have three pairs of foot wear, that is, a pair of

rubber slippers for outdoor play, sandals for school and covered shoes for special outings.

- Don't forget that your under wear constitute part of your dressing, and you must have enough of these for daily change. Three sets of underwear may be adequate for proper hygiene.

Bonte: Bantu, you need to tell me more. How do I dress to suit situations and places?

Bantu: Don't be too much in a hurry; I am still coming to that.

Then Bantu continues:

- Your mode of dressing to school will depend on the sewing pattern of your school uniform; however, the fact still remains that the conventional way of dressing is always the same regardless of style or pattern.



Mode of School Dressing

-

In case of a male student, having shorts or trousers and short or long sleeve shirts on, he is expected to always tuck in his shirt, so that he may look very smart and formal. Likewise, the female students must always tuck in their blouses in their skirts.

- If there is any cap or beret, it must be put on.
- Note that you are not a good ambassador of your school if you default in any aspect of your mode of dressing, since every aspect is very significant and important.

Bonte: Is that all, Bantu?

Bantu: Bonte, I have told you not to be too much in a hurry. I am yet to tell you the mode of dressing at home.

Bantu continues:

- Your mode of dressing at home will depict the type of training you received from your parents or guardian.
- If you put on English attire, it must conform to the conventional English mode of dressing; if not, people will laugh at you and

call you names such as “a local boy” or “girl”.

- If you must go out in native attire, you must be in complete outfit.

- For the male students, the possible outfits are:

1. Complete suit: comprising of a pair of trousers, shirt, neck-tie and jacket with a pair of shoes to match, while hat may be optional.
2. French suit: comprising of a pair of trousers and short-sleeve jacket with a pair of shoes to match.
3. Sports-wear: comprising of a pair of knickers and t-shirt with a pair of canvass shoes.
4. Casual wear: include a pair of trousers or knickers, short or long-sleeve shirts with pairs of sandals or shoes to match.
5. Native-wear: include complete “Sokoto”, “Buba” and “Agbada” with a native cap to match.



It may also be “Sokoto/Baba and Dandoga” with Dapsiki” with a native cap to match. One may also prefer a wrapper in place of “Sokoto” or trousers with top and native cap to match.

- Incase of the female students, the possible outfits are:

1. Complete suit: comprising of a long skirt, blouse and jacket with hat and a pair of shoes to match; however, the hat is optional.
2. Casual wear: include long gown, long skirt with blouse, or T-shirt to match, etc.
3. General attire: include “Booboo”, “Maxi-gown; night gown, up and down” wear, etc.
4. Native attire: include “Iro” and “Buba” with head-tie or “Gele”, “Iborun” or “Igbanu” and pair of shoes to match.



- There are several ~~young and Pubic~~ young which may not be mentioned in this book. Each society or ethnic group may have its own unique way of dressing. Mode of dressing may also be used to identify a class of people, such as traditional rulers and chiefs, etc.

- Finally, one must dress to cover his/her nakedness, regardless of the mode of dressing.

Bonte: Ha, Bantu! You will be a very good teacher. I have learnt so much from you on what the mode of dressing really is.

1. Identify bad dressing habits which are very common among the Nigerian students.
2. Assess yourself if you are not guilty of any of these habits.
3. Mention ways of correcting such a bad dressing habit in your life.

Table Manners

Quite a number of today's students can hardly have anything to show in terms of table manners. The reason is not far fetched, since most of the students are nurtured in traditional homes. Majority of these eat voraciously, conscious of the fact that they are competing with others (their younger or older ones) with whom they eat from the same plate.

Many parents, realizing the fact that the ration provided cannot be sufficient for all the contending children, often resort to group-feeding instead of sharing the food for them; this makes some of the children better nourished, while others remain malnourished. Besides, several others who are raised even in better organized homes still lack table manners. Majority of this category do not know how to behave when at table. Now, what do we call "table manners"? This embraces the behaviour and conduct that are conducive to proper feeding habits. These include the setting of table, the sitting arrangement and the real feeding behaviour. In other words, it encompasses the dos and don'ts of the table manners.

Bonte: Bantu, have you ever heard anything on table manners?

Bantu: Of course yes; at home, mummy strictly makes us to observe them.

Bonte: Is that so? You must be very fortunate to have had a very good mother. I just overheard a girl saying that somebody lacks

table manners.

Bantu: Really! May be I have to tell you something about this important topic during our break-time.

Bonte: Thank you, Bantu. I shall be very glad to learn about it.

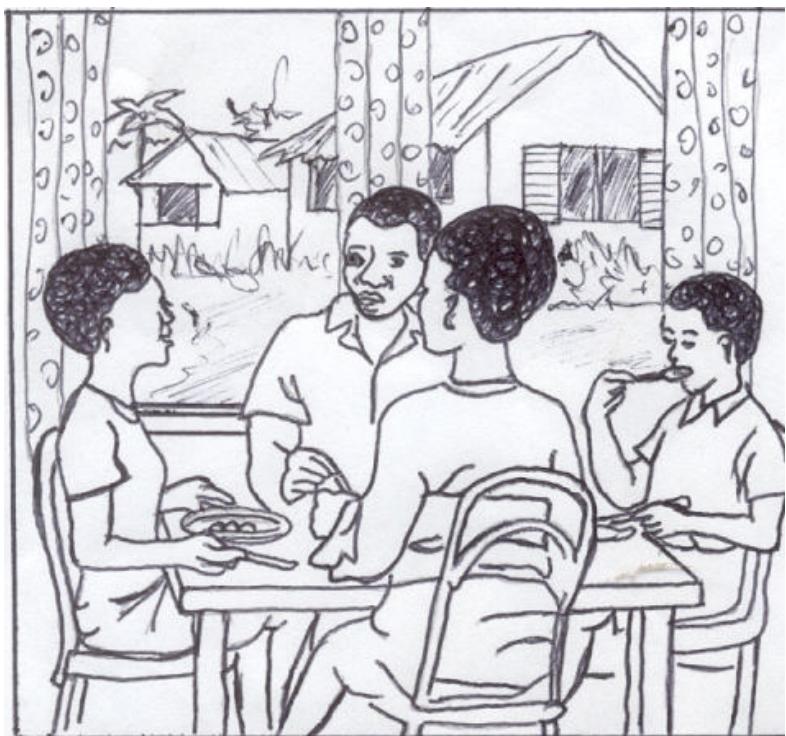
It is already break-time. Bantu is always willing to tell his friend what he (the friend) does not understand or know. He will never fail to keep his promise. He, therefore, carefully tells Bonte what table manners are all about:

- The conduct of table manners begins right from the time the food is set on the table. A Nigerian student must know his position at table when eating with the elderly ones.
- It is expected of a Nigerian student to learn to always render assistance in serving food at the table, although it is usually the responsibility of the mother to serve the food.
- After serving the food at table, it is good if a short prayer is made to precede the meal. Also, a prayer of thanks should be offered after the meal.
- It is always good to be conversant with the arrangement of the plates of food and the cutlery on the table. For instance, the plate of soup must always be placed at the left hand with the plate for other complementary foods such as "Eba", "Amala", "Iyan" etc. placed at the right hand. The choice of cutlery to be used will depend on the type of food to be eaten. However, ideally, a fork must always be held at the left hand when using it with a knife.
- Note that when eating with cutlery, the plate of soup must be placed on the right hand while the plate of solid food must be

placed on the left hand side.

Bonte: Bantu, please before you go too far what are the dos and don'ts of the table?

Bantu: Ha, Bonte! You are always in a hurry. I am coming to that.



Bantu continues:

Table Manners

- It is always good to get all you need ready on the table before you start eating.
- It is always good to pray before you start eating.

- It is always good to wash your hands and cutlery before you start eating.

- It is a bad habit to engage in talking when eating. You may endanger your health.

- It is not good to be too slow or too fast when eating. It is always good to eat at a normal and steady pace in order to aid smooth food digestion.

- It is good to always drink sufficient water at desired intervals and after meal in order to aid digestion of the food.

- It is also good to wash hands and pray after every meal.

- Finally, it is good to always assist in packing the plates to the washing basin and in cleaning and rearranging the dining table.

Bonte: Bantu, what items need to be assembled on the dinning table before eating?

Bantu: Oh, that is very simple. They are common things that you know. These include:

- A jug of water with clean cups.

- Clean cutlery sets.

- A jar of table salt.

- A packet of tooth-pick.

- A clean napkin.

- A washing basin for washing hands.

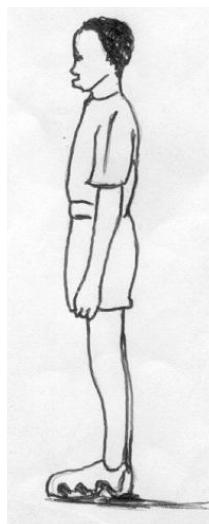
- Extra plates.

- A flask of hot or cold water may also be on the dining table.

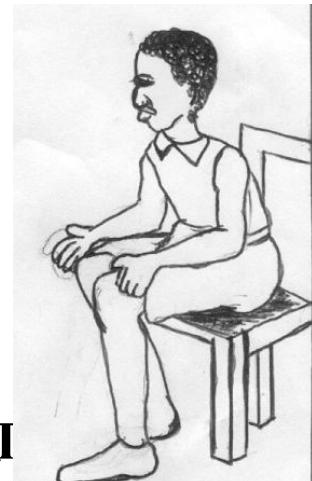
Bonte: It is quite an interesting break time. I shall forever be grateful for what you have taught me.

Practical Guide

1. Observe your eating sessions at home and identify the number of table manners you have flouted.
2. What are the possible ways you may explore to correct some of the bad things you have observed?
3. Do you think that you are in a position to build a home with adequate table manners in the future



Proper Standing



ETHICS I
Proper Sitting

Sitting, Standing and Walking Manners

It is surprising to note that many of the Nigerian students do not see anything special in the way they sit, stand or walk. Most of the ethics related to these three concepts have eluded our society. Hence, there is need to remind ourselves of some essential conduct revolving round them.

Bonte: Bantu, someone had just commented that I don't sit properly!

Bantu: Is that so? I may not have observed your sitting position, but I can recollect that my mother has taught us so much at home on how to sit, stand or walk.

Bonte: I trust your mother! Can you, please, teach me some of the things she has taught you?

Bantu: That is no problem, Bonte.

Bantu assumes his teaching position:

- In order to sit properly, one must learn to sit straight without bending.
- The female folk must always sit to cover their nakedness; that is, they must not sit carelessly in a way that their underpants may be exposed.

Bonte: Bantu, what about standing position?

Bantu: Hold it, Bonte! I am coming to that!

- There are two major standing positions, that is, standing at ease and standing at attention. Often, a Nigerian student may stand at ease when receiving instructions or when discussing. Infact, this situation arises when one is standing at a relaxing position, with the feet placed apart and the two hands placed at the back or sideways, while the other standing position, that is, standing at attention is peculiar to military or paramilitary parades.

- It is also worth noting that some students stand bending with

their two legs backwardly overstretched. This is a rather poor standing habit.

- Also, some students derive pleasure in standing akimbo, that is, they seldom have their two hands placed on their waist this is not a conventional way of standing before an elderly person. Many elders see it as a sign of disrespect.

Bonte: Bantu, kindly bear with my inquisitiveness. Is there anything on walking?

Bantu: Yes, Bonte. That is the next thing to talk about.

- A Nigerian student must learn to walk erect and briskly.



Proper Walking

- It is too bad a habit for some

on the ground

when walking. It quickly wears out the sole of foot-wears, apart from the fact that one may have his feet injured.

- Also, one must learn to look ahead when walking and cautiously look down. It is, indeed, a good habit to walk against the side of motor-traffic that is, keeping to the left side of the road. This will help one to know when to keep away from any unforeseen danger or road accident.

Bonte: Thank you very much, Bantu, for taking your time to teach me these rare ethics.

Practical Guide

1. Take your time to sit, stand or walk and try to observe if anything is wrong.
2. Take time to correct the wrong which you have observed.
3. Are you now satisfied with the way you sit, stand or walk?

ETHICS FIFTEEN

Good School Conduct

It is sad to note that as some parents or guardians are doing their best not to fail in their responsibility of sending their children or wards to school, most of these children or wards continue to show ingratitude due to their misconduct at schools. They often forget that their success in education is a personal legacy which no one can claim from them.

Conduct at school, however, embraces all the behaviour and attitudes that are expected of a student for him to be able to succeed in his studies. It is, therefore, a must for a Nigerian student to exhibit good conduct at school for him to be a successful scholar.

Bonte: Bantu, ever before you were chosen as one of the school prefects, I have already known in my heart that you would be one of them.

Bantu: Goodness me! Bonte, you have come again with your flattering!

Bonte: Flattering you? That is not true, Bantu. I think that your conduct at school is enough evidence of this fact.

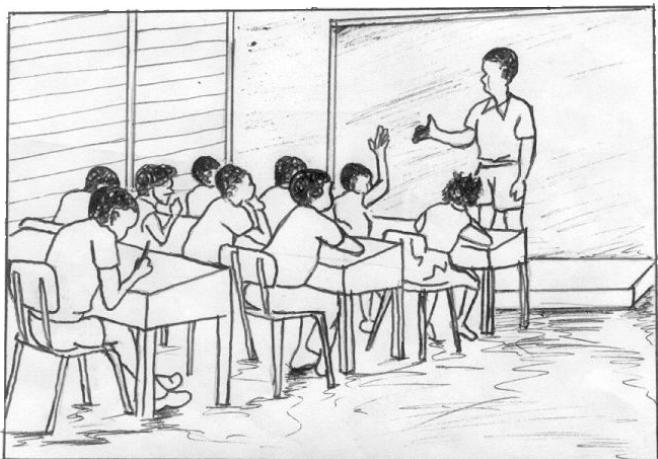
Bantu: Well, Bonte, if that is your opinion, I have just received a letter from the Principal to come and speak on the topic “Good School Conduct”. So, I am on my way to the school auditorium.

Bonte: That will be very interesting, Bantu. May I keep you

company?

Bantu: Of course, yes!

Bantu, before his co-students giving his points on “Good School Conduct”.



A talk on good school conduct

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- The first responsibility of any student is to always come to school punctually. The habits of lateness to school and truancy must be discouraged. In other words, punctuality can be perceived as a test of obedience to parents or guardians, and an attribute of a disciplined scholar.
- It is not enough to be present and punctual at school, but a student must also be conscious and abreast of every activity taking place in the school. This starts from the School

Assembly, that is, one must learn to participate fully in the Assembly by being attentive and in readiness to obey any instruction given by the leading prefect, teacher, head teacher or the school principal.

- Students must be orderly when they are marching to their various classes after the morning assembly.
- In the class room, students must maintain a clean and neat environment, be on their seats and maintain perfect silence in readiness for their class or subject teacher. If a teacher fails to come to class on time, the class representative or captain has the responsibility to go and summon the teacher.
- A good student is known through his or her conduct when teaching is going on in the class. One must learn to concentrate, participate in, and be very attentive.
- A student must try to ask questions on any topic that is not clear to him or her.
- Also, a student must learn to like his teacher and the subject he teaches, because success in those subjects depends partly on these two factors.
- During a free period or when a teacher is not around to teach a subject, the student should not be enticed by the misconduct of some unserious students who usually turn their class room into a market. A good student must find a way of making use of this period judiciously by either going to the library or somewhere quiet to read according to his personal reading time table.
- A good student sees the assignment given to him by a subject

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teacher as a kind of debt he must pay at his next contact with the teacher. So, one must not delay in doing his assignment. The free period may also be used for this purpose.

- Many students have erroneously taken their break time to mean playing time. They engage themselves in many dangerous and unresourceful games and plays. This is not the best! Of course, break time is a leisure period, that is, a time to eat and rest the brain. If there is any opportunity to play at all, such play must be educative and resourceful.

- It is a good habit to be on one's seat at least three minutes before the end of break time, so that one may settle down very well for the next class.

- When the closing bell is jingled for the day, one must not be in a frantic haste to go home, but rather be steadily set for going home. A good student will check his books, biro, ruler etc. to see if they are all intact. Also, he must think over the school activities for that day and take note of any home work, plan for them and, if possible, get materials for them from his class mates or school library before setting out for home.

- One should not forget to always attend the Closing Assembly, since this is the most reliable forum for taking home authentic information and instructions from the school authority.

- After closing, a good student must always go straight home. Roaming about after closing is a bad habit that may plunge a student into a dangerous circumstance. One must, therefore, learn to always get home and seek permission of his or her

parents or guardians before going anywhere after the school hours.

Bantu has completed his talk, Bonte, who has been enjoying the talk quickly, goes to congratulate him.

Bonte: Congratulations, Bantu! You have dealt so well with the topic. It was all-embracing and systematic.

Bantu: Thank you, Bonte, for your companionship and for taking interest.

Practical Guide

1. As a student, take a stock of your conduct at school, that is, in the assembly and in the classroom, your attitude to the teacher and towards your subjects. Are you really happy with yourself?
2. Note the areas where you need to change and state how you may accomplish this.
3. Do you notice any change in your school performance as a result of change in your conduct?

ETHICS SIXTEEN

Good Manners

An adage goes thus: “good manners maketh a man”. This adage explains all the attributes, behaviour and conduct that make anybody a good person. These are what make good manners. Youthful age is a period of transition to adulthood, that is, a period when all the ingredients that are necessary for personality formation are gradually and systematically impacted into the day to day conduct and behaviour of the students. Then, a rational student must ask himself if he has good manners.

Bonte: Bantu, I have seen an inscription which states “good manners maketh a man” times without number. Can you, please, explain to me what good manners are?

Bantu: That is no problem, Bonte. I have just read a book on that subject recently. Kindly give me some time to rest so that I can be more articulated in my discussion.

Bonte: Thank you, Bantu. I will patiently wait.

After a little rest, Bantu called Bonte in readiness for a discussion on “good manners”. He speaks on:

- Any students with good manners must have good behaviour towards his neighbours, parents, guardians, country and God.
- Such a student must always ask himself, “do I love my neighbour as myself?” Or “do I think and speak of others as I want them to think and speak of me?” Any student going by this

standard of human-relations will tend to have good manners, but good manners are more than that.

- The principle of loving others as oneself goes a long way to influence someone's behaviour and character. Moreover, it may serve as a check on the exhibition of bad character. For example, someone who loves his neighbour as himself will not attempt to steal from him or her. One will never want to hurt one's neighbour that one loves.

- It is also an aspect of good manners, to learn to always say “sorry” for any offence committed or any wrong-doing against one's neighbour.

- It is equally good to learn to always say “thank you” in return for any good deed from our neighbours.

- “Good manners” also embraces the good habits, customs and social behaviour of an individual student. For example, the habit of hissing to express disapproval of any situation is a very bad one. A well-trained student will not hiss.

Bonte: Bantu, does it mean that someone can only exhibit “good manners” toward his neighbour alone?

Bantu: Not at all, Bonte. It is far more than that. One can demonstrate “good manners” towards his parents, his country and God Almighty.

Bonte: How, Bantu? Can you throw more light on that?

Bantu: Of course, it does not take a fortune to attend a school of behavioral science. Good manners may be achieved if a student

could heed the following points:

- It is the duty of any student to always respect his or her parents /guardian. It is, indeed, good manners to respect them and do whatever they ask us to do. For example, it is always the joy of any parent to hear that his or her child performs well in school. Also, experience has shown that majority of the students that perform well in their studies usually respect their parents / guardian.



- It is also a sign of good manners if a child is always *Good manner*

appreciative of any effort shown to him by his parents, no matter how small. Such parents will be happy and ever be willing to do more.

- Moreso, Nigeria is looking for students with good manners. The entire Nation is always proud of such students and such students are duly rewarded.

- A Nigerian student must learn to understand his country and always see himself as a leader of tomorrow.

- God too, who is our creator, also expects His children to have “good manners”. No child of God with “good manners” commits sin. That is, he does not fight, he does not steal, he does not commit fornication and so on. In fact, God will not be happy with any Nigerian student who lacks “good manner”.

Bonte: O.K., Bantu. I think that I can now understand the reason, why it is often written that “good manners, maketh a man”.

Bantu: That is just it, Bonte!

Practical Guide

1. List those attributes that can make the students to exhibit good manners.
2. Are those attributes in your life?
3. Can you confidently say that you have good manners?
If not, think of the ways by which you can have good manners.

ETHICS SEVENTEEN

Saving and Giving Habits

The habits of saving and giving are such that have sound moral undertone. It is quite expedient for any Nigerian student to learn to save for the rainy day. Many of our students have erroneously believed that they can only save when they have much money, while some also think that they cannot save until they gain their independence from their parents or guardians. That is just not true.

The habit of saving must be inculcated immediately a child has learnt to receive money, no matter how small. In fact, there is a common saying that “one who fails to save when he has little will always fail to save when he has much”. This is a true saying as experience has shown that, the more one earns, the more one's responsibilities.

Bonte: Bantu, I have heard many of our classmates saying that they have savings at home. Some even claim that they have a bank at home. But do they really have a bank?

Bantu: No, Bonte. That is not exactly what they mean. May be I need to enlighten you on what “saving” is.

Bonte: Why not, Bantu. I just think that I need to be enlightened.

Bantu: That is alright, Bonte. Saving is the habit of keeping part of one's money for future use. For instance, it is a common occurrence that a family friend may give money to children on

visitation, or a child may be compensated for running an errand and such like. Such money may be kept in home-based banks. These banks are made of wood, plastic, clay or tin, which may be safely hidden in a place that cannot often be reached.



Saving habit
Also, someone may learn to save part of his pocket money. It is, in fact, a very good habit, to learn to save for the rainy day.

Bonte: Sorry to cut in Bantu, will such money just keep on

accumulating without being spent?

Bantu: No; I am just about telling you something relating to that, which is the “giving habit”, but before that, let me quickly give you more reasons why one must save.

- Saving is not only a good habit, but it is also a way to keep for the future use.

- Atimes one may need to buy something very urgently without necessarily disturbing mummy or daddy.

- Also, atimes, mummy and daddy may not have the chance to go to the bank to withdraw for home use, often, on weekends. They will be happy to learn that you have some home based saving from which they can take a loan for home use.

Bonte: I see, Bantu.

Bantu: Now, on giving habit, one does not need to learn to save only; as one learns to save, one must also have the spirit of giving. There is no one that is so poor that he cannot give. One will always come across those that are in greater need, and such people will definitely need one's help and kindness. So, the Nigerian students must learn to give with humility without expecting anything in return. There is a great blessing in doing that! It is also a common belief that he who gives will continue to receive in manifold, and he who fails to give will remain poor.

Bonte: Bantu, do I need to give to beggars only?

Bantu: No, not at all. Although, one may give alms to beggars, there are others that one may be obliged to give. These include widows, orphans and the less privileged ones in the society.



Giving to a Beggar



Discussion on Nigerian National Flag

Bonte: Bantu, you have really enlightened me on saving and giving habits. In fact, they are worthy habits to be inculcated into one's life.

Bantu: Thanks so much Bonte, for being appreciative.

Practical Guide

1. Do you normally receive monetary gifts from people or pocket money from your parents/guardian? If Yes, what do you do with such money?
2. Have you ever thought of having your own home-based savings?
3. How do you normally spend your savings?

ETHICS EIGHTEEN

National Consciousness

Every Nigerian student must learn to imbibe the spirit of national consciousness. This includes: the consciousness of the Nigerian National flag, Nigerian armorial bearings, Nigerian National anthem and the National pledge.

Bonte: Bantu, you have been mentioning it on several occasions that one needs to know about his National symbols. How do I know, if I am not taught?

Bantu: Bonte, you have started again! Why don't you just say in one word that you want me to teach you the National Symbols?

Bonte: Yes; it is as if you have read my mind. That is exactly what I want, if you will not think that I am demanding too much.

Bantu: I see. That is not a big deal, anyway. Just listen as I discuss all the four National Symbols, which includes: The national flag, armorial bearings, national anthem and national pledge.

The National Flag: The flag is a symbol of authority or

ownership made of cloth or any other flexible or soft material like plastics cloth or paper attached to a fixed pole; so that it may float in the air or be waved in the air. It may be kept on a table as decoration or placed standing on a pole in a room. In fact, a flag is the most important national symbol and everything in the flag has some national truth being depicted. A flag must have the following parts:

- Hoist: This is the perpendicular pole on which a flag is fixed on a pole or a staff. It depicts the height as it is flown.
 - Fly: This is the length of the flag or distance from the end of the hoist to the outer end.
 - Canton: This is the rectangular portion near the top end of staff. It is usually quarter or less of the size of the flag.
 - Staff: This is a pole on which the flag is flown. The hoist is the device for flying a flag and it consists of the pole, pulley, hook and cord. The flag is hoisted on a pole or staff and, that is referred to as the flag pole or flag staff. The pole may be made of wood, metal or synthetic fibre. It is usually a straight column and often it is capped towards the end with a knob at the top. The knob at the top carries a pulley over which the cord suspends. At the bottom of the pole is also a hook to which the cord or flag rope is tied. When displayed outside, the flag pole is about 6 meters high, while inside, the flag staff is about 3 meters high.
- Bonte:** Bantu, can someone use just any pole for hoisting the

flag?

Bantu: No; listen attentively. You will soon understand. Bantu continues with his discussion:

- It is better to use an insulated material for a flag pole and this is the reason why a wooden pole or synthetic fibre is preferred. Also, the flag pole must not be placed near electric or telephone wires, and on no account must a flag be flown on electric or telephone pole. In Nigeria, bamboo will make a very good flag pole, while a used cotton reel can be used as pulley and a simple nail as hook.

Bonte: Sorry, Bantu for being too inquisitive. How should one treat a flag?

Bantu: That is a good question. A flag is flown and hoisted briskly in the morning at sunrise and lowered slowly and ceremoniously in the evening at sunset.

- The flag must always be hung and only on a rare occasions should they be laid out flat horizontally.
- Usually, the flag is flown at the peak of the hoist except on memorial days or during funeral as a mode of respect when it is flown at half-mast.
- The flag must be hung as earlier indicated, and when used for decorative purposes, it must be placed at where it cannot be easily soiled or spoilt.
- When the National flag is in a room or hung anywhere, no other flag or emblem or insignia must be placed higher than it. Worn-out flags must never be displayed. When the flag

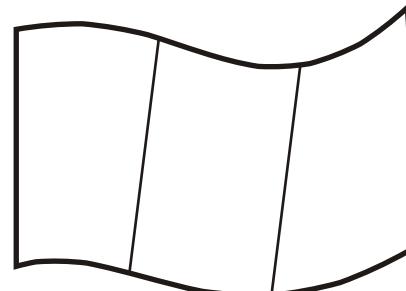
becomes soiled, old, torn, or mutilated, the cloth must not be used for any other thing, but should be destroyed by burning or by any other method with due respect.

Bonte: Bantu, does it mean that there is a penalty for not using the flag properly?

Bantu: What are you talking about, Bonte? Any person who flies or exhibits the National flag in a defaced or bad condition shall be guilty of an offence against the Flags and Coat of Arms Ordinance (1960). This law was enacted by the legislature of the Federation of Nigeria and assented to on the 16th September, 1960 by Sir James Wilson Robertson, G.C.M.G; G.C.V.O., K.B.E., the then Governor-General and Commander In-Chief of the Armed Forces. However, the ordinance became operational on October 1, 1960, the day that Nigeria became independent.

Bonte: Bantu, do you have anything to say about the flag colors and symbols?

Bantu: Yes! The Nigerian National flag is divided vertically into three equal parts. The central part is white and the two other parts are green. The green colour represents agriculture, while the white color depicts unity and peace. However, the white is an immaculate white, while the green colour is usually called Nigerian green.



Green White Green

Bonte: Bantu, do you know when the Nigerian National Flag came about the National flag in its present form?

Bantu: O.K. let me quickly give you a brief history of the Nigerian National Flag.

- The flag emerged when the country became independent in 1960 in place of the British flag called the Union Jack. The design was adjudged the best out of hundreds of entries for the flag design competition which was arranged for in April, 1960. Mr. Taiwo Akinkunmi, then a Nigerian student at the Norwood Technical College, Knights Hill, West Norwood, London, S.E. 27, won the competition.

- The dimension of the Nigerian flag is a simple ratio of the length being twice the breadth. In other words, whichever size one chooses, the breadth must always be one half of the length and when folded into two lengths twice, it takes the shape of a square.

- The standard sizes of the Nigerian flag are:

Big 1.2 x 2.4 meters

Medium 0.9 x 1.8 meters.

Small 0.6 x 1.2 meters.

Bonte: Bantu, if I may ask, when and how do we display the Nigerian flag?

Bantu: Bantu that is another topic on its own. You need to be patient so that you may enjoy and understand it.

- When the Nigerian flag is carried in a procession, the carrier must be neatly and properly dressed and he or she must be in the front of the procession.

- When there are only two National flags, the Nigerian National flag must be on the right hand side, but if the second flag is not a National one e.g. Red Cross flag, or if it is a banner, the Nigerian National flag must be in the very front.

- When the other flags are carried along in a procession, the Nigerian flag must be in front at the centre of the line.

- When an institutional flag is flown on the same hall yard, the Nigerian flag must always be at the peak.

- For an audience in a church auditorium or hall, the flag must be at the right end of the first row.

- For a speaker on a platform, the Nigerian flag must be on the speaker's right hand as he faces the audience. Other flag can be on the left and take their positions.

- Whenever a group of flags are displayed, the Nigerian flag must be at the centre and taller than the others.

- It is only on rare occasions that a flag can be used horizontally or laid on flat. One of such occasions is in spreading the flag

over a casket. However, this can only be done upon Government approval.

- On funeral occasions for national figures, or on Remembrance Day or during a national catastrophe, the flag is flown at half-mast.

- Only cars of special dignitaries are allowed to use the flag. When so allowed, the flag must be mounted on centrally on the radiator cap or attached to the chassis on the right bumper.

Bonte: That is quite interesting, Bantu, would you mind telling me something on the don'ts for the Nigerian flag?

Bantu: Bantu that is not a big task. There are only five of these don'ts:

- Do not use a flag for advertising or for trade purposes.

- Do not allow a flag to fall to the ground or touch the floor.

- Do not use a flag as a table cloth or to drape a speaker's table.

- Do not place any flag, banner, emblem or insignia above the Nigerian flag; and lastly,

- Do not fly the flag on electric or telephone poles.

Bonte: Thank you, Bantu; I think that it's high time you talk on the Nigerian Armorial Bearings.

Bonte: Yes I agree with you. The country has a single coat of arms as a symbol of National Unity, with "Unity and faith, Peace and Progress" as her motto.

Bonte: Bantu, how does the Nigerian Coat of Arms look?

Bantu: It is very simple. You just need to be patient and attentive so that you may get my description.

Bonte: Okay, I am listening, Bantu.

Bantu carefully describes the Nigerian Coat of Arms.

- The shield, which is black, represents the good earth of Nigeria. The navy bands, which are silver on the shield, represent the Rivers Niger and Benue and their Confluence.



Nigerian Coat of Arms.

- The two supporting white horses represent dignity.
- The ground on which the bearing stand is Cactus Spectabilis, which is a common wild flower throughout Nigeria.
- The wreath is in Nigeria's National colors of green and white.
- The eagle stands for strength.

Bonte: Bantu, what do you have to say on the Nigerian National Anthem?

Bantu: Well, there is not much. The Nigerian National Anthem was changed in 1976 both in words and tune. The former National Anthem was authored by an English lady whose entry emerged out of a competition in 1960. The present one was, however, provided by a Committee inaugurated for that purpose.

Bonte: Bantu, would you mind giving me the tune and lyrics of our country's National Anthem?

Bantu: That is very simple.

THE NATIONAL ANTHEM

*Arise, O compatriots, Nigeria's call obey,
To serve our Father land
with love and strength and faith.
The labour of our heroes past
shall never be in vain
To serve with heart and might
One nation bound in freedom, peace and unity.*

*Oh God of creation, direct our noble course,
Guide our leaders' right;
Help our youths the truth to know,
In love and honesty to grow;
and living just and true
Great lofty height attain,
To build a Nation where peace and justice shall reign.*

Bonte: What about the National pledge?

Bantu: The National pledge was previously introduced for children during the Military administration of Muritala Mohammed/Obasanjo in 1975.

Bonte: Is the pledge meant for children recitation alone, Bantu?

Bantu: No, Bonte. That is a misconception. The pledge is meant for the adults, also. It is expected to be read or recited at school and during National ceremonies.

Bonte: Bantu, please allow me to recite the pledge for you to see if I know it.

Bantu: Okay, Bonte, recite and let me hear you.

Bonte: The National Pledge:

*"I pledge to Nigeria my country,
To be faithful, loyal and honest,
To serve Nigeria with all my strength,
To defend her unity and uphold Her honour and glory.
So, help me God."*

Bantu: What a perfect and beautiful recitation!

Bonte: It has been a great pleasure, having your acquaintanceship, Bantu. You have taught me quite number of ethics for the Nigerian Students. Thank you very much.

Bantu: Please, don't mention Bonte. You have impressed me, too.

Practical Guide

1. Were you aware of any of the Nigerian National Symbols before this time?
2. If yes, list them and see if you can say something about them.
3. If No, what steps would you take in learning and knowing them?

GLOSSARY

A

Abreast: Inform

Accumulating: Becoming much in quantity.

Advertising: making known to people.

Affordable: Be able to pay for something.

"Agbada": A man's native big flowing gown.

Aid: Help.

Akimbo: Hands rested on the hips with elbows outwardly bent.

Alms: Things given to the poor e.g. Money.

Amir: Head of an Islamic group in a school

Analogy: Partial likeness to something

Anus: Opening at the lower end of alimentary canal in human beings, through which waste matter passes out.

Apologize: make a statement of regret for doing wrong.

Appreciative: Being thankful

Assented: approved of

Attentive: Listening with concentration.

Attire: Dress.

Attribute: characteristics.

Auditorium: Big hall for a fairly large audience.

Authentic: Known to be true.

Authority: power or right.

B

Back-breaking: Very hard

Bamboo: Plant with hard, hollow, jointed stems of grass family.

“Booboo”: A woman's flowing gown without sleeves usually from neck to ankle.

Braided: Number of strands of hair woven together.

Briskly: Quick moving

“Buba”: Garment from neck to waist (in case of women) and, from neck to knee (in case of men) with sleeves.

C

Casket: (Coffin); chest for a dead person to be buried in.

Casual: Simple; informal.

Catastrophe: Sudden happening that causes great suffering and destruction.

Charitable: Showing kindness.

Chaplain: Head of a Christian group in a school

Circumstance: Situation.

Commit: Perform.

Complementary: Serving to complement; supporting.

Conducive: Good; nice.

Conduct: Moral behaviour

Confluence: A place where two rivers unite.

Conform: Adapt; comply.

Consciousness: Being aware.

Consent: Give approval; permission.

Constitute: Make up; amount to.

Construe: Translate meaning of words, sentences or acts.

Contact: Touch; come together.

Contaminated: Make dirty; impure

Contending: Struggling with someone for a purpose.

Conventional: Traditional.

Conversant Having a knowledge of

Converse: Talk

Creator: God; maker of everything in heaven and on earth, human being inclusive.

Culprit: Offender

Curbing: Checking

Custom: Cultural behaviour.

Cutlery: Set of instruments used in dining e.g. knife, fork and spoon.

D

“Dandogo”: Men's outer garment from neck to knee usually with sleeves.

“Dansiki”: Men's native flowing gown without sleeves usually from neck to knee.

Debilitation: To weaken the strength of someone.

Dedication: Allegiance; Commitment.

Deface: Spoil the appearance of; or damaging the surface.

Default: Fail to perform a duty.

Delighted: Be greatly pleased.

Demanding: Expecting.

Denounce: Decry; Declaim against.

Depict: Show.

Detriment: Damage.

Devotion: Commitment.

Dignitaries: Persons holding high offices.

Disapproval: Expressing an unfavorable opinion

Disorderliness: State of confusion.

Dispensation: Giving out; period.

Dispose: Get rid of; throw away.

Distinguish: Recognize the difference between two things.

Donation: Giving; something given.

E

Emblem: Symbol

Enacted: Make a law or decree.

Encompasses: Consist of.

Endeavor: Attempt; try

Eluded: Disappeared.

Exhaustively: Completely

Exhibit: Show.

Exorbitant: Expensive.

Expend: Spend.

F

Fetch: bring.

Flattering: deceiving

Flexible: changeable.

Folks: Categories; groups

Fond: Take pleasure in.

Fortnightly: Every two week.

Foster: enhance.

Frantic: Strong

Fraudulent: Criminal

G

Germs: Microbes that may cause disease.

Goodwill: Friendly feeling.

Greedy: Selfish.

H

Habit: Usual practice.

Half-mast: At the position near the middle of a mast.

Heady: Stubborn .

Hinges: Based; depends.

Hissing: Making sound of disapproval.

Hoisting: Lifting with an apparatus of ropes, pulleys or a kind of elevator.

Horrible: Nasty

Hygiene: Rules of healthy living.

I

“Iborun”: A piece of clothing material used by women to cover their neck, usually to complement an outfit. It is also called “Ipele”.

“Igbanu”: A piece of clothing material usually wrapped on top of a wrapper to complement an outfit.

Imbibe: Copy.

Immaculately: Right in every detail.

Impact: Pass on.

Inaugurated: Started.

Inculcate: Develop

Indigent: Poor.

Ingratitude: Being ungrateful.

Inquisitiveness: Fond of inquiring.

Insignia: Symbols of authority, dignity or honour.

Insolence: Insulting.

Insulated: Non-conducting; covered with non-conducting materials to prevent flow of electric current.

Integrity: Honesty.

Intimate: Make known; supply.

“Iro”: A piece of clothing material specially sewn as a wrapper to complement blouse or “Buba”.

Irritating: Annoying.

Isolation: To cut off; to separate.

J

Jogging: Running at a pace causing an unsteady shaking motion.

L

Lavatory: Toilet

Legacy: Inheritance; Heritage.

Legislature: Law-making body.

Leisure: Time free from work.

Liberate-Free

Lofty: Of great height.

Lyric: Verses of a song.

M

Magic: Idea.

Maid: Helper

Manipulation-To influence; to engineer.

Mannerism: Peculiarity of behaviour, speech,

Manner: Way in which a thing is done or happens.

Match: Fit.

Menial: Domestic.

Menstruation: Act of discharging monthly bleeding from the uterus.

Military: Soldiers; army.

Misconception: Understand wrongly.

Misconduct: Improper behaviour.

Mode Way.

Model: To be copied.

Mutilated: Damaged by tearing off.

N

Native: Belonging to a person by locality.

Nurtured: Trained; brought up.

Operational: Working; functioning.

Ordinance: Rule made by authority.

Outfit: Dressing appearance.

P

Pad: Absorbent material used during menstrual period.

Parade: March in procession.

Para-military: Having a function related to that of military forces.

Participate: Take part.

Peculiar: Special

Peer: Equal; mate.

Pennant: Flag used on a ship for signaling.

Physique: Structure and development of the body.

Plaited: Weaved or twisted under and over another into one length.

Polythene: Nylon.

Prayer: Request to God.

Previously: Former.

Principle: Basic truth.

Proceed: Continue.

Procession: Act of moving forward in an orderly way.

Provokē: Annoy; cause to anger.

Puberty: Maturing of the sexual functions.

Pulley: Grooved wheels for ropes or chains used for lifting things.

Punctuality: Coming or doing something at the time fixed.

R

Radiator: Device for cooling cylinders of the engine of a motor-vehicle.

Ration: Fixed quantity of food allowed to one person.

Rational: Reasoning.

Recite: Memorize.

Resort: Make use of for help.

Retrospect: Relating to the past.

S

Sanction: Punish

Sensitize: Cause.

Shuffle: Walk without raising the feet properly.

Sin: Breaking of God's law; behaviour that is against the principles of morality e.g. stealing.

Sleeve: Part of a garment that covers all or part of the arm.

Society: System whereby people live together in organized communities.

Soiled: Make dirty.

“Sokoto”: Two legged outer garment for a man or boy, reaching from the waist to the ankles.

Sponge: Material used for washing, cleaning, etc.

Stingy: Spending or giving unwillingly.

Stooling: Excreting; passing out faeces.

Stretch: Become wide when pulled.

Stumble: Strike the foot against something and almost fallen.

Subservience: Submissiveness.

Suit: Complete set of matching attire.

ETHICS ELEVEN

Communication Habits

Communication entails listening and speaking. Listening however, is paying attention to somebody or something that one can hear. Inculcating this habit is very important for any student that wants to be successful in his or her academic activities. This is because the entire process of learning hinges on this very crucial habit. The twin habit to this is the speaking habit, which has been proved to have a significant measure of relationship with the level of listening. However, many students have been found to be lacking in this regard. They impatiently speak without taking time to listening attentively. Inability to listening attentively has led majority of students in this category into failure.

Bantu as usual continues to teach Bonte something that one must know about listening and speaking habits.

Bantu: Sorry, Bonte, for intruding into your private affairs. I just feel like making some observations about the way you usually respond to people.

Bonte: O.K. Bantu! That is alright. You may feel free to make your observation. After all we are friends.

Bantu: I observed that you don't use to listen very well before you speak.

Bonte: Is that! I have never thought that way.

Survival: Continuing to exist.

Symbol: Sign, mark, object, etc. looked upon as representing something.

Systematically: Something working together in regular relation.

T

Tasking: Piece of hard-work to be done.

Traditional: Upholding to general opinion, belief, customs, etc.

Tranquility: Calmness; quietness.

Transition: Change from one set of circumstances to another

Truancy: Staying away from school without good reason.

Truant: Absentee.

Tuck: Put-in material into a garment.

Tune: Succession of musical notes forming melody of a song.

U

Unforeseen: That can never be imagined or thought of.

Unresourceful: Immoderate; excessive.

W

Ward: State of being in custody or under the control of a guardian.

Wrapper: A piece of clothing material usually sewn in a rectangular form for the purpose of tying round the body.

Bantu: I see. Well, it is usually good to inculcate the habit of being attentive whenever someone is talking to you. Infact, I have learnt through my Mummy that it is very good to be a good listener. It enhances someone's ability to have an analytical mind when responding to a particular issue. For example, a good listener would have thought about the implications of what he has heard and what he has to say.

Bonte: I see. It may probably be the reason why people often misunderstood me.

Bantu: Well, may be. If you take time to listen very well when others speak you will be more informed and the quality of your contribution to issues will be more respected. Moreso, it is always good to be polite when talking to others. Infact, it is better not to talk if one doesn't know or sure of what to say.

Bonte: That is a fact, Bantu. I also observed that many of our best students don't often speak too much, and they are very good listeners.

Bantu: That is not all. One needs to always be cautious the way he or she speaks with one's mates and elderly persons. A good student should always speak with decorum and due respect to whosoever he or she is addressing. Such habit promotes good human relations and fosters good understanding.

Bonte: Bantu, I think that your observation is very true. I will need to adjust very quickly.

Bantu: Good! It will really make a great difference.

Practical Guide

1. Assess yourself if you speak or listen properly when interacting with others.
2. Observe the reaction of people to your speech and see if there is need for adjustment.
3. Examine the occasions that may require attentiveness when somebody is talking to you and see if you are able to listen attentively.

ETHICS SEVEN

Sexual Habits

Many students in Nigeria of today are involved in sexual habits at the early age of their lives, thereby exposing themselves to so many risks. For instance, pregnancy can prevent a female student from completing her education and getting good job in the future.



Unwanted Pregnancy

It can also be a source of stigma among her peers; she may not be able to feed her child when delivered, apart from the

fact that she may find life rather difficult, during her maternity period. Among these girls, some chose abortion which is quite unsafe and prohibited in Nigeria, because unsafe abortion can damage the girl's womb, and she may never bear children again, and can even end in her death. For the boys, he will become a father unexpectedly, and fatherhood may be rather difficult, lonely and cumbersome, because he may need to leave school and do any job to support the mother and the child.

Bantu and Bonte continue with their discussion on the sexual habits:

Bonte: Bantu, I learnt that you were among those that were sponsored by our school for a workshop on sex education.

Bantu: Yes, but don't tell me that you want me to give you a gist of what we were taught.

Bonte: Not really, but as usual I just want you to share your knowledge on sexual habits.

Bantu: I see. It may not be too difficult a task to accomplish! (Bantu continues as usual) Well, Sexual habits are immoral acts which are persistent in human when engaging in sex. Many dangerous diseases are being passed from one person to another during these sexual habits. These are generally called sexually transmitted diseases (STDs). Examples of such diseases are gonorrhea and syphilis. Some STDs are painful and can result to wound or pus in the penis or vagina. STDs can damage the penis of the man and the womb and the vagina of the woman, and if not treated on time, they can destroy a person's ability to be a

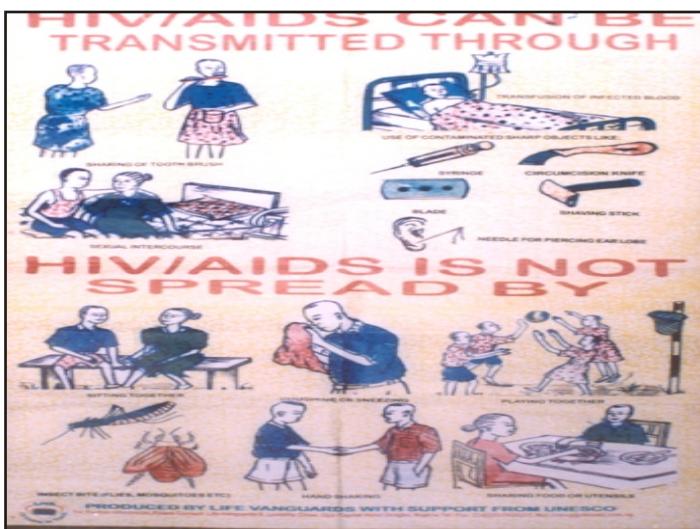
father or mother.

Bonte: Is that? What a dangerous practice most of our peers use to engage in! Please, Bantu, I have been hearing about HIV/(AIDS), would you mind telling me some thing about it?

Bantu: Yes, HIV- the human immunodeficiency virus infects and weakens people, making them very ill and unable to fight off other infections. AIDS-acquired immunodeficiency syndrome-develops between 2 to 10 years after infection with HIV, as the final stage. A person with AIDS eventually dies from diseases caused by the infections associated with it.

Bonte: How can someone become infected with HIV?

Bantu: Yes. One can become infected if the blood, semen, or vaginal fluid of someone who has HIV enters one's body. The main things that people do that put them at risk of getting HIV are:



- Having sex with a person who has HIV without using a condom correctly every time one has sex.
- Using needles for intravenous drug use that are contaminated with HIV.
- Body piercing or tattooing or being cut with needles, razors, or other sharp objects that have not been sterilized and are contaminated with HIV.

In addition, children can be infected in the womb, during childbirth, or during breast-feeding if their mothers have HIV.

Bonte: Can someone become infected with HIV if he or she has oral or anal sex, but not vaginal sex?

Bantu: Yes.

Bonte: Can someone get HIV by having sex with an infected person even though that person got HIV another way than through sex?

Bantu: Yes. People with HIV can pass it to others through any behaviour that transmits HIV, no matter how they got HIV themselves.

Bonte: Can someone get HIV through casual contact with infected people?

Bantu: No. It is not possible to be infected by going to the same school, using the same toilet, drinking from the same glass, or doing anything that does not involve blood, semen, or vaginal fluids from an infected person entering your body. Kissing an infected person cannot transmit HIV unless the infected

person's saliva or blood mixes with one's blood, as through open cuts or sores.

Bonte: Can someone get HIV from the bite of a mosquito or other type of insect?

Bantu: No.

Bonte: Can someone tell by mere looking at someone if they have HIV/AIDS?

Bantu: No. Often, a person with HIV/AIDS looks no different from other people. People living with HIV/AIDS can develop health problems, but so can others who do not have HIV/AIDS.

Bonte: Is there a vaccine that can protect someone from HIV?

Bantu: No. Research is underway but so far has not developed a vaccine against HIV.

Bonte: If someone has been treated for other sexually transmitted infections (STIs), can he be immune to HIV?

Bantu: No. Having an STI increases one chance of getting HIV from one's sex partner and of transmitting it to other partners. If one gets treated for and is cured of STI, one chances of getting HIV decreases but it is not eliminated.

Bonte: Is there 100% effective way of protecting oneself from HIV/AIDS?

Bantu: Yes. One can avoid HIV infection if one:

- Abstains from sex entirely, or one has sex only with his or her partner that is certainly not infected with HIV. (This can only be ascertained if the partners are tested together and the results are seen together).

- Does not share needles for intravenous drug use.
- Does not have body piercing or tattooing or get cut with needles, razors, or other sharp objects that others may have used and have not been sterilized since.

Bonte: If someone with HIV has sex with someone who is not infected, will that help cure the person with HIV?

Bantu: No and one might infect the other person with HIV.

Bonte: Is there any cure for HIV/AIDS?

Bantu: No. Once one is infected, HIV will be in one's body for the rest of his/her life.

Bonte: Do condoms protect against HIV infection?

Bantu: Yes. Using either male or female condoms correctly in every sexual act, including the first time one has sex, protects against HIV infection. Another benefit of condoms is that they also prevent pregnancy. Using condoms every time is very important. So is using condoms correctly, so that they do not break or slip off during sex. Many people do not use condoms consistently or correctly and thus risk HIV infection.

Bonte: Isn't it true that HIV is so small that it can pass through the condom?

Bantu: No. The condom is an effective barrier to HIV when used correctly.

Bonte: If a sex partner wants to use a condom, does that mean the person has HIV or thinks the other person does?

Bantu: No. Many people use condoms because it is a safer way to have sex. In fact, the condom is the only contraceptive

method that provides dual protection- that is, it protects both against HIV infection and against pregnancy. Some people prefer to use a condom to avoid risk of HIV along with another contraceptive method for added protection against pregnancy.

Bonte: What happens if someone with HIV/.AIDS has unprotected sex or injects drugs with another person who has HIV/AIDS?

Bantu: The two of them will still have HIV/AIDS. Their health may worsen, infact, because each of them is giving the other more of the virus. This is called re-infection.

Bonte: Oh, I am scared. How can I be sure that I do not have HIV?

Bantu: Please, don't be scared. You can be tested for HIV. An HIV test detects antibodies to HIV, which the body produces when virus or bacteria infect it. It usually takes three to six months after exposure to HIV for a test to detect these antibodies. Several kinds of HIV tests are available at health clinics and other facilities. The most common tests require a sample of blood, urine, or inner cheek cells. You may have to wait several days or weeks for your test result, although newer tests can give the results within minutes. An HIV test should also include a counseling session with a health professional before and afterwards to help you understand the test and its results and to answer your questions.

Bonte: When do you think that one can have an HIV test?

Bantu: It is important to be tested if one currently engages in or

have ever engaged in behaviour that might expose one to HIV infection, such as having sex without a condom or injecting drugs. Some specific occasions for having an HIV test include:

- When one is about to begin a sexual relationship with someone, and the two of them want to be sure that there is no risk for HIV infection.
- When partners plan to have a baby and want to be sure that the baby will not face risk of HIV infection from the mother during pregnancy, childbirth, or breastfeeding.
- When somebody wants to confirm his or her HIV status because a sex partner or someone he or she shared needles with is seriously ill or has just died, and AIDS is suspect.

Bonte: Bantu, would you be able to tell me something on the possible results of an HIV test?

Bantu: Yes. A test can be HIV-negative, HIV-positive, or indeterminate. If someone tests HIV-negative, it probably means that the person is not infected, but it could mean instead that the person took the test too soon after exposure to HIV for the antibodies to have developed. If one is HIV-positive, it is almost certain that one is infected. The chances that an HIV-positive result is wrong are very low. An indeterminate test result means that it is not clear whether one has HIV or not. Then one has to take the test again. Also, whether one tests HIV-negative or HIV- positive, one sometimes might be asked to take the test again to be sure of the result.

Bonte: Then, how often should someone get tested?

Bantu: Well, that depends on one's situation, so one should consult a health care provider for the specific answer. If one engages in behaviour that could cause infection, it is important to be tested about every six months because one could get infected at any time.

Bonte: Could you tell if there is a difference between an anonymous test and a confidential test?

Bantu: Yes. In anonymous testing, the test site does not ask for any personal information, such as one's name, address, or telephone number, so only the person has access to his or her personal HIV test results. In confidential testing, the personal information is linked to the test result, but it is kept private and not revealed to others.

Bonte: Does someone need to tell anybody what his or her HIV/AIDS status is?

Bantu: Well, this is quite a decision that only the person's concern can take. However, a counselor may be able to help one's make such decision on whether to tell anybody and whom to tell.

Bonte: Please, can you still enlighten me on how best somebody can tell someone that he or she has HIV/AIDS?

Bantu: Bonte, you always want to know everything at every opportunity. Well, telling close friends and family members that one has HIV/AIDS takes courage. Before telling anyone, one needs to feel emotionally stable about his or her HIV status. However, one may want to consult an HIV counselor, peer

educator, health care worker, or clergyman and ask for suggestions or advice. When people are told, one should prepare to deal with a range of reactions, from fear and anger to compassion and understanding.

Bonte: Thank you very much, Bantu for this exposition. It has been a quite an interesting session.

Bantu: Don't mention, Bonte. What I have hinted you about is just what we should all know about sex behaviour and HIV/AIDS.

Practical Guide

1. Recall and list out some occasions during which you have involved yourself in sexual behaviors that may expose you to risks.
2. Would you still want to get yourself involved in any of these dangerous sexual behaviors?
3. Think and develop an action plan on how you can get yourself discouraged from such behaviours.

ETHICS TWELVE

Examination Malpractices

Act of cheating during examinations is becoming more alarming than ever before, and the situation is assuming a devastating proportion in Nigeria. People of high integrity are seriously concerned about this deplorable situation. Many parents, teachers, friends and hired machineries are often found to collude in order to aid students in passing their examinations through crook means.

It has been observed that many students were initiated into the examination malpractices right from primary schools especially during common entrance examinations. For instance, it has been documented that many Heads of schools conspire with their teachers to give answers to their students during this examinations so that they will record high number of passes. This fraudulent act is not really helping the students! Majority of these students, when they gain admission into secondary schools could not cope. Consequently, this habit of examination malpractices is gradually inculcated into the students which are developed up to the tertiary levels.

Bonte and Bantu are equally concerned and they further discuss about it after one of their examinations.

Bantu: Bonte, I imagine what this generation of ours is really

becoming.

Bonte: Why did you say that?

Bantu: Were you not in the examinations hall to witness the horrible situation?

Bonte: I see, but my main concern is whether someone can really pass an examination again in this country without involve in the examinations malpractices.

Bantu: Well, if that is your concern, I think I will never be tempted to engage myself in such a fraudulent practice. Moreso, my conscience will never allow me to get involve in such a dishonesty practice.

Bonte: Bantu, you have come again. What is fraudulent in a practice that our teachers are also involved? Are you saying that our teachers are fraudulent?

Bantu: Yes, of course! My daddy has taught us at home not to engage in such a practice. Moreso, we should keep off from those who engage in such practice.

Bonte: Why? After all the teachers are only assisting us to pass the examinations.

Bantu: I see. Daddy has told me that any teacher I found engage in such practice is not only fraudulent but also he has no integrity. Such a teacher should not be respected.

Bonte: I can't agree with you. After all the teachers are obliged to teach us what is right. May be that was how they did during their own time.

Bantu: I am not asking you to agree with me. What I am sure of,

is that my daddy told us that in the olden days, that is, during their own time, students pursue academic with vigour and honesty, examinations then have dignity and integrity because students don't get entangled in examinations cheating.

Bonte: Then, what happen now?

Bantu: The reverse is the case. The present situation forms one of the reasons why the quality and standard of education is drastically falling.

Bonte: Do you think that you alone can make any significant change?

Bantu: What makes you feel that I am the only one in the category of those who will never cheat in the examinations? Well, I am optimistic that one day God will intervene. I am also looking forward to a time when we shall have a more concerned government that will invoke the 21years imprisonment for the examinations offenders.

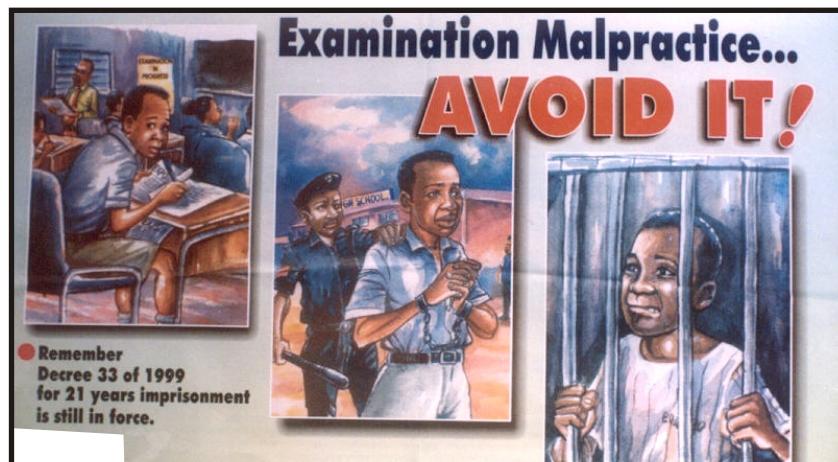
Bonte: Is there anything like that?

Bonte: Yes, there is **Decree No. 33 of 1999** which addresses offences such as:

- Cheating at examination
- Stealing of question papers
- Impersonation
- Orderliness at examination
- Disturbances at examination
- Conduct at examination
- Obstruction of Supervisors,

- Forgery of result slip,
- Breach of duty
- Conspiracy, aiding, and abetting.
- Conviction for alternative offence

The Decree has created a number of punishments for these offences.



Bantu: Yes. I have seen it written on many posters campaigning against examinations malpractices.

Bonte: Bantu, but have you ever seen or heard of such offenders, mostly caught red handed in the act, been prosecuted and sentenced to spend those years in jail?

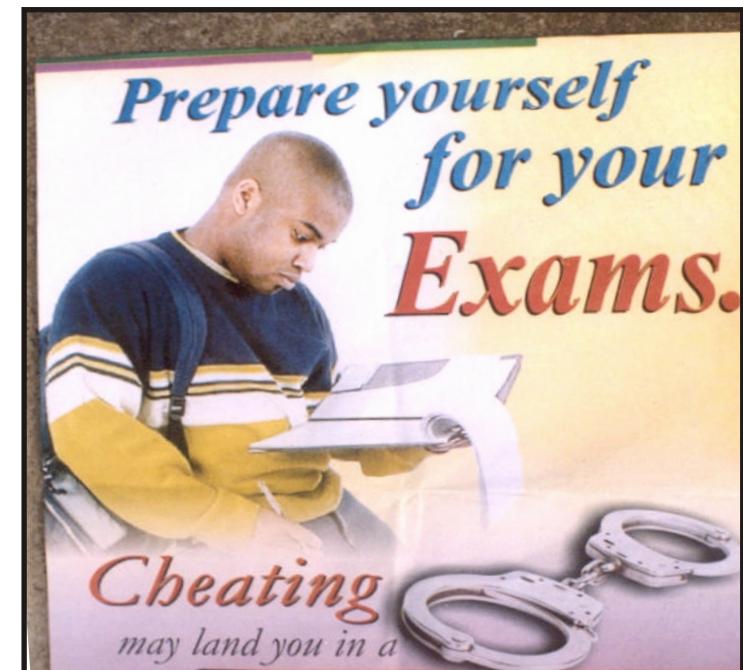
Bantu: No. I think that the softening of the law and the indiscretion of the authorities towards apparent examination crimes encourages the rampant increase in examination malpractices.

Bonte: What then can we do?

Bantu: That is a very good question. First and foremost, I want you to know that everybody, that is, the Nigeria government, parents, school authorities, students and the general public owe this country a duty by putting a stop to this ugly and deplorable situation. This sad state of affairs needs to be addressed as a matter of urgency, if not the standard of our education will continue to fall, infact, beyond redemption if care is not taken.

Bonte: How could this be addressed?

Bantu: I think this time around the onus is on us as students. (Bantu offers some points that may assist in curbing examination malpractices)



- We have to know that it is our future that is being destroyed.
- We need to ensure that our teachers teach us according to the syllabus and every expected topic is taught at the right time.
- The school authorities should also not fail to sanction students who are truants in order to instill discipline.
- Culprit parents or guardian should desist from aiding and abetting their children and wards, respectively in examination malpractices; and parents generally should value integrity and instill same into their children.

Bonte: Thank you Bantu. You have done it again. I promise, I will never again engage in examination malpractices.

Practical Guide

1. Examine yourself if you had engaged in examination malpractices, and trace the situations that have leaded you into it.
2. If you had engaged in such practice, think of the possibilities of stopping it.
3. Would you be able to disengage from such practice?

ETHICS THIRTEEN

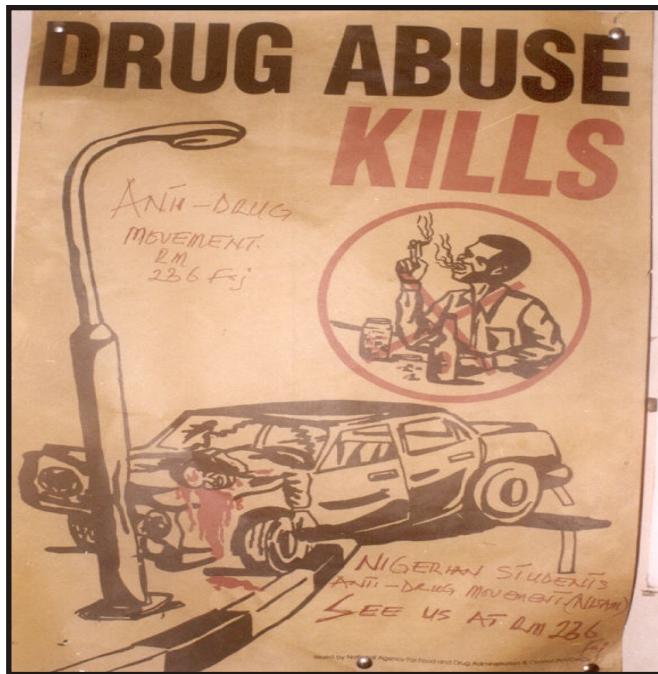
Substance Abuse

Substance addiction generally is a demonstrated “loss of control” over a particular substance that one is trying to stop or limit its consumption. For instance, people become addicted to alcohol or drugs (such as cigarette, Indian hemp, cocaine, heroine, etc.) when they pursue the substance relentlessly and sacrifice other life alternatives to the pursuit, and when they cannot face existence without their consumption.

Addiction must be understood in relation to an experience. This experience is defined, in part, by the nature of the substance or the level of involvement. For example, heroine produces an analgesic, depressant and soporific experience, while cocaine and cigarettes create a different variety of drug experience. The other elements that determine the addictive potential of an experience are the setting or environment in which it is undertaken, and the characteristics of the individual who undertakes it. It has been established that when people in given life situation cannot gain a necessary sense of power, control, confidence, safety and so on, they turn to and rely on addictive experiences.

Substance addiction, these days, is very common among the Nigerian students. Many students, most especially those in

the boarding house, when they get to school feel that it is time for them to liberate themselves and start getting involved in those things they cannot ordinarily do at home. Some start smoking cigarette, Indian hemp and gradually get addicted to them. Consequently, it is unfortunate to note that many of such students have eventually landed themselves in the hospital. Some have got part of their body system damaged and cut their life short.



Bantu teaches his friend, Bonte, some things he should know about alcohol and drugs addiction.

Bantu: It seems I heard you saying that you don't know when someone is addicted to alcohol or drugs.

Bonte: Yes, I consciously mentioned it to your hearing so that you may share some of the things you have just read on the subject with me.

Bantu: I see. That is a fact, I have some questions that you may ask yourself so that you can determine if you are addicted to or abuse the use of drugs.

Bonte: Please, kindly share the questions with me.

Bantu: That is O.K. But you need to know before hand that a Yes to three or more questions indicates that abuse or addiction is present and corrective steps need to be taken. You may now ask yourself the following questions:

- Do I lose time from school work due to drinking or drug use?
- Is drinking or drug use making me unhappy?
- Do I drink or use drugs because I am shy with other people?
- Is drinking or drug use affecting my reputation?
- Have I got into financial difficulties as a result of drinking or drug use?
- Do I turn to lower companions and an inferior environment when drinking or using drugs?
- Has my ambition decreased since drinking or using drugs?
- Do I crave a drink or drugs at a definite time daily?

- Does drinking or using drugs cause me to have difficulty in sleeping?
- Has my efficiency decreased since drinking or using drugs?
- Is drinking or using drugs jeopardizing my school activities?
- Do I drink or use drugs to escape from worries or trouble?
- Do I drink or use drugs alone?
- Have I ever had a complete loss of memory as a result of drinking or drug use?
- Have I ever been treated by physician for drinking or drug use?
- Do I drink or use drugs to build up my self confidence?
- Have I ever been to a hospital on account of drinking or drug use?

Those are the questions, I don't know if they have any meaning to you.

Bonte: How can you say that? Even if they don't apply to me, I have learnt a lot.

Bantu: Let me also add that people are usually worried and ever afraid to be around the person when he or she is drinking or using drugs because of the possibility of verbal or physical abuse. Moreso, they are afraid to ride with the person after he or she has drunk or taken drug.

Bonte: How do you know all these things?

Bantu: Yes, I read about them in a publication of Johns Hopkins University Hospital, Baltimore, Maryland, USA.

Bonte: Bantu, do you know why many of our contemporaries engaged in drinking or drug abuse?

Bantu: Yes, Bonte, I think that some of the reasons are the following:

- They want to feel grown-up and make their own decisions.
- They want to fit in.
- They want to relax and feel good.
- They want to take risks and rebel.
- They want to satisfy their curiosity.

Bonte: What do you think could be the solution to this problem?

Bantu: Well, I think that our parents and teachers are by far the most important factor in protecting us from substance abuse. They must be a source of example and information for us.

Practical Guide

1. Examine yourself if you engage in drinking or drug addiction, and trace the situations that have leaded you into it.
2. If you are addicted to any of the substance, think of the possible corrective steps that you have to take in order to stop it.
3. Would you be able to disengage from such habit?

ETHICS FOURTEEN

Cultism

Cultism, an act in which a group or movement exhibits a great or excessive devotion or dedication to some person, idea, or thing and employing unethically manipulative techniques of persuasion and control, designed to advance the goals of the group to the actual or possible detriment of members or the society at large. Some of the control measures usually used to tie down their members are: isolation from former friends and family, debilitation, use of special methods to heighten suggestibility and subservience, powerful group pressures, information management, suspension of individuality or critical judgment, promotion of total dependency on the group and fear of leaving it, etc.

Many Nigerian students have been lured into cultism unknowingly, apparently, because of their ignorance. However, some students joined these expressive social groups out of their volition with the intent of seeking for power and security. Evidences have shown that many, after joining, often regret their membership, most especially when they considered the kind of dangerous activities they are mandated to participate in. Though, many in this category need to be courageous if they have to denounce their membership.

Bantu and Bonte as usual open their discussion on cultism.

Bonte: Bantu, imagine what happened today in our hostel!

Bantu: What was that? Do you mean those boys that were paraded as cult boys?

Bonte: Yes. That is it. Did you ever know that such group ever existed in our school?

Bantu: I have read and heard something about cult activities before but I have never thought that cult boys could be easily caught.

Bonte: Why did you think that way? Are they not human being?

Bantu: Yes, they are human being, infact students like us, but from what I have read; my understanding is that their activities are usually secretive and done in the night.

Bonte: Will that be sufficient reasons for them not to be caught?

Bantu: Bonte, you may not understand because you haven't known much about how this devilish group operates. They are always armed, drugged themselves and often walked together.

Bonte: Is that? But why do they really join such group?

Bantu: Well, from what I have read, many students joined cult groups for the following reasons:

- Many students because of their laziness feel that they cannot excel in their academic pursuits without seeking for external supports, which they belief could only be provided through their cult membership.

- Many students joined because they feel that they can derive power to control their mates and earn recognition.
- Many students joined secret cults for the purpose of vengeance against their offenders.
- Some students joined cult group in order to enhance their economic status.
- Some students were coerced into it due to pressure and threat from their close associates who are already members of the cult group.

Bonte: Could these be the reasons? They sound incredible.

Bantu: Yes, but those are some of the reasons. Moreso, do you know that these cult boys can kill, maim, rob, rape and commit diverse atrocities in the various schools where they exist?

Bonte: You always call them cult boys. Are they only boys? Don't we have girls or ladies in cult groups?

Bantu: There are? I could remember in one of the books I read, some of the groups' names were mentioned. For instance, cult group notable among ladies is "Jezebel".

Bonte: Do you know any of the male folk?

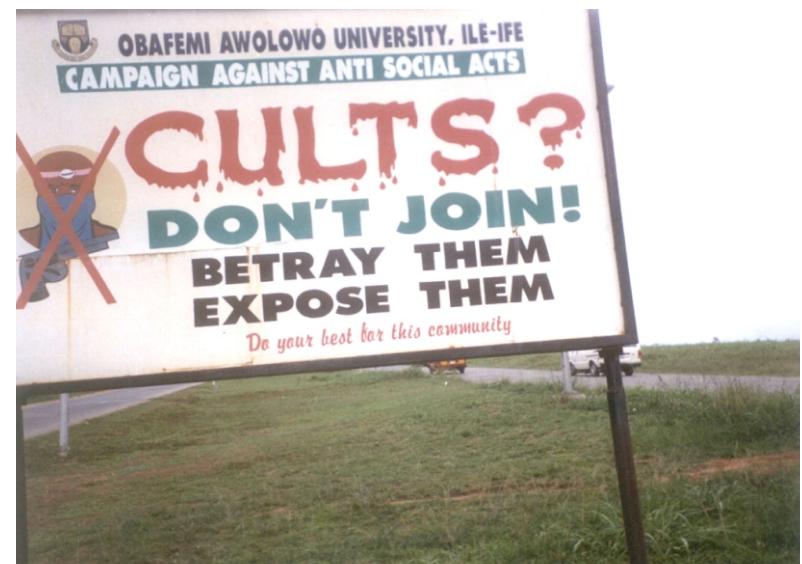
Bantu: Yes. They are very many. Among them are: "Black axe", "Eiye confraternity" and "Sea dog".

Bonte: Look Bantu, I think it is high time something serious has to be done to curb the activities of these cult groups in schools.

Bantu: Yes, I agree with you. The following suggestion can

help:

- Most importantly, the parents have to mould their children right from birth and instill in them the fear of God.
- Parents/guardians must not leave their children/wards in schools without proper monitoring.
- School authorities need to put in place adequate monitoring system to discourage their students' involvement in cultism.
- Schools need to encourage religious activities that may instill in their students the fear of God.
- School authorities need to periodically organize campaign and educative programmes against cultism.



- Schools' guardian and counseling unit needs to be well equipped to be able to adequately counsel cult members.

Bonte: What else would you want me to know about cultism?

Bantu: I doubt if there is any other thing, at least for now.

Bonte: Thank you very much Bantu, for your usual enlightenment.

Practical Guide

1. Examine yourself if you engage in cultism, and trace the situations that have leaded you into it.
2. If you belong to a cult group, would you want to denounce your membership?
3. If yes, you need to confide your willingness to denounce your membership in your head of institution, guardian and counselor, your school chaplain or your school amir.