MORAL EDUCATION AS REMEDY AGAINST POLITICAL THUGGERY A CASE STUDY OF AFRICAN YOUTHS

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Abstract

The aims of the world human development agenda is producing moderate number of well disciplined and educated youths in the society, not those can be deceived and mislead by bad African politician, thus, African countries must put more effort to educate their people all aspects of knowledge for the sustainable feature development. If African countries ignored the idea of surging youth population their youths future will be in bad condition. This paper aimed at reengaging moral behavior as remedy to political snuggery in African courtiers at large and northern Nigeria in particular, especially if moral education is properly maintained.

Introduction

Moral Education is an optimal form of knowledge trained every member of the society to be morally good. By so doing the society can assuredly evolve to prevents youths from being involved in to political thuggery and other criminal acts in the society Nevertheless youths are the bedrocks the societal development socially economically and politically. It has been estimated that youth in Africa   generally are about one point two billion people, while more than that living in the world, this estimation concluded that every one person in five is between age of fifteen 15 and 24 years a 18% of the world population are youth and children five to fourteen years comprises of about 14%. However   the total global population of the youths which is likely decrease or   increase as decided by world analyst by 2.6 by the 2025. This estimation has no doubt gave birth to the critical thinking of some African countries in struggling to educate their young people, while also anticipating substantial growth in the number of youth. These countries will be doubly challenged in their efforts to assure universal high-quality education which comprises moral education, productive employment and decent work for all. Thus the paper examined the recent development in summarizing political snuggery and future trends in the size of the youth population and describes the challenges facing countries in educating and employing their youth. [1]

The word youth

Youth qualities are seriously needed in the past, Present and in the next coming future, for achieving the noble object of the society. Every sector of the human endeavor must need the function of youths religiously socially politically and economically.

Robert Kennedy:

> "This world demand the quality of youths not a time of life but a state of mind, a temper of the will a quality of imagination a predominance of courage over timidity of advantage over the life of ease." [2]

In line with the above statement you can realize that youths generally period started from childhood and adulthood, while infancy period should be excluded. The term youth is also defined by oxford dictionary (7th edition) as the time of life when a person is young, especially before a child become an adult. The united state general assembly sees the youths as those person between the age of 5 and 24 yeas.

The term morality

Ferguson (2018) "The study of right and wrong, of good and evil in human conduct. Different societies have different norms and values through which they judge their individuals morally. Moral behavior teaches youth to be good citizens. Generally moral uprightness is the acceptance and obedience to the general code of conducts or norms of a society. A person of decent behavior who imbibes love and affection; honesty and sincerity, tolerance, forgiveness and humility, is said to have possessed decent character. But if reverse is the case, such a person is said to have a bad character. Generally however, Morality in all contexts includes justice, fear of Allah, generosity and honesty among other things.[3]

Youth of moral behaviour

Morality pertains to character or disposition, the distinction between right and wrong the good and evil in relation to action volition or character. Morality is an action or behavior related to goodness, rightfulness or acceptable action in creating confidence and security in the society. They include rightfulness or acceptable action in creating confidence and security in the society. They include patience, perseverance, truthfulness, kindness, hospitality, forgiveness, transparency and justice these among others not only in political transition but in all matters concerning human interaction, these attributes make man to live in the society full of love. Morality also includes the qualities attributed to human action by reason of its conformity or lack of conformity to standard rules according to which it should be regulated. Thus to be of good morality is to satisfy the standards provided by a given society. For example in the Nigerian society. [4]

The standard of morality are stipulated in the philosophy of education as follows:

1. Respect for the worth and dignity of the individuals.
2. Faith in man's abilities to make rational decisions.
3. Moral and spiritual values in inter-personal and human relations.
4. Shared responsibility for common good of the society.
5. Respect for the dignity of labour.
6. Promotion of the emotional, physical and psychological health of an individual.

The values above are expected to be attributes of a good citizen as well as contemporary youth as they have significant role in their life and the general society.

Kohlberg's (1981) "Understanding of values as "making decisions which are moral and acting in accordance with them" emphasizes the link between decision making and agency (moral behaviour). This provides an understanding of values and values education that resonates with our own. If our aim is to improve moral decision making that translates into moral actions, then logically we should be referring to 'moral education' or 'education in virtues" [5]

Moral decadence among youth in politics

The absence of morality could be attributed to moral decadence and is mostly regarded as the genesis of a number of social crises and injustice. The pervasive nature of moral decadence in the Nigerian youth especially contemporary youths participates in political thuggery is a perpetual issue and topic of discussion in the society, mostly African countries. This social predicament is so rampant that both the mass and print media particularly Nigeria today report one type of criminal act or another as their headlines. The youths are unfortunately characterized by activities that promote immoral acts, as well as political snuggeries especially northern Nigeria and promoting pipe vandalism in southern Nigeria and others similar to that in the rest of African countries.

Political Decadence Politically speaking, politics has not been practiced the way it should be within our society. It is widely believed that politics should be practised in a way that dividends of democracy could be brought nearer to the people particularly those at the grassroots. The reverse is the case in Nigerian context where politics is played by politicians to enrich their individual purses [6]

The moral decadence in our society has reached such a level that calls for concern. The young ones and leaders of tomorrow do not show respect to the elders, why because this attitude may not be unconnected with negligence of the either parent or guardian in instilling moral teaching in the mind of their child before the adolescent stage, this is why they engage themselves in all sorts of anti-social behavior injurious to the society when they become youth. Any society that is not morally sound is bound to witness all sorts of social menace. Every society has norms and values to which it can judged its members accordingly.
Moral values are found in our religion, culture and traditions yet our youth, for one reason or the other are not that religious. They consider our indigenous culture outdated and our traditions barbaric. Unfortunately, they were step by step imitating and embracing western culture which

has contradicted their own culture in totality; abandoning our indigenous culture and tradition entirely, thereby losing their identity.[7]

Now that the issue has reached an alarming rate and as it is the tradition in our dear country whenever an issue arises, we point accusing fingers and play the blame game instead of brainstorming on how best to tackle the problem. Some blame the parents, some point accusing fingers at the media while others believe it's the youth who are responsible for their behavior   or   misbehavior. Whichever of them you think is responsible, you may be right and as well be wrong for the following reasons;

Parents are responsible for training their children and teaching them compassion, respect as well as acceptable do's and don'ts in line with societal values and religious dictates. As such, they become responsible for the action or inaction, behavior and attitudes of their children towards others from childhood to maturity. [8]

The role of media to mobilize moral education in the society

The role of the media in society is to inform, educate, entertain and serve as the watch-dog of the society. Unfortunately, it is no longer so. The entertainment industry for example through music videos, movies and some publications have successfully polluted the minds of the youth and promoted indecent dressing, drinking alcohol and other dangerous intoxicants, smoking, and jamborees among others. Such youth model their lives in accordance with any of their favourite actors, actresses, musicians, models and the like. This reminds me of the hypodermic needle theory and the bullet theory of mass communication which says that all the media needs to do is to send a message and the receivers will respond accordingly. They therefore dress, talk, walk, and misbehave like their unworthy role models with the highest sense of justification. This may include not paying attention to school or drop out of the school, and worst of all dedicating their most productive stage of life to temporary fun. What a   mistake. For those who blame the youth,

In line with democratic practice, a liberal-communitarian view allows each individual to pursue his or her personal interest, but it should be pointed out that liberal democracies also depend on active citizenship, i.e. the engagement of citizens in social and political processes, consideration for the welfare of others and strong moral codes for their continued existence.[9]

Islamic approach to moral conduct

 In Islam Youth is the most important period of life, this is the time to be spent in personal development for example Muslim youth should developed the habit of self reliance, kindness, helping pardoning and seeking guidance from elders. Ideally youths should do all things with the aim of glorifying Allah, knowledge acquiring on practicing the values of forgiveness and forbearance, even if a Muslim youth has limited understanding of the Qur'an complexities he should endeavor in all situation to behave in a way that would be just to everybody.[10]

Morality is perceive as belief in Allah and exhibition of good behavior in all ramifications. It is multi-dimensional for it covered all facets of human life. The Holy Qur'an has elaborated on many moral issues, delineating between what comprises of good behavior and what constitutes good and bad behaviors. For instance, the holy Qur'an says:

> *Successful indeed are the believers who are humble in their prayer who turn away from vain talk who give alms, who abstain themselves from sexual desire except with their wives and their slave girls they posses for these are lawful to them. But those who go beyond that are transgression (successfully also are those) who are true to their trusts and pledges and those who straightly guard there forever[11].*   (Qur'an 23: verse 1-8)

In the prophetic tradition the (prophet peace be upon him) said:

> *"Righteousness is good character and sin is that which confuses your heart about which you do not want people to know. "[12]*

> *(Narrated by Muslim)*

Bible about morality

(<u>Mark 7:20-23</u> ESV / 292 helpful votes)"And he said, "What comes out of a person is what defiles him. For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person."[13] (<u>Romans 13:8-10</u> ESV / 291 helpful votes) "Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law."[14]

Social values

Social values can simply be seen as those beliefs and practices that are practised by any particular society. The society has a way of dictating the beliefs and practices that are performed either routinely by its members or performed whenever the occasion demands. Hence, society have different types of emotional practices which could be regard as norms of that particular society such as festivals, games, sports and dances which is peculiar to different societies. These activities are carried out by the society because they are seen to be necessary. Some social values, especially in Africa, cannot exactly be separated from religious. [15]

Moral values

African culture is embedded in strong moral considerations. It has a system of various beliefs and customs which every individual ought to keep in order to live long and to avoid bringing curses on them and others. Adultery, stealing and other forms of immoral behaviour are strongly discouraged and whenever a suspected offender denies a charge brought against him, he would be taken to a soothsayer or made to take an oath for proof of innocence. In Ibibio land for instance, ukang (ordeal) is very popular as a method of crime detection. The soothsayer who specializes in it sets a pot of boiling oil, drops a

stone into it and asks the suspects to attempt to retrieve the stone. The guiltless can reach to the bottom of the pot and retrieve the stone without the hair on his arms getting burnt. But when the culprit approaches the pot, it rages and boils over in a manner that even the most daring criminal would hesitate to make an attempt at retrieving the stone. The fear of being made to go through such ordeal or to be stripped naked and taken round the community as in the case of stealing, adequately checks crimes of some sort. African proverbs and wise sayings have a rich repository of wisdom. The proverbs warn the African against evil conduct. [16]

> Mbiti (1977: 8) "therefore a major source of African wisdom and a valuable part of African heritage". African culture has a moral code that forbids doing harm to a relative, a kinsman, an in-law, a foreigner and a stranger, except when such a person is involved in an immoral act; and if that is the case, it is advisable to stay away from such an individual and even at death, their corpses would not be dignified with a noble burial in a coffin and grave. Mothers of twins were not welcome and were regarded as the harbinger of evil, hence unacceptable.[17]

THREE CATEGORIES OF YOUTHS TO PARTICIPATE IN NIGERIAN POLITICS

Politics Participation

political participation simply means that a person is participating in the political process by making his or her opinions and beliefs. In the social sciences, the term 'political participation' is often used to describe an action taken by a citizen to influence the outcome of a political issue.

Types of Political Participation

Many ways considered to be forms of political participation, weather its apparent or hidden. Some of the most common forms of political participation are:

1. Voting: In a democracy, voting is the most important weapon in political participation which a youth can take to fight for the success of

his candidate unlike those engages self in thugs and snuggeries. Those used participates in voting ensures that politicians are elected by the voting, rather than being assigned to their position of power by someone else.

2. **Protest:** it is a constitutional right, as it is in the Europe, public protests are another important form of political participation because you are making your opinions known in a very obvious way, with the hope that your actions will influence or initiate change in a particular area of politics, unlike some African countries, where right of protest is neglected.

3. **Public consultations:** Like voting, public consultations (which are more commonly known as town hall meetings) offer ordinary citizens the chance to get together in a group with a politician or elected official in order to make their opinions and feelings known. etc

While these are some of the most common forms of political participation, there are many others. These include:

- Signing a petition
- Writing a letter to a public official
- Blogging about a political issue
- Donating money to a cause
- Volunteering for a campaign
- Joining an activist or interest group
- Holding a public official position
- Occupying a building in an act of protest
- Committing a terrorist act

As long as the activity involves ordinary citizens expressing their opinions by contributing to the political process, you can probably assume that it is a form of political participation.

In line with the above the participation in politics can be sort of different commitment into politics some time by voting, protest, and by consultation this is why the below categories could be refers to one of the three as follows:

In African countries, particularly Nigeria youths were categorized in to three 3 categories with regard to their approach to partisan politics they are:

(a) An elite of youths actively participate in politics from the social clubs and other different societies purposely for achieving their objectives from the side of government after wining election.

(b) Youths from among the student union of the tertiary institution who usually participates by voting, to which their aims is salvation of their study hardships related to scholarship in and outside country by the government elect. For example youth during colonial rule i.e. before independence, these youth have indirectly contributed to politics even though, no much political process by then until after independence, but by mere looking to their contribution the research concludes that their contribution meant for emancipation of democracy as aimed by colonial masters for electing a leader from among the eligible citizen.

Nigerian youths studying abroad in 1925, under leadership of Ladipo Solanke, a law student from Abekuta, formed student union, this was before political transition with their purpose of achieving the following objectives:

1. **To provide hostel in London or students from west Africa.**
2. **To act as centre of information and research on African History, culture and institution.**
3. **To promote goodwill and understanding between Africans.**
4. **To present to world a true picture of African life and philosophy.**
5. **To foster a spirit of self reliance help, unity and cooperation**
6. **To foster a spirit of National consciousness.**
7. **To publish a monthly magazine called WASU.**

The proposed objectives most be a little bit commitment to indirect participation to politics within the students members even if the participation is not apparent but to achieve these objectives through democratic government their support to politics should be attracted, in case its democratic government.

(c) Youths participate with no voting card are those who to have been hired for the exclusive temporary use by the political aspirants these group of youth have different names, defends on how people of the town nicknamed them, for example Kano people called them 'Yan Daba, in Bauchi Yankalare, in Sokoto Area boys etc. In most of the African countries these kind of group become more terrible to political transition than any other group in the society, socially spiritually, politically and economically.

With regard to African faulty democracy, this group of youth perhaps, are pushing to political violence by the political aspirants in order to make controversy on or before election.[18]

Moment's study on the area boys demonstrate that unemployed youths are exploited by the politicians disgruntled element to participate in

demonstration and riots which usually results in lost of life and properties etc.

A significant percentage of those that participated in riots and demonstrations right from June 12th election till these days in southern and northern Nigeria and those participated in *Bamuso* disturbances within Sokoto metropolis in then Sokoto Nigeria, which led to loss of life and properties were youth who have been regarded to have been "Area boys" since no name as such. June 12th in 1993 and other political crisis were mostly coursed by politicians, they ware taken to arson, greed, looting and disrespect to elders in numerous and uncountable crises religious and political that have taken place in the country. [19]

Spiritually, the case of *Maitatsini's* Crises in Kano in 1980s is also participated by the youths who have been deceived by *Maitatsine's* influences which seems to be religious and political of that nature. The group is falsely separated from entire Muslim Ummah an Islam as well, where they refused contact with the rest of society. This group is about to be movement but due to the action taking by Shagari's government the leader of the group was killed and his followers were scattered. Maitatsine known for his condemnation to all modern innovation like bicycles to radios and bottons. He had no known links with other Islamic group, earthier Izala, Quadiriyyah or Tijjaniyyah Sufi orders. [20]

> Galadima (2012) The antiauthoritarian and unorthodox religious characters of the *Maitatsine* group was combined with a strong social and political radicalism…………………………….. [21]

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FACTORS CAUSED POLITICAL SURGGERY IN SOME OF THE AFRICAN COUNTRIES

There are factors causing political snuggery among African youth which definitely can not be unconnected with economic hardship and other usual problems like unemployment which is normally experienced as sources of poverty in the country which will be theorized as follows:.

Economic hardship: There is every tendency of coming African youth into political surgery as a result of economic hardship, which mostly began from the inception of political dispensation especially in Nigeria where political differences are physically taking place in the different

economic sectors The economy of Africa mostly consist trade , agriculture, and human resources, for instance, agricultural sector, this sector is the most important sector that can reduce the hardship in a human life especially African by 90 percent if properly maintain. Some African countries fails to provides farmers with modern equipments for farming and delay in fertilizer distribution etc.

Trade: The trade sector is polluted by higher rate of tariff in some African countries including Nigeria as a result of privatization system which mostly insisted by democratic government while some of the Government officials are the beneficiaries in possessing the shares. Like the case of NEPA privatization in Nigeria.[22]

Adewale Maja-Pearce (2014) revealed that" NEPA people came the other day. Actually, their official name has changed, but NEPA an acronym for the utility formally known as the National Electric Power Authority is easier to say and jibes so well with our expectations: Never Expect Power Always. Though the organization is now called the Power Holding Company of Nigeria, the new name doesn't work as an acronym, though its initials, P.H.C.N., are popularly agreed to stand for: Problem Has Changed Name.[23]

Unemployment: Over 27 million Nigerian youths were unemployed, according to the National Bureau of Statistics (NBS) as at September 2017 While youth empowerment programmes by the government and non-governmental organizations have attempted to provide young people with the necessary skills to thrive, there's an urgent need for such programmes to adequately prepare young people for the careers of the future and thus create the most significant impact for the economy: job creation.
   Despite the ravaging economic recession, resulting to the second highest unemployment rate ever in Nigeria within the past ten years (18.8% as at Q3, 2017) and the little or no educational training on the skills and careers of the future, the youth have continued to be resilient and determined to go against the tide and buck the trend.[24]

 Of course, privatization of power supply company in particular resulted unemployment hardships to Nigerian youths due to the retrenchment of the staffs who looses their jobs on the spot. Despite payment of their benefits they might been in the most difficult situation in life. Even though, some economic analyst attributed that the cause made youths to participate in negative acts has growth phenomenally since the or-set of the structural adjustment program (SAP) [25]

> **S.S Muhammad(1999) "We probably have witnessed far more number of socio-economics, religious and political riots or conflicts that at any time in Nigeria's political history.[26]**

Conclusion and recommendations

The youths members ought to be well discipline trained and self reliance in order to be free from the bad habit of unrespectable people in the society, this can only be attained if parent inculcated Moral education, norms and values in the mind of their children, since no religion can deny moral education, this is why this work is critically views the following recommendations:

1. The family which is the base structure of every society must begin to right their wrongs with regards to restructuring their value systems because most youths learn from the elders in their families and if truly there has to be a positive change in society, the family must play its role as the major primary agent of socialization in the society.

2. Government and other authorities especially in leadership positions must see themselves as role models for young persons and begin to be responsible adults. They have to realize that the future of tomorrow depends

on the foundations laid today and youths cannot become trusted leaders if they cannot follow in trust.

3. Youths must encourage themselves by interacting with one another and creating social networks that can easily strengthen them when faced with discouraging attitudes about moral issues. This can bring about the institution of a strong and viable moral base founded on principles that work.

4. The national goals for the inculcation of national consciousness and national unity and the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian nation can become a reality if the Nigerian nation adopts moral values that will be recognized as its core identity and encourage its spread among its youths by proving that this identity penetrates all facets of life and is worthwhile.

Conclusion : Youths are major determinants of the level of development in any society. Without youths, there can be no sustenance of society as no society can be self-sustaining without its human components of which the major workforce is the youths. Realizing this, young people ought to know their importance and worth in society and begin to value themselves as purveyors of the fortune and progress of any society. Youths must be committed to imbibing moral values and upholding them through life as these values will shape the ways they think, speak and even act. Moral standards can rise in contemporary societies if the zeal of youths brings about the restoration of moral values. To uphold moral values, youths must be disciplined and resist immoral behaviour that will eventually culminate in loss of moral compass. Youths can be the agents of change in their societies by accepting to live by moral codes and become "lights in perceived darkness" to show the way forward for nations to become truly prosperous, developed and functional. Religious ethics are expected to be inculcated in the mind of child in which it can instill fairness of Allah to prevent him from being bad fugue in the society.

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