

## **MORAL PHILOSOPHY**

### **INTRODUCTION: THE NEED FOR DECISION MAKING**

Decision simply means solution to problem. In any organisation decision has to be made as problems are natural where more than 'two' people exist. However, decision cannot be made without a process, which is known as decision making. Decision making is *simply* the process through which a solution is sought for a problem through the selective elimination of alternative solutions. This invariably means if an Organization is faced with a problem, alternative solutions to that problem are many. This then means decision making is set of alternative solutions resultant from suggestions to arrive at the eventual solution.

Decision making becomes a choice making process from a number of *competing* alternatives. It involves consideration of personal values and relevant evidence. Vital information is obtained when all members of an organisation are involved in making decision. Decisions that are made by many members in an organization are more qualitative and rational.

In any organization right decision promotes effective performance, and this is only attainable when the process of making it is efficient. However, efficiency in decision is determined by the level of maturity and experience of the participants. The wider the gap of participants level of maturity and experience the more chances for divergent opinions during decision making. This invariably brings about conflict.

An organisation is faced with a problem of carrying out decision if the process of making it is not democratic. The more complex an organization becomes, the more the need for democratization of decision making process. By this it means involvement of all members of an organization in decision making process. Decision that are made by many are more effective than decisions made by few. When all members of organization are involved in making decision, its execution is simple.

However, it is worthy of note that leaders must match decisions to the characteristics of problems. They must know when to involve others in decisions. Action that need urgent attention call for swift and unilateral decisions, but when long term problem solution depends on everyone commitment to action, consensus in decision making is critically important.

### **MORALITY**

Morality or moral system refers to what is right and wrong in our daily life. Neglect of morality in the society leads to undesirable state. For our society to be orderly, there must be agreements, understandings, principles, and rules of conduct. Members of the society need to understand and agree with customs and traditions of the group. Thus, moral system calls for tolerance in our daily life. It is possible that customs and traditions of other people as well as the laid down rules and actions of the country via its constitution, contradict one's beliefs. The moral calls for tolerance in our daily interaction with members of the public. Thus morality develops with social life and institutions. Moral system depends on certain standard which may include: for our society to be orderly, there must be agreements, understandings, principles, and rules of conduct. Members of the society need to understand and agree with customs and traditions of the group. This, moral system calls for tolerance in our daily life. It is possible that the customs and traditions of other people as well as the laid down rules and regulations of the country via its constitution, contradict one's beliefs. The moral system calls for tolerance in our daily interaction with members of the public. Thus morality develops with social life and institutions.

General level of intelligence: This refers to level of educational achievement. Environmental influence: This refers to influence environment has on morality. Moral standard varies from society to societies; reflecting the rural/urban primitive/modern contextual innovations.

A moral person does what is right according to the approved standard. Thus, morality entails standard and accepted behavior in our utterances, behaviours and interactions with our fellow human beings. Morality is characterized in the decisions we make and it is reflected in an individual. Morality is characterized with features and it is brought about by a number of factors which include the

following: decision making; Alternative solutions; Freedom to make choice; Values; Identification of values.

## **PHILOSOPHY**

Philosophy is derived from the Greek word *philosophia* which means *love of wisdom*. Thus, philosophy refers to rational and critical inquiry into basic principles. It is often divided into 4 main branches metaphysics, which is investigation of ultimate reality; epistemology, the study of the origins, validity and limits of knowledge; ethics, the study of the nature of morality and judgement and aesthetics, the study of the nature of beauty in the fine arts.

## **MORAL PHILOSOPHY**

Moral philosophy refers to that systematic and logical assessment of what the society approves as good or bad, and how to do good and avoid doing bad. Through moral philosophy members of Nigerian society get to know the need for a code of behavior and patterns that may guide decisions leading to such a systematic and logical assessment of what the society approves as good or bad, and how to do such good and avoid doing bad. Therefore, moral philosophy enables an individual to make the best decisions when confronted with problems.

### **Who is a philosopher?**

There are three categories of philosophers:

- (a) The wise men whose interpretations of the world have made them deserve the name philosophers.
- (b) The professional academic philosopher who practices the art of science of philosophizing and who gives instructions in the subjects in schools.

### **Functions of Philosophy**

Apart from what has been said above, i.e things that may make one engage in philosophizing, philosophy performs certain functions in the affairs of man. These include:

- Philosophy trains men to think critically and constructively. That is, training people to pass reasonable judgment and helpful suggestions on issues.
- It gives some insights into moral, aesthetic and religious values and help? Men to discriminate among values.
- It trains men for constructive citizenship in a free society and enables them to use their freedom wisely.
- It provides students the means to systematize, assimilate and evaluate the huge mass of knowledge with which they are presented.
- It provides answers and understanding to great philosophical problems such as right, justice and freedom.
- The academic aspect of philosophy instructs the students in the history of ideas and ideal of great philosophers so that the wisdom of others may be utilized by the students in finding their own wisdom and understanding of life. Simply stated, academic philosophy helps one to learn from others wisdom.
- It provides the students with some form of skills in logical or even discursive thinking, as an intellectual tool for seeking wisdom.
- It provides understanding to tolerance and ideological differences.

### **Concept and dimensions of morality**

Moral or morality simple means conduct or behavior while the word ethics means the study of moral conducts, system or code that is followed. A conventional usage of the term morality often connotes sexual behavior. This is the popular conception or understanding of the term.

A broader view of morality states that a moral person is the one who does what is right, according to the approved standard. That means that morality covers more than sexual matters. For example, excessive drinking and gambling is an immoral act.

Philosophically, morality covers more than the everyday view which makes morality a conformity to a code of behavior, choice of friends, selection of occupation and manners of pursuing it,

participation in civic affairs, decision making and recreation.

### **Moral Philosophy**

Moral philosophy is a systematic and logical assessment of what the society approves as good or bad, and how to do good and avoid doing bad. According to Socrates (a Greek philosopher and Reacher who lived in Anthens, Greece, in the 400s BC) every one is a philosopher in his own little way. In as much as this observation is true, there is a need for a code for behavior and patterns that may guide decisions leading to such a systematic and logical assessment of what the society approves as good or bad, and how to do such good and avoid doing bad. Hence, moral philosophy helps the individual to make the best and lasting decisions.

### **The need for moral philosophy**

The Nigerian society is witnessing an increasing measure of social and moral decadence. These decadence are manifesting themselves in the rampant or prevailing social vices such as bribery and corruption, armed robbery, cheating and embezzlement of public funds. On the other hand, there is the prevailing situation of moral vices like sexual immorality, abortion, and undesirable attitudes like drunkenness, greed, human trafficking, tribalism and engagement in the act of cults and occultism among the youths.

Moreover, immorality is the order of the day, in both political, social and religious institutions. Parents have abandoned their legitimate duties of molding their children for unrestrained pursuit of wealth. Children are left to live like sheep without shepherds. They lack sense of duty with lofty aspiration of becoming rich overnight. They engage in cultism and occultism a fastest ritual way of getting rich. The police have lost their sense duty. They are no more providing peace but take bribery, make unjustified arrest and detention. The rich buy justice influence the court of law with money while the poor are subjected to unbearable pains and sufferings. The hospitals are now mere consulting centres where there are neither drugs nor are the doctors and nurses ready to work. They make demands that are either unrealistic or outrageous. This has been considered by many as means to send stranded patients to their private clinics and hospitals.

The army is not left out of this crime. Instead of defending the citizens and their national territory they have turned armed robbers and even assist armed robbers with arms and ammunitions. Human security is in the hand of God. The men of God and workers in the divine vineyards have lost their value. They no longer preach the scripture but spiritual healing and prosperity. To them, chastity is not the ultimate. The members of the congregation that shower ill getton and blood wealth in the building and maintaining religious sanctuary are placed in the position of honour. Mothers and daughters of influential and rich homes entire and lure the holy men of God to immoral acts. Youths no more respect their sexual organs purposely meant for procreation but they see them as organs for play and recreation. Genuine things are no more sold in the markets and traders over charge their customers by making essential commodities scarce. Petroleum is no longer sold in the filling stations but in jericans by the side of the roads at exorbitant price. Most drivers use their car meant for taxi to steal. Most girls, ladies and even married women use their bodies as natural source of wealth. Teachers who are parents substitute in schools are no more serious. They pay lip services to their responsibilities and engage in such immorality with their female students. Constant industrial strikes as the only means to get legal and illegal needs from the government and its agencies are not helping matters. Good programmes and offices instituted by Local, State and Federal Government have turned out to be avenues to extort money.

Political thuggery, killings and prostitution are rampant value system is relegated to the background. The way out is an urgent matter. The society is finished where is the hope?

To check these vices however, the then military government in 1973 introduced measures such as the National Youth Services Corp (NYSC) which was aimed at instilling discipline and self-determine in the Nigerian Youths and to bring about social cohesion and integration across the nation.

The civilian regime of 1979 also became concerned about the socio-moral vices in the society as it introduced a programme known as ethical revolution to check the infiltration of alien values

which are considered as being responsible for our national and socio-moral decay.

Also, a number of sections in the 1979 Constitution were dedicated to tackling the problems of our national socio-moral decay. Other measures used were the reintroduction of corporal punishment in schools and the national pledge.

Moreover, the military regime of Buhari that came after the failed 2<sup>nd</sup> Republic also took measures to correct the societal vices namely the institution of War Against Indiscipline (WAI), Mass Mobilization of the Self-Reliance (MAMSER), National Orientation Agency (NOA) among others.

The military regime of 1984 to 1992, in spite of her laudable programmes to correct the national vices witnessed more than any regime serious social and moral break down, especially among school youths.

Consequently, the military government of that regime never relented efforts but call for the introduction of the teaching and learning of moral philosophy in all tertiary institutions. The objectives of this laudable step are highlighted below:

### **Objectives of moral philosophy**

Moral philosophy is intended to produce in students objectives such as:

- Bringing about and maintaining a moral society
- A great and dynamic economy
- A land of bright and full opportunities for all citizens

The education policy has the following values to inculcate in the citizens

- Respect for the worth and dignity of the individual
- Faith in the man's ability to make rational decision
- Moral and spiritual values in inter-personal human relations
- Shared responsibility for the common good of the society.
- Respect for the dignity of labour
- Promotion of the emotional, physical and psychological health of all citizens.

The essence of education, from the foregoing is the socialization of individuals, helping the individuals to survive and adequately adjust to their political, economic and socio-cultural environments. It is in this connection that the introduction of moral philosophy into tertiary schools becomes imperative.

## **MORAL THEORIES**

### **Introduction**

There are different forms and types of explanations to the principles and problems of right and wrong. These also have varied implications and consequences for various educational perspectives. A few of these theories shall be considered below.

### **Idealism**

Within the context of philosophy, this is a theory of reality and of knowledge that attributes to consciousness, or the immaterial mind, a primary role in the constitution of the world. But in a more narrow way, that is, within metaphysics, the concept is the view that all physical objects are mind-dependent and can have no existence apart from a mind that is conscious of them. To make a further comparison one may contrast the concept with materialism, which maintains that consciousness itself is reducible to purely physical elements and processes – thus, according to the materialistic view, the world is entirely mind-independent, composed only of physical objects and physical interactions. In theory of knowledge, otherwise referred to as epistemology, idealism is opposed to realism, i.e. the view that mind dependent physical objects exist that can be known through the senses.

From the discussion so far, an idealist is one who accepts and lives by lofty moral aesthetic and religious standards, or one who is able to visualize and who advocates some plan or programme that do not yet exist. Hence, idealism emphasizes that the values of life are grounded in realm beyond individual and social groups and can be grasped by mental activity. It thus emphasizes the

consciousness of the individual. This philosophical theory is significant in that it shows the worth of man and his mental or spiritual ability. To idealism therefore, the real is mental or spiritual part of man. Thus, the real is imaginary.

### **Realism**

This is a philosophical term that now applies to the doctrine that ordinary objects of sense perception; such as tables and chairs, have an existence independent of their being perceived. In this sense, we would notice that, it is contrary to the idea of idealism as earlier discussed. In its extreme form, which is sometimes called naive realism, the things perceived by the sense are believed to be exactly what they appear to be.

Back in history, especially in the medieval philosophy of the middle ages, the term realism referred to a position that regarded Platonic Forms, or universals as real. That position is now usually called *Platonic realism*. The term platonic is being used after the name of Plato (c. 428 – c 347 BC), a Greek philosopher that has wielded much influence on western philosophy. In this philosophy, a common noun, such as bed, refers to the ideal nature of the object, which is conveyed by its definition, and this ideal nature has existence independent of the particular objects of that type. Thus circularity exists independent of particular just circles; justice, independent of particular just individuals or just states; and “bedness”, independent of particular beds. At that time, i.e in the Middle Age, this position was defended against nominalism which denied the existence of such universals.

The philosophy is said to be rooted in Aristotle, a Greek philosopher and scientist, who shares with Plato and Socrates, who shares with Plato and Socrates the distinction of being the most famous of ancient philosophers. Aristotle had considered nature as the starting point for philosophizing. In the same manner as realism maintains that matter is the ultimate reality. To the realist, therefore, the world of nature is all that exists. It maintains that man’s mind is a mirror on which the external world projects. So that object of the external world should be our starting point of knowledge. Here, one does not need to depend upon the mind or God to comprehend or understand concepts. It became a philosophical movement that has had a major impact on American culture from the late 19<sup>th</sup> century to the present date.

A consideration of this school of thought in the light of morality reveals that it sees all claims about truth, knowledge, morality, and politics as subject to practical test. Evidently, the content of its tenets has been critical of traditional Western philosophy, especially the notion that there are absolute truths and absolute values. Although pragmatism was popular for a time in some western countries like France and Italy, most observers believe that it encapsulates an American faith in know-how and practicality and an equally American distrust of abstract theories and ideologies.

One must quickly add an important point here, namely that the American philosopher and educator John Dewey, developed pragmatism into a new philosophy commonly referred to as instrumentalism. In the same light the British philosopher, Fredinand Canning, Scott Schiller and the French philosopher Henri Bergson contributed to the development of pragmatism. Like the older utilitarianism, pragmatism presents a working philosophy for the natural sciences.

From the foregoing, the following points could be discerned, that the philosophy:

Sees reality as a state of constant change;

- Provides method of determining the ultimate meaning and truth-value of an idea;
- Maintains that truth is relative and constantly changing;
- takes it that ideas change according to new scientific knowledge or insight; maintains that the meaning and truth of a theory depends on what one can produce when put into practice, that is the practical consequences on human life will constitute the meaning of an idea. For example, if a theory has no practical effect on human life, it is meaningless and it will be a waste of time studying such theory: On the other hand; if a theory has effect on human life, it is then meaningful. In essence, pragmatists believe that for a theory to be either true or false depends on the effects;
- ❖ Uses practical consequences as the standard to determine the values of ideas and truth
- ❖ Sees truth as that which is useful and bring satisfaction; and

❖ Emphasizes empirical scientific method of inquiry

### **Criticism of Pragmatism**

It is found that where the public or community exerts influence on the pupil especially in a totalitarian or an unprogressive community, the pupil's reflective thinking and process of decision-making can be rendered useless or low.

Again, it is criticized that if education which is supposed to give fact continues to change, then, there is a need to teach them since they are constantly changing.

It is argued that sometimes, solution of the problems of the past may not be present or future problems. They only help in finding solutions to new problems.

### **Existentialism**

This may be referred to as a philosophical movement or tendency, emphasizing individual existence, freedom, and choice. It made wave and influenced many diverse writers in the 19<sup>th</sup> and 20<sup>th</sup> centuries. Popular and influential as the philosophy is, it is difficult to define in precise terms. This is because of the diversity of positions associated with it. However, certain themes common to virtually all existentialist writers can be identified. The term itself suggests one major theme as observed above; the stress on concrete individual existence and, consequently, on subjectivity, individual freedom, and choice.

#### **Some points need be highlighted here:**

It is a philosophy that could be traced back to the ancient times and even beyond biblical times. It is a school of thought which emerged after the first World War. The foundation of existentialism was laid by Soren Kierkegaard and followed by Karl Jasper, Gabriel Mareel, Jean-Paul Sartre and a host of others.

The word existentialism which comes from the word existence does not have the same meaning with the existence. For instance, the literal meaning of existence is to exist and so we can say trees, stones, and animals exist. This is not the case in existentialism. To an existentialist, stones, trees and animals do not exist, only human beings exist. Existentialism, therefore is known as philosophy of human existence because it concerns itself with human existence and also with all the difficulties and peculiarities of existence.

According to the existentialist, to exist does not just mean to be there, it goes beyond this. To them, to exist means to be personally committed to a certain way of life, for instance, to be an actor but not a passive spectator. To exist means to be conscious of the problems of human life with choices open to all and freely choose by all. It is a philosophy of extreme individualism. It believes that individual is free to choose makes determine the kind of person one becomes. In other words, existentialism looks at the individual man as a meaningful whole.

### **The General theory of existentialism**

The first theme in freedom. Freedom, according to the Existentialist consists of ability to choose freely. They say man must be allowed to be free and be responsible for his actions.

The contend that values are not absolute or determined by outside criteria but values should be determined by free choice of the individual person. Value is a personal and individual matter.

One must not compulsorily conform to the social value and norms of his society just for the sake of conformity. That is, values and norms should not be imposed on anyone, each one should be left to decide freely his own commitment, or responsibility (both moral and social).

In other words man has the capability (competence) to act or function differently from the public values and norms.

Each individual must be left to decide what is true and what is significant for him, each person must be allowed to experience things himself so that he may have the first hand information about things around him. Each individual has his life to live and his death to die. No one can live your life for you or die your death for you. You will have to undergo both alone by yourself.

Not two human beings are the same, every human being is unique with a history – he cannot be replaced. One should not allow himself to be swallowed up by the crowd or else he will lose his authenticity and humanity.

Existentialism makes a distinction between authentic and inauthentic existence of life. For instance, and authentic existence is a life lived by the free choice of individual, he is fully aware that he doesn't do things simply because it is the norm, or custom of the place but because he has freely chosen to do them. He then assumes full responsibility for doing whatever he does.

An inauthentic existence is when one succumbs or submits oneself to the dictates or imposition of another person. He is not living his own life but that of another person.

### **The themes of death in existentialism**

Death is another theme in existentialism. According to the existentialism, death is not supernaturally sent, that is, death is not sent by God and it is not merely an impersonal eventually. To them as must personalize death for ourselves, for the existentialist thus view death as a process that we must all pass through. We are all born to die.

Other themes of existentialism are nothingness anxiety and facticity. Existentialist like Martin Heidegger says that Nothingness is the negation hidden beneath all the reassurance of our "merry making". Note that Heidegger lived between 1889 and 1976. He was a German philosopher and is generally accepted as the one who developed existential phenomenology to the heights it has achieved. Generally, he is widely regarded as one of the most original philosophers of the 20<sup>th</sup> century.

Anxiety is what is felt by the self. Facticity, on the other hand is considered by Sartre as the self-in-one, as it is at a given moment. For example, the case of someone born to poor parents, that is his facticity.

Heidegger supports Sartre's view by saying that man in his living never starts from the scratch. According to him, he starts from his place of situation into which he has been thrown. This though is made clear by Heidegger in his *Being and Time* when he asked, "Is it not an exaggeration to say that Dasein involves on 'what' no-properties' but consists wholly in its 'possibility'?" He argued that one may after all be too stupid to become a priest, a doctor, or a philosopher. He may become bald; through no choice of his own and with no possibility of regrowing any hair. Most human beings have a certain bodily biological structure which differs markedly from that of other creatures and they have only limited possibilities of altering it. Some philosophers, have located man's distinctive nature in rationality, defining man as a rational animal. This is not to be taken that Heidegger is arguing that Dasein can become whatever it wants. But that circumstances place restrictions on what I can do. Hence existentiality is always determined by facticity. But my circumstances and my condition are never simply present-at-hand properties. I can always respond to them in various ways. For instance; if I become bald, I may refuse to accept that I am bald, continuing to insist that I have a full head of hair; may wallow in my baldness, and let it drive me to despair; I may wear a wig; I may simply ignore it or I may gladly, accept my baldness, flaunt it, and perhaps make it the basis of a successful career as a lover of an actor. Which option I take is not determined solely by my baldness, but is freely chosen by me.

## **SOME MISCONSTRUED MORAL THEORIES**

### **Introduction**

These theories shall be treated differently but relatedly. This is on the ground that they all stress the pleasure of the individual as a yardstick to measure the rightness or wrongness of a moral action. However, they, are not usually what they have now been taken to mean in their original form.

### **Hedonism**

The word hedonism is a derivative of the Greek *Hedone*, which connotes pleasure. In

philosophy, hedonism is the theory that tends to emphasize that pleasure is the sole or chief good in life and that the pursuit of it is the idea aim of conduct.

Two important hedonistic theories were expounded in ancient Greek. We have the Cyrenaics, or egoistic hedonists who espoused a doctrine in which gratification of one's immediate personal desires, without regard for other people, is considered the supreme end of existence. According to the Cyrenaics, knowledge is rooted in the fleeting sensations of the moment and it is therefore futile to attempt the formulation of a system of moral values in which the desirability of present pleasures is weighed against the pain they may cause in the future.

However, unlike the egoistic hedonists, the Epicureans, or rational hedonists, as will be seen later, contended that true pleasure is attainable only by reason. They stressed the virtues of self-control and prudence in their teachings.

One should note that both the egoistic and rational hedonists' doctrines survived practically without change until modern times. Their influence is seen in the writings and various works of some of the 18<sup>th</sup> and 19<sup>th</sup> century philosophers, such as the British philosophers, Jeremy Bentham, James Mill, and John Stuart Mill, that propounded the doctrine of universalistic hedonism, better known as utilitarianism.

### **Utilitarianism**

According to this theory, the ultimate criterion of human behaviour is the good of society, and the guiding principle of individual moral conduct has allegiance to that which procures and promotes the welfare of the greatest number of people.

The word utilitarianism is derived from the Latin *utilis*, which means useful. It is a branch of philosophy (ethics), it is the doctrine that what is useful is good, and

'consequently, that the ethical value of conduct is determined by the utility of its results.

However, the term utilitarianism is more specifically applied to the proposition that the supreme objective of moral action and the foundation on which all morality should be grounded is the achievement of the greatest happiness or satisfaction for the greatest number. Obviously, this objective is also considered to be the ultimate criterion for evaluating social institutions as good or bad.

The utilitarian theory of ethics is generally opposed to other ethical doctrines in which the final arbiter of right and wrong is either conscience or some fundamental ethical principle based on reason.

Furthermore, utilitarian ethics is likewise at variance with the theological view that right and wrong depend on the will of God, and with the hedonistic view that it depends on the pleasure produced by an act for individual alone who performs it. The utilitarian theory of legislation is opposed to natural law theory, which states that the criterion for evaluating laws, as good or bad is whether they conform to certain natural laws that are given by God or whether they conform to the principles that would be freely chosen by individuals who were bound together to form a state in the first place.

### **Epicureanism**

This is a system of philosophy that is mainly based on the teachings of the Greek philosopher, Epicurus.

The essential of the doctrine, is pleasure; the supreme good and main goal of life, pleasure, here must not be taken to mean 'unreasoned' enjoyment or comfort. It is an intellectual pleasure. Such pleasures, 'according to this school of thought are preferred to sensual ones, which tend to disturb peace of mind! Intellectual pleasure borders on, giving scientific explanation to causes and that things happen by chance.

Hence, true happiness, Epicurus taught, is the serenity resulting from the conquest of fear, that is, of the gods, death, and the life after. The ultimate aim of Epicurean speculation about nature is to rid people of such fears.



The soul is regarded as being composed of fine particles distributed throughout the body. The dissolution of the body in death,' Epicurus taught leads to the dissolution of the soul, which cannot exist apart from the body; and thus no afterlife is possible. Since death means total extinction, it has no meaning either to the living or to the dead, for when we are, death is not; and when death is, we are not.

An important point must be raised here, that is, why should one live a good life, since we do not survive death? For the Epicureans, we do not survive death, one would ordinarily expect a laissez-faire attitude to life from them. This is because their philosophy of life negates the idea of eternal reward and punishment as in the idea of heaven and hell. But NO, they teach that life's purpose is about the cultivation of a good life; good life meaning the derivation of pleasure through acquisition of intellectuality.

From the foregoing, we discover that some sort of teaching about virtues are obtainable in the system of Epicureanism. We have, for example, the cardinal virtues in their system of ethics as justice, honesty, and prudence, or the balancing of pleasure and pain.

The founder of the system, Epicurus, preferred friendship to love, as being less disquieting. His personal hedonism taught that only through self-restraint, moderation, and detachment can one achieve the kind of tranquility that is true happiness. We ought to note an important observation here. That is to say that even

though Epicurus denied any possible after life experience, he did not deny the existence of gods'. Rather, he emphatically maintained that as "happy and "imperishable beings" of supernatural power they could have nothing to do with human affairs, although they might take pleasure in contemplating the lives of good mortals. Thus, to him, true religion lies in a similar contemplation by human of the ideal lives of the high, invisible gods:

Of striking importance is the fact that despite his materialism, Epicurus believed in the freedom of the will. He suggested that even the atoms (from which creation exists and, is sustained) are free and move on occasion quite-spontaneously. This point is somewhat related to the uncertainty principle of quantum mechanics.

So firmly fixed and venerated were Epicurus' teachings that the doctrines of Epicureanism, unlike those of its great philosophical rival like Stoicism, remained remarkably intact throughout its history as a living tradition.

Going through the article Epicurus in the Encarta Library Reference, however, we find that Epicureanism was brought into discredit largely because of a confusion, which still persists, between its tenets and the crudely sensual hedonism advanced philosophy found many distinguished disciplines, including, among the Greeks, the grammarian Apollodorus and, among the Romans, the poet, Horace, the statesman Pliny the Younger, and, most notably, the poet, Lucretius. The poem *De Re rerum Natura* (on the Nature of Things) by Lucretius is the main source of knowledge of Epicureanism.

As an organized school, Epicureanism went out of existence early in the 4<sup>th</sup> century AD. It was revived in the 17<sup>th</sup> century by the French philosopher, Pierre Gassendi. Since then, Epicureanism has attracted eminent followers in all ages and is regarded as one of the most influential schools of moral philosophy (of Epicurus in the Microsoft Encarta' Reference Library, 2002).

### **Eudemonism**

This concept is derived from a combination of two Greek words viz., eu which means good and Daimonios which connotes spirit. In the ethical teachings of the Greek philosophy, the concept advocates bliss or happiness as the highest human good or the goal of all human activities. The place of spirit (Daimonios) in this connection is better understood considering the view of Socrates who regarded eudemonia as the voice that advised him, like a conscience. Other varieties of eudemonia theories include hedonism and utilitarianism.

In ancient times eudemonia was represented by nearly every important thinker. For instance, Aristotle saw it as the supreme good, to which everyone strives. He equated the good life (eu zen) and good behaviour (eu prattein) with eudemonia. This echoed the Platonic positions that the highest happiness is the pure activity of thinking (theoria).

Utilitarianism is regarded as typically British eudaimonia theory (occasionally referred to as a social eudaimonia). Earlier, Francis Hutcheson had discussed the happiness of all people. At the end of the 18<sup>th</sup> century, Jeremy Bentham proposed an ethics aimed at "the greatest happiness of the greatest number". John Stuart Mill argued that only those who directed their own mind to something other than their own happiness could actually be happy. Thus, for Mill, happiness is 'always a part of social behaviour, and an essential source of happiness is nobility of conduct.

In the 20<sup>th</sup> century, Herbert Marcuse developed a theory, influenced by Schiller, whereby eudaimonia depended upon people being free.

The greatest criticism of eudaimonists came from an 18<sup>th</sup> century German philosopher, Immanuel Kant (1724 – 1797). He is reputed as being the most influential thinker of modern times. He discussed the notion of eudaimonism but regarded eudaimonists as egotistical, acting for their own good rather than out of duty.

### **Religious ethical ideals**

There are two approaches to religious ethical ideals. These are:

- a. Ethical duties (e.g. faithfulness, respect) do not need any justification beyond the fact that they are God's will. This approach keeps ethics strictly theological.
- b. Creedal literalism this sees religion as body of truth that has been completely revealed. All you can do is to discover and obey the laws it reveals. Loyalty to God is the guiding principle to conduct here. In [his sense, religious ethical spirit is best expressed as a supreme concern for people.

### **The concept of virtue**

Virtue means any particular kind of goodness or excellence. It could be seen within the context of the following:

- **Temperance**— is the desire in choosing higher personal value over bodily value
- **Courage**— quality of the will in the face of danger or pain, that is, the ability to control fear
- **Justice** - self-interest, just conduct that is the quality of being right and fair having equal treatment to all people.
- **Wisdom** - putting things in their right order
- **Chastity** - steadfastness in choosing personal and other, higher chaste virtues in word, thought and deeds.
- **Loyalty** – steadfastness in chosen social values

## **MORAL ABSOLUTISM AND RELATIVISM**

### **Absolutism**

Absolutism considered within the context of governance means a political system in which total power is vested in a single individual or a group of rulers. Our many years of military dictatorship make the concept immediately appeal to use in that sense. This is because nowadays the term is usually associated with the government of a dictator.

However, within the context of ethics, it may refer to the following:

- This is, the view that moral propositions are universally valid and true everywhere and always.
- It claims that the right moral law is not limited in its application by any

consideration of time and period.

- Absolutists recognized as a fact that moral customs and ideas differ from country to country, age to age, place to place and time to time.
- This does not mean of say that his view or our own view is the true one, but that when the right moral view is found it would still be eternally right.
- There is a moral standard for all human beings according to the absolutists and this believed in religious monotheism.

### **Relativism**

Relativist believe that moral rules change from place to place and time to time that moral agents are conditioned by non-rational factors that no moral rule is absolute. According to them, what is right for one person may not be right for another.

- They strongly believed that -morality is simply a matter of personal or group opinion performance or custom.
- Ethical relativists, are influenced by Anthropologist that point out the diversities that exist among people and places.
- They claim that there is no standard accepted by-all men everywhere and that custom may make anything appear right.

### **CONTEXTUAL ETHICS**

This, is also called situation ethics or new morality. A simple dictionary-definition of the term sees it as a system of ethics emphasizing context: a system of ethics in which moral judgements are thought to depend on the context in which they are to be made, rather than on general moral principles. According to this position, moral decisions and the circumstances evoking them are unique and unrepeatable; therefore, it is impossible to apply universal laws or principles to particular (unrepeatable) in acts.

This form of ethics steer the middle course between absolutely following rules (rigidly) and an ignominious disrespect for rules, in form of freedom. The only-law it accepts is love directed to a person, not God. Hence, Laws or rules can be broken if love for another demands it. Fletcher (1966) said, "anything and everything is right or wrong according to the situation". This approach gives freedom in a changing society.

### **RIGHTS AND DUTIES OF A CITIZEN**

#### **Introduction**

Every society comprises people. These people have various rights and responsibilities. Of course, no one is an Island unto himself, hence there is a web of inter-connectivity between every people. Within this relationship, rights and 'duties' are defined to maintain a moral balance.

#### **Rights of a citizen**

These include freedom of thoughts, press, assembly, religion, right of dissent, i.e. right to disagree to other's opinion. There are 'two views to 'man' right in democratic societies,

- (a) Complete freedom of speech without limitations except the usual laws against slander, libel and indecency in public places.
- (b) Additional, limitations to freedom of speech beyond slander, libel and indecency, in public places is that there should be self-control and freedom of speech.

#### **Classes of Rights**

- (a) Natural or moral rights. This is right to life, liberty, and property (i.e right "to be" "to do" "to have")
- (b) Civil rights. 'This is freedom of contract, the right to use courts, i.e to sue and to be sued; right of free assembly and to form voluntary groups.
- (c) Political rights. The right vote and hold office.

Till recently, women were denied political rights by most military and political leaders in

Nigeria. As stated earlier, rights should be expressed with responsibilities. These responsibilities may be referred to as the duties of man. Some of these will be considered below:

**1. Payment of taxes** - Man's duty to the government of the society to which he belongs. The types of tax include; income, sales, gasoline, and import tax.

**2. Education in voting** - every man should educate others on their responsibilities as voters.

**3. Responsible leadership** - he should seek a position of leadership to serve the community.

**4. others duties are**

- to respect life, freedom, property and character of his fellows.
- wife and children, employer to employees and employees to employers;
- respect for the moral order and the law which the order is embodied.

**5. Respect for constituent authorities**

- leaders should be respected
- citizens should respect the positions of those in authority
- but obedience that involves, us in immoral or unjust actions must be restricted.
- God's authority must be recognized and obeyed above ungodly authorities given by men
- i. If one must disobey authority, he must do it respectfully.
- ii. The end does not justify the means. Worthwhile Objectives should be pursued through worthwhile means.

Within the context of our discourse, duties and rights of man, one must keep in mind the controversial issue of freedom, which has been argued to be part and parcel of human nature, yet (he extent often, needs" classification and rating. However, what does freedom in relation to human nature entails?

### **Freedom and Human Nature**

- Freedom is a characteristic of man. Everyman must be free to choose.
- Freedom is regarded as a birth-right of a person.
- Others freedom may be suppressed or denied, hence it is more of a goal than actual possession.
- One of the aims of education is the growth of freedom.

Other features of freedom may be considered in the light of freedom as independence and self-determination.

- Freedom is a special type of determination
- Independence is the negative side while self-determination is the positive side.
- Independence means that there is no external hindrance, while self- determination means that there is inner power to do something.
- Absolute independence is however doubtful

## **MORAL AGENTS**

### **Introduction**

Morality does not fall from the skies on individuals or groups in a community, neither is it cultivated without media. There are various agents that communicate and pass on the ideals and values of a society. These are referred to as moral agents. In this chapter a consideration of the various agents of morality is considered as Well as their Operational mechanism.

### **The family as a moral agent**

The family is the first and most important agent of socialization. The child has his first contact with the family. The family transmits segments 'of the wider culture to the child. She transmits the first religious (e.g. how to pray and worship) and occupational identities to the child. The family is partially responsible for the manner in which community and institutional forces influence the child, by deciding where to live to go and whom to invite,

and by interpreting the wider community to the child, passing judgment institutions, neighbours, programmes and local group activities.

In a family, the child learns some general characteristics of the larger culture, and some unique characteristics of the family. Members' of each family have multiplicity of roles, e.g. the. father and husband, wife and mother, son, daughter, school boy and club member. The multiplicity of roles of each 'member sometimes causes role stress, the child also learns values, sentiments and status expectation through experiences with family members.

### **Mechanism of Socialization**

This is the way through which the family socializes a child. The child is trained through the use of the following mechanisms:

- Rewards
- Punishments
- Models of behavior set by adult, e.g. how they respond to instructions
- Guidance by adults

Initially, a child conforms to the wishes of his parents to gain approval and avoid punishment.

### **The school as a moral agent**

A school is a social institution recognized and set apart for a particular objective. Education is the explicit and primary objective of the school. It serves as a major agent in the moral formation of the child. "In other sense, it" performs the, following functions.

### **Functions of the School**

- It is deliberately established' to control network of human interactions for personal growth.
- It meant to conserve and transmit people's culture. It teaches people their past culture so that a child would embody its ideals
- It acquaints with the roles of others
- It prepares a child for specialized roles by making him an expert to some sort
- It helps a child to change. Unlike an illiterate conservative, the school helps child to accept change more readily
- It helps the child to gain emotional independence
- It functions to reinforce values current in conventional society
- It is an agency guided by successful educators, it is the business of professional men

### **The Teacher as a Socializing Agent**

The Teacher has a multiple responsibility ranging from being an instructor, a counsellor to be a disciplinarian. Through teacher vary an interest.

### **Functions of Peer Group**

- It gives the child experience in egalitarian type of relationship where all are equal
- It teaches taboo subjects avoided by conventional institutions
- It teaches current fashion, trends etc.
- Expands a child's social horizon
- It makes a child more independent of parents and other authorities.

### **Culture of the Peer Group**

- Peer group has its own pattern of thought and behavior. A five year old group differs from a fifteen year old group
- Peer groups transmit norms and values, e.g. customary ways of greeting and behavior and sports of their old group
- Some peer groups' cultural patterns and interest fashion of fads

### **Mechanisms of Socialization of Peer Groups**

- This could be possible through compliment from and acceptance or group members (reward)
- Punishment for unacceptable behavior (disclaim, ostracism, etc.)

- Modelling by group members (some members are significant as models)
- The extent of the socialization effect of peer groups depends on the child's level of relationship to other agencies

### **Types of Association**

An association is a group of people or organizations joined together for a purpose. This could be voluntary or involuntary

**1. Voluntary Association:** - This is where the family decides where to live and relate. Such association facilitates certain aspects of the individual and the society. These include:

#### **Diversification**

- Voluntary association makes possible a diversified society. Each person allies himself with the group that would advance his own interest
- His individuality is confirmed. His rights and privileges differ from others

#### **The Free Society**

- Voluntary association flourishes only in free society. Here diversity is welcomed. Although, every society limits to extent, one's freedom of association for instance, crime syndicates are frowned at.

#### **Flexibility**

- Voluntary association maintains flexibility in the social order. It provides for the rise of new organizations to meet the needs of the time
- Being voluntary they prosper only as long as the interest which they reflect remains alive.
- Voluntary association provides the principal means for the individual to contribute to the process of social change.

**2. Involuntary association:** here one cannot decide his family membership. In other words, the individual here cannot determine to which family he will be born.

#### **Religious institution:**

This is another agent of socialization. Examples of religious institutions are churches, mosques and shrines. They are influential in the teaching how to distinguish between the sacred and the profane and instilling feelings of group solidarity. Divine explanation provides support for man.

### **MECHANISM OF SOCIALISATION IN RELIGIOUS INSTITUTION**

This includes the following

- Rev. fathers and other Christians fellowship leaders.
- Imam
- Crusades
- Sermon in the Churches and Mosques
- Content of the Bible and Quran
- Religious conference and seminars

#### **Mass media communication**

- This could be press, radio, TV and Movies
- It does not involve direct interpersonal interaction
- The content and personnel of mass media have considerable interest and prestige values in the society.
- It is part of the world of the child since a baby engages and takes many of his hours in watching and listening to their useful programmes.
- It portrays many characteristics of popular culture e.g. romance which other agents do not transmit.

#### **Mechanism of socialization in media**

- Socialization derived from media is incidental since the child only employs media for gratification and not for learning.

## **CITIZENSHIP EDUCATION**

### **INTRODUCTION**

Citizenship is the status of being a native or naturalized member of a city, state or country. It is position of membership in a country with defined rights and duties.

As a principle, citizenship became an enormous and continues principle at the end of the 20<sup>th</sup> century, not only in has parliamentary democracies where we have bill of rights or codified constitution but also in state without democratic institution.

According to Halsey 820029, the theory of citizenship began in the modern time with the writers of Thomas Paine. However, in the English context, Marshall writing in the middle of the 20<sup>th</sup> century analyzed citizenship as essentially a struggle between class based privileges and citizens right. In a class system the market is the instrument by which power and advantages is gained by certain groups, leaving the outcome typically unequal between them. Alternatively, under a citizenship model the state is the instrument by which equal right are gained for all individual members, but where also the state imposes duties such as military services and the observing of the existing law. For Halsey (2000), the increasing power and scope of the idea of citizenship in the UK, for example, can be seen in the inauguration of the civil right of Habeas corpus in the 17<sup>th</sup> century, the slow extension of political suffrages in the 19<sup>th</sup> century, and the further extension of social rights to pension, social security, and education in the 20<sup>th</sup> century.

Obviously, from the above, we may say that citizenship is the art of living in a community. It is larger sphere of social belonging it is concerned with public relationship and the development of persons is influenced by both direct-indirect personal encounter in family life friendship and membership of other larger groups.

Citizenship education is therefore that types of education individuals in the society receives for the positive development of ideas, beliefs, habits and attitudes cherished by the society to enable them live as useful members of the society. It has indirect effects.

Man is a political animal because he manifests intrinsic drive to establish wider and more complex social structure. To say that man is social being (animal) also means that human beings construct their own forms of social organization. In fact, community making is the very essence of being human.

#### **Level of citizenship**

- I. Local communities**
  - These are beyond but include more family and friends relationship.
  - It covers a relatively small geographical area e.g. village or town.
  - The relationship here may be personal (face to face) or impersonal (through institution).
- II. The state**
  - This refers to membership of large association that are national.
  - Operates through impersonal means and links local communities together.
  - It limits local prerogatives and establishes national standard.
- III. World communities**

We all belong to the world community. The task of organizing the world for peace and progress is not yet accomplished. One price of belonging to the world community is for the states to surrender absolute and complete autonomy and sovereignty to world community. Membership of the world is involuntary.

#### **Purpose of community**

- It provides social structure built on the principle of assignment and distribution of jobs.
- It leads to specialization of functions

- it satisfies human basic urges to create

### **Goals of citizenship education are**

- to teach a child how he should live in the society
- to disclose to the child the problem of livelihood
- to give guidance of life pilgrimage to the child
- to help a child to realize and use his areas of specialization for the benefit of society, and
- to set condition and limits with which the developing individual must come to terms and provide resources, which enlarge scope of activities.

### **Citizenship education curriculum**

The curriculum here include the following,

- Concern with the welfare of others.
- Tolerance of different view
- Judgment in the light of available evident cooperation
- Preservation of the culture and natural environment of the society
- Forward looking identification of problems and evaluation of possible solution and caution from being self-centered. Repression may be dangerous and lead to revolution.
- It is a condition for developing new ideas

Restriction on freedom of speech may be dangerous. Hence there should be no restriction on the presentation of opinions on social, political, scientific and religious issues.

## **NIGERIAN AND AFRICAN VALUES**

### **INTRODUCTION**

There is the question of whether there is actually a –Nigeria and African values-.this question is not considerate in the chapter as it is belief that inspite of varied cultural and ethnic difference, what is right remain so in Nigeria.

### **Values**

- Values means the approval and worthiness of something
- Values judgment is therefore a judgment of appraisal
- To some it is objective, i.e. it is the expression of ones feeling and desire which may be different from those of others.
- Social values are shared by many individuals and as such be effective consensus, it is considerate as matter of collective welfare.
- Values vary from individual to individual and from group to group

### **Belief and values**

- Belief are conviction that some explanations or description are real or factually true
- Beliefs are not necessarily empirically verifiable.
- Values are derived from beliefs.

### **The different between beliefs and values**

- Belief are ideas about those things considered factual and which knowledgeable person will entertain without dispute.

### **Features of values**

- Abstract sentiment, e.g all man are born free and equal. This is used as basis for the individual decision and group standard.



(II) Moral norms: standards of behaviors' which serve as a frame of references for social interaction.

(III) They serve as social values: self-conception is not fully derived from others evaluation.

### **Nature of value system**

(I) It varies from people to people

(II) The sociologist call the core values of a society her values system

(III) A core values is not necessarily held by everybody in a group but by sufficient number of its members.

### **How values are justified**

I) Values are absolute because they are given to men by God or because they are grounded in the nature of the universe.

II) A values system is good because it is functional and it has worked for some people

### **Principle of selection**

i) Intrinsic values are better than extrinsic values. A thing is intrinsically valuable if it is valued for itself not because of its capacity to yield something else.

Extrinsic values is a value on something because of what it will yield.

Intrinsic and extrinsic values are not necessarily mutually exclusive. The same thing may be valued for itself and for what it may bring.

ii) Values that are productive and relatively permanent are to be preferred to those that are less productive.

iii) Values should be selected on the basis of self-chosen ends or ideals.

iv) Of two values, the greater ought to be selected. If we are to chosen between two evils, the lesser evils ought to be chosen.

### **Values and human society**

Our society is falling to transmit to the coming generations the morals, cultural and spiritual heritage of Africans, as increased in crime has shown. Some however, argued that our in-coming generations have greater moral sensitivity, for example, they are said to love better.

### **Nigeria values**

i) Every individual is his brother's keeper.

ii) In extended family, every member is obliged to help one another.

iii) There is great respect for elders.

iv) there is serious exercise of hospitality by, or among Nigerians

v) There is cooperate responsibility of bringing up children in Nigeria

vi) There is chastity before marriage.

### **Implementing values**

Particular ideas and values become socially effective through voluntary association and through channels. Citizenship, in most part is a matter of involuntary association (e.g. membership of a state or country) each generation needs to learn how to implement goals by associated effort.

## **GOVERNMENT AND NATIONAL MORAL RECTITUDE**

### **INTRODUCTION**

Every government has the responsibility to provide leadership and ensure an orderly society. In

doing these the rule of order must be maintained. In this connection, the moral rectitude of the individual and the nation at large must be seen to by the government.

### **Who should rule?**

- (I) One answer is that the strong should rule. This assume that “might makes right”
- (II) Another is that “the rich should rule?”. These means that wealth determine leadership.
- (III) Another view is that the “well born” in terms of greatness of family, i.e. social order of race should rule.
- (IV) The intellectual elite should rule or men of virtue or only men.
- (V) The people has a whole should rule as a political means. That is: democracy.

### **Democracy**

This is a system where the authority resides in then people governed. Democratic society respects the law because it makes the law. This system is characterized by free but responsible dialogue and allows multiplicity of opinion on issue.

This is a fundamental principle of democracy. Hence everyone has the right of consideration.

### **Diversity**

Fundamental to democracy, it is uniformity as individual are different

### **The constitution**

This is a container of law. It contains the rights of individuals and groups, and ways of exercising political authority.

### **The sources of law**

- i) This could be social agreements
- ii) It could be deemed impose by supra human or divine being.

The education on what is “right” should be based on principle guiding a society rather than arbitrary personal demand of an authority figure. The study of “right” can be done by studying the lives of exemplary leaders, and in engaging in appropriate celebration of festivals and providing specific opportunities for implementing ideals of right in concrete social action.

### **Political Authority**

- i) **Anarchy:** denial of any authority, everyone does what he wants he wants in this government such a government leads to chaos.
- ii) **Rule of man:** social authority is determined by the person in authority, who by chance or by superiority, has gained power over other. In this, there are definite principle of organization and control.
- iii) **Rule of right:** authority here is based on social principles, not on individual. Here authority is not that of individual human being but of moral principles. These principle are in codes of laws, e.t.c

## Function of government

- I) **Enabling** – government help to do the work that is difficult for individuals e.g. construction of high ways and provision of justice. People with this view expect benefits from collective enterprise, they have confidence in their leaders they recognize limitations to private initiative.
- II) **Restraining**- government helps to curb aggression and maintain peace. People with this view learn to distrust because they are surrounded with checks. They curb their power. The people here see struggle as the only way of survival.
- III) **Enabling and restraining** –here, those who hold this view see the government as responsible for enabling positive construction and restraining evil activities.

## GOVERNMENT AND ITS MORAL FUNCTIONS

Government is the institutional embodiment of authority for order. The educational relevance of government are:

- It makes provision to educate her subjects to be useful within the governing system of the society.
- It influences the development of the child, the outlook and the behavior of the subject in a society ruled by the rich would differ from that of the child where the able, irrespective of economic status ruled.

## Step taken by the past and present government of Nigeria to ensure moral rectitude.

Some of these step include but not limited to;

- National youth services corps scheme
- Better life for rural woman
- Corporal punishment in school
- National anthem/pledge
- War against indiscipline
- Mass mobilization for self-reliance
- National orientation agency
- Introduction of the teaching of moral in tertiary institution
- Ethical revolution –national drugs law enforcement agency
- National sanitation day
- War against indiscipline and corruption
- Failed bank tribunal
- The oputa panel
- Inter –religious dialogue, conference, workshop
- Scholarship award for tertiary student

## General disciplinary model

- (i) **Situational discipline:** an act of structuring the environment in such a way that a person could not behave otherwise than expected.
- (ii) **Regular discipline:** this is reliance on obedience to rules and regulations. This is the commonest approach limitation-people may not understand the rules principle or discipline imposed on them and why they are imposed.
- (iii) **Habituated discipline:** this building up life-long habit by selectively rewarding approved terms of behavior while punishing and ignoring unapproved ones. This form employs a part, each of situational discipline and regulatory discipline.

## VALUES JUDGEMENT IN DIFFERENT FORMS OF DISCIPLINE

Value judgment could be based on one or more consideration of the following:

- (i) Particular religious doctrine or injunction
- (ii) Philosophical ideas about what is morally right or wrong.
- (iii) What is in consonance with specific political ideologies
- (iv) Ideas and scientific discoveries about the psychological laws of cause and effect in human behavior.
- (v) Empirical thought superficial observation concerning what “works” “achieves” the desired effect.

## PSYCHOLOGICAL AND CHANGING CONCEPT OF DISCIPLINE

- (I) The use of positive reinforcements (reinforce) or rewards (material or psychological) facilitate the establishment of desired behavior patterns.
- (II) Punishment may repress or inhibit bad behaviors, but it does not eradicate it. It can in fact lead to hatred.
- (III) Aggression generate aggressive tendencies in the aggressed which may be repressed or displayed toward one's mates.
- (IV) Learning by doing is more effective and productive than learning through learning.
- (V) An idle mind is the devil's workshop, keeping people busy on thing that interest them raise their ego and promote disciplined behavior.
- (VI) Often there are hidden underlying motives or psychological cause for unwholesome behavior. It is better to try to discover the cause rather than attempt to cure the symptoms. He may be generalizing and transferring the opinions found on some people to other (e.g., hatred or love), or he may be using destructive behavior to gained attention.
- (VII) Public ridicule may seriously injure the sufferer's personality and could affect his attitudes to other.
- (VIII) Inconsistency or partially in the handling of offences or in rewarding approved behavior may lead to mistrust, hostility, frustration, etc.

### Types of discipline

- (i) **Personal discipline:** rush and grab in the homes, market, parties, etc., loitering aimlessly, socializing at work when one is paid to work, etc.
- (ii) **Moral discipline:** misuse of government property, ostentatious living, lack of respect for others, etc.
- (iii) **Environmental discipline:** filthy surrounding, littering the road, noise making, urinating publicly, etc.

### Causes of indiscipline among the youth

- (i) Unrestrained pursuit of wealth has been enthroned.
- (ii) Parent live their roles of moldings their children character only to schools.
- (iii) Housemaids are taking over the role of parent in caring for children while parent are busy with other work.
- (iv) In affluent homes, toys, TV sets, etc are taking over as companion of neglected children.
- (v) Foster schools are taking over the roles of parent
- (vi) Lack of good example from parents and other adults in the society.

## SOLVING THE PROBLEM OF INDISCIPLINE

- Out model concepts of discipline should be replaced
- Authority figures should be good example

- Teachers and parents should be better trained and more committed.