ETHIC, MORALITY AND VIOLENCE IN NIGERIA EDUCATIONAL INSTITUTIONS: SOCIOLOGICAL PERSPECTIVES

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Abstract
The main thrust of this paper is to examine the concept of ethics, morality and violence as it affects all level of national development. The paper further x-rayed causes of violence in educational institutions in Nigeria like selfishness, injustice, poverty and love of money by leaders in sensitive leadership positions. It critically reviewed some fundamental principles of morality like faith, love and honesty. The paper recommends and concludes that teachers should be exemplary and good role models to learners. People privilege to be in leadership position should exhibit good leadership qualities and shared evenly the dividends of democracy to arrest all moves that will escalate violence in National life.

Keywords:

Introduction
There are some rules without which no civilized society could survive and few values could be achieved. The rules against killing and promise breaking are of their kind and this may be the reason why they have been supposed to be self-evident. There can be no falsehood where there is no objectivity and there is no room for personal uncertainty as long as the individual has a single unwavering attitude (Dzurgba, 2007). Moreover if ethical conclusions are true or false in the same sense that factual statement are, then it would seem to follow that they have as good a claim to objectivity as factual statement do (Dzurgba, 2007). This scenario or statements explain how germane ethical issue and morality could address social violence in educational institution in Nigerians. When the citizenry obey the rule of the law, the society would be a better place to live in.

The Concept of Ethics
The concept of ethics can not be defined in absolute terms because ethic has been subsume in the dose of theoretical analysis and varied school of thoughts which seek to explain, judge and ascertain the meaning of ethics in the perspective of objectivity, thus, one school of thought, propelled by Stephen and Pearls (2004) believes that ethics produces concrete factual, testable, verifiable, valid, and reliable knowledge just as the rest of humanities or behavioural subjects such as sociology and psychology. Therefore, ethic cultivates positive and objective knowledge.

However, on the contrary, another school of thought led by Ajere (2006) denies that there is an objectivity in ethics, their argument is anchored on the premise that ethical judgments or statements are expression of human feelings or emotions without facts and ideas. Nevertheless, for the purpose of this write up, Dzurgba (2007) definition could be adopted to capture the conceptual framework of what ethic stand for in the realm of academic discourse, morality and violence as applicable to educational institutions which are charged with the sole responsibility to developing the total man, soul, mind and body. He also submitted that ethical judgment statements or expressions are relatives to the person, place, time and circumstances or conditions in which they are made because ethics does not have permanent perpetual, supracultural and universal ideas, facts and principles or basic truths.

On the objectivity of ethic, he further explained it through the following theories, that is, relativism, imperativism, utilitarianism, emotivism, theories of punishment and moral principles. Ethical issues comprises political ethics, morality of science, ethic of peace, general professional ethics, conservative and liberal perspectives on contemporary ethical issues such as for better for worse: Christian marriage vow, poverty in Africa, today business ethic and gender in Nigeria.

It is important to note that the applicability of this theories to education which is general believed to be a veritable instrument of societal transformation and development can check the unexpected violence been experienced in various part of Nigeria as peace seem to be elusive and conflict is been triggered by political economic and socio-religious factors which make fundamental human right and freedom a mirage.

In the same vein, objectivity in ethics "Good" and "Bad" are inherently interwoven in human language everyday uses of "good" and "bad" form of layer of mundane common place and spontaneous social consciousness, so when we say that an action, a decision, a policy an event is "good" we accept it has a value on its own account and that value is positive and it is beneficial to mankind. The reverse of the situation will be symbolized as "bad". Therefore for anything to be either good or bad does not depend on its potential or actual consequences for instance pleasure or pain. On the contrary, utilitarian especially those of hedonistic utilitarianism are of the belief that there is only one thing, one thing alone which is good in itself, good for its own sake and this is "pleasure" conversely one thing and only one thing is bad that is "pain". If anything else is good, it is because it increases pleasure or minimized pain. But "good" does not mean "pleasure" while bad does not simply means pain. The notions of "good" and bad are ideologically objectives and independent of consequences (Abogunrin, 2003).

In this sense good and bad are objective moral values which if explored would go a long way to minimize violence in Nigeria society. We can adduce from the above analysis of good and bad to reposition critical issues in ethics, morality and violence as they affects the educational sector of the nation. The core message is that the stakeholders, teachers, parents, government agencies, school managers, proprietors, NGO's, student and other vested interest groups should sermonize the benefits of non-violence approach to implementation of policies so that the stated objectives of the school system could be achieved.

Negative social vices are internalized by the youngers ones as there are witness to the contradiction, confusion and abuse of power by the elders who are expected to be an embodiment of piety and righteous life style. Inability on the part of the older generations to convinced the younger ones, compel them to embrace violence as a means to address wrong policies, ideological and religious doctrines which the educational institution such as schools, colleges and universities serves to inculcate towards a better society.

The Concept of Morality
Morality comes from Latin word "more" meaning manners or patterns of behaviour that conforms to the standards of a group. Jimoh (2001) refers to morality as behaviours or actions that are considered by most members of a group to be right" Landu (2001) defines morality as a set of principles or ideas that help the individual to distinguish right and wrong and to act on this distinction. Morality therefore, connotes pureness of heart and mind. It is synonymous with goodness, integrity, virtue, righteousness and godliness.

Immorality by extension means failure to conform to the norms of a particular society concerning sex or sexual intercourse. It also include sexual experimentation before marriage which is also regarded as sexual immorality. Any sexual relationship between young males and females which could result into unwanted pregnancy, murder (abortions) infertility diseases with serious complications (AID) ectopic pregnancies, raping, prostitution, homosexual and lesbianism, lust and indecent dressing. Inability of the parents to counsel and educate children forces them to learn from others agents of socialization like the peer groups and their cultural group behaviour.

The printed and unprinted medias could also teach any lessons on sexuality and education to the younger ones.

Moral deviances are stimulus to violence as a moral belief is what we call a "principle" or simply an "idea" or a "rule" a moral belief is a metaphysical belief. A metaphysic is a branch of philosophy which deals with the nature of existence, truth and knowledge. Metaphysical deals with abstractions. Abstract means a visionary idea. It is an idea of a quality apart from its material accomplishments. Abstraction is a formation of such an idea or such ideas. Therefore, a moral idea is an abstract idea. To avoid violence in or society, it is necessary to obey the moral principles and values that are regarded as objective which could strengthened human relations build on trust, confidence, order, security, peace and stability which the society required.

In Ajayi (2005), moral education has been spelt out as a process of enlightening the young people in or society about good and bad behaviours or characters, encouraging item to uphold good and discouraging them from bad so as to live a meaningful life worthy of emulation. It is in furtherance of these noble objectives that this paper concentrates on the principles inherent in morality. Principle is meant here to explain the foundation, the pivot, the bedrock, the pillar and cornerstone which our lives are build. Just as we have principles that control the physical world, so also we have principles that rule the moral and the spiritual world. In other words we have laws that operate on the universe like the law of gravity. Sometimes one is appealed by savings that "I will break the law and get away with it" but can one break the law of gravity and go away with it? No. if you, let yourself fall from a high rise building with the intension of demonstrating the futility of the law of gravity. The law of gravity will keep on operating weather you like it or not. The foregoing is applicable to the moral and spiritual world.

It is very important for the teacher to make the leaners aware that their future actually depend on the principles which their life revolves. Just as some one has said "you sow a thought and you reap an habit, you sow an habit, and you reap a character, you sow a character and you reap a destiny (life 2004, pg. 35) what the foregoing is pointing at is that a little thought leads to an action, then action repeated over and over again becomes an habit and habit when formed over a long period of time shapes our character and character determines destiny.

People life revolves around many things in this world for example some are "stuff centered" that is struggling to amass properties while some are "pleasure seekers" always running after pleasurable things, some are enemy centres always attributing what ever happen to them to the hand work of their enemies. Some are friend centred, self centred, hero centred and some are hobby or sport centred. Addition to what life revolves greatly determine the final destiny of man. In other words learners should be educated on what they are living for and they should be made aware that it is the moral and the spiritual principles that give meaning and purpose for living. The mission in life and which above all charts their destiny.

To avoid violence and live in peaceful co-existence despite our diversity, the way of righteousness, tolerance, love, kindness, contentment, humility, holiness, fruitfulness, faith, patience, forgiveness, courage, sympathy, justice, generosity, hard working, cleanliness, patriotism, cooperation and appreciation and avoiding such path ways of stealing, lying, murder, abortion, hooliganism, bribery, corruption, examination malpractices, sexual abuse, drug addition, armed robbery and other social vices should not be tolerated in all facet of life.

Fundamental Moral Principles
Faith: If someone has faith in someone or something that person have confidence abo the other person's ability and goodness. In the Holy Bible, Faith is defined as "being sure of what we hope for and certain of what we do not see. (Mark 11-22) By faith Abraham in the Bible, when called to go to a place he would later receive as his inheritance, obeyed and went even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country, he lived intents, as did Isaac and Jacob, who were heirs with him of the same

promise. For he was looking forward to the city with foundations, whose architect and builder is God.

By faith Abraham, even though he was past age, and Sarah herself was barren – was enabled to become a father because he considered him faithful who had made the promise (Hebrew 11, 1, 8-11). Having faith in God is very important in Christian religion. Whatever the problem may be, Christian should always have faith in God. Whenever the Christian prayed they should have faith that their prayers will be answered. They should have faith in God all the time, even when their paths way is lonely. They should have faith in God who sees and know all the way one is trading. Christian should always pray with faith for anything they want. God is omnipresent everywhere and can answer their prayer expressly.

Faith in Islam requires believing in God as the omnipotent, the omniscient and omnipresent. In the Angels as the creatures of God; in the messengers of Allah; in the divine Books. In the Day of Judgment and is the destiny. The above items are regarded as the "Articles of Faith" in Islam. No Muslim is considered faithful until he/she strongly believes in the six articles and all his or her characters must be tailored towards them.

The Qur'an says: "verily, those who purchase disbelief at the price of faith, not the least harm will they do to God. For the, there is a painful torment (3:1777). It must be noted that faith also requires patience and ability to face different challenges and temptations. All faithful do not lose their faith simply because they face hardship or difficulty. The following prophetic tradition enjoins us to stand by our faith at all time in spite of challenges and temptations:
"On the authority of Sufyan Ibn Abdullahi who said:

> *"I said to the prophet: O messenger of Allah, tell me something in Islam concerning which I shall not ask anyone else". The prophet said: "say, 'I believe in God; then stand by your faith' (Hadith).*

Love: Greek language has three different words for love, namely, 'EROS' 'PHILIA' and 'AGAPE'. 'EROS' has been described as "that powerful force that draws two sols together. It has been defined as sex love on conjugal love. 'PHILA' has been described as "an intimate communion with another person. 'AGAPE' is described as the type of love that is always and every where a disinterested and efficacious benevolence "or the fight and a sacrifice of the self for the love one.

Other writers divided love into six categories. The first one which is physical ("EROS" type) is the type that is primarily concerned with kissing, caressing romancing, sexing and various other forms of love making. The second categories is platonic love which is somehow the opposite of physical love. This is the type of love that exists between two people without a desire for the physical love. The third category is parental. The next type is Marital love. In an ideal situation, there should exist between a man and his wife a love full of faithfulness, truthfulness, kindness, trust, obedience, protection, intimacy, perseverance, forgiveness and a host of other positive values. In this situation the couple lives a happy and harmonious life. In Ephesians, chapter 5, verse 25 the Holy Bible, God made it mandatory for husbands to love their wives "Husbands, Love your wives just as Christ loved the church and gave himself up for her".

The next type of love is 'coercive or forceful love. This is a situation where somebody is forced into love affair by an external factor. In most cases it is one of the party involved (mostly, the female) that is coerced into accepting the other as her partner in love. There are several cases where a girl is forced to love and even marry a man for selfish reasons. Lastly, there is love-at-first-sight category. This involves developing an urgent or instant feeling, passion for somebody at first sight; may be as a result of beauty or wealth, social class, honour.

One of the most beautiful things Christ brought to this world is love. Naturally, human love can be wonderful but it has much limitation. The new life of divine love of Christ is all grace Christ speak about love and manifested or demonstrated it. He instructed us to love our neighbor as ourselves and that we should be our brother keeper. Whatever people are, we have been

instructed to love, pray for and do good to men, even our enemies, every gift God gives us is meant to be used to be our brother keeper.

Love is sincere, gentle, strong, patient, fitful, prudent and long-suffering, love is circumspect, humble, upright, not weary not seeable nor intent on vain things, sober, steadfast, quiet and guarded in all the senses. Love ever gives, forgives, outlives and stands with open hands. In the Holy Bible, John 3:16, we read *"for God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life"*. This love of God, this kind of God love should absorb our attention. We should have the type of love God has for us for our neighbor and brothers.

Islam also teaches Muslims to love mankind in general. They are enjoined to love their Muslim brothers, their neighbours whether Muslim or non-Muslim and their fellow human beings regardless of their differences in race, colour, creed etc. The prophet of Islam said: "whosoever has the means of helping his brother (Muslim or non-Muslim) should do so". He also added: *"None of you is a true believer until he loves for his brother (whether Muslim or Non-Muslim) what he loves for himself"*. (Hadith).

Honesty: Someone who is honest about something is completely truthful about that thing. Honesty therefore can be described as one being really and truthfully believe what one is saying. Saying nothing but the truth. God wants us to be honest in all things. The world honesty is almost synonymous with the word truthfulness, which means that which is consistent, faithful and dependable. Islam describes honesty as a virtue that is inevitable for every Muslim to acquire and hold fast to. In fact, it is one of the major characteristics which qualify every Muslim for a higher religious station (i.e. faithfulness-Iman). The Qur'an has the following to say:
"O you who believe: betray not Allah and His messenger, nor betray knowingly things entrusted to you" (8"27).
"Verily, Allah commands that you should render back the trusts to those to whom they are due" (4:58).

Patience: Anyone who is patience is able to stay calm and never get annoyed about anything. For example when someone is waiting for something, that person should be patient.

Optimism: Means feeling of being hopeful about future. Someone who is optimistic is hopeful about the future. In Islam, patience and optimism are regarded as important tools which all Muslim need to attain the religious and secular goals. Islam promises the good doers paradise (AL-HANNAH) in the hereafter, but this beautiful abode can not, according to the declaration of the Qur'an, be given to anybody except that person has been seriously tested and tempted and his/her faith remains unshakable in the face of challenges and difficulties. This position can never be achieved except with the aid or application of patience and optimism. Concerning the two characters, the Qur'an says:
"O you who believe I endure and be more patient…" (4:200)
"And be patience's; verily Allah wastes not the reward of the good doers" (11:115)
"…and be patience. Surely, Allah is with those who exercise patience" (8:46)
"…and ear with patience whatever befalls you" (31:17)
"So do not become weak nor be sad and you will be superior in victory if you are indeed true believers" (31:139)
"…despair not of the mercy of Allah" (39:53)

Violence: According to the Collins internet linked Dictionary of Sociology (2002), violence means infliction of physical harm to the human body or to human property by physical force, using the body or weapons. The ability to Marshall physical force is often a determining factor in social actions for example in domestic relations between husband and wives or parents and children. In politics the sustaining of a claim to legitimate monopoly of central over the means of violence within a territory (including defence of the realm) is a defining feature of the state. Equally

however the threat of recourse to violence against rules by the ruled acts as a major constraint on the power of the rulers.

Violence therefore simply refers to when conflict involves violence toward persons or properties. Violence ranges from the symbolic burning of buildings to ethnic cleansing and targeted assassinations depends on the capacity and the will of those who employ violence. When violence takes on a life of its own, it can reach the level of irredentist movements, civil war and even genocide. Examples include election and post-election violence religion violence, ethno-religion violence, farmers and Fulani crises and so on.

According to Ideyi (2010), the term violence is derived from another term violate which is its verb form. To violate means among other things; to hurt, injure, break, disobey, infringe, invade, desecrate, pollute, profane, abuse, debauch, defile, deflower, intrigue, ravish, transgress, and damage, etc. Each of these synonyms of 'to violate' brings out the meaning of violence. Thus, violence simply means an act of destruction – any act of man that involves willful destruction. Man's belonging which could be destroyed range from his dreams, his rights, his dignity, his moral principles, his life, his beliefs to other things he values, cherishes and works for their enhancement, advancement and protection or they could be things imposed on him such as harmful ideas, unjust principles, warped beliefs, laws, practice, structures etc. which depreciate his human worth enslave and dehumanize him to the level of toys and beast of burden.

He sees that as detrimental to his cherished values and decides to wage war against them in order to restore him endangered liberties and dignity. Both of them are victims of violence because willful destruction of what the victim has is involved. However, throwing more light on the concept of violence Robert McAfee Brown (1987) reported in Ideyi (2010) define violence as:

> *What ever violates another, in the sense of infringing upon or disregarding or abusing or denying that other, whether physical harm is involved or not, can be understood as an act of violence. In the broadest sense then an act that depersonalize would be an act of violence, since it transforms a person into a thing (p. 88).*

In other words, violence could be physical or non-physical but it involves damage of what the victim hold dear and thus reduces him or her to a level of a thing to a sub-human being if not outright destruction.

Major Causes of Violence in Nigeria

There are many factors that can be described as the major causes of violence in Nigeria. For instance Ideyi (2010) identified the following as causes of violence in Nigeria: selfishness, greed, injustice, do-or-die politics, love of money, wealth, accumulation of wealth, revolt, repression, immorality and ignorance. In addition, Ideyi (2010) shed more light on some of the causes.

(i) Selfishness is a subtle but fertile soil for violence, man is a social being, a being that lies, works and grows in the midst of others, a being that needs the assistance and encouragement of others to attain his goal. For that reason, he has to consider others interest in taking actions and everything he does. But when selfishness takes over him, he ignore totally or considers less important aspect of his social actions often become offensive to others and arouse in them negative reactions which must be violent in varying degrees.

(ii) Greed is a social cancer said to be at work in a person. When that person has excessive desire for something be it food, money, wealth or anything else, which in reality he/she does not need or needs as much. Often it is excessive and selfish desire for money or wealth, power influence, etc. without thought about the after effects. Nothing is so much turning, soul sapping, morally revolting and violently provoking like the victims of these social viruses at parade.

(iii) Injustice, the common runs of mankind hold the view that nothing that makes easier and quicker a destruction of human society more than injustice. Once by omission or

commission. It is allowed to rear its ugly head in the society, it first port of attack is the web of human relations, second is the moral values like trust, integrity, honesty, equity, peace, love, sincerity, respect for life and human dignity for common patrimony, live and let live etc. being the building bridges of the edifice called society, and third is justice which is the foundation of every human society. Society was built on the store of justice and members of the society work to continue to maintain a justice society. If out of negligence selfishness, greed or the lies, justice develops winds and flees, the shores of the society in question for injustice to take its place the society becomes vulnerable to violence and its disintegration is just a question of time. When a citizen of Nigeria who is qualified for a job on the basis of merit but he or she is deprived of it on the basis of his or her state of origin sex, religion, tribe, lack of godfather or any other variable, it is a naked injustice.

(iv)   Poverty simply defined is a lack of what a human needs to live a normal true and genuine life. It is seen as a disease because it distorts person's worth and destroys his dignity and pushes him or her to live a miserable life. Poverty is a situation where a person or a country lacks basic needs of life such as food, shelter, clothing, access to health and education. In Nigeria where poverty is accommodated and crowned as a king, courtesy of bad managers of the country's abundant resources the bitterness it arouses in the people has made the country vulnerable to violent eruptions with enormous costs in terms of lives and property. pp. 98-102.

Furthermore, Dubey (2002) reported in Salawu (2010) that: A major causes of ethno-religious violence in Nigeria has to do with the accusations and allegations of neglect, oppression, domination, exploitation, victimization, discrimination, marginalization, nepotism and bigotry. In every nation (Nigeria inclusive) there is no complete agreement on how to effect necessary changes and reforms. This is because, different groups and individuals have diverse interest in which case, some groups will have not. What this means is that, violence (ethno-religious one inclusive) usually occur when deprived groups and individuals have diverse attempt to increase their share of power and wealth or to modify the dominant values, norms, believes or ideology. However, in Nigeria and from the various examples of ethno-religious violence, it seems to be diverse interplay of politics, ethnic and religious which has consequently led to the rising nationalism and militancy of various ethnic and religious movements. It is interesting to note that the overall consequence of this is the escalation of various ethno-religious violence that are witnessed all over the country which are meant to correct any perceived form of marginalization, oppression or domination.

In addition, Salawu (2010) argued that, the failure of the Nigeria leaders to establish good governance forge national integration and promote what can be called real economic progress, through articulated policies, has led to mass poverty and unemployment. This has result into communal, ethnic, religious and class violence that have now characterized the Nigeria nation. Salawu (2010) further stressed that one of the major cause of ethno-religious violence in Nigeria is the breakdown of such agents of social control that characterized the traditional African societies such as the family, education, law, religion and political system that are for the well-being of all citizens. Indeed, the malfunctioning of these institutions has significantly increased ethnic and communal violence in Nigeria.

Recommendations
(i)   The school curriculum should be structured to accommodate civic education, citizenship education where learners would be taught the need to avoid violence.
(ii)   The teacher should be a good role model for students to emulate by practicing what they preach/teach in schools – Act of violence by students should be dealt with.
(iii)   Guidance and counseling centres should be establish in schools to rechanneled students thinking in career choice in life and living a decent life style and crime free habits.
(iv)   Punishment and reward should be used judiciously to deterred all act of criminality and deviant behaviour which could spark of violence.

(v)   The spirit of nationalism and national consciousness should be inculcated in the learners, this will enable them shun ethnicity, tribalism and nepotism which are indices that could trigger off violence.

(vi)   Political thuggery, economic sabotage, corruption, religion fanactism and immorality should be preached against in all designated places of worship, (Churches and Mosques).

Conclusion

The paper discussed the concept of ethic, morality, violence, causes of violence and fundamental moral principles that has sociological implication in human relationships towards a peaceful co-existence in the human society. It offers recommendation and conclusions on how to minimized violence in our society so that every strata of development, that is politically, economically, socio-culturally and technologically will not be paralyzed.

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