

**MORALITY AND ITS VALUES FOR SOCIAL ORDER AND
TRANSFORMATION IN NIGERIA**

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**AN ORIGINAL ESSAY SUBMITTED TO THE DEPARTMENT OF
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AWARD OF BACHELOR OF ARTS (B.A), DEGREE IN PHILOSOPHY**

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CERTIFICATION

This is to certify that this project on Morality and its Values for Social Order and Transformation in Nigeria by EMEZANA OGHENEFEJIRO MARY, (ART1601326) of the department of philosophy is certified by:

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DEDICATION

This work is dedicated to God Almighty.

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ABSTRACT

The challenge of moral decadence in Nigerian Society has led to disorderliness and have also led to devaluation of values, this is due to the decline in parental authority and the influence of technological advancement as it affects the inculcation of right values. The aims and objective of this essay was to unravel what these causes are, and to proffer solution to how this challenge could be curbed. The findings of this essay from documented evidences in the text, has led to recommending a moral education and reorientation to curb the problem of moral degradation in order to enhance social order.

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CHAPTER ONE

1.0 GENERAL INTRODUCTION

1.1. BACKGROUND TO THE STUDY.

The notion of a good person is the moral element in human personality, it is not holistically relative to the physical beauty, the moral element is in a person's worth, good character, patience, humility, chastity etc, which constitute the set of virtues with which the good life of a person is regulated and evaluated. The question of morality; that is, what is right and what is wrong in human relations is the central issue of our time. Moral issues have been abandoned, often with disastrous results in human life and welfare of the society at large. Our techniques, skills, and practical know-how have been growing swiftly while our ends and moral values are often confused and hazy.

Life is such that everybody has to continually make decisions. Some of our decisions are trivial, others are so important that they affect our whole lives. The plans and the decisions we take affect others as well as ourselves. Also, we make claims on other people and they make claims on us. "Rights" and "duties" are some of the well-known claims that we speak of. For any orderly social life to exist, we must agree, understand, and have principles and rules of conduct. We cannot choose whether or not we shall have them, we can only decide

whether or not they are to be reasonable and fit into the needs of the people under existing conditions. Some of those rules found in the customs and traditions of the society and habits of the individual are not taken seriously. Others are semi-conscious or fully conscious and maybe an area of concern.

Also, there is a high sense of morals, just as there is of social life and institutions in general. The well-being and growth of a nation largely depend on the rational and moral development of the people that make it up. From observation among the populace in a society like Nigeria that the high rate of corruption, falsity, greed and many more vices have eaten deep into the core of the Nigerian nation and rendered her citizens economically and morally bankrupt, almost completely devoid of decency, civic consciousness and patriotism. Undesirable attitudes like tribalism, insensitiveness to filthy surroundings and many other readily identifiable ills of our society became manifest in the people of this country. In fact, the alarming rate at which deviant behaviors and moral degradation is growing phenomenally appears astronomically embarrassing and thus social and moral vices of various magnitude in the contemporary Nigerian societies constitute a severe threat to the survival of Nigeria as a nation. The good personality of most of the people today as it used to be in most cultures has come to the question level. Ironically,

several governmental efforts in the past all seemed to have failed probably due to cosmetic nature and lack of ideological continuity.¹

The present regime is not the only regime that has shown concern over the sick nature of Nigeria, other regimes have blamed the breakdown of morals in Nigeria on the breakdown of traditional values cultural adulteration through western education, loss of confidence in traditional institutions compared to the flashy but mainly irrelevant foreign ones. The battle to bring sanity to Nigerian society has given birth to a number of measures including the teaching and learning of moral philosophy in Nigerian schools trying to wave off the insufficient attention to a character molding in school curriculum, low level of education among teachers and so on. So as to instill in the young ones that life is such that every person, male or female has to continually make decisions about what is right or wrong. A cursory look at various measures taken by government seems to be cosmetic in nature, thus failing to have yielded the desired ideological and moral reforms for the enhancement of social order. It will be implausible to address cogently and cognitively, the problem of the nation if government at first instance fails to address practically, the moral aspect. It is the failure of the moral fabric of the people that is militating a peaceful order. It is against this background that this work advocates for the re-orientation of moral values as a catalyst for social order and transformation.

1.2. STATEMENT OF THE PROBLEM

Morality is not an abstract phenomenon, rather it is a practical way of instilling a sense of order in people as a means to bring about social order.

The kernel of this philosophical discourse on moral value is that it is a product of man's will because man as a rational being, he must necessarily obey moral laws for societal stability. But it becomes problematic knowing that this same man is the cause of disorderliness thereby causing problem to his own fellow men, this invariably has led to some of the challenges confronting the society, these challenges could be in the form of political, social and economic problems. Despite huge budgeting to education, economy, health sector, industry etc it is still apparent that there are still; incessant power outage, high level of insecurity, unpaid worker's salaries, high rate of unchecked inflation, uncontrollable currency devaluation, poor health facilities, poor state of oil refineries etc. This perhaps justifies the sad hard truth that Nigeria is a 'sad giant with much potential and little character'. This declaration is indeed a pointer to a failed morality issue in our social milieu.

This work is interested in articulating the values of morals in the social stability of the society with specific reference to Nigeria as a nation. It intends

to highlight how Nigeria as a nation can experience social order for the development and transformation of the nation in every ramification.

1.3. PURPOSE OF THE STUDY

The following are the purpose of the study:

1. To expose the fact that moral social order is possible if every citizen is a good moral agent.
2. To enable the cultivation of moral good for social stability.
3. To develop a disposition to do what is mainly right or good in order to have a social order.
4. To know that an individual can promote the achievement of reflective autonomy even if this leads the individual to criticize the prevailing deals and principles that may be or are mimical to social growth
5. To further reemphasize the teaching of sound moral education as a course or subject across all levels of our education- that is; from primary through post-primary to tertiary institution.

1.4. SIGNIFICANCE OF THE STUDY

The significance of the essay includes the following:

1. It will enable us trace the various areas in which we have been affected by the immoral attitudes of the people.

2. It will enable us emphasize the importance of value re-orientation among Nigerians.
3. To determine the impact of immoral attitudes on the Nigerian society.
4. To examine customs, moral values and habits of the people with a view to identifying and recommending those in line with the country's social and economic objectives.

1.5. SCOPE OF THE STUDY

The scope of the study will be limited to morality and its values for social order and transformation in Nigeria. However, from time to time, references shall be made to the works of other scholars who have contributed one way or another to the subject matter.

Chapter one is general introduction, chapter two will be on the idea of morality and social order, chapter three which will be the main body of the work, containing morality and its values for social order and transformation in Nigeria. Focus will be placed on some of the problems which militate against national development with a view to finding lasting solution to them. Chapter four will be on evaluation of this work, recommendation and end with conclusion.

1.6. METHODOLOGY

This work employs the method of critical evaluation and analysis, analysis would assist us to carefully grab the main point of view of the topic being evaluated, to analyze a reconstruction of the anomalies of social order decadence and evaluate the standard ideas of morality within every aspect of the society thereby reconstructing social order and transformation through moral reformation of the individuals in the society.

1.7. DEFINITION OF TERMS

For the purpose of clarification and better understanding, it is better to define certain keywords in the study; morality, value, social order and transformation.

1.7.1. MORALITY

According to Sogolo, morality is the total set of ethical-moral, legal-human rights values, customs or traditions which define, describe, promote, and defend a given society's or community's common good, shared values and vision, their public ethos and the common pursuit of the good in order to achieve their full potential and civilization.²

Morality is the recognition of the distinction between good and evil or between right and wrong

1.7.2. VALUE

The Merriam Webster dictionary define value as something (such as a principle or quality) intrinsically important or desirable.³

Values are means by which people grapple by the needs and essentials of daily lives and it is that which people hold dear.⁴

1.7.3 SOCIAL ORDER

Social order refers to a set of linked social structures, social institutions, social groups and social practices which conserve, maintain and enforce normal ways of relating and behaving.⁵

1.7.4. TRANSFORMATION

A marked change in form, nature or appearance.⁶

1.8 LITERATURE REVIEW

Obasola, asserted that the current global system has had its tips on the moral affairs of the system of people which has brought about a change in the way people see what constitutes morality.⁷ There have been a chain of criminal

activities and fights of different magnitude which today has been the hallmark of Nigerian nation. There have been systems of cultism, insurgencies, and other criminal groups roaming themselves all over the country, which goes to prove that moral leniency has become prevalent. Even those in the government are also culpable as many of them are corrupt and dubious. The situation is rather sorrowful and the average Nigerian feels unsafe in his own land. The essence often is that morality, which would have been a tool to control these immoral acts is no longer functioning. Therefore he argues that for there to be sanity in our political lives as a nation, we must desire the principles enshrined in our moral values, he argues that there cannot be development where morality is not given prominence among the people.

Edefejeko holds that the issue of morality as the basis of social order is an appealing idea which upholds the importance to curtail the excesses of human nature. But all excesses of human nature cannot be fully handled because human nature is a perennial problem. He undertook different views to look into the concept of morality as norms that show good values and the ideas of utilitarianism. But there is no universal consensus as to what Morality is, good or bad due to the jigsaw puzzle of human biological making and the problem of determinism.⁸

Omoregbe argues that morality is the health of the society and it is clear to all right thinking Nigerians that the basic problem of this nation is a moral one. Nigeria is morally sick and our political, social and economic problems are symptoms of our moral disease.⁹ It is a waste of time and effort trying to cure the symptoms of a disease without curing the disease itself which causes the symptoms. Moral regeneration therefore is the only lasting cure for Nigeria's ailment.

For Okobia, Okafor and Osagie, reactivating Nigerian norms and values are essential ingredients on the transformation of the nation, because it is a missing link that is breeding moral decadence in the society¹⁰ Moral decadence is a pervasive evil that poses great challenge to Nigerians. It is also a national problem with certain destructive tendencies, hence the need for the entrenchment of moral values to salvage the nation from decay. Morality is an integral part of societal progress and transformation. It is also the life-wire of any successful society. In fact, a society that is experiencing moral deterioration is not only being inactive but indeed sick. And the knowledge gotten from religious education can help one to conform to societal norms and values, so that he would not be a social deviant.

To Asekhauno, human beings exhibit different kinds of attitudes to life and those attitudes expressed in behaviors and actions vary from one individual

to another. These actions are interpreted in various ways. There are some actions that are regarded to be morally wrong and occasionally, those who engage in these actions agree that they are morally wrong. There are some others that we all consider to be morally right.¹¹ Essentially, man is a social animal and every society desires order and peace, therefore evolves certain mechanism and other schemes to achieve this desire. And every cultural citizen is expected to obey and behave in accordance to or confirming with the moral codes. Unfortunately, modern states and citizens accord the subject of ethics and morality no pride of place, hence the myriad infamies and the world over with Africa and Nigeria particularly worse for it, for there is moral degeneration in Nigeria, a depiction of a people(s) in dire need of moral direction.

Sogolo sees morality as a fulcrum to societal flourishing, it also analyzed the nature of government as essential to giving the society a viable and functional structure and the economic, political cum governance process as crucial for providing services and institutionalizing policies.¹² It places morality at the central stage in the workings above, for Songolo, it is impossible for a good society to exist without some kind of moral institutions. Hence, political, economic, social issues cannot be spared from getting entangled with morality.

Jonathan, Victor and Ozioma asserted that right from the colonial invasion and conquest up to the present day, Nigeria has witnessed progressive

degeneration of morality and before the colonial area, the common characteristics of the Nigerian society was the existence of norms that were pivotal to the running of the society.¹³ However in recent times, all the prohibitions that aided the maintenance of high morals, and a disciplined society have been neglected and abandoned due to the influence of western culture mainly brought about by colonial invasion. This calls for moral orientation anchored on Christian ethical principles. They maintained that moral orientation is bases on Christian morality and the application of it in our societal lives is the panacea to current moral disorientation and abuse in our society today.

Adebisi further stated, that a day hardly ever pass without some media reports of immoral conflicts, examination leakages, student unrest, secret cults, sexual abuse, certificate forgery, drug abuse and other vices across the country.¹⁴ Observation reveals that many people are bad today not only because of the negative societal influence but also because some homes have failed in their primary roles of inculcating moral values to the affected person's. He observed that moral regeneration of Nigerian citizens is not to be hinged solely and wholly on formal pedagogy. He recommended the re-awakening of campaign on African traditionalist moral values orientation and the encouragement of positive attitudes and values with the view of revamping the

youths and the society from moral debility in order to curb the vices that is stamping the nation's growth.

Ilori holds that good moral is a virtue, says good morals enhances your reputation and image and that of your entire family.¹⁵ Immorality destroys your reputation and that of your family so we should all aspire to be moral. The moral man looks responsible in the eyes of the public, hence he commands respect within the society, same goes for a society with high moral values, hence morality is very essential in the growth of individuals and the society at large.

Njoku says, the re-orientation of value system in our society is a search for national culture that would reshape national character and image.¹⁶ The study revealed that when national life is taken over by social sins, the citizens pursue wealth without knowledge, without character, pleasure without conscience, commerce without morality, worship without sacrifice, science without humanity and politics without principles. The research advocated that re-orientation of value system would promote national image, respect for human life and corporate values. The youth would imbibe the culture of hard work and productivity, wealth creation, employment generation, entrepreneurship, intangible wealth and competition. This research envisages that educated and uninformed youths would gain better understanding of the

subject matter while leadership, education, religion and home remain the fulcrum of value re-orientation for now and the future.

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CHAPTER TWO

2.0 THE IDEA OF MORALITY AND SOCIAL ORDER

2.1 THE IDEA OF MORALITY

All through history, philosophers have been concerned with trying to clarify the meaning of ethical concepts like morality, moral thinkers have been interested in trying to know what it means to say of a person in the society that he is living a good life or a form of existence that is morally meretricious etc. this is because a diminution of morality in any form will weaken human interaction and listen the institutions of society to meet the needs of its members.

As a result we can define morality as the study of how we should live our lives and what kind of person(s) we ought to be. It is the area of philosophy that's addresses questions and concepts such as rightness, wrongness, evil, virtue, vices e.tc. The definition we have offered does not suffice “ipso facto”, we shall be looking at the other definitions of morality by different philosophers. Thus for Ayeni morality connotes habits, customs, it is the character of being in accord with the principles or standards of right conducts¹

According the Stanford encyclopedia of philosophy, there seem not to be much reason to think that a single definition of morality will be applicable to all

moral discussions. One reason for this is that morality can be used descriptively to refer to certain codes of conduct put forward by a society or group such as religion or accepted by an individual for her own behavior it is that which may choose to study the behavior of a certain group of people with a view to ascertaining what they are and describe them.²

On the other hand it is used normatively to refer to a code of conduct that given specified conditions would be put forward by rational people. Morality can be considered in two senses, namely; the descriptive sense and the normative sense does not commit one to holding that “distinction between descriptions and norms, between what is and what ought to be is obvious and unbridgeable”. To see this note that obviously there's a descriptive sense of morality. That is it is obvious that one can sensibly describe the moralities of various groups without making any normative claims and it should be equally clear that one might hold a certain code of conduct would be brought forward by all rational people under a particular situation without having any specific view about the is/ought gap or the possibility of crossing it.

Any definition of morality in the descriptive sense will have to specify which of the codes brought forward by the society or group counts as a moral one. Even in small homogeneous societies that have no written language distinctions, they sometimes make the difference between morality etiquette, law and

religion. And in larger and more complex societies these distinctions are often sharply marked. So morality cannot be taken to refer to every code of conduct put forward by society.

In the normative sense, morality refers to the code of conduct that would be accepted by anyone who meet certain intellectual and volitional conditions almost always including the conditions of being rational that person meet those conditions is typically expresses by showing that the person counts as a moral agent however merely showing that a setting code would be accepted by any moral agent Is not enough to show that the code is a moral code. It might well be that all moral agents would also accept the code of Prudence rationality, but this would not by itself show that Prudence was part of morality so something else must be added, for example, that the code can be understood as having the function of making it possible for people to live together in groups harmoniously.

2.2 MORALITY AND OTHER RELATED DISCIPLINES

Morality has to do with the human behavior that is conforming to a standard of right behavior. There are certain actions which all of us would strongly criticized as morally wrong and should not be done by anybody. For example, killing, fighting, stealing and so on and so forth even those who

involve themselves in these kinds of misdeeds would agree that their actions are morally wrong. There are also certain kinds of actions which we all consider as morally right, for example fidelity to one's duties, honesty, obedience, kindness but there are also some kinds of actions which people have different opinions about, some people consider them as wrong while others see them as right actions. Example of such actions are abortions, contraception, euthanasia, e.tc. Thereby leaving us with the questions; what is the standard of making moral judgement? Why are some actions right and some wrong? What makes some actions right and some wrong?

Plato believe that if a person knows what the good life is, he or she will not act immorally. From this Platonic angle, we can see that evil is predicated on the lack of knowledge, also went further to explain that there is fundamentally one good life for all to live. Goodness is not dependent on human inclinations. Plato also argues that goodness exist independently of mankind and is yet to be discovered if people are trained. It is important at this point to know the relationship between morality and other disciplines like ethics, religion and education.

2.2.1 MORALITY AND ETHICS

Morality and ethics are terms sometimes used as though they have the same meaning, at some other, they are used as if they have no relationship to one another. There are similarities and subtle difference between the two words, it can be likened to the relationship between logic and thinking or between religion and theology. In each case the latter is the basis for the former.

The word “ethics” derived from the Greek word “ethos” which means “customs” in the singular and “character” in the plural.³ The word morality is of dual origination, it is derived from the Latin word “mos” which exactly like the Greek ethos means “custom” in the singular and “character” in the plural mores.³ Thus ethics (morality) is connected with what we do (custom) and with the kind of person that we are (character)

G. A. Rauch asserts that if a proper study of morality and ethics is made, this study which will illustrate the relationship between ethics and morality, maybe said to find it's clear articulation for the first time in Plato's and Aristotle's ethics.⁴ This implies the practical need for any moral theory by which human actions can be judged since man is both a thinking and willing being and both his thinking and willing affect the lives of others. Morals then could be regarded as beliefs based on practices or teachings regarding help

people conduct themselves in the society. Work ethics refers to a set or system of principles, or a philosophy behind them, one lives according to one's morals but adhere to one's ethics.⁵

Legal guidelines and professional rules govern ethics; the acceptability of ethics is confined within a particular space and time frame. For example, the ethics of military work of professions in human society demands that a good soldier kill his enemies, he may even get promotion for acts of valor. Some of these acts may not be morally right or good or just because there is a moral rule- 'do not kill' and it seems this rule is universal to human societies, but at the level of professional ethics such a soldier is seen as engaging in the best practice of his profession⁶

Stretching this illustration to the field of law or legal practice, though the lawyer, personally finds murder immoral and wrong, yet the ethics of his profession demands that the accused clients be defended and protected as strictly as possible, even though the lawyers know that the party is guilty and that a freed defendant would potentially lead to more crime. In the case of lesbianism, many people believe that it is morally wrong yet some others believe also that it is unethical to discriminate against a group of persons by disallowing them the same rights afforded heterosexuals. This is an example of ethics and moral in struggle.

Thus, morality is a system of justification or criticism of human actions or wrong, good or bad, while ethics is a reflective process elucidating the principles of norms which guides human behavior

2.2.1 MORALITY AND RELIGION

The issue of relation of morality and religion is both topical and ancient. In ancient Euthyphro, Socrates famously asked whether goodness is loved by the gods because it is good, or whether goodness is good because it is loved by the gods.⁷ Although he favored the former proposal, many others have argued that morality is dictated by and indeed unthinkable without God. “If God does not exist, everything is permitted”.⁸

Laura Schlesinger asserts that it is simply impossible for people to be moral without religion or God.⁹ But the fact that many people who profess no religious beliefs and belong to no religion do have a high sense of morality I believe is employee life of high moral standards show that this claim is false. It is not necessary to be religious or to belong to any religion in order to be moral, many people who belong to various religion live immoral lives while many others who have no religion live moral lives.

Religion is simply a way of looking at morality, it provides incentive for observing moral law, for example each promises reward for being the

moral law and punishment for its violation, but morality is not dependent on religion it is based on man's nature as a rational and social being. In fact morality is the judge of religion. Any religion that preaches or encourages immoral actions reveals itself as a false religion or at least shows itself as such is said to be under illusion. Morality is the yardstick with which true religion is distinguished from false religion.

2.2.3 MORALITY AND LAW

There is a strong relationship between law and morality, both are normative and descriptive and presupposes human freedom. They both deal with the norms of human behavior, they are both concerned with how men ought to behave in the society, they both describe certain kinds of actions and prohibit others. Despite the similarities between morality and law, there are however some basic differences. Morality is wider in scope than law, for now itself is a subject matter of morality.

Whether law is to be obeyed or not is a moral question. For, not all laws ought to be obeyed, certain laws are immoral and also be not to be obeyed. Morality is a judge of the law, for morality tasks precedence over law and is itself a standard for law. Law itself is at the service and dare not contradict morality. In order therefore, for any law to be authentic and

deserve to be obeyed, it must conform to morality and never contradict it. Law comes from external authority but morality comes from man's internal disposition and personal conviction.¹⁰ Law is enforced by an external authority but morality needs no external authoritative enforcement since it comes from personal conviction and free choice. That is why Immanuel Kant describe the moral law as self-imposed law. Law differs from one society to another but the fundamental moral principles are the same all over the world. Morality is basically universal. A high standard of morality makes law redundant for where there is a high standard of morality, there is no need for law, but where there is low moral standard, there is a greater need for the law.

2.3 MORAL THEORIES

Since the time of the early Greeks, men have been reflecting on the principles and problems of right and wrong. Moral thoughts have expressed itself in many different forms and types of explanations. We shall consider here sometimes that have been influential and have persisted to the present day. we shall discuss count as the ambulance representative of formalism, millerson outstanding proponents of utilitarianism all the pleasure Theory, and plato as one who stands for the theory of realism of the person or self.

2.3.1 IDEALISM

The term 'idealist' as used philosophically has a meaning quite different from its meaning in ordinary language. Popularly, the word may mean one who accepts and lives by lofty moral, aesthetic, and religious and that's all one who is able to visualize, and who advocates some plans or programs that does not yet exist. Every social reformer is an idealist in the second sense because he is supporting something that has not yet come into existence. Those who work for permanent peace or for the elimination of poverty may be called idealist in this sense. Detail may be used either as a compliment or as a term of division. The person who stands for goals that other people generally believed to be quite honest enable or who ignores the facts and practical conditions of a situation is quite likely to be called a mere idealist.

The philosophical meaning of the term 'idealism' is determined more than the ordinary meaning of the word 'idea' or an 'ideal'.

Idealism emphasizes mind as in some sense. Idealists in general tend to have considerable respect for culture and tradition. They think of the moral values of life as grounded in a realm beyond the individual and the social groups. Many modern idealists from Descartes and Leibniz to the contemporary

personalists, have ever says the person or the consciousness of the individual. Men have used as free moral agents capable of discovering values.

The strength of idealism is that it emphasizes the significance of the person and the mental or spiritual side of Life. Idealism justifies philosophically the notion that the individual self has meaning and dignity; man has abiding word and is superior to institutions and things.¹¹

2.3.2 REALISM

We need to consider the meaning of the terms 'real', 'reality', and 'realism'. The real is the actual all the existing. The term refers to things or events that exist in their own right as opposed to that which is imaginary or fictitious. 'Real' refers to what is. 'Reality' is the state or quality of being real or actually existent, in contrast with what is mere appearance. In a popular sense, 'realism' may mean devotion to fact, to what is the case as opposed to what is wished, hope or desired.

The realist likes to think that he does not shrink from hard facts. He forces his desires and interests to the background and accept the differences among the uniqueness of things as real and important features of the world. He is suspicious of sweeping generalizations that tends to subsume all things under one system.¹²

2.3.3 EUDEDMONISM

This theory has been called by various names eudemonism, eudaimonism, and self-esteem. An approach to ethics that focuses primarily on eudaimonism (variously translated ‘happiness’, ‘flourishing’, ‘well being’, and generally understood as the highest human good).¹³ Any able philosophers in both ancient and modern times have subscribed to this theory. Some of the outstanding representatives of this theory are; Plato, Aristotle, and Thomas Aquinas.

This theory of self realization has emphasized the development of all the faculties of the person as the greatest good. Nothing short of the harmonious development of all sides of man’s nature may be accepted as a satisfactory standard. Furthermore, the emphasis is social as well as individual. Personal welfare is bound up with social welfare. Not only cooperation and sharing but often sacrifice are necessary so that the greatest good for man may be attained. The good life involves the harmonious development of the normal functions of the organism.

2.3.4 EGOISM AND ALTRUISM

The term EGOISM is derived from the Latin word “ego” which means “I”, it is moral theory that treats self interest as the foundation of morality. It

can also be seen as the theory that one's self should be the motivation and goal of one's own action. Egoism can be descriptive or normative. There is a theory known as 'psychological egoism'. This theory is of the view that humans are always motivated by self-interest, even in what seem to be acts of altruism.¹⁴ This theory states that all man's actions is done because of the benefits man will get from it either immediately or in the future. That man is made in a way that he cannot avoid seeking his interest. Nobody would do anything if he sees that he will derive no action from it. Thus Hobbes believes strongly in the view that he based his ethics in it. He says that when a man gives alms to the beggar, he does so because he wants some personal satisfaction that he derived from it.¹⁵ This theory claims that behind any human actions, there is always a selfish motive which prompts it and which acts as it's driving force. This could be seen in various forms of our desires as in power, wealth, praise, money e.t.c.

According to this theory, man by nature is selfish and self-seeking. If this theory is true, there is no need to blame man for being selfish because it is his nature. But we have seen cases where man acts not because of the good of themselves but for the sake of others.

2.3.4 HEDONISM

The term hedonism is derived from the Greek word “hedon” which means pleasure.¹⁶ it can be seen from two points of view- psychological hedonism and ethical hedonism. Psychological hedonism is a version of psychological egoism and holds that man is by nature a pleasure-seeking animal, that all human actions are directed towards the search for pleasure¹⁷ All of man's actions. We know by experience a not directed towards pleasure, it is true that we sometimes seek pleasure but it is not true that the search for pleasure underlines all our actions. People from our experience make sacrifices, to help other people without any intention or prospects of eventually deriving pleasure from such actions.

2.4 SOURCES OF MORALITY

Moral philosophers have linked morality to many sources. It is important to consider a few here. There is a stereotyped impression that morality has its source directly from religion. This position is often maintained by those who claim that morality is intrinsically dependent on religion.¹⁸ This view is generally held by religious men. But this view may not be completely right because quite a number of people profess one religion or the other, or

those who have no religious beliefs at all have very strong moral convictions and live moral lives.

The second source of morality wildly propagated by the anthropologist maintains that morality is part of the content of customs and traditions handed down by our forebears. The lack of historical evidence of this handover seems to make this opinion no less fictitious than Hobbe's use of 'social contract' in his theory of state.

Thirdly, there is an opinion that maintains that morality arises out of 'Guilt avoidance'. Hence, the individual tries to modify his behavior in order to avoid the feeling of guilt and shame.¹⁹ A person keeps away from stealing for instance because he believes that the experience will haunt him sooner or later in life.

Fourthly, some people believe that morality originate from the society itself. They conceive morality as a projection of ideals and values of the society'. Others maintain that it is man-made, that is, man is the author of morality. This view is similar to the position of the surface that man is the measure of all things.²⁰

Fifthly, the next source of morality is moral law positive, which objectively measure human acts. Human acts are morally good if in agreement

with these norms and morally evil if in disagreement with them, the question to be answered here is the question about the elements in the human act which determines its morality. These elements are called the sources of the morality of the human act, because the human act derives its morality from their agreement or disagreement with the moral norm. Traditionally, moral philosophy list three sources of the morality of human acts; objects, circumstances and intentions.²¹ A human act is good if all these three elements are in harmony with the moral norm, on the other hand a human act is morally wrong if one of these elements offence against the norms of morality. This is the meaning of the terse Latin principle. *Bonum ex Integra causa, malum ex quovis defective.*

Lastly conscience is also a source of morality our conscience tells us subjectively what is good to be done and what is evil to be avoided conscience can therefore be defined as a judgement of the practical reason on the morality of a concrete action commanding to do what is good and to avoid what is evil conscience however can be right or erroneous, certain or doubtful. This means that conscience needs to be trained and developed so that it can subjectively be a source of morality.

From the above positions we could see that the questions concerning the valid sources of morality is yet to find a conclusive answer. But whatever the divergent views it is necessary to say that the question of how man ought to

behave seems to be occasioned by a cultural conception of what man is as opposed to other creatures.

Every culture a time and place possesses certain notions of what it considers, 'good and bad' , 'right and wrong, 'ought- nots' . Equally from time to time and from place to place he has been as G.J. Warnock observes 'diversity of views occasionally as to what is good and bad', right and wrong in human character and moral conduct in different culture.²²

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CHAPTER THREE

3.0 MORALITY AS FOUNDATION FOR SOCIAL ORDER

3.1 MORAL PRINCIPLES AND MORAL VALUES

Moral principles can be seen as guides or indicators. They can also be seen as expectations almost specific formulations of the moral law. The moral law can be defined as the law traditionally known as natural law which enjoins man to do that refrain from evil. The moral principles are explicit Asians of this imperative of the moral law making for the specifications regarding the goods to be done and evil to be avoided. Hence, the moral principles are of two kinds namely; the positive principles and the negative principles. The positive principles enjoin the cultivation of Justice, kindness fidelity generosity goodness altruism love of one's neighbor respect for others hospitality sense of duty e t c. the negative principles prohibits such actions as murder-suicide stealing cheating embezzlement of public funds adultery falsehoods bribery et cetera.

The moral principles are there for guide to human conduct and they are by their very nature universal. This means that they are valued at all times and in all parts of the world. There is however a view which opposes the universality of the moral principles and maintains that differs from one society

to another. The British moral philosopher R. M. Hare, compare the moral principles to the principles of driving. Learning to live a moral life he says it's like learning to drive. In both cases they are certain basic principles which must be learnt and put it to practice. No one can live a moral life without learning and putting into practice the moral principles any more than a person can be a good driver without learning and putting into practice the principles of driving¹ We can also compare the moral principles to the rules of a game. To take part in any game is to be obliged to obey certain rules. the game of life is not an exception it has its own rules which specify how it should be played and these are the moral principles the game of Life however has this big difference and this is the fact that one can choose to take part or not to take part in any other game or to withdraw from it: but one does not choose to take part or not to take part in the game of Life, simplified oneself taking part in it and withdrawal from it is forbidden one is then presented with the guiding principles, the rules of the game, specifying how the game should be played. These are moral principles, specifying how life should be lived.

Moral value on the other hand is a matter of conscience, it is the conscience that makes an individual consider the effect of what he or she is planning to do on the other people. When we say an issue is moral it implies that the options open to the agent will affect the welfare of others either

positively or negatively, it also implies the possibility of either harm or benefits to people. As such, when I watched the television instead of reading a novel it is not regarded as a moral issue simply because neither alternative we have or benefit anyone, however when I beat my wife or husband, I am quarrelsome, sell hard drugs or make fake medicines, encourage abortions, cheat in exam, engage in armed robbery and many others are moral issues. They are moral issues because the choices open will affect the well-being of others but it may be added that moral issues are not limited to only questions about the well-being of other people. They may also arise in cases of where only the agent's well-being is affected. Any issue that can be morally appraised may be classified as either morally prohibited, required or morally permitted. For example, killing human beings for sport is believed to be morally prohibited and keeping promises is morally required. Having as many things that you can is morally prohibited. When it is said that an action is bad, that is something you 'ought' not to do. For something to be morally required implies that it is morally good and right. If something is said to be morally permitted or acceptable, it means that it is neither morally required nor prohibited. If you carry out an action that is morally permitted, you cannot be said to have done something bad and good.

3.2 MORAL OBLIGATION AND MORAL STANDARD

The idea of moral obligation is that there is at least under certain circumstances, a duty to obey moral principles even if obeying these principles is against the personal interest or well-being of the moral agent.² For example if I know that x is a charitable act, I ought to do X. If I know Y is an act of betrayal, I ought to refrain from doing Y. moral obligation obliges the individual to act in such a way as to benefit the society even if such moral actions leads to the detriment of the actor.

The concept of moral obligation in philosophy has often been seen from two broad angles. On the one side are thinkers who argue that I ought to perform these actions which are my duty, and refrain from those which I have a duty not to perform.³ It is by focusing on the intrinsic character of the act that I ought to be guided. This view is known as deontology. Opposition to this view has come largely from philosophers called consequentialists. Consequentialist argues that we ought to decide how to act by reference to the consequences of the various courses of actions open to us. From this alternative, we ought to select the act which has the best consequences. While deontologists rest their arguments on the intrinsic nature of moral actions independent of their outcomes, the consequentialist base their logic on the outcomes of moral actions rather than the nature of the complexion of these actions. So, we may

see a situation where deontologists and the consequences agree about what we should do, as it constitutes our moral obligation but totally disagree about the reason we should do it. Issues with moral standard have been answered in several ways. Children have always relied on the authority of their parents for moral standard. They believe that their parents and elders are always right in their moral views and that they can never be wrong. But as they grow, they come to realize that their parents and elders could be wrong and in fact, sometimes are wrong and that their authority cannot be taken as moral standard.

Some people view social customs as a moral standard. They accept whatever is approved by social customs as right. But history has shown that social custom is not always right. Some acts that were approved by social customs to be right have been proved wrong by history. Such as slavery, torture as means of inducing confession from a person, etc. These were approved in the past but today we discovered them to be wrong thus, social custom cannot be solely moral standard.

The law as we know is an aid in distinguishing right actions from wrong ones. A man who is law-abiding is generally seen as a morally upright man while a man who breaks law habitually is seen as an immoral person. What the law prescribes is generally right and what it proscribes is generally morally

wrong.⁴ However laws are not always right. Laws on racial discrimination and the law on slavery were wrong and so law cannot be taken as a moral standard.

Since some laws do conflict with morality. If all humans are created equally as John Locke said, then the law of slavery is morally wrong. Religion claims that God himself has made known to mankind through revelation the goods to be done and the evil to be avoided. But it becomes necessary asking when, where and how and to whom God revealed this to. We get conflicting answers as different religions claim different things as having being revealed by God. Christian's on one hand killing that polygamy is morally wrong as revealed by God, while Muslims on the other hand claim that it is not morally wrong as revealed by God. The former quotes the Bible why the latter codes the Koran both of which are claimed to contain God's words. Since there are many conflicting places claiming to have been revealed by God; revelation cannot be taken as a moral standard. Some philosophers believed that right reason is the moral standard. This means that whatever is in accordance with right reason is the morally right thing and whatever is opposed is morally wrong, but how do we decide that an action conform to right reason or does not?

Universality as a theory was proposed by Kant and it states that if everyone is to perform similar action as one intends to perform, would it be desirable? That is, if it's were to become a universal law that all men in a similar situation

should perform a similar action. In other words, in order to know whether a particular action one intends to perform is morally right or wrong, one should, according to Kant, test it by means of universalization.

However, the fact that a person wants his actions to become a universal law does not mean that the action is morally right. Some people believe that conscience is the voice of God and therefore the standard for morality. Conscience tells us what is right and what is wrong. However different people's conscience tells them different things. While one man's conscience may say that if a girl was raped then abortion is not morally right, another amazing no matter how a girl got pregnant abortion is wrong. If conscience is "the voice of God" which of these voice of God are we to take as right? This there is no one moral standard or guide for humanity. The moral domain is a domain of continuous search for the truth. There have always been moral problems with already made, fixed and certain solutions. There's always a rethinking and re-evaluation of values.

3.3 NIGERIAN VALUES

The Sogolo avails that "Nigerian values may be taken to mean a set of institutionalized ideals which guide and direct the patterns of life of Nigerians.⁵ Nigerian values therefore are goal-oriented because they point to a desired goal,

which actions are geared towards and upon which the expectation of every individual and community is hinged. Individual actions are mirrored through the approved society's values upon which the test for justification is based. This makes an action a desired one. The question of moral justification provides us with the notion of ultimate value. The society may or may not actually or consciously recognize it, yet it is a part of its moral value. The Nigerian society has a number of ethnic or linguistic groups but certain values are shared by all of them some of these values considered to be common among Nigerians include;

3.3.1 Sacredness of Human Life

The sacredness of human life is of utmost importance. The respect and dignity accorded human life cannot be over-emphasized. Respect for humanity spreads beyond the confine of nuclear family. Members of extended family, community or tribe are regarded as brothers whose lives must be preserved and protected. In this case, the notion of human value is intrinsically linked with a wide range of brotherhood, which may not be biologically based. The concept of brotherhood in Nigeria goes beyond that of the Western understanding. Therefore, in whatever circumstance, the spirit of brotherhood stimulates patriotic response and disposition of one towards another. Man is valued above every other possession. This informs the reason Nigerians place high premium

on children. Nigerian attitude to human life has an ultimate worth because of its intrinsic relation with the creator of life. Every individual is his brother's keeper. This value is fundamental in the practice of extended family relationship which is a cherished value not only in Nigeria but all over black Africa, by this value it follows logically that your brother is a part of your family throughout his life. At his death, his immediate family becomes your direct responsibility his children his wife has supervised and guided by you. This is a system whereby a chain of blood relations regard and treat themselves as belonging to one big family. This big family will comprise parents, sisters, brothers and his uncles in-laws, father-in-law, mother-in-law, brother-in-law, sister-in-law, cousins, nephews, nieces, no matter how distant, provided a relationship can be traced. Every member of this big family is obliged to help one another.⁶

3.3.2 Respect for old age

Nigerians believe that age is an institution of some sort, elderly people are regarded as repertoire of knowledge and wisdom which younger people ought to tap honor and due respect to elderly people are a must. The younger must respect the elders because of their seniority and also because of their wide and Rich experience from which the youth should benefit from. Nigerians generally have deep and ingrained respect for old age, and even when we can find nothing to admire in an old man, we will not easily forget that his grey

hairs have earned him right to courtesy and politeness”. Though it is natural for the Nigerian to respect, an elder, this respect in some cases, can be relative to what “we can find” and admire in an elder. Respect for elders starts within one’s immediate family. Parents have dignity and respect and the elders in Nigeria are respected for many reasons, because they are believed to be the teachers and directors of the young. Among the Efik people, it is said: “The words of one’s elders are greater than amulets”, it means that they give more protection than the amulet does. In the same way, the Igbo say: He who listens to an elder is like one who consults an oracle. The oracles are believed to give the infallible truths, thus the elders are also believed to say the truth and their words and instructions are heeded to for the promotion of good behavior among the young. Furthermore, the elders are taken to be sensible.

3.3.3 Hospitality

A Nigerian is expected to be hospitable especially to strangers. A Nigerian offers apologies to a stranger who visits him when he has no drink or even food to offer him. As for relations who visit him, he is, of course, bound to feed them. Generosity in one’s disposition is stressed and people are expected to have things in common sharing whatever they have with the less fortunate.

3.3.4 Corporate responsibility of bringing up children

It is the duty of all adults in the society to correct offending children. If the children persist, they can be punished by the adults without their parents taking any offence.⁷

3.3.5 Hard Work

Hard work is highly appreciated by Nigerians. Even the indolent also acknowledges that hard work is a value that engenders positive influence in the family and communal circles. A Nigerian who is hard working makes persistent efforts regardless of failures and setbacks. In fact, those who were not industrious became the initial victims of slave trade. The hard-working people of Nigeria were almost the last in receiving Western education at the inception of Christian missions and colonialism. Parents only sent their lazy children to school while the hardworking ones were doing the family job. The value of hard work is appreciated at worksites with proverbs, songs and praise names. Work is regarded as the cure for poverty. Poverty or failure is an orphan while success has many fathers and a long genealogy. Nobody wants to associate with lazy people, and many of them cannot even get married or perform the required social responsibility demanded by the family and community. Nigerians believed that wealth comes from hard work. Anyone who possessed wealth he

could not account for was viewed with suspicion. The community scorned at such a person. The value of wealth is linked with accountability and transparency. The people also believe that one cannot be poor for being hard working unless there were extraneous reasons.⁸

3.4 CAUSES OF MORAL DECAY IN NIGERIA

Moral degeneration is a universal phenomenon which is negatively affecting many societies, including Nigeria. The Nigerian society, with specific reference to family, school and public life is experiencing serious moral crises. The media is constantly reporting cases of moral breakdowns which are evident in social ills such as a general lack of discipline, violence, promiscuity, vandalism, corruption, high crime waves and the likes. Not a few seems to be wondering about the causes of this moral decay, and its negative effects on the Nigerian society. Here are some of the varied causes of moral degeneration in the Nigerian society.

3.4.1 Decline in Parental Authority and Domestic Values

The family is universally acknowledged as the fundamental and indispensable cell of all human societies. The family may be regarded as the cradle of civil society, and it is in great measure within the circle of family life that the destiny of the state is fostered.

The larger society, the nation, derives its moral tone fundamentally from that of the family. Hence, the strategic importance of domestic life in the moral life of the nation cannot be over looked. However, in recent times, the family and its traditional influence and values are under serious stress in Nigeria. According to Iwe, the paterfamilias, the head of the family, is steadily losing ground and influence.⁹ His headship or authority is no longer unquestionable. The loyalty of his wife and the piety of his children are not easily taken for granted and assured nowadays. In many homes, many fathers have ceased to lead by exemplary lives. Some have become over-indulging and permissive towards their children, to whom they have unwittingly issued tickets of indiscipline and licentiousness. Others have passively succumbed to the unedifying prodding and claims of their spouses. Today the weak, irresponsible and indiscipline paterfamilias have become a domestic liability of serious social concern. The materfamilias or house wives are traditionally and normally the corner-stone of domestic stability, the symbol of domestic loyalty, and patient serenity, the inspirer of domestic thrift and economy, industry and peace. Today in our midst, the opposite is fast becoming the case. These have created serious moral lapse in most families, thereby creating a state of moral decay in the society.

3.4.2 Influence of Science and Technology

The world has witnessed a giant leap in science and technology. Science and technology has contributed a lot towards making lives better and worth living, however, the rise in science and technology has negatively influenced human morality, especially in Nigeria. Despite other positive uses of internets in areas of research and communication, negative and immoral practices are also learnt from the internet. For example, many pornographic sites abound in the internet. A lot of Nigerian youths patronize these sites which glorify sex and sexual activities. Like the internet, increased access to electronic gadgets like televisions, compact discs, digital video discs and mobile phones, have also contributed to the cause of immoral behaviours among Nigerians today. Through these media, most Nigerians have learnt and embraced cultism, gangsters, drug abuse, prostitution and violence. When people begin to practice what they learnt from the internet and those electronic gadgets, moral decay becomes the order of the day as we are witnessing in Nigeria today.

3.4.3 Media Influence

Media influence is used here to refer to both electronic and prints including information dissemination intermediaries. The influence of media just like technology has greatly and negatively impacted on the Nigerian moral

standards. The electronic media for instance through the channels of Cable Networks, foreign movies, nollywood home videos, has consistently debased sex and sexual activities, promoted cultism, rituals, kidnapping and other vices through their programmes. Music, other video chips and even some product adverts, have so much glorified sex, nudity and rascality and made it look like all-comers affairs. The effects and consequences are equal to moral degeneration in the society today.

The print media on the other hand, has flooded our nation with pornographic materials like photographs and other graphic arts designed to stimulate sexual activities. Such sexually explicit materials are sexually arousing to both adults and adolescents. Such materials are usually watched or read in the secret by the youths and thereby learning and exhibiting decayed moral behaviors on daily basis. Smith (stated that; Teenagers are exposed to sexual materials on TV, in movies, magazines and other modern pornographic devices. Most sexual behavior on television takes place between unmarried adults and ignores the potential negative consequences of sexual intercourse. Thus exposure to sexual contents on media apparatus can lead to more permissive attitude.¹⁰

The media promote not only product, but moods and in a sense what is and is not important. This has really eroded the social morality the society is

expected to exhibit and in turn enhanced more pre-marital and other negative sexual behaviors in the society

3.4.4 Materialism

In Nigeria's economic domains, there has been a significant unfavorable shift. Certainly, the average Nigerian's economic life is extremely materialistic now. In the current epoch, the only compelling reasoning that is both relevant and universal is excessive material purchases and consumerism are tolerated by every Nigerian from north to south, east to west. 'The idea of gaining money and becoming someone (the richest man) using shady methods of obtaining money and goods Every area of Nigerians' moral life has been invaded and pervaded by riches. According to Agha materialism is seen as the acquisition of material wealth at the expense of others. He noted that it has been treated as an enemy by the church and the moralists.¹¹

This singular factor explains the daily frantic race of the jobless in the town, the shouting of the double faced traders in their deceitful attempts to cheat their customers, the mounting of makeshift toll-gates by legitimate and illegitimate law enforcement agents, the attempts to steal votes from the electorates to seize political posts, the daily scouting for contracts by ghost contractors, the siphoning of public funds by those in power, the eager

expectations of office clerks for a tip before they carry a file from one table to the other, and many more forms of immorality in our public and private lives in the society. The nation is embroiled with an excessive materialistic ideology that portends doom to our collective morality. The destructive acquisitive instinct of the western capitalism has colonized the Nigerian mind such that the dominant philosophy is to acquire money by all means.

3.4.5 Poverty

There is a high rate of poverty in the society owing to lack of social justice, as a result, people tend to indulge in immoral activities, just to make the ends meet. Tutu asserted that people become poor due to oppression and injustice brought about by unjust social structures.¹² Stott postulated that the poor are deprived of the opportunity of having access to food, clothing and shelter. He maintained that the poor constitute a group of powerless people who are socially and politically oppressed.¹³ O' Donovan said that poverty is responsible for the high rate of crime in the urban cities. Poverty is one of the major causes of stealing, prostitution, drug addiction, armed robbery, militancy, kidnapping and crisis in the society. As a result of poverty, some young girls have taken to prostitution as a means of livelihood. The after-effects of prostitution have resulted to some young girls contracting AIDS and other venereal diseases while others have met their premature deaths owing to

abortion. This accounts for the rapid spread of AIDS and other sexually transmitted diseases in the society.¹⁴

3.4.6 The Collapse of Discipline in our Schools

Discipline implies self-control, willingness to learn and function in an acceptable and ordered manner. Thus an atmosphere of discipline is characterized by sense of duty and responsibility, and of self-control and loyalty. Formal teaching and learning as well as any other form of serious socialization requires naturally and normally such an atmosphere. Unfortunately an atmosphere of discipline has been conspicuously lacking in many Nigerian primary and secondary schools. Although, the considerable increase in school enrolment and the gross inadequacy of material resources and personnel have contributed to indiscipline in schools, the most cardinal factor of indiscipline, is in the area of administration, supervision and control. Indiscipline in schools manifests in the following forms: lateness to school, teacher absenteeism, poor environmental sanitation and dirty class rooms, shabbily dressed teachers, strained teacher-headmaster relationship, disrespect for school heads, poor pupil-teacher relationship, and lack of personal professional commitment to duty. These symptoms of indiscipline and disorder assume greater dimensions among the secondary schools, where financial and

other exploitation of students, uncontrolled youthful passions, and insubordination abound.

3.5 THE EFFECTS OF MORAL DECADENCE ON NIGERIAN SOCIETY.

The decline of moral value is catastrophic. The society is moving toward sexual norms that give freedom for individual sexual gratification and individual self-expression. This has led to the prevalence of children in giving birth to children syndrome, which is pervading our society. Dignity of labor as a cherished value has been infested with corrupt virus of quick way to success. The success highway code does not include hard-work anymore for most people. This accounts for the thriving illegal but smart business called 419. Academic laurels among students have gone to stock exchange. Just as we now have organized crime, a more sophisticated organized examination, which in the slang is called “ECOMOG exams”, is taking over the educational system.

Miracle Centre Syndrome (MOS) where candidates pay exorbitantly to people who help them write their examinations is eroding the value of study. Certificate forgery and racketeering is no more viewed with serious disapproval because it is almost becoming a part of acceptable norm. The government too is not free from the agents of erosion of our values. Insincerity, dishonesty,

unfaithfulness, cheat, corruption, bribery, favoritism, irresponsibility, irresponsiveness, pen-robbery, embezzlement, harassment, organized crime and gambling, deceit, lies, exploitation, etc. have characterized the activities of the government. The list is endless. The deterioration of values is so pervading that that “in Nigeria, a blind person can be given a driving license if he is able to put on table the “required amount”. Also states that the devaluation of our value is so much that new values have been adopted and canonized. Dishonesty and cheating, fraud and getting away with it have now replaced ancestral moral uprightness and probity. Logic and legal smartness have banished truth and integrity from traditional values to the archives. Getting rich overnight without working for it has become the new criterion for achievement. Hence some youths resort to arm robbery and kidnapping. Nobody wants to be honest anymore simply because honesty “does not pay”. Honesty has no cash value”¹⁵ and it is no longer the best policy in life.

Also, loss of integrity among international community, this is one of the major effects of moral degeneration in Nigeria. The involvement of Nigerian leaders in corruption and other immoral acts has dented the image of the country in the international community. Ituma, painted the picture thus: The image of the country in the international arena has become so battered that every Nigerian should psychologically feel a scorching hurt inflicted on his

individual psyche. The dent has gone so far that everywhere in the world Nigerians are said to be generally dreaded like mad dogs and criminals, cautiously approached like dangerous snakes, and avoided like lepers.¹⁶

3.6 ENABLING MORALITY FOR SOCIAL ORDER IN NIGERIA

Nigeria's image has been marred due moral decadence which has become rampant in the society. It has become a way of life which is exhibited in various capacities by Nigerians. Hence, it should be terminated through reactivation of Nigerian norms and values which will bring about national transformation. To achieve this, moral education should be entrenched in schools. Moral value is an integral part of societal development and progress. Therefore, a moral decay nation is in all ramifications handicapped in all aspects of human development. Omorogbe asserts that the moral sickness of a society is the moral sickness of the individual members of the society and the cure has to start from the individual members. Certainly, morality is the life wire of any successful society. Thus, a society that is faced with the problem of moral decadence is not only being inactive but indeed sick. It is against this background that the school system should renew its efforts in handling value regeneration with all sense of commitment. Moral education exposes students to the norms, customs, values, skills and interrelationship that exist in the

society, making social awareness possible when students are rightly directed and guided.¹⁷

Okwueze opines that morality can also be seen as a form of social consciousness in which one relates to another in the Society. The development of moral values in any society is an attempt to map out life pattern to be followed. Indeed reactivation of moral values through moral education will bring transformation in the entire society. This is because education is a moral endeavor in which the role of the teachers is to create a just and caring environment. The teachers should be ready to reactivate the Nigerian moral values by possessing the knowledge, desire, skills, fortitude and moral competence to do so. So that they will be able to help students to develop their moral values, moral education can contribute to the transformation that the present government and the people of Nigeria desperately desire because it fosters love, nobility, high ideals, responsibility, kindness and respect for others. More so, moral education produces transparent, accountable, hardworking and honest people who shun corruption in public and private sectors. It also propels people to be committed to their duties. If the character of students in the institutions of learning is transformed, they will impact positively in the nation. A morally conscious individual thinks and acts better and is amendable to the dictates of conscience. For an individual increases consciousness of himself as

a person with the awareness of the needs, problems and aspiration of others is an agent of progress in his society.

Individuals serve as mirror through which the moral value of the society can be determined. Moral education makes a good citizen and creates in him the awareness of his rights and duties in the society. The reactivation of Nigerian moral values would produce emancipated individuals who can best further the interests of the people and are prepared to champion the collective will of the people moral value of the society can be determined. Moral education makes a good citizen and creates in him the awareness of his rights and duties in the society. The reactivation of Nigerian moral values would produce emancipated individuals who can best further the interests of the people and are prepared to champion the collective will of the people to bring about transformation and social order.

Endnotes

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- 2 Levy, N. Satre, (Oxford:Oneworld Publishers, 2002,) p.79.
- 3 Ibid. p.80

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- 5 Sogolo, G. *Foundations of African Philosophy: A Definitive Analysis of Conceptual Issues in African Twilight*, (Ibadan: Ibadan University press) p.40
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- 15 Igboin, B. O op.,*cit.*, p.8
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CHAPTER FOUR

4.0 EVALUATION, CONCLUSION AND RECOMMENDATION

4.1 EVALUATION

Every research essay is always geared towards a particular or specific purpose which is ultimately either to increase knowledge or to promote human well-being. Consequently, this research is not out of place in this regard. Our purpose, in this work has been to examine or examine critically moral values and how it can bring about social order in Nigeria

Morality and it's values have profound relevance in regulating human conducts and behaviour in the Society. It is against this backdrop that I recommend aspects that appeal to mankind, especially the aspects that concerns having regard for human life.

This particular formulation can be seen and applied in our everyday life, today the rate of human trafficking, forced labor, forced prostitution, corruption is on the increase, people die every day around the world as a result of this and I believe we can make our country Nigeria better place to live in and the world at large.

To push this further, the moral principles and moral values can be recommended to those who hold public positions or offices. For example, lecturers, politicians, pastors and Reverend fathers, ministers, governor etc. whenever we act, we should act out of the accepted moral principles and moral values that do not hurt other people's lives. If we all have these thoughts behind every action we exhibit, there would be less corruption, oppression, nepotism, favoritism, no one would embezzle public funds or abuse powers in offices.

The international society, local communities will also benefit from such principles because America for example would not infringe on the sovereignty of our country, if all is going well, however, the moral principles make it possible for other countries to do same to them and narrowing it down to the local communities, observing moral principles and moral values would help prevent the constant wars, tribalistic and religious wars observed in the country, hence, Nigeria has to take radical step to de-link from too much influence of harmful technologies from the external World which would contribute to her social order.¹

Megasa, posits that the revitalization of Nigeria moral values is inevitable because no sane society chooses to build its future on foreign culture, values and systems. Therefore, the Nigerian society is obliged to search deep

into its own history culture and morality in order to discover the values upon which its development transformation liberation civilization and identity should be based in order to bring sanity to Nigerian society and enhance national transformation.²

This work therefore makes the submission that owing to the observation pointed out above, that the clear and logical appealing aspects of morality and its values should be cultivated and applied for moral conduct in the society.

4.2 CONCLUSION

From the discourse so far, it has been revealed that moral decadence in Nigeria is as a result of negligence of Nigerian norms and values.

For effective national transformation and social order, moral education should be accorded a prominent status in the schools. The paper states the potentiality of moral education to play huge roles in national transformation.

Moral education helps in disciplining the mind, life and character of individuals including the youths. Every player in the education sector should therefore be available to promote the teaching of moral values through moral education. This is because when the society gives the people proper moral values, their minds will be fine-tuned to achieve national objectives.

Therefore, moral education is the only tool that will reactivate the Nigerian values because the separation of moral values from religion made the Nigerians to be exposed to ideas which are contrary to their traditional norms and values, also the separation of moral values from the supernatural agents made things to fall apart and this has affected every aspect of human life from spiritual to physical. Our societal norms and values constitute the frame works for the sanity of our society.

4.3 RECOMMENDATION

Sequel to the above, the following recommendations will assist in the overall improvement of social order in the levels of moral values.

1. The family is the primary foundation in which moral, religious, and cultural values should be instilled in children's lives. To accomplish this, parents, guardians, and upright community elders should do all possible to teach and support their children about the necessity of living a moral life.
2. Moral Education should be restored and made an obligatory subject in our schools and institutions, to be consciously taught and practiced.

3. Religious leaders should be in the forefront of correcting the evil that has already been done, as well as instructing our people on how to live decent moral lives outside of the classroom.

4. Educators should form partnership with parents, the mass media, the courts, civic, ethnic and religious groups to create a social and cultural context that supports the school's efforts to develop morally mature citizens.

5. Nigerians should abandon the teaching and practice of secular humanism in favor of reverting to our pre-colonial value system, which emphasized and valued high moral standards.

6. Schools should make sure that moral education efforts are extended beyond the cognitive domain to include the affective and the psychomotor. It must go beyond simply knowing what is good to doing what is right or good.

7. The government and other relevant authorities should monitor and regulate the kind of information that circulates in our print and electronic media, as well as other morally debasing items, in order to protect future generations from moral decay.

8. Nigerians should abandon the teaching and practice of secular humanism in favor of reverting to our pre-colonial value system, which emphasized and valued high moral standards.

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