



EFFECT OF MILITANCY AND MORAL DECADENCE ON EDUCATION IN THE NIGER DELTA

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ABSTRACT: *Militancy in the Niger Delta area of our country Nigeria, is a great menace that has influenced us greatly. Ranging from government, education, private organizations to individuals. The agitation for recognition and equal right has made the Niger Delta youths to take powers into their own hands. Although, it was initially a fight for a cause, it negatively affected the region greatly in the aspect of education. In the bid to silence them, the government decided the amnesty and reconciliation program but it did not yield any good result of encouraging our youth toward education. Though it was meant for the denouncement of the militancy for exchange with skills acquisition and monthly allowances it rather encouraged them to settle for getting rich without working for it and finally, jeopardized education in the Niger Delta. There are causes of militancy which are lack of local control of resources, underdevelopment, relocation of local government headquarters, poverty, marginalization, environmental pollution, educational opportunities, and poor implementation of the amnesty program. Another thing that has affected the education of the Niger Delta is moral decadence. Until marginalization of Niger Delta region is curbed, it will be difficult to stop militancy in the Niger Delta region. Another way out of the effects of this militancy on our education is for hard work to be appreciated and good character celebrated, search for fast wealth cannot be eliminated and thereby, the quest for educational pursuit in the Niger Delta region can be encouraged.*

KEYWORDS: Militancy, Moral Decadence, Education, Niger Delta, Nigeria

INTRODUCTION

The militancy is a negative way of life and living. It is an expression of hostility, aggressiveness, enmity, resentment, dissatisfaction and hatred against an individual or a person, or a group of persons, or against the power that be. Militancy is a vigorous action to support a cause; it is a hard way of seeking for recognition and speaking ones views and opinion. Militancy is the use of confrontational or violent methods in support of a political or social cause. Militancy in the Niger Delta, was out of seeking for recognition in the Niger Delta, because of the marginalization of the Niger Deltans, from the power that be. Hence, we have so many militants in the Niger Delta. In the bid to silence them some militants were taken abroad and to some huge sum of money were paid. This has affected the area because they have been saying that the educated ones are poor, that one, did not need education to be rich and that has caused a fall in education. For example, a teacher was in a class to teach in the South-South region, but the students walked out of the class saying that teachers are poor



and they need not to be like them, but like their boss who is not educated, but very rich. That teachers do not have cars but their boss has the latest Range-Rover, this has really affected the Niger Delta youth educationally.

Militancy has been of a great trouble and pain in every corner of this country which the Niger Delta is number one. The whole world is suffering the same thing in their different continents, countries and regions too. According to the 2017 Global Terrorism index, it is sad to note that there had been terrorist related deaths in the world that is up to 106 nations. Though the reasons for this attack or their causes may not be the same, the aim is the same – Canada, (2017). Their aim is creating tension among the people and they use several methods for their attacks ranging from bombing, stealing, killings, kidnapping, and vandalization of individual and government properties (Santifor, Sandler & Brandt, (2012).

It is sad to note that our youth in the Niger Delta region are morally empty. It is a thing of worry in the world and it is a great fall. The Niger Deltan has seen the great fall in morality and educational values in our youth (Chima, 2010). And because of this, the youth has failed in their duties in the areas of education and have for long stayed in the verge of immorality, disobedience, illicit affairs between teachers and students, truancy, indiscipline, bribery, cultism, stealing, drug abuse, exam malpractices, rape, sexual harassment, prostitution, absenteeism.

We are socially blind in morals and that is why there are poor academic achievement in the Niger Delta. There are so many school dropouts. All these has affected the Niger Delta region greatly in the area of education.

CONCEPTUAL REVIEW

The Concept of Militancy

Various definitions have been given to the term “militancy”. The word “militancy” can be understood as the acts of individuals, groups or parties displaying or engaging in violence usually for a cause whether religious, political, ideological, economic or social. Nowadays, the term “militancy” is synonymously used with the term “terrorism”. (Quamruzzaman, 2010).

Militancy is a state or condition of being combative or disposed to fight for a cause or belief (Chindah & Braide, 2000).

It has also been defined as a violent response by an individual, group or sector in a religion, political, community, state or nation, etc, due to claims of underdevelopment, political oppression, religious beliefs and segregation. According to Ashimolowo & Odiachi (2012), the motive is that people want their rights and if they are not going to get it by negotiation, they simply will then have it by violence against the powers that be.

Hornby (2009) defined militancy as an organized group of people comparable to a military force. Quamruzzaman (2010) was of the view that the contemporary sense of the term *militia* as “paramilitary force motivated by religious or political ideology, especially one that engages in rebel or terrorist activities in opposition to a regular army” is associated with US



usage in the early 1990s as applied to a number of rightwing groups opposed to gun control and distrustful of the federal government. In modern times, various movements seek to apply militancy as a solution, or use militancy to rationalize their solutions for issues. But these movements do not share common tactics. Usually, a militant uses violence as part of a claimed struggle against oppression.

Quamruzzaman (2010) stated that a militia movement has five dimensions – ideology, motivation, mobilization, organization and ritual. This word is sometimes used to describe anyone with strongly held views (e.g. militant Christian, militant atheist). A militant person or group expresses a physically aggressive posture while in support of an ideology or a cause. A militant person is confrontational regardless of physical violence or pacifistic methods. These forms of militancy are unique to the quest for resource control in the Delta oil-rich region of Nigeria.

Militancy is a social movement that tends to agitate for their rights because of marginalization. This group looks forward to change with some negative actions to express their grievances. They engage themselves in a fight for these causes and they stick together, act together, fight together to defend that cause. They also sacrifice greatly for that cause. They even lay down their lives for it – Viegá-Neto (2012).

Militancy is the rational aspect of the need to overcome the most different forms of exploitation and injustice. It is also the expression of affection and emotional feeling of inner hurt and the need for the positive change of that hurt. It is the analysis of some sensitive points in the form of militant action in favour of their group. They operate in a reactive and a resentful manner – Vasconcelos & Paulon (2014), Baltaza, (2004).

It is the act of using or being willing to use force or strong pressure to achieve your aims, especially to achieve social or political change – Oxford learners.

The Emergence of Militancy in the Niger Delta

Ikechukwu & Marshall (2012) explained that Militancy in Nigeria started in the year 1966 when Isaac AdakaBoro led a campaign for fair deal in the Niger Delta region through a rebellion with his Delta Volunteer Service (DVS) against the federal government. Though the revolt was crushed by the government but it brought about consciousness in the minds of the Niger Delta people on their right to access their God's given wealth. Furthermore, the consciousness to bring to the international level, the suffering and deprivation of the people of Niger Delta was championed by Ken Saro-Wiwa in the 90s. He applied no violent means aimed at redressing the political and socio-economic wrongs imposed on the Niger Delta people through the platform of Movement for the Emancipation of the Ogoni People (MOSOP) founded in 1992 (Ejibunu, 2007). The then head of State general Sanni Abacha not being comfortable with the movement accused the leader of the group Ken Saro-Wiwa of inciting members of MOSOP to kill four Ogoni elders. He and eight other patriots were arraigned for trial in a military tribunal setup by Abacha led government. They were convicted and hanged in November, 1995. Far from the accusation leveled against Ken Saro-Wiwa by general Abacha, Ejibunu (2007), observed that his more likely crime was his effort to organize the Ogoni ethnic minority against destruction of their homeland by the operations of Shell and Chevron, the multinational oil companies and seek compensation for his peoples' lost farmland and fisheries. After a decade of the hanging of the Ken Saro-Wiwa, the



potential consequences of the Niger Delta militancy and conflict have escalated in both human and economic term. This gave rise to the emergence of various militant groups to undermine the activities of the oil companies using different methods, tactics and strategies thereby daring the Nigerian State. Prominent among such groups are the Movement for the Emancipation of the Niger Delta (MEND), the Joint Revolutionary Council(JRC), the Niger Delta People Volunteer Force (NDPVF) and Movement for the Survival of the Ijaw Ethnic Nationality (MOSEIN), and recently on February 2016 the Niger Delta Avengers (NDA) the little-known group at the time published its list of demands to President Muhammadu Buhari failing which the group would ground the Nigeria economy by attacking oil installations. In what the group termed, Operations Red Economy, it outlined its grievance with Buhari's government. It condemned Buhari's lack of federal character in appointment and the fact that his anticorruption war was targeted at former President Goodluck Jonathan and the government's opposition figures.

The Niger Delta Avenger's Attacks

Since the emergence of Niger Delta Avengers on February, 2016, the militant group has up to sixteen attacks carried out on oil pipelines and facilities (Ikechukwu et al., 2017). The attacks and dates as reported by vanguard newspaper of 11th June, 2016 are as follows:

- 1) February 10th 2016 at about 1:30am: Bonny Soku gas export line was attacked.
- 2) February 14th: SPDC giant underwater forcados 48-inch export pipeline, was equally attacked.
- 3) February 19, 3:30am: Blew up the Clough creek Tebidaba Agip pipeline manifold in Bayelsa.
- 4) May 4th: Chevron value platform located at Abitege, was destroyed.
- 5) May 5th: Launched a coordinated attack on the Chevron well D25 in Abitege.
- 6) May 13th: Bombed a chevron pipeline at two separates ports near a military location.
- 7) May 20th: Attacked Escravos gas pipeline, a facility of the NNPC in Delta state.
- 8) May 25th: NDA struck chevron main electricity feed pipeline to the Escravos tank farm at Ciera Creek in Warri South-West local Government area of Delta state
- 9) May 27th: Destroyed the Nembe 1, 2, and 3 Brass to Bonny trunk lines belonging to Nigeria Agip Oil Company and Shell petroleum development company SPDC in Bayelsa State at about 2.15am
- 10) May 27th: Blew up NNPC gas and crude trunklines in Warri at 11:45pm.
- 11) May 31st: Blew up Chevron oil well RMP23 and RMP24 believed to be the company's highest swamp producing oil wells at about 3:44am.
- 12) June 11th: Carried out twin attack on well RMP23 and RMP24 owned by Chevron Nig. Ltd, located at Dibi in Warri South-West Local Government area of Delta state.



- 13) June 2nd: About 2:00am bombed the Ogboinbirito Tebidaba and Clough Creek to Tebidaba crude oil pipelines in Bayelsa state.
- 14) June 3rd at about 3:00am: Blew up the SPDC forcados 48 Export line in Delta state because the company went ahead with repair works against its warning.
- 15) June 3rd at about 3:30am: Strike team blew up brass to Tebidaba crude oil line in Bayelsa state.
- 16) June 9th at 3:00am of Friday, NDA blew up the Obi brass trunkline belonging to Agip.

Since then many other coordinated attacks have being observed in the Niger Deltan oil rich region which seriously undermined Nigerian daily crude oil production, and adversely affects foreign transaction which deepens the fall in the economy.

Effects of Militancy Attacks on Education in the Niger Delta

Because of the effects of these attacks, many companies and foreigners have left the region and thereby causing retrenchment, none payment of salaries and closure of some companies. This has made some of the Niger Deltan's students to drop out of school because of none payment of school fees and parents' relocation to the countryside.

Amnesty Policy of Nigerian Government on Niger Delta Militancy

As the Nigerian Government unleashed its state terror through its violent repression, the social movement which has become violent at this stage became more violent in its approach as the number of militant groups increased, making it very difficult to explore and exploit oil in the region. Consequently, the 2.5million barrels of oil production per day in Nigeria dropped to less than half of that number, making Angola which was the second highest oil producing country in Africa to become the first.

Faced with the reality of such a drastic drop in oil production and its implications on the country whose economy is heavily dependent on oil, President Yar' Adua took a non-violent path in resolving the crisis in the region in its bid to patch the bleeding economy. Thus, on 24th June, 2009 he announced the 60-day amnesty policy.

Some militant groups were selected and huge amount of money were paid to them, most of them were send abroad for the bid of settling them and seeking for peace, but these actions could not help it rather aggravated the problems, because the youths a wit as a means of making wealth without working hard. According to Ololube (2019), wealth without work is considered a social sin because it is shameful, humiliating, degrading, mortifying, embarrassing and unfair. It is a demonstration of how wealth is not evenly distributed among citizens of a given country.

As a result of this amnesty programme, the Niger Deltans believes that they don't need to be educated to be wealthy, some dropped out of school to join the militant group, while some refused to go to school entirely.

All these dramas increased the militancy activities in the Niger Delta because they believe that little shou there or there will fetch them money or wealth. So, the education in the Niger Delta was affected in a greater measure.



Causes of Militancy

According to Brisibe G.T. (2018), there are eight causes of Militancy, they are;

1. Lack of local control of resources
2. Underdevelopment
3. Relocation of Local Government Headquarters
4. Poverty
5. Marginalization
6. Environmental pollution
7. Education opportunities
8. Poor implementation of the amnesty program

These are some factors making individuals to be terrorists or militants or to join the militancy and indulging in their activities. The government can bring about some strategies to help individuals denounce these groups and their activities, knowing these factors which makes them to indulge in these activities. Knowing the causes of this problem, can helps the government to curb this menace.

According to Cinar (2009) in Brisibi, G. T. (2018), he opined that it is most important to know the factors that leads to this menace so as to ascertain how to curb this problem. Ruth (2012) stated that “identification of the root cause may lead to the subsequent reduction, if not elimination of the problem.”

These both authors agree that the problem of militancy in our region can be resolved with some suggested strategies.

Yes, militancy has really gone haywire in our country Nigeria especially the Niger Delta region not minding the many patterns that have been used to curb it by the Nigerian government. It may be that the government has not done enough to know the very cause of this continuous problem. Udoh (2013) stated that “though the program that the federal government initiated by the late President Umara Musa Yar’Adua led government, the amnesty and reconciliation program could not help to put a stop to this problem, though tried to improve the area economically.” According to Brisibi, G.T. (2018), this program was billed for these individuals to surrender their arms and activities and come back to their normal lives. That the government will not sanction them for their previous crimes committed against any individual, commercial, private, government organization or institution especially against the oil companies (Agbibou, 2013). They were asked to do this for the exchange of skill acquisitions, programs for initiating growth, and allowances given to them periodically to keep body and soul together and be together with their families and the community in general, again. The aim was to bring about the peace of the region and improve the group member’s lives, but it rather marked the fall of education in the Niger Delta area. Why? Because they were all carried away with the monthly allowances given to them, they resulted



never to be educated. They were feeling that they can be rich without being educated. This rather increased the number of militants and militant groups in the Niger Delta region.

According to Rath (2013) in Brisibe G.T. (2018), he opined that knowing the causes would help to curb the problem, which I shared this same view.

According to Brisibe, G. T. (2018), he stated, there were eight causes of militancy.

1. Lack of Development

This is one major cause of militancy in the Niger Delta region. It is the abandonment of the region by the country that has aggravated this and until development gets to the region as commensurate to what they produce, that is when this problem of militancy can be resolved – Ifedi & Anyu, (2011).

Ifedi & Anyu, (2011) in Brisibe G. T. (2018) opined that the region has been affected by the oil and gas in the area which is the source of the economy of the Federation. And the area is still underdeveloped. So this should be taken to consideration by the Federal Government thereby developing the area.

The drillings of the gases and oil has affected their farmlands, aquatic systems which are the sources of survival of the people of the region.

2. Struggle for Natural Resources

The producer of these natural resources that the Federal has been benefitting have been clamoring for the control of their resources. This is another cause of the militancy in the Niger Delta region. Bagaji (2011) shared the same view with me. He opined that the natural resources in the area is the cause of these militant complains. Jegede & Joshua (2013) stated the same. They both stated that the region has been affected by these natural resources. Until this is done, the militant groups will continue to emerge and increase in their numbers and vandalization of oil and gas pipeline will never cease.

3. Poverty

Poverty can cause a lot of harm to any society. It is one of the causes of militancy in the Niger Delta region. Our land has been polluted and our aquatic systems. This has affected the economy of the region and there is an adage that says “a hungry man is an angry man.” When someone is poor, I mean very poor, nothing will be of any value to him, except his food.

The solution to the poverty problem of the Niger Delta is to exchange the polluted farmlands and aquatic systems with enough resources for the region.

4. Marginalization

The Niger Delta have been marginalized by the federal government which is another strong cause of militancy in the region. The Niger Delta produces the oil and gas for the federal economy but everything has been taken from the area. No proper sharing has been within the area. The Niger Deltans do not have people in high ranking



position in the Federal Government. Their voices have not been heard anytime, any day. For the government to put a stop to militancy in the Niger Delta region, then their voices should be heard in the policy making and decision process led by the Federation. Their position should be given to them while the National cake is being shared.

5. Environmental Pollution

Oil spillage, gas flaring, laying of pipeline has really polluted the Niger Deltan region and the youths are angry, hence, there are militancy groups here and there in the Niger Delta region. What the government is to do is to stop the gas flaring and see how to stop oil spillages from the pipelines or the resources of the Niger Delta be far more than other states for their compensation of the polluted air, land and seas. The people of the Niger Delta are dying young because of the pollution of the area.

6. Education Opportunities

This is another cause of militancy in the Niger Delta. The region needs more universities, Colleges of Education and Training centres for the populace of the area. So, in order for peace to reign in the Niger Delta area, more schools should be given or created, established, that is, more universities should be put in place for the Niger Deltans.

7. Relocation of Local Government Headquarters

Lack of creation of more local government areas is another cause for this menace and until more local governments are created, this menace may not be curbed.

8. Poor Implementation of the Amnesty Programme

The federal government did not succeed in the implementation of the Amnesty and reconciliation program. The youths of the Niger Delta should have been given scholarship for study in the three levels of education to heighten the level of education in the region. The solution to this problem is to act according to the mentioned idea of putting an end to the activities of these militancy groups.

All these eight points are my opinion on how to put a stop to this problem of militancy of the area. Udoh (2013) and Atah (2012) shared the same view because they opined that knowing the causes of the problem is having solution to the problem.

Militancy and Politics

Politics is the procedures, processes, strategies that are involved with the ruling of a state, country or even a local government. It is also the confrontation among the parties agitating for power. These procedures, processes, strategies are for the aim of the individuals' improvement, especially the individual's status.

In our country Nigeria, we play politics with bitterness, violence, acrimony and aggressive. We see our politics and elections as a do-or-die affair. If I am not there, then nobody should be there. And since we need to be there by all cost and means, we do whatever it takes in making sure we are there. Then we recruit boys and men to use violence for our selfish aims



and objectives. These activities which are involved with the ruling of people are supposed to be very true in nature without any manipulations. But, no! Every member of all the parties members, want to have it, their own way and they turn these procedures upside-down and bring in;

- i. Election thuggery
- ii. Assassinations
- iii. Kidnapping
- iv. Vote buying
- v. Stealing of Ballot boxes
- vi. Illegal interferences
- vii. Intimidations
- viii. Forced voting
- ix. Multiple voting

A government that is not democratic in nature even when the ruling style is called “democracy” in Nigeria, manipulates all these processes of choosing the ruling party. They are fraudulent when it comes to the elections in diverse ways and manners, increasing their sophistications in their riggings. They map out their manipulations before the Election Day. They take control of the polling station before time.

According to Argersinger, (1985); Calingaert, (2006); Cox and Kousser, (1981); Gerring and Thacker, (2004); Lehoucq, (2003), “Election fraud usually refers to ballot-stuffing, tampering with voter-tallies and other forms of interference with voting results.

- i. Election Thuggery

Thuggery is a criminal act of violent behaviour. It is a physical fight against opposition, be it two parties or groups, which brings about hostility interpersonally or group.

Our elections have been characterized with this hostile behaviour. Politicians recruit these boys for the sake of rigging the election in their favour.

- ii. Election Assassination

This is a killing of a renowned person in the society for the sake of elections. Before Election Day, some people may be murdered to pave way for election rigging.

- iii. Kidnapping

This is to detain someone with force, threats, fraud, even enticement, that is illegal. The main aim of this act is for money, material gains or for the exchange of freedom. It is usually done for winning of elections during election periods.



iv. Vote Buying

It is a form of election fraud. The party involve, aims at influencing the voter by giving them money or other enticement to vote for their party. They enhance their winning.

v. Stealing of Ballot Boxes

This is ballot boxing theft. These boxes are been snatched from several polling units during election to forge the election figures. Sometime, the perpetrators get to the scene, kill the returning officers and get away with boxes. Most times, it is the militants that does all these for the party involved.

vi. Voter's Intimidations

The interference of a voter's right to vote who they want to vote for. The party that is guilty of this may want to use questioning or shouting, or even using of firearms to intimidate voters. They can equally ask a voter to show a particular form of identification before voting that is not required by the government. It is a general harassment to the intended voter.

vii. Forced Voting

Asking a vote to voter for a party under compulsion or duress. Through the use of weapons.

viii. Multiple Voting

It is a form of voting by the same individual voter, severally, maybe in different locations or the same location by different fingerprints. Another kind of it is casting of the ballot more than a constituency in an election. It is also known as plural voting.

According to Aniekwe & Kushie (2011), in 1999 during our first democratic elections after 30 years of military rule, our initial hope was dashed as our expectations failed to be met. From 1999 till date May, 2020, our elections have been nothing to rely on, the whole thing has degraded to almost nothingness as it develops from violence to greater violence in every of our elections. The height and degree of election fraud has been very alarming. As the politicians ceased the opportunity of the impoverished Nigerian youths to do their bidding of electoral fraud. The political elite has degenerated to being the sponsors and initiators of the great menace. In the South-South, it is in the increase as politician has compromise their virtue and norms and go into acute violence and election fraud. Manipulation of electoral figures in their favour. Election fraud is the alteration of election process, to deter it completely and these militants are ever ready to do that for them. They use intimidations, firearms, physical assaults, kidnappings, blackmail, and destruction of individual and government properties to achieve their aim.

It is sad to note, that, it is not only the politician that are involved in this great sin. But government officials are involved too. Journalist are not exempted. What about our chiefs and traditional rulers? They are all involved in the steering and perpetrating this of evil among us. The electoral bodies are not exempted too in this act. They receive money from these politicians and do their bidding. Sometimes, they are threatened into doing this. The



election fraud started from the registration point to the post-election time. According to Fischer (2002), there are four description categories of this election violence perpetuated by these militants.

1. Disgruntled voters against the state arising from perceived unfairness in the election process.
2. The state in conflict with voters who challenges election result or hegemony of the state
3. Political rivals in conflict with each other in the quest to attain power.
4. A combination of two or more of the above categories.

It is the electoral fraud that has made the populace or the citizenry to be sad when they are not given their full right to exercise the franchise. Politicians deny the citizens, their victory, anticipated or not. When an election is free and fair, the populace will be happy and everyone will feel alright that their mandate is recognized. But politicians use these militant groups to deny the populace's rights.

When all these is done, the youth remain idle waiting for the next election without going to school to be educated. The effect will be on the area and the society at large. God save His people.

Solution to the problem, is to allow our election to be free and fair and we will not need these militants for any forceful win. New electoral laws should be enacted to checkmate our elections and sanction perpetrators of this evil so that we can be free of this problem and our youths will be free from this entanglement and be educated.

General Concept of Morality

Morality is the science and art of proper behaviour. It is the branch of philosophy that studies human actions in terms of their being right or wrong, licit or illicit. In other words, it is the science of good and evil. The good is what is to be done and the evil is what is to be avoided. It is also the science of what is permitted and maybe done or what is socially forbidden and may not be done. The motive immorality is goodness. It enquires into what makes a man a good man, not just a good painter or an excellent footballer. The good is symbolized as well as expressed in words and actions. At the same time, the good resides in the person of the human being, irrespective of their professional success or failure. A bad man (morally) can thus be a great warrior. He is morally moribund, yet in the battlefield, he is great.

But the prime purpose of life is to be good, ultimately. Hence morality goes to that profoundest level of the being of man: his goodness, holiness, in a word, his perfection. Morality promotes the best, and discourages the worst in man and society. It is the conscience of peoples and nations. This means that morality must lead, not just to clear ideas, but also to clear, acceptable actions. This calls forth the issue of the entire moral enterprise. To the first question of why morality, why should we do good and avoid evil, Higgins (1956), stated that, "it is for the welfare of all individuals and society. For failure to



do good and failure to avoid evil would inevitably lead to chaos and to the decimation of the human race.” Higgins (1956) further said that:

To do good would prolong and advance the human family. It is even from the practical perspective better to do good than to do evil. In the long run to do good is for the ultimate welfare of the human being who does so. To do evil, in the same logic, leads to the disintegration of the evildoer. For anyone who continues a consistent evil life, will end up in an evil way. For evil ends up in evil. This is why morality is both a normative and a practical science. As normative, it sets out norms that would help the human being arrive as good order and required order. And as practical it tells them the right steps to take for such arrival at the good. There is immorality the question of intimacy of human acts and life.

The final purpose of morality is the finality of human life in the world. Such finality is ultimate happiness. Every human being desire to be happy not only in this life, but also ultimately afterward. Hence morality aims at teaching man how to live well so as to arrive at the happiness he desires in the long run. In this sense, morality can be described as the teacher of a happy ultimate life. This is described by Okafor (2004) thus: “the purpose of morality then, is to teach a man how to live a right, and by right living he may attain the full structure of his ultimate perfection. Morality therefore is a way of life-the good life.” Briefly put then, one can say that morality deals with our behaviour in this world, but also in relation to our ultimate goal in the next life.

Okafor (2004) stated that, “morality is the attitude of man with regard to the moral law which is based on his free decision. Morality sometimes is taken to mean definite character, based on the predomination of one particular value of the moral attitude of a whole people or a social group...” Agha (2003) maintained that, “an act is right if it conforms to the society by which it is judged. Therefore, moral conduct of a man is that which produces the greatest possible good in the situation. It means that the conduct has desirable qualities which satisfy some valuable need. A thing can only be said to be good when it makes for social welfare.”

Morality in away is the sense of what is right or wrong, good or bad in human conduct. Morals relate to principles of considerations of right and wrong actions or good character. Agha (2003) further expressed that, “action is right if it leads to physical, intellectual and spiritual development or to a more harmonious personal and social life. Action is wrong or bad, if it is detrimental to the individual or society. It is an observance of the laws of wholesome living. To be moral is to be intelligent and to be sociable in the process of living. The right choice is the selection of the greater or greatest value. The wrong choice is the selection of some lesser good or value.

It is common that people think of morality as a problem of sex and corruption. This is not correct. These problems of sex and corruption are aspects of immorality. They form only a small part of immorality. Morality is wide and it affects every aspect of our lives. Some of our actions are morally good, while some are morally bad. Examples of morally bad actions include cheating, telling lies, stealing, smuggling and other actions that are destructive to the society. Morally good actions include being honest, truthful and obedient and soon. These



actions are good because they help to ensure the survival of our society and improve the dignity of man (Iherue, 2011).

Morality leads one to leave out some evil mind or thought. Agha (2003) maintained that, “a moral person does not consider it right to commit an act of plunder, theft and robbery against anybody. A moral person is one who is responsible; self-disciplined. Morality is significant because it leads to self-awareness, responsible self, and crime control.” In the views of Bourk (1967).

Moral qualities are:

- i) Respect
- ii) Justice
- iii) Never to hurt any deliberately
- iv) Kindness
- v) Empathy
- vi) Courage
- vii) Loyalty
- viii) Integrity

Respect:

It is a strong feeling of admiration for someone or something because of what the person is and what the person stands for. When a youth has this virtue, they are termed respectful.

Justice:

This is a just behaviour. It is having the mind of sound judgment without favouritism. If a child has this character, then they are morally sound.

Never to hurt any deliberately

Loving all is their watchword.

Kindness:

When one is friendly, they are sympathetic to the people around them.

Empathy:

When you are putting our leg in someone's own shoe. Having the same feeling as another understanding with them. It is when one is compassionate.

Courage:

When one is brave, it is the strength to stand, even in distress and fear.



Being Honest and Trustworthy:

When one is always truthful even in the face of criticism. Avoidance of anything that is wrong morally.

Loyalty:

Giving your allegiance to something. Faithfulness to a human, God or thing. Devotion to something and putting your trust on that thing.

Integrity:

It is to be principled morally. Standing for what is right always and not compromising.

Moral Decadence

It is a moral laxity. This is a fall or a gross reduction in the moral values of a society. Moral decadence is not knowing what is bad, or good. It is having no moral standing or principles. It is to compromise all the time without any sober mind of reflection. Infact, it is having a seared conscience, and always making wrong choices, and actions, not minding if those choices, actions are the acceptable norms and values of the society. If any individual should live this life in their whole life time, then that individual will be doomed for life. Because, evil begets evil and it will be only evil that will come their way.

According to Muraino and Ugwumba (2014) asserted that moral decadence is the process of behaving in a way that shows low moral standards. It means gross reduction in the moral values in a particular society. It seems to be a deterioration or a collapse in upholding our societal values, beliefs, norms and ethical standards.

In the Nigerian society and the world as a whole, there is a general decline indiscipline and morality. Every now and then there are reported cases of corruption, deviation and indiscipline on every side of the society, be it political, social economical and religious. It has gotten to very high alarming rate. As if these are not enough ritual killings, disrespect for elders and harassment of teachers. Cultism and so many of her immoral acts are now prevalence in our society. This moral decadence has a negative stronghold in the education of the Niger Deltans. When the youth continue in this misbehavior or social vices education is ruled out, because you cannot be lawless in the educational settings.

Acts of Moral Decadence.

Acts of moral decadence are those negative traits any compromising person can exhibit. It involves the unacceptable behaviour of a person.

Afuye (2015), & Nwankwo (1999) in Robert-Okah, I. (2014) stated that there are acts of moral decadence in the school, which are;

1. **Disobedience:** This is lack of conformity to the rules and regulations. They fail to adhere to established norms, values, rules and regulations. Peoples' actions and devices are not always in synergy with the laid down rules and regulations.



2. Illicit Affairs between Teachers and Students: The teachers entice the female students with money, grades and lure them into immorality and most time, they get pregnant and drop out of school.
3. Truancy: Students can be said to be truant when they lack interest in school matters, goes to school late, do not do their assignments, copy notes or skip lectures entirely.
4. Indiscipline: It is the absence of control or lack of punishment. It is the action taken against people that have gone against the accepted norm and values of the society in general or educational institution in particular.
5. Bribery: It is the offering of gifts either in cash or kind for the sake of soliciting for any item or value from an official or any person in charge of any duty of interest. It is an illegal way of getting a favour. It is lobbying for something that does not due you.
6. Cultism: According to Robert-Okah (2014), cultism has really caused havoc in our educational system or institutions. It is a major misbehaviour and the after-effect of their activities does no one any good. That is why this led to low academic performance.
7. Stealing or Armed Robbery: This is taking what does not belong to you forcefully or secretly.
8. Drug Abuse: It is the taking of drugs without prescription and taking overdose of it.
9. Exam Malpractice: It is the intentional act of going contrary against the institutional examination rules and regulation so as to have advantage.
10. Rape: Having sexual intercourse with someone without the consent of the person. It is also, engaging a person sexually against their will.
11. Sexual Harassment: Sexual harassment is a behaviour aimed at seducing someone in a wild manner. It can be done with promises of reward for sexual favour. It is a form of violence against women and even men and children.
12. Prostitution: Trading with one's body for money. It is a kind of operation of engaging oneself in sexually activities with the bid of payments.
13. Absenteeism: Staying away from work or school continually or regularly without any concrete reason.

Causes of Moral Decadence

1. Lack of home training
2. Materialism
3. Moral laxity
4. Decline in religious training
5. Influence of peer group



6. Broken homes

7. Mass media

These are the causes of moral decadence and this cause has to be critically looked into before moral can be sustained in our school and society in general. When we do this that is when the Niger Delta education can be restored.

According to Udoh (2013), knowing the causes is having the solutions to the problem which I shared the same belief. These are some causes of moral decadence;

1. Lack of Home Training

One of the causes of moral decadence is lack of home training. The parents should endeavor to instill discipline in the lives of the youths in the Niger Delta in particular and our country in general because discipline makes any individual to stand for the right, come what may. Home training is discipline, individual will be morally sound when discipline is instilled or developed in them. According to Linda and Gunn, cited in Dittimiya (1995) in Robert-Okah (2014).

2. Materialism

The youth should not be focusing on immediate gains and little gifts because this may jeopardize their educational pursuit.

3. Moral Laxity

The society in general has been responsible for the poor moral standards of school in our country, Nigeria. The social media is the number one negative influence on our youth. The society in general, is blind in the area of morals. One can do anything and go away with it without any fear or favour and it has been affecting the youth. The acceptable norms of the society and not followed or recognized.

4. Decline in Religious Trainings

The religious entities have somewhat declined in their duties of molding characters. Religion is a major avenue for character development but they are no longer meeting up. In regard to that, I am of the view that the churches should put more effort in this duty of character molding.

5. Influence of Peer Group

The youth are easily influenced by their peers. Anything anyone among them does may be imitated by the others. Peer groups can influence one to drop out from school.

6. Broken Homes

This is one major cause of a fall in morality. A broken home is a home that either the husband or wife have left because of divorce. This separation affects the children negatively, from the way they think, do things and behave. In the bid to come out of the depression of one of the parents not around, they result to lawlessness. In fact,



only one parent cannot instill the values that the child needs for proper character development. I urge parents to always strive to live together even for the sake of these children and the society at large. Children from broken homes can cause a lot of havoc to the society.

7. Mass Media

Mass media initially was formed for the audience to be entertained and informed. But in every good thing, there is also evil. These children have been exposed to many negative things on the internet, television etc. Most of the youths are corrupted by the social media. Youths should be monitored by parents to know what they watch on the net.

8. Lack of School Discipline

School discipline is the action taken by the school administration, teachers towards a student that have erred or have disrupt the educational administration's rules and regulations. The school discipline help students to be self-disciplined, self-controlled and instill societal norms to the students.

When school discipline is maintained in a school, the students tends to learn more and love schooling, but the lack of it is a disaster to the school, the students and the society.

It helps to maintain the students' goal in their lives. It helps the child to be motivated. They would be focused in life, be educated and excel in their career. Discipline spurs you to keep going to self-actualization. It takes the child to the way to success. We need discipline in our schools to keep the students' focused on their studies.

CONCLUSION

Until excellence is appreciated and hard work is celebrated in Niger Delta, education cannot be improved. For us to encourage and promote education in the Niger Delta, we need to look unto what we hold on high esteem. If we continue to hold tenaciously on quick money and wealth, no matter how it was gotten, education cannot reach its highest point in the Niger Delta.

Without character and morality and making wealth without hardwork is what is jeopardizing our educational system and education in particular. Since the militants believed that they can en-mass wealth without working hard, then, there is no need for education. The Niger Deltans are still lacking in the aspect of value-based system, morally uprightness and norms. These values and goodness should be prioritized if we must to compete efficiently in the educational system and education.

The leaders should also shun these immoral behaviours such as corruption, fraud, bribery etc.so as to instill ethical values to the younger generation. When this is done, the younger generation in the Niger Delta, will learn to be educated, and also love education.



When the federal government gives justice to the agitation against, marginalization of the Niger Deltan, relative peace can be sustained and militancy may be curbed and when militancy is curbed this will enable the youths to return to education. In addition, the society need to look at the adequate home training of our boys and girls to develop their moral standards.

Finally, politicians should restrain from using these boys to achieve their political goals and rather encourage and assist them in their educational pursuit.

RECOMMENDATIONS

1. The Federal Government should make adequate compensations over the effects of the polluted air, lands and seas in the Niger Delta region occasioned by oil & gas exploration.
2. More Universities and Colleges should be established in the Niger Delta region to promote education.
3. Federal Government should implement the resource control policy as agitated by the Niger Deltan.
4. Politicians should stop using the youths to perpetuate their election fraud and rather encourage and assist them in their educational pursuit.
5. Parents should endeavor to train their wards adequately.
6. Guidance and counselling units and services should be provided in all our schools in the various levels, primary, secondary and tertiary.
7. Moral education should be included in the school curriculum by the government.
8. Orientations should be given to the students on the dangers of prostitution.
9. Government, NGOs and Religious agencies should provide counselling services for intended parents and guardians for proper guidance on children trainings.

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