

**EDUCATION
FOR
CITIZENSHIP
(Moral Obligations)**

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PREFACE

Emeka, Tunde and Ibrahim took a walk in a forest, where dangerous animals roamed at night for a prey. When they had gone far inside the forest, they discovered that it was not so fearful as people had always presented it. They discovered that in fact other people had been frequenting the forest because they saw pathways already charted in it. As evening was approaching, Emeka suddenly became a burden to the party - he became ill 'after spraining his ankle. Tunde and Ibrahim had to take a decision. They could drag Emeka through the forest to safety but risk being overtaken by darkness and the possibility of dangerous animal tearing them to pieces; or they could abandon Emeka in the forest and make for safety.

What ought Tunde and Ibrahim to do? They decided to drag Emeka along until he died on the way. But dragging Emeka delayed them and night befell them. Before they knew it, a parade of lions was greeting them. In their fright and stampede, they were devoured by the lions. If they had sacrificed Emeka originally, they might have been saved.

Few of us would like to be like Tunde and Ibrahim, but yet in a sense we are. "What should I do?" is a question we ask ourselves everyday. There are many situations facing us and many decisions that we must make; hence the question "what ought I to do?". This is a moral question.

The way we answer the question, "what ought I to do?" goes to show what we believe about our life and the way to live that life. However we answer the question "what ought I to do?", we are prescribing a mode of

action and this action has a direct bearing on other people and our society at large. So the moral question has a direct connection with what society becomes. If we answer rightly then the impact on our society will be salutary but if wrongly, the impact too will be fatal. So, what we do influences society for good or bad.

In this book, the meaning of morality and, ethics and how these can help in personal and national development will be examined under the following headings and subheadings:

Chapter

1. Meaning of Morality
 - Etimology and Usages
 - Theories on Morality
 - Morality and National Development

2. Types of Morality
 - Religious Morality
 - Ethical Morality
 - Personal Morality
 - Legal and Social Morality
 - Traditional Morality

3. Bases of Moral Conduct
 - Actualizing Human Nature
 - Obeying The Divine Will
 - Maximizing Human Happiness
 - Doing One's Duty

4. Codes of conduct
 - Respect for Others
 - Rules of Etiquette – Eating Habits, SpeakingEtiquette and
 - Cleaniliness and Dressing Etiquette

5. Courtesies and other Good Manners
 - Politeness
 - Consideration for the Elderly etc.
 - Consideration of Others
 - Capacity to Show Appreciation

Fulfilling Civic Responsibility
Keeping Appointments
Concepts of Time

6. Work Ethic
 - Dignity of Work
 - Work As Service
 - Punctuality
 - Doing An Honest Day's Job
 - Right use of public Utilities
 - Working relationship

7. Prescribed Exercise

It is the sincere hope of the authors that the blending of the theory and practice of morality attempted in this book will not only increase the book's appeal but also set new direction for future writers of functional manuals on citizenship education.

Okafor O. Anowor
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February, 1992.

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Chapter One

MEANING OF MORALITY:

INTRODUCTION:

Morality is a term which is often misunderstood. It is often used in a narrow sense to refer to some specific fields of morality, such as religion and sex. Thus when we hear that somebody is immoral we often think the person must either be failing in his religious duties or else engaging in forbidden sexual behaviour. For this reason some people often think of themselves not as immoral but as amoral that is, as not affected by morality. This may happen when one opts out of active membership of any religious body or creed and so disassociates oneself from the commandments of such bodies including those regulating sexual behaviour.

There are many such people around who consider themselves as not bound by moral injunctions simply because of their narrow conception of morality as purely a private affair. Morality however, should be understood in a wider sense to refer to the sense of good and bad and of right and wrong.

This sense is something a normal person is usually aware of right from the time he makes use of his reason in choosing between alternative courses of action. In this sense an amoral person is not just a person who has rejected specific moral codes but a person who has for one reason or the other completely lost the sense of consistency over what is right or wrong. The loss of this

sense may occur in several ways. If a person loses his power of reasoning, he will probably lose his sense of morality as the control of his choices of action is likely to be taken over by instinct or impulse. Alternatively a person may lose his sense of morality through habitually indulging in immoral acts until he becomes a slave to such acts and no longer bothers about the consequences. This would be a case of habitual immorality.

On the other hand, an amoral action is one that is indifferent in terms of moral quality. All actions are in a sense indifferent in themselves. What gives each action a moral quality is the circumstances, or condition in which the action is performed and in particular its degree of harmfulness. It may be said that a harmless act is an amoral act, a harmful act is an immoral act, while a good act is not only harmless but helpful.

1.1 Etymology and usages of the term morality:

The term morality is derived originally from the Latin word *mores* which corresponds to the Greek word *ethos*, meaning simply the customs and usages of a people. Later it came to mean a precept or law. Morality, as used currently, can mean one at two things. It means either the theory of what is right or wrong in human conduct or the body system of what is regarded right or wrong. Let me add a third use of the term morality. For some people morality is a value system translated into action, that is a system of values that is put into practice and therefore realized in one's life.

There are people who ask why worry about morality - about what is right or wrong? Why not go

ahead and live your life as you think fit? A number of answers is given for the need to be concerned about morality. Some say it is because of the nature of man. For them man is a moral animal. For others it is required by human dignity. Yet for others morality is necessary for human beings to get on well together since it defines and limits expectations. Imagine what life would be like if there was no way of knowing whether a person with a machete would use it to cut off your head or to cut a piece of yam. (Okere: 1983) It would be a jungle life. So morality or a code of what is right or wrong would seem to be necessary for human society as well as for the individual. It has been pointed out, however, that not all actions are moral. Those actions that do not fall within the category of the moral are said to be amoral. What makes an action amoral is when it is accidental and completely involuntary.

For an action to be moral, therefore, it must be voluntary or motivated. For motivation to take place there must be knowledge and freedom. By knowledge is meant a certain kind of information about the world and especially a theory of the meaning, purpose and end of human life and of the means of achieving such an end. And by freedom is meant the ability to choose. Man possesses these characteristics and to that extent he is moral.

2. Theories on Morality:

There are some thinkers especially philosophers who question the whole business of morality. They question how real human freedom and moral knowledge can be. Some of them maintain that these two

characteristics are an illusion, that is a deception and can never be real. Some others give a totally different interpretation of the concepts of freedom and moral knowledge such that the ordinary interpretation looks mistaken. There are four different views and we shall next examine each of them.

(a) Psychological Egoism:

Psychological egoism claims that every act that you have done or will do is ultimately selfish. In this view of psychological egoism, benevolence, that is unselfish acting for the sake of others has no place. This is so because according to this doctrine whenever you do something kind for someone else, you are seeking a kind of reward or payoff. Every voluntary act of a person has as its object something that is good for that person. The English philosopher Thomas Hobbes (1588 - 1679) is closely associated with that doctrine.

According to Hobbes things have no intrinsic value. If we judge that something is good, or valuable, it is because it is good for us. That is to say, we project values onto things. Things in themselves have only quantity and motion. Accordingly, things in themselves are neither good, evil or vile. Those values are properties that you and I bestow on objects. My values differ from yours even as my preferences in matters of taste differ from yours. Furthermore, because I am in constant motion, what I call “good” today, I may call “evil” tomorrow, and “vile” the next day. In the same way, pleasure and displeasure are subjective states or “appearances” within each person and are associated with the presence of goods and evils.

In explaining the origin of war, Hobbes reminds us that happiness is a process of achieving our desires rather than a static state of enjoyment. This is why human beings thirst for more and more power to assure that their future desires can be satisfied. Nature has, however, made humans almost equal in ability and power. And because resources are scarce and humans compete for them, the result is war. They do not trust each other, and the solution to this state of affairs is to subdue or destroy the other person first. So selfish beings, gifted by nature with virtually equal capacities struggle with each other in unceasing warfare. In such a state of nature, there is no significant cultural development and no legitimate distinction between right and wrong, justice and injustice.

In this state of warfare, life is “solitary, poor, nasty, brutish and short”. This condition of life can only be overcome through establishing a civilised society. Hobbes concludes that selfish humans must be compelled by absolute authority to do those things that will promote most effectively their own self-interest. At this point we ask is this an adequate picture of the human condition? Are all human beings fundamentally selfish? Do the value terms - good, evil and vile - have no objective meaning? Is the meaning basically subjective, varying from person to person in line with personal selfish interests? How acceptable is psychological egoism? Does it provide an adequate guidance for our actions? Remember that Hobbes view suggests that human beings are fundamentally selfish and that good and bad are values relative to the particular person at a particular time. Nothing is good absolutely. A thing is good if it is the object of someone’s desire or love.

Psychological egoism is hard to justify. It claims for instance that benevolence or good will to others is nothing but delight in the use of one's power. This is to say that benevolent persons selfishly seek and derive personal satisfaction while using their power to help someone else. Suppose you have a humble origin and background and you do not have enough to meet the economic challenges of life. Suppose also that your wife's parents are quite wealthy and not only help sponsor your wedding but also turn over to you one of the lucrative family companies. Suppose, further, that your parents rejoiced and wished you well in the lifestyle that they themselves could not provide for you. Does it make sense to call your parents' good will toward you 'delight in the use of power'? The existence of good will is an established fact and mankind testifies to it. Voluntary behaviour should not be reduced to the motivating principle of selfishness.

Again, suppose a power company proposes to build a hydroelectric dam to flood a wilderness area in your place. A group of people write a protest and try to block the building of the proposed dam. How can this dispute be settled on the basis of psychological egoism? The supporters of the power company desire the dam, and for them, building the dam is good. The opposing group has a strong aversion to the dam, and for them building the dam is evil. Is the action good or evil? Psychological egoism cannot really decide the question on rational grounds. For psychological egoism, building the dam does not depend on whether it is good or evil but on which group has the greatest power to enforce its perspective. Psychological egoism seems to lead to the

conclusion that “might makes right”. There are other ways of showing that psychological egoism is unsatisfactory and therefore unacceptable. Genuinely unselfish actions are possible and so unselfish morality possible.

(b) Determinism

Determinism states that every event is caused by some other event. For example, the ripples moving across a pond are caused by something such as a pebble thrown into the water or a fish leaping into the air to catch an insect. Ripples on ponds do not just suddenly happen. They have causes. Every event has a cause. There are no uncaused events. Nothing happens by chance. It further states that human beings are not free. Remember the story of Emeka, Tunde and Ibrahim. Was the desire of Tunde and Ibrahim to save Emeka not caused by their character? And was not their character the product of their heredity and environment? Nature and training, genes and society have made Tunde and Ibrahim the type of persons they were. Tunde and Ibrahim were not free to desire. Their desires were the consequences of their character, which in turn was shaped by forces beyond their control - heredity and environment. The cause of Tunde's and Ibrahim's action was their choice to take Emeka along. The cause of their choice was their desire. The cause of their desire was their character. The cause of their character was their heredity and environment. In the final analysis, Tunde and Ibrahim do not act freely. They acted the way they did because of hereditary and environmental factors. Given these factors, they do not have

acted otherwise. So we are the products of heredity environment according to the doctrine of determinism. Among prominent advocates of determinism are people like Brandshard and S.F. Skinner. Blanshard (1961) writes for instance, 'en people choose, their attention is always turned toward consequences rather than toward past causes for the choice.

The resulting ignorance of past determining events of one's choice support the feeling of freedom and the false belief that one is truly free to choose.

It is hard to accept determinism for if determinism is true, human beings have no real choices, no control over their actions and no alternative futures. Consequently, it would be inappropriate to blame or praise human beings for being what they did for doing what they do, if in fact human actions are determined. How could you say that a person is morally wrong for doing something if that person could not have done otherwise. Indeterminism holds that the world as it now is, could have been different. Determinism denies this, and thereby makes a mockery of morality.

One strong reason for perhaps rejecting determinism is that it violates our sense of moral reasoning. From the moral point of we normally regret certain things. We regret murders especially murder in cold blood e.g. shooting innocent people in the street, and organised murder e.g. killing of a certain group of people Jews for instance. We wish that these things had not happened. We call them evil, and we hold the people who did them blameworthy. We also punish them if we can capture them because we believe that they ought to have done something different. At the heart of moral

rationality are the notions that events are to be regretted because they could have been different and that people are to be held responsible or accountable for their actions because they could have acted differently. Borchest and Stewart, 19). To reject determinism is to affirm human freedom and the possibility of morality.

(c) Relativism:

Moral relativism maintains that moral issues must always be considered in relation to a specific social group, because there are no universal cross-cultural norms. The word, “relativism” holds instead that there are only the norms that a particular society sets up, and these norms vary from one society to another. In addition, the moral relativist maintains that right and wrong as defined by each culture are for that culture, and that it is what a given culture defines as right that is right for that culture. The moral objectivist, sometimes called moral absolutist, defends the view that when different cultures, or different individuals hold opposing moral values, both of them cannot be right. As can be readily seen, relativism the opposite of objectivism. While relativism maintains that right and wrong are defined by each culture for that culture, objectivism insists that there are objective moral principles that are true regardless of how many people agree, or disagree, with them.

The proponents of moral relativism base their case on two main considerations - anthropological and methodological. The first anthropological fact is the

existence of cultural diversity. Human societies differ from one another in their beliefs and moral practices. For the relativist, this is so because there are no universal moral norms to guide these societies.

A second anthropological fact is the cultural origin of values. Human beings develop their beliefs and values within a social context. That means that no one is born with a whole set of moral values already formed.

Those beliefs are acquired slowly through a sustained encounter with the values of the people who make up society. And the people who make up society have acquired their values in an encounter with their social environment. This means that values are more or less the product of society's Customs. But how did the customs come about? Moral relativists see the customs as derived from the emotions of pain and pleasure that a society associates with various actions. By trial and error, and helped by pain and sure, our ancestors discovered those actions that satisfied their needs and promoted their pleasure. In the same way, they discovered those actions that failed to satisfy their needs and caused those actions that satisfied their needs came to be regarded as right or good and those that caused pain were seen as wrong or evil. The results of these learning experiences are what you find in society's customs for the benefit of future generations.

If moral values are derived from society's customs, then it is understandable that one society's moral beliefs should be different from those of another society. A third anthropological fact, is the feeling of superiority that one has over other cultures. Many people believe that their culture in general and their moral values in particular are

superior to those of others. Moral relativists see this as a case in their favour. So much for the anthropological considerations. Now a word or two about the methodological ones.

One methodological consideration that relativists use to maintain their position is that moral concepts do not have a universal meaning and cannot be understood outside the moral system of a specific culture. For example, good in one society may mean “that which is approved by the gods”, whereas good in another society mean “that which promotes the happiness of the majority”. In yet other society, good may mean “that which hastens the coming he communist revolution”. To illustrate further, good in another society may mean “marrying many wives”. The moral relativism concludes from the above that there are no universal moral norms for judging all cultures and that no one may pass judgement or her society’s morality because he lacks the intimate knowledge hat culture’s moral concepts.

A second methodological issue involves the claim that the basis for justifying moral obligation vanes from culture to culture. Suppose I said that murder was wrong and someone asked me why I said so. I could appeal to divine revelation from Cod that declare murder wrong, or to my feelings or majority opinion or say that murder is against human nature. People certainly vary in their reasons for condemning murder. It s unlikely that everybody would agree on any one of these reasons. Without such an agreement, morality becomes relative according to the relativists. The morality you acquire is derived from the culture in which you lye. Assessment: Relativism is very attractive because it seems to promote

tolerance of other people's views and morality. The live-and-let-live attitude of moral relativism seems to be the reason why many people are attracted to it. Objectivism, on the other hand does not seem to be attractive because there is no room for people's views on morality. It appears to be dogmatic (Borchert & Steward 1986). But perhaps, it is not accurate to characterize these two views in this way. A relativist could be just as intolerant or dogmatic as an absolutist's or objectivist. I think that a better description of the absolutist's view could be that there are absolute moral principles, though I may not know what they are now. I act on the basis of what I know. Throughout the history of philosophy, these two views have always been there. One view states that there are no fixed moral norms, and that right or wrong is solely determined by society. The other view is that we should keep on searching for a clearer understanding of morality and looking for better ways to relate to other people. We may not know the ultimate truth about things, but we should keep pursuing a better understanding of the true, and the good.

While relativism leads to a greater tolerance of the views of others, it can also lead to tolerance of actions that are harmful to other human beings. Imagine a group of people or society that thinks it is superior to others and that others must be eliminated or made to serve its purposes. Think of Nazi Germany under Adolf Hitler's Third Reich and the extermination of over 6 million Jews; think also of the wars of religion; think of the Inquisition and the Jihad! These are clear cases of immoral action. But they are seen as immoral actions because of some objective standard by which to judge

them. Relativism denies that there is any such standard and therefore could say that these actions were right for the social group at that time.

It is only through moral absolutism that we can pronounce events as morally right or wrong. Finally, it appears that the acceptance of relativism would require that we give up all striving for moral deals, all attempts at moral improvement, and any floral progress.

(d) Emotivism

Emotivism is the view that morality is essentially about feelings or emotions. According to this view when people make moral pronouncements what they are doing is simply expressing their feelings about something and probably also trying to evoke similar feelings in others. Moral judgements do not convey information about facts, and where they do, the truth of the information is unverifiable. According to this view, when you inform us that “The President of Nigeria is good”, you are not informing us that the president has certain moral qualities; you are not necessarily informing us what you approve of the president. You are simply evincing or expressing feelings that you may or may not have, just like an actor can express anger on the stage without being angry himself.

Assessment: This is an unusual position as it seems to contradict our ordinary usage of the term “moral judgement”.

Emotivism is hard to adopt. It not only deals a big blow to our understanding of moral judgements, it also

seems to create moral anarchy, because it makes every moral judgement assert equal legitimacy. The four positions that we have examined are challenges morality. They all in one way or another emphasize that there are no standards. But without objective standards - Standards that are not dependent on subjective feelings and reactions, we cannot talk of morality nor condemn actions that are evil and actions that brutalize human beings.

1.3 Moral and National Development

Two main views on development of a nation are: material and non-material. The material concept of development emphasizes the development of such items as roads, bridges, hospitals, schools, electricity, telephone, water supply etc. Whenever adherents of this material concept of development speak, the attention is on those aspects of development that highlight the provision of improvement in the needs of man. They mean the provision of food, shelter, clothing and the general improvement of man's environment. This can be called economic development and Nigeria needs it now perhaps more than ever before. This, however, is not the only meaning of development. Another aspect of development, which is as important, if not more important is that of the mind, (Asiegbu, 1986) or human development.

The humanistic concept of development emphasizes the potentials of the citizen and the need to enhance it. National development in this understanding becomes the liberation of the mind from prejudices, fear,

superstition. More positively, it is the realization of the potentials of the citizen especially through the ability to invent, and solve problems. No nation can ever be developed without embracing these two concepts of development.

But there is another notion of development that must exist in a truly developed nation. This can be called moral development. A developed nation places high premium on the value of human life and of actions that enhance human living. Many great nations and civilizations of the world are known to have developed a high sense of morality. Conversely, those countries or nations with a low sense of morality are rarely described as developed in the true sense of the word. Development and morality go together. A moral nation is a developed nation. How can a nation be moral? What type of morality must a nation embrace? The next chapter of this book attempts to answer this question.

CHAPTER TWO

TYPES OF MORALITY

A plural society tends to have a variety of morality. We can for instance, identify the following five classes of morality:

- Religious Morality
- Legal and Social Morality
- Persona Morality
- Traditional Morality
- Ethical Morality

Let us now examine the characteristics and implication of each type.

2.1 Religious Morality:

Religious morality relies on rules believed to be handed down from God or his messengers. These rules are usually meant to regulate the act of individuals and are normally expressed in form of commandments, precepts and admonitions. In as much as they have supernatural origin they are considered to be sacred, unquestionable, and binding.

Sometimes there is a religious institution such as the Church keeping custody of these rules and interpreting them to the faithful. At other times, the believers belong to a rather loose fellowship and reserve the right of individual and private interpretation of a general moral guide such as the Bible.

Religious morality can be advantageous to believers. Since the authority behind the religious moral

codes is absolute and unquestionable, these codes have the necessary binding force for those who believe in their authority. Usually the sanctions or punishments attached to the breaching of the code are severe enough to serve as a deterrent to people who are prone to religious fear. Alternatively the codes may be regarded as the conditions of maintaining a good relationship with supernatural powers and any breach s representing a break-away from the benevolent care bestowed on the human believers by God.

The existence of religious codes of conduct normally saves the believers the tedious and often risky process of deliberating over what to choose among alternative courses of action presenting themselves continually in life. For a believer, the choices have already largely been made by the interpreters of the codes who are also usually available for consultation in case of doubt.

It does not appear however, that religious codes alone have been able to solve the problem of morality in any known society. Experience shows that even the faithful have not been able to abide by the codes with any reasonable degree of consistency. The pathetic story of a persistent relapse to impiety and sinful living told in the Old Testament Bible about the Israelites who were “the chosen people of God”, appears to be a normal pattern even in the New Testament.

The moral, conduct of the Middle Ages in Europe which was predominantly religious can hardly be prescribed as a model for successive generations. But perhaps the greatest limitation of religious morality is its lack of universal appeal. There are always people who

refuse to belong to any religious denomination or society. Then there are the often substantial differences of belief between the numerous religions and religious denominations. To complicate matters even more, there is the now widespread phenomenon of religious freedom widely regarded and recognised as one of fundamental human rights, a right which appears to imply freedom to believe or not to believe in any religious system or Faith.

It appears therefore that religious morality can at best be private to individuals and groups of individuals who embrace a particular religious faith. It is also evident that religious morality is variable in that there are religious sects and denominations who preach contrasting or even contradictory moral doctrines. It would therefore appear reasonable to say that until the dream of an ecumenical or universal religious faith comes true, universality will continue to elude religious morality.

2.2 Ethical Morality:

It is quite possible to find similarities between religious and ethical types of morality such as between the ten commandments of the Mosaic law and the moral code of many primitive cultures. Yet there is a fundamental difference between the two types morality. Ethical morality unlike religious morality involves rule conduct derived from the dictates of human reason. These rules be embodied in laws and directives issued by the government; or they may be derived from traditional or cultural norms, or practices. But there are ethical decisions which individuals have to take without reference to societal norms. An individual often has decide what the right course of action is in purely private

matter such as to hate or love, to assist an injured person or not, to tell the truth or hide it. Rules which regulate private actions are therefore derivable from individual reasoning rather than from societal norms. Thus, ethical morality can be based either on collective or individual rationality.

Ethical morality has significant advantages. Its rational basis gives it universal human coverage. As human beings are normally endowed with reason which has the power to differentiate what is good and evil, ethical morality can be regarded as general. It can also be regarded as objective since norms in which it is embodied are normally based on collective reasoning. Laws in fact normally represent the consensus of opinions of people's representatives in parliament. Even when ethical morality is determined through the reasoning process of an individual in private matters, the accuracy of the judgement can be tested by reference to other people's opinion on the issue involved; objectivity is what other people can corroborate.

As a matter of fact, the study of logic shows that the act of reasoning can be objectively assessed and the degree of correctness of conclusions obtained. Since rationality is general and objective can determine the rectitude of individual behaviour, ethical morality can be regarded as binding on individuals. This means that every act of immorality is a culpable defiance of the dictate of rationality which are shared by all normal human beings. One natural sequence of such defiance is evident. Those responsible are rendered less human and thereby disgrace themselves by insulting their human dignity.

Some disadvantages of relying completely on ethical morality can be identified. The individual can abuse his power of reasoning using fallacies or false arguments to justify immoral acts. Such procedure can however be corrected by other people who ma affected by the act, or even by the process of reflective thinking the actor. Where however the will to take correction is lacking in', actor, persistence in immorality will then be obviously irrational a culpable.

Another possible disadvantage of the use of ethical morality is its apparent lack of physical coercion. Whereas it is obvious the physical laws cannot be broken with impunity, the same does not appear to be the case with moral rules.

Immoral people are often observed to prosper and live long in good health. But although there is no evidence to show that immorality attracts automatic physical punishment like the defiance of physical laws, it is known that acts of immorality inflict harm on the subject as well as the object of the evil action. Personal damages suffered by the immoral person include disgrace or toss of personal probity, guilty conscience, fear of exposure, and danger of deterioration and apprehension.

But less value may be attached by an individual to these considerations than to the perceived benefits of immoral acts. Such individuals may even make immorality a habit and delight in moral torpitude. Ironically, the danger of falling into this predicament is in itself a sufficient deterrent to all who aspire towards a life of sanity and honour, and so recommends ethical morality as a universal penacea for civilized human living.

2.3 Personal Morality:

This term is here used to signify the type of morality which emanates from the dictates of one's instinct, impulse or emotion. Such morality is not only personal but also subjective. It is the type of moral often referred to by deviants when they justify their actions by retorting that they did something because they felt like, or because it is their own business and nobody else, or even that they had no particular reason for acting the way they did. If people find themselves in a tight corner, they may offer excuses such as that they "couldn't help it" or that they were provoked deceived into doing wrong.

Hardly any advantages can be found in acting out of subjective morality. It is of course thinkable that somebody form habit which predisposes him to always act in a predetermined manner. In that case his actions emanate from the type of morality which he has been used to and not from instinct or impulse.

On the other hand, there are major disadvantages arising relying on subjective morality for our behaviour. If we allow personal morality to dictate our choices of action, we will be as inconsistent and unliable in our actions as are our irrational powers. We will perform acts which we will regret in our periods of sanity. We will delve into actions which will ruin not only others ourselves. Finally, our actions will not reflect that noble right reasoning and rational judgement which places us beasts.

It therefore appears evident that there is only one morality which is universally applicable to the human condition we know it today, that is, ethical morality. This

type of morality derives its universality from its rational base which provides a self-evident and basic ethical principles as, “good is to be while evil is to be avoided”, and “avoid doing unto others as’ would not like them to do unto you.

2.4 Legal and Social Morality

Legal and social morality depend on the public, or the rule of conduct. There is always an intimate connection between private ethical morality and legal and social morality. This is why distinction between the two is not easy to make. Lying and truthfulness, for example, can be considered as a personal ethical issue; but when the person lying is the Head of an important arm of government and the lie concerns the very life of the people, the lie becomes a legal and social issue.

Let us look at distribution and crime in society. What is the right way to distribute the goods, services and rewards of a society? Distributive morality concerns also the question of what minimum standards of living the poorest person should be guaranteed and how much access people in general should have to institutions like education, medicine and government (Rawls, 1971). How should society react to criminal behaviour on the part of its citizens? Has the state any moral right to punish criminals? Do the criminals have any rights? What is the purpose of punishment? Is it to revenge to deter others? From more crimes, or to rehabilitate the criminal? What is the limit of punishment - should capital punishment be tolerated? These rules of conduct are not to be decided by

the individual alone but by Society in terms of the laws it passes and the institutions it creates (Brandt, 1959). Another aspect of legal morality is what constitutes right or wrong action on the part of those in the legal profession. There is a recognition of the code of conduct for the gentlemen of the Bar. The code of conduct includes among these things the manner of dressing, comportment in public and confidentiality.

2.5 Traditional Morality

Traditional morality derives from indigenous rules of conduct. This is the type of conduct founded on the customs and practices of a locality. For example, the near prostration of a junior person before a senior person as a mark of greeting and respect among the Yoruba is traditional morality.

And among the Igbo, greetings in the morning or at any time of the day are a mark of good morals. One main characteristic of this sort of morality is that it is limited to a locality and to a people. An action that is judged right in one environment may be seen as indifferent in another or even as wrong. Traditional morality however seems to have a way of making the people adhere to the norms established by the particular environment eg. in the societies where the practice of second burial for a deceased is the norm, citizens are never accorded full recognition until the ritual is done. This fact of course compels people to comply.

CHAPTER THREE

BASES OF MORAL CONDUCT

The moral question - what ought I to do has received a number of answers. One of the oldest responses is that I ought to actualize my potentialities as a human being. This type of response raises another question of what potentialities one should actualize, especially because it seems rather impossible for one to realize all potentialities in a life time. One therefore must be selective in the realization of his potentialities. In this section we are going to look at the various answers given to the moral question. The answers vary from actualizing human nature, obeying the will God, maximizing human happiness to pursuing one's duty. We shall also see how convincing these answers are and what sort of morality, they entail.

3.1 Actualizing Human Nature

For Aristotle (1925) what makes an action right is its ability to actualize human nature. Man is always changing. There are some changes in man over which he has no control, like sudden pain from certain glands. But over some other changes we exercise some control. Such changes or motions are said to be voluntary. Morality deals with such voluntary changes. The chief good for human beings according to Aristotle must refer to every member of the state, because a corporate good is more complete than an individual good. The human being is essentially social.

This chief good is happiness which some interpret as wealth or honour or contemplation of truth. For Aristotle happiness is to be realized through a distinctively human function. That function is to act according to reason. But in acting according to reason, one is reminded that virtue is the mean between extremes. However, there are actions that have no mean because they are excessive in themselves. Such actions include murder and theft. The mean too should be carefully interpreted. It is not the same for everybody. A huge person may need twice as much food as a small person. So the mean for each person differs. To determine the mean Aristotle suggests going to a rational person.

Assessment: The measure of morality for Aristotle is in self-actualization through the use of reason. In maintaining that the chief good for the human being is a corporate good embracing all the persons of the state, he blends social responsibility with individual fulfillment. Aristotle placed great confidence in reason as the agent of happiness. But can we really do that today? Today's reality may be different from that of Aristotle. The power of the intellect is now threatening to destroy everybody through the invention of nuclear armaments and the temptation to put these armaments into use.

3.2 Obeying The Divine Will

There are people who believe that God exists and that he has revealed his will to human beings. For such people, what makes an action right is obedience to the will of this God. But there are problems concerning this will of God. This will of God is not the same in all the

religions. Think of one religion emphasizing monogamy or one man, one wife as the will of God while another stresses polygamy. This sort of diversity raises problems eg. is there only one or many Supreme Beings? What is the measure of morality in this case where the will of God does not seem to be the same for everyone. What makes an action right in this context is consistence with the will, and this for the sake of receiving rewards from him especially happiness. But how does one determine what is and is not the will of God. Perhaps, this can be discovered in Scripture (Bible) and in God's work manifested in nature. There is however, another group of believers who maintain that God's will is manifested on in the situation that presents itself. Those who insist that God's will is to be discovered in scripture and nature are often called legalist while those who say it is to be discovered in the situation are called situationists. For the legalists the rules of conduct are already contained in scripture and nature and they are for man's happiness. For the situationists God's commandments for us are made known only in the concrete situation, not before hand in rules and laws.

Assessment: For an ethic to be effective, it should be able to generate rules in advance to guide human action especially in moments of crisis. The absence of this would mean creating an opportunity for emotions to influence moral decision. But whether one should use reason fully in moral decision making is a question one must answer for oneself.

3.3 Maximizing Human Happiness

There are some people who maintain that pleasure should be the goal of all action. All human beings are so constituted that they in fact always seek to attain pleasure and avoid pain. This is the view maintained by psychological hedonism. This view is at the basis of ‘the theory called utilitarianism. This principle of utility amounts to the view that an action should be judged right or wrong depending on how much it brings the greatest happiness for the greatest number of persons. Pleasure and the happiness it produces are the criteria of the rightness or wrongness of any action.

Assessment: Utilitarianism though emphasizing the elimination of pain and suffering can hardly be justified. Here, what makes an action right is the principle of utility, that is seeking the greatest good or the greatest number. This principle, obviously fails to take into proper accounts the rights of individuals as individuals. Imagine an action that sets out to repress a minority group for the sake of the majority or an attempt to destroy one or more individuals in order to improve the pleasure of a large number? Is it ever right to deprive a single individual of human dignity, no matter how much pleasure that deprivation might bring to society as a whole?

Doing One’s Duty

The German philosopher Immanuel Kant is very much connected with the “morality of duty” This is a break from what had existed before him. The morality that existed before Kant can be called the “morality of consequences”. That means that the rightness and wrongness of an action depended on its consequences.

This type of ethics had shortcomings. It was unable to establish principles that apply to all rational beings at all times. It could justify an immoral action on the basis of its contribution to society eg. slavery. It also made happiness a logical consequence of the moral life eg. for Aristotle, the goal of life is happiness, and one cannot be said to be living a good life unless one is happy. And in utilitarian morality pleasure and the happiness it produces constitute the rightness or wrongness of an action. For Kant, however, certain actions are right, and some are wrong, independent of their consequences. We do that which is right because it is the right thing to do. No consideration whatever should be made of their consequences. Theories of this sort are called deontological (from the Greek word for obligation) and they hold that the basis of a moral action is a sense of duty or obligation and not of consequences.

Kant locates the morality of an action in the intention, not in the consequences. He is interested in rules that achieve certain aims, like promoting happiness or the good. He defends the rule of the categorical imperative, a rule that is guided by reason and that can be applied by every rational being. Kant's categorical imperative insists on freedom and autonomy as necessary for a moral action. Without freedom there is no morality. How can you praise or blame a person for an action if he did not do them freely?

Kant's position on morality clearly opposes the four views which we examined earlier. Morality, for Kant, can never be directed toward our own selfish good, and so no action based on egoism can be considered moral. Since freedom is a necessary condition of

morality, no view that sees human beings as determined by outside forces can be consistent with morality. Equally rejected by Kant are the relativist and emotive positions. Morality can bring about happiness but not necessarily. In order according to Kant, that happiness may derive from the moral life, there is need for another life, life after death where we can achieve moral perfection. This future life is possible only if God brings it about.

Assessment: Kant and people like him (deontologists) claim that we have duties eg. obligation to tell the truth, duties that we dare not violate irrespective of consequences of fulfilling them. There are some others (teleologists) who insist that our obligation is to maximise the good and that to evaluate an act as right or wrong, we must consider the consequences. There are difficulties with both positions. Imagine deontologist who must always tell the truth. In telling the truth he betrays the whereabouts of his father to vicious people who want to kill him. On the other hand, imagine a teleologist who in maximizing the, good, punishes an innocent person.

CHAPTER FOUR

CODES OF CONDUCT:

Every society has a recognized pattern of behaviour. Unfortunately we do not always behave the way we should, and this inability to behave according to recognized patterns causes difficulties and inconvenience ourselves as well as to others. When we comply with codes of conduct, that is the recognized pattern of behaviour, we are thereby enabled to get on well with others and this brings about happiness. These codes are made to help everything to go smoothly and to protect the interest of every one.

4.1 Respect for Others:

In the traditional Nigerian society, respect for others is a priceless value. This respect especially for those older than ourselves was learnt in the family at a very early stage of life. A child who always respected his elders, got praises and admiration from everyone and was known to be a good child. Conversely, any child who lacked respect for his elders was regarded as bad. In traditional scene, respect was lavished on the parents who were regarded as, the originators of life. Because parents never spare themselves in their effort to provide shelter, food, cloth education and other necessities, they deserve the greatest respect and appreciation. But it is not only parents that deserve respect those who are in authority, also deserve to be respected. The demonstration of this respect however varies from place to place. While respect for others takes the form of prostration in one locality, it

can take the form of bowing or hand-shaking in another. The form notwithstanding, respect for others remains a great value in Nigeria society. Care should therefore be taken not to loose value because of contact with foreign values.

Respect for others means also respecting their values opinions. It may not be necessary to agree with them, but necessary to remember that they are entitled to hold their opinions just as you are entitled to hold yours. There is need to get rid of the mental attitude that sees the other man as always wrong. We should be slow at prescribing for others what to do. We lack in respect for others if we fail to see them as people like ourselves free to make their choices and live accordingly. To respect other people means not taking undue advantages over them. To take undue advantage of some one is to exploit that person. A sign of true respect for others is the maintenance of fairness and justice even when they have gone wrong or when they do not understand. I respect others and also respect myself when I let people have what is their own, when I do not cause confusion or quarrel in order to deprive them of their right, when I do not poke nose into other people's business. Respect and consideration for others are a mark of an educated man. They are also the sign of a moral man.

4.2 Rules of Etiquette:

These are concerned with the do's and don'ts of a given society. More importantly, they emphasize what is acceptable in society.

Let us now look at the approved behaviour in the areas of eating, speaking, cleanliness and dressing.

(a) *Eating habits or table etiquette*

This was so important in the traditional Nigerian society that any breach brought instant punishment. A child was not expected to talk much while eating. Playing at meals was out of order. The reason for this was to allow the food go down well without causing discomfort. However, in some homes, this table etiquette is giving way to new ones. Here are some other examples of good table manners:

- Punctuality at meals both in the home and at a party;
- Proper handling of the cutlery;
- Not filling the mouth with too much food;
- Masticating the food gently and quietly;
- Rejecting pieces of bones or other substances quietly upon the fork or placing them on the plate without the notice of others;
- Not stretching across another's plate in order to reach for anything;
- Not talking when the mouth is full. Never having the mouth full. Taking small morsels at a time;
- If a knife or spoon should drop, do not worry. Quietly ask for another;
- It is impolite to read newspapers, books or letters at table, if others are sitting with you;
- Never rise from table until the,,: meal is finished and do not make noise with your lips when eating. (Ipinoyi, Morbike San, 1984);

Table etiquette varies a little from place to place even in Nigeria but the illustrations given above are general and are acceptable anywhere.

(b) *Speaking Etiquette:*

It is easy to find out through conversation who is an educated man and who is not. Do not give yourself away through conversation. There is need to control both thinking and speaking Think before you speak. Avoid generalizations. Sweeping statement like, “all christians or all muslims are insincere should be avoided

It is not right to emphasize the self. Do not be egocentric Speak up clearly and intelligently. It is a mark of the educated man.

There is need to avoid superfluous words and phrases. Be crisp and clear.

Certain topics are very sensitive and can lead to misunderstanding. One gains little or nothing discussing them. Some of these topics are religion, politics and sex (Ipinyomi et al, 984)

(c) *Cleanliness and Dressing Etiquette:*

There is a saying that cleanliness is next to godliness. A person can hardly be described as being of a good conduct, if he is not clean and not properly dressed. For one to be clean and properly dressed, he should take note of the following: Clean yourself, that is, ears, mouth, nose or finger nails etc always, in your bedroom or bathroom but not in public.

Mind your clothes or footwear. it should be clean, otherwise portrays you as a careless irresponsible person.

Avoid loud colours and designs that exaggerate your figure. The plainer the design the better. Neatness is a very important attribute of an educated man. Never be untidy at anytime and in any thing. Do not pass urine or do your toilet in public. In doing so, you down-grade yourself. Do not blow your nose except with a handkerchief and never loudly.

These codes of conduct are generally adhered to by anybody who considers himself educated and has a sense of self-respect. However, it is possible to find persons with university degrees defaulting in these areas. Such people have erred and should not be emulated. To be moral, an individual must abide by a prescribed code of conduct. Violation of a code of conduct is immoral. To deserve to be a citizen of a developed nation, one should behave himself.

CHAPTER FIVE:

COURTESIES AND OTHER GOOD MANNERS:

The Igbo of Nigeria have a saying “Agwa bu mma” meaning your behaviour/character is your beauty. If you are well-behaved, good- mannered, for the Igbo, you are beautiful and since beauty attracts, you will be attractive.

5.1 Politeness is an aspect of good manners. In a way, it costs us nothing to be polite, the words “please” and “thank you” are often forgotten or not said. When we forget to say them, we thereby show our lack of education. If we hurt or inconvenience anybody we should never forget to say “I am sorry”. Politeness has a way of bringing a salutary influence on the community by instilling consideration for others in every member.

Other aspects of good manners would include:

5.2 Consideration for the elderly etc.

A mannered person shows consideration for the elderly; sick people, pregnant women and the handicapped. In public gatherings they should be given seats. When any of them arrives, a good-mannered young person would be expected to offer up his seat if there are no other empty seats.

5.3 Consideration for other people entails thinking of their comfort. A smoker for instance should not smoke in

a public place where it is likely to offend the people. Imagine smoking in church, in a theatre, or in a bus! Smoke from the cigarettes would offend nonsmokers.

There should be no littering of any sort. Banana and orange peels, waste papers and in fact all refuse should go into the refuse bin.

To leave while a public function is in progress is not good manners. If one must leave, then it must be during the interval, otherwise the movement is regarded as an insult to the audience and the officers.

5.4 Capacity to show appreciation: To appreciate any help or kindness or favour from others is a quality of a moral man, a man with a sense of value. By expressing thanks, one adds to the happiness of other people.

5.5 Fulfilling civic responsibility: By declaring correctly one's assets and paying the proper taxes, one fulfils his civic responsibility'. This will in turn help government provide essential amenities like' water, light, good roads and hospitals.

5.6 Keeping appointments:

When a person gives his word he is bound by it. One should never give an appointment he cannot honour. People should be able to take you by your word. That is to say that you should promise only what you can fulfill. Always endeavour to redeem your pledge or promises. There are some people in society who make promises to individual or groups in order to get what they want or to show how generous and kind they are. But the moment they leave the environment of the pledge, they forget or

do not care about redeeming their promise. Politicians seem to be the worst offenders. During the civilian government era, it was common practice to see politicians who promised building roads or supplying drinking water to communities in order to solicit their votes but who never cared about keeping their word especially after getting the votes. Other offenders are those people who make promises just to impress others. Such people are known to make indiscriminate promises and because these pledges are not guided, they never see the light of day. These offenders are at times called “smart people. The mark of a moral person is keeping one’s word and redeeming a promise or a pledge.

6. Concept of Time.

A moral man is one who is time-conscious. By being time-conscious is meant having the attitude of mind that recognizes the importance of time. Time lost can never be regained. To be time conscious is to recognize and accept the economic character or quality of time. Time is money, they say! If this is so, no sane person goes about throwing money around or wasting money. This concept of time then, will have no room for the notorious concept of “African time”. This concept of African time creates a non-definite time for any activity. It means coming late to any engagement. For example, if you are invited to a dinner party at 7.00 p.m. you don’t have to come at 7.00 p.m; you may come any time you like provided it is after 7.00 p.m. It is hard to find any clock in any public place or building that is functioning. This is an indication of our poor attitude to time - African time. It is a disgrace to Africans to maintain this

notorious habit. There can be no proper national development without recognizing the economic importance of time. Development efforts will always be retarded in a culture where people have no regard for time. A person who is always keeping others waiting at a party, or always coming late to meetings can hardly be described as a moral person. Punctuality is a value that is characteristic of moral people. There are countries in the world e.g. West Germany where punctuality is so much valued that any lateness, even by one minute, constitutes an embarrassment to people.

CHAPTER SIX

WORK ETHIC

6.1 Dignity of Work:

From the start, it is necessary to form a healthy mental attitude to work. The question to ask is, “has work any place in the individual’s life? Is work just pain and labour or perhaps an essential part of man?” There are people who think that the only purpose of working is to make money. This is not altogether true. What is true is that we must work, provide food, shelter and other requirements that we need in order to stay alive. We must also work to satisfy the basic needs of our families. But that would not be the only reason for working. Imagine that we had no needs to satisfy, think we would still work because work is an extension of man. It is in the nature of man to work. Imagine also a child playing at his toys. He is involved in a form of work. He uses his brains and his hands to arrange his toys in any form he wants them. It is not often easy for him to arrange these toys but he cannot be dissuaded. Unknown to him, it is through arranging the toys that he realizes or fulfills himself and that gives him joy. So work is the realization of man’s powers and potentials. And because man fulfills himself through work, work enjoys a higher status. Work becomes human. This dignity of work should be protected. Unfortunately, there is also something known as “slavish” work. Slavish work does not enhance the dignity of man; it fails to be the realization and fulfillment of man. Slavish work is one that emphasizes

the completion of work and not the realization of man. This concept of work is not tenable because it undercuts man and does not make for his development.

6.2 Work as service:

In nature, there is a relationship among all things in existence. This is a relationship of service and of give and take. The trees we find in nature serve the soil, man, animals and fellow trees in various ways. Animals serve man and trees. Man serves man, animals and trees. The rocks also serve man, animals and trees. Air serves all. There seems to be a purpose for everything. This purpose is service or work. Man therefore will fulfill himself when he tries to serve nature, that is in as much as he works.

Having established that it is in the nature of man to work, what now is the right way to work. What should be his work ethic?

3. Punctuality:

Perhaps our first attitude to work should be punctuality. We should avoid arriving late to work. All it takes to arrive on time is determination and love of work. At your place of work, avoid the habit of “going to the toilet”. This is a practice that involves loitering about and doing other things when one is supposed to be on his job. This attitude includes malingering during working hours, thus stealing away employer’s time. Some people use this time to gossip about other members of staff and discuss local news. This “style” of “going to the toilet” is also time that people take to do their personal business while on duty. Some sell shoes and clothes while others sell

cosmetics and the like. Given this attitude, it is not surprising that at the end of the working day, not much is achieved and human and material resources are just wasted.

6.4 Doing an honest day's job:

One should go to work with the readiness to do an honest day's job and deserve the pay. To do the day's job, one must be at the job all the time without asking for time off, working with a willing heart even overtime, accepting mistakes when they occur and being ready to learn and avoid more mistakes. He must not make unnecessary complaints, but if there are genuine ones he forwards them through the right channels to the right person. The worker should be trusted in matters regarding confidentiality. So he should not constitute a security risk by giving out confidential information to members of staff, or, worse, to outsiders. The worker should keep secrets, secret.

Some workers use the time for work in doing a private illegal job for another person or another company without permission, of course. Imagine a typist who comes to work in the morning with a job she had contracted from some person. He spends the working day doing his private job with the equipment and time of the organisation that hired him, while pushing aside that organisation's jobs. Think also of an architect, hired by a company; instead of working entirely for the company, he spends most of the time diverting clients of the company to himself and doing their jobs in that company but not in the name of the company. Some of the medical doctors are not different here. Instead of working for the

hospital that has hired them, they use the hospital to work for themselves. These are examples of work ethics that are immoral. A moral and developed nation is one in which these vices do not obtain.

6. 5 Right use of Public Utilities:

A healthy work eth embraces also the right use of public utilities. How do you use the equipment and facilities in your place of work? Do you use them as you would use your own - with care and caution? The reverse is often the case. In many public places and government offices, windows and doors are broken and unkept. Desks and chairs are not spared. They are broken by individual users who demonstrate that they are irresponsible by either not reporting the damage to the competent authorities or failing to repair them. Such individuals ironically would not show the same attitude of indifference to their personal belonging. I think the best illustration of our use of public utilities is the case of toilets. In one's early years in the university, one is taught that a man's cleanliness was judged by the level of cleanliness of his toilet. With the same logic, a nation's cleanliness is judged by the cleanliness of its toilets. It is clear that our toilets are in a sorry state. It is usual to hear excuses for the deplorable state of these toilets. The main ones is that there is no water or that the toilet does not flush. These excuses, unfortunately, are not enough to explain why our public toilets are unkept. The main reason is that we do not regard these toilets as belonging to us and we do not think of the next user of the toilet. We are egocentric. To be moral and to be developed

implies developing a maintenance culture. By maintenance culture is meant the ability to notice that something is damaged and effecting a repair. It is said that “a stich in time saves nine”.

6.6 Working Relationships:

One other point in work ethic that is worth mentioning is the question of working relationship. This particular work ethic has two arms. These can be called the vertical arm and the horizontal arm. This type of relationship is necessary for all workers except perhaps the chief executives who have a downward relationship only. By vertical relationship is meant the establishment of relationship with a superior or chief executive while horizontal relationship concerns itself with relationship with peers and colleagues. The downward relationship is the one the chief executive or superior establishes with the workers under him. One thing alone is expected of these relationships and that is cordiality. There must be cordial relationship between the managers and the staff. This cordiality would call for the concern of management for the well-being of the staff. The managers will not just stop at the payment of salaries, they must show interest in the overall health, satisfaction and advancement of the staff. In this way, staff would be happy and there would be no industrial actions.

To ensure cordiality in a vertical relationship, the staff must be sensitive to the general aims and goals of management. In striving to realize the objectives of management, the staff must work hard to earn their salary and the profit envisaged by management. Loyalty of

superiors, prompt execution of directives on the part of staff will strengthen this cordiality.

Horizontal relationship is the type that exists among workers. When there is harmony and understanding among the workers, there is more productivity. Conversely, when there is quarrelling, in-fighting, gang-ups, energy is dissipated and productivity is low.

Think of an industry where workers group themselves according to either their state of origin or membership of social clubs. When there are issues to deliberate upon for the good of the entire industry, state sentiments or club-feelings may jeopardise the discussion that should centre on the well-being of the industry. In fact, the entire industry will suffer because of state or club allegiances. So work ethic should embrace the type of horizontal relationship that creates a cordial and fruitful relation among the workers themselves without which high productivity would not be realized.

We have mentioned a number of aspects of work ethics but have not at all been exhaustive. In the light of what has been discussed above, it should be possible for the reader to find out other aspects of work ethics.

Summary

In this book we have been talking about morality. We saw that we are always confronted with choice. This means that among the many things we can choose, some are better than others. We discovered too that to be able to, choose, one needs to have both knowledge and proper understanding of our life and freedom. However, there are some positions that maintain that morality is not

possible. These positions are not completely convincing and so we accept the existence of morality, which position is in turn supported by the fact that we praise or blame people as their action warrants.

The conditions that make an action right were also examined. These include: actualizing human nature, obeying the will of God, maximizing human happiness and obeying the commands of reason. These conditions that regulate the rightness or wrongness of an action have their strengths and weaknesses. Our concern however, is that whatever moral theory we accept, it should be able to help us be moral in the complex society in which we live. The practical illustration of this morality conviction is what we have tried to show in looking at the ingredients of national development, types of morality, codes of conduct and courtesies. Our basic tenet is that a civilized nation is a moral nation, and the more civilized a nation is, the higher its morality should be

CHAPTER SEVEN

PRESCRIBED EXERCISES

7.1 Project Assignments

1. With the aid of discussion find out:
 - (a) What real life situations call for moral or ethical behaviour
 - (b) How you arrive at moral decisions in such situations.
 - (c) What codes of conduct are binding on people in different walks of life in the Nigerian context.
 - (d) True testimonies from witnesses on exemplary moral behaviour.

2. With the aid of a drama Sketch or a true story, show:
 - (a) Situations which call for moral and ethical behaviour.
 - (b) Exemplary instances of good moral and ethical decisions in such situations with special emphasis on the process of reaching the desirable decisions.

3. With the aid of Simulation;
 - (a) Identify shining examples of good moral and ethical behaviour.
 - (b) Tell the full story of the incidents involving the exercise of the behaviour.

- (c) Through group work, re-enact the incidents making sure the exemplary characters are brought into clear focus.
4. Use models to illustrate respect for the dignity of one-self, respect for others, respect for the rights and privileges of others, observance of the rules of etiquette, courtesies and good manners, assisting others to solve their problems.

7.2 Guide To The Prescribed Exercises

Background

By a circular dated 21st April 1986, from the National Universities Commission (N.U.C.) all Universities in Nigeria were directed to mount a course on the Tenets of the Government's Programme on War Against Indiscipline (W.A.I.). It was suggested that a nationwide W.A.I. Syllabus be worked out for implementation by the General Studies Unit of Universities.

The Nigerian Association of General Studies was later assigned the task of drawing up the syllabus. The Association accomplished this task in its 5th Annual conference held at the University of Maiduguri from the 16th - 20th June, 1987,

The harmonised W.A.I. Syllabus which emerged spells out the objectives and Course Description of a programme on Civic Education for use by all tertiary institutions in Nigeria. These objectives and course descriptions are as in the following decision extracts:

“After a critical examination of the submissions from the Universities, the following objectives and course contents to be taught were agreed upon.

Objectives of the WAI Course

1. To instil in the minds of students the spirit of personal and group discipline.
2. To inculcate in the student the spirit of nationalism and patriotism.
3. To restore respect for our revered traditional and cultural values.
4. To inculcate a spirit of leadership by example and foster respect for constituted authority.
5. To assist students to imbibe positive ethical and moral attitudes life.
6. To foster in the student the habit of healthy living, including norms of personal, community and environmental health.
7. To instill in Students the spirit of self-reliance, including do yourself and maintenance culture, ingenuity, resourcefulness endurance and pioneering

Course Description

1. *Discipline:*
 - (a) The concept of discipline
 - (b) Personality development. Exemplification of virtues, habits and self-control. Thrift and prudent spending; Character profiles.
 - (c) Sustenance of law and order;

The concept of orderliness. The implication of orderliness in the society; queuing, punctuality, work ethics, etc.
Avoidance of anarchy, arson, vandalism, etc.

2. **Nationalism and patriotism**

(a) *The Concept of a Nation*

Geographical and Political definitions. The Nigerian constitution and the concept of a Nation. Ethnic and religious tolerance and peaceful co-existence. Unity in diversity and diversity in unity.

(b) *National Consciousness*

Traditional and Cultural values, promoting national identity through indigenous food, dress, technology, religion and medicine.
The influence of foreign culture.

(c) *Patriotism:*

The concept of patriotism. The role of patriotism in the survival of a nation. Civic and moral responsibilities of citizens in the politics, economy and security of a nation. Disadvantages of hoarding, bribery, tax defaults, smuggling, counterfeiting, drug trafficking, moral laxity and other forms of corruption.

3. **Leadership:**

- (a) Philosophy of leadership, styles, autocratic, benevolent, democratic, areas of leadership: the family, educational, religious, and professional organizations, political and commercial institutions. Process of identification: election, selection, appointment, etc.
- (b) *Qualities of good leadership*
Concept of good or bad leadership.
Attributes of good leadership discipline, respect for rule of law, fairness, firmness, honesty, charisma, management of personnel and resources. Examples of past and present leaders in Nigeria, Africa and the world.
- (c) Followership:
Leadership Vs followership. Effective followership. Responsibilities, civic duties and privileges. Attributes of good followership: loyalty, obedience, patriotism, etc. membership and sense of belonging. Communication links between leadership and followership - upward and downward communication.
- (d) *National Security*:
Concept of National Security. Agents of national security.
Role of the individual in the maintenance of national security.

Rights and responsibilities of citizens under the national security system.

4. **Morality and Ethics**

Morality and National development. Types of morality: religious, ethical, legal, traditional and social. Codes of conduct. Respect for others, rules of etiquette, courtesies and other good manners, Work ethics. ,

5. **Healthy Living**

Norms of personal and Community Health. Elements of environmental sanitation. Causes and consequences of poor environment.

6. **Self Reliance**

Do-it-yourself and maintenance cultures, ingenuity, resourcefulness, endurance and pioneering

A close look at the objectives spelt out reveals that what is intended to be achieved by the course goes beyond mere acquisition of knowledge. The knowledge acquired during the lectures is meant to result in the imbibing of attitudes of mind which will predispose the course participants to the practice of the virtues of discipline, Nationalism, Patriotism, Leadership and followership, Morality and Ethics, Healthy Living, and Self Reliance. It is knowledge that should involve a change of mind and heart in the course participants. This implies that apart from giving lectures to the participants the topics covered by the course, the educator need to internalise the

message contained in the lectures deep down in the minds and hearts of the course participants. This part of the book is designed to provide students with guidelines on activities geared towards implanting in the course participants' mind and heart, the message of the lecture and talk which were presented in the earlier section of this book.

The contents of this section as well as the approach adopted in presenting them are based on the authors' conviction that it is often necessary for the educator to engage the active participation of students when attempting to reach out, beyond their understanding, for their appreciation and commitment. In other words, people generally will appreciate, and commit themselves to, the message of lectures and talks to the extent that they internalise the message. It is this involvement of students in internalising this course on moral obligations that this section of the book seeks to encourage through the various guidelines and suggestions which the authors have formulated. Hence, the following group methods of self-education are explained: group discussion, role-play, simulation and human modelling.

(a) **Group Discussion**

This is a technique suitable for finding solutions to problems. Participants in the group air their views under the guidance of a group leader who may play the role of a chairperson or presiding officer in the process of their contributions, the participants are given ample opportunity to learn from the experiences and ideas of one another. From the exchange of views new knowledge and new awareness are generated for the benefit of the entire

group. At the close of discussion the group leader sums up the Consensus of the group in form of decisions taken. These decisions or resolutions are recorded by a Recorder as binding on all members of the group

The Procedure

The procedure of a learning group discussion session is similar to that of a meeting of an association.

Firstly, the group is constituted. To do this a number of people are elected or agree to form a group. A group leader emerges or is selected usually from among members of the group.

Secondly, the leader calls the meeting to order and outlines the business of the day which may involve the election or appointment of other officials if this had not been done earlier on and is considered necessary. It is also usually at this stage that firm agreement is reached on the agenda by the meeting.

Thirdly, an agreement is reached as to the procedure for decision making including rules of debate or of speaking. At this stage for instance it may be decided that no member should speak while another member is making his or her contributions - that is no member should interrupt another member except by way of raising a point of order or of correction. It is also usually agreed that a member may raise objections to points made by another member provided the objection is directed to the presiding officer. At this stage too, it is often necessary to decide how long a speaker should be allowed to take the

floor or speak, although the presiding officer is usually allowed to use his discretion to stop a speaker or allow him some extra time. In short, whatever rules are considered necessary to guide discussion are agreed upon at this stage.

Fourthly, the topics in the agenda are introduced one after the other by the presiding - officer. One topic is usually fully disposed of before the introduction of the next and the order of introduction is usually as specified in the agenda of the meeting.

At this stage, it is usual to give every member who wants to make a contribution the chance to do so. Where there are several willing contributors to a topic it is usual for the presiding officer to adopt such time saving strategies as limiting the time allowed to speakers or even limiting the number of speakers on—a given topic. The most important thing at this stage is for sufficient cross fertilization of ideas to have taken place among members for collective decision taking. For this to materialise, smoothness of discussion must be an over-riding consideration.

Lastly the presiding office concludes discussions by articulating the consensus of members. Some summary of this is usually made at the end of discussions on each of the topics or the agenda. It is however usually at the closing stage of the meeting that the last objections are entertained and loose ends in the decisions taken, tied up. A member for instance may be permitted at this point to refer to decisions taken earlier on during the meeting and propose some amendments. What is not usually permitted

s a reopening of discussions on an issue already disposed of. Allowing fresh discussion will usually lead to prolonging the meeting unnecessarily or drawing the meeting back unduly. In learning groups, such as we are concerned with here, it is appropriate for the meeting to pass specific resolutions arising from its deliberations before adjourning. Such resolutions are expected to relate to actions to be taken by individual members of the meeting, committees of the meeting, or even the entire group. These actions will usually come early, as matters arising during subsequent meetings.

Roles of Discussion:

The following area recommended as rules to regulate the conduct of group discussion meetings:

1. A member must confine his or her contributions to the subject matter under discussion and may not introduce matter irrelevant thereto.
2. It shall be out-of-order to use offensive language on other members.
3. A member desiring to speak shall raise one of his/her hands and if called upon, shall address his contributions to the meeting as a whole.
4. If two or members indicate by raising their hands that they are desirous of speaking, the chairperson shall call on the member who first catches his/her eye, to make his or her contributions, and thereafter call on the next desirous member to speak.
5. A member permitted to speak should exhaust his/her points within the time allowed him or her and allow other members the opportunity to air

their views on the topic under discussion before speaking again.

6. Only matters listed on the agenda of each meeting should be tabled and discussed at the meeting.
7. Any member infringing on any of the meeting's rules of discussion may be called to order by the chairperson.
8. It shall be out-of-order for a member to interrupt another member's address except on points of correction or order permitted by the chairperson.

(b) **Role-Play**

The Concept:

Role-play is a process of learning by acting. In doing this people play roles which are often quite different from what they are or do in real life. Play acting is a form of role-playing. But role-play is not meant just to entertain spectators but mainly to teach lasting lessons. In fact not only do spectators go home impressed and edified by a good role-play, but the role-players themselves are equally educated in the process of participation.

Role-playing is a suitable technique for driving home lessons on how to behave. The lessons are derived not only from the words, actions, and reactions of the actors but from the interaction among the actors who are invariably influenced by the psychological environment created by the play. For this reason, the lessons of a role-playing experience are usually directed at the players themselves who are expected to be moved by the parts they play or their interaction with other players, to modify their behaviour in a given direction. There is

therefore little or no room for mere spectators in a well designed role play, since it is simply a way of practising how to behave in real life situations. For children it would appear to be a natural way of practising desired behaviour. They are often observed to organise role-playing experiences through which they play such adult roles as cook, mother and father as spare time activities.

The Procedure

The process of designing a role-play is similar to that of writing any play. From his experiences and imagination the play writer recreates or creates situations and characters. The characters are assigned roles to play in acting out events. The events are made to lead from a beginning through a stage of unfolding, to an end or conclusion. The task of writing a good play calls for creativity, ingenuity and resourcefulness. Some people have a natural talent for writing or designing good plays. The skill of play writing can also be cultivated by people who are willing to learn it. But it is only wise that the task should be assigned only to those who have the skill whether it is in-born in them or acquired, if a good play is needed for a role playing experience. Having found a suitable play, the next task of the role-play organisers is to assign parts to actors and actresses. In assigning the parts the performance capability of each actor should be a decisive factor; people should be assigned parts they are most capable of playing. Their willingness to play such parts should also be secured. After the parts have been assigned to capable actors or actresses, then comes the stage of practice or rehearsal. During this stage actors and actresses are made to lay their parts at appropriate

times under the guidance of a producer or director or of the group as a body. The actor are expected to be familiar with the parts they are assigned to play in terms of what to say and what to do and the appropriate manner and time to speak or act. During practice or rehearsal, actors and actresses are also expected to take corrections given to them by the director so as to improve on their performance till a satisfactory standard has been attained. In role-playing for the modification, of the participants behaviours, the director or group supervisor will determine the standard to be achieved before the exercise can be regarded as completed.

As has already been pointed out, role-playing is usually not meant for display to spectators. This is where it differs from other performances. It is perhaps more like taking physical exercises to keep fit. This is why both the frequency of performance and the venue are matters to be determined by the group supervisor. After completing the role-playing exercise, it is usual for the group of learners to go into an evaluation session where members are given the opportunity of exchanging ideas and feelings on the outcome of the experience. At this stage what is required is not so much the making of remarks on what went wrong as the sharing of the feelings generated in the participants. By so doing, the participants are expected o go home richer in their store of both knowledge and sensitiveness. This is the expected outcome which is assessed by the group supervisor and the participants.

Rules of Role Play:

The following are rules to be observed in making use of role-play for the improvement of behaviour patterns;

1. Assignments may be given to members in respect of any function considered necessary for the planning, design, organisation and implementation of a role-play.
2. The assignment of functions in a role-play programme should be done by the group in a meeting presided over by the group leader appointed by the group.
3. The group should ensure that members are assigned tasks they are capable of performing and that such assignees are willing to undertake the assignments.
4. After accepting assignments members should strive to perform their assignments to the best of their ability.
5. Every member should make it point of duty to attend meetings practices and rehearsals punctually and regularly.
6. Should any member fail in playing his or her part, a replacement should be promptly appointed to fill the vacuum.
7. Parts can be exchanged among active members when the need arises in the group.

8. Each member must be assigned a role in a play to be performed by the group but such a role may be assigned to members as individuals or as members of a group. In playing the role assigned to a member the member should wholeheartedly enter into the portrait and profile of the character he or she is playing in such a way as to temporarily drop his own personality.
9. Each actor in a role-play should strive to improve his/her performance through self criticism or that of other members.

(c) Simulation

The Concept

In simulation the presenter attempts to come as near as possible to real life situation. It is used to get learners experience an equivalent of real life conditions so that they can be better prepared to play their roles successfully subsequently. Simulation is useful for avoiding learning through costly mistakes. During a simulation exercise all the mistakes are made and corrected without any harm being done to anybody. This is possible since in simulation there are in-built safeguards against damages. In more complex forms of simulation elaborate devices are used to re-enact real life conditions with all its characteristics but with an inbuilt safety device. In this way, pilots are trained to manouvre a simulated flight condition and managers are trained to

hand company business in a simulation game. Bu the simulation exercise needed for introducing learners to anticipated role does not necessarily require sophisticated equipment. As in role-play, all that is needed is well organised group work on the part of learners.

The Procedure

The following procedure can be followed in simulation:

1. The story of the event to be re-presented is vividly narrated to the participants.
2. Each participant takes up a part he or she is best skilled to play.
3. Under the guidance of the key players, the rehearsal commences and proceeds according to a pre-arranged sequence.
4. During the performance, each player faithfully plays his or her part in recreating the event being simulated with whatever resource materials are available or can be improvised.
5. Where there is a marked departure on the part of a player from the event being simulated the scene affected is repeated till the desirable result is obtained.
6. After the event has been satisfactorily staged by a group of participants another group is made to simulate for the first group to watch, and so forth

until each group has taken its turn to stage and watch.

7. Finally a meeting of the entire group is held to evaluate the outcome of the simulation exercise to identify its strengths and weaknesses and pass resolution on how to put lessons learnt into practice.

Rules of Simulation:

1. The incident to be simulated must be exemplary and edifying to members of the group.
2. The incident selected for display must have been vividly narrated or brought before the view of members of the group.
3. Members should be assigned only parts they can effectively play without distorting the original incident.
4. Whenever any distortion occurs during the simulation exercise, it should be corrected through a faultless repeat performance.
5. Punctual and regular attendance of rehearsals is a must for every member.
6. The group should continue to rehearsal the simulation until satisfactory success is achieved.

7. The group should exchange views and feelings on the outcome of performance at the end of the simulation.

(d) **Human Modeling:
The Concept**

Human modeling is a set of events centered around a model or heroes. As the series of events revolve around a model or a number of models, these heroes become the focus of the attention of the audience or spectators who see the model as their hero. It is known that under such circumstances the audience or spectators tend to imitate the behaviour of their model under the influence of a kind of hero-worship the behaviour of the model as expressed in his or her action choices during the set of events under observation. In learning situations designed around a human model, the learners tend to acquire attitudes which reflect those demonstrated or expressed by the human model. It is on this principle of tendency to imitate human models that most modern radio and television adverts are based.

- (ii) Human modeling has a structure similar to that of role-playing and simulation. The main difference is that in human modeling events revolve around the model or models who are firmly in control. There is also this difference that whereas in role-playing and simulation the lesson is derived from active participation of members in the show, in human modeling lessons are directed to an audience who participate only psychologically

The Procedure

There are various procedures for conducting learning experiences based on human modelling. Basically, the human model is present before earners. Ways of presenting the model include Pictures movies, TV screens, dramatisation demonstration and even storytelling in oral or written form. For the purpose of learning groups, however, it may be more helpful to limit ourselves here to presentations which involve the use of human and literary resources only. Accordingly, the following procedure is recommended for study groups.

- (1) Behaviour characteristic which the group consider attractive enough to its members are identified using either the group discussion technique explained in Unit 1 or the role-play technique in Unit 2, or the simulation method in Unit 3.
- (2) Having identified these admired behavioural characteristics the group presents to its members typical examples of characters who are inspired by these qualities in making choices of personal action in real-life situation. This presentation may be in form of a story told or read out to members or in form of a drama sketch revolving sound an adept heroe actor or actrers.
- (3) Having given the members a vivid picture of the modelled situation or set of events, the group next goes into imitation sessions in which members take their turns to play the role of the model.

- (4) Following the imitation session, the group goes into a discussion session where the events involving the model is fully analysed and evaluated in terms of how the attitudes portrayed by the model or models can be replicated in the lives of the members.
- (5) The group next identifies real-life situations relating to the daily lives of members which will require the adoption of the attitudes shown by the model or models.
- (6) Finally members pass resolution on ways of adopting the models attitudes in their daily lives,

N.B: It should be noted that in presenting situations involving human models, it is helpful not only to portray the model as choosing the desired courses of action but also to show him or her rejecting the undesirable action options. It would even be more helpful to show in the course of presenting the model, how he or she is rewarded for making desirable choices of action and vice versa.

Rules of Human Modeling:

1. Ensure that the models chosen have sufficient influence appeal and credibility to elicit the admiration of the audience, by using effective methods of information of transfer and inducement of belief.

2. Ensure that the group learners are stimulated to recall the profile of the behaviour pattern being simulated and the situation to which it is applicable,
3. Ensure that the model demonstration or communicates the desired choices of personal action.
4. Ensure that the demonstration of communication induces a reinforcing State of affairs for the model that is, that the model is seen to receive reward for making desirable choices of action and penalysed for taking undesirable decisions.

7.3 Test Your Personality

1. Are you a good lover?
Directions - Tick 'Yes' if on the whole you agree with a statement and 'No' if you are inclined to disagree.
 - (i) a person should be even more polite to a loved one than to strangers. No _____ Yes _____
 - (ii) A couple in love should make each other feel that nothing is as important as the love between them by confining most of their conversation to amorous and personal matters Yes _____ No _____

- (iii) When true Jove is shared by a couple, it automatically endures, needing neither stimulation nor attention to keep it alive.
Yes _____ No _____
- (iv) The romantic “love” so widely sung by poets is a kind of love all right for dreamers and unpractical people, but it is quite inadequate for ordinary, hard-working men and women. Yes _____
No _____
- (v) It is perfectly moral for a girl to make overtures to a man who attracts her, or whom she thinks she loves. Yes _____ No _____

Clues To The Right Answer

1. If too much relied on, artifice or pretence leads to a forced relationship. Natural behaviour rather than artificial, makes for love.
2. The best rule to follow is:- Be yourself.
3. True love and successful love is a matter of give and take, with the emphasis chiefly; on the “give”.
4. A lover must bear in mind that his (or her) beloved may also wish to be a bestover rather than a taker. The rule here is to do what makes your beloved happy.
5. Too much politeness maintains distance.

6. Monotony can destroy romance.
- 7 Stilted or forced behaviour handicaps a lover.

Are You Like-able to Others?

Directions - Tick 'Yes' if on the whole you can agree with a statement and 'No' if you are inclined to disagree.

In Other To Be Liked:

- (1) A person should bear in mind that almost every minute of the day he is under the scrutiny of those with whom he comes in contact.
Yes _____ No _____
- (ii) A person should be independent enough to talk freely to friends about his interest whether or not they share his enthusiasm.
Yes _____ No _____
- (iii) It is wisest to preserve dignity even when strongly tempted to do otherwise. Yes _____
No _____
- (iv) When a person is smart enough to catch flaws in the casual conversation of others, he should make it his business to try and straighten them out. Yes _____
_____ No _____

- (v) When meeting strangers, one should try to be charming and witty enough to impress them. Yes
No
- (vi) When being introduced to another whose name he does not catch, a person should ask that the name be repeated. Yes _____ No _____
- (vii) A person should make sure that he is respected by never permitting himself to become the butt of a joke. Yes _____ No _____
- (viii) A person should be wary lest others play tricks on him so that he is laughed at
Yes _____ No _____
- (ix) When talking with someone whose conversation is witty and sparkling, a person should make an honest attempt at clever answers and repartee.
Yes _____ No _____
- (x) A person should always be careful to reflect the mood of the company he is in. Yes
_____ No _____
- (xi) A person should help his friends because a time may come when he badly needs help from them.
Yes _____ No _____
- (xii) It doesn't pay to do too many favours, because after all, how many people really appreciate them?
Yes _____ No _____

- (xiii) It is better for a person to have others depend on him than for him to depend on others. Yes _____ No _____
- (xiv) A real friend makes an effort to help those who are objects of his friendship. Yes _____ No _____
- (xv) A person should keep putting his best foot forward to make sure he is really approved of and appreciated. Yes _____ No _____
- (xvi) At a party, a person who has previously heard a joke should stop another who wants to tell it. Yes _____ No _____
- (xvii) At a party, a person who has previously heard a joke should be polite enough to laugh heartily when another tells it. Yes _____ No _____
- (xviii) When a person is invited to a friend's home but prefers to go to the movies, he should say that he had a headache or give some other mild excuse, rather than risk hurting the friend's feelings by telling the truth. Yes _____ No _____
- (xix) A real friend insists that those close to him do the things that are best for them even when they don't want to. Yes _____ No _____

- (x) A person should not boldly and forcefully defend his beliefs every time someone happens to express a contrary opinion.
Yes _____ No _____

Clues To The Right Answer:

Social Skills are important.

Denial of your moral principles or personality cannot make people cherish you. At best it can induce them to tolerate you for the reason that you do not register on them much one way or the other.

The social skills may help you to be liked, but they do not consist of negation rather they are matters of discretion, tact and approach. Who has the greater social skill he who ducks an unpopular issue, or he who can argue it without arousing hostility? Without being artful or dishonest, we can all act in a way that implies recognition of other people's virtues. If we forego the pleasure of puffing our own self-esteem, if we make others feel comfortable and relaxed, - and appreciated - we can generally get them to like us.

The questions listed will give an indication of whether you have coveted knack of evoking fondness and liking.

3. Can You Handle People?

Directions - Answer each question as indicated. Do not guess do not. Be over-cautious. If you do not wish to make a choice, check appropriate square.

- (ii) A good vocabulary is often the mark of a superior person. Words “quotidian” which means “occurring daily” - are not Only hic impressive but often more apt and accurate. Assuming that you addressing a Doctor of Philosophy, exceptionally cultured an master of several languages including English, which phrase would you consider more effective, putting across your idea (Check one)
- A.....“it happens day after day.”
B..... “It is a quotidian occurrence”.
C..... “It occurs frequently”.

No Choice

- (ii) Generally speaking, which of the following sentences is to be preferred? (Check one)
- A..... I happened to be in the neighbourhood, so I thought drop in and discuss things
B.....I came here especially to talk to you about this matter

No Choice

- (iii) You are an employer, arid one of your men comes to you with so small idea for increasing efficiency. You had already thought of idea and are preparing to put it into effect. Which of the follow actions would’ it be better to take? (Check one)

A..... Tell the employee that you have already thought of the idea but do appreciate his suggestion.

B..... Say nothing about your prior conception, but simply praise the employee for his co-operation.

No Choice

- (iv) You are manager of a department store. An irate customer rushes into your office and pours out an impassioned complaint. You quickly realize, she is wrong. What should your first step in the matter be? (Check one)

A..... Try to appreciate how she arrived at her point of view, however erroneous it may be, and show some sympathy.

B..... Let her know gently that she is labouring under a misapprehension, and that the mistake is hers, not the store's.

C..... Tell her that you have no authority and to get satisfaction, if it be due, she will have to go at once to the store's Complaint Department, or to a minor executive on your staff.

No Choice

When trying to get a stubborn association to proceed with your idea or suggestion, you should do either of the following. (Check one)

A..... If possible, try to present the idea in such a way that he feels it emerges at least partly, from his brain.

B.....Make certain that you get full credit for the idea.

No Choice

Your department has a series of tasks to perform which entails a number of complicated details. Being a busy executive who has risen through the ranks, you know that you can execute those details much better than any member of your staff. Therefore, you should do which of the following? (Check one).

A.....Take the time to handle in full every detail personally.

B.....Plan to delegate many Of the details to Subordinates

No Choice

Clues To The Right Answer:

To be sure, leading and handling people in the business a world in be accomplished in a number of ways. Some executives, not too mar function by inspiring and stimulating those around them. Others find effectiveness in cracking the whip-putting fear into the hearts subordinates, coercing superiors, threatening suppliers.

Yet such courses are not the ones most frequently relied on. Usually the persons successful in their business or professional contacts are neither inspirational figures nor smart guys. Rather, they have simply acquired convincing techniques of word, manner and approach.

7.4 Wise Sayings For recitation

1. My Stand:

- (a) I support all good forces of progress and oppose all farces oppression in human life. For he who must destroy, another in order to succeed, must have destruction awaiting him the post of his success, and whoever must kill in order to live will have death as sentinel at the door of his own life.

- (b) I accept trials and difficulties as part of life. I cannot expect to be exempted from these, but I use them to become wise stronger and more sympathetic to others in similar circumstances.

2. Kindness:

- (a) Be kind to the people you meet on your way up, for you may meet them again on your way down.

- (b) Remember, the number of people you helped will carry your good name wider than yourself.

Carriers Formulas For Solving Worry

- (i) Ask yourself, “what is the worst that can possibly happen?”

- (ii) Prepare to accept it if you have to.

- (iii) Then calmly proceed to improve on the worst.

Marcus Aurelius' Eight Words That Can Determine Your Destiny:

“Our Life is what our thoughts make it”.

John Milton's Discovery About Human Thought:

The mind is its own place and in itself can make a heaven of hell, a hell of heaven.

William James' Discovery About Cheerfulness

It is physically impossible to remain blue or depressed while you are acting out the symptoms of being radiantly happy.

The Wisdom of Keeping Calm:

A man is a fool who can't be angry, but a man is wise who won't be angry.

Lawrence Jones' Solution To Provocation

“I have no time to quarrel, no time for regrets, and no man can force me to stoop low enough to hate him”.

Dr. Nleboh's Prayer for Banishing Worry:

God grant me the serenity

To accept the things I cannot change,

The courage to change the things I can, and the wisdom to know the difference.

How to Break the Worry Habit

- (a) Co-operate with the Inevitable

- (b) Accept what has happened as the first step to overcoming the consequences of any misfortune.
- (c) Jesus said”, The Kingdom of heaven is within you”. That is where the Kingdom of hell is, too.
- (d) Henry Ford said, “When I can’t handle events. I let them handle themselves”.

Aristotle’s Idea of a Great Man

“It is a mark of superiority to confer a Kindness; but it is a mark of inferiority to receive it”.

Why Harold Abbot gave Up Worrying

“I had the blues because I had no shoes,
Until upon the street, I met a man who had no feet”.

How Lucile Blake Learned to be happy about whatever he had

“I am ashamed to realise that I never really learned to live until I feared I was going to die”.

LP. Smith s Philosophy of Life

“There are two things to aim at in life;
First to get what you want; and, after that to enjoy it.
Only the wisest of mankind achieve the second”.

Dale Carnegy’s formular for stopping Worrying and starting living

“Count your blessings - not your troubles”.

Douglas Mallock’s advice on Self-fulfilment

“If you can’t be a highway, then just be a trail,
If you can’t be the sun, be a star;

If is not by the size that you win or you fail
Be the best of whatever you are”.

Santayana 's Words of Wisdom on the Mysteries of Life
“Man is not made to understand life, but to live it”

Dale Carnegie's Discovery on Unjust Criticism
“Unjust criticism is often a disguised compliment”

Elbert Hubbard's View On Human Imperfection
“Every man s damn fool for at least five minutes every
‘Jay;
Wisdom consists in not exceeding that limit”.

Daniel's View On Self-Criticism
“Let's find and remedy all our weaknesses before our
enemies get a chance to say a word.”

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