

Dr. Abdulaziz I.
JOSTMED 10 (1), DECEMBER, 2013

ISSN: 0748 - 4710



**JOURNAL OF
SCIENCE, TECHNOLOGY,
MATHEMATICS AND EDUCATION
(JOSTMED)**

website: www.jostmed.com
www.futminna.edu.ng

Blogsite: www.jostmedng.com

E-mail: jostmedscience@yahoo.com

jostmed@futminna.edu.ng

Phone: +234-816-680-7534



**PUBLISHED BY:
DEPARTMENT OF SCIENCE EDUCATION
FEDERAL UNIVERSITY OF TECHNOLOGY, MINNA,
NIGERIA, AFRICA**

Journal of Science, Technology, Mathematics and Education (JOSTMED), 10(1), December, 2013

JOURNAL OF SCIENCE, TECHNOLOGY, MATHEMATICS AND EDUCATION (JOSTMED)



ISSN: 0748 – 4710

VOLUME 10(1), DECEMBER, 2013



WELCOME TO JOSTMED

Welcome to the Journal of Science, Technology, Mathematics and Education (JOSTMED). The JOSTMED is a scholarly based journal published thrice in a year by the Department of Science Education, School of Science and Science Education, Federal University of Technology, Minna, Nigeria, since September 1998. The scope of the Journal includes the research, development, and practice in all areas of Science, Technology, Mathematics and Education.

INSTRUCTIONS TO CONTRIBUTORS

1. General Guidelines

(i) **Types of Manuscripts:** The Editorial Board of the Journal of Science, Technology, Mathematics and Education accepts only scholarly and original articles that meet its aim and scope. Contributions must be original, therefore, authors is/are to guarantee that their article is original and not currently being considered for publication elsewhere.

(ii) **Language:** The JOSTMED is published in English Language.

(iii) **Length:** Usually full-length article, survey or report should be between 3,000 - 5,000 words (12 – 15 pages).

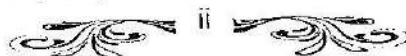
(iv) **Abstract and Keywords:** Each article should be summarized in about 150 - 200 words, serving as a brief description of the content of the article. In addition, following the abstract, supply 4 - 5 keywords/phrases that characterize the content of the paper and which can be used for indexing purposes.

(v) **Manuscript:** Manuscripts, including the abstract and references, should be typed double-spaced on A4 paper set-up using Times New Roman, 12 font size.

(vi) **Review:** Each submission will be subjected to blind peer-review by at least two experts in the fields of the articles. Before the publication of accepted article, corresponding authors will receive a PDF version of their manuscript for final proofing. It should, however, be emphasized that changes in content (new or additional results, corrected values, changes in article title, etc) are not permitted without the approval of the Managing Editor.

2. Copyright

Only original papers will be accepted and processed. Paper accepted will be subjected to viper anti-plagiarize detector software. In addition, no compensation will be given in respect of published papers. However, authors reserve the right to use their own materials for purely educational and research purposes.



3. Format of Submitted Manuscripts

All manuscripts, written in good English, should be submitted electronically as an e-mail attachment (in Microsoft Word format not scanned copy) to the journal e-mail: jostmedscience@yahoo.com; jostmed@futminna.edu.ng or managing editor's e-mail: gambarii@yahoo.com; Gambari@futminna.edu.ng; gambariisiaka@gmail.com

In a rare occasion, when submitting manuscript in a paper version three copies should be submitted in double line spacing with wide margins, and not more than 12 pages with illustrations inserted. Extra page will attract additional amount of N1,000.00/\$7.00 per page. Each article submitted must be accompanied with an assessment fee of three thousand naira (N3,000) only in cash or bank draft in favour of the Managing Editor (JOSTMED). Submission of manuscript is accepted throughout the year.

The beginning of the manuscript must bear the title of the paper and the full names of authors and their affiliations for correspondence (including e-mail and telephone number). Where there are two or more authors include the addresses for correspondence (e-mail and postal addresses) for the contact author.

Once the article is accepted for publication, the final version should be submitted online. Where that is not possible, the manuscript must be provided, accompanied by a Recordable CD of the same version labelled with: author name(s); titles of article and file name. The author must ensure that the final submission is complete, grammatically correct and without spelling or typographical errors. In preparing the disk, please use Microsoft Word. The sum of Ten Thousand (N10,000) naira only (£50.00 or \$100 US Dollar) should be paid to journal account.

The online version of the published articles are available at www.jostmed.com; www.jostmedng.com and www.futminna.edu.ng and can be accessed through the Internet free of charge.

4. Organization

The background and purpose of the manuscript should be given first, followed by details of methods, materials, procedures and equipment used (where applicable). Findings, discussion, conclusions and recommendations should follow in that order. Appendices are not encouraged, but may be countenanced if considered necessary for the manuscript content to be understood. Specifically, author is/are advised to consult the current APA Manual for the details they may need.

5. Figures and Tables

Figures, charts and diagrams should be kept to a minimum, they must be



numbered consecutively with roman numerals and a brief title. When submitting electronically, figures should be prepared separately, numbered consecutively and submitted in one of JPEG File interchange (jpg), CompuServe GIF (gif), and PC Paintbrush (pcx). Images should not exceed width of 450 pixels.

6. References

The author should ensure that the references given are complete. References to personal letters, papers presented at meetings and other unpublished material may be included. Where such materials may help in the evaluation of the paper, copies should be made available to the Managing - Editor. Papers that are part of a series should include a citation of the previous papers, and explanatory materials may be appended to the manuscript to avoid footnotes. Citation of an author's work in the text should follow the author / date method of citation; the surname of the author (s) and year of publication should appear in text. Generally, the format for citations in the Manuscript for references is that of the latest edition of the American Psychological Association (APA) format. At the end of the article, a reference list in alphabetical order must be given.

7. Disclaimer

The views and styles expressed in the articles in this publication are those of the individual authors and are not necessarily shared by the reviewers, the editors, the editorial consulting board, the Department of Science Education, or the Federal University of Technology, Minna.

Dr. Gambari, A. I.

The Managing Editor, (JOSTMED),
Department of Science Education,
Federal University of Technology,
P. M. B. 65, Minna, Niger State, Nigeria.

E-mail: gambarii@yahoo.com; gambariisiaka@gmail.com
gambari@futminna.edu.ng ; gambari@codel.futminna.edu.ng

Website: www.gambariisiaka.com

Blogsite: www.drgambari.com

Mobile Phone: +234-816-680-7534; +234-803-689-7955; +234-805-558-6716

EDITORIAL BOARD

Editor-in-Chief	-	Dr. D. I. Wushishi
Managing Editor	-	Dr. A. I. Gambari
Assistant Managing Editor	-	Mr. A. A. Yaki
Associate Editor	-	Dr. T. O. Alabi
Associate Editor	-	Dr. (Mrs.) E. E. Olakanmi
Associate Editor	-	Mr. U. S. B. Idris
Associate Editor	-	Mr. O. C. Falode
Account Editor	-	Dr. (Mrs.) R. G. Wodu
Business Editor	-	Dr. (Mrs.) A. Umeh

EDITORIAL ADVISERS

NAME	SUBJECT	ADDRESS
Prof. (Mrs.) V. I. Ezenwa	Chemistry Education	F.U.T. Minna
Prof. Afolabi Ayo Samuel	Civil & Chemical Engineering,	University of South Africa
Prof. M. O. Yusuf	Educational Technology	University of Ilorin
Prof. (Mrs.) R. Uyanga	Science Education	University of Uyo
Prof. P. A. O. Okebukola	Biology	L. A. S. U., Lagos
Prof. I. O. Inekwe	Mathematics Education	A.B.U. Zaria
Prof. Sanjay Mistra	Computer Cyber Security,	F.U.T. Minna
Prof. C. Ugodulunwa	Test and Measurement	UniJos
Prof. (Mrs.) U.N.V. Agwagah	Science Education	University of Nigeria Nsukka
Prof. J. M. Baba	Geography	F. U. T., Minna

SUBSCRIPTION RATES

Nigeria Rate (Personal)	N1,000.00
Rate (Institutions)	N2,000.00
Other Countries Rate (Personal)	\$25.00 / £15.00
Rate (Institutions)	\$35.00 / £22.00

All Cheques should be made payable to:

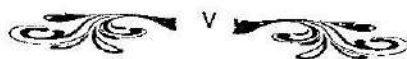
The Managing Editor, JOSTMED, Department of Science Education,
Federal University of Technology, Minna, Nigeria.
Subscription must be pre-paid and must include 10% handling charges

Copyright ©

Journal of Science, Technology, Mathematics and Education

All rights reserved

ISSN 0748-4710



CONTRIBUTORS TO THE ISSUE

1. **Olagunju Mukaila¹ & Jimoh, R. G.²**
¹Department of Computer Science,
Kwara State Polytechnic, Ilorin, Nigeria
²Department of Computer Science,
University of Ilorin, Nigeria
E-mail: olamukaila@yahoo.com; jimoh_rj@yahoo.com
Phone No: +234-809-417-3811; +234-816-842-1369
2. **Audu, E. B¹; Rizama, D. S²; Audu, H.O³; & Obateru, O. C.⁴**
¹Government Secondary School, Lugbe, Along Umaru Musa Yar'adua
Way, Abuja
²Government Secondary School, Dobi, Abuja – FCT.
³National Root Crops Research Institute, Potato Programme, Kuru,
Vom, Jos, Plateau State.
⁴Government Science Secondary School, Pyakasa, Abuja - FCT.
E-mail: audu_ebamaiyi@yahoo.com
Phone No: +234-803-583-6619
3. **Balogun, M. A., Kolawole, F. L., Oyeyinka, S. A., Joseph, J. K & Adiamoh, H. O.**
Department of Home Economics and Food Science,
University of Ilorin, Nigeria
Email: bmutiatadebanke@yahoo.com, balogun.ma@unilorin.edu.ng
Phone No: +234-805-594-8515; +234-909-345-4242
4. **Ngozi Blessing Ossai-Ugbah & Prof. S. A. Ogunrombi,**
John Harris Library, University of Benin,
Benin City, Edo State, Nigeria
E-mail: Ngozi4blessing@gmail.com, sarombi@yahoo.com
Phone No:
5. **Jonah, S. A., Dania, R., Ezemonye, C. V., Fanisi, O., Ejiga, U., Benu, I. S., Banjo, G. Pius, A., Akpan, E. U., Bakara, I. U., Tanimowo, B., Abdullahi, B., Nwachukwu, E.I., Maishanu, I. H., *Okunola, I. A., *Jimoh, M. O., *Amadi, A. N. and *Ejepu, J.S.**
Department of Physics, Federal University of Technology, Minna,
Nigeria * Department of Geology, Federal University of Technology,
Minna, Nigeria
E-mail: sajonah2003@yahoo.com
Phone No: +234-806-468-7977

6. **Garuba, T.¹, Ebitimi, L. K.², Abdulrahman, A. A.³ & Amadi, J. E.³**
¹Plant Biology Department, University of Ilorin, Ilorin, Nigeria
²Botany Department, Nnamdi Azikwe University, Awka, Nigeria
³E-mail: taofeeg.garuba@yahoo.com
Phone No: +234-803-020-0033
7. **Sule, I. O*, Oyeyiola, G. P., Ahmed, R. N. & Agbabiaka, T. O.**
Department of Microbiology,
University of Ilorin, PMB 1515 Ilorin, Nigeria.
* E-mail: suleism@gmail.com
Phone No: +234-805-666-3764
8. **Musa, J. J., Abdulrazak, N., Olaniyan, O. A., Ojo, A. C., & Adeyeye, J.**
Department of Agriculture and Bioresources Engineering,
Federal University of Technology, P.M.B. 65, Minna, Nigeria.
Email: johnmusa@futminna.edu.ng
Phone No: +234-803-668-2747
9. **Wahab, O. T¹, Rauf, K¹, Ezeibe, A. E², Omolehin, J. O.¹ & Ma'ali, A. A. I³.**
¹Department of Mathematics, University of Ilorin, Ilorin, Nigeria.
²Department of Mathematics and Statistics, Federal University of Technology, Minna.
³Department of Mathematics & Computer Science,
Ibrahim Babangida University Lapai, Nigeria
E-mail: krauf@unilorin.edu.ng
Phone No: +234-803-396-5848
10. **Enagi, A. I¹, Ibrahim, M. O² & Bawa, M³.**
¹Department of Mathematics and Statistics,
Federal University of Technology Minna.
²Department of Mathematics, University of Ilorin.
³Department Of Mathematics,
Ibrahim Badamasi Babangida University, Lapai.
E-mail: aienagi@yahoo.com
Phone No: +234-805-825-9616

11. **Owodunni, Ayanda Samuel¹; Saka-Alikinla, Issa²; & Fadairo, O. Oriola³**

¹Department of Industrial and Technology Education,
Federal University of Technology, Minna, Niger State

²Department of Technical Education,
Kwara State College of Education, Ilorin, Kwara State

³Department of Vocational and Technical Education,
Tai Solarin University of Education, Ijebu, Ogun State

E-mail: owoscossam@yahoo.com; sakaiss44@yahoo.com;
orifad2002@yahoo.com

Phone No: +234-706-220-9015

12. **Owolabi, Henry Owolabi & Olorunlero, Jumoke Iyabode**

Department of Social Sciences Education,
Faculty of Education, University of Ilorin, Ilorin.

E-mail: henrywolabi2000@yahoo.com

Phone No: +234-803-373--3311

13. **¹Emmanuel, E. Achor, ²Musa, Habu Wude & ³Zipporah, P. Duguryil**

¹Department of Curriculum and Teaching,
Benue State University, Makurdi;

²Government Science School, Wamba, Nasarawa State, Nigeria;

E-Mail: nuelachor@yahoo.com; Wudemusa@Gmail.com;
zipporahduguryil@gmail.com

³Department of chemistry,
Federal College of Education, Pankshin, Plateau State Nigeria;

Phone No: +234-803-515-7702

14. **Muhammad, A. Uthman**

Department of Metalwork

Niger State College of Education, Minna.

E-Mail: mauthman2@gmail.com

Phone No: +234-703-550-1366

15. **Yusuf, Lateef Adeyemi**

Department of Educational Management,
Al-Hikmah University, Ilorin-Nigeria.

E-mail: adedeyemi@yahoo.com

Phone No: +234-806-064-5304

- 16. Nkwocha, N. C. & Prof. V. I. Ezenwa**
Department Of Science Education
Federal University of Technology Minna, Niger State.
E-mail: celestinachilotam@hotmail.com
Phone No: +234-803-383-9992
- 17. Abdulaziz, Isiaka, Saba, M. Daniel, & Bukoye, R. O. (Ph.D)**
Department of Arts and Social Sciences Education,
Faculty of Education, University of Ilorin, Nigeria.
Department of Counselling Psychology
I.B.B. University, Lapai, Niger State.
E-mail: abdulazizisiaka@yahoo.com;
sabamammandaniel@yahoo.com;
doctorbukoye@gmail.com
Phone No: +234-803-917-0828; +234-805-353-5901;
+234-806-872-5054
- 18. Ian Michael Ikyumen & Samuel, S. Adamji**
Faculty of Education,
Benue State University, Makurdi
Phone No: +234-805-583-8230; +234-806-130-3389;
+234-703-040-1154
E-mail: ianikyumen@yahoo.com /mikyumen@bsum.edu.ng
- 19. Idris, U. S. B.; Babagana, M. & Yaki, A. A.**
Department of Science Education,
Federal University of Technology, Minna, Nigeria.
E-mail: haumar2008@gmail.com
Phone No: +2348066 553 470; +2348065378781; +2347067074366
- 20. Lasisi Basiru Toyin**
Technical Education Department
School of Vocational and Technical Education
Emmanuel Alayande College of Education, Oyo, Oyo State
E-Mail: Lasisibt@yahoo.com
Phone No: +234-803-848-7773

- 21. Chado, Amina Muhammed & Dantani, Ibrahim Wushishi**
Department of Science Education
Federal University of Technology, Minna
E-Mail: aminachado67@yahoo.ca; deewushishi@yahoo.com
Phone No: +234-805-043-1137
- 22. Abdulsalam, A. Bilikis & Onasanya, S. A. (Ph.D)**
Science Education Department,
Federal University of Technology, Minna, Nigeria
Educational Technology Department,
University of Ilorin, Ilorin.
E-mail: yeserat@gmail.com, Onasanya@yahoo.com
Phone No: +234-813-830-8895; +234-803-507-1475
- 23. Shittu, Ahmed Tajudeen (PhD)¹; Gambari, Amosa Isiaka (Ph.D)² & Abdulrahman Ozovehe Sule (PhD)³**
^{1&3}Department of Science Education
Al-Hikmah University Ilorin Nigeria
²Department of Science Education,
Federal University of Technology, Minna, Nigeria
Email: tajudeenshittu@yahoo.com; gambari@futminna.edu.ng
Phone No: +234-816-218-2220; +234-803-689-7955

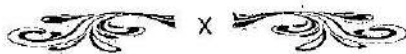


TABLE OF CONTENTS

1. Development of a Mobile Mathematical Expert System (MMES).
Olagunju Mukaila & Jimoh, R. G.1-12
2. Analysis of Temperature Trends and its Impact on Relative Humidity
Over Lokoja Local Government Area, Kogi State, Nigeria. **Audu, E. B¹;**
Rizama, D.S.²; Audu, H.O.³; & Obateru, O.C.⁴13-21
3. Studies on Chemical Composition and Storage Stability of Cubed
Okpehe. **Balogun, M. A., Kolawole, F. L., Oyeyinka, S. A.,**
Joseph, J. K & Adiamoh, H. O.22-28
4. Strategic Collection Development Management for Effective
Information Delivery. **Ngozi Blessing Ossai-Ugbah & S.A.**
Ogunrombi, S. A.,29-39
5. Mapping Concentrations of Carbon Dioxide over Central Kubwa,
Abuja, using Geographic Information System. **Jonah, S.A., Dania, R.,**
Ezemonye, C.V., Fanisi, O., Ejiga, U., Benu, I.S., Banjo, G. Pius, A., Akpan,
E. U., Bakara, I. U., Tanimowo, B., Abdullahi, B., Nwachukwu,
E. I., Maishanu, I. H., *Okunola, I.A., *Jimoh, M.O., *Amadi, A.N. &
***Ejebu, J.S.**40-55
6. Effects of Fungicides on the Fungi Associated with Cassava Tubers
(*Manihot esculenta* Crantz) from Ilorin Metropolis, Nigeria.
Garuba, T¹*, Ebitimi, L.K.* , Abdulrahman, A.A.* & Amadi, J. E.**
.....56-62
7. Bacteriological and Physicochemical Quality of Water Supply to Some
Restaurants in University of Ilorin, Nigeria. **Sule, I. O*, .G. P.**
Oyeyiola, R. N. Ahmed, and T. O. Agbabiaka63-71
8. Trend Analysis of Wind Speed Variability in Minna, Nigeria. **Musa, J. J.,**
Abdulrazak, N., Olaniyan, O. A., Ojo, A. C., & Adeyeye, J.
.....72-81
9. Existence and Uniqueness of Solution for Contraction Principle in Metric
Spaces. **Wahab, O. T¹, Rauf, K.¹, Ezeibe, A. E², Omolehin, J. O¹ &**
Ma'ali, A. A. I³82-95

10. On the Numerical Simulations of a Mathematical Model of Tuberculosis with Effect of Immunization and Infectious Tuberculosis Treatment. **Enagi, ¹A. I², Ibrahim, M. O. & Bawa, ³M.**96-109
11. Effects of Shifting Interaction Questioning Technique on Students' Achievement in Basic Electricity in Technical Colleges. **Owodunni Ayanda Samuel¹, Saka-Alikinla Issa², Fadairo, Oriola³**110-122
12. Access of Non-Literate Adults in Kabba/Bunu Local Government Area of Kogi State to Education For All in Nigeria. **Owolabi, Henry Owolabi & Olorunlero, Jumoke Iyabode.**.....123-135
13. Do all Cooperative Learning Strategies have the Potentials to Eliminate Gender Difference in Students' Achievement in Biology? A Field Report on STAD and Jigsaw Strategies. **Emmanuel, E. Achor¹; Musa, Habu Wude² & Zipporah, P. Duguryil³**136-147
14. Nurturing Entrepreneurial Characteristics for Future Entrepreneurs. **Muhammad, A. Uthman**148-157
15. Re-Profiling Education towards Provision of Quality Education for Sustainable Development in Nigeria. **Lateef Adeyemi Yusuf**158-167
16. Conceptions of Thermodynamics held by Chemistry Students of Colleges of Education in North Central Geopolitical Zone, Nigeria. **Nkwocha, N.C. & Prof V.I. Ezenwa**168-179
17. Ethic, Morality and Violence in Nigeria Educational Institutions: Sociological Perspectives. **Abdulaziz Isiaka, SABA, M. Daniel, & Bukoye, R. O.**180-192
18. Using Website Teaching Paradigm in Transporting Nigeria from Negative to the Positive Side of the International Digital Divide. **Ian Michael Ikyumen, Ph.D & Samuel, S. Adamji**193-199

19. Status of Biology Practical in Senior Secondary Schools in Edati Local Government Area of Niger State. **Idris, U. S. B.; Babagana, M. & Yaki, A. A.**..... 200-211
20. Assessment of the Maintenance of Equipment Facilities in Television Transmission Station in Oyo Town of Oyo State. **Lasisi Basiru Toyin**212-220
21. MDGs and Basic Science and Technology Teachers Capacity Building: Rheotorics and Challenges for Nigeria Vision 20:20. **Chado, Amina Muhammed & Dantani Ibrahim Wushishi**221-227
22. Comparative Effect of Improvised and Standard Instructional Materials on Secondary School Student's Academic Performance in Biology in Ilorin, Nigeria. **Abdulsalam, A. Bilikis & Onasanya, S. A.**.....228-238
23. Students' Attitude and Behavioural Intention on Adoption of Internet For Learning among Al-hikmah University Students in Nigeria: A Test of Technology Acceptance Model. **Shittu, Ahmed Tajudeen (PhD)¹ ; Gambari, Amosa Isiaka (Ph.D)² & Abdulrahman Ozovehe Sule (PhD)³**.....239-252

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

Abdulaziz, Isiaka, Saba, M. Daniel & Bukoye, R. O.

Department of Arts and Social Sciences Education,
Faculty of Education, University of Ilorin, Nigeria.

Department of Counselling Psychology,

Ibrahim Badamosi Babangida University, Lapai

E-mail: abdulazizisiaka@yahoo.com; sabamammandaniel@yahoo.com;
doctorbukoye@gmail.com

Phone No: +234-803-917-0828, +234-805-353-5901, +234-806-872-5054

Abstract

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

Keywords: Ethics; Morality; Vidence; Sociological; perspectives.

Introduction

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

The Concept of Ethics

The concept of ethics can not be defined in absolute terms because ethic has been subsume in the dose of theoretical analysis and varied school of thoughts which seek to explain, judge and ascertain the meaning of ethics in the perspective of

objectivity, thus, one school of thought, propelled by Stephen and Pearls (2004) believes that ethics produces concrete factual, testable, verifiable, valid, and reliable knowledge just as the rest of humanities or behavioural subjects such as sociology and psychology. Therefore, ethic cultivates positive and objective knowledge.

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

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

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

In the same vein, objectivity in ethics "Good" and "Bad" are inherently interwoven in human language everyday uses of "good" and "bad" form of layer of mundane common place and spontaneous social consciousness, so when we say that an action, a decision, a policy an event is "good" we accept it has a value on its own account and that value is positive and it is beneficial to mankind. The reverse of the situation will be symbolized as "bad". Therefore for anything to be either good or bad does not depend on its potential or actual consequences for instance pleasure or pain. On the contrary, utilitarian especially those of hedonistic

utilitarianism are of the belief that there is only one thing, one thing alone which is good in itself, good for its own sake and this is "pleasure" conversely one thing and only one thing is bad that is "pain". If anything else is good, it is because it increases pleasure or minimized pain. But "good" does not mean "pleasure" while bad does not simply means pain. The notions of "good" and bad are ideologically objectives and independent of consequences (Abogunrin, 2003).

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

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

The Concept of Morality

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

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

educate children forces them to learn from others agents of socialization like the peer groups and their cultural group behaviour. The printed and unprinted medias could also teach any lessons on sexuality and education to the younger ones.

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

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

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

People life revolves around many things in this world for example some are "stuff centered" that is struggling to amass properties while some are "pleasure seekers" always running after pleasurable things, some are enemy centres always

attributing what ever happen to them to the hand work of their enemies. Some are friend centred, self centred, hero centred and some are hobby or sport centred. Addition to what life revolves greatly determine the final destiny of man. In other words learners should be educated on what they are living for and they should be made aware that it is the moral and the spiritual principles that give meaning and purpose for living. The mission in life and which above all charts their destiny.

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

Fundamental Moral Principles

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

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

Faith in Islam requires believing in God as the omnipotent, the omniscient and omnipresent. In the Angels as the creatures of God; in the messengers of Allah; in the divine Books. In the Day of Judgment and is the destiny. The above items are regarded as the "Articles of Faith" in Islam. No Muslim is considered faithful until

he/she strongly believes in the six articles and all his or her characters must be tailored towards them.

The Qur'an says: "verily, those who purchase disbelief at the price of faith, not the least harm will they do to God. For the, there is a painful torment (3:177). It must be noted that faith also requires patience and ability to face different challenges and temptations. All faithful do not lose their faith simply because they face hardship or difficulty. The following prophetic tradition enjoins us to stand by our faith at all time in spite of challenges and temptations:

"On the authority of Sufyan Ibn Abdullahi who said:

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

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

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

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

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

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

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

Honesty: Someone who is honest about something is completely truthful about that thing. Honesty therefore can be described as one being really and truthfully believe what one is saying. Saying nothing but the truth. God wants us to be honest in all things. The word honesty is almost synonymous with the word truthfulness, which means that which is consistent, faithful and dependable. Islam describes honesty as a virtue that is inevitable for every Muslim to acquire and hold fast to. In fact, it is one of the major characteristics which qualify every Muslim for a higher religious station (i.e. faithfulness-Iman). The Qur'an has the following to say:

"O you who believe: betray not Allah and His messenger, nor betray knowingly things entrusted to you" (8:27).

"Verily, Allah commands that you should render back the trusts to those to whom they are due" (4:58).

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

Optimism: Means feeling of being hopeful about future. Someone who is optimistic is hopeful about the future. In Islam, patience and optimism are regarded as important tools which all Muslim need to attain the religious and secular goals. Islam promises the good doers paradise (AL-HANNAH) in the hereafter, but this beautiful abode can not, according to the declaration of the Qur'an, be given to anybody except that person has been seriously tested and tempted and his/her faith remains unshakable in the face of challenges and difficulties. This position can never be achieved except with the aid or application of patience and optimism. Concerning the two characters, the Qur'an says:

"O you who believe I endure and be more patient..." (4:200)

"And be patience's; verily Allah wastes not the reward of the good doers" (11:115)

"...and be patience. Surely, Allah is with those who exercise patience" (8:46)

"...and ear with patience whatever befalls you" (31:17)

"So do not become weak nor be sad and you will be superior in victory if you are indeed true believers" (31:139)

"...despair not of the mercy of Allah" (39:53)

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

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

According to Ideyi (2010), the term violence is derived from another term violate which is its verb form. To violate means among other things; to hurt, injure, break, disobey, infringe, invade, desecrate, pollute, profane, abuse, debauch, defile, deflower, intrigue, ravish, transgress, and damage, etc. Each of these synonyms of 'to violate' brings out the meaning of violence. Thus, violence simply means an act of destruction – any act of man that involves willful destruction. Man's

belonging which could be destroyed range from his dreams, his rights, his dignity, his moral principles, his life, his beliefs to other things he values, cherishes and works for their enhancement, advancement and protection or they could be things imposed on him such as harmful ideas, unjust principles, warped beliefs, laws, practice, structures etc. which depreciate his human worth enslave and dehumanize him to the level of toys and beast of burden.

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

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

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

Major Causes of Violence in Nigeria

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

- (i) Selfishness is a subtle but fertile soil for violence, man is a social being, a being that lies, works and grows in the midst of others, a being that needs the assistance and encouragement of others to attain his goal. For that reason, he has to consider others interest in taking actions and everything he does. But when selfishness takes over him, he ignore totally or considers less important aspect of his social actions often become offensive to others and arouse in them negative reactions which must be violent in varying degrees.
- (ii) Greed is a social cancer said to be at work in a person. When that person has excessive desire for something be it food, money, wealth or anything else, which in reality he/she does not need or needs as much.

Often it is excessive and selfish desire for money or wealth, power influence, etc. without thought about the after effects. Nothing is so much turning, soul sapping, morally revolting and violently provoking like the victims of these social viruses at parade.

- (iii) Injustice, the common runs of mankind hold the view that nothing that makes easier and quicker a destruction of human society more than injustice. Once by omission or commission. It is allowed to rear its ugly head in the society, its first port of attack is the web of human relations, second is the moral values like trust, integrity, honesty, equity, peace, love, sincerity, respect for life and human dignity for common patrimony, live and let live etc. being the building bridges of the edifice called society, and third is justice which is the foundation of every human society. Society was built on the store of justice and members of the society work to continue to maintain a justice society. If out of negligence selfishness, greed or the lies, justice develops winds and flees, the shores of the society in question for injustice to take its place the society becomes vulnerable to violence and its disintegration is just a question of time. When a citizen of Nigeria who is qualified for a job on the basis of merit but he or she is deprived of it on the basis of his or her state of origin sex, religion, tribe, lack of godfather or any other variable, it is a naked injustice.
- (iv) Poverty simply defined is a lack of what a human needs to live a normal true and genuine life. It is seen as a disease because it distorts person's worth and destroys his dignity and pushes him or her to live a miserable life. Poverty is a situation where a person or a country lacks basic needs of life such as food, shelter, clothing, access to health and education. In Nigeria where poverty is accommodated and crowned as a king, courtesy of bad managers of the country's abundant resources the bitterness it arouses in the people has made the country vulnerable to violent eruptions with enormous costs in terms of lives and property. pp. 98-102.

Furthermore, Dubey (2002) reported in Salawu (2010) that: A major causes of ethno-religious violence in Nigeria has to do with the accusations and allegations of neglect, oppression, domination, exploitation, victimization, discrimination, marginalization, nepotism and bigotry. In every nation (Nigeria inclusive) there is no complete agreement on how to effect necessary changes and reforms. This is because, different groups and individuals have diverse interest in which case, some groups will have not. What this means is that, violence (ethno-religious one inclusive) usually occur when deprived groups and individuals have diverse attempt to increase their share of power and wealth or to modify the dominant values, norms, believes or ideology.

However, in Nigeria and from the various examples of ethno-religious violence, it

seems to be diverse interplay of politics, ethnic and religious which has consequently led to the rising nationalism and militancy of various ethnic and religious movements. It is interesting to note that the overall consequence of this is the escalation of various ethno-religious violence that are witnessed all over the country which are meant to correct any perceived form of marginalization, oppression or domination.

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

Recommendations

- (i) The school curriculum should be structured to accommodate civic education, citizenship education where learners would be taught the need to avoid violence.
- (ii) The teacher should be a good role model for students to emulate by practicing what they preach/teach in schools – Act of violence by students should be dealt with.
- (iii) Guidance and counseling centres should be establish in schools to rechanneled students thinking in career choice in life and living a decent life style and crime free habits.
- (iv) Punishment and reward should be used judiciously to deterred all act of criminality and deviant behaviour which could spark of violence.
- (v) The spirit of nationalism and national consciousness should be inculcated in the learners, this will enable them shun ethnicity, tribalism and nepotism which are indices that could trigger off violence.
- (vi) Political thuggery, economic sabotage, corruption, religion fanactism and immorality should be preached against in all designated places of worship, (Churches and Mosques).

Conclusion

The paper discussed the concept of ethic, morality, violence, causes of violence and fundamental moral principles that has sociological implication in human relationships towards a peaceful co-existence in the human society. It offers

recommendation and conclusions on how to minimize violence in our society so that every strata of development, that is politically, economically, socio-culturally and technologically will not be paralyzed.

References

- Abogunrin, .S. O. (2003). *Biblical studies and women issues in Africa*. Ibadan: Nigeria Association of Biblical Studies. Pp. 1-13.
- Ajayi, F. & Jawondo, (2005). *Moral education for Nigeria schools*. Ilorin: Integrity Publishers.
- Ajere, G. (2006). *Sociology of education: Realities on morality and ethics in Nigeria*. Nathadex Publishers, Ilorin, Nigeria.
- Collins Internet-Linked dictionary of sociology (2002), Glasgow: Harper Collins Publishers.
- Dzurgba, A. (2007). *Contemporary ethic, theory and issues*. Ibadan: John Arches Publishers Limited
- Gadsby, A. (1995). *Longman dictionary of contemporary English*. Edinburgh Gate: Pearson Education Ltd. p. 1307.
- Ideyi, N. (2010). *The root cause of violence in Nigeria: The Niger-delta crisis, a reference point*. Retrieved from on 4th October, 2012 from <http://www.google.com.ng/search?g=causes%20conflict%20and%20violence%20in%20Nigeria>.
- Jimoh, K. I. (2001). *Education and morality for national development*. A paper presented at the 1st National conference of school of education. Kwara College of Education, Oro, May 2nd-5th 2001.
- Landu, B. C .V. (2001). *Moral decadence: Its effects on national development*. A paper presented at national conference of school of education, Kwara State College of Education, Oro, May 2005.
- Kumuyi N. F. (2003). Righteousness in the intellectual world: "Life special issues," Yaba Lagos.

Salawu, B. (2010). Ethno-religious conflicts in Nigeria: Causal analysis and proposals for new management strategies. *European Journal of Social Science*, 13(3), 345-353.

Stephen, A. & Pearle, D. (2004). *Morality and ethics: An introduction*. Retrieved on 10/07/2012 from <http://www.disqus.com/forum/ethicalandmorality/article.php.htm>.

The Holy Bible King James version (2003). Dallas, Texas: Publisher Worldwide Printing The Holy Quran Saudi Arabia.