

Application Of Rousseau's Moral Principles In Curbing Antisocial Behaviours Among University Students In South East Nigeria

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ABSTRACT

The study examined Rousseau's moral principles, with the view to determine its applicability in the fight against antisocial behaviours among university students in South East Nigeria. The study adopted a descriptive survey design in which six research questions and six null hypotheses were formulated. The population of the study consisted of 42,486 subjects (25,148 federal university students and 17,338 state university students), in South-East, Nigeria. A multi-stage sampling procedure was used in sampling 1313 respondents comprising 522 state university students and 791 federal university students. A researcher developed questionnaire titled "Rousseau's Moral Education and Antisocial Behaviours Questionnaire" (RMEABQ). The instrument was validated by three experts, two from Philosophy of Education and one from Measurement and Evaluation, all from the Faculty of Education, University of Nigeria, Nsukka. Cronbach Alpha was used to ascertain the internal consistency of the instrument. This yielded reliability indices of cluster A, 0.80, Cluster B, 0.82, Cluster C, 0.78, Cluster D, 0.84, Cluster E, 0.86 and cluster F, 0.84 with an overall reliability score of 0.82. The six research questions were answered using mean (\bar{x}) and Standard Deviation (SD) while t-test statistics was used to test the six null hypotheses at 0.05 level of significance. The findings of the study showed that Rousseau's moral principle of suffering can to a high extent curb antisocial behaviours among university students in South East Nigeria. Rousseau's moral principle of pity can to a high extent curb antisocial behaviours among university students in South East Nigeria. Rousseau's moral principle of conscience can to a high level curb antisocial behaviours among university students in South East Nigeria. Rousseau's moral principle of self-realization can to a high degree curb antisocial behaviours among university students in South East Nigeria. Attractive passion of goodness in Rousseau's moral education can to a high extent curtail antisocial behaviours among university students in South East Nigeria. Rousseau's moral principle can to a high level curb antisocial behaviours among university students in South East Nigeria. Considering the results of the study, the researcher among others recommends that: university administrators should make provision for counsellors at least one in each faculty, in order to guide and counsel those students who frequently demonstrate antisocial behaviours or antisocial activities so that such students could lead a well-balanced and normal life, and contribute towards pro-social behaviour in the society.

INTRODUCTION

The wellbeing of any nation to a large extent depends on the training and moulding of the characters of her citizens through education. Education in all its varied stages and forms aims towards the development of better human beings as envisioned by the society. The university institution plays this role as a socializing agent. The university is defined as an ivory tower and center for excellence where knowledge, a 'public good', ideas and

ideals are disseminated and acquired; future leaders are developed and high level technical human capacity that ensures economic growth and development are made through lecturing/ teaching, learning, research, internship, and practicum (Mgbekam, 2014).

The university is an institution at the highest level of education where one can study for a degree or research. Universities are recognized as centres of excellence, where knowledge is not only acquired, but also disseminated to those who require it. Universities educate future leaders and develop the high-level technical capacities that underpin economic growth and development (Odekunle, 2011). They are formal institutions set up by the society to be centers of learning, rich in ideas and ideals. In its strict sense, Benjamin (2010) is of the opinion that universities are ivory towers, where instruction is given and received without harassment and undue influence from the outside world. The universal idea of the university is a community of scholars, free to pursue knowledge without undue interference from any quarters (Banjo, 2012). Universities are enterprises that produce and distribute a “public good”, which is knowledge. Knowledge production is the focus of the universities and the production of knowledge is the drive behind teaching and research. For the purpose of this study, university refers to an institution at the highest level of education where one can study for a degree or research without harassment and undue influence.

University students are students that are admitted into different disciplines in pursuit of specific degrees in different carriers in order to fit in effectively in their society. With particular reference to university education in Nigeria, there are two levels of students namely: undergraduate and Post Graduate students. Undergraduate students are for different degree programs comprising four-years, five-years or six-years Bachelor's degree. While Post Graduate students are students undergoing a Master Degree programme which takes about two years and Doctoral Degrees which comes after the completion of a Master's degree that takes three to four years as the case may be. However, this study focused only on undergraduate students.

Specifically, the goals of university education in Nigeria include contributing to national development through high level relevant manpower training; developing and inculcating proper values for the survival of the individual and society; developing the intellectual capability of individuals to understand and appreciate their local and external environments; acquiring both physical and intellectual skills which will enable individuals to be self-reliant and useful members of the society; promoting and encouraging scholarship and community service; forging and cementing national unity; and promoting national and international understanding and interaction development (Federal Republic of Nigeria (FRN, 2014:10). These laudable goals that universities are expected to perform as enunciated above are pursued through its main functions and activities of teaching, research, dissemination of existing and new information, service to the community and being a storehouse of knowledge. Notwithstanding, the above laudable goals of university education as explained by FRN are yet to be actualised in the universities in South East Nigeria. These situations according to Mbaji (2017) exist due to the disruption of normal academic programmes and activities as well as unconducive learning environment which is as a result of antisocial behaviours among undergraduate students.

Antisocial behaviour is a behaviour that lacks consideration for others and may cause damage to the society, whether intentionally or through negligence. Fatima and Malik (2015) defined antisocial behaviour as any sort of behavior that goes against the norms that society has placed; or an emotion that tends to harm, hurt, or destroy someone or something. Scholars are of the view that antisocial behaviours could be covert or overt. For instance, Hallahan and Kauffman (2016) defined antisocial behaviours as disruptive acts characterized by covert and overt hostility and intentional aggression towards others. As further stated by the authors, antisocial behaviour may be overt, involving aggressive actions against siblings, peers, parents, teachers or other adults, such as verbal abuse, bullying and hitting, or covert, involving aggressive actions against property, such as theft, vandalism and fire-setting. Covert antisocial behaviours among university students may include noncompliance to school rules, drug and alcohol abuse, murder, kidnapping, intimidation, bullying, exam malpractice, gambling, prostitution, sexual harassment, verbal abuse, indecent dressing, rape, reckless driving in campus, cultism and other high-risk activities involving self and others (Malik, 2015).

Antisocial behaviour is apparent when an individual finds it very difficult to adhere to the norm or standard of his social environment like home or school. Kayne (2012) posited that antisocial behaviour can generally be characterized as an overall lack of adherence to the social norm and standards that allow members of a society to co-exist peacefully. According to him, many people who display this type of behaviour may seem charming, but often cause harm to others and show little remorse for their actions. Antisocial behaviour could also be regarded as an act that does not conform to the societal value and norms. It takes many shapes and forms depending on how it is being carried out. In the context of this study, antisocial behaviours are the behaviours of university students that show non-compliance to school rules as well as being harmful to other students and members of the university community.

The issue of antisocial behaviours among university students has become a matter of concern to government, school administrators, parents, and individuals. Different types of extreme antisocial behaviours have been noticed and perceived among university students in their various institutions. These behaviours includes; aggression to other students, intimidation of students and staff, kidnapping, armed robbery, rape, black-mail, violence and scam, indecent dressing, destruction of public properties, hooliganism, fighting, assault and fraud (Light, Rusby, Nies, & Snijders, 2013).

Antisocial behaviours affect nearly all the critical nerve centres every society cherishes. In South East Nigerian universities, antisocial behaviours by students usually lead to destruction of school and staff property,

sustenance of serious injuries and in extreme cases, loss of lives, thus bringing untold hardship and misery to the parents and even to the students themselves (Allen & Allen, 2010). Students with antisocial behaviours lack consideration, compassion and understanding for others. This informed a burning need to reflect their minds towards acquiring good moral habits and virtues for character development that will help them to live good lives and at the same time become productive and contributing members of the society. To corroborate the above, Lickona (2019) upholds that virtues and character development will not occur by chance unless through proper guidance of sound moral theories and education.

Moral education is an aspect of education that aims at helping the beneficiaries to acquire those virtues or moral habits that will help them to live good lives. Schleifer (2014) sees moral education as that education that provides people with strategies for becoming more aware of their own values, the values of others, and what is to be valued. Okoh in Ideri (2011) defined moral education as “a programme of study which teaches the students about behaving in accordance with certain standard of what is good while rejecting the bad. As explain by the author, moral education focuses on values that are good or worthwhile and teaches students how to cultivate such values and manifest in their behaviour, good conduct”. Okoh further stated that moral education should encompass a holistic approach to stimulate character building and moral development; it should aim at developing in the public the capacity and capability of engaging in moral discourse and making rational moral judgment.

There are many moral theorists and educators. Prominent among them are Socrates (469-399BC), Plato (427-347 BC), Aristotle (384-322 BC), Hobbes (1588-1679), Hume (1711-1776), Kant (1724-1804), Rousseau (1712-1778) among others. However, this study will focus on Rousseau's moral education as a thrust towards reducing students' antisocial behaviours. Rousseau's moral education is a programmed moral education for male and female students captured in Rousseau's philosophical treatise known as “Emile” or “On Education”, imparted on imaginary characters; ‘Emile’ and Sophie”. Although a paradox, Rousseau's moral education is largely for adolescents at the age of sixteen and above, which are the ages of students in tertiary institutions. Rousseau in Damrosch and Constantine (2013:230) unveils this paradox when he writes; “but there is a paradox; although Emile is encouraged to believe that he is acting spontaneously, in actuality he unknowingly carries out his tutor's carefully planned scenarios”.

Rousseau's moral education is a conscious and organised education geared towards assisting students to cultivate desirable and acceptable patterns of behaviour. Indeed, Rousseau is quite convinced that man is naturally good; with principles of morality already innate in him. As such, his moral education is an articulation of essential factors that are natural to humans but propel human moral conduct through simple but constant emphasis. For Rousseau, learning or association could be destructive as well as beneficial to man. He further stresses that when man is properly guided via sound moral principles; the human mind thinks and acts more critically, clearly and reasonably. It then means that the efficacy of Rousseau's moral education as he suggests lies in its piecemeal application. Thus, there is need for university students to be imbued with Rousseau's moral principles in order to enable them shun antisocial behaviours and focus on academic and necessary activities. Rousseau views education as not exclusively academic but also moral. Hence, his moral education consists essential principles which were derived from moral subjects such as; suffering, interchangeable tasks, pity, endurance, patience, empathy, gentility, self mastery and restraint, negation of easy life and routes to prosperity, aversion of envy, covetousness, hatred, self realization, repulsiveness, cruelty, infatuation, caprices, extravagance, excesses, frivolities, cultivation of attentiveness, obedience, diligence and decorum. These moral subjects composing Rousseau's moral education already underscore human expected comportment in the society. This becomes a strong support to Rousseau's thought that morality is innate in human persons and that moral education emanates from this natural human dimension. Consequently, for the purpose of this study, only six Rousseau's moral principles within the scope of the study were discussed. They include; suffering, pity, conscience, self realization, attractive passion of goodness and negation of disobedience.

The principle of suffering is one of Rousseau's cardinal moral principles. Rousseau contends that at age sixteen, the adolescent ought to have experienced what suffering looks like; but he has little inkling that other beings suffer as well (Mintz, 2012). For Rousseau, to know suffering without feeling it is not to know it. This is based on the fact that a child does not imagine what others feel but knows only his own troubles. Yet when the development of the sense first ignites in him the fire of imagination, he begins to sense himself in his fellows, to be touched by their laments and to suffer their pains. It is at this time that the sad tableau of suffering ought to touch the individuals heart with a first feeling of compassion. Thus, the application of Rousseau's principal of suffering among the university students will help towards inculcating in students the attitude of feeling of compassion and showing concern for people in difficult situations. Such attitude as envisaged by Rousseau in Mbaji (2019), curbs antisocial behaviours such as intimidation of fellow students and staff, kidnapping, armed robbery, rape, violence and scam which students are susceptible to and largely indulge in. To corroborate the above, Osaat (2012) puts it that a morally educated man have a positive commitment towards the value of morality, recognizes the importance of other people's feelings, and have the ability to understand those feelings and their significance. Thus, through Rousseau's principal of suffering, a good disposition towards suffering is expected to foster in students the resilience to bear and put up with suffering in order to achieve lofty goals and aspirations. The principle of suffering is designed to help students to realize that there is dignity in labour and that hard work does not kill. Rather, it exposes students to accept the fact that they should be committed, dedicated and persevering in their life aspirations and learn to accept their responsibilities and obligations.

Rousseau's principle of pity is hinged on instilling and developing in students the attitude of being sensitive to people's plight and showing empathy to them. Rousseau relates that the first relative feeling that touches the human heart according to the order of nature is pity. For Rousseau, to become sensitive and capable of pity, the child must know that there are human beings like them who suffer what they have suffered, who feel the pains he has felt, as well as other pains he should be able to imagine (Rousseau in Damrosch, 2013). Rousseau equally maintains that it is not possible for a person to be moved to pity if he is not capable of thinking beyond oneself and identifying with the suffering of others. No one becomes sensitive until his/her imagination is awakened and begins to take him outside himself.

Pity as a moral principle is an inherent sentiment that combines to form natural sentiment, which moves people toward acting accordingly. Pity according to Rousseau is the source of goodness. It is the order of the soul that touches the human heart. As explained by Rousseau, pity as a moral principle is the order of the soul that understands the feeling or passion that most guides the soul (Compayre, 1971). It is a key factor in determining the proper educational approach for a given individual or society. For instance, to maximize on the order of the soul is to efficiently treat the soul in question according to the order of the soul, with a view to achieving good (or to preventing bad consequences) for society (Amélie, 1998). Whether a soul is guided by natural sentiment, honour, or a false passion, an educator should maximize on the order of the soul to enable people to do good or act accordingly. Apart from the self-sufficiency of which human beings are capable, our tendency to have pity is what makes us good. Pity is a sentiment, possessed innately, that gives us a natural repugnance to the suffering of others and can move us to acts of generosity, clemency and "gentleness" (O'Hagan, 2001). Thus, it is expected that through Rousseau's principal of pity, the university students will be groomed to shun antisocial behaviours that they are indulged in. As envisaged by Rousseau in Kreeft (2018), such acts that do not conform to the societal values and norms such as hostility, violence against others and lack of empathy will be reduced when students are exposed to the moral principle of pity. In the same line of thought, Kreeft (2020) submits that people when exposed to ethical and moral principles will learn to respect the rights of others, respect the law and be concerned about the common good and have regard for truth and justice towards the suffering person.

Conscience for Rousseau is an immortal instinct and divine voice, reassuring guide of an ignorant and limited but intelligent and free creature. Rousseau declares that the moral conscience lives in human nature. For Rousseau, every living being created by the creator is good and he calls it "state of nature". In his own words, it is conscience that impels humans to the love of justice and morality in a quasi-aesthetic manner (Hansen, 2010). The principle of conscience gears towards instilling good conscience in the students by exposing them to ideas and experiences that promote good acts. Thus, application of this principle towards curbing antisocial behaviours among university students lies in the fact that good conscience will impel the students to the love of moral principles of justice and fairness.

Conscience is based on a rational appreciation of the well-orderliness of a benign God's plan for the world. However, in a world dominated by inflamed *amour propre*, the normal pattern is not for a morality of reason to supplement or supplant our natural proto-moral sympathies. Instead, the usual course of events in a civil society is for reason and sympathy to be displaced while humans' enhanced capacity for reasoning is put at service, not of morality, but of the impulse to dominate, oppress and exploit. Conscience according to Rousseau in Barry (2019) is the basis of morality. With particular reference to antisocial behaviours among the Nigerian university students, Onwuka and Onwuka (2011) submits that Nigerian university institutions are quite understandable especially when viewed against the growing acts of fallen moral standards such as stealing, cheating, cultism, examination malpractices, sexual promiscuity, indecent and obscene mode of dressing and act of forgery but with intentional and thoughtful application of moral principles, schools can become communities where virtues such as responsibility, hard-work, honesty and kindness are celebrated and continually practiced.

Rousseau equally advocates for self realization. Rousseau confronts the process of formal education and asserts that humans "educate" the nature out of children. Rousseau submits that this process of "teaching" is an intentional way for society to interfere with nature. Society uses "education" to civilize its members. According to Rousseau, this form of education is not meant for the realization of each human's natural self but to socialize humans into predictable and acceptable forms of behaviour. Education for Rousseau should be patterned towards self realization. This means that education should develop 'self'. It should help in discovering who you are, what you can do and your limitations. Through this natural form of education, Rousseau in Lickona, (2019) suggests that the child will develop his own ideas and be governed by his own will rather than the will of others. For Rousseau, a child who has been educated by Nature will be self-reliant and will use his reasons to guide his actions. Thus, it is expected that the application of this moral principle among the university students will help to stimulate their "natural" moral development and capacities and thereby, equipping them to use their own moral judgments to control their anti-social behaviours. For Wright (2014), self realization principal when applied in actual practice is expected to groom the beneficiaries to be mature and meek human persons, who on their own will learn how to make correct moral judgments and decisions on their own, especially, when faced with strong moral dilemmas. Rousseau unveils the need to expose students to moral and natural form of education through which the learner develops his own ideas and enhances his self-reliance.

Attractive passion of goodness points at inculcating in students the disposition to human acts that are naturally pleasing. The attractive passion of goodness is therefore expected to boost human capacity and passion towards

acting accordingly. Thus, such moral principal when applied according to Oguoke (2019) will help in averting antisocial behaviours such as envy, covetousness and hatred among students. Along with this moral principal is moral education on negation of disobedience. This moral principle for Rousseau remains a way of steering students towards obedience which entails embracing the rational ideas of others through which their moral opinions and decisions can be dialectically formed. As envisaged by Rousseau in Meyer (2012), principle of negation of disobedience when applied will expose students to be proper images of themselves and have sense of moral worth in the development of their lives and in the service of the society. In the same line of thought, Ideri (2011) submits that if all children could be exposed to the principle of negation of disobedience, then, the dark host of private vices and public crimes such as drug abuse, murder, kidnapping, cultism and other forms of irresponsible living, which now embitter domestic peace and stain the civilization of the age might in 99 cases in every 100 be exiled from the given society.

Rousseau's moral education going by its principles and tenets remains the pragmatic key to quality human refinement and conducive environment for academic activities. Presently, there are varieties of behaviours exhibited by students both in and outside the institutions of higher learning that make right-thinking citizen's wonder if Nigerian values have been eroded. For instance, Nigerians will not forget in a hurry the killing of a female student of Shehu Shagari College of Education in Sokoto State, Nigeria, by an angry mob of Muslim students for alleged blasphemy that sparked nationwide outrage (Olabisi, 2022). As explain by the writer, the student was killed by her fellow students who stoned, beat and set fire on her for allegedly posting a blasphemous statement against the Prophet Mohammed on WhatsApp.

Consenting to antisocial behaviours among the university students in South East Nigeria, Amazu (2016) had it that the issue of antisocial behaviours and its alarming degree of complexity and sophistication among university students is alarming. The author further relates that students with antisocial behaviours often constitute insecurity as well as loss of lives and property to others. For instance, in 2019, three students from one of the Universities in the South East lost their cell phones to an unknown fellow student at a gun shot while returning from night class (Taiwo, 2019). Equally, a female first class final year student of mass communication of a well known South East university lost her life by committing abortion (Akinwale, 2019). Whether male or female, students with antisocial behaviours usually have long term effects that affect the society as well as individuals involved. Antisocial behaviours by young females could affect their persons; leading to health problems especially when they are related to prostitution and drug or substance abuse (Gaika, Abdullaha, Eliasa & Ulia, 2010). The authors' further relates that where abortion is involved, the situation can be life-threatening with the possibility that reproductive organs could be destroyed or even death can occur. Equally, there is even the bigger challenge that women with antisocial behaviours may transfer the traits to their children through poor training or wrong orientations thereby, implying inter-generational transfer of negative traits.

Based on the immediate state of act, it is obvious that universities in the South East Nigeria are presently infested with a multiplicity of antisocial behaviours. Ikediashi and Akande (2010) observed that students with antisocial personalities have a low tolerance for frustration, act on impulse, lose their temper quickly, and lie easily and skillfully. They blame others for their misdeeds, feel picked out by their parents and lectures, and never seem to learn from their mistakes. Equally such students often bully others, cheat, steal, truant from school and are frequently involved in cult related activities. For instance, Ikenna (2018) submits that a student was shot dead right inside the university community in South East Nigeria in an alleged clash between a rival cult. It was reported that rival cult groups had dispute which led to exchange of bullets that resulted in the death of the student.

Severally, involvement in such antisocial behaviours like violence by either males or females results in injury or loss of life to others. Presently, it is common to see students bath one another with acid while quarrelling over trivial matters. This informs Bulus (2010) assertion that the university students in Nigeria are besieged with antisocial behaviours as they hardly subject themselves to the kind of discipline and hard work required for the attainment of most educational and professional goals stipulated for the technological development of this country. Bulus further states that the industrial and technological dreams of Nigeria would never come true since most of its youths are engrossed in antisocial behaviours. These abnormalities therefore, aroused the interest of the researcher to investigate if Rousseau's moral education is applicable in curbing antisocial behaviours among university students in South East Nigeria.

Statement of the Problem

The universities in South East Nigeria, in its strict sense, should be seen as ivory towers, where instructions are given and received without harassment and undue influence from the outside world. However, it appears that the universities in South East Nigeria are infested with a multiplicity of antisocial behaviours among students. Whether male or female, students with antisocial behaviours usually have long term effects; that affect the society as well as the individuals involved. Antisocial behaviours by young females could affect their persons; leading to health problems especially when they are related to prostitution and drug or substance abuse. The issue of antisocial behaviours and its degree of complexity and sophistication among students is alarming. There is even the bigger challenge that individual with antisocial behaviours may transfer the traits to their offspring through poor training or wrong orientations, implying inter-generational transfer of negative traits.

Presently, there are varieties of antisocial behaviours exhibited by the students both in and outside the university. For instance, many students have lost their lives as a result of secret cult clashes in campus. Equally, many students have lost their properties such as cell phones and other valuable items to their fellow students who are involved in antisocial behaviours. Student with antisocial behaviours often intimidate and manipulate other students in campuses for their personal benefits. They are cruel toward others students and in most cases, steal and bully other students. Equally, some female university students who are involved in antisocial behaviours lost their lives as a result of committing abortions. Students involvement in antisocial behaviours like violence and abortion by either males or females results in injury or lost of life. Students with antisocial personalities seem to have a low tolerance for frustration, act on impulse and lose their temper quickly. Equally such students often bully others, cheat, steal, truant from school and are frequently involved in cult related activities. Based on the immediate state of act, it is common to see students bath one another with acid while quarrelling over trivial matters. These abnormalities put together could make right-thinking citizen's wonder whether the Nigerian values have been eroded. Against these backdrops, the problem of this study put in question is: How can Rousseau's moral education be used to fight antisocial behaviours among university students in South East Nigeria?

Research Questions

The following research questions were formulated to guide the study.

1. To what extent can Rousseau's moral principle of suffering curb antisocial behaviours among university students in South East Nigeria?
2. To what extent can Rousseau's moral principle of pity curb antisocial behaviours among university students in South East Nigeria?
3. To what level can Rousseau's moral principle of conscience curb antisocial behaviours among university students in South East Nigeria?
4. To what degree can Rousseau's principle of self-realization curb antisocial behaviours among university students in South East Nigeria?
5. To what extent can attractive passion of goodness in Rousseau's moral education curtail antisocial behaviours among university students in South East Nigeria?
6. To what level can Rousseau's moral education on negation of disobedience curb antisocial behaviours among university students in South East Nigeria?

Research Hypotheses

The following null hypotheses were formulated to guide the study and will be tested on 0.05 level of significance.

Ho₁: There is no significant difference in the mean ratings of state and federal university students on the extent Rousseau's moral principle of suffering can curb antisocial behaviours among university students in South East Nigeria

Ho₂: There is no significant difference in the mean ratings of state and federal university students on the extent moral principle of pity can curb antisocial behaviours among university students in South East Nigeria.

Ho₃: There is no significant difference in the mean ratings of state and federal university students on the level Rousseau's moral principle of conscience can curb antisocial behaviours among university students in South East Nigeria

Ho₄: There is no significant difference in the mean ratings of state and federal university students on the degree Rousseau's principle of self-realization can antisocial behaviours among university students in South East Nigeria

Ho₅: There is no significant difference in the mean ratings of state and federal university students on the extent attractive passion of goodness in Rousseau's moral education can curtail antisocial behaviours among university students in South East Nigeria.

Ho₆: There is no significant difference in the mean ratings of state and federal university students on the level Rousseau's moral education on negation of disobedience can curb antisocial behaviours among university students in South East Nigeria

MMATERIALS AND METHODS

This chapter describes the research method employed in carrying out the study. The chapter focuses on design of the study, area of the study, population of the study, sample and sampling technique, instrument for data collection, validation of the instrument, reliability of the instrument, method of data collection and method of data analysis.

Design of the Study

The study adopted descriptive survey design to evaluate the application of Rousseau's moral education in curbing antisocial behaviours among university students in South East Nigeria. Descriptive survey design aims at collecting data and describing in a systematic manner; the characteristics, features or facts about a given population (Nworgu, 2015). It is thus a study interested in describing variables in Rousseau's moral education

in relation to a given population. Descriptive survey design is considered appropriate for the study seeks to collect information on opinion of students of states and federal universities with regards to the application of Rousseau's moral education in the fight against antisocial behaviours among university students in South East Nigeria.

Area of the Study

The study was carried out in all the state and federal universities in South-East, Nigeria. South-East is made up of five states namely: Abia state, Anambra state, Ebonyi state, Enugu state and Imo state. South-East is bounded by Delta in the west, Rivers and Bayelsa states in the south, Cross River and Akwa Ibom states in the east and Kogi and Benue states in the north. Igbo is the native language spoken by the people of South-East. Given the presence of many educational institutions in the area, most people of the area are educated and are civil servants. Also, most of the individuals of this area are involved in various trades and farming activities.

This area is chosen for this study because people of the region see education as an instrument for moral rectitude and a veritable means for upward social mobility. However, the issue of antisocial behaviours and its degree of complexity and sophistication among students in this area such as drug abuse, rape, armed robbery, kidnapping among others is alarming and calls for serious attention. Equally, education in this area is seen as an avenue for socio-economic emancipation and/or elevation. But the prevalent of antisocial behaviours in the area if not addressed may work to deter many from acquiring university education, and thus prevent them from enjoying inherent opportunities that university education affords for socio-economic development. Hence, this informed the choice of this area to ascertain the extent Rousseau's moral education be used to fight antisocial behaviours among university students in South East Nigeria.

Population of the Study

The population of this study comprises 42,486 subjects (25,148 federal university students and 17,338 state university students), in South-East, Nigeria. This population consists of 300 level students of both federal and state university students in South-East, Nigeria. Statistics available showed that there are five federal and five state universities in South-East, Nigeria with the population of 300 level students as follows; Alex Ekwueme Federal University 1,718, Nnamdi Azikiwe University Awka 7,220, University of Nigeria Nsukka 6,882, Michael Opara University of Agriculture Umudike 4,612, Federal University of Technology Owerri 4,716, Abia State University 2,217, Chukwuemeka Odumegwu Ojukwu University Anambra State 3,023, Ebonyi State University 3,400, Enugu State University of Technology 4,032 and Imo State University Owerri 4,666. Source (National Universities Commission; National University System Statistical Digest 2021, Abuja: NUC, P66-72). See appendix B, page 119.

Sample and Sampling Technique

The sample size of the study is 1313 respondents comprising 522 state university students and 791 federal university students. This sample consists of 300 level undergraduate students. Multi-stage sampling procedure was used in drawing the sample. Firstly, simple random sampling technique was used to select three states out of the five states that constitute South-East, Nigeria. The states are Anambra, Ebonyi and Enugu states. States and federal universities in these states are Chukwuemeka Odumegwu Ojukwu University Anambra State, Nnamdi Azikiwe University Awka, Ebonyi State University, Alex Ekwueme Federal University, Enugu State University of Technology and University of Nigeria Nsukka. Proportionate stratified random sampling technique was used to select two faculties in each of the schools selected. From the selected faculties, two departments were equally selected using proportionate stratified random sampling technique. Again, purposive sampling technique was used to select only the 300 level undergraduate students of the institutions under study. The 300 level students were used because they have spent a good number of years and have gone far in many activities that prevail in the institutions as well as in advantage position of engaging in majority of the nefarious anti-social behaviours in the various institutions.

Finally, proportionate stratified random sampling technique was used to draw 637 state university students and 677 federal university students, representing 5% of the entire population of students. This include 151 from Chukwuemeka Odumegwu Ojukwu University Anambra State, 361 from Nnamdi Azikiwe University Awka, 170 from Ebonyi State University, 86 from Alex Ekwueme Federal University, 201 from Enugu State University of Technology and 344 from University of Nigeria Nsukka amounting to 1313 as the sample size. The rationale for selecting this sample size is in line with Nwana (2005) who stated that, if the population of a study is in a few hundreds, a 40% or more samples will do, if in many hundreds, a 20% sample or more will do, if it is in few thousands, 10% will do, and if it is in several thousands, a 5% or less will do. Since the population of the students is in several thousands, 5% of the population was used as the sample size.

Instrument for Data Collection

Instrument for data collection is a researcher structured questionnaire titled: "Rousseau's Moral Education and Antisocial Behaviours Questionnaire" (RMEABQ). The questionnaire has sections A and B. Section A comprises information regarding the demographic data of the respondents. Section B contains (58) items built

on six clusters namely; A, B, C, D, E and F. Cluster A comprises 10 items on extent Rousseau's moral principle of suffering can be used to curb antisocial behaviours among university students in south east Nigeria; Cluster B comprise 8 items on extent Rousseau's moral principle of pity can be used to curb antisocial behaviours among university students in south east Nigeria; Cluster C comprises 10 items on extent conscience can curb antisocial behaviours among university students in south east Nigeria; Cluster D comprises 10 items on the degree Rousseau's principle of self-realization can curb antisocial behaviours among university students in south east Nigeria; Cluster E comprises 10 items on the extent attractive passion of goodness in Rousseau's moral education can curtail antisocial behaviours among university students in south east Nigeria and Cluster F consists 10 items on the extent on the level Rousseau's moral education on negation of disobedience can curtail antisocial behaviours among university students in south east Nigeria. The instrument was based on four-point rating scale with the following response modes for clusters A, B, C, D, E and F; Very High Extent (VHE), High Extent (HE), Low Extent (LE) and Very Low Extent (VLE) with scores of VHE = 4 points, HE = 3 points, LE = 2 points and VLE = 1 point.

Validation of the Instrument

The instrument was given to three experts for face validation. Two of the validates are from Philosophy of Education unit of Educational Foundations Department, while one of the validates is from Measurement and Evaluation unit of Science Education Department, all from the Faculty of Education, University of Nigeria, Nsukka. The validates were required to examine the items of the instrument in terms of relevance to the study and item adequacy in collecting relevant data to address the purpose of the study. The validates were also required to examine the level and appropriateness of language as used in the items of the instrument. Equally, the validates examined the clusters to ensure that they align with the research questions and hypotheses. The experts independently made comments and criticisms. They indicated some double-barrelled items in the questionnaire for separation. They as well modified some of the research questions and requested that some of the sub-headings in the questionnaire be expunged. These helped the researcher to modify and produce the final copy of the instrument. Consequently, items that were initially 42 were increased to 58 (See Appendix A, page 115).

Reliability of the Instrument

In order to ensure the reliability of the instrument, (20) copies of the questionnaire was trial-tested on randomly selected respondents consisting of 10 students from Federal University Lokoja and 10 students from Kogi State University. This is outside the study area of the study. To ascertain the internal consistency of the instrument, Cronbach Alpha statistical method was used. The computation yielded the following reliability coefficients: Cluster A, 0.80, Cluster B, 0.82, Cluster C, 0.78, Cluster D, 0.84 Cluster E, 0.86 and Cluster F, 0.84. These gave an overall reliability of 0.82. The result indicates that the instrument is reliable. (See Appendix C, page 120).

Method of Data Collection

The direct delivery and retrieval method was used for data collection. The researcher personally delivered copies of the questionnaire to the research subjects with the help of five research assistants. The contents of the instrument were discussed to let the research assistants be familiar with the modalities of administering the instrument in appropriate and effective ways. Equally, the research assistants were briefed by the researcher on how copies of the questionnaire are to be administered in order to ensure safe handling and maximum retrieval of the filled questionnaire. The reason for the use of research assistants is to ensure that the intended subjects are promptly reached to respond to the items of the questionnaire.

Method of Data Analysis

To provide answers to the research questions, data collected was analysed using mean and standard deviation. The real limit of numbers was used for interpreting the data. Any mean score from 3.50-4.00 was regarded as Very High Extent, 2.50-3.49 as High Extent, 1.50-2.49 as Low Extent and 0.05-1.49 as Very Low Extent while t-test statistics was used to test the null hypotheses at 0.05 level of significance. (See Appendix D, page 124).

RESULTS

This chapter presents the analysis of data collected. The results are presented in line with the research questions and the hypotheses that guided the study.

Research Question 1: To what extent can Rousseau's moral principle of suffering curb antisocial behaviours among university students in South East Nigeria?

Table 1: Mean scores and standard deviations on the extent Rousseau's moral principle of suffering can curb antisocial behaviours among states and federal university students in South East Nigeria

S/N	Items	State Univ. Stds			Fed. Univ. Stds			Overall		
		MEAN	SD	DL	MEAN	SD	DL	MEAN	SD	DL
1.	DDL Not to steal from others	3.40	0.49	HE	3.43	0.56	HE	3.36	0.53	HE
2.	Not to borrow money from people with no intention of repaying it.	3.63	0.48	VHE	2.59	0.55	HE	3.11	0.57	HE
3.	Not to be cruel toward others	3.57	0.63	VHE	3.64	0.48	VHE	3.59	0.48	VHE
4.	Not to be rude to constituted authority	3.43	0.49	HE	2.59	0.57	HE	3.01	0.54	HE
5.	To show concern for people in difficult situations	3.68	0.53	VHE	3.73	0.46	VHE	3.70	0.50	VHE
6.	To have expanded understanding	3.43	0.48	HE	3.27	0.50	HE	3.30	0.55	HE
7.	Not to be involved in violent activities	3.64	0.48	VHE	3.58	0.57	VHE	3.60	0.54	VHE
8.	Not to manipulate other students for personal benefits	3.73	0.44	VHE	3.68	0.52	VHE	3.70	0.49	VHE
9.	Not to intimidate other students	3.59	0.49	VHE	3.55	0.55	VHE	3.56	0.53	VHE
10.	Not to be selfish in my decisions	3.31	0.54	HE	3.27	0.59	HE	3.17	0.54	HE
Cluster Mean		3.54	0.50	VHE	3.33	0.54	HE	3.41	0.53	HE

Key: SD = Standard Deviation; DL = Decision Level, HE= High Extent, VHE= Very High Extent

Table 1 presents the opinions of state and federal university students on the extent to which Rousseau's moral principle of suffering can curb antisocial behaviours among university students in South East Nigeria. Items 1, 4, 6 and 10 have mean scores between 2.59 -3.43. This falls within the real limits of 2.50-3.49, indicating high extent. By implication, all the four items on Rousseau's moral principle of suffering can to a high extent curb antisocial behaviours among university students in South East Nigeria. For instance, item 1 which sought to ascertain the extent to which state and federal university students cannot steal from others based on Rousseau's moral principle of suffering had mean score of 3.40 and 3.43, indicating high extent, followed by items 4, 6 and 10 with the mean scores of 3.43, 2.59; 3.34, 3.27; 3.31 and 3.27 respectively, indicating low extent. Equally, items 3,5,7,8 and 9 had mean scores between 3.57 -3.73. This falls within the real limits of 3.50-4.00, indicating very high extent. By implication, all the five items on Rousseau's moral principle of suffering can to a high extent curb antisocial behaviours among university in South East Nigeria. However, responses of both respondents vary in item 2. While state university students responded with the mean scores of 3.63 indicating very high extent, federal university students responded with the mean scores of 2.59 indicating high extent. Generally, the table showed a cluster mean score of 3.54 with a corresponding standard deviation of 0.50 (for state university students) and 3.33 with standard deviation of 0.54 (for federal university students), (with the overall mean score and corresponding standard deviation of 3.41 and 0.53). (The above overall mean score fall within the real limits of 2.50-3.49, indicating high extent). This implies that Rousseau's moral principle of suffering can to a high extent curb antisocial behaviours among university students in South East Nigeria.

Research Question 2: To what extent can Rousseau's moral principle of pity curb antisocial behaviours among university students in South East Nigeria?

Table 2: Mean scores and standard deviations of on the extent Rousseau's moral principle of pity can curb antisocial behaviours among states and federal university students in South East Nigeria

S/N	Items	State Univ. Stds			Fed. Univ. Stds			Overall		
		MEAN	SD	DL	MEAN	SD	DL	MEAN	SD	DL
11.	Cannot inflict injury on others	3.11	0.57	HE	3.17	0.45	HE	3.14	0.52	HE
12.	Cannot bully other students	3.45	0.57	HE	3.39	0.68	HE	3.41	0.64	HE
13.	Cannot be reckless in my dealings with others	3.45	0.49	HE	3.40	0.57	HE	3.42	0.54	HE
14.	Cannot rape female students	3.78	0.49	VHE	2.53	0.37	HE	3.15	0.44	HE
15.	Can show tolerance to people weaknesses	3.43	0.51	HE	3.37	0.63	HE	3.39	0.58	HE
16.	Can be compassionate towards others	3.39	0.58	HE	3.43	0.51	HE	3.41	0.55	HE
17.	Can show love to people in need	3.52	0.50	VHE	3.69	0.55	VHE	3.60	0.53	VHE
18.	Can show concern for life and property	2.95	0.62	HE	3.00	0.54	HE	2.97	0.59	HE
Cluster Mean		3.38	0.54	VHE	3.24	0.53	HE	3.31	0.55	HE

Key: SD = Standard Deviation; DL = Decision Level, HE= High Extent, VHE= Very High Extent

Table 2 shows the responses of state and federal university students on the extent to which Rousseau's moral principle of pity can curb antisocial behaviours among university students in South East Nigeria. In response to items 11, 12, 13, 15, 16, and 18, both state and federal university students to a high extent answered that the above 6 items can curb antisocial behaviours among university students in South East Nigeria to a high extent. Their responses were backed up with mean scores of 3.11, 3.17; 3.45, 3.39; 3.45, 3.40; 3.43, 3.37; 3.39, 3.43; 2.95 and 3.00 respectively. This falls within the real limits of 2.50-3.49, indicating high extent. On the other hand, responses of both respondents vary in item 14. While state university students responded with the mean scores of 3.78 indicating very high extent, federal university students responded with the mean scores of 2.53 indicating high extent. Equally, in items 17 both respondents to a very high extent responded with mean scores of 3.52 and 3.69. This falls within the real limits of 3.50-4.00, indicating very high extent. Generally, the table showed a cluster mean score of 3.38 with a corresponding standard deviation of 0.54 (for state university students) and 3.24 with standard deviation of 0.53 (for federal university students), with the overall mean score and corresponding standard deviation of 3.31 and 0.55. (The above overall mean score fall within the real limits of 2.50-3.49, indicating high extent. (This implies that Rousseau's moral principle of pity can to a high extent curb antisocial behaviours among university students in South East Nigeria).

Research Question 3: To what level can Rousseau's moral principle of conscience curb antisocial behaviours among university students in South East Nigeria?

Table 3: Mean scores and standard deviations on the level Rousseau's moral principle of conscience can curb antisocial behaviours among states and federal university students in South East Nigeria

S/N	Items	State Univ. Stds			Fed. Univ. Stds			Overall		
		MEAN	SD	DL	MEAN	SD	DL	MEAN	SD	DL
19.	Cannot commit abortion	3.54	0.58	VHL	3.59	0.49	VHL	3.56	0.54	VHL
20.	Cannot be involved in secret cult activities	3.34	0.73	HL	3.30	0.75	HL	3.32	0.74	HL
21.	Cannot be involved in yahoo-yahoo activities	3.02	0.40	HL	2.98	0.50	HL	3.00	0.47	HL
22.	Cannot be involved in kidnapping people for ransom	3.34	0.71	HL	3.38	0.67	HL	3.36	0.69	HL
23.	Cannot be involved in ritual killing to make money	2.98	0.83	HL	2.95	0.84	HL	2.96	0.84	HL

24.	Cannot be involved in internet fraud	3.19	0.40	HL	3.16	0.44	HL	3.17	0.43	HL
25.	Cannot be involved in prostitution to satisfy my needs	3.48	0.52	HL	3.42	0.64	HL	3.44	0.59	HL
26.	Cannot harass other students sexually	3.34	0.50	HL	3.36	0.64	HL	3.39	0.59	HL
27.	Cannot be involved in exam malpractice	3.74	0.61	VHL	3.82	0.39	VHL	3.77	0.53	VHL
28.	Cannot vandalize school properties	3.41	0.72	HL	3.64	0.74	VHL	3.53	0.72	VHL
Cluster Mean		3.33	0.60	HL	3.36	0.61	HL	3.35	0.62	HL
Key: SD = Standard Deviation; DL = Decision Level, HL= High Level, VHL= Very High Level										

Table 3 explains the decisions of state and federal university students on the level to which Rousseau's moral principle of conscience can curb antisocial behaviours among university students in South East Nigeria. All the items with the exemption of items 19, 27 and 28 had their mean scores ranging between 2.95 – 3.48. This falls within the real limits of 2.50-3.49, indicating high level. By implication, all the seven items on Rousseau's moral principle of conscience can to a high level curb antisocial behaviours among university in South East Nigeria. Based on the result, item 20 which sought to ascertain the level to which state and federal university students cannot be involved in secret cult activities had mean score of 3.34 and 3.30, indicating high level, followed by items 21, 22, 23, 24, 25 and 26 with the mean scores of 3.02, 2.96; 3.34, 3.38; 2.98, 2.95; 3.19, 3.16; 3.48, 3.42; 3.43 and 3.36 respectively, indicating high level. However, in response to items 19 and 27, both state and federal university students to a very high level answered that the above 2 items can curb antisocial behaviours among university students in South East Nigeria to a very high level. Their responses were backed up with mean scores of 3.54, 3.59; 3.74 and 3.82 respectively. This falls within the real limits of 3.50-3.4.00, indicating very high level. However, responses of both respondents vary in item 28. While state university students responded with the mean scores of 3.41, indicating high level, federal university students on their own responded with the mean scores of 3.64 indicating very high level. In general, the table showed a cluster mean score of 3.33 with a corresponding standard deviation of 0.60 (for state university students) and 3.36 with standard deviation of 0.61 (for federal university students), (with the overall mean score and corresponding standard deviation of 3.35 and 0.62). (The above overall mean score fall within the real limits of 2.50-3.49, indicating high level). This implies that Rousseau's moral principle of conscience can to a high level curb antisocial behaviours among university students in South East Nigeria

Research Question 4: To what degree can Rousseau's principle of self-realization curb antisocial behaviours among university students in South East Nigeria?

Table 4: Mean scores and standard deviations on the degree Rousseau's moral principle of self-realization can curb antisocial behaviours among states and federal university students in South East Nigeria

S/N	Items	State Univ. Stds			Fed. Univ. Stds			Overall		
		MEAN	SD	DL	MEAN	SD	DL	MEAN	SD	DL
29.	Involvement in secret cult activities dents the image of the university and my own	3.12	0.67	HD	3.16	0.66	HD	3.13	0.67	HD
30.	Prostitution can destroy people's life	3.47	0.53	HD	3.43	0.57	HD	3.44	0.56	HD
31.	Verbal abuse can cause depression to people	3.35	0.53	HD	3.40	0.49	HD	3.37	0.52	HD
32.	Stealing from others is a very bad behaviour	3.57	0.58	VHD	3.60	0.54	VHD	3.58	0.57	VHD
33.	Indulging in exam malpractice can lead to expulsion	3.59	0.59	VHD	3.56	0.61	VHD	3.57	0.60	VHD
34.	Indulging in rape can ruin someone's life	3.14	0.53	HD	3.38	0.57	HD	3.39	0.55	HD
35.	Indecent dressing can lead others into temptation	3.74	0.43	VHD	3.69	0.52	VHD	3.71	0.49	VHD

36.	Driving in campus under alcoholic influence is very dangerous to life	3.30	0.54	HD	3.28	0.55	HD	3.29	0.55	HD
37.	Abortion offends God and humanity	3.60	0.54	VHD	3.65	0.47	VHD	3.62	0.52	VHD
38.	kidnapping people for ransom is extremely bad	3.74	0.43	VHD	3.69	0.52	VHD	3.71	0.49	VHD
Cluster Mean		3.46	0.53	HD	3.48	0.55	HD	3.48	0.55	HD

Key: SD = Standard Deviation; DL = Decision Level, HD= High Degree, VHD= Very High Degree

Table 4 provides detailed estimations of state and federal university students on the degree to which Rousseau's moral principle of self-realization can curb antisocial behaviours among university students in South East Nigeria. Based on the result as presented on the table, items 29, 30, 31, 34 and 36 were to a high degree responded by both respondents with mean scores 3.12, 3.16; 3.47, 3.43; 3.35, 3.40; 3.41, 3.38; 3.30 and 3.28 respectively. This falls within the real limits of 2.50-3.49, indicating high degree. This implies that all the five items on Rousseau's moral principle of self-realization can to a high degree curb antisocial behaviours among university in South East Nigeria. Equally, items 32, 33, 35, 37 and 38 were to a very high degree answered by both state and federal university students with mean scores 3.57, 3.60; 3.59, 3.56; 3.74, 3.69; 3.60, 3.65; 3.74 and 3.69 respectively. This falls within the real limits of 3.50 - 4.00, indicating very high degree. This entails that the entire five items on Rousseau's moral principle of self-realization can to a very high degree curb antisocial behaviours among university in South East Nigeria. Generally, the table showed a cluster mean score of 3.46 with a corresponding standard deviation of 0.53 (for state university students) and 3.48 with standard deviation of 0.55 (for federal university students), (with the overall mean score and corresponding standard deviation of 3.48 and 0.55). The above overall mean score fall within the real limits of 2.50-3.49, indicating high degree. This is an empirical evidence that Rousseau's moral principle of self-realization can to a high degree curb antisocial behaviours among university students in South East Nigeria.

Research Question 5: To what extent can attractive passion of goodness in Rousseau's moral education curtail antisocial behaviours among university students in South East Nigeria?

Table 5: Mean scores and standard deviations on the extent attractive passion of goodness in Rousseau's moral education can curtail antisocial behaviours among states and federal university students in South East Nigeria

S/N	Items	State Univ. Stds			Fed. Univ. Stds			Overall		
		MEAN	SD	DL	MEAN	SD	DL	MEAN	SD	DL
39.	Honesty is fundamental in character moulding	3.59	0.49	VHE	3.46	0.69	HE	3.51	0.62	VHE
40.	Compassion makes room for peaceful coexistence	3.26	0.57	HE	3.35	0.48	HE	3.29	0.54	HE
41.	Limited understanding nurtures fraternity	3.20	0.41	HE	3.08	0.61	HE	3.13	0.54	HE
42.	Simplicity is a basic step to greatness	3.39	0.61	HE	3.48	0.51	HE	3.43	0.57	HE
43.	Benevolence ensures good fellowship	3.44	0.50	HE	3.31	0.71	HE	3.36	0.64	HE
44.	Service to humanity is the best work of life	3.69	0.65	VHE	3.82	0.39	VHE	3.74	0.56	VHE
45.	Been sensitive to people's plight is a virtue	3.44	0.49	HE	3.28	0.73	HE	3.34	0.65	HE
46.	It pays to live a good life	3.27	0.74	HE	3.43	0.53	HE	3.34	0.67	HE
47.	It pays to show tolerance to peoples weaknesses	3.42	0.50	HE	3.26	0.73	HE	3.30	0.66	HE
48.	Cooperation promotes friendship	2.90	0.64	HE	3.01	0.54	HE	2.95	0.61	HE
Cluster Mean		3.36	0.56	HE	3.34	0.59	HE	3.34	0.61	HE

Key: SD = Standard Deviation; DL = Decision Level, HE= High Extent, VHE= Very High Extent

Table 5 presents the responses of state and federal university students on the extent to which attractive passion of goodness in Rousseau's moral education can curtail antisocial behaviours among university students in South East Nigeria. Going by the result as shown on the table, all the items with the exception of items 39 and 44 had their mean scores ranging between 2.90 - 3.48. This falls within the real limits of 2.50 -3.49, indicating high extent. By implication, all the eight items on attractive passion of goodness in Rousseau's moral education

can to a high extent curtail antisocial behaviours among university students in South East Nigeria. For instance, item 40 which sought to ascertain the extent to which compassion makes room for peaceful coexistence had mean score of 3.26 and 3.35, indicating high extent, followed by items 41, 42, 43, 45, 46, 47 and 48 with the mean scores of 3.20, 3.08; 3.39, 3.48; 3.44, 3.31; 3.44, 3.28; 3.27, 3.43; 3.42, 3.26; 2.90 and 3.01 respectively, indicating high extent. However, responses of both respondents vary in item 39. While the state university students responded to the item with the mean score of 3.59 indicating very high extent, federal university students on their own responded to the same item with the mean score of 3.46 indicating high extent. Nonetheless, both respondents had similar opinion in item 44 which sought to ascertain the extent to which service to humanity is the best work of life with mean scores of 3.69 and 3.82 indicating very high extent. Generally, the table showed a cluster mean score of 3.36 with a corresponding standard deviation of 0.56 (for state university students) and 3.34 with standard deviation of 0.59 (for federal university students), (with the overall mean score and corresponding standard deviation of 3.34 and 0.61). (The above overall mean score fall within the real limits of 2.50-3.49, indicating high extent). This is an empirical evidence that attractive passion of goodness in Rousseau's moral education can to a high extent curtail antisocial behaviours among university students in South East Nigeria.

Research Question 6: To what level can Rousseau's moral education on negation of disobedience curb antisocial behaviours among university students in South East Nigeria?

Table 6: Mean scores and standard deviations of state and federal university students on the level negation of disobedience in Rousseau's moral education can curb antisocial behaviours among university students in South East Nigeria

S/ N	Items	State Univ. Stds			Fed. Univ. Stds			Overall		
		MEAN	SD	DL	MEAN	SD	DL	MEAN	SD	DL
49.	Helps me to comply to school rules	3.04	0.49	HL	3.28	0.61	HL	3.32	0.57	HL
50.	Helps me not to be rude to constituted authority	3.44	0.81	HL	3.64	0.47	VHL	3.52	0.71	VHL
51.	Helps me not to vandalize school properties	3.46	0.77	HL	3.63	0.49	VHL	3.53	0.68	VHL
52.	Helps me to refrain from violent activities	3.43	0.50	HL	3.32	0.68	HL	3.34	0.62	HL
53.	Helps me to refrain from watching pornographic movies	3.56	0.70	VHL	3.72	0.45	VHL	3.63	0.62	VHL
54.	Helps me not to be truant to school	3.34	0.47	HL	3.19	0.70	HL	3.26	0.62	HL
55.	Helps me to refrain from cyber fraud	3.45	0.77	HL	3.62	0.52	VHL	3.52	0.68	VHL
56.	Helps me to refrain from telling lies	3.74	0.43	VHL	3.59	0.73	VHL	3.65	0.63	VHL
57.	Helps me to refrain from secret cult activities	3.74	0.63	VHL	3.55	0.57	VHL	3.50	0.61	VHL
58.	Helps me to refrain from gambling activities such as bet-Naija	3.31	0.54	HL	3.24	0.63	HL	3.27	0.60	HL
Cluster Mean		3.45	0.61	HL	3.47	0.58	HL	3.46	0.64	HL
Key: SD = Standard Deviation; DL = Decision Level, HL= High Level, VHL= Very High Level										

This table shows the responses of state and federal university students on level to which Rousseau's moral education on negation of disobedience can curb antisocial behaviours among university students in South East Nigeria. Items 49, 52, 54 and 58 were to a high level rated by both respondents with the following mean scores 3.40, 3.28; 3.43, 3.29; 3.34, 3.19; 3.31 and 3.24 respectively. This falls within the real limits of 2.50 -3.49, indicating high level. This entails that the four items on negation of disobedience can to a high level curb antisocial behaviours among university students in South East Nigeria. However, responses of both respondents vary in items 50, 51 and 55. While the state university students responded to the above items with the mean scores of 3.44, 3.46 and 3.45 respectively indicating high level, federal university students on their own responded to the same items with the mean scores of 3.64, 3.63 and 3.52 indicating very high level. On the other hand, both respondents had related responses in items 53, 56 and 57. Their responses on the above items were backed up with mean scores of 3.56, 3.72; 3.74, 3.59; 3.57 and 3.55, indicating very high level. Generally, the table showed a cluster mean score of 3.45 with a corresponding standard deviation of 0.61 (for state university students) and 3.47 with standard deviation of 0.58 (for federal university students), (with the overall

mean score and corresponding standard deviation of 3.46 and 0.64). The above overall mean score fall within the real limits of 2.50-3.49, indicating high level. This implies that negation of disobedience of Rousseau's moral principle can to a high level curb antisocial behaviours among university students in South East Nigeria.

Hypothesis 1

There is no significant difference in the mean ratings of state and federal university students on the extent Rousseau's moral principle of suffering can curb antisocial behaviours among university students in South East Nigeria

Table 7: t-test analysis of the significant difference between the mean ratings of state and federal university students on the extent to which Rousseau's moral principle of suffering can curb antisocial behaviours among university students in South East Nigeria

Group	N	Mean	SD	t-value	Df	Sig.	Dec.
State University Stds	487	3.54	0.50	0.07	1247	0.15	NS
Fed. University Stds	762	3.33	0.54				

Key: NS = Not Significant, Df = $(n_1 - 1) + (n_2 - 1) = (1249 - 1) + (1249 - 1) = 1247$

The result in table 7 shows the t-test analysis of the significant difference between the mean ratings of state and federal university students on the extent Rousseau's moral principle of suffering can curb antisocial behaviours among university students in South East Nigeria. Result shows that a t-value of 0.07 with a degree of freedom of 1247 and a significant value of 0.15 were obtained. Since the significant value of 0.07 is greater than 0.05 set as level of significance for testing the hypothesis, the result is therefore not significant. Inference drawn therefore is that the null hypothesis which tested the difference between the mean ratings of state and federal university students on the extent Rousseau's moral principle of suffering can curb antisocial behaviours among university students in South East Nigeria is not rejected. This means that state and federal university students share similar opinion on the extent Rousseau's moral principle of suffering can curb antisocial behaviours among university students in South East Nigeria.

Hypothesis 2

There is no significant difference in the mean ratings of state and federal university students on the extent moral principle of pity can curb antisocial behaviours among university students in South East Nigeria.

Table 8: t-test analysis of the significant difference between the mean ratings of state and federal university students on the extent to which Rousseau's moral principle of pity can curb antisocial behaviours among university students in South East Nigeria

Group	N	Mean	SD	t-value	Df	Sig.	Dec.
State University Stds	487	3.54	0.50	0.08	1247	0.8	NS
Fed. University Stds	762	3.33	0.54				

Key: NS = Not Significant, Df = $(n_1 - 1) + (n_2 - 1) = (1249 - 1) + (1249 - 1) = 1247$

The result in table 8 explains the t-test analysis of the significant difference between the mean ratings of state and federal university students on the extent Rousseau's moral principle of pity can curb antisocial behaviours among university students in South East Nigeria. Based on the result, a t-value of 0.08 with a degree of freedom of 1247 and a significant value of 0.8 were obtained. Given that the significant value of 0.8 is greater than 0.05 set as level of significance for testing the hypothesis, the result is therefore not significant. Going by this, the null hypothesis which tested the difference between the mean ratings of state and federal university students on the extent Rousseau's moral principle of pity can curb antisocial behaviours among university students in South East Nigeria is not rejected. By implication, both state and federal university students share similar opinion on the extent to which Rousseau's moral principle of pity can curb antisocial behaviours among university students in South East Nigeria.

Hypothesis 3

There is no significant difference in the mean ratings of state and federal university students on the level Rousseau's moral principle of conscience can curb antisocial behaviours among university students in South East Nigeria

Table 9: t-test analysis of the significant difference between the mean ratings of state and federal university students on the level Rousseau's moral principle of conscience can curb antisocial behaviours among university students in South East Nigeria

Group	N	Mean	SD	t-value	Df	Sig.	Dec.
State University Stds	487	3.33	0.60	0.08	1247	0.3	NS
Fed. University Stds	762	3.36	0.61				

Key: NS = Not Significant, Df = $(n_1 - 1) + (n_2 - 1) = (1249 - 1) + (1249 - 1) = 1247$

The result in table 9 describes the t-test analysis of the significant difference between the mean ratings of state and federal university students on the level to which Rousseau's moral principle of conscience can curb antisocial behaviours among university students in South East Nigeria. Based on the result, a t-value of 0.08 with a degree of freedom of 1247 and a significant value of 0.3 were gotten. In view of the fact that the significant value of 0.3 is greater than 0.05 set as level of significance for testing the hypothesis, the result is therefore not significant. Going by the above benchmark, the null hypothesis which tested the difference between the mean ratings of state and federal university students on the level to which Rousseau's moral principle of conscience can curb antisocial behaviours among university students in South East Nigeria is not rejected. This designates that both respondents share similar opinion on the level to which Rousseau's moral principle of conscience can curb antisocial behaviours among university students in South East Nigeria.

Hypothesis 4

There is no significant difference in the mean ratings of state and federal university students on the degree Rousseau's principle of self-realization can antisocial behaviours among university students in South East Nigeria

Table 10: t-test analysis of the significant difference between the mean ratings of state and federal university students on the degree Rousseau's principle of self-realization can antisocial behaviours among university students in South East Nigeria

Group	N	Mean	SD	t-value	Df	Sig.	Dec.
State University Stds	487	3.46	0.53	1.6	1247	0.9	NS
Fed. University Stds	762	3.48	0.55				

Key: NS = Not Significant, Df = $(n_1 - 1) + (n_2 - 1) = (1249 - 1) + (1249 - 1) = 1247$

Result of the t-test analysis in table 10 presents the significant difference between the mean ratings of state and federal university students on the degree to which Rousseau's principle of self-realization can curb antisocial behaviours among university students in South East Nigeria. Based on the t-test analysis, a t-value of 1.6 with a degree of freedom of 1247 and a significant value of 0.9 were obtained. Given that the significant value of 0.9 is greater than 0.05 set as level of significance for testing the hypothesis, the result is therefore not significant. This directs to the fact that both respondents share similar judgments on the degree to which Rousseau's principle of self-realization can antisocial behaviours among university students in South East Nigeria Based on this empirical evidence, it is obvious that the null hypothesis which tested the difference between mean ratings of state and federal university students on the degree Rousseau's principle of self-realization can antisocial behaviours among university students in South East Nigeria is not rejected.

Hypothesis 5

There is no significant difference in the mean ratings of state and federal university students on the extent attractive passion of goodness in Rousseau's moral education can curtail antisocial behaviours among university students in South East Nigeria.

Table 11: t-test analysis of the significant difference between the mean ratings of state and federal university students on the extent attractive passion of goodness in Rousseau's moral education can curtail antisocial behaviours among university students in South East Nigeria.

Group	N	Mean	SD	t-value	Df	Sig.	Dec.
State University Stds	487	3.36	0.56	3.7	1247	0.8	NS
Fed. University Stds	762	3.34	0.59				

Key: NS = Not Significant, Df = $(n_1 - 1) + (n_2 - 1) = (1249 - 1) + (1249 - 1) = 1247$

The result in table 11 shows the t-test analysis of the significant difference in the mean ratings of state and federal university students on the extent attractive passion of goodness in Rousseau's moral education can curtail antisocial behaviours among university students in South East Nigeria. Going by the result of t-test analysis as presented on the table, a t-value of 3.7 with a degree of freedom of 1247 and a significant value of

0.8 were obtained. Given that the significant value of 0.8 is greater than 0.05 set as level of significance for testing the hypothesis, the result is not significant. Inference drawn therefore is that the null hypothesis which tested the difference between the mean ratings of state and federal university students on the extent to which attractive passion of goodness can curtail antisocial behaviours among university students in South East Nigeria is not rejected. This result equally entails that both respondents share similar view on the extent to which attractive passion of goodness in Rousseau's moral education can curtail antisocial behaviours among university students in South East Nigeria.

Hypothesis 6

There is no significant difference in the mean ratings of state and federal university students on the level Rousseau's moral education on negation of disobedience can curb antisocial behaviours among university students in South East Nigeria

Table 12: t-test analysis of the significant difference between the mean ratings of state and federal university students on level Rousseau's moral education on negation of disobedience can curb antisocial behaviours among university students in South East Nigeria

Group	N	Mean	SD	t-value	Df	Sig.	Dec.
State University Stds	487	3.45	0.61	3.5	1247	0.02	S
Fed. University Stds	762	3.47	0.58				

Key: NS = Not Significant, Df = $(n_1 - 1) + (n_2 - 1) = (1249 - 1) + (1249 - 1) = 1247$

The result in table 12 demonstrates the t-test analysis of the significant difference in the mean ratings state and federal university students on the level Rousseau's moral education on negation of disobedience can curb antisocial behaviours among university students in South East Nigeria. Result shows that a t-value of 3.5 with a degree of freedom of 1247 and a significant value of 0.02 were obtained respectively. In view of the fact that the significant value of 0.02 is lesser compared to 0.05 set as benchmark for testing the hypothesis, this means that the result is significant. Based on this empirical evidence, there is a significant difference in the mean ratings of state and federal university students on the level Rousseau's moral education on negation of disobedience can curb antisocial behaviours among university students in South East Nigeria.

DISCUSSION OF RESULTS

Extent Rousseau's Moral Principle of Suffering Can Curb Antisocial Behaviours among University Students

Research question one focused on the extent Rousseau's moral principle of suffering can curb antisocial behaviours among university students in South East Nigeria. It was discovered that Rousseau's moral principle of suffering can to a high extent curb antisocial behaviours among university students in South East Nigeria. This implies that through Rousseau's principle of suffering, a good disposition towards suffering is expected to foster in students the resilience to bear and put up with suffering in order to achieve lofty goals and aspirations. Based on the findings, it is evident that application of Rousseau's principle of suffering would help towards inculcating in students the attitude of feeling of compassion and showing concern for people in difficult situations. Such attitude as envisaged by Rousseau in Mbaji (2019), curbs antisocial behaviours such as intimidation of fellow students and staff, kidnapping, armed robbery, rape, violence and scam which students are susceptible to and largely indulge in.

Based on the findings of the study, students both in state and federal universities accepted though in different degrees that they will not steal from others, borrow money from people with no intention of repaying it, be cruel toward others, not to be rude to constituted authority, to show concern for people in difficult situations, to have expanded understanding, not to be involved in violent activities, not to manipulate other students for personal benefits, not to intimidate other students and not to be selfish in their decisions. This finding is surprising to the researcher. This is because; it is entirely different from what is obtainable among students in the university. The issue of antisocial behaviours among university students is alarming. In actual practice, students with antisocial behaviours often constitute insecurity as well as loss of lives and property to others. Notwithstanding, this implies that the great need to train and fill students' moral resolve with positive attitude towards suffering. This being the case, the question at the moment is: how can a student who does not know the suffering of others act positively towards their suffering? As expressed by Mintz (2012) people are attached to others less by the sentiment of their pleasures, more by the sentiment of their pains. By implication, to know suffering without feeling it is not to know it. This is based on the fact that a child does not imagine what others feel but knows only his own troubles. Yet when the development of the sense first ignites in him the fire of imagination, he begins to sense himself in his fellows, to be touched by their laments; to suffer their pains. To collaborate the above, Osaat (2012) puts it that a morally educated man have a positive commitment towards the value of morality, recognizes the importance of other people's feelings, and have the ability to understand those feelings and their significance. Going by the findings of this study, it is obvious that the principle of

suffering as one of the Rousseau's cardinal moral principles exposes students to the knowledge of the reality of suffering. Thus, can one conclude that it is a virtue to have a positive commitment towards the feelings and suffering of others? As explained by Rousseau, principle of suffering is a way of exposing students to the knowledge of the reality of suffering. This is in order to foster in them the attitude that life is not enjoyed and suffering is not to be avoided but to be accessed, confronted and overcome. It is capable of endearing students to the sufferings of others, propelling their compassion to the suffering of others, turns their hearts to humanity and restrains their tendencies to frivolous life and nefarious activities like anti-social behaviours.

The result from the test of hypothesis one showed that there is no significant difference between the mean ratings of state and federal university students on the extent Rousseau's moral principle of suffering can curb antisocial behaviours among university students in South East Nigeria. Inference drawn therefore is that the null hypothesis which tested the difference between the mean ratings of state and federal university students on the extent Rousseau's moral principle of suffering can curb antisocial behaviours among university students in South East Nigeria is not rejected. Thus, the hypothesis was accepted as postulated. This means that state and federal university students share similar opinion on the extent Rousseau's moral principle of suffering can curb antisocial behaviours among university students in South East Nigeria. How can the respondents share similar opinion on the issue that is clearing? The acceptance of this hypothesis is surprising to the researcher because the result is not a replica of student's anti-social behaviors presently in the university community. This is in line with the earlier assertion of Damrosch (2013) who stated that students with antisocial behaviours often constitute insecurity as well as loss of lives and property to others both in, within and outside the university community.

Extent Rousseau's Moral Principle of Pity can curb Antisocial Behaviours among University Students

The results of this section of the research showed that Rousseau's moral principle of pity can to a high extent curb antisocial behaviours among university students in South East Nigeria. This shows that, it is expected that through Rousseau's principal of pity, the university students will be groomed to shun antisocial behaviours that they are indulge in. As envisaged by Rousseau in Kreeft (2018), such acts that do not conform to the societal values and norms such as hostility, violence against others and lack of empathy will be reduced when students are exposed to the moral principle of pity.

Based on the findings of the study, the opinions of state and federal university students show that they cannot inflict injury on other students, bully other students, be reckless in their dealings with others, rape female students among others. This directs to the fact that Rousseau's principle of pity is hinged on instilling and developing in students the attitude of being sensitive to people's plight and showing empathy to them. The question then is: is it possible for a student to be moved by pity if he is not capable of thinking beyond oneself and identifying with the suffering of others? Based on the researcher's view, for a person to become sensitive and capable of pity, he must know that they are beings like himself who suffer what he has suffered, who feel the pains he has felt, as well as other pains he should be able to imagine. As expressed by Damrosch (2013) it is likely not possible for a person to be moved to pity if he is not capable of thinking beyond oneself and identifying with the suffering of others. No one becomes sensitive until his imagination is awakened and begins to take him outside himself. This being the case, is pity as a moral principle inherent or natural sentiment that moves people toward acting accordingly? As expressed by O'Hagan (2001), pity is a sentiment, possessed innately, that gives one a natural repugnance to the suffering of others and can move one to the acts of generosity, clemency and gentleness. Thus, apart from the self-sufficiency of which human beings are capable, our tendency to have pity is what makes us good.

The result of hypothesis two explains the t-test analysis of the significant difference between the mean ratings of state and federal university students on the extent Rousseau's moral principle of pity can curb antisocial behaviours among university students in South East Nigeria. Based on the result, the null hypothesis which tested the difference between the mean ratings of state and federal university students on the extent Rousseau's moral principle of pity can curb antisocial behaviours among university students in South East Nigeria is not rejected. This indicates that both state and federal university students share similar opinion on the extent to which Rousseau's moral principle of pity can curb antisocial behaviours among university students in South East Nigeria. The acceptance of this hypothesis is not out of place going by the earlier assertion of Kreeft (2020) who stated that people when exposed to ethical and moral principles will learn to respect the rights of others, respect the law and be concerned about the common good and have regard for truth and justice towards the suffering person.

Level Rousseau's Moral Principle of Conscience Can Curb Antisocial Behaviours among University Students

The findings with respect to research question three revealed that Rousseau's moral principle of conscience can to a high level curb antisocial behaviours among university students in South East Nigeria. This finding is not surprising. This is based on the basic tenets of conscience as envisaged by Rousseau; it is geared towards instilling good conscience in the students by exposing them to ideas and experiences that promotes good acts. Thus, application of this principle towards curbing antisocial behaviours among university students lies in the fact that good conscience will impel the students to the love of moral principles of justice and fairness.

Based on the findings of the study, students both from state and federal universities accepted in different levels that they cannot be involved in: secret cult activities, yahoo-yahoo activities, kidnapping people for ransom, ritual killing to make money, internet fraud and in prostitution to satisfy their needs. On the contrary, the result of the study with particular reference to antisocial behaviours among the Nigerian university students, disagrees with Onwuka and Onwuka (2011), who submitted that Nigerian university institutions are quite understandable especially when viewed against the growing acts of fallen moral standards such as stealing, cheating, cultism, examination malpractices, sexual promiscuity, indecent and obscene mode of dressing and act of forgery but with intentional and thoughtful application of moral principles, schools can become communities where virtues such as responsibility, hard-work, honesty and kindness are celebrated and continually practiced. The above deposit as expressed by the authors is based on the immediate state of the act. Then, does it mean that the respondents fake their responses? If not, why are their responses completely different from what is updatable in actual practices? The finding is indeed surprising to the researcher. This is because, according to Hansen (2010), it is conscience that impels humans to the love of justice and morality in a quasi-aesthetic manner.

The result of the corresponding hypothesis describes the t-test analysis of the significant difference between the mean ratings of state and federal university students on the level to which Rousseau's moral principle of conscience can curb antisocial behaviours among university students in South East Nigeria. Based on the result, the null hypothesis which tested the difference between the mean ratings of state and federal university students on the level to which Rousseau's moral principle of conscience can curb antisocial behaviours among university students in South East Nigeria is not rejected. This designates that both respondents share similar opinion on the level to which Rousseau's moral principle of conscience can curb antisocial behaviours among university students in South East Nigeria. The position of the respondents based on this hypothesis is unexpected based on the assertion of Adetutu (2010) who submitted that the growing acts of fallen moral standards among the university students posed doubt on their conscience.

Degree Rousseau's Moral Principle of Self-Realization Can Curb Antisocial Behaviours among University Students in South East Nigeria

The findings with respect to research question four revealed that Rousseau's moral principle of self-realization can to a high degree curb antisocial behaviours among university students in South East Nigeria. This finding unveils the need to expose students to moral and natural form of education through which the learner develops his own ideas and enhances his self-reliance.

Going by this finding, the respondents accepted though in different degrees of opinion that involvement in secret cult activities dents the image of the university and their own, prostitution can destroy people's life, verbal abuse can cause depression to people, stealing from others is a very bad behaviour, indulging in exam malpractice can lead to expulsion, indulging in rape can ruin someone's life, indecent dressing can lead others into temptation and driving under alcoholic influence is very dangerous to life. This finding is without doubt surprising to the researcher. This is because; it is entirely different from what is updatable in actual practices. Notwithstanding, it is expected that application of Rousseau's moral principle of self-realization among the university students will help to stimulate students "natural" moral development and capacities and thereby, equipping them to use their own moral judgments to control their anti-social behaviours. This is because, for Wright (2014), self realization principle when applied in actual practice is expected to groom the beneficiaries to be mature and meek human persons, who on their own will learn how to make correct moral judgments and decisions on their own, especially, when faced with strong moral dilemmas. The finding of the study also agrees with Barry (1985) who submitted that with intentional application of self realization principle, schools and societies gradually can become communities where virtues such as responsibility, hard-work, honesty and kindness are celebrated and continually practiced.

Result of hypothesis four presents the significant difference between the mean ratings of state and federal university students on the degree to which Rousseau's principle of self-realization can curb antisocial behaviours among university students in South East Nigeria. Based on the t-test analysis, the significant value is greater than 0.05 set as level of significance for testing the hypothesis, the result is therefore not significant. This directs to the fact that both respondents share similar views on the degree to which Rousseau's principle of self-realization can curb antisocial behaviours among university students in South East Nigeria. Based on this empirical evidence, it is obvious that the null hypothesis which tested the difference between mean ratings of state and federal university students on the degree Rousseau's principle of self-realization can curb antisocial behaviours among university students in South East Nigeria is not rejected. This result for the researcher is not unexpected as it disagrees with Adeniyi (2001) who observed that there are strands of evidence of lack of self-realization among university students. This according to the author, results to anti-social behaviours like involvement in secret cult activities, indecent dressing, stealing and others.

Extent Attractive Passion of Goodness in Rousseau's Moral Education Can Curtail Antisocial Behaviours among University Students

The result of this section of the research work showed that attractive passion of goodness in Rousseau's moral education can to a high extent curtail antisocial behaviours among university students in South East Nigeria. This finding agrees with the finding of Oguoke (2019) that attractive passion when applied in actual practice will help in averting antisocial behaviours such as envy, covetousness and hatred among students.

Going by the research findings, the respondents showed though in different degrees of opinions that honesty is fundamental in character moulding, compassion makes room for peaceful coexistence, limited understanding nurtures fraternity, simplicity is a basic step to greatness, benevolence ensures good fellowship, service to humanity is the best work of life, been sensitive to people's plight is a virtue, it pays to live a good life, it pays to show tolerance to peoples weaknesses and that cooperation promotes friendship. Going by the immediate state of the act, it is obvious that universities in the South East Nigeria are presently infested with a multiplicity of antisocial behaviours. Ikediashi and Akande (2010) stated that students with antisocial personalities have a low tolerance for frustration, act on impulse, lose their temper quickly, and lie easily and skillfully. They blame others for their misdeeds, feel picked out by their parents and lectures, and never seem to learn from their mistakes. This being the case, what actually happened to their passion for goodness as envisaged by Rousseau's in his moral education? More especially when it was empirically demonstrated that it can to a high extent curtail antisocial behaviours among university students in South East Nigeria? By implication, attractive passion of goodness in Rousseau's moral education going by its principles and tenets, when applied in actual practice remains the pragmatic key to quality human refinement and conducive environment for academic activities.

The result of hypothesis five shows that there is no significant difference in the mean ratings of state and federal university students on the extent attraction passion of goodness in Rousseau's moral education can curtail antisocial behaviours among university students in South East Nigeria. Inference drawn therefore is that the null hypothesis which tested the difference between the mean ratings of state and federal university students on the extent to which attractive passion of goodness can curtail antisocial behaviours among university students in South East Nigeria is not rejected. This result equally entails that both respondents share similar view on the extent to which attractive passion of goodness in Rousseau's moral education can curtail antisocial behaviours among university students in South East Nigeria. The result of the hypothesis is in agreement with Ryan (1986) who submitted that via education with ethical and moral principles that people will acquire those virtues or moral habits that will help them to have passion for goodness.

Level Negation of Disobedience of Rousseau's Moral Principle Can Curb Antisocial Behaviours among University Students

The outcome of this part of the research work showed that negation of disobedience of Rousseau's moral principle can to a high level curb antisocial behaviours among university students in South East Nigeria. This indicates that this moral principle for Rousseau remains a way of steering students towards obedience which entails embracing the rational ideas of others through which their moral opinions and decisions can be dialectically formed. This finding agrees with the finding of Meyer (2012) that principle of negation of disobedience when applied will expose students to be proper images of themselves and have sense of moral worth in the development of their lives and in the service of the society.

Going by the research findings, the respondents in different degrees of opinions maintained that principle of negation of disobedience helps them to comply to school rules, not to be rude to constituted authority, not to vandalize school properties, to refrain from violent activities and others. This finding is a welcome development considering what is obtainable in the society. For instance, Nigerians will not forget in a hurry the killing of a female student of Shehu Shagari College of Education in Sokoto State, Nigeria, by an angry mob of Muslim students for alleged blasphemy that sparked nationwide outrage (Olabisi, 2022). As explained by the writer, the student was killed by her fellow students who stoned, beat and set fire on her for allegedly posting a blasphemous statement against the Prophet Mohammed on WhatsApp. This result deserves a warm reception as there are varieties of behaviours exhibited by students both in and outside the institutions of higher learning that make right-thinking citizens wonder if Nigerian values have been eroded. The finding agrees with Ideri (2011) who submits that if all children could be exposed to the principle of negation of disobedience, then, the dark host of private vices and public crimes such as drug abuse, murder, kidnapping, cultism and other forms of irresponsible living, which now embitter domestic peace and stain the civilization of the age might in 99 cases in every 100 be exiled from the given society.

The result of the corresponding hypothesis showed that there is no significant difference in the mean ratings state and federal university students on the level Rousseau's moral education on negation of disobedience can curb antisocial behaviours among university students in South East Nigeria. Based on this empirical evidence, there is a significant difference in the mean ratings of state and federal university students on the level Rousseau's moral education on negation of disobedience can curb antisocial behaviours among university students in South East Nigeria. Inference drawn therefore is that the null hypothesis is not rejected. The acceptance of this hypothesis is not out of place going by the earlier assertion Adelani (2008) who conceives obedience as solution to anti-social vices and as well as the wellbeing of all that prevents harm to both the individuals and societies.

Recommendations

Based on the findings of the study, the researcher recommends that;

1. Government through the federal ministry of education should provide avenues such as seminars and workshops for the government and the university administrators to deliberate on awareness creation, sensitization, and antisocial-behaviours campaign for the university students especially for the freshmen. This will enable those who had been involved in them before entering the university to drop such behaviour and for the other not to start them.
2. University administrators should by all means ensure that alcohol and cigarettes should not be sold anywhere within the university premises.
3. University administrators should create a forum for female university students to be properly addressed about the short and long term effects of involvement in illicit sex by the school authority especially through the faculty of health sciences.
4. University administrators make provision for counselors at least one in each faculty, in order to guide and counsel those students who frequently demonstrate antisocial behaviors or antisocial activities at school or home, so that such students could lead a well-balanced and normal life, and contribute towards pro-social behavior in the society.
5. Parent's relationships with the students are of great importance so that they can be open to them in whatever they do.
6. Parents and guardians of these students should as much as possible try to check the kind of friends their children keep since there is a relationship between the type of friends these students keep and the antisocial behaviours.
7. Teaching and non teaching staff should adopt an approach that will strengthen the bond of friendship, care, tolerance and sympathy among peers in a collaborative manner.

Conclusion

It is obvious from the findings of the study that students' antisocial behaviour has become one of the major obstacles for their adjustment with their family, peers, society, and in school. The anti-social behaviours are felt on individuals as well as in the society which affect developments negatively. Equally, anti-social behaviours among students predispose them to some health hazards which might have short term effects or long term effects. The university students ought to be knowledgeable about the outcomes of these antisocial behaviours in order to minimise them or to completely stop them for their own interest and for the interest of the entire society for positive development. Therefore, the present study was an endeavor of the researcher to explore, uncover, and highlight the major causes that may create antisocial behavior among university students. The researcher emphasizes that deliberate awareness creation; sensitization of antisocial-behaviours campaign on Rousseau's moral education, for the university students especially for the freshmen should be put in place. This will enable those who had been involved in them before entering the university to drop such behaviour and for the other not to start them.

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