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MORAL DECADENCE IN OUR SOCIETY

CAUSES, EFFECTS AND REMEDY



CHRISTY IFEOMA NCHETUYA

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DEDICATION

This book is dedicated to the loving memory of my beloved mother Ezinne Rita Nchetuya.
May her gentle soul rest in the bossom of the Lord Amen.

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I am indebted to the Most Blessed Trinity: the Father, Son and the Holy Spirit, and also the Mother of Jesus Christ, our Lord and Saviour, for their companionship and encouragement.

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PREFACE

Morality is pivotal to quality of human life. It is an essential aspect of society's cultural heritage. Unfortunately, the extent of decay of morality is worrisome. Morality as the bed-rock for a disciplined society is no longer given the deserved attention by parents, teachers and guardians. Hence the unprecedented high rate of moral decadence in the society today. These identified major custodians of moral values are themselves jettisoned into the ocean of immorality. Children learn fast from what they see and observe regularly. Their lives are moulded first at home, then at school. They try to do exactly what they see their parents, teachers and guardians do and even surpass them.

The present state of moral decadence in Nigeria, and in fact globally should be a matter of serious concern to all. Modernization especially Information Communication Technology (ICT) has substantially affected and impacted on the society positively and negatively. The world has become a global village. Youths in particular are brought together. They interact almost every time even in the night while parents are fast asleep. The interaction is promoted through the use of social media like the Facebook, Twitter, U-tube and a host of them contributes significantly to the prevailing moral decadence in the society. Most youths are actively involved in cyber-crimes and pornography. There is urgent need for a concerted effort to stem the inglorious trend. Continued negligence is capable of watering-down morality to zero level.

The author of this book is an epitome of morality herself. I am not surprised that she is out to see a clean and upright society. You cannot give what you do not have. She is morally balanced and therefore an authority on the subject of morality.

The book is therefore unique in many ways. First, it devoted a quality attention to the various aspects of immorality in the society. Secondly, it explained the causes, effects and remedies of moral decadence. Thirdly, it delved into the issue of personality development and character formation as it relates to morality. Each family unit constitutes the society – when family units' personality is presentable and generally acceptable, then it translates into a decent and disciplined society. Lastly, the book treated issues on professional etiquette and grooming. Social etiquette tips help us to be correct with our mannerisms, communication and behaviour in general. Social etiquette creates an impression about your personality that in turn affects the perception and treatment of other people towards you.

This book is a must read by all who are actively involved in child development programme such as teachers, parents, guardians and the youths themselves. It is also recommended for use by leaders in youth ministry of all religious organizations, private, public, governmental and non-governmental institutions.

Mr. Ademola Ajayi
Zonal Co-ordinator,dcvr
National Library of Nigeria, Enugu

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CHAPTER ONE

INTRODUCTION

1.1 What is Moral?

Moral can be defined as giving guidance on how to behave decently and honestly. It can also be seen as relating to issues of right and wrong and how individuals should behave. It can be seen as something that is ethical, good, right, proper, honourable, just, and so on.

It simply implies following accepted standards of behaviour. In other words, it is concerned with the principles of right and wrong behaviour.

Morality on the other hand is an essential part of every society's cultural heritage which is handed down from one generation to another. It has to do with the quality of human life.

Morality is characterized by its specific content as well as by certain formal features. Etymologically, morality is derived from the latin word **Mores** which refers to the content of morality. From the point of view of the content, therefore, morality refers to that area of human behaviour which is basically concerned with the categories of right and wrong, good or bad. It is an expression of things we ought to do or ought to avoid in

our interpersonal relations. It deals with how human beings relate to one another, the consequences of their actions on the feelings and interest of others.

However, not all categories of right and wrong in human behaviour fall within the moral sphere. For instance, there are 'right' and 'wrong' ways of playing a particular game or blowing one's nose in the public, or greeting someone older or superior to oneself. Matters such as these are not generally regarded as moral issues. Not even all matters that affect the feelings and interest of others may be regarded as pertaining to the sphere of morality. We do not normally regard breeches of rules of etiquette, which no doubt affect other people's feelings as immoral behaviour.

1.2 Why Should We be Morally Sound?

The question has been asked, why should human beings be moral? Or why should there be morality at all? The above question is concerned with the motives people have when they engage in moral behaviour. What are the reasons which motivate people to act morally?

In the history of moral philosophy, different answers have been given to this question.

(a) Enlightened Self-Interest

The traditional and most popular answer to the question; why we should act morally is that it pays to do

so, that, it is eventually in our own interest to do so. Appeal to the motive of self-interest is evident in such popular injunctions as "be helpful to people when they need your help, for then they will help you when you need it; or be nice to those you meet on your way up, you may meet them again on your way down. This is substantially Plato's view when he taught that only the virtuous or just man can be truly happy. The life of the wicked man as exemplified in the cruel dictator or a tyrant can only be a miserable life.

In short, it pays to be moral, just or virtuous. In popular morality, self-interest is evident in the fear of sanctions such as social disapproval and ostracism, retaliation and penalties which may be imposed by law. Self-interest is also evident in the expectation of long-term advantages which may be derived from fulfilling one's moral obligations.

What can be said about this view that self-interest is the predominant if not the only motive for obeying the moral rules of one's society? It may be conceded that most people would be more likely motivated to obey moral rules if they see that it is in their own interest to do so. However, it is simply not true that a morally good action is always to the advantage of the doer. People sometimes choose to do what they consider right even though they may have to sacrifice their own interest in doing so.

(b) Divine Demand

For those who see morality as necessarily having a religious connotation, the answer to the question, 'why should we be moral' "is because God has so commanded us, and He will reward us if we are moral and punish us if we are not". The argument given for this answer is that in this world the just are often unhappy and unrewarded while the unjust and immoral people are often happy and get away with their crimes. There must therefore be settling of scores in the next life when God will reward everyone according to his/her deeds,

This argument may have religious value but it is philosophically very weak. The fact that this world is unjust does not prove that there is another world that is just. Besides, as we saw earlier, morality is an independent area of human discourse that is not necessarily dependent on religion or divine revelation.

(c) Respect for Rules or Tradition

As a result of education we have received from childhood, we may come to obey the moral rules of our society simply because they are the rules. Expressions like 'a promise is a promise, that is how it's being done etc; reflects such an attitude. Often respect for rule is enhanced and promoted by respect for the author of rules. In such instances, we obey a rule not because we see it as

rational, but because it comes from an authority we regard as competent and worthy of respect.

Undoubtedly, some people are in fact motivated to obey moral rules simply out of respect for tradition. As an additional motive for moral behaviour such an attitude might be helpful.

It must be pointed out that morality that is based solely on tradition is problematic because it stifles a questioning spirit and sometimes promotes blind obedience to immoral practices.

(d) A Sense of Duty: Because it is Right.

Another answer that has been given to the question why we should be moral is that some people are motivated to obey the moral rules simply because they believe it is right to do so. One acts morally out of a sense of duty. It was Kant of course, who made duty for duty's sake the sole criterion of a truly moral act.

A person gets moral credit for his actions if and only he does it purely because it is his duty to do it and not for any other personal or even on altruistic motives. Few Philosophers today would subscribe to Kant's ethics of duty. It is too austere for human nature.

We generally approve and even applaud acts performed out of love, sympathy, kindness and other altruistic motives and there seems to be no reason why we should not give moral credit for such actions.

(e) Common Human Needs and Interest

Finally, we have come to consider what is probably the most defensible answer to our question, an answer which is squarely based on human nature. If we examine human nature empirically, we will discover that all human beings have a number of fundamental needs, and interests in common. For example, people generally need food and security, love, friendship, the company of others and so on. It is pretty obvious that the satisfaction of these basic needs will be possible only in a society in which certain moral rules are obeyed by all. The classical formulation of this answer was given by Thomas Hobbes. Hobbes points out that as a matter of fact, the self-seeking, restless foraging human, desires and needs above all, peace, security and freedom from fear. One of the strongest and most persistent human desires according to Hobbes, is the desire to be free from terror of a life in which each man exclusively seeks his own interest and totally neglects to consider the interest of others. In such a situation, human life would indeed be nasty, brutish and short.

Hobbes goes on to explain that in an amoral society, no one can sleep at night without fear of violent death. We could not leave what we possessed for a moment without well-justified anxiety over its being stolen or destroyed. Where people's interest conflicts, each man would resort to subterfuge or violence to attain

his own ends. Unlimited pursuit of self-interest would lead to the frightful situation Hobbes described as the state of war of every man against all.

If we therefore ask why should we have a morality, the answer then is, following Hobbes, that we need morality in order to have any meaningful social existence. Human society as we know it, would simply be impossible without the basic moral rules which regulate human behaviour. It is easy to see that if everyone acts morally, or generally acts morally, people will be able to satisfy more of their needs and legitimate desires. The best possible life for everyone is attainable only if people act morally. The greatest possible good is realizable only when everyone is willing to give up his own self-interest when it conflicts with the common good.

The outcome of our consideration of the various motivational factors of moral behaviours is that it is not possible to limit the variety of motives at work in the human psyche to anyone consideration. People perform moral actions from a variety of motives. People sometimes act from self-interest, such as hope of reward or avoidance of social sanctions, sometimes, however, from genuine unselfish desire to help someone without expecting to be rewarded. Some people also act morally out of religious motives. Some others out of respect for rules or tradition. Despite the austerity of Kantian ethics it remains true that there are some people who sometimes

act morally simply because they are convinced it is the right thing to do.

1.3 Sources of Morality

i. The Supernatural Theory

The question is often asked: where does morality come from? As usual with philosophical questions, several answers or rather theories have been propounded with regard to this particular question. According to the supernatural theory, morality or the moral law comes from some supernatural being or beings or some ultimate principle or idea.

Plato, for instance thought that the source of morality was the "form of the good". For the Greek and the Romans, morality came from the gods. The Jews believe that the moral law was given by God, and for many christians today at least part of the moral law is inextricably inter-woven with God's revelation through Jesus Christ

ii. Natural Law Theory

According to this theory, morality is derived from Nature. It is believed that there are 'natural laws' that human beings must observe if they are to live morally. St. Thomas Aquinas (1225-1274), argued for the existence of the 'natural law' as well as for a supernatural basis for morality. Immanuel Kant,

(1724-1804) had similar views. Thus, for example, some moralists argue that homosexuality is immoral because it is against 'natural law'. On this view, it is against nature for human beings of the same sex to engage in sexual acts.

iii. Human Nature Theory

Thomas Hobbes is reported to be the first Englishman to search for the foundations of morals in human nature. Hobbes claimed that both morality and state institutions arose out of the human need for security and protection. Morality he argued, originated from the exigencies of harmonious social existence. People simply could not live together in peace and harmony without morality. Hobbes thought that without the protection provided by morality and the state institution, human life would be "nasty, brutish and short".

1.4 Decadence

Decadence means the process of decline or decay in a society, especially in its morals. It is also a state of immorality, corruption, debauchery, dissolution, self-indulgence, profligacy, excesses etc. Decadence has to do with immorality and is only interested in pleasure and loose life.

1.5 Moral Decadence

Moral decadence is decline, decay and profligate in the moral values of individuals and society at large. It is the decay in the ethical values and norms that govern an individual and the society in general. In a society where there is decline in moral values, what is wrong becomes right, what society should abhor becomes what they uphold. Moral decadence could also be defined as short-coming in one's moral behaviour or falling short of peoples' expectation concerning one's character.

Relating this to education, we can see that the educational sector has been beclouded with immoral acts (moral decadence). Institutions of learning which are said to be citadels of learning have been turned into breeding grounds for hoodlums, rapists, prostitutes, cultists, etc The educational system is losing its moral and social values. The big question is: who is responsible for all these immorality? Is it that the barber is incapable or that his blade is blunt? What is the root cause of these social vices among youths and the society in general?
All these and more will be discussed as you read on.

CHAPTER TWO

TYPES OF MORAL DECADENCE

Moral decadence as we have earlier stated is decline and decay in the moral values of individuals and society at large. There are many vices characterized by moral decadence viz:

1. Cultism/Secret Cult
2. Examination Malpractices and Academic Misconducts
3. Indecent Dressing
4. Rape
5. Drug and Drug Abuse
6. Sexual Immorality/Promiscuity
7. Abortion
8. Kidnapping and Human Trafficking
9. Corruption.
10. Armed Robbery

2.1 CULTISM/SECRET CULT

2.1.1 Who is a Cultist?

In action, a cultist is a brutal, gun-totting, trigger-happy, axe-machete or sword-wielding, blood thirsty individual who springs surprise attacks on enemies or perceived enemies, maiming or killing them, and

disappearing within seconds of his atrocity, leaving civil society shocked and traumatized. He can strike at any time in the day or at night, and at any place.

When not in action, a cultist may be a friendly colleague and a quiet classmate, sometimes cold and icy with lazy, doped eyes. At other times, he may be warm and charming. He may be soft spoken, handsome and 'kind' but most often, he has an attitude. He may come from a middle or upper class family, but sometimes he may also come from a low-income family.

Beyond these, a cultist may be a psychologically traumatized person. He may be an emotionally, mentally, academically or socially insecure person who is seeking attention, identity, protection, understanding, and perhaps love. On the other hand, a cultist may just be a power drunk, or an outright wicked person.

According to Denga (1991), cultism is a system of religious belief and practice or an ideology. Orukpe (1998) defined secret cultists as a group of people who share and propagate peculiar secret beliefs divulged only to members. In addition, their initiation procedures often involves secret rituals like swearing by deity, human blood and other procedures which send shivers down the spines of most people.

Cultism and secret societies thrive in a situation like ours where effective enforcement of law and order has broken down because most people who make laws as

well as the custodians of these laws are the people who act in a way that shows that they are above the law. These people break the law with impunity, thereby presenting themselves as negative role models to the youths. Some examples of cults as found in most Nigerian higher institutions include:

i. Sea Dogs
ii. Black Axe
iii. Eiye Confraternity
iv. Vickings
v. Daughters of Jezebel
vi. Amazons
vii. Black Blassiers
viii. Buccaneers
ix. Morphite
x. Black Cat
xi. Campus Mafia
xii. Black Cobra
xiii. Black Baret
xiv. Royal Queens
xv. Suicide Squad etc.

2.1.2 Origin of Cultism

The origin of secret cultism in Nigerian tertiary institutions could be traced to the University College, Ibadan now known as University of Ibadan (U.I) in 1953.

It was formed by Nigeria's only Nobel Laureate, Professor Wole Soyinka. The main objectives include: to abolish conventions, to revive the age of chivalry, to end tribalism and elitism. Their ideas were both patriotic and altruistic as it was not imagined as a secret cult, but simply as the Pyrate Confraternity or the National Association of Sea Dogs. The basement room below Teddar Hall served as their "Cove".

Gibbs (1990) referred to the founding members of Pyrate Confraternity as the "Magnificent Seven" and noted other founding members as N.O. Oyelola, Pius Oleghe and Ralph Opara. Ogbodo, et al (I991), noted that age estimate of cult in the universities agrees with the views of the Pilgrims Magazine (1990) which estimated it to be forty years.

2.1.3 Operational Principles of the Secret Cult

Secret Cults have a mode of operation and behaviour by which they can be identified as both groups and secret groups. Ifionu, et al (1987) observed that they all operated in secret and their activities and signs were esoteric to the uninitiated.

The Constitution of the Federal Republic of Nigeria (Enactment Decree, 1998) states that: a secret society means a society or association, not being a solely cultural or religious body, that uses secret signs, oaths, rites or symbols:

(a) whose meetings or other activities are held in secret and

(b) whose members are under oath obligation to promote the interest of its members or to aid one another under all circumstances without due regard to merit, fair play, or justice, to the detriment of the legitimate expectations of those who are not members.

Other means adopted by secret societies to achieve secrecy according to Oti (1993); Okorie, et al (1991), Usen, et al (1990) and Pilgrims Magazine (1992), includes: taking up sobriquets, masking, meeting at night and odd places, operating in other institutions where their faces are unknown. They also subject new members who are to be initiated to oath of secrecy and use of threats to sustain secrecy. Many leaders are demagogues, given to mesmerism, hypnotism and other forms of occult arts.

2.2 EXAMINATION MALPRACTICES AND ACADEMIC MISCONDUCT

Examination Malpractice is an act of omission or commission, which compromises the validity and integrity of any examination (Ministry of Education, Benue State, 2001). It is acting or going contrary to the rules and regulations guiding the conduct of examinations. Examination which is said to be the true

test of knowledge has lost its values as some students can get into any higher institutions without written or oral examination. In fact, this has really become a hard nut to crack among various examination bodies.

Examination malpractice can also be defined as any action or inaction, principally by students, which militates against the use of examination in assessing the level of competence of a candidate in absorbing, reproducing, and where appropriate, applying knowledge.

On the other hand, academic misconduct is any action or inaction principally by workers in educational institutions and examination bodies, which results in the compromise of academic standards.

Examination malpractice is posing a serious problem and challenge to Nigeria. It has become a cancerous and pernicious evil that has eaten deep into the fabrics of the nation's educational systems. It is more serious now than ever before, because the Nigerian adolescents, the future hopes of the nation, are the greatest perpetrators of the malpractice. The disease has spread to all levels of education from primary to tertiary institutions. It must therefore be tackled to prevent the nation's future leaders from self- destruction.

2.2.1 The Origin of Examination Malpractices

The following are perpetrators of examination malpractices:

- Parents/Guardians who buy examination papers or bribe the examiner on behalf of their children and wards.
- Teachers/Head teachers who collect money from students to settle invigilators.
- Lazy students, who rather than study hard for their examinations, prefer to cheat during examination.
- Examiners and External invigilators who collect money from invigilators and students to conceal their dubious acts.
- The Printers of the examination papers who disclose examination papers to invigilators and students.
- Government officials who connive with examiners and examination bodies to award excellent result to undeserving students.
- Examination bodies who sell examination papers and results, etc.

2.2.2 Forms and Dimensions of Examination Malpractices

Examination malpractices take different forms and dimensions depending upon the orientation and the interest of the individual perusing the situation.

Examination malpractices could be viewed from the following dimensions:

i. **Malpractices Before the Examination** – These are done before the examination proper. They involve the students knowing the questions before the examination, either through the teachers, printers or computer typesetters in the office. Students also, in connivance with either teachers or custodians of the examination materials, write answers on script, enter with them and replace the ones given in the hall. Another form under this category is the arrangement being made by schools with invigilators/supervisors whereby students contribute money to 'settle' the supervisors / invigilators so that they look the other way while answers will be given to students during the examination. This arrangement is in most cases done before the examination.

ii **Malpractices During the Examination** – These are malpractices carried out during the examination. Teachers, students, and invigilators / supervisors are the culprits. Examples include: bringing in 'foreign' materials into the examination hall such as textbooks, notebooks, prepared key points on a piece of paper, lap, foot sole, slippers

etc. Others include, irregular activities inside and outside the examination hall, collusion where two or more persons work together and aid one another, often referred to as 'ECOWAS' and impersonation. Also included are copying and giraffing, signs and symbols. Teachers also give their favourites clues to the answers in the examination hall.

iii. **Malpractices After the Examination** – Examination malpractices are also committed after the examination. Sometimes, teachers call students to their offices and rooms to re–write the examination on fresh examination scripts. Sometimes, teachers award marks to undeserving students who either did not sit for the examination or for other hidden reasons.

2.3 INDECENT DRESSING

Indecent dressing especially among female students has pervaded the nation's higher institutions. Most girls go nearly bare, displaying their navels and breasts. They wear what shows ample cleavages, depicting size and shape of their private parts with mini that barely skim the bottom. It appears now to be fashionable, one has to go half nude, dressed in sleeveless/see-through tops even without bra. One of the latest is 'sagging' whereby one wears trousers and make

sure it exposes the upper part of the buttocks. This implies that the use of belt which is meant for the waste is now used at the hips for both male and female alike.

From the above description, what then is indecent dressing? "Indecent dressing is an act of dressing contrarily or indecently to a normal dressing code." From African perspective, I believe every culture has its dressing code. Though the dressing code might vary from one culture to another, each culture has a standard and acceptable dressing code. So any negative deviation from such dressing code could be termed indecent dressing. Our dressing tells much about our personality as well as what we can offer. A decently dressed person whether male or female is the admiration of all; whether dressed corporately or traditionally.

Certain parts of the body are sacred and should not be exposed indiscriminately. The scriptures made it clear that the part of the body which we think less honourable, we invest with greater honour, and our un-presentable parts are treated with greater modesty, which our more presentable parts do not require (Ref. I Cor. 12:23-24). Our bodies are temple of the Holy Spirit according to the scriptures in 1 Cor. 6:19, and should be treated as one.

The effects of indecent dressing cannot be over-emphasized. When you see a lady so seductively dressed, flaunting herself at a man, she should not complain of sexual harassment especially if she has a soft spot for the

man. The menace of sexual harassment in our higher institutions of learning and some government offices today could be attributed to indecency in dressing.

A brief stroll around our higher institutions, brings you in encounter with young girls in the campuses who parade themselves as if they are hawking some wares for sale. Some female worshippers lure some men of God to sin through their dressing. Some of these ladies intentionally dress half-nude when going for counselling or even church services just to distract some preachers of the gospel, thereby pulling them down from grace to grass. Some outfits which are meant for cock-tail parties are now worn to churches in the name of civilization. Your dressing tells much about you, hence you are addressed the way you dress.

2.3.1 Kinds of Indecent Dressing

There are various kinds of indecent dressing. They include the following:

- Mini and micro mini skirt
- Handless/sleeveless tops
- See-through tops
- Breast exposure blouses
- Pant exposure trousers
- Navel exposure tops
- Pant-free skirts etc.

2.3.2 Causes of Indecent Dressing

- Bad association or company.
- Wrong use of internet especially the social net-working tools like Facebook, Twitter, YouTube etc.
- Parental influence
- Desire to be popular or recognized
- To seduce the opposite sex in school or outside the school
- Lack of basic knowledge on dressing code.
- Lack of fear of God etc.

2.4 RAPE

Rape is a crime which affects all members of the society both the victims and those close to them. Rape is a threat or use of force to compel one individual to engage in a sexual act with another. Rape is any sexual intercourse with a person by force, compulsion or threat. Again rape is any sexual intercourse with a person without his or her consent. Rape can also be defined as virginal, and anal or oral intercourse without consent. Rape is a form of sexual assault.

Nobody wants to talk about it, but it affects everybody – men, women and children. The more informed all citizens are about the 'crime of rape' the better prepared they will be to be able to prevent it. Today, the incidence of male sexually assaulting (raping)

other males is on the increase. Thus, it is therefore, important to remember that when discussing the crime "rape", women are not the only victims.

2.4.1 Types of Rape

Rape can exist in the following ways:

(a) **Acquaintance Rape**– This is a sexual assault in which the victim knows the attacker. It could be a house owner against his house help, a boss against his employee, a boyfriend against his girl friend etc.

(b) **Date Rape –** Is a sexual assault in which the victim is attacked by an assailant while on a date. Sometimes, the offender is able to take advantage of the victim because the victim is under the influence of alcohol or drugs. The common 'date rape' drugs are Rohypnal, Gamma Hydro Butyrate (GHB) and Valium. Because these drugs are given to victims without their knowledge, they make the victim unable to resist assault, and also cause en-amnesia-like effect, so the victim is uncertain about what happened.

(c) **Gang-Rape –**This involves sexual assault in which the victim is made to have sex with more than one

rapist. This type of rape is mainly perpetrated by armed robbers.

(d) **Statutory Rape** – This refers to sexual intercourse between a male and any female who is a minor.

The extent of rape is very difficult to assess with any accuracy. This is because only a small proportion of rapes worldwide actually come to the attention of the police and have their statistics taken. This may be attributed to the fact that people are afraid of being stigmatized. Nobody would like to present herself or anybody related to her to public ridicule. The fear that people may avoid such individual for fear of infection, make people prefer to carry the burden of rape assault silently. Parents/Guardians should summon the courage to report rape cases to the appropriate authorities so that the offenders will be sanctioned.

2.4.2 Who Really can be Raped?

It should be noted from the onset that:

- An employee can be raped by her boss.
- A teenager can be raped by her mate.
- A teenager can be raped by an elder person.
- A wife can be raped by her husband.
- A female student can be raped by her male counterpart.

- A female student can be raped by a university staff (academic and non-academic).
- A girl can be raped by an uncle and even her own biological father.

2.4.3 Common Phases that Rape Victims go Through:

Survivors often go through three general phases. The phases do not always occur in the order listed below:

Phase One: This phase may last a few days to several weeks. The survivor may experience shock and severe distress, confusion, disorientation, anger and rage.

Phase Two: The survivor often wishes to forget the incident and return to normal life. It is common to want to suppress feelings in order to forget about the incident and regain control. However, the crisis is not resolved.

Phase Three: The survivor is already beginning to deal with the feeling associated with the assault/abuse. This phase usually involves re-experiencing feelings, thoughts and memories of the assault / abuse. This healing process may vary in duration. Throughout all three phases, survivors need

supportive people (friends, family, loved ones). A survivor support group and/or counsellor can also be of help.

2.4.4 Effects of Rape

Normal sexual functioning is almost impossible for most survivors until well into their recovery. Too often, sex, even with trusted others, triggers terrifyingly disorganizing flash backs, during which survivors sometimes literally see the face of their abuser superimposed on the visage of their sexual partner and experience dreadful reliving of their sexual traumas.

Rape is an aggressive behaviour that has effects on the victim and the aggressor. For the victim, the effects of violence go far beyond physical injury, or loss. The rapist is also affected, sometimes in ways that make further aggression more likely.

(a) Effects on the Victim: Victims of violent aggression, who are raped, experience pain beyond their obvious physical wounds (Bard &Sangery,1979). Victims feel violated, ashamed and unable to trust others to feel safe. Physical wounds may heal, but emotional trauma cannot be so easily remedied. Many rape victims feel that for them, life will never be the same. Feelings of victimization are frequently compounded by the criminal justice system, which has sometimes failed to treat crime

victims with respect, compassion and sympathy (Kelly, 1990). Victims frequently feel that others blame them for their own victimization, and they may even blame themselves.

(b) Effects on the Aggressor: Aggression also hunts the aggressor. First, committing one aggressive act makes another more likely (Geen & Quanty, 1977); and repeated aggressive acts produce aggressive personalities. Secondly, children aggressors often have lower levels of intellectual achievement (Heusmann, et al; 1987). Childhood aggressiveness may reduce both the opportunity and the ability to learn. For instance, teachers and classmates may avoid aggressive children and they may be frequently suspended from school. Thirdly, aggression can be detrimental to physical health. Anger and hostility – the constant companions of aggressive behaviour increase the risk of major health problems, including coronary heart disease (Dembroski & Costa, 1987).

2.4.5 Consequences of Rape

Sexual violence is associated with a host of long and short-term problems, including physical injury and illness, psychological symptoms, economic costs and death. Sexual violence victims exhibit a variety of psychological symptoms that are similar to those of

victims of other types of trauma, such as war and natural disaster.

Rape victims often experience anxiety, guilt, nervousness, phobias, substance abuse, sleep disturbances, depression, alienation, sexual dysfunction and aggression. They often distrust others and replay the assault in their minds, and they are at increased risk of future victimization.

A number of long-lasting symptoms and illnesses have been associated with victimization including chronic pelvic pains, premenstrual syndrome, gastro-intestinal disorders, and a variety of chronic pain disorders including headache, back pain and facial pain.

Rape victims contract sexual transmitted diseases (STDs) as a result of the victimization. Religiously, rape damages victims down to the very soul of who they are. The process for victims of rape is slow. Victims usually build wall of protection around their hearts and have difficulty admitting to the severity of the abuse.

Victims of sexual abuse experience a state that resembles acute grief because of their severe psychological losses. Their basic feelings of wholeness, strength, trust, and self control are lost, and with them a person loses confidence in their abilities. The victim's attempt to stop the attacker did not work – they were powerless. This feeling of powerlessness can be devastating to the victim's sense of trust and control.

Many victims are unable to talk about their experience unless they are directly asked about it.

2.5 DRUG, DRUG ABUSE AND DRUG DEPENDENCE

2.5.1 Drug

The World Book Dictionary defined drug as any substance (other than food) that, when taken into the body, produces a change in it. If the changes help the body, the drug is Medicine, if the change harms the body, the drug is Poison.

Aniuzu D. (2001) defined drug as a chemical substance that influences the body's chemistry. Drug could also be defined as any substance which when taken into the living organism modifies one or more of its function (WHO, 1969). The World Health Organization's definition of drug covers a large range of substance – the simple pain relieving drugs such as aspirin to preparation such as vitamins and medications such as antibiotics used in the treatment of infections, and indeed a large range of drugs which are used in treatment of disease in general.

Ordinarily, the word drug has become one of the most used words. Consequently a lot of people no longer view it with any seriousness. To some, drugs are merely ingredients or those medical words that go ahead to make up a doctor's prescription. One can therefore deduce a situation where ignorance comes into play and in such

cases some people simply go ahead to obtain the same drug at the slightest similar symptom.

In essence therefore, there are both natural and synthetic drugs, which are used medically. Thus, we have **curative** and **hard** drugs. Curative in the sense that it has therapeutic values when taken in correct doses, and is neither additive nor damaging to health. While hard drug is a drug that is either additive, damaging to the health or both. In all, uses of drugs should be put into treatment of ailment.

2.5.2 Drug Abuse

It is pertinent to note here that drug is not the only thing that could be abused. Several things could be abused though several percentage of the populace do so in utter ignorance. Those things that are usually abused, among other things, include the following: sex, food, the child and drug.

However, characters that summed up this abuse situation usually have to do with individual habits. It is not to say that one should not have sex, eat food, have children or take drugs. We are particularly interested in a situation where individuals indulge in these things out of proportion or even go further to take necessary advantage of situations instead of employing a rational and realistic evaluation of these factors at any given time. This will go a long way to enable one to have sex only when

necessary, eat food timely and in good reasonable quantity and quality, have children and treat them as they should and then take drugs as prescribed by a qualified doctor.

"Drug Abuse" could be defined as a state of psychic/physical dependence or both on a drug following administration of the drug on a periodic continuous basis. World Health Organization (WHO, 1969) defined drug abuse "as a persistent or sporadic excessive drug use inconsistent with related to acceptable medical practice".

Sometimes, the term drug abuse is used by some people to refer to use, other than for medical reasons. The La Dain Commission (1970) equates drug abuse with use outside medical practice. Similarly, Phillipson (1970) asserts that drug abuse entails consumption apart from medical need. Some drugs that are mostly abused are: cigarette, alcohol, marijuana, indian hemp, cannabis, heroine, cocaine, amphetamines.

2.5.3 Drug Dependence

World Health Organization (WHO, 1969) defined drug dependence "as a state, psychic and sometimes also physical, resulting in the interaction between a living organism and a drug, characterized by behavioural and other responses which will always include a compulsion to take the drug on a continuous or periodic basis in order

to experience its psychic effects and sometimes to avoid the discomfort of its absence"

Tolerance may or may not be present. A person may be dependent on more than one drug. Previously, the WHO definition of drug dependence had specified that in every case one should refer to the particular variety of drug dependence involved by name, e.g drug dependence of morphine type or amphetamine type etc. The important features of all patterns of drug dependence which will be present or absent, according to the drug involved are physical dependence, psychological dependence and tolerance.

The involvement of Nigerian youths in drug abuse poses a great problem to the nation since the youths are the future leaders. Drug addicts rarely make any impact or take meaningful and rational decisions. Drug abuse and dependence has negative effects on both the individual, family, and the society at large and therefore should be discarded.

2.6 SEXUAL IMMORALITY/PROMISCUITY

This is an act of involving oneself in illicit sexual intercourse or relationship with an opposite sex, either for money or for pleasure. The act of sexual promiscuity / prostitution is most common with our female students. In most higher institutions of learning, such act has become a money-making business for the female students.

Students who for the first time gained some social freedom from parents/watchful eyes and guidance easily fall prey to the temptation of eating the "forbidden fruit". Some of them become so wild on the illicit love-making that they give most of their time and attention to it to the detriment of their studies.

If sex without marriage is immoral, then obviously prostitution is immoral because it is a form of sex without marriage. However, some people maintain that buying and selling of sex is particularly reprehensive. Not all societies have condemned prostitution, but today most do.

Those who condemn prostitution may assert that while it is morally acceptable to buy and sell objects such as cars and books and even buy labour, power and services, of people such as plumbers, auto mechanics, and athletes, buying and selling of sex is different. Of course, some opponents of prostitution will simply maintain that it is contrary to God's law. Another reason is that they consider the most important aspect of sex to be its connection with love, affection, respect and trust. Prostitution completely severs that connection. In their view, prostitution degrades sex to the level of mere animal function. Prostitutes merely feel even a faint spark of passion for their customers, let alone love, although they make fake passion. In many cases, prostitutes despise their customers. We could also argue that prostitution breeds diseases, and that in this age of

HIV/AIDS the threat to public health is magnified. In addition, prostitution is a dangerous occupation. Many prostitutes are beaten up or murdered.

Prostitution is totally condemned by God as we see in the holy scriptures. In his first letter to the Corinthians chapter six, verses nine to ten (1Cor.6:9-10), Paul wrote *.... neither the immoral, nor idolaters, nor adulterers, nor sexual perverts... will inherit the kingdom of God.* It implies that prostitutes are rated the same with adulterers and fornicators hence it is considered a sin against the body which is the temple of God.

Some youths are lured into prostitution by human traffickers who pretend to take them abroad for greener pastures. While in the foreign countries, they are forced and lured into prostitution against their own wishes. Many of them were forced to sleep with wild animals. Consequently, venereal diseases of all sorts were contacted through intercourse with animals. On the other hand, some willingly accepted the illicit business hanging it on poverty and lack of gainful employment in their country of origin.

From whichever angle it is viewed, prostitution/ sexual promiscuity is illegal and an act of immorality. Thus, it should be condemned as a form of livelihood.

2.6.1 Causes of Sexual Immorality/Prostitution

1. **Economic Factors:** They are such as poverty, unemployment, underemployment, high cost of living etc. These factors force some people into prostitution.

2. **Parental Factor:** Most parents encourage their children/wards to involve in such illicit act. Lack of parental care, counselling and control endangers the lives of adolescents. Parents are expected to take care of the basic needs of their children especially the female ones. Failure on their part results in waywardness of those children.

3. **Social Factor:** The Bible tells us that bad company corrupts good moral (1Cor. 15:33). Some youths in a bid to meet up socially, whereas they have no reasonable source of income may decide to venture into the business of prostitution. Decadence in social values also contributes to this.

4. **Lack of Sex Education at Home and in Schools:** Some parents shy away from their responsibilities as far as sex education is concerned. Others, shift it to school teachers who incidentally assume that it is the role of the parents to do so. Eventually, this important information is denied many teenagers,

who later got them wrongly from peers and from home movies. Some few good ones will practice and stop, others will continue until they graduate to commercial sex hawkers.

5. **Intimidation by Lecturers/Teachers in the case of Students:** Some evil-minded lecturers or teachers intimidate their students and lure them into sexual promiscuity. Notably in most Nigerian higher institutions, high grades are awarded to only female students who are willing to satisfy their lecturers' sexual desires.

6. **Students in Quest of Higher Grade Level:** Sometimes, some lazy students want to score higher grade levels, so they go extra miles to ensure that they score above pass level and will not carry-over any course or repeat any class.

2.7 ABORTION

Abortion is birth that occurs before the embrayo has developed enough to live, usually during the first twelve weeks of pregnancy. It is the inducing of premature delivery in order to destroy offspring. In other words, it is the termination of a pregnancy before the foetus can survive outside the uterus. Popularly, the term

abortion refers to the deliberate or induced termination of a pregnancy.

Although, a physician might recommend an abortion if tests show that the foetus is developing with a severe abnormality. A pregnancy is often deliberately terminated if the woman's health is seriously at risk. But in United States of America, the primary reason for voluntary abortion is the woman's decision that having a child at this time is not right for her.

In early pregnancy, abortion is generally performed using either minor surgery, such as dilation and curettage, or a suction apparatus. If a pregnancy is four months or more, labour is induced. A prostaglandin gel can be placed into the virgina to begin contractions. The foetus is then delivered virginally.

The truth of the matter is that life is being terminated. Life starts from the first day of conception, the embrayo is a complete human being because it breathes and there is full life in it. So to tamper with it means to kill.

In Genesis 1:26-28 and Genesis 9:1: *God commanded man to be fruitful and multiply. He did not at any time give man order to terminate the ones he does not want. The scripture equally says that children are blessings from God (Psalms 127 & 128).* There was no proverb that cautioned about the expenses of a child outweighing his worth. There was no blessing

pronounced over the man or woman who had perfect spacing between children, or the couple who had the right number of childless years before shouldering the burden of children; or the husband and wife who had planned each conception. These were the thoughts we can get from the media, public schools or neighbourhood, they had no foundation in the Word of God.

Some people are not even ashamed to declare publicly the number of abortions they had done, thus making their bodies burial ground for these innocent babies. The scripture says: *"you are not your own, you are bought with a prize, so glorify God with your bodies"* (1Cor.6:19-20). Again, St. Paul in his letter to the Romans 12:1-2 says: *"I appeal to you, therefore brethren, by the mercies of God to present your bodies as a living sacrifice, holy and acceptable to God which is your spiritual worship, do not be conformed to this world but be transformed by the renewal of your minds, that you may prove what is the will of God, what is good and acceptable and perfect"*.

Rather than opting for abortion, married couples should follow the advice of St. Paul in 1 Corinthians 7: 4-5 which speaks of periods of time in which spouses could abstain from sexual relations for reasons of prayer and then resume relations to keep satan from getting a foothold in their marriage. There is a godly way to be prudent in serious circumstances by practicing continence during

times of mutual fertility. This will enable couples to space their children or determine the number of children they will have instead of terminating God's precious gift to them.

The youths on the other hand should not give in to premarital sex. There is great advantage in waiting for the right time. This gives you time to plan very well for yourself rather than dabble into marriage unprepared; because unwanted pregnancy can either force one into undesired marriage or abortion which is not acceptable to both God and man.

In some countries, the deliberate termination of a pregnancy is seen as a criminal act. Many countries, however, have legalized abortion. Reactions on abortion may differ from country to country. But whether people are certified to carry on with abortion/contraceptive or not, the scripture presents a different picture from what the world seemed to shout. *"Many are the ways that seem right to man but the end leads to destruction.* (Prov.14:12). As you can see, abortion contributes to millions of death in the world. An abortion performed by an unskilled person and without sterile conditions exposes the patient to the risk of infection, hemorrhage, future infertility, or even death. If one is morally balanced, abortion should not be an option at all because the blood of these aborted babies is crying before their Maker. To be forewarned is to be forearmed.

2.8 KIDNAPPING AND HUMAN TRAFFICKING

Kidnapping, though an illegal activity has become a source of livelihood to many lazy and irresponsible youths. It has become a lucrative business indeed, as affirmed by those who engage in it. If not, why should a group of people organize themselves as business partners (partners in crime), and abduct an innocent citizen only to demand huge ransom from the family of their victim.

In the 1980s and 1990s, the word kidnapping was so rarely used, as kidnapping used to be very rare in those years. But these days, the word is so rampant that even a primary school pupil knows the meaning and shrinks at the mention of the word.

Kidnapping came into full force between 2008 and 2009 when the Niger Delta Militants started kidnapping the expatriates who worked in their land. The reason for such actions is that they have been neglected by the government. They claimed that they had no land to farm and no water to drink as their land was taken over by various multinationals, and their water polluted to the detriment of their people. The people have long been denied basic socio-economic infrastructures like good roads, schools, hospitals, electricity etc. They have suffered long from environmental degradation resulting from oil spill from the activities of various oil companies in their land. Having lamented for so long without attention, they resorted to kidnapping as a way of drawing

the attention of the general public and government in particular to their plight.

The ugly incident continued until 28th June, 2009 when the Federal Government granted amnesty to the militants. They were expected to lay down their weapons before 4th October, 2009 and cease fighting in the region. Quoting Mr. President; *"I hereby grant amnesty and unconditional pardon to all persons who have directly or indirectly participated in the commission of offences associated with militant activities in the Niger Delta"*. Many of the Niger Delta militants embraced the amnesty and dropped their weapons. They were sent to Rehabilitation Centers for training both within and outside the country. As at July 2011, the Amnesty Office had placed 4,699 former agitators in institutions within and offshore for either formal education or vocational training.

Borrowing a leaf from the former Niger Delta Militants, some unscrupulous individuals took up kidnapping as a profession. The ethics of the business is such that only the 'big fishes' that is, the rich and the famous members of society who are likely to fetch them a whooping sum of money as ransom are abducted. Personalities like Udokwe Samuel – Chairman of Pengasson Chevron Nigeria Limited Warri Branch, Pete Edochie and Nkem Owoh, alias Osuofia, renowned movie actors, the father of Mikel Obi, clergy men and

women, traditional rulers, government officials and other top business men who make money in millions. These unfortunate persons had to pay through their nose in other to obtain release from their captors. However, with the turn of events, the common man who earns less then ₦20,000 and children of low-income earners could be victims. All they are interested is how to make quick money.

On May 2, 1991, Nigerians were shocked with the dramatic kidnapping of Temi Makinde and Busola Savage, both six years old on their way to school. These little girls were eventually abducted to Republic of Benin, where they spent two weeks before being rescued. It took both high level diplomatic moves of the International Police (INTERPOL), for the children to be found and returned to their tearful parents.

Between January and June 1995, Owerri, Imo State capital recorded the highest number of reported cases of child kidnapping and attempted sale. On March 29, 1996, Master ThankGod Odu, a four year old boy was abducted at his home in Amaka ohia, Owerri by Mr. Nnamdi Eze and one Emmanuel Nze, said to be an uncle of ThankGod. After abducting him, both men had taken him to Ama-Hausa, an area predominantly inhabited by Hausa people; where they concluded selling him for ₦1 million to an Alhaji.

Luck ran out on them when security agents swooped on them. The prospective buyer escaped while the abductors were arrested and detained. Again, Master Livinus Maduabuchi, eight years old, and a pupil of Orlu Road Primary School, was abducted at gun point by four men on May 26, 1995. Master Livinus was running an errand for his mother that morning at Works Layout, Owerri, when the incident occurred. Maduabuchi was taken to a house at Amanze Njoku street, Aladinma, while two of the suspects, Chidi Eke 23, a houseboy and Sunday Nweke 25, went scouting for a prospective buyer who accepted to pay ₦200,000.00 for the child. On the agreed date and time, the suspects had arrived the venue for payment, when they were rounded up by security agents.

2.8.1 International Trafficking in Children and Women

Trafficking of children and women is not a purely local phenomenon. It has significant regional and international frontiers. This occurs mainly for menial work in the heavily immigration–dependent economy and commercial sex work in Europe.

Information provided by the immigration authorities (The Guardian 9th August, 1988) indicates that children between the ages of 7 and 16 have been transported to Garbon and Cameroon, from various points

in the south-eastern part of Nigeria especially Abia, Akwa-Ibom, Cross-River, Rivers and Imo States. Between March 1994 and January 1997, at least 400 children were rescued in Akwa-Ibom State, which is one of the main departure points for Garbon (Nwafor.B 1998).

In the last decade, there had been large-scale trafficking of adolescent girls and young women to Europe, particularly Italy, for work in the sex industry. These women are lured abroad by traffickers who promise them legitimate and lucrative work, but on arrival they are forced to engage in sex work to pay-off large debts supposedly accumulated to pay for their travel document, tickets and accommodation. To enforce compliance they are threatened with exposure to the authorities and possible imprisonment or deportation. In effect, these women are held under duress in form of debt bondage.

Some young women who have succeeded in escaping or who have been deported by the Italian authorities have described how the system works. In a particular case of a young woman who was told that she would have to earn nine million lira (about ₦500,000) from prostitution to purchase her freedom. At the going rate in the district of Rome where she worked, she would have to have sex with 3,000 partners to achieve the targeted sum. After 25 days and scores of partners, she

managed to escape and found her way to Nigeria (on the record: Yahoo Mail, 6 June, 2000).

Nigeria is a source, transit and destination country for women and children subjected to trafficking in persons, specifically conditions of forced labour and forced prostitution. Trafficked Nigerian women and children are recruited from rural areas within the country's borders – women and girls for involuntary domestic servitude and forced commercial sexual exploitation and boys for forced labour in street vending, domestic servitude, mining and begging.

Nigerian women and children are taken from Nigeria to other West and Central African countries, primarily Gabon, Cameroon, Ghana, Chad, Benin, Togo, Niger, Burkina Faso and the Gambia, for the same purposes. Children from West African states like Benin, Togo, and Ghana – where Economic Community of West Africa States (ECOWAS) rules allow for easy entry – are forced to work in Nigeria, and some are subjected to hazardous jobs in Nigeria's granite mines. Nigerian women and girls are taken to Europe, especially to Italy and Russia, and to the Middle East and North Africa, for forced prostitution. Traffickers sometimes move their victims to Europe by caravan, forcing them to cross the desert on foot. And subjecting them to forced prostitution to repay heavy debts for travel expenses.

The Government of Nigeria fully complies with the minimum standards for the elimination of trafficking. It demonstrated sustained progress to combat human trafficking. In 2009, the government convicted 25 trafficking offenders and provided care for 1,109 victims. It also continued to undertake strong efforts to raise awareness of human trafficking. In addition, the National Agency for the Prohibition of Trafficking in Persons (NAPTIP) ceased the practice of interrogating trafficking suspects at the same Lagos facility housing its shelter for trafficking victims. To better ensure that victims' rights are respected, NAPTIP formed a committee in mid-2009 and pledged over seven million dollars in annual funds for NAPTIP's operation and activities:

Prosecution

The Government of Nigeria sustained law enforcement efforts to combat trafficking during the last year. The 2003 Trafficking in Persons Law Enforcement and Administration Act, amended in 2005 to increase penalties for trafficking offenders, prohibits all forms of human trafficking. The law's prescribed penalties of five years' imprisonment and/or a ₦104,500 fine for labour trafficking, ten years imprisonment for trafficking of children for forced begging and hawking, and ten years or life imprisonment for sex trafficking are sufficiently stringent and commensurate with penalties prescribed for

other serious crimes, such as rape. Nigeria's 2003 Child Rights Act also criminalizes child trafficking, though only twenty three of the country's thirty-six states, including the Federal Capital Territory, have enacted it. According to the Nigerian constitution, laws pertaining to children's rights fall under state purview; therefore, the Child Rights Act must be adopted by individual state legislatures to be fully implemented. NAPTIP reported 149 investigations, 26 prosecutions, and 25 convictions of trafficking offenses during the reporting period under the 2003 Trafficking in Persons Acts. Sentences ranged from two months to ten years, with an average sentence of 2.66 years' imprisonment; only two convicted offenders were offered the option of paying a fine instead of serving prison term. Together with international partners, the government provided specialized training to officials on how to recognize, investigate, and prosecute instances of trafficking. Police and immigration officials, including those who work at border posts and airports, at times allegedly accepted bribes to overlook trafficking crimes. NAPTIP dismissed two staff members who were found to have diverted victims' funds; they were made to refund the money.

Protection

Nigeria continued its efforts to protect victims of trafficking in 2009. Police, Customs, Immigration, and

NAPTIP officials systematically employed procedures to identify victims among high-risk persons, such as young women or girls travelling with non-family members. Data provided by NAPTIP reflected a total of 1,109 victims identified and provided assistance at NAPTIP's eight shelters throughout the country, 624 were cases of trafficking for commercial sexual exploitation and 328 for labour exploitation. Various government agencies referred trafficking victims to NAPTIP for sheltering and other protective services: immigration referred 645; police referred 277; social services referred 192; and the State Security Services referred nine. Shelter staff assessed the needs of victims upon arrival and provided food, clothing, shelter, recreational activities, and instruction on various skills, including vocational training; psychological counselling was provided to only the most severe cases. While at NAPTIP's shelter, seventy victims received vocational training assistance provided by government funding. NAPTIP estimated the government's 2009 spending on its shelter facilities to be $666,000. The 2003 Trafficking in Person Law Enforcement and Administration Act provides for treatment, protection, and non-discriminatory practices for victims. The law specified no trafficking victim could be detained for any offense committed as a result of being trafficked. During the reporting period, the government took steps to relocate victim' quarters a considerable

distance from detention areas for trafficking offenders, greatly reducing the possibility traffickers could exert undue influence over their victims. Victims were allowed to stay in government shelters for six weeks. If a longer time period was needed, civil society partner agencies were contacted to take-in the victim. Officials encouraged victims to assist with the investigation and prosecution of traffickers, and victims served as witnesses in all of NAPTIP successful cases. Victims could theoretically seek redress through civil suits against traffickers, or claim funds from a Victims' Trust Fund set up in 2009 through which assets confiscated from traffickers are transferred to victims. The Trust Fund Committee is chaired by the Minister of Justice and meets four times per year. The government provided a limited legal alternative to the removal of foreign victims to countries where they face hardship or retribution---short-term residency that cannot be extended.

Prevention

The Government of Nigeria sustained strong efforts to raise awareness of human trafficking over the last year. NAPTIP's Public Enlightenment Unit worked throughout the period on national and local programming to raise awareness. For example, in rural Benue, Kogi, and Edo states, NAPTIP introduced grassroots programmes and held its first annual race against human trafficking in Edo

state with 5,000 runners. On the national level, it convened the 2009 Model United Nation Conference for secondary students with a theme of combating human trafficking. Furthermore, a nine-state tour was launched to establish state working groups against human trafficking. The objective of these and several related programmes was to sensitize vulnerable people, sharpen public awareness of trends and tricks traffickers use to lure victims, warn parents, and share ideas among stakeholders. Audiences ranged from 50 to 5,000 persons. NAPTIP worked with immigration services to monitor emigration and immigration patterns for evidence of trafficking. The long-established Stakeholder Forum continued quarterly meetings in Abuja to foster collaboration among agencies. In August 2009, NAPTIP held a stakeholder's workshop in Kaduna to set program priorities and cost estimates for implementing the National Plan of Action, which was established in 2008. Nigerian troops undergo mandatory human rights and human trafficking training in preparation for peace-keeping duties abroad. The government did not take major action to reduce the demand for commercial sex acts, though officials moved to shut-down two brothels in Lagos during the first quarter of 2010. At these brothels, authorities rescued twelve females including six under-age victims of trafficking. One property owner was convicted, sentenced to two years in prison, and required

to forfeit his hotel; his case remained under appeal. The second brothel owner's trial was ongoing and he remained totally free on bail.

The operation of NAPTIP is not limited only to the country. In Abidjan Cote d'Ivore, about ten Nigerian young women who were compelled to work as prostitutes were rescued by the agency. It confirmed that those rescued are young girls from Benue, Edo, Delta, Rivers states. It was said that out of the ten girls, six of them are from Edo state. NAPTIP had disclosed that the operation was successful through its timely collaboration with regional bureau office in Abidjan. The agency had also assured that immediate rehabilitation of the girls will begin as soon as possible as all was already set to carry out a medical screening on them.

These traffickers are human beings created after the image of God. But the big question is - where have they sold their God-given consciences? Why have they decided to trade on their fellow human beings? Human trafficking as we know is an offence punishable by law. How then can one be involved in such a risky venture in the name of trade/business.

The societal attitude and acceptance of wealth without questioning the sources of such wealth is quite alarming. There should be re-orientation of the people with regards to the societal norms, mores and values.

2.9 CORRUPTION

Corruption is a universal phenomenon but Nigeria cannot absorb the scope of corruption that now pervades the country. More so, in Western countries at least most of the stolen money is re-invested in the country of origin whereas in Nigeria it is massively exported. The little left in Nigeria goes into landed property or generally real estate which provides no jobs. In April 2005, at least two former heads of state, twenty serving governors and presidency officials were named in a preliminary report by a joint American and Nigerian taskforce investigating the owners of several real estates and businesses in the United States. On the list also were directors of the Nigerian National Petroleum Corporation (NNPC) and those of liquidated Nigeria Airways Limited (NAL), among others. (Aruna and Offor, 2005).

The situation was considered so deplorable that the United States placed a ban on corrupt Nigerian officials from visiting the country. Among those prohibited were public officials whose acceptance of any article of monetary value or other benefits, in exchange for any act or in the performance of their functions has had serious adverse effects on the national interests of the United States. Prior to this proclamation, Nigerian leaders were visiting the United States at an alarming rate to invest their loot and to buy choice estates.

Because some western nations have co-operated with Nigeria in her war against corruption, Nigerian officials have now turned their attention to South Africa, Dubai, Cyprus, Bharian, Lebanon, British Virgin Island, Saudi Arabia and other countries in the Middle East where they bury their loots (Rahman, 2005).

Heads of divisions and units simply convert the votes meant for projects to their personal use, as no one really cares what happens to the funds. Fake contracts are awarded and huge sums of money paid, which end up in the pockets of the heads of these units. There is no accountability and everyone does what they like.

The rise of public administration and discovery of petroleum and natural gas are two major events seen to have led to a litany of ignoble corrupt practices in the country. Over the years, the country has seen its wealth withered, with little to show in living conditions of the average human beings. A Nigerian political leader – Obafemi Awolowo raised a salient issue when he said: *"since independence, our governments have been a matter of few holding the cow for the strongest and most cunning to milk"*. Under those circumstances everybody runs over everybody to make good at the expense of others.

The pervasive corruption has been blamed on colonialism. According to this view, the nation's colonial history may have restricted any early influence in an

ethical revolution. Throughout the colonial period, most Nigerians were stuck in ignorance and poverty. The trappings of flashy cars, houses and success of the colonialist may influence the poor to see them as symbols of success and to emulate the colonialist in different political ways.

The problem of corruption in Nigeria pervades the entire society, even in the private sector. Even the market women from whom we buy most of our foodstuffs are corrupt. Some food items such as palm-oil, grinded-pepper, oil bean (local delicacy called *Okpa*) etc. are adulterated in order to make more money. They are mixed with certain substances to increase the quantity and nobody knows how many people have been harmed by these substances. Fake items of all sorts fill our market places. Get-rich-quick mentality is so pervasive that people do almost anything to make money. The general mentality is that any government property is an open game and anybody who gets there first can take it. Thus, rather than be angry at those who steal public money for their private use, people simply envy them, they just wish they were in the person's position.

Nigeria is rated as one of the most corrupt countries in the world, and many Nigerians appear so addicted to thievery that wherever they go, they carry the practice with them. Nigerians don't find it easy to cross any border of the world as they are subjected to thorough

searching beyond their expectation. This is so because of the general belief that all Nigerians are corrupt.

Corruption undermines economic growth, creates institutional mismanagement and critically hurts society by holding back economic development at various levels. Graft has been a way of life for so long in the country and would require quite a Herculean effort to bring it under control. The journey must start somewhere, because until this Achilles heel of Nigeria is brought under control, meaningful development will remain a mirage.

2.10 ARMED ROBBERY

The rate of armed robbery attacks in this country is alarming. The attackers are mostly young school leavers and drop-outs who have decided to risk their lives instead of engaging in a more profitable ventures.

Incessant day and night robbery attacks in the country have made sleeping with both eyes closed impossible. It then implies that one is not safe even in the comfort of his bedroom. Recently, there has been a resurgence of the menace across the country. There was a time the Nigeria Police seemed to have reigned over these gun-totting terrorists who have no value for life. Recently, the menace of armed robbery on citizens and banks has been on the increase. Dishearteningly, the new trend speaks eloquently of the helplessness of the police to live up to their challenges. A day hardly passes in this

country without an incident of blood-shedding robbery in one state or another.

Between March and August 2011, some of the reported major attacks have claimed the lives of 87 persons leaving about 30 with serious injuries and over ₦1 billion was snatched from innocent citizens. The incident of 3rd August, 2011 robbery on Okene-Abuja road where a vehicle crushed to death over 50 passengers who were being robbed shocked Nigerians. A luxury bus left Port-Harcourt for Abuja in the night. At Okene, armed robbers stopped it and commanded all passengers to lie face down on the main road to use them to stop other vehicles. An on-coming vehicle trying to avoid the robbers climbed over the passengers, killing about 50 of them. It wasn't the first time it happened, the first happened in Oyo State, though the casualty was small, it wasn't widely reported. The second was in 2009 in Sagamu, Ogun State, involving a popular transporter where about 30 passengers were crushed to death in the same manner,

The worsening security situation in the nation has been described as precarious. The situation is like a man who climbed a tree to avoid being devoured by a lion only to be confronted on the tree by a deadly snake and he runs to the river only to behold a hungry crocodile. In fact, if you run away from Boko Haram, kidnappers are waiting, if you escape kidnappers, armed robbers are

waiting. No doubt, the police failed in their responsibility (Saturday Sun, August 27,2011, Page 5).

One may ask: are those robbers not human beings made in the image of God? Do they not come from families? Where have they sold their consciences and morals? They have made life so unbearable that people are now living in fear in their own fatherland. No place is safe. It portrays high level of moral decadence in the society.

The menace of robbery attack in the country cannot be over-emphasized. The story of robbery attack forms headlines on the pages of national newspapers as well as daily news in the electronic media.

The Nigeria Police Force is trying but it seems their efforts are not laudable enough. However, other security agencies like State Security Services (SSS) have been set up and technically equipped to track down these evil men. This led to the tracking down of the spokesman of the Boko Haram group (a sect which disrupts the peace and unity of the nation) with the aid of the Global Positioning Tracking System (GPS). If all the security agents including the Police Force will be properly equipped, the menace of armed robbery will be reduced to the barest minimum.

CHAPTER THREE

CAUSES, EFFECTS AND REMEDY

3.1 CAUSES

3.1.1 Parental Upbringing

Whether we accept it or not, parents are to blame for this. It is the way you train your children that will determine their future. But how many parents are ready to accept this responsibility? What is the role of parents in this degenerating generation? Most parents run after money at the expense of their home. It is so bad for some that they hardly have time to even care for these children. Then one will ask, who are they struggling for? Isn't it absurd to abandon God's gifts? Parents should know that God will hold them accountable for whatever these little ones turn out to be. If parents don't create quality time for their children, they are depriving them of their rights and making the future terrible, not only for the children but for everyone.

Many parents/guardian failed in their responsibility and that is why their children are bad eggs in the society. Some parents as I said are so engrossed in their career and work that they neglect their homes. In most homes,

you see both parents leave their homes very early in the morning only to come back when the children have gone to bed. This implies leaving children in the care of house helps/maids who are inexperienced in child upbringing. There are cases where the children call their father 'uncle', and their mother 'auntie'. Why did God give them these children if not for them to take good care of them, train and teach them what is right? It is a fact that some children are naturally stubborn, but there is nothing that is beyond God. Parents should remember that many are waiting on the Lord just to have a child, but they are yet to have. Then why are some parents so ungrateful? They should be sensible in the way they train up their children so that they won't be a disgrace to the society in future.

Most of the wrong doings of the children are condoned by their parents. Some parents don't just feel it is necessary to train their children. That is why they pamper them to a fault; they indulge them too much in the name of comfort. Some parents never see anything wrong in what their children do, and won't allow other people to correct them either. Eventually, these pampered children grow up and become a nuisance and difficult to cope with. Parents should endeavour to monitor their children and their activities. What they watch on the television and what they hear, all contribute to their wrong doings. It is not a sign of luxury or freedom to

allow your child sit with the television or watch movies from morning till night. Everything has its limits and too much of everything is bad. They need to be monitored from time to time. Parents should have quality time with their children because this is one of the greatest gifts you can give to them. This will create conducive environment in the family where children will see their parents as their friends and can confide in them. It will equally enable mothers to give their children especially the females first class information on some issues like sex education and social etiquette.

3.1.2 Civilization/Western Culture

Civilization consists of the art, customs, technology, form of government and everything else that makes up the way of life that arose after people began to live in cities or in societies organised as states. The word comes from the Latin word **Civis,** which means citizens of a city. Civilization is similar to culture. But culture refers to any way of life and includes both simple and complex life styles. The word civilization refers to life styles that feature complex economic, governmental and social systems. Therefore, every human being lives within culture, but not everyone lives within civilization.

Civilization has both positive and negative impact on an individual and the society at large. Moral decadence is a short-coming on one's moral behaviour or

falling short of people's expectation concerning one's character. Premarital sex, smoking, cultism, stealing among others are examples and these are caused by undue exposure to civilized life. What do you expect of a child who goes to buy cigarettes for his father? What do you expect of a child that is exposed to sex from the television, home movies and the internet because his parents allow him to watch whatever he wants to? What would become of a child who witnesses his father always battering his mother and what will that child who is always sent to her mother's boyfriend become in the future? Children are not toys, they are treasures from God. Anything in the name of civilization that affects one negatively and alters his/her behaviour is not worthwhile.

In this era of globalisation, children are tempted to be like their counterparts in the western world; thereby neglecting the good culture of their people. You can see a child waking-up in the morning and saying 'hi dad', instead of the normal good morning sir/daddy which is the general and accepted way of greeting. Internet is the order of the day. Children are exposed to the internet world so early in life that their whole life is being controlled by what they see in the internet. Internet is good, but should be judiciously used to avoid abuse.

3.1.3 Peer Group Influence

It is typical of an average young person to tag along with his/her friends, explore new things and behave the way they do. But a lot of happenings suggest that most young people are not interested in doing what is right any longer. That is why many believe that moral decadence is taking its toll on the youth. In fact, there are more wrong doings at present than before. Bad behaviours, bad habits and attitudes have become routine features of life in Nigerian society. Perhaps these are negative corollaries of the use of the internet and globalisation.

As children grow older, they tend to spend more time in the company of their peers than they would with their parents. This is especially so in modern industrialised society where most parents take up paid employment and have to leave home daily to attend work and where residential schooling is the order of the day. School age children who typically spend most part of their day or indeed the greater part of their school years in school are also caught up in some peer circles.

For this reason, the peer group tends to become a significant and powerful source of influence on the growing child. This influence is much more remarkable during the adolescent years when young people usually form a distinctive sub-culture of their own with distinctive tastes, dress and fashion codes, jargons and

speech style, leisure or recreational activities, symbols, values, beliefs and personalities.

As an influential agency of socialization, the peer group furnishes its members with new sets of norms and values. It provides opportunity for interaction based on equality of status. In the peer group set-up, socialization is haphazard, spontaneous and without structured content. That means, there is no deliberately planned out programme of socialization which members of the peer group follow as we find in the case of family or the school. Unlike the family or the school, the activities of the peer group are centred around its interest and concerns.

Its members enjoy relative freedom and self indulgence and can engage in experimental sex. Drug use and other behavioural forms that are ordinarily forbidden in other socialization platforms are freely explored within the peer group.

In fact, many of the behaviour patterns promoted in many peer group circles run counter to norms learned in the family or the school. To this extent, peer groups can introduce discontinuities in the socialization process of the general society.

The peer group is a very informal group with capacity to enforce its norms and values. The conformity of members to group pattern is achieved through the use of peer group pressure exerted through a system of

punishment and reward. Peer group if not properly checked or controlled constitute a major factor to moral decadence in children and adolescent. Bad company as they say, corrupts good moral.

3.1.4 Rising Poverty in Nigeria

Poverty is the lack of enough income and resources to live adequately by community standards. These standards and the definition of poverty vary according to place and time.

Poverty causes suffering among millions of people. Many of the poor cannot afford food, shelter, clothing and medical care that they need. Such lacks cause malnutrition and poor health. It also produces feelings of frustration, hopelessness and a loss of dignity and self-respect. Governments and private organisations have tried to reduce or eliminate poverty, but it remains a widespread and serious world problem.

Recent official report of the deteriorating standard of living in Nigeria is as damning as it is alarming. So many years after independence, the Nigerian State is not making progress where it matters. Our human development index when compared with other countries is quite low. We are behind our neighbours such as Ghana, Togo and Benin Republic, all of which are visibly less endowed than Nigeria in terms of natural resources. Nigerians are frustrated and angry as their hope for better

future never comes. The root cause of our stagnation may well lay with corruption and the diversion of the nation's resources to a select few at the expense of the majority.

The report recently released by the National Bureau of Statistics (NBS), confirmed what many have vaguely suspected, that in the midst of increasing oil revenue, the people of Nigeria are in fact getting poorer. The report found that almost 100 million Nigerians were living in absolute poverty, that is to say, on less than one dollar a day in 2010. Assuming a population of 150 million, the report said about 112.47 million Nigerians were recorded to be living below poverty line during the period under review. The proportions of the extremely poor, moderately poor and non-poor Nigerians were 38.7%, 30.3% and 31% respectively in 2010. Poverty projection for 2011, ignoring any possible government palliative, was set to rise further.

What Poverty Does to the Poor

Poverty-stricken people suffer from the lack of things they need. For instance, they are less likely to receive adequate medical care or to eat the food they need to stay healthy. The poor have more diseases, become more seriously ill, and die at a younger age than other people do. Poor people often live in sub-standard housing in socially isolated areas where most of their neighbours are poor. Many low-income families live in crowded, run-

down buildings with inadequate heat and plumbing. The jobs most readily available to the poor provide low wages and little opportunity for advancement. Many of these jobs also involve dangerous or un-healthful working conditions. Financial, medical and emotional problems often strain family ties among the poverty-stricken. The poor have less economic and political influence than other people have. For example, in business, they try to produce goods and services that many people will buy. Low-income consumers buy relatively little and so they have relatively little influence on the economy of the nation.

Some social scientists call poverty a vicious circle or say that poverty breeds poverty. Studies show that some children born into low-income families remain poor for many years. Poor children often enter school with less preparation and less-developed language skills than other children do. They also often attend lower-quality schools and thus are less likely to go to college or get a good job.

What Poverty Does to the Society

Society is affected by poverty in a number of ways. For example, inadequate food, medical care and education reduce the economic and social contributions of the poor. A person who is ill or poorly educated is less likely to become a productive worker, or an active citizen.

Poverty is also associated with crime. Urban slums inhabited mainly by poor people, have high rate of violent crime and drug abuse. Because a child is not opportuned to have quality education that could fetch him a good job, the person may as a drop-out take recourse to various kinds of crime to keep body and soul together.

Having seen the effects of poverty on both the individual and the society alike, it is obvious that poverty is a major contributing factor to moral decadence.

3.1.5 Unemployment and Underemployment

For the past two decades, Nigerian youths had faced the problem of unemployment. This, no doubt, has posed big problems to these leaders of tomorrow leaving them with a blank future.

Adedibu, (1986), defined unemployment as a situation which arises when an individual is active but unsuccessfully seeking for work. In his own opinion, Ipaye (1986), states that unemployment is a condition that exists when there is an individual who is able to work, wishing to work, is dependable on work to survive but is unable to obtain employment.

In a nutshell, unemployment is a situation where many who need employment are not employed. This is the situation in Nigeria today where many who need employment especially the youths are not employed. They roam the streets daily looking for job that are not in

existence. Since they must survive, they engage in vices detrimental to the society.

The inclination of Nigerian youths to crime and other anti-social acts could be attributed to the degree of unemployment among them. Some of the social ills indulged in as we saw in chapter two includes: armed robbery, prostitution, drug abuse, human trafficking etc. Unemployment makes one perceive oneself as worthless and not able to contribute to the economy of one's family or the nation. A feeling of helplessness develops, leading to a state of hopelessness, after series of attempts in search of gainful employment.

The rate of unemployment especially among the youths has been a major responsibility attributable to the myriad of social scourge in our society. An idle mind as we know is the devil's workshop. When someone who is healthy is compelled to stay indoors over a long period of time, there is every tendency that he or she will be tempted to indulge in some unhealthy acts. To ameliorate the situation, government, private organisations and well-meaning individuals should create employment opportunities for the adolescent youths who are roaming the streets of Nigeria in search of non-existent jobs.

In summary, the causes of moral decadence in our society could be attributed to three major factors. They are:

a. **Social Factor:** e.g peer group influence, bad association or company, etc.

b. **Parental Factor:** e.g lack of parental guidance, monitoring and control, improper upbringing, broken homes etc; and

c. **Economic Factor:** e.g poverty, unemployment and underemployment as well as high cost of living.

3.2 EFFECTS OF MORAL DECADENCE ON SOCIETY

The effects of moral decadence in the society cannot only be felt by those concerned i.e the younger generations, but by the entire human society in general. As a parent/guardian, when your child is being apprehended for one crime or the other, the shame is not borne by the child alone but by the entire family. The following factors therefore are some of the effects of moral decadence in our society.

3.2.1 Violence/National Insecurity

Violence depicts action using physical force intended to hurt, damage or kill. Violence results from lack of discipline and morality in the society. Our universities have become, perhaps, the most fertile ground for social unrest and indiscipline, culminating in

their being closed down for a long period of time every year and hence disruption of academic programmes. This in turn affects the quality of education provided in these institutions.

Two wrongs they say cannot make a right. Instead of the students to use dialogue to address or tackle their grievances, they often times resort to violence, thereby destroying lives and property. In most cases they are compelled to pay for whatever they have destroyed. In any violent act, there is likely to be some lives lost, either on the part of the security agencies or the students themselves.

In the political arena, some young men are being engaged in political thuggery. They are used to perpetrate all kinds of evil ranging from assassination, kidnapping, stealing and so on. It is only a morally decadent individual that will give in to all those social vices.

The consistent menace of the Boko Haram sect in the country could be attributed to moral decadence. No reasonable human being will sign his death warrant in the name of 'suicide bombing'. The nation has recorded a great loss of lives and property. Where does one begin the roll call? Is it the bombing of United Nations Building in Abuja on 26th August, 2011, the Police Headquarters on 16th June, 2011. This Day, Sun, and the Moment Newspaper houses were burnt down on 26th April, 2012. INEC office in Suleja was gulfed down on 8th April, 2011.

Christian worshippers were not left out hence the bombing of St. Theresa's Church Madala and Christ Church both in Abuja were simultaneously burnt down. The roll has not ended: Worshippers at Winners Church Abuja were equally attacked on 3rd of June, 2012. In all these attacks, a great number of lives and property were lost.

Violence of any kind leads to loss of lives of innocent and unsuspecting citizens. So violence whether it is political, religious or social should be completely avoided because the scars it produces take many years to heal.

3.2.2 Life long Regrets and Pains

There is nothing that hurts and pains like wasted life and misused opportunities. A stubborn fly, they say follows the corpse to the grave. There are stages in life when it is expected of every individual to achieve his or her life ambition; for instance it is expected that between the ages of 16-23 years one should have acquired his or her first degree under normal circumstances. But if somebody who had the opportunity carelessly misused it, a life of regrets and depression follows afterwards.

This is evident in the lives of cultists who while in school played away their time in cult practices. Some spent six years in the university without achieving anything. They came out as half-baked students and

cannot boast of anything. The same applies to some female youths who engage in prostitution instead of facing their education. These group of people can never do well in the society. They end up as miscreants and live a life of misery. Some females even when they get married may remain childless because they have done lots of damages to their reproductive organs through excessive use of contraceptives. The boys lose focus in life because they can neither fit-in in white-collar jobs nor engage in any meaningful venture.

3.2.3 Loss of Social Values

Social values are communicated through symbols. They are embodied in, and sanctioned, and pursued through institutions. They are expressed by and acted upon by individuals and groups. The values a person or his group holds are, in a complex industrial society, usually contradictory, as well as diverse. By contradictory, we mean that a white man for example may value the social ideal of equality and the ideal of racism inherent in the notion of segregation. Other value orientations may be diverse in the sense that they operate for groups under varying circumstances.

Each individual develops his or her own personal goals and ambitions, yet culture provides a general set of objectives for members. Values are those collective conceptions of what is considered good, desirable and proper or bad; undesirable and improper in a culture.

They indicate what people in a culture prefer as well as what they find important and morally right or wrong. Values may be specific, such as honouring one's parents and owning a home or they may be more general, such as health, love and democracy.

Values influence people's behaviour and serve as criteria for evaluating the actions of others. There is often a direct relationship among the values, norms and sanctions of a culture. For example, if a culture highly values the institution of marriage, it may have norms and strict sanctions which prohibit the act of adultery. If a culture views private property as a basic value, it will probably have laws against theft and vandalizations.

In effect, social values and norms promote peaceful co-existence. People observe certain values which makes life easy and enjoyable. But whereby people indulge in anti-social values, it results in chaos and insecurity.

3.2.4 Useless to the Society

An immoral human being is not worth-living because he/she is useless both to himself, his family and the society in general. For instance, an armed robber will never think positively, instead he is always concerned with where and how to go and carryout his dubious acts. The same is applicable to a rapist, a kidnapper, a cultist etc. They are terrors to the society and enemies of progress. Because they have given in to hypnosis and sold

their God-given consciences, they no longer value their fellow human beings. So they shoot and kill at will.

Life without focus is meaningless and useless. Someone who has no value for life is as good as nothing and at the same time useless to the society where he/she belongs.

3.2.5 Soiled Relationship with God, Friends and Relations

Moral decadence is a disease which soils one's relationship with the people around one. Nobody wants to be associated with a notorious criminal, harlot, rapist or a cheat.

God's intention for creating man is that man should come back to Him after his earthly existence. But for one to behold God's face, the person should have reverenced God while alive. In a situation where somebody does not honour God, it simply indicates one's unbelief in God and lack of hope in eternal re-union with God. For us to see God on the last day, it is expected that we should live a godly life devoid of evil and any form of immorality.

Equally affected is the relationship with friends and relations. An adage says "show me your friends and I will tell you who you are". Nobody would like to be associated with a criminal or anybody that has a very bad record in the society. The soiled relationship whether vertical (with God) or horizontal (with man) can only be

restored if the person involved repents sincerely from his unacceptable ways of life and turns a new leaf.

3.2.6 Premature Death

People lose their lives carelessly. This is evident in the lives of those who hook-up to armed robbery as a profession. The day they joined such business was the day they signed their death warrant. No matter the amount of money or wealth acquired in such business, they never lived to enjoy life to its fullness. He who takes the sword will perish by the sword says the scripture (Matt. 26:52).

A prostitute is gradually digging her own grave. It is needless to tell such a person that the dreaded HIV/AIDS and other sexually transmitted diseases (STDs) are waiting to eat the person raw and send her to an untimely death. Life is so precious, and should be guarded jealously. Anything that could shorten one's life or make one to live in fear and anxiety should be avoided completely.

3.3 REMEDY

Moral decadence in our society can be ameliorated. Government, parents, social and civil organisation and individuals should make it a point of duty to play their role very well by living up to expectation. By so doing, youths will be provided for, economically, socially and

otherwise. There will be no room for them to indulge in immorality. The under-listed points could serve as a remedial strategy to moral decadence.

3.3.1. Contentment

Most times, people prefer to be what they are not. Others would want to have everything on a platter of gold. For one to succeed in life, one must be ready to labour assiduously. Rome, they say, was not built in a day. It takes a great deal of effort for one to be at the top. Success is achieved through commitment and hard work.

There is nothing wrong for one to aspire to greatness, but the problem lies on what steps are taken to get there. Somebody maybe destined to be a millionaire through vocational skills or trade but the person may be wasting time trying various disciplines. Over a time, it will be a wasted effort because the person's destiny does not lie there. The fact remains that one has to be contented with his God given talent and endeavour to utilize it judiciously. Everybody must not be an Engineer or a Doctor. Envy and jealousy should be totally erased. These vices hinder ones progress and only open windows for immorality.

Youths, especially the females, in a bid to meet up with their peers or friends engage in all sorts of atrocities. Instead of being exactly what they are, they feel they can make it by all means. That is why many girls today are

involved in sex-hawking and other forms of immoral behaviour just to meet up with the trend of events. People join secret cults simply because they want to become rich over-night. Greed pushes people into armed-robbery, kidnapping, assassination and all sorts of evil. They seem to forget that ill-gotten wealth does not last long and those who acquire money through such means can never be happy in life. They may live in pretence, but in the actual sense, the reverse is always the case.

Contentment is a powerful antidote against moral decadence. If everybody is satisfied with his or her state of life, and with the little effort being made to sustain a living, none will think of engaging in anti-social acts. Society will be conducive for all, and there will be peace and tranquility. The values of honesty, discipline and hard-work should be appreciated. Youths are generally advised to avoid bad peers and gangs, because bad company corrupts good morals.

3.3.2. Moral and Civic Education in Schools

Moral education is not just the concern of the family and religious institutions. It has generated national and international interest world-wide. Concern with international moral issues such as the squandering of the earth's natural resources, pollution of atmospheres, accumulation of weapons of mass destruction, has been actively fostered by UNESCO in a number of conferences

and publications. Several countries and their governments have also been actively sponsoring programmes on moral education for their respective societies especially their educational institutions.

Since moral education has always been part of education in practically all societies, why, we may ask, is there current public and world-wide insistence on the need for direct moral education in our educational institutions? To answer this question, the following observations may be made. First, there is, of course, the perennial need for the older members of any society to introduce the young to the moral code of the society in which they live. As John Dewey has remarked, education is a necessity of life for human beings as they are immature and totally dependent on their physical and social environment. The renewal or continuation of human existence necessarily includes the renewal of social life through the transmission of beliefs, values, ideas and social standards from one generation to another.

Secondly, we live in an age in which there is no longer a generally accepted moral code or a set of standards of behaviour on which everyone can rely with confidence. Inherited values and attitudes are being called into question. In a word, our age is characterized by a wide-spread rejection of authority. Individual autonomy is now a highly esteemed value unlike in earlier centuries. The breakdown in authority presents serious social and

moral problems for contemporary society in general, particularly as no easy substitute is available.

3.3.2.1 Curriculum for Moral Education

Moral education, like any other subject of the school curriculum, requires teachers adequately educated in what they teach and who are trained to educate others accordingly. John Wilson argues that moral knowledge constitutes a distinct form of thought and therefore needs to have its own particular concepts, methodologies and procedures highlighted. He rejects the claim that morality is all around us and therefore needs no separate treatment. He observed that first, there are choices we have to make which do not include a moral element and secondly, those choices that have a moral character have to be recognised and brought to the attention of children. Just as we would not expect a child to be able to work out mathematical principles and methods for himself, we should not expect him to do so in the realm of moral thinking. Wilson, in fact goes on to suggest that, in secondary schools, at least two periods per week should be set aside for work "on moral thinking". Materials should be provided for basic teaching in moral thinking and teachers will do well to test pupil's knowledge informally from time to time to make sure that they have adequately grasped the tools of moral thought.

Alan Harris also insists that the teacher in charge of moral education must be an authority in his field. The moral education teacher needs to know more about morality than his pupils and to keep up to date with new developments in this area.

He must therefore have a good understanding of the nature of moral problems, and good methods of arriving at possible solutions. He must be aware of the distinction between moral content and the ability to reason morally.

If moral education is to be taught as a subject of its own right; what should be taught in the periods allotted to it? The complex nature of moral education obviously cannot permit the mapping out of precise boundaries. However, since it will not be possible to throw in every relevant matter in a moral education lesson, the teacher will do well to plan his curriculum such that attention is given to the three important dimensions of moral education – **Feeling, Reasoning** and **Acting.** There is a tendency among moral philosophers and educators to emphasize only one of the three. Moral education is not a matter of developing just our reasoning skills, developing only the emotions or promoting social actions, it is all the three together.

Furthermore, development of these three facets of moral education can be achieved in a variety of ways. Attention must be given to moral issues themselves as

well as to procedures and methodologies. It is possible to present for discussion moral problems, written work, models, current affairs and so on, which are appropriate to the age and interest of pupils. Concrete moral issues can be discussed in such a way that pupils can at the same time learn the principles and procedures of moral discourse.

Cultivation of good habits and the education of the emotions are important features of moral education which should not be neglected. In particular the emotions should not be regarded as something to be overcome or stifled, rather they should be acknowledged and accepted as an essential part of moral behaviour and not its undesirable elements.

3.3.3 Vocational and Technical Education

In the year before the influence of the colonial government, the pattern of education in Nigeria was vocational. It was functional and designed for survival through the process of apprenticeship. The child was able to acquire certain useful skills, trades and crafts which enabled him to be sustained as an individual and take his place in the world-of-work as obtained in the society.

Vocational education refers to a programme of education organised to prepare the learner for entry into a particular chosen vocation (job) or to upgrade employed workers. It includes trade and industrial education, health

education, agricultural education, business education and home economics.

Technical education refers to the aspect of education which involves the acquisition of techniques and application to scientific knowledge for the improvement of man's living standard. It branches into industrial arts, applied science, engineering etc.

People have defined vocational/technical education in several ways. Unfortunately, some of such definitions are erroneous. For instance some view it as a type of education for the handicapped. Some others yet see it as a kind of education that is given to those that are generally dull academically. These definitions/beliefs they have, because they have only focused their minds on the traditional or informal education. Vocational technical education is well founded on a sound academic background.

Vocational/technical education, therefore, can be defined as a systematic learning experience designed to prepare the individual for gainful employment in recognised occupations. It can also be defined as the preparation for employment in any occupation for which specialized education is necessary and for which the society requires and which can most appropriately be carried out in schools. In summary, it is that type of education which prepares the individual for the world-of-work where he can be self-reliant and productive.

It would therefore be seen that vocational/technical education consists of both informal (unorganised) and the formal (organised) education.

The Informal Vocational/Technical Education

The informal vocational/technical education has the following features/characteristics:

1. It is functional, i.e serves specific purposes.
2. It is associated with the acquisition of skills.
3. It is based on the apprenticeship system; therefore acquisition of skills is by observation and imitation.
4. It equally offers training to both male and female

The Formal Vocational/Technical Education

The formal vocational/technical education has the following features/characteristics:

1. Reasons are given for the practices involved in the training. In other words, the rules, regulations and standards of the trade/occupation are taught.

2. The formal vocational/technical education has an organised learning approach hence learning is from the simple to the complex.

3. Appropriate instructional methods, techniques and devices are adopted by the teacher.

4. The growth of any formal vocational education is largely dependent on government and industrial support.

Although, elaborate plans have been made in improving vocational and technical education in Nigeria, the nation has not yet succeeded in laying a firm educational foundation for the substantial training of the various categories of vocational, technical and technological personnel needed for the operation of the new iron and steel petro-chemical and allied industries. No government has so far given the needed attention to the basic need to support and help to build up that intermediate personnel class to which the technicians also belong. This is necessary before any national or state programme can be successfully operated and so is applicable to vocational and technical education programme.

Vocational and technical education in Nigeria is still in its infancy and therefore requires effort from all and sundry for its full development so that the technological and economic development of the nation can be ensured.

3.3.4 Poverty Alleviation in Nigeria

Poverty alleviation has not been explicitly entrenched in Nigeria's development plans. Attention was usually

focussed on economic growth. But then, a critical examination of the objectives of Nigeria development plans, especially the first four, indicates that there is pursuit of poverty alleviation. Unfortunately, the approach was not properly focused as efforts were not really effective in caring for the poor. For instance, the first national development plan had its social objectives focussed on well-being of Nigerians. The second, third and fourth plans emphasized equity and income distribution of a more even distribution of the fruits of economic growth.

3.3.4.1 Causes of Poverty in Nigeria

The basic causes of poverty in Nigeria are related to problems of access and endowments. They are:

★ Inadequate access to employment opportunities for the poor. This is often caused by the stunted growth of economic activities.

★ Inadequate access to assets such as land and capital by the poor: this is often attributed to the existence of land reform and minimal opportunities for small-scale credit.

★ Inadequate access to the means of fostering rural development in poor regions: the preference for

high potential areas and the strong urban bias in the design of development programmes is often thought to be its primary cause;

★ Inadequate access to markets for the goods and services that the poor can sell: this is caused by their remote geographic location or other factors;

★ Inadequate access to education, health, sanitation and water services: This emanates from inequitable social service delivery which consequently results in the inability of the poor to live a healthy and active life and take full advantage of employment opportunities;

★ Inadequate access to assistance by those who are the victims of transitory poverty such as drought, floods, pests and war. This is brought about by lack of well conceived strategies and resources; and

★ Inadequate involvement of the poor in the design of development programmes.This is often exacerbated by the non-involvement of the representatives of the poor communities or beneficiaries in the discussion, preparation, design and implementation of programmes that will affect them.

3.3.4.2 Constraints to the Effectiveness of Poverty Alleviation Programmes in Nigeria

The constraints to the effectiveness of poverty alleviation programme include:

- Poor management of these programmes;
- The ad-hoc nature of most of the programmes with the result that they were not integrated into the national development policies;
- The vagueness of the scope of the programmes, because of the weak and ad-hoc nature of the conception and design.
- Lack of effective mechanism for project monitoring during implementation;
- Poor co-ordination of programmes during implementation;
- Failure to have an in-built mechanism for the sustainability of the programmes and programmes benefits;
- Failure to involve the beneficiaries at both the conception and implementation stages;

- Failure to check the high level of instability within the macro-economic and policy environment;
- Lack of political will from the public sector managers, specifically, lack of consistent inter-generational/regime framework/policy in government;
- Perhaps worst of all, is the administrative nightmare in terms of bureaucracies in the provision of some services such as rural credit, credit to small scale enterprises, rural electrification, education and health.

Towards Enhancing an Effective Poverty Alleviation Programmes

In order to have effective poverty alleviation programmes, such programmes must:

- Not be ad-hoc in nature and they must be integrated into the overall national objectives and development plans;
- Have clear, precise and verifiable objectives and defined scopes;
- Have clearly defined relationship with existing institutions and must be devoid of excessive bureaucratic control;

- Ensure that, even when experts are used, emphasis must be placed on proper management:
- through planning and taking stock of resource availability.
- by putting in place effective mechanism for monitoring;
- by designing effective co-ordination and control mechanisms;
- by guaranteeing sustainability of the project.

Inspite of all efforts of the government, the poverty situation has worsened, especially in recent times. The gains made from most of these programmes could not be sustained.

It is very obvious that poverty is endemic in Nigeria. The severity, spread and debt of poverty in the country calls for deliberate, conscious and well focussed efforts to poverty alleviation. It calls for more than mere formulation and execution of programmes and projects for growth and development. It is important to make use of recommendation highlighted above in order to have effective poverty alleviation programmes. In addition, it is important to have a very strong government commitment as well as a system based on sustainable human centred development framework. The strategy is

human focused and hence puts man at the centre of growth and development.

3.3.5 Provision of Employment

The United States needs 25 million barrels of oil daily, and pumps about 8 million of those barrels domestically. The U.S oil and gas industry provides employment directly or indirectly to 9.6 million Americans. By proportion, since Nigeria pumps 2.8million barrels of oil daily, we should have 2.8 million Nigerians employed in our oil and gas industry. The question is how many Nigerians are employed in our oil and gas industry, and how can we increase the number?

Sometime ago, President Jonathan spoke about deforestation in Nigeria. Our solution to this problem can help develop our gas industry and create thousands of jobs in the process. Nigeria currently exports most of the gas she generates, and the rest is burnt off. Nigeria burns $2 billion worth of gas yearly. That is enough to build 2,000 mega watts of power that can light up two million homes. Multiply that by ten or twenty years, and we have lost an opportunity to build 40,000 mega watts of power and create employment for millions of Nigerians.

Therefore, to reduce deforestation and create employment, we need to create a gas industry that is completely private. If 50–60% of Nigerians cook their food with locally produced gas(LPG) or propane we can

spurn an industry that is domesticated and generating employment and commerce for our people. Imagine how many Nigerians will be employed in pumping, processing, filling and distributing 20–50 million cooking gas cylinders per month. So rather than just extract our oil and gas assets, we should take them through our own domestic commercial process, and that is how you create jobs.

Nigeria's teledensity has grown from les than 10% to over 50%. Today, over 70 million Nigerians have at least one phone, most have two, yet there is not a single phone manufacturer in Nigeria that makes the handsets used by Nigerians. There are no battery manufacturers that make cords for the handsets. No Nigerian software industry is involved in writing software for the phones; and I don't even think any of the handsets are assembled in Nigeria. That is 2 million jobs we could have created by insisting that any company that wants to sell their handsets to Nigerians must open a manufacturing and assembly plant in Nigeria.

The Lagos State Government of Babatunde Fashola recently stated that they have established a Poultry Farm in Ikorodu that will produce 20,000 tons of poultry per year and provide jobs for 400 people. While this is commendable, what is needed to be pointed out to our leaders is that the business of government is not business. The business of government is to empower its own

people, by providing the right environment and infrastructure necessary for entrepreneurs to thrive. For example, what if the Lagos State Government had empowered, facilitated the training and guaranteed the capital necessary for 400 citizens each to create a poultry farm that can produce 20,000 tons of poultry and employ 400 citizens each? Then Lagos State would have created 160,000 jobs in the poultry industry that can produce 8 million tons of poultry per year.

Again, the Ministry of Finance in collaboration with the Ministry of Youth Development, the Ministry of Communication Technology and the Private Sector unveiled an initiative tagged "You Win" (Youth Enterprise with Innovation in Nigeria) to ignite the spirit of entrepreneurship in youths and facilitate the creation of more jobs for young Nigerians.

The Minister of State for Education, Chief Nyesom Wike, has said that the Federal Government will invest in technical and vocational education to create about one million jobs through collaboration with educational institutions in Taiwan, South Korea and United Kingdom to create access to functional vocational education for Nigerian youths. He says the focus is to use technical and vocational education to create jobs for Nigerian youths.

CHAPTER FOUR

PERSONALITY DEVELOPMENT

4.1 What is Personality?

Personality is a term that has many general meanings. Sometimes, the word refers to the ability to get along well socially. For example, we speak of glamour courses designed to give a person more personality" The term may also refer to the most striking impression that an individual makes on other people. We may say "she has a shy personality".

To a psychologist, personality is an area of study that deals with complex human behaviour, including actions, emotions and cognitive (thought) processes. Personality psychologists study the enduring patterns of behaviour that make individuals different from one another. They try to learn how these patterns develop, how they are organized and how they change.

Our personality can be moulded and affected by many factors, for example, genes (biological factors) and the environment where a person grows up can form one's personality. These factors interact to form one's personality. Personality is like finger-prints. It emphasizes how we are unique and are different from each other. However, some of us may also share certain

similarities in personality. Different personalities can be divided into types, but these can hardly be used to describe a certain person's personality exactly. Our personalities are often complex mixtures. As Paar Jack once said "I am complicated, sentimental, lovable, honest, loyal, decent, generous likable and lonely. My personality is not split, it's shredded"

4.2 Personality Analysis – What's Your Personality Type?

Personality can be analyzed based on personality traits and the core of one's personality. It is a well-known fact that personality development adds galore and freshness to the existing personality, also making it a whirlwind of positive attributes. But the inherent personality type is something that is distinct and unique to each person. Though a personality type, inherent as it may be, can be altered if it is a difficult and negative one.

Personality analyzed is half the battle won: by understanding the types of personalities one can analyze one's own personalities better by knowing which category it falls under: There are broad categories which can further be distinguished into sixteen types of personality, which are the combinations and permutations of the categories listed below:

- ❖ A person is either primarily an extrovert or introvert,
- ❖ A person is either primarily sensing or intuitive
- ❖ A person is either primarily thinking or feeling
- ❖ A person is either primarily fudging or perceiving.

Examples of the above stated categories or generalizations are:

1. When one talks to someone and dominates the conversation, the one is being an extrovert, when someone is reading or keeping to oneself, he or she is being an introvert.

2. When someone is noticing a new dress displayed on the window that person is sensing; when someone is thinking of a new idea or approach, such a person is intuitive.

3. When someone does not buy a black and green coloured top, because she already has one of that colour combination, she is thinking; when that same girl goes out and feels the urge to buy something just because she likes it, she is feeling.

4. When someone makes a plan for next week, he/she is being in the judging category of personality type; when that same person is doing something on the

spur of the moment, he or she is using perceiving at that point.

These are generalized personality examples and categorically listed personality types. There is many a personality type that can be discussed in detail, which are formations made out of these broader categories, listed above. It is interesting and a good insight to identify your personality type; if you have not yet done so. Jump start your day and week, by knowing which category of personality you fall within and it can be really revealing of facts about you and you might find yourself loving it!

4.3 What is Personality Development?

If one looks up the definition of Personality Development, you will find different explanations but the one that sums it up to an easy and effective understanding, is the following definition of personality development which goes like this – 'an improvement in all spheres of an individual's life, be it with friends, in the office or in any other environment'.

This above listed definition is a clear and simple way for anyone to follow the meaning of personality development. In fact, the definition has an underlying message about the importance of personality development for an individual's life. It lays importance to the fruitful aspects of having a personality development process, this

can be done via various means, be it a module to learn from, classes and seminars that one can attend, tips to follow and also, an on-going update for personality development becomes necessary often enough, in the ever-changing world of today.

In any environment, one stands out if one's personality is one that is bright and communicative. A pleasing personality is one, that has a balance in behaviour and is moderate in his or her reactions in public, while simultaneously maintaining a friendly, approachable, yet sensible attitude towards people. The developing personality is one that has attributes that are enviable. The ability to perform well in public and be able to hold your own and make an impression on people with your skills socially. A good personality is something that cannot be matched up to by other skills.

Yet, in a simple way of speech, personality development in general, as in, for a general outlook or a basis to perform with decent social skills, there is the scope for a concise and efficient personality development programme. This programme or module will allow for the personality to undergo development. However, research has also shown that personality continues to change as a result of new experiences and modifications in the environment.

Throughout their development, people learn about themselves and their world by observing other people and

events. They also learn by trying new kinds of behaviour directly. The rewards and punishments they receive after trying various patterns of behaviour affect their future behaviour in similar situations. People also learn by observing the results of the behaviour of such social models as their parents. Suppose children repeatedly see adults succeed in anti-social criminal acts, if they see such behaviour rewarded, they are more likely to copy it than if it is punished or leads to no clear consequences. Children more readily imitate models who are powerful or who reward or take care of them.

As children develop, they copy some of the behaviour of many models, including their friends as well as their parents. They combine aspects of their behaviour into new patterns. Through direct and observational learning and cognitive growth, they also acquire standards and values that help them regulate and evaluate their own behaviours. The particular behaviour patterns they show in specific situations depend on motivational factors.

4.4 Why is Personality Development Important?

Personality development is essential because of a host of reasons. The main reason being that it is exceedingly important for one to have a sharpened image and personality to be able to have an efficient, social, viable, multi-faceted and impressive personality. Who

will not want to have the former listed personality traits? I am certain everyone who reads this will find it desirable to have those qualities in their personality.

Personality development is gaining so much importance that, today, offices stress on motivation and personality development almost as much as the work structural requirements of the office. Personality development is important in every environment.

- At office – Personality development is essential, because with the right personality and social skills, one can interact effortlessly and well with colleagues and team-participation becomes simpler. Everyone dwells into matters with positive approaches, due to the personality development.

- At Educational Institutions – Students and teachers have good rapport, interact and present themselves well. Teachers have different and multi-talented capacities that get enhanced by personality.

- At Home – The home environment is pleasant when a person has a vibration of positivity and when your personality is interesting and fun. Every environment gets benefitted by a good and developed personality.

This is the case with every individual, barring none. The aspect of personality being developed does not even necessarily have to do with words and communications verbally, it is the essence of personality that stands out, as being one that is developed, because of the exuberance that is denoted by that personality, with or without saying anything. Personality of actors, for instance, Tom Cruise or Patience Ozokwor, alias Mama G, are super-charming, even with their mere presence. They do not have to say anything for their personalities to shine. Similarly, a well-grounded and developed personality, is one that does not always have to be tested by speech and communication, the mere presence can be felt of a desirable personality, with proper development.

The importance of a well-developed personality cannot be stressed enough. It is gaining supreme importance and is one of the most important aspects of an individual's life. Make a splash, like taking paint and air-brushing the flaws of personality with development. "Sharon for your walls, for paint that lasts: personality development for yourself, for impression to last"

4.5 How Does Personality Development Affect those Around You?

While there are close-knit offices who may decide they know the how and why of employee motivation,

today, nearly every firm believes strongly that attainment of any morale related aspects can be effectively achieved by proper personality development. Personality development has the magic of transforming even a difficult, resistant personality to a pleasing one. Personality development can bring about self-improvement, which both directly and indirectly, affect positively those around.

Personality development calls for better performance of an individual, just as a haute couture suit would fall well with your body type, since it's made for you specifically. This goes to show that everyone can benefit by a personality face-lift. Go to a cosmetic clinic for a face-lift, and go to personality development seminars to lift your personality.

The affecting of people around you happens with a chain reaction. You affect positively the person you talk to and that person carries that good energy around and many people get the brilliance of your personality that underwent development, in order for it to have created this ripple effect or ripple syndrome, as one may like to call it.

People form opinion and tend to get judgmental in their outlooks as they grow up and become adults. Personality development teaches one to be encompassing. Not to be judgmental, and to have an open-minded, wide spectrum outlook to life, and this in turn, helps result in a

better and stronger sociable skill. This personality, for sure, will be recognized easily in a crowd, for it will be the one that is lenient, tolerant, patient, kind and energetic in ways that can only be positive. There is no scope for good personality development to have a negative impact on anyone.

4.6 Factors that Affect Personality Development

4.6.1 Genetic Factors – Biological factors such as our hormones and brain structure influence our behaviour, but our genes do not have programs for specifying our personality traits. Their actual job is to control the development of our nervous and endocrine systems; which in turn controls our behaviour. Therefore, our genes do not have a role in influencing our behaviour. Complex human behaviour are not determined by a single gene.

When people think of the gene's role in the formation of a person, they usually put more emphasis on physical appearance. People lead different lives, have different sufferings, experience different things, and therefore each person has a different personality. However, today we can understand more and more about how genes have a force too. Research in behaviour genetics has supported the idea that personality is partly inherited.

Psychologists have summarized the result of twin studies that focused on the "Big Five Personality Traits". Results have shown that identical twins resemble each other in personality than fraternal twins. This suggests that personality is partly inherited. Infants, just a few weeks old, display differences between each other on how active they are, how responsive they are to change, and how irritable they are. Some babies cry constantly. Others seem to be happy and stay fairly quiet. Each infant has different mood-related personality characteristics, which are called temperaments. Because differences in temperaments in infants can be observed in such an early stage, the traditional view that an infant's behaviour is formed by the environment the infant is in, during its early stage, is questionable. Research has shown that infants are born with temperamental differences.

As seen from the above, genetic factors play a major role in the formation of personality, but not every personality characteristic originates from genetic make-up.

4.6.2 Environmental Factors – Carl Rogers, a famous psychologist, put a lot of emphasis on how childhood experiences affect one's personality. The degree of effect of what happens to a child when he/she is at the developing stage on his/her personality development depends on when it happens. Many psychologists believe

that there are certain critical periods in personality development, which are periods when the child will be more sensitive to certain environmental happenings.

Most experts believe that a child's experiences in the family are important for his/her personality development. These include whether a child's basic needs are well met and how a child is brought up, which could leave an enduring mark on the child's personality.

Trait theories and psycho-analytic theories both assume that broad internal personality dispositions determine behaviour in many situations. However, research on the consistency of various personality traits indicates that what people do, think, and feel may depend greatly on the specific conditions in which their behaviour occurs.

People may be honest in one situation and dishonest in another. They may be passive in some situations but aggressive in other situations or with different people. Many contemporary approaches to the study of personality therefore emphasize the role of specific social experiences and environmental events in the development and modification of behaviour. Psychologists following this approach study the ways people categorize situations. Regularities and irregularities in behaviour are then understood in terms of the person's perception of similarities and differences among situations.

As seen from the above, the environment one is brought-up including the home environment with the influence of parents and siblings, and the culture and society plays an important role in personality development too.

4.7 How Does Personality Development Affect the Work Environment in an Office

Personality in the work place is best when it is an effable one. Personalities do not always get along in an office environment, which gives birth to the concept of office politics at work-places. Personality development affects the work environment in an office in beneficial ways. Personality development leads to building good rapport with colleagues and provides a foundation of understanding and trust among the members of an office. Individuals and teams have good inter-personal skills among themselves. There is harmony that exists in the office and the manner in which work gets done, is more refined and is of better potential.

Performance gets carried to a new level with personality development. All of the above are the pros of having personality development. This is why, as has been highlighted before, the need for personality development is beyond what words can explain, it is tremendously essential. The benefits are multi-fold as compared to the little time that it takes to effectively develop a personality

or personalities – Albeit a seminar of a day, a workshop of two-three days, a get-away/development module to be conducted outdoors, modules, online material-websites and more, the benefits are plentiful and the effects is long-lasting. Personality development yields numerous benefits including:

- ★ Building morale of employees.
- ★ Building confidence and the communicative abilities of people in the office.
- ★ Building attitudes in the office and bringing about, positivity in the environment.
- ★ Helping better communication within and outside the office.
- ★ Improving of understanding.
- ★ Sharpening of inter-personal, social, resume behaviour, and resume writing skills.
- ★ Growing of thoughts and opinions.
- ★ Developing ability for good relations with other organizations and for mastering skills for good net-working.

4.8 Human Temperament

Temperament in psychology is an aspect of personality concerned with emotional dispositions and reactions and their speed and intensity. The term is often used to refer to the prevailing mood or mood pattern of a person.

4.8.1 History and Development

Temperament theory has its roots in the ancient four humors theory. It may have origins in ancient Egypt or Mesopotamia, but it was the Greek physician, Hippocrates (460-370 BC) who developed it into a medical theory. He believed certain human moods, emotions and behaviours were caused by body fluids called humors: **blood, yellow bile, black bile, and phlegm.** Next Galen (AD 131-200) developed the first typology of temperament in his dissertation *De temperamentis*, and searched for physiological reasons for different behaviours in humans. He mapped them to a matrix of **hot/cold** and **dry/wet** taken from the Four Elements. There could also be **balance** between the qualities, yielding a total of **nine** temperaments. The word "temperament" itself comes from latin **"temperare"-** to mix. In the ideal personality, the complementary characteristics or warm-cool and dry-moist were exquisitely balanced. In four less ideal types, one of the four qualities was dominant over all the others.

In the remaining four types, one pair of qualities dominated the complementary pair; for example; warm and moist dominated cool and dry. Galen named **Sanguine, Choleric, Melancholic,** and **Phlegmatic** after the bodily humors, respectively. Each was the result of an excess of one of the humors that produced, in turn, the imbalance in paired qualities.

4.8.2 The Four Human Temperaments

1. **Sanguine**
   The sanguine temperament is fundamentally **impulsive** and **pleasure-seeking**; sanguine people are sociable and charismatic. They tend to enjoy social gatherings, making new friends and tend to be boisterous. They are usually quite creative and often day dream. However, some lone moments are crucial for those of this temperament. Sanguine can also mean sensitive, compassionate and romantic. Sanguine personalities generally struggle with following tasks all the way, though, are chronically late, and tend to be forgetful and sometimes a little sarcastic. Often, when they pursue a new hobby, they lose interest as soon as it ceases to be engaging or fun. They are very much peoples' persons. They are talkative and not shy. Sanguines generally have an almost shameless nature, certain

that what they are doing is right. They have no lack of confidence. Sanguine people are warm-hearted, pleasant, lively and optimistic.

2. **Choleric**
   The choleric temperament is fundamentally ambitious and leader-like. They have a lot of **aggression, energy,** and/or **passion**; and try to instill it in others. They can dominate people of other temperaments, especially phlegmatic types. Many great charismatic military and political figures were choleric. They like to be in charge of everything. However, they can quickly fall into deep depression or be moody.

3. **Melancholic**
   The melancholic temperament is fundamentally **introverted** and thoughtful. Melancholic people often were perceived as very (or overly) pondering and considerate, getting rather worried when they could not be on time for events. Melancholics can be highly creative in activities such as poetry and art and can become preoccupied with the tragedy and cruelty in the world. Often they are **perfectionists**. They are **self-reliant** and **independent**. One negative part of being a melancholic is that they can get so involved in

what they are doing that they forget to think of others.

4. **Phlegmatic**

The phlegmatic temperament is fundamentally **relaxed** and **quiet**, ranging from warmly attentive to lazily sluggish. Phlegmatics tend to be content with themselves and are kind. They are accepting and affectionate. They may be receptive and shy and often prefer stability to uncertainty and change. They are consistent, relaxed, calm, rational, curious and observant: qualities that make them good administrators. They can also be passive-aggressive.

4.8.3 How to Determine One's Temperament

In order to determine one's temperament, it is not wise to study the bright or dark sides of each temperament and to apply them to oneself; one should first and foremost attempt to answer the three questions mentioned below.

1. Do I react immediately and vehemently or slowly and superficially to a strong impression made upon me?
2. Am I inclined to act at once or to remain calm and to wait?

3. Does excitement last for a long time or only for a short while?

Another very practical way to determine one's temperament consists in considering one's reactions to offences, by asking these questions:

(a) Can I forgive when offended?
(b) Do I bear grudges and recent insults?

If one must answer:

- Usually I cannot forget insults, I brood over them; to think of them excites me anew;

- I can bear a grudge a long time, several days, nay, weeks if somebody has offended me; I try to evade those who have offended me, refuse to speak to them etc; then one is either of choleric or melancholic temperament.

If on the contrary, the answer is:

- I do not bear ill-will, I cannot be angry with anybody for a long time; I forget even actual insults very soon; sometimes I decide to show anger, but I cannot do so, at least not for a long time, at most an hour or two. If such is the answer, then one is either sanguine or phlegmatic.

After having recognized that one is of the choleric or melancholic temperament, the following questions should be answered:

- Am I quickly angered at offences?
- Do I manifest my resentment by words or actions?
- Do I feel inclined to oppose an insult immediately and retaliate?
- Or do I at offences received, remain calm outwardly inspite of internal annoyance?
- Am I frightened by offences, disturbed, despondent, so that I do not find the right words or the courage for reply, and therefore, remain silent?
- Does it happen repeatedly that I hardly feel the offence at the moment I receive it, but a few hours later, or even the following day, feel it so much more keenly? In the first case, the person is choleric, in the second melancholic.

Upon ascertaining that one's temperament is either sanguine or phlegmatic, one must inquire further:

- Am I suddenly inflamed with anger at offences received; do I feel inclined to flare up and to act rashly?
- Or, do I remain quite? indifferent?
- Am I not easily swayed by my feelings?

In the first case, one is sanguine, in the second, phlegmatic.

It is very important, and indeed necessary to determine, first of all, one's temperament by answering these questions; to be able to refer the various symptoms of the different temperaments to their proper source. Only then can self-knowledge be deepened to a full realization of how far the various light and dark sides of one's temperament are developed, and of the modifications and variations one's predominant temperament may have undergone by mixing with another temperament.

It is usually considered very difficult to recognize one's own temperament or that of another person. Experience, however, teaches that with proper guidance, even persons of moderate education can quite easily learn to know their own temperament, and that of associates or subordinates.

Greater difficulties, however, arise in discovering the temperament in the following instances:

1. **If a person is habitually given to sin** – In such cases the sinful passion influences man more than the temperament; for instance, a sanguine person, who by nature is very much inclined to live in peace and harmony with others can become very annoying and cause great trouble by giving in to envy and anger.

2. **If a person has progressed very far on the path of perfection** – In such cases the dark sides of the temperament, as they manifest themselves, usually, in ordinary persons, can hardly be noticed at all. Thus, St. Ignatius Loyola, who by nature was passionately choleric, had conquered his passion to such an extent, that externally he appeared to be a man without passions and was often looked upon as a pure phlegmatic.

In the sanguine but saintly Francis de Sales, the heat of momentary, irate excitement, proper to his sanguine temperament, was completely subdued, but only at the cost of continual combat for years against his usual disposition.

Saintly people of melancholic temperament never allow their naturally sad, morose, discouraging temperament to show itself, but by a look upon their crucified Lord and Master, Jesus Christ, conquer quickly these unpleasant moods.

3. **If a person possess only slight knowledge of himself** – He neither recognizes his good or evil disposition, nor does he understand the intensity of his evil inclinations and the degree of his excitability; consequently he will not have a clear idea of his temperament. If anyone tries to assist him to know himself by questioning him, he gives false answers, not intentionally, but simply because he does not know himself. If such persons begin to devote themselves to a more spiritual life, they can usually acquire a fairly reliable diagnosis of their temperament only after they have practised meditation and examination of conscience for some length of time.

4. **If a person is very nervous** – The sign of nervousness, as restlessness, irritability, inconstancy of humour and resolution, the inclination to melancholy and discouragement, manifest themselves so forcibly that the symptoms of temperament are more or less obscured. It is especially difficult to discern the temperament of hysterical persons, if the so-called hysterical character is already fully developed.

5. **If a person has so-called mixed temperament** – Mixed temperaments are those in which one temperament predominates while another

temperament also manifests itself. It will be a great help in such cases to know the temperaments of the parents of such person. If father and mother are of the same temperament, the children probably will inherit the temperament of the parents. If father and mother are of a choleric temperament, the children will also be choleric. If, however, the father and mother are of different temperaments, the children will inherit the different temperaments. If, for instance, the father is of a choleric temperament and the mother melancholic, the children will be either choleric with a melancholic mixture, or melancholic with a choleric tendency, according to the degree of influence of either of the two parents. In order to learn the predominant temperament, it is absolutely necessary to follow closely the above-mentioned questions concerning the temperaments. But it also happens, although not so often as many believe that in one person two temperaments are so mixed that both are equally strong.

In this case it is naturally very hard to judge with which temperament the person is to be classified. It is probable, however, that in the course of time, e.g on occasion of ordeals or difficulties one of the temperaments will manifest itself predominantly. A very valuable help for the discernment of the mixed, and especially of the

pure, temperaments is the expression of the eye and more or less the manner in which a person walks.

The eye of the choleric is resolute, firm, energetic, fiery; the eye of sanguine is cheerful, friendly, and careless; the eye of the melancholic looks more or less sad and troubled; the eye of the phlegmatic is faint, devoid of expression.

The choleric steps up firmly, resolutely, is more or less always in a hurry; the sanguine is light-footed and quick, his walking is often like dancing; the gait of the melancholic is slow and heavy; that of the phlegmatic is lazy and sluggish. If from the expression of the eye, neither the resoluteness and energy of the choleric nor the gloom of the melancholic can be discerned, it is safe to conclude that a person is either sanguine or phlegmatic. After a little experience, one quite easily determines a person's temperament, even at the first meeting, or even after a casual observation on the street. Physical indications of different temperaments, however, such as the shape of the head, complexion, colour of the hair, size of the neck, etc. are worthless despite the insistence on such like characteristics frequently found in popular writings.

4.8.4 The Importance of Knowing One's Temperament

It may be difficult in many cases to decide upon the temperament of any particular person; still we should not permit ourselves to be discouraged in the attempt to understand our own temperament and that of those with whom we live or with whom we come often into contact, for the advantages of such insight are very great. To know the temperaments of our fellow men helps us to understand them better, treat them more correctly, bear with them more patiently. These are evident advantages for social life which can hardly be appreciated enough.

A choleric person is won by quiet explanation of reasons and motives; whereas by harsh command he is embittered, hardened, driven to strong-headed resistance. A melancholic person is made suspicious and reticent by a rude word or an unfriendly mien; by continuous kind treatment, on the contrary, he is made pliable, trusting, affectionate. The choleric person can be relied upon, but with a sanguine person we can hardly count even upon his apparently serious promises. Without a knowledge of the temperaments of our fellow men we will treat them often wrongly, to their as well as our own disadvantage.

With a knowledge of temperaments, one bears with fellow men more patiently. If one knows that their defects are the consequence of their temperament, one excuses them more readily and will not so easily be excited or angered by them. He remains quiet, for instance, even if a

choleric is severe, sharp-edged, impetuous or obstinate. And if a melancholic person is slow, hesitating, undecided; he does not speak much and even if he says awkwardly the little he has to say, or if a sanguine person is very talkative, light minded, and frivolous; if a phlegmatic cannot be aroused from his usual indifference, he does not become irritated.

It is of the greatest benefit furthermore, to recognize fully one's own temperament. Only if one knows it, can one judge oneself correctly in moods, peculiarities and past life. An elderly gentleman, of wide experience in the spiritual life, who happened to read the following treatise on temperament, said "I have never learned to know myself so well, as I find myself depicted in these lines, because nobody dared to tell me the truth so plainly as these lines have done.

If one knows one's own temperament, one can work out one's own perfection with greater assurance, because finally the whole effort towards self-perfection consists in the perfection of the good and in the combating of the evil dispositions. Thus, the choleric will have to conquer, in the first place, his obstinacy, his anger, his pride; the melancholic, his lack of courage and his dread of suffering; the sanguine, his talkativeness, his inconsistency; the phlegmatic, - his sloth, his lack of energy. The person who knows himself will become more humble, realizing that many good traits which he

considered to be virtues are merely good dispositions and the natural result of his temperament, rather than acquired virtues.

Consequently, the choleric will judge more humbly of his strong will, his energy, and his fearlessness; the sanguine of his cheerfulness, of his facility to get along well with difficult persons; the melancholic will judge more humbly his sympathy for others, his love for solitude, and prayer; the phlegmatic his good nature and his repose of mind.

The temperament is innate in each person, therefore it cannot be exchanged for another temperament. But man can and must cultivate and perfect the good elements of his temperament and aim to eradicate the evil ones. Every temperament is in itself good and with each one, man can do good and work out his salvation. It is, therefore, imprudent and ungrateful to wish to have another temperament.

All of man's inclinations and peculiarities should be used for the service of the Lord and to contribute to His honour and to man's welfare. Persons of various temperaments who live together should learn not to oppose but to support and complement one another.

CHAPTER FIVE

PROFESSIONAL ETIQUETTE AND GROOMING

5.0 Meaning of Etiquette

Etiquette means the customs or rules governing behaviour regarded as correct or acceptable in social or official life, also a conventional but unwritten code of practice followed by members of any of certain professions or group.

Etiquette is another word for manners. It is the way of acting and speaking to portray a prim and proper way of acting. When you act with respect and show proper manners, you have etiquette. In other words, etiquette is a code of polite conduct. If you practice proper etiquette, you are less likely to offend or annoy people - and you may even charm them.

Many people think that etiquette is about table manners in fancy restaurants, but quite simply, it is expected behaviour that shows respect, meant to make everyone fell comfortable. For instance, an etiquette book will tell you to bring a little gift when you are a dinner guest in someone's home, especially if it is your first visit - you know that is expected of you and your gift shows respect and gratitude.

5.1 Facing the Challenges of Life

We all go through tough and challenging times. But how we face those challenges and deal with them is what makes our life. As we grow up, life throws many challenges at us. As a student, every exam is a challenge, building career and succeeding in life is a challenge, learning from failure is a challenge, overcoming personal loss is a challenge; maintaining work and family is also a challenge. Hence, to face all these different challenges in life, we need to maintain a never say die spirit. Mentally, our thoughts, beliefs and ideas make tremendous impact on our behaviours and our actions. If we think positive, we experience peace and well-being. Negative thoughts pull us down and tend to make us feel sad and depressed.

One of the most common questions that people ask when they are going through tough time is: why me? The answer to this question is that you are not the only one who is going through challenging times. Everyone has their own share of problems. Some may have financial problems, others have work related problems and some others may have some personal problems. All of us face challenges of different sorts. Some show it while others don't. However, to develop the right attitude to face these challenges is what is important.

5.2 Developing the Right Attitude to Face our Challenges

Developing a strong mind and maintaining your emotional quotient (EQ), helps us in facing any kind of challenges. People detected of cancer and undergoing treatment must be going through such challenging times. During times like these, one needs support of their friends and family members who give you courage to face such difficult times.

It is said that spirituality and meditation also help a great deal in understanding the deeper meaning of life and thus being able to face challenges. Deep breathing, meditation and exercises help us to relieve stress and become strong mentally as well as physically. Self-healing is important. This happens through positive thinking and peace of mind.

Another way to face challenges is to have our support system in place. Build strong relationships. Friends can help you to overcome your problems and having their support makes life easy. Family members can also provide encouragement and motivation to face any kind of challenge. Learn not just through your own experience but also through the experiences of others. The experiences we encounter in life make us stronger. Learn from problems so that you will not have to experience it again. Remember that when we face a

challenge, the best way to deal with it is to conquer it and learn from it.

Last but not the least, expect the unexpected from life and you will find that you are strong enough to fight any difficulty in life. Build that spirit that says always: "never die" and you will see that life is too beautiful even with difficult times and tough challenges.

5.3 Balancing Your Work-Life

Almost everyone around the world, who is working, feels the pressure at work place and often complains about not getting personal time for one-self. Work-life balance, as the name suggests, is devoting number of hours to a task or an activity judiciously such that you make some time for personal enrichment and leisurely activities. Work timings should be sincerely followed but one should learn to be effective at work place such that one can finish one's work on time and keep some hours in a day for physical and mental well-being.

Many people especially those who are workaholics, find it difficult to achieve this work life balance. They devote so many hours to their work that they find no time for themselves. This affects health in the long run. Putting in many hours at work leads to stress and lowers the ability to concentrate. This can slow you down. Hence it

is always advisable to work hard but allow time to unwind and relax.

It may be difficult to achieve the right kind of balance between work and personal life and it may differ on a daily basis but it is important to plan your day in advance so that you know you can devote at least 2-4 hours in a day for family and personal well-being. Many people prefer to join a gym for maintaining their health. This can be a great stress-buster. It is also important to make some time for your family. Take a break and go for a holiday at least once in a year. Do not carry your office work there, so that you can soak in the beautiful moment that life offers.

You must remember that every minute, everyday will not come back again. Sacrificing on your enjoyment and concentrating too much on achievement will not make you a satisfied person. After all, you do not want to die with any regrets in life. Hence to maintain a healthy balance is important.

Indulge in some hobbies that most of us give up after joining work. Activities like painting, singing, reading, gardening, dancing can really help you to combat the work pressure and the stress that you have accumulated at office. Yoga and meditation are also effective in maintaining your mental equilibrium and keeping those energy levels intact.

Watch movies, go for lavish dinners, meet old friends, pamper yourself in a spa , go for a swim, decorate your house, buy flowers, indulge in pleasurable cooking and the like. All these activities make you feel happy. This in fact can increase your productivity because happiness often gives you a kick and raises your energy levels. Even when you are at work take small breaks, that helps you to concentrate better. In case you have to work on weekends, make sure you take a leave to unwind yourself.

Sometimes, not thinking about work and sitting silently in the house can also be a refreshing change. With tables, laptops and mobile phones everywhere, most people carry work even to the home. Most people feel that there is so much competition at workplace they cannot afford to take a break. This mindset is a myth. Everyone should take a break. In fact, these breaks will actually increase your productivity and help you concentrate better. You will be able to strategize and come up with new ideas. Hence, an ideal employee/ businessman is the one who knows the tricks of balancing work and personal life.

5.4 Social Etiquette

Man is a social animal and rightfully so. He therefore must follow certain social etiquettes that are appreciated by one and all. Everyone wants to be socially

accepted and hence all of us want to engage in social conversations. But many of us either become nervous, shy or find ourselves paralyzed in front of a large group of people. Due to this, we curl inwards and do not make any conversations with people. In yet another scenario, there are times when people do not realize their inappropriate behaviour in social circuit. Social etiquette tips help us to be correct with our mannerisms, communication and our behaviour in general.

While conversing with a group of people, you need to be polite, humble and sophisticated. Also, use language effectively and do not forget saying basic polite words like thank you, please, welcome, sorry, etc wherever necessary. When a group of people are talking, always allow others to talk and only when they finish, make your point. In case you interrupt someone by mistake, apologize and request him or her to complete their conversation.

Always ask relevant and appropriate questions. It is assumed that you are socially aware and hence asking questions that reveal that you do not know about a common topic in news may not make a good impression about you. Hence, read newspapers regularly and keep yourself aware of what is happening socially and in the world in general. In case there is an awkward silence that you may want to avoid, comment on the ambience of the place, on music that may be playing or on weather in

general just to keep the conversation going. Remember not to pass personal remarks on anybody in order to avoid any displeasure in the group. Also, do not pass any mean or sarcastic comments on people.

While you are conversing about something, remember to keep it short as nobody is interested in boring conversations. Always give chance to other people to talk as they may also want to make a point. If you have a long, in-depth conversation, some people may not be interested as they would want to meet other people in the gathering too. Remember that social etiquette conversations are pleasant and short.

While conversing with people, make eye contacts with everyone. Making everyone feel involved in a conversation is an art in itself. Your body language should also be polite and respectful. Also, remember personal hygiene is also an important part of social etiquette. Always carry a handkerchief with you. Smell good and present yourself well by dressing appropriately. Table manners should also be taken care of as they too form an important part of social etiquettes. Also remember to introduce yourself or get introduced before you begin a conversation with a stranger. Handshakes are usually considered formal and polite when greeting people at a social gathering. Social etiquette is important because it creates an impression about your personality

that in turn affects the perception and treatment of other people towards you.

5.5 Telephone Etiquette

In the world of fast communication, be it the internet, cell phone or messaging, maintaining certain etiquette is important. Phone etiquette involves certain dos and don'ts that must be adhered to while talking to someone especially in the corporate or business arena. First and foremost, is to be courteous and sophisticated. Most people do not realize that fact, that their voice can reveal a lot of their personality even if they are not in conversation face to face. However, your voice and the choice of words that you use while talking to people over the phone must be kind, polite, clear and sophiscated.

Remember that before you begin your conversation, you introduce yourself in case you are talking to that person for the first time. Remember to do this even when you have met the person formally but are talking over the phone for the first time as he or she may not recognize your voice. Also, before you begin the topic of your discussion, take permission of the other person on-line whether it is the right time to talk to them or not. Phone calls generally should not be made before nine in the morning or after eight or nine at night. Try to avoid lunch timings as well. One should always check the number before dialing. Be certain of the number you are

dialing to avoid disturbing somebody else unnecessarily. Should you reach a wrong number, please apologize and say that you probably dialed the wrong number before hanging up.

While you are on the phone, keep the subject matter short and concise especially if it is a business related call. Generally, people like to keep it short over the phone; hence be sure that you are able to explain the subject matter or convey the message shortly.

In case you are using a cell phone and are at a public place, keep your volume low but make sure that you do not make it low such that the other person cannot hear you. If you are using your cell phone for business as well, make sure that you choose your caller tune wisely. This may appear trivial but it does contribute to who you are especially to prospective clients.

Even if you know who is calling you, the correct way to answer the phone is saying "hello". You may later add the name of the person who is calling you but 'yes Mr/Miss/Mrs'.... sounds a little out of place initially in a corporate scenario. Phone etiquettes involve using kind phrases like "just a moment, please, kindly be on line, can I put you on hold? May I have your name please? Sorry to keep you waiting" etc. In case your phone is busy, send SMS immediately after ending the call or call back the person soon.

It is important that you do not slam the receiver down or disconnect the call abruptly. You must make sure that the conversation has ended and possibly so by conveying it to the other person. When you need to end the conversation and hang up, do so gently.

5.6 E-mail Etiquette

E-mails have become an important aspect in any organizational communication. However, there are many employees who belittle the importance of e-mail communication and do not follow appropriate e-mail etiquettes. E-mails have become extremely important in today's world of communication. Most of the business is conducted over the internet through e-mails. Employees need to be cautious while drafting e-mails to prospective clients. If a company or an organization is able to deal professionally through e-mails, they can be competitively smart and advanced. There are many aspects to proper and timely e-mail communication.

Why does one need e-mail etiquette? To maintain efficiency, clear communication and professionalism in an organization. Also e-mails are important as they serve as evidence and can guard your company from costly law suits.

Using appropriate e-mail communication can help your company to be professional in their approach.

E-mails also increase efficiency as you can put your point forth more easily and in a much more effective manner.

One of the most important e-mail etiquettes is to be concise and to the point. Do not draft long unclear e-mails. Answer all the queries that a potential client has and pre-empt further questions. Use of grammar and punctuation should be perfect. Use correct spellings and do not use SMS language. Address the e-mail correctly to whomsoever concerned. You can use words like Dear Mr/Miss/Mrs...Be professional in your language and do not make it sound personal. You can use templates for frequently used responses.

Try and respond to e-mails fast. Answer the queries swiftly so that the client feels that he or she can trust you. The subject line of the e-mail is also important. Frame the sentence in the subject line clearly and concisely. Use proper structure and layout. Do not write in capital letters unless you want to highlight something.

Do not attach unnecessary files as it can become too much for a reader to read. Always remember to proof-read your e-mail before you send it across. Do not over-use the 'high priority' option and the 'reply to all' option. This will make the other person/team members feel that you are desperate or are trying to get attention. Remember to always add disclaimer and designation and contact details at the end of your e-mail. This will make it easy for the receiver to contact you via phone if he or she

wants to. Try and avoid any abbreviations. In case you are using any kind of abbreviations, mention the details in the bracket. Use active voice while drafting e-mails instead of passive.

Be cautious of the rich text option. Do not use large font size. Avoid using colourful font as well. Avoid long sentences as they can get confusing. Keep your text short and sweet. Keep your language gender neutral and avoid clarifying any kind of misunderstanding over e-mails. It is better to discuss sensitive and confidential issues over the phone or in person. Do not copy (cc) mails unnecessarily.

E-mails are no doubt a fast and a very effective means of communication, however, do remember the above tips to be effective at your e-mail communication.

5.7 Dining Etiquette

One of the most important aspects of personality development and personal grooming is dining etiquette. When it comes to business meetings and conferences, you do not want to have poor dining etiquettes especially when there is a risk of losing potential clients. Unfortunately, there are many people that do not pay attention to dining etiquettes but sometimes, it is these impressive manners that can win you a client and/or a contact. Here are some of the dining etiquette tips that

can help you to make a better impression the next time you are asked to a formal dinner.

- Take small bites and do not open your mouth and chew your food. Often when attending a business dinner, you will be talking to those around you. Make sure that you do not talk with food in your mouth. No one wants to see an individual who chews with his or her mouth open. Finish your morsel, swallow it, and pat your table napkin on your mouth and then talk. Smaller bites allow you to chew through your food faster, allowing you talk to anyone quickly.

- Also, do not eat with your hands. For some reason, people still pick food items with their hands. This should be avoided especially when you are in a business setting. Try and pick those food items that do not require you to use your hands. Choose items that you can easily cut with your knife and pick with a fork.

- Even when you are using a finger bowl, do not put both your hands in it. Only dip one hand at a time. Gently pick up your table napkin and wipe your hands with it.

- In case you need to pick an emergency call while dining, please take permission from people sitting with you and excuse yourself to go out of the restaurant to talk. When you come back after the call, do apologize to people that you are dining with and then get involved with the discussion in the meeting again.

- Do not put your elbows on the dinner table. There are so many business professionals that do that. The act of resting your elbows on the table is generally a sign that you are tired and/or bored. This is surely not the impression you want to give others while you are attending a formal dinner. Hence remember not to rest your elbows on the table the next time you go for a formal dinner.

- As far as drinking is concerned, at most you should have two drinks during a business function because you are still accountable for your words and actions and you have to remain decent and professional. You should drink less or avoid drinking especially when conducting business over a meal. For people who do not consume alcohol, order some juice to give company to people who are drinking. Not ordering anything is a sign that you are not comfortable in that setting and gives an impression

that you do not mingle with people that easily. All said and done, dining etiquette should not restrict you from enjoying your meal and relaxing.

5.8 Business Etiquette

One rule that applies universally in business is to pay attention to details and the same applies to your etiquettes and manners. It is said that the success of any business depends on how much attention they pay to perfection and to detail. Hence, you need to give importance to how you behave in a business setting.

One of the most important business etiquettes is **punctuality.** Respecting time is the first sign of a good businessman or a professional. If you are not on time, it gives a signal that the project or the assignment that you will undertake will also go through delays. People who are late are often people who cannot be trusted. Be realistic when you set a time for a meeting and make sure that you are five to ten minutes early for the meeting so that you can sit and conduct yourself well before the meeting actually begins. Always maintain a planner to avoid any sort of confusion or delay for a meeting.

Another important business etiquette is to maintain **privacy** and not reveal much. Always be to the point and avoid any scope for gossip. Maintain your secrecy in any deal or contract that you are signing. Avoid any sort of personal life discussion especially with clients. Do not

talk much about your organization, especially negative, when meeting a client or an external stakeholder.

Politeness and Courtesy are important aspects of maintaining business etiquettes. Be kind, calm and polite with colleagues, team members, dealers, distributors, clients, customers or anyone in the business. Respect everyone's opinion in the organization. Encourage ideas and consider what everyone has to say about the organization's development. Be modest and humble in your approach to win your juniors. No one likes a boss who dictates and command authority.

What you **wear** and how you **dress** is also very important. Build a good taste in clothes and dress appropriately. Always wear clothes that fit you well and choose office colours like white, black, light pink, blue, brown, beige etc. Women should avoid wearing heavy dresses. Keep your clothing simple and comfortable yet stylish. Opt for minimal jewellery. Pay attention to accessories especially shoes and bags. Maintain a good posture but avoid very high heels as they are not comfortable.

Pay attention to your **oral** and **written communication.** Be it your e-mail, SMS, notes or anything else; make sure that you use correct business language. Address the letters properly and do not use casual language even if your colleague is your best friend. Always mention the details but be to the point. Even

when you are talking, come to the point and avoid long meaningless discussions. Use good vocabulary and have a strong command over your language so that you can communicate your ideas well. Business has a lot to do with communication and hence, pay a lot of attention to what you say and how you say it.

5.9 Professional Grooming

In a corporate and professional work-place, image and impression play an important role. How people perceive you and see you has a lot to do with whether they like you and want to work with you or not. Hence, professional grooming is important. How you carry yourself, how you dress, what you speak, how you conduct yourself is no doubt, important. Professionals need to understand that grooming themselves will not just build their personality but will give them confidence and the ability to create that right impression. Somehow, your conduct reflects your inner being and what you feel about yourself within. In the sub-conscious, you need to feel that you are important to an organization and that you have the will and the confidence to take your organization to another level. This, in turn, comes from how well you are accepted by your team members and this depends on your personal and professional grooming.

One of the most important things is to dress correctly at work place and for meetings. Clothes affect

mannerisms. Your clothing should compliment you for who you are. You may want to make a fashion statement but it is important that you are well-dressed. Apart from wearing well fitted clothes, see to it that you choose corporate colours. Clothes should be neatly ironed. Women should avoid wearing chunky jewellery and heavy make-up. Shoes should always be well polished. It is also important to smell good. Use a good perfume and a deodorant. Maintain a neat hairstyle. Men should keep their hair short. Women should also style their hair appropriately.

Avoid loud hairstyle. Keep it simple and elegant. Men should always shave their beard. Some prefer a clean shave which is done daily. Women should regularly go for waxing, manicure, pedicure to look neat. Get your eyebrows done for a defined look. Always keep a hand sanitizer, a moisturizer, and a face wash with you apart from make-up essentials like compact and eye pencil. Always apply sanitizer and hand lotion before you go for a meeting.

Corporate accessories are not mandatory but they enhance your look considerably. Bags, watches, belts, sun glasses are accessories that help you to enhance your professional look. Belts should generally be leather and of a good quality. Women should use light jewellery such as clip-on earrings, thin necklace, rings (but not too many) etc.

As a professional, you should always ensure that your make-up is conservative. Tattoos are to be avoided as much as possible especially on parts of the body that are exposed. In the work place setting, as you meet clients, bosses, team members, always wear a smile. Individuals have their own share of problems but the best thing you can do is to appear like you have no issues. No one ever wants to stick around gloomy people. Maintain a good body posture. Avoid slouching. When sitting, ensure that your back is straight. Women should sit with crossed legs. These are some of the tips that will help you a lot in your professional world.

5.10 Professional Etiquette Tips

In a corporate world, every action and every behaviour is noticed. You need to be at the best of your professional behaviour. Professional etiquette is something that you just cannot ignore. It adds to your overall personality and affects your profession especially when you go for client meetings, business development, sales pitch etc. Some of the must-have professional etiquettes are as follows:

- Always listen to fellow members or clients in a meeting attentively. A good listener is always appreciated. Do not interrupt anyone. However, if you do so unintentionally, apologize and let the other person finish. Do not be too aggressive while conversing. Be strong in your communication but present it calmly. Your tone should always be polite. Maintain a good body language and eye contact. While talking, look at everybody so that they feel you are not talking to just one person.

- Keep your conversation short and to the point. Do not make it speech-like. Try and avoid getting personal at anyone to avoid any sort of conflicts. Be reasonable in your arguments and politely beg to differ in case you do. Avoid harsh tone and polish your language. Maintain your sobriety and politeness. Avoid fidgeting of any sort and do not put your hands on the face while in a conversation.

- Professional handshakes should be firm. However, ensure your hand handshake is not so firm that it crushes or hurts the other person's hand. Be confident while shaking hands and do not forget to smile.

- Always wear neatly and nicely pressed formal clothes during meetings. Choose sober colours like white, beige, blue, brown, black etc. Women should avoid wearing dresses that expose their bodies. Do not wear very heavy make-up. Be neat

and clean. Make sure that you have well manicured nails. Do not wear jewellery that is too heavy or chunky. You can wear heels for a good body posture. Maintain a good hairstyle and tie them up for a cleaner look. Wear clothes which you are comfortable in, so that you can carry them well. This is very important while you are in a business meeting or client presentation. Men should also be neatly dressed. Always polish your shoes. Keep your nails and hair short. Wear a good belt and a tie.

- When you are introduced to someone, stand up to meet or greet the person, shake hands or nod your head and smile. While having official dinner, offer the seat to your guest first, in some cases clients. Be punctual and thank the host for the dinner. Initiate conversations while waiting for the food. Avoid pointing the knife or fork towards the other person while eating and speaking. Learn basic table manners to dine with a potential client or at an important business meeting. Avoid talking when there is food in your mouth. Switch off or put your mobile phones in silent mode while in a meeting. In case it is an urgent call, excuse yourself and take permission before taking the call.

5.11 Simple Office Etiquette

- **Punctuality** - Always be on time and set an example for those who arrive late. If traffic jam always cause delays, plan ahead and set out early. Remember rainy days always indicate heavy traffic, call the office and let them know that you will be late.

- **Stay Away From Gossip -** Most of us believe that it is okay to indulge in gossip about each and every colleague in the office. Remember, there is no place for gossip mongers in the work environment. If you gossip about a colleague, bear in mind that the same colleague might gossip about you so stay away from gossip.

- **Respect One Another –** Learn to respect your seniors and colleagues. Remember, your behaviour can take you a long way. Respect others in order to gain respect for yourself, hence respect is reciprocal.

- **Salutations -** Greet everyone you encounter cheerfully and with a smile on your way into the office. On your way out, remember to thank the receptionist /office attendant. There is a saying that "you never get a second chance to make a good first impression". Nowhere is this more true than in the office. When meeting people for the first time, it is good practice to

use eye contact and a firm handshake and tell the person how nice it is to meet him or her. If you already know the person, but others in your company don't, it is necessary to make the proper introduction. Remember '**please**' and **"thank you".** Always show your appreciation with a simile.

- **Hygiene** – Maintain stringent standards of personal hygiene. Do clean up after yourself when you use restrooms so that the next person using it does not have to scrunch up his /her nose. It's great to practice good hygiene, but not so good to do it in public. Save the flossing, hair-brushing and eyebrow plucking for the restroom during your launch hour.

- **Avoid Borrowing or Lending** - Any borrowing that occurs can jeopardize a relationship if the payment is slow, late, less than expected or non-existent. No matter how small the amount, the lender may feel resentment. In fact, a small amount might cause resentment precisely because the lender fells embarrassed about asking for repayment. If you absolutely most borrow, write the lender an IOU with the amount and sign it. Then, pay it back as soon as you can.

CHAPTER SIX

CONCLUSION AND RECOMMENDATION

Morality is thus an essential part of every society's cultural heritage which is handed down from one generation to another. Morality is therefore a serious business which is concerned with our whole way of life; particularly "how we ought to live"

The upsurge of moral decadence in our society is nothing to write home about. People, both young and old are adamant to the call of morality. Our society is such that people are ready and willing to do anything just to keep life moving. What then could be done to avert the uprising of immorality in our society?

6.1 Advice to the Government

It is the duty of the government to provide her citizens with basic amenities that will better their lives. But some of our government officials are selfish and are only interested in themselves. Fund meant for the masses are diverted to private accounts thereby denying the people their fundamental human rights. Lack of job opportunities lure young men into armed robbery, kidnapping, political thuggery etc.; while young ladies go into prostitution and sexual immorality.

Government should establish viable and reputable manufacturing industries to create opening for our youths.

A lot has been said about unemployment in Nigeria, and the earlier Nigerian government does something tangible to alleviate the sufferings of the people, the better for all of us. Government should make concerted efforts to cub youth unemployment in the country. This is because an unemployed person is hungry, and a hungry man cannot be reformed socially or spiritually. The country will enjoy societal calmness and fearlessness, if government is able to provide jobs to our teeming population.

Government should equally encourage industrialists, philanthropists and some non-governmental organizations (NGOs) who contributes in no small measure to alleviate the sufferings of others and as well provide employment for Nigerian youths.

Again, government should provide a conducive learning environment for the students. This will go a long way in keeping them focused on their studies and the idea of indulging in examination malpractices will be completely erased from their minds.

The incessant strike actions in our tertiary institution should be tackled by the government and all the agencies concerned. Thus, when students are compelled to stay at home for a very long time, they are forced into various acts immorality.

Nigeria should put aside ethnic, political and religious differences and collaborate to build a peaceful nation.

Finally, government should train more counsellors and make policies that will promote moral education in schools. Extra-moral classes should equally be re-introduced in schools. Curriculum developer and stake holders should also introduce moral education in school curriculum. An educational giant but moral dwarf is a monster.

6.2 Advice to Parents

The family is the basic unit of society. If we have strong family units raised on virtuous moral values, then the problem of immorality in our society will be solved permanently. Unfortunately, we do not have many of such family units, hence the upsurge of moral decadence. The question we should ask ourselves is, why do we not have many virtuous families any more? The answer to the above question is obvious. Parents hardly have time for their children these days. The parents' priorities are certainly misplaced as the quest to make connections and amass material possessions are at the expense of the required attention and guidance of their children.

Gradually, a thick wall builds up between the parents and their children and communication finally breaks down. The parents and the children technically become strangers to one another. Some parents are so unfriendly to their children as if they are pests. They won't give them the opportunity to interact freely with

them in the name of being strict and what do you expect? Everybody needs love, so these children will look for love at all costs and, in the process, they get swept away by negative influences or even endanger their lives.

Parents are strongly advised to devote quality time with their children, teach them the way of the Lord and be better role models themselves. They should equally teach basic moral, ethical values and hard work. If parents who are the first teachers and the first role models of their children cannot live a morally upright life, or maintain high ethical standards in government, in business or their professions, why should their children be angels in the society? Parents should therefore retrace their steps to high moral and ethical standards in all they do. The result will be a long-term benefit to society.

6.3 Advice to Youths

Youths generally should imbibe good morals which will endear them to their parents/guardians or to any good spirited individual who will be willing to help them in their chosen career. They should on their own think of self employment by taking to courses that have practical orientation so as to be able to be self-employed on graduation. There is joy in self employment, as there is pride in saying "this is my business". The number of hours and days spent roaming the street in search of white

ventures. Be the best of who you are and avoid bad gangs.

In order to find a lasting solutions to moral decadence in our society, all hands must be on deck – the government, parents, guardian, religious bodies, academic institution and every individual who longs for a moral and peaceful society.

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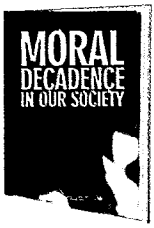
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ABOUT THE BOOK

Moral Decadence is a must read for all who are interested in genuine transformation of all facets of life in modern society. It is a well-researched piece of work. This book does not just chronicle a litany of social maladies that have stunted growth of individuals and society but gives practical solutions, which if applied would have both preventive and remedial effects.

I recommend this book for all involved in youth development, teachers, parents, ministries of education etc. It will also be a good text for general studies courses in our tertiary institutions, as well as civil education in secondary schools.

The section on personality development and etiquettes are useful for all – young, old, business executives and ordinary folks. Read and be enriched.

Dr. Dominic Nwabuko



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