

**USMANU DANFODIYO UNIVERSITY, SOKOTO
(POSTGRADUATE SCHOOL)**

**ANALYSIS OF THE POLICY, PROCESS AND CONTENT OF
NIGERIAN EDUCATION AND ITS BEARING ON
INCULCATION OF MORAL VALUES**

**A Thesis
Submitted to the
Postgraduate School,
USMANU DANFODIYO UNIVERSITY, SOKOTO, NIGERIA
In Fulfillment
For Award of
DOCTOR OF PHILOSOPHY (PHILOSOPHY OF EDUCATION)**

BY

**SANI, Mukhtar Bariki
(Adm. No.13310410001)**

DEPARTMENT OF EDUCATIONAL FOUNDATIONS

APRIL, 2019

DEDICATION

This research work is dedicated to the memory of my dear Late parents, Alhaji Sanin Bariki and Hajia Aishat Sani Bariki who sent me on this academic journey but could not witness my triumphant return.

And

To the memory of Late Dr. H.U Mango.

CERTIFICATION

This thesis by Sani, Mukhtar Bariki with Admission Number (13310410001) has been read and met the requirement for the award of Doctor of Philosophy (Philosophy of Education) from Usmanu Danfodiyo University, Sokoto and is approved for its contribution to knowledge.

External Examiner
Prof. Raymond Bako

Signature and Date

Major Supervisor
Prof. A. A. Bagudo

Signature and Date

Co-Supervisor I
Dr. S. D. Manga

Signature and Date

Co-Supervisor II
Dr. (Mrs) A. A. Bagudo

Signature and Date

Head of Department
Prof. M. G. Mahuta

Signature and Date

ACKNOWLEDGMENTS

I thank Almighty Allah (S.W.T) for giving me the opportunity, good health and courage to write this thesis, may his peace, blessing and benedictions be upon the novelist of mankind and the last messenger of Islam: Muhammad (S.A.W). I forever remain among the monotheists for his favours and blessings. I owe a special debt of gratitude to my lecturer, supervisor and mentor in person of the current National President, Philosophers of Education Association of Nigeria, Professor. A. A. Bagudo, who appreciated my research interest. His constructive criticisms, advices and suggestions were made in the spirit of proper supervision and support. Let me use this medium to extend my profound gratitude to the members of the supervisory panel; Dr. S.D. Manga of the Department of Educational Foundations, who was my Co-Supervisor I to whom I owe a special debt of gratitude for inculcating in me special skills in defense presentation, re-organizing my research objectives and research questions. Another person was Dr. (Mrs.) Asiyatu A. Bagudo, of Adult Education and Extension Services Department, who examined the whole research and offered useful suggestions. May she remain blessed. The collective contributions of the supervisory team in form of suggestions for improvement and criticisms have added greatly to the quality of this work. May I express my appreciation and acknowledgment to my well respected Head of Department, Prof. M.G Mahuta and all the lecturers of the Faculty of Education and Extension Services whose names could not appear in this text for their valuable and meaningful advices and suggestions which made this work a reality. Finally, to my family and all my friends and well-wishers, I wish to thank them for their useful advice and moral support they rendered to me in the course of

this study. I sincerely acknowledge and appreciate all their contributions and pray to Allah (S.W.T) for all of us to remain blessed. (Ameen).

TABLE OF CONTENTS

TITLE PAGE	i
DEDICATION	ii
CERTIFICATION	iii
ACKNOWLEDGMENTS	iv
TABLE OF CONTENTS	vi
ABSTRACT	xi

CHAPTER ONE: INTRODUCTION

1.1	Background to the Study	1
1.2	Statement of The Problem	6
1.3	Research Questions	10
1.4	Objectives of The Study	10
1.5	Significance of The Study	11
1.6	Scope and Delimitation of The Study	13

CHAPTER TWO: REVIEW OF RELATED LITERATURE (CONCEPTUAL ANALYSIS)

2.0	Introduction	14
2.1	Conceptual Framework	15
2.1.1	The Concept of Education	15
2.1.2	Sociological and Humanistic Definitions of Education	16
2.1.3	Ethical/Normative Concept of Education	18
2.2	Nature of Ethical Concept of Education	25
2.2.1	Relevance of Ethical Concept of Education	26
2.2.2	Limitations of Ethical Concept of Education	28
2.2.3	What Education is not: Education and Knowledge	31

2.3	Nigerian Education	36
2.3.1	Introduction	36
2.3.2	Indigenous Education and Ethical Requirements	37
2.3.3	Ethical Imperatives in Islamic Education	41
2.3.4	Western Education in Nigeria	43
2.4	Theoretical Framework	47
2.4.1	Theoretical Framework on Values	47
2.4.2	The Concept of Moral Values	52
2.4.3	Morality	55
2.4.4	Stages of Moral Development	57
2.4.5	Kinds of Morality	59
2.4.6	African Traditional Morality	59
2.4.7	Social Morality	61
2.4.8	Closed Morality	62
2.4.9	Open Morality	64
2.4.10	Moral Justification	65
2.4.11	Morality and Religion	69
2.4.12	Values	72
2.4.13	Moral Values	75
2.5	Summary of the Chapter and Uniqueness of the Study	76

CHAPTER THREE: RESEARCH METHODOLOGY

3.0	Introduction	81
3.1	Philosophical Research Methods in Education	81
3.2	Speculative Research Method	82
3.3	Prescriptive Research Method	85

3.4	Analytic Approach	87
CHAPTER FOUR: POLICY PROCESS AND CONTENT OF THE NATIONAL POLICY ON EDUCATION AND THEIR BEARING FOR INCULCATION OF MORAL VALUE		
4.0	Introduction	90
4.1	Provision or Pronouncements made in the National Policy of Education in Reference to Moral Values	91
4.1.1	Philosophy of Nigerian Education	91
4.1.2	A Free and Democratic Society	92
4.1.3	A Just and Egalitarian Society	94
4.1.4	A United, Strong and Self – Reliant Nation	95
4.1.5	A Great and Dynamic Economy	96
4.1.6	A Land of Bright and Full Opportunities for all Citizens	98
4.1.7	Respect for the Worth and Dignity of the Individuals	101
4.1.8	Faith in Man’s Ability to Make Rational Decision	104
4.1.9	Inculcation of Moral and Spiritual Values in Interpersonal and Human Relations	105
4.1.10	Shared Responsibility for the Common Good of Society	106
4.1.11	Respect for the Dignity of Labour	107
4.1.12	Promotion of the Emotional. Physical and Psychological Health of All Children	108
4.2	Adequacy or otherwise of the National Policy of Education provision with regards to moral education	110
4.2.1	The Nigerian Teacher and Moral Values	110
4.2.2	To Provide Highly Motivated Conscientious and Efficient Classroom Teachers for all Levels of our Educational System	111
4.2.3	To Encourage Further the Spirit of Inquiry and Creativity in Teachers.	111
4.2.4	To Help Teacher to fit into the Social Life of the Community and Society at Large and Enhance their Commitment to National Objectives	112

4.2.5	To Provide Teachers with Intellectual and Professional Background Adequate for their Assignment and Make them Adaptable to any Changing Situation not only in the Life of their Country, but Also in the Wider World.	113
4.2.6	To Enhance Teachers Commitment to the Teaching Profession	114
4.3	Process of Nigerian education and the extent to which such processes at different levels of Nigerian Education Promote Moral Values	119
4.3.1	Nigerian schools and moral values	119
4.4	Implementation of moral values through the school system in pursuance of the provision of NPE with regards to moral value	132
4.4.1	Curriculum of the Nigerian Schools and Moral Values	132
4.4.2	The School Curriculum and Methods of Teaching Morality	140
4.4.3	Methods of Teaching Morality	141
4.4.4	School Administration and Its Moral Effects	144
4.5	Nigerian National Policy Provision on Moral Values and Situational Analysis on Ground	148
4.5.1	Points of Divergence Between .Nigeria's National Policy on Education and Nigerian Educational Practice	150

CHAPTER FIVE: RECONSTRUCTED VIEW ON VALUE ORIENTATION FOR FORGING A COMMON VALUE SYSTEM IN NIGERIA

5.0	Introduction	158
5.1	Reconsideration of Strategies for Teaching Moral Values in our Schools	158
5.2	Application of Religious Approach to Moral Education	160
5.3	Application of Value Clarification Approach	163
5.4	Application of Secular Approach to Moral Education	166
5.5	Application of Cognitive Development Approach	169

CHAPTER SIX: THE PLACE OF VALUE IN NIGERIAN EDUCATION SYSTEM	172
6.0 Introduction	172
6.1 What are values?	173
6.2 Moral Values	177
6.3 Factors in Value Education in Nigeria	178
6.3.1 Cultural Factors	179
6.3.2 Historical Factors	180
6.3.3 Religious Factors	181
6.3.4 Economic Factors	182
6.3.5 Psychological Factors	183
6.4. Values in Nigerian Education as Contained in the National Policy on Education (N.P.E)	184
6.4.1. What is Actually Happening in Term of Values in Nigerian Education	185
CHAPTER SEVEN: SUMMARY, CONCLUSION AND RECOMMENDATION	
7.1 Summary	191
7.2 Conclusion	193
7.3 Summary of findings.....	199
7.4 Recommendations	200
REFERENCES	207

ABSTRACT

The decline in moral standard in our educational system has adversely affected the fabric of our society. This is evident in the collapse of our national value system which necessitates the need to forge a common value system in consonance with our commitment to build a virile nation. The thesis philosophically examined the policies, process and content of Nigeria education and their bearings for inculcation of moral values. It is a philosophical inquiry into the importance of moral education in our educational system. This is intended to stimulate action on how to get rid of the hydra-headed problem of moral decadence that has plagued our educational system. Morality is not just to be taught or explained in its contemporary manifestations without a deeper understanding of its roots. The research thesis has a unique relevance in our society today because it is focused on the youth through the Nigerian educational system. It deals with the Nigerian social fabric through the school system. Technically, the seed of morality is sown in the home, watered in the school and ripen in the society. The roles of the schools in their authority structures in ensuring the development of moral values in Nigerian students are examined. The thesis is committed at examining the various aspects of Nigerian education and how the policies and practices of the system enhance the moral values and expectations of the country. The research thesis finally recommends that for Nigeria to realize core issues in its educational philosophy, the age-long religious approach to moral education currently being used in Nigerian schools should be reviewed and alternated with a more suitable approach that would cater for Nigeria's multi-cultural, multi-ethnic and multi-religious diversities, so as to develop the moral components of Nigeria's being which is an indispensable tool for developing individuals into sound and effective citizens.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

It has been established that every education policy, process and content has as part of its aims: the inculcation of moral values. However, the procedures for realizing these significant objectives differ from society to society and from time to time. Any educational system which, perhaps by omission or commission fails to produce morally upright citizens may be faulty and, therefore, requires very serious attention. The formal education system in Nigeria which is backed up by the document, the “National Policy on Education” is accepted, in this work, as the testament of Nigerian education. Nigerian education is supposed to reflect the overall interest of Nigerians in multi – ethnic and multi – cultural dimensions. Education, as we have it today, cuts across all levels from pre – primary to tertiary. Equally, the moral values expected should meet the overall interest of all Nigerians. An educated Nigerian must be one that would be acceptable within and outside Nigeria. In other words, he should develop himself well enough, to take his rightful place locally, nationally and internationally. To this end, his moral credentials must not be built on mere ethnic or cultural sentiments. His concepts of good and bad, right or wrong should flow through logical sequences.

In this research therefore, attempt is made at a philosophical examination of the policy, process and content of Nigerian education to see the extent to which Nigerian education is committed to the inculcation of the nation’s moral values. It is a philosophical examination of the extent to which Nigerian education as contained in the National Policy on Education is being carried out.

Nigeria's philosophy of education, according to the National Policy on Education¹, is built on:

The integration of the individual into a sound and effective citizen and equal educational opportunities for all citizens of the nation at the primary, secondary and tertiary levels, both inside and outside the formal school system. Meanwhile, Nigeria as a nation has her overall objectives which it pursues. The nation therefore considers education as a necessary tool for achieving these objectives. Thus, the "National Policy on Education²" states that Nigeria as a nation through its system of education aims at realizing:

- i. A free and democratic society;
- ii. A just and egalitarian society;
- iii. A united, strong and self – reliant nation;
- iv. A great and dynamic economy; and
- v. A land of bright and full opportunities for all citizens.

The objectives set forth from the standard for evaluating the cardinal values that are expected to be inculcated into an educated Nigerian. It is necessary to examine these objectives in relation to the practical realities in Nigeria by way of evaluating the basic principles, objectives and their actual implementation. This may serve as a guide for future frameworks in the formulation of both the national philosophy and the philosophy of Nigerian education.

¹ Federal Republic of Nigeria, National Policy on Education. (Iagos:2004)3

² Ibid.

Although the issue of moral crisis is a global phenomenon, it's degree of explosion in Nigeria is beyond bearing point. Our reputation in and outside the country is at stake. The cankerworm which is moral decadence had eaten deep into the roots and fabrics of our various institutions and establishments. It has also taken control over all classes of people in the country, including the leaders and the led. It is rampant that both public and private establishments are deeply involved. The damage caused so far by this ugly trend has adversely affected Nigerian education. The major task of any education system that is worth it's name is to inculcate the desired values of the society. The moral values of such nation have to be held high by the education system. For a nation like Nigeria which is suffering from moral epidemics to survive, her education should play a very realistic, conscious and deliberate role in redeeming the country's image and its right type of values. Our education should strengthen this because it is the most formal, equipped and respected institution charged with this responsibility at a very secular level.

Morality (conformity to the rules of right conduct) and virtue (a particular good quality or habit) have been subjects of keen interest among philosophers of education right from the Greek philosophy in the fifth century B.C. For Socrates,³ education, philosophy and ethics are basically aimed at producing rational individuals. Therefore, education should be capable of developing student's capacity for taking moral decisions rationally. The vast majority of Nigerians need moral reform; and education is the best (probably the only) means by which the reform could be brought. The education itself must have a moral content on its curriculum, and the content must be designed to develop the student's capacity for taking moral decisions rationally.

³ J. Aderson, Education and Enquiry. (Oxford Black Well Publishers, 1990) 37.

There has been a long-standing debate as to whether and how morality can be taught. This can be seen from the question which Meno asked Socrates: Can you tell me, Socrates, whether virtue is acquired by teaching or by practice; or neither by teaching nor practice, and whether it comes to man by nature, or in what other way?⁴ These questions show that moral problems are as old as philosophy itself. It also indicates the complexity of moral education. Three basic questions can be extracted from Meno's questions:

1. What virtue or virtues are to be acquired? This relates to the content of moral education.
2. How is virtue acquired? This is a methodological question, process of moral education.
3. Who is responsible for the acquisition of virtue on the part of the young? This is an institutional question.

But first, what is morality? Is it the basic teaching of certain religion? Or is it the "correct opinion" and conventional behaviour of "well-brought-up" people? Or is it conduct based on a grasp of fundamental principles? Morality means different things to different people. But, behind the ordinary usage is a distinctive form of discourse, which has developed to answer distinctive forms of questions. The questions are concerned with what "ought" to be and with what "ought" to be done. Morality is concerned with behaviour or conduct that is good or bad, right or wrong, that is behaviour with reasons for doing or not doing, for bringing into or removing from existence. But what makes reason

⁴ J. M. Gustafson, Education for moral responsibility. (Harvard: University Press, 2002) 197.

“relevant” or “good”. R. S. Peters⁵ gives example with the statement that one ought not to cut people with blade razors⁶; which is to suggest that there are reasons for not doing this. If we inquire into the reasons, we can be told that people bleed as a result and because blood is red we should not do it. The redness of blood is a reason. But it could hardly appeal to us as good reason since it presupposes that principle which states that redness in the world ought to be minimized. Most of us will surely regard the principle as absurd. Rather, we would be more inclined to accept a reason like “it hurts” because we regard the principle that pain ought to be minimized as more acceptable than the principle that redness ought to be minimized⁷. Acceptability and non-acceptability are socially, determined. The adjectives, “moral” and immoral are derived from morality. While “moral” suggests acceptable behaviour, “immoral” suggests, unacceptable behaviour or conduct. There is a sharp disagreement among people, including, professional philosophers, on what kind of behaviour is morally acceptable, and what kind of actions are good. This has led to different theories of moral justification.

“Morality” as defined by Jeffrey⁸, is “behaviour in accordance with certain standards of what is good and what is evil, striving for the good and rejecting the evil”.⁹ Standards, as have noted earlier, are socially determined, and therefore aspect of social values. One of the aims of education in the “National Policy on Education” (revised 2004) is:

⁵ R. S. Peters, Reason and Habit: The Paradox of moral education. (London: Faber and Faber Ltd, 1963) 46-65.

⁶ Ibid.

⁷ Ibid.

⁸ M. V. C. Jefferey, Religious and Morality. (London: Education Press, 2000) 11.

⁹ Ibid.

The inculcation of the right type of values and attitudes for the survival of the individual and of society.

This is the reason why moral education should be given a pride of place in the school curriculum.

This work therefore focuses on Nigerian education alongside the general principles of moral values. It investigates the extent to which the education is committed to the expected moral values of the country.

1.2 Statement of The Problem

Our daily life experiences have shown that most Nigerian youths and adults could not, for sure, state their values. Some are already entangled into very wrong values. This has weakened the foundation of life in the country. Anything goes, even when it is nothing. This then exposes the masses of this great country to unprecedented suffering. Efforts to revive our ailing economic, political, social, religious structures would be short lived, or futile, if we do not tackle the problem from its moral roots. This is why Nigerian education should be made to be more committed to the nation's moral values i.e the school, with its human and material resources, is the best place to handle the nation's moral regeneration. This, of course, is built on the premise that the schools should be well equipped, human and materials wise, to execute their numerous assignments. Nonetheless, the school, in a sense, is an extension of the family (home), while the latter is the foundation of any society.

Being pretty aware of the above, the Federal Government of Nigeria emphasizes the need for moral education in the National Policy on Education. Consequently, with the

complex nature of Nigeria, a nation with numerous ethnic groups¹⁰, each with its cultural and religious differences, the issue of moral principles becomes a pedagogical problem. Traditionally, it is believed that a child is meant to conform to the norms and values of the society through acculturation. Morality then implies conformity to stipulated norms.

Regrettably, the Nigerian child has not been fully equipped, educationally to face the challenges of the present complex society, part of the problems of the youth is that he cannot distinguish between the different values he finds himself. He is not morally empowered to solve the epidemic moral problems that confront him daily. An ideal education process is capable of identifying the genuine moral needs of the country such as honesty, truth, hardwork, patience, loyalty, patriotism, obedience, among others, it should equally teach these values, using a more acceptable approach.

There is no doubt that our schools and religious institutions as well as other agencies of education have failed in their duties to inculcate moral values into Nigerian. Today dishonesty or corruption manifests itself in our schools through examination leakage and bribery while intolerance manifests itself in riots or demonstrations. The two most dreaded phenomena in our institutions of learning today are examination malpractice and secret cultism. The former is usually done either through connivance with teachers, parents and examination officers. The latter equally receives patronage from some members of staff of the various institutions. What then is to be inculcated or learned as far as honesty, patience, hardwork and truthfulness if schools manifest such negative acts in the eyes of the entire society?

¹⁰ C. Achebe, *The Trouble with Nigeria*. (Enugu: Fourth Dimension Publishing Co., 1983) 5-6.

These are not only manifestations of dishonesty but also clear manifestations of disrespect for productive labour. It is those who have no respect for hardwork or positive value of labour that seek to pass examination by foul means. Similarly, it is those who have no regard for honesty that would give or receive bribe in an attempt to get favour or become rich quickly. Unfortunately, when corrupt students graduate from the school, and occupy positions of trust in the private or public places, they would do exactly what they had done in schools.

The major task of any education system that wears the name is to inculcate the desired values of the society. The moral values of such nation have to be held high by her education system. And so, for a nation like Nigeria which is suffering from moral epidemics to survive, her education should play a very realistic, conscious but deliberate role in redeeming the country's image of right type of values. It is on records that efforts have always been made on this, but the glaring point is that these efforts are more inclined to mere theoretical fabrications. These words as contained in papers should be translated into action not only by teachers but by the students, supervising agents, the government, mass media, parents, religious and social organizations, politicians, businessmen and women, community leaders, age grades, and so on.

It is true that the decayed level of our national morality needs the combined efforts of all Nigerians to strengthen the wheels of our education system to effect the desired aim. "The inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society" must start from birth (home education) then to the school and later to the wider society where they are put to test.

Our education should strengthen this because it is the most formal, equipped and respected institutions charged with this responsibly at a very secular level. It is then necessary to re-emphasize that moral values and education are inseparable. If what a society hands down to her growing citizen is neither valuable nor worthwhile, it can never be education. Every society knows certain behavioral patterns which if properly channeled. Would bring growth to her entire citizenry.

Sheriff¹¹, rightly argues, that to achieve growth and development in a society, the moral character of the citizens has to be developed. He observes that lack of moral character marked the decline, and its presence, the eventual rise of all great civilizations. The task of education, obviously speaking, cannot be limited to mere intellectual culture only. Ottaway¹², supports this strong view, stating that the educator has on one hand, an academic role concerned with scholarship and on the other hand, he is a character trainer concerned with the development of the child's whole personality. This fact, of course, is consistently reviewed in the Nigerian situation. For instance, the National Policy on Education (1981) has as one of its cardinal objectives¹³, "the inculcation of moral values". Nigerian education, therefore, is expected to inculcate the required moral values among Nigerians. But, unfortunately, the entire country is increasingly permeated with corruption, dishonesty, murder, armed robbery, insurgency and numerous other vices. These unfortunate acts are found among the leaders and the led, among the elites and non-elites. They are found in our various institutions of learning, our political, social and even

¹¹ H. Sherriff, *National Integration and other Essays*: (Lahore: George Allen Publishing, 2002) 10.

¹² A. K. C. Ottaway, *Education and Society*. (London: Routledge & Kegan Paul, 2003) 122.

¹³ Federal Republic of Nigeria, *National Policy on Education*. (Lagos: 1981) 5.

religious institutions and our homes. Hence, various organs of the nation cannot function properly because they are not in healthy conditions. This is the reason why life in the country becomes increasingly difficult, insecure and unhappy, and can only be cured through moral regeneration. This is necessary because, the greatest obstacle to the development of our country is lack of moral values.

This work is an attempt at examining the various aspects of Nigerian education and how the policies and practices of the system enhanced the moral values and expectations of the country.

1.3 Research Questions

1. What is the policy statement and content of Nigerian education with regard to promotion of moral value via the school system?
2. What is the extent to which Nigeria education is committed to the inculcation of moral values?
3. What is the impact of education on the expected moral values of the country?
4. Do the processes, policies and practices enhance the moral values and expectations of the country?

1.4 Objectives of The Study

1. To find out the policy statement and content of Nigeria education with regard to promotion of moral value via the school system.
2. To investigate the extent to which Nigerian education is committed to the inculcation of moral values.
3. To find out the impact of education on the expected moral value of the country.
4. To examine the various aspects of Nigerian education policies and practices enhance the moral values and expectations of the country.

1.5 Significance of The Study

The study will motivate education stakeholders on the various aspects of Nigerian education and how the policies, processes and practices of the system enhanced the moral values and expectations of the country. It deals with the Nigerian social fabric through the school system. Technically, the seed of morality is sown in the home, watered in the school and reap in society. Students of philosophy of education, religious and moral instructors and curriculum designers will also find aspects of this study quite useful.

Nigerians have expressed concern especially through the media about the moral decay that pervades the society. For example, Buhari¹⁴ states that:

National issues of morality and ethics in both public and private life have reached deplorable conditions. Institutional and individual corruption, greed, decline of human productivity, duty responsibility and efficiency are common sight.

These point to the need of enhancing moral behaviour of individuals. The significance of this study therefore rests, in its attempt to motivate education stakeholders on the various aspects of Nigerian education and how the policies and practices of the system enhance the moral values and expectations of the country.

The study therefore hopes to make students, teachers, parents, school authorities and Nigerian society to benefit from the study in the following ways:

To the students: Nigeria is a society that has three main religions, which are indigenous, Islam and Christianity. The students who attend schools come from the three religious backgrounds. In teaching religious and moral instructions in the schools, the

¹⁴ M. Buhari, Inauguration Speech Broadcast. (Abuja: FRCN, 2015) 5.

teacher is confused. He or she sometimes, finds it difficult to teach moral principles to the satisfaction of the students. Even when he/she is forced to teach moral values from a particular religious foundation, the teaching is affected. It is absolutely impossible to teach secular morality through religious indoctrination. This is the main approach adopted today in teaching moral values to students in Nigerian schools. Very little effort is made at drawing moral lessons (logically and rationally) from every topic treated in the class and from teachers exemplary lives. Indoctrination is not a proper teaching technique. It is a teacher-centred method. It does not help the students to reason the “way” of an action. This study hopes to acquaint (a) students (b) teachers, (c) parents (d) school authority and (e) the Nigerian society on the approaches to develop the capacities that will enhance the moral values of students in education practice in Nigerian schools.

The research hopes to pave way for further research into the field of teacher-education curriculum because the teacher-education curriculum is academically biased. The Nigerian teacher was equipped with the cognitive capability leaving the affective and psychomotor domains to suffer. The same thing about the curriculum of the primary, post-primary and even tertiary institutions in Nigeria, this is one of the causes of moral lapse in Nigerian education.

This study is also to acquaint parents on the danger of child abandonment, because in Nigeria there is increasing child abandonment by parents. For the greater part of the day, many parents are not with their children because of the nature of their jobs which give them very little chance to interact with them with a view to moulding their moral behaviour positively. This leaves a vacuum between school and home, in this onerous task of moulding the behaviour of the students. The significance of this study is also in its

attempt to avail the teachers of their role as agents of moulding students' behaviours at institutional level. The qualities of a teacher must be such that he exercises the most general functions of leadership so that he commands a degree of respect within the groups and presents a good image to the outside world.

1.6 Scope and Delimitation of The Study

The study is a committed attempt at examining the various aspects of Nigeria education and how the policies and practice of the system enhanced the moral values and expectations of the country.

CHAPTER TWO

REVIEW OF RELATED LITERATURE (CONCEPTUAL ANALYSIS)

2.0 Introduction

The concept of education will be discussed broadly in this chapter. This is necessary in view of the fact that, there are diverse opinions expressed on papers and other informal discussions by different educators on the meaning and business of education. In this case, the sociological and humanistic definitions as well as the ethical concepts will be lucidly examined. Furthermore, the concept of Nigerian education will be explored. In this respect, different aspects of Nigerian education, like the indigenous, islamic and western will equally be discussed together with their ethical imperatives.

It is often argued that education serves as a catalyst for national development and a necessary condition for national survival. Education, therefore, could be seen as the transformer of crude, raw and underdeveloped manpower resources of the nation into skilled, technical, costly, and highly valued elements in the productive process of any nation. It facilitates national development as it equips the people with the needed knowledge, skills, techniques and information for the improvement of the national economy.

Consequently, the Fourth National Development Plan for Nigeria (1981 – 1984), in appreciation of the role of man in national development states that the plan is man-oriented. Hence, for positive development to occur, man himself has to be developed. His creative potentials have to be unfolded to enable him improve on his material conditions. Therefore, the socio-economic transformation of any society is always the result of man's ability to use all the variables at his disposal. The above, therefore, presupposes that the

system of education in any nation determines the rate of national development. Education is expected to make reasonable marks in our scientific and technological development. It has to produce new and useful techniques in agriculture, medicine and in the management of our resources. It is expected to make marks on the rule of law, national unity, the dignity of labour and above all, moral development in individuals. The gains of education, therefore, in any society cannot be appreciated on paper. It develops the man who in turn develops the society. Then, what is education?

2.1 Conceptual Framework

2.1.1 The Concept of Education

Education as a concept has not been easy to define by both the ancient and modern philosophers and educationists. What many of them have rather been able to do, was to focus attention on the various aspects of education. Hence, there is no definition of education that has been so comprehensive enough to attract universal acceptability. Nwagwu¹⁵ affirms the above fact, arguing that education does not lend itself easily to definition because it changes with people, place and time. He further argues that the diversity in definition and interpretation of the concept gives us better perspective of what to do when we claim to be providing education for our citizens. Unfortunately, the etymological study of the concept seems to have created more problems than it ought to have solved. The word education was derived from the Latin words either “educare” or “educere”. The first meaning is to mould or make; in which case, the individual is seen as a being without inbuilt potential. Education then is to make something from nothing. And so, those who uphold this view approach education in this perspective. The latter,

¹⁵ N. A. Nwagwu, UPE: Issues, Prospects and Problems. (Benin City: Ethiope Pub. Corporation, 2008) 28.

“educere” presents education as a process of leading the individual to uphold his in built potential. These two differing opinions over the years form the centre of study of most speculative and even prescriptive philosophers of education. Consequently, based on the endless search for a universally acceptable definition of the concept, some modern philosophers of education, then abandoned such definitive attempts. Yet that does not imply a complete end to the search for meaning. For a better understanding of the above argument, attempts would be made at defining the concept, ‘education’ using the sociological, humanistic and the ethical approaches.

2.1.2 Sociological and Humanistic Definitions of Education

Defining education from the sociological perspective, Frankena¹⁶ states that it is “a process of acculturation or socialization of the younger by the older” members of the society. He goes on to argue that education in its broadest sense involves the process through which an individual acquires the various physical and social capabilities demanded of him in the society by the group into which he is born and within which he must function effectively. The above view, however, seems inadequate. It does not state the process(es) of transmission or socialization required of education. This depicts a biased assumption of education in the social context. It limits itself to a conformist approach to education and makes education to be the focus of attention for the community or society. To this end, education is designed to serve the interest and needs of the society to the detriment of the individual concerned. Besides, for education to be worth its salt, both the dispositions imparted on the individual and the methods and or techniques applied in transmitting the knowledge are of paramount importance.

¹⁶ W. Frankena, “The Concept of Morality”. (London: Allen and Unwin, 2008) 3.

Durkheim¹⁷, another sociologist defines education as the systematic socialization of the youngest generation through which the later learns religious and moral beliefs, feeling of nationality and diverse collective opinions.¹⁸ This definition, like others forms the sociological perspective, suffers the same shortcomings as discussed earlier. It disregards the personal potentialities of the individual learner. The child's interest, ability and aptitude in respect of what he learns are not considered as very important. The wish of the society is the child's choice. Arguing slightly differently from the sociological views, Okafor¹⁹ gave what may be considered as a humanistic definition of education. According to him, education is the process of acculturation through which the individual is helped to attain the development of his potentialities, and their maximum activation when necessary, according to right reason and to achieve these by his perfect self-fulfilled inclinations.

The definition represents the view of humanists. From the definition, Okafor²⁰ has further thrown light on the processes of acculturation which give respect to the individual worth of the learner. It demonstrates clearly that the learner, as an individual, has inputs in what he or she learns. It further stresses on the learner's active involvement in the learning process. Okafor's²¹ definition recognizes an individual as one who is born with certain potentials and that the task of education is to develop such inborn capabilities. It

¹⁷ E. Durkheim, *Sociological Perspectives*. (London: The Macmillan Press Ltd, 1969) 10.

¹⁸ G. C. Okeke, *Philosophy of Education: Concepts, Analysis and Applications*. (Owerri: Totan Pub. Ltd, 2014) 205.

¹⁹ F. C. Okafor, *Philosophy of Education and the Third world Perspective*. (USA: Brunswick Pub.. Co. 2014)

16

²⁰ Ibid.

²¹ Ibid.

is, indeed, a deviation from the sociological angle. It places the learner at the centre of learning and not at the corner. Yet, as it is often with cases of definitions, it is still not comprehensive enough to give the full meaning of education. The definition does not see the interest of the society (in which the child belongs and in which he will live) as anything very important. It therefore fails to strike a balance between the individual's interest and that of the society. Much as the individual's inborn potentials are encouraged to develop, efforts should also be made to make them relevant in the child's living environment.

A critical study of these definitions reveals that both the sociological and humanistic approaches to education have their different methods of transmitting what is considered desirable and worthwhile to the individual. For the sociologists, the method and contents are regarded as satisfactory by the society. Invariably, the content of education in such society may not take full cognizance of the learner's needs and latent aptitude as an individual. For the humanists, the learner is given enough freedom in the pursuit of knowledge as well as determining what knowledge could benefit him within the context of his society. Nevertheless, the observations so far do not render any of the definitions useless. They rather portray the point that, while it is possible to define education, it remains difficult to have the universally accepted one. In each definition made on education, however, there is an element of education.

2.1.3 Ethical/Normative Concept of Education

Ethics is the study of human behaviour as it pertains to goodness or badness of such behaviour. It runs through almost all other disciplines. Because ethics studies human behaviour, it has to cut across all human endeavours such as economic, political,

medical, religious, professionals, and so on. Ethics deals with such universal issues as justice, human right, human equity, human dignity, human freedom, among others. Ethical concept of education states that every educational process must have ethical bearing. It rejects definitions given to the concept either because they are narrow or lack ethical ingredients. A number of definitions from Plato²² to the present day have diverse things to say about what education is and these views have given rise to a great deal of confusion about the nature and aims of education.

However, it is important to appreciate that education is not just a concept, but also a process. Peters²³ talks of education as a process by which children are initiated into what is worthwhile. It could be recalled that taking ones educational stand within a given school of thought (philosophy) and to base one's interpretation of what education is on that school of thought may lead to conflicting ideas about the nature of education. To the idealist, for instance, it may be a thing of the mind. But to the naturalist, the emphasis is on the body and the senses. Therefore, attempts to avoid narrowness of definitions or to avoid making education in the image of a particular philosophical school, had led to what is known as synthetic definitions,. This tries to incorporate all points of view and schools of thought.

Peters²⁴ in an attempt to avoid defining education either in too broad or too narrow terms, but as a process, proceeds to set up three criteria by which we can decide whether a process merits the name education or not. These criteria are:

²² Ibid.

²³ R. S. Peters, *Ethics and Education*. (Great Britain: George Allen & Unwin Pub. Ltd, 1966) 45.

²⁴ Ibid.

1. Education implies the transmission of what is worthwhile to those who are committed to it.
2. Education must involve knowledge and understanding as well as some kind of cognition which are not inert.
3. Education, at least, rules out some procedures of transmission on the ground that they lack wittingness and voluntariness on the part of the learner.

It is important at this point to examine briefly the three criteria of education enunciated by Peters²⁵. In the first instance, what is worthwhile is both valuable and desirable. If education must be valuable, what is educational must, therefore, be value-laden. The understanding, in this first step, is that each society decides what is of value in its culture and transmits same to her younger generation. Hence, according to Peters²⁶, education aims at developing what is desirable to the people. I have to add that the individual's inbuilt potential should not be sacrificed on the altar of the peoples' desires, but should be developed and harnessed to achieve the totality of social needs and aspirations.

Secondly, as a valuable asset to the society, the process of education should include contents that will enhance knowledge and understanding. The knowledge imparted must be understood and applied when and where necessary. Arguing in support of the above, Kosemani²⁷ states that knowledge and understanding in depth and breadth are important in any educational process. He further stresses that knowledge is not only acquired but must be internalized. Hence, it is pertinent to state that for one to be

²⁵ Ibid.

²⁶ Ibid.

²⁷ J. M. Kosemani, Existentialism and Education. (Port Harcourt: Unpublished Article, 2007) 67.

considered educated, one must not only have the ability to regurgitate facts, but must also be able to verify evidence put before one as truth or facts. It may be further argued that based on the criteria, Peters²⁸ would not consider, as educated, one who lacks critical thinking. Hence, Kosemani²⁹ affirms that education implies that the person cares about and is interested in what is worthwhile, as well as, being knowledgeable about, and in command of such things.

Peters³⁰ argues further that for the first two criteria to be realized, the methods and techniques to be applied in imparting the knowledge must be acceptable. Hence, such methods as indoctrination, drillings, training, memorization, threats and so on are rejected, for they do not produce a rational or an autonomous human being. Indeed, an educated man should be able to act and defend his actions. He should not be manipulated like a machine but be allowed to own his views and express them convincingly.

Nevertheless, opinions may differ and some critics may argue that the criteria set by Peters³¹ in the foregoing are as general as some of the definitions of education already formulated in the past, in the sense that they are still seen as having no universal acceptability. While it may be true that Peter's³² criteria may have some deficiencies, it is however, necessary to point out that definition limits the scope of something. But criteria give a broader base for answers. In other words, when we say that something is a definition, we suggest that education must be what the definition says it is and nothing else. But if we accept the criteria for education, bearing in mind that the modern approach

²⁸ Peters, op. cit p. 47.

²⁹ Kosemani, op. cit. p. 69.

³⁰ Peters, op. cit. p. 49.

³¹ Ibid.

³² Ibid.

to philosophy of education is that of analysis of key concepts, we may reach a concept of education that is less ambiguous and more acceptable. This will remove narrow definitions that are found in a particular school of thought.

Meanwhile, for a process or group of processes to qualify as educational, according to Akinpelu³³, it must involve the following:

1. A conscious effort to bring about a desirable change;
2. A change that is intentional, deliberate and purposeful;
3. Knowledge and understanding, and
4. A method of transmission that is morally acceptable.

According to Frankena³⁴, education takes place when 'X' is fostering or seeking to foster in 'Y', some dispositions 'D' by method 'M'. Frankena³⁵ goes on to draw a scheme which fits in all types of education, irrespective of the approaches (sociological or humanistic).

Akinpelu³⁶ later modifies this scheme, stating that education involves:

- | | | |
|---|---|---|
| X | = | the society, the teacher or whoever is educating, including oneself; |
| Y | = | the learner who may be a child, a youth or an adult or even oneself; |
| D | = | disposition, beliefs, habits, knowledge, skills, attitudes and so on,
considered desirable and really desirable for the learner to have both for
himself and his society; and |
| M | = | methods that are satisfactory, that pay due regard to the interests, the
willingness and the personal integrity of the learner, and that involve his
active participation. |

³³ J. A. Akinpelu, *An Introduction to Philosophy of Education*. (London: Macmillan Press, 1981) 184.

³⁴ W. Frankena, "The Concept of morality". (London: Allen and Unwin, 2004) 24.

³⁵ Ibid.

³⁶ Akinpelu, *op. cit.* p. 186.

It is however, pertinent to note that, not all societies would regard the same sort of things as worthwhile (D). Similarly, rational people will not argue on the methods of educating 'M' which are based on rational and or moral reasons.

Meanwhile, neither Peters³⁷, Hirst³⁸, Frankena³⁹ nor Akinpelu⁴⁰ is laying down doctrine and dogma on which any process called education must, henceforth, be found. What each of them attempts to do, rather, is to describe the chief characteristic of a process which has been going on for centuries, that entitles the process to be called 'education' as distinct from 'training', 'conditioning', 'indoctrination', and so on. These may superficially appear to be educative but in essence, they are not. They aim at mere acquisition of undigested facts, which could not be applied in related circumstances.

Unfortunately, the above position has often been misconstrued and mistaken with Dewey's⁴¹ definition that education is constant reconstruction of experience and has even led some people to believe that no factual knowledge should be provided at all. Furthermore, the idea which has been extended to the area of moral teaching and giving of moral instructions has been condemned.

Nevertheless, the issue at stake is not that facts should not be given or moral or religious instruction should not be given but the methods of acquiring them should be such that will not end in mere facts without understanding. They should be passed through a broader outlook. Mere giving, acquiring or storing of facts should not be called education. In the cognitive and in the moral facets, one cannot develop critical thought without some

³⁷ Peters, op. cit. p. 50..

³⁸ Ibid.

³⁹ Frankena, op. cit. p. 26.

⁴⁰ Akinpelu, op. cit. p. 188.

⁴¹ J. Dewey, *Democracy and Education*. (New York: Macmillan, 1916). 102.

sound basis for such thinking and decisions. To expect an individual who has never received any fact to make critical judgment is like expecting him to apply a method without any content. Hence the aim of education according to O'Connor⁴², among other things is to develop critical thinking. The task of the teacher, therefore, is to encourage those who are able to formulate individual judgments of themselves.

Knowledge is often factual, but it is necessary to state that it is not a collection of isolated facts. Propositions relate to facts and make coherent whole of facts. A conceptual framework of dispositions enables us to see the propositions in a pattern of theory which is internally consistent. In this regard, what might be called the knowledge content of education is available for use. What we have learnt about relationship with others on right and wrong is the knowledge content of morality, on the basis of which we make moral judgments, decisions and so on. Peters⁴³ further reminds us that education is an initiation into what is worthwhile. To this end, there must be a content of education. Such contents consist, not only facts and information, but also include values, attitudes and beliefs. All these are present in adult society and education must provide all if the child is to make the transition from school to society easily and meaningful too.

Once we enter into the realm of attitudes, values and beliefs, we leave the area of one type of knowledge and enter a subjective area. Decisions made in life may be subjective or objective. Whichever way they may be, they cannot be made without some knowledge. Moreover, they must always be individual judgments just as initiation into

⁴² J. D. O'Connor, *AA Critical History of Western Philosophy*. (New York: Free Press, 1964) 146.

⁴³ Peters, *op. cit.* p. 55.

education must be an individual decision. Accordingly, Peters⁴⁴ says that it is not all those who are initiated that benefit from the initiation. In other words, it is not all those who pass through the process of education that are educated at the end. The ethical concept is loaded with normative philosophy.

2.2 Nature of Ethical Concept of Education

Every educational activity, therefore, must have moral reasons behind it. Hence, educators should make their priority to ensure that any training leads to a morally desirable end, despite some criticisms that they may encounter. The nature of ethical concept of education could be seen further from the fact that it has a strong tie with societal norms. Hence, its normative nature, which prescribes the standards to be adopted by members of a given society. Based on the above, any deviation from such norms is adjudged as unethical. Hence, ethical concept of education is said to be socially based. It is worth commending because it retains what is valid in the social science concept. Hence, the social heritage of any society should be dynamic and should also determine the content of its education and the grounds for evaluation.

Another aspect of the ethical concept of education is that it is characterized by value-judgments. On this ground, most educators think of education in a way that embraces value judgment about what ought to go on in education or about the result education should produce. Based on this, the most important thing is not the type of education or quality of education given, rather, it is the end result and the means of achieving it that is really central. It is necessary to further note that issues relating to moral standards are both relative and complex and thus subject to criticism because of

⁴⁴ Ibid.

differences in culture. This has been responsible for controversies over the justification of ethical questions that arise in educational issues.

2.2.1 Relevance of Ethical Concept of Education

The task at this juncture is to briefly examine the importance of the ethical concept of education to the education industry. This could be done by first examining the means of cultivating or fostering desirable dispositions, state of mind or certain mental habits in the individual, the development of the whole person, the concept of autonomy and the notion of the educated man. From the earlier analysis, it has been established that the social science and individualistic concepts of education have different methods of transmitting what is considered desirable. For the social science (Sociological) concept, the methods are those regarded as satisfactory by the society. The content and methods of education in such a society will not take full cognizance of the learners prevailing needs and changing circumstances. In the case of the individualistic concept of education, it gives the learner unrestricted freedom in the methods of acquiring knowledge as well as content of what is to be taught. But the ethical concept of education sees education as an enterprise which fosters desirable dispositions by satisfactory methods. The content of education, according to Peters⁴⁵, must be something worthwhile and the methods should be such that what is intended for teaching will be intentionally transmitted in a morally acceptable manner.

The task of the teacher, in the above circumstance, in relation to the pupils is unarguably such that exists between a father and his children, if not much more than that. In other words, the relationship between the teacher and the learner should be very cordial

⁴⁵ Ibid.

and his attitudes should be able to offer leadership and guidance to the learner. A satisfactory method of teaching must be recognized. This leads to the open-ended nature of knowledge and gives prominence to individual differences. In essence, the method of fostering or forming the values needed should not be indoctrination as in the case of sociological concept but rather, an initiation into a process that would enable the learner to attain autonomy. Consequently, the overall development of a person is a relevant aspect of the ethical concept of education. It is the concern of education to ameliorate and improve by cultivating those attributes which distinguish man from the beast. Such attributes are the moral and intellectual faculties in the widest sense of the terms. The more these attributes are developed the more truly human we become. If the human mind is developed in line of right reason, the person becomes ‘autonomous’ and thus educated.

The concepts “the autonomous person” and “the educated person” need to be briefly explained in the context of the relevance of the moral concept of education. Autonomy requires that the person acts, judges, or thinks as he does because his core self is controlling in a certain way – the way of the rational person. An autonomous person, therefore, is one who acquires both independent and overlapping virtues, authenticity and rationality. From the moral rationale perspective, an authentic thought, judgment or action is an expression of one’s core self. Hence, it is rightly argued that an autonomous person is capable of judging, acting and thinking on his own. He is responsible for the consequences of his judgment, action and thought. Closely related to the idea of an autonomous person is the notion of the educated person. An educated person is supposed to have been liberated from the shackles of ignorance and shallow mentality. Peters⁴⁶

⁴⁶ Ibid.

therefore argues that an educated person is not one who has simply mastered a certain skill (no matter how highly rated). He goes further to state that for a man to be educated it is not enough that he should possess a mere know-how. But he must have, in addition to the know-how, some body of knowledge and some kind of a conceptual scheme to raise it above the level of a collection of disjointed facts. This implies some understanding of principles for the organization of facts.

An educated man, therefore, is one who has a body of knowledge and understanding. He is one who must be able to apply the knowledge in solving his problems in different situations. Woods and Barrow⁴⁷ further strengthen the above point by saying that education implies the transformation in the outlook of the educated. The transformation to be achieved must involve change in ways one behaves vis-à-vis ones fellow, change in one's ability to understand the world or particular facets of it and to do things in the world.

2.2.2 Limitations of Ethical Concept of Education

The ethical concept of education, apart from its great qualities, has some limitations. The first and most striking factor is the point that ethical questions are generally complex and thus lack consensus of opinion. Based on this, critics tend to argue that there are no clear criteria to determine what actually is the meaning of such concepts as 'good', 'bad', 'right', 'wrong', 'truth', 'falsehood' and if there are many sets of criteria, then the answers arrived at will also be several. Concepts such as 'good and bad', 'right and wrong', 'truth and falsehood' among others have universal standard. The fact that the

⁴⁷ R. A. Wood, R. Sc. Barrow, *An Introduction to the Philosophy of Education*. (London: Methuen & Co. Ltd., 2014) 66

culture and time of a particular society have limited members with knowledge of the truth does not mean that the original truth does not exist. Truth, for instance, does not change but our notion about truth may be affected by our level of development and education. Earlier scientists argued that the earth was flat. That did not make it to be flat. But with time, it was proved to be spherical. Good and bad, right and wrong, truth and falsehood, etc. remain what they are irrespective of opinions each society holds about them.

Critics also hold that the moral context is essential in passing educational questions of non-technical kind, and where there is no moral context or where it lacks clarity in definition, there cannot be satisfactory answers. Hence such questions must be regarded as meaningless. Moreover, if the questions asked in this context are of clear but conflicting views, there is no doubt that the answers they elicit will not only be conflicting but will also be as irreconcilable as the moral views themselves. The argument goes on to say that the only case where a comprehensible and unchallengeable answer can be given is where there is an unchallengeable and perspicuous set of values lying behind.

It is necessary to mention that every society will not develop to the same level the same time. The level of education in a society determines the level of such society's development. The work of philosophers and educationists is to cause development in their society. Those who want explicit answers to basic educational issues should look for them in a society which has its values clearly spelt out for all to see. But then we may ask whether there is such a society? If the answer is yes, are the values there static? The answer is that only a society with diverse views about the way its education system should be that would admit divergent views about its own educational aims and objectives.

Hence, for a society to have a clear picture of the education system it wants, such society must have a clear notion of the type of society it wants.

The endless controversies in education which centre around the ethical concept cannot be disengaged from society where the human elements live. Education is for man and not for animals or plants or insects. Man himself is diversional in views. He is dynamic in nature; hence his views which inform his education are dynamic too. These views, then have led to different ethical theories which lend credence to the fact that there could hardly be a consensus over moral values. Again, there is the problem which determines the state of mind, attitudes, desirable dispositions or certain mental habits. Among great thinkers (philosophers), this question has not been exhaustively answered. For instance, should the adult be allowed to determine the contents of education or should the contents be determined by the young ones. To people like Plato⁴⁸, it could be decided by the philosopher kings, who are the highly educated adults. But in the contemporary society, the educated members of the society should decide the contents of our education.

Here again, the problem is who are the educated Nigerians whose knowledge we shall uphold as truth? Are they the opportunists who occupy various positions of governance? Or those who are well educated but are not heard because they are neither military nor civilian apologists? The contents of education should be drawn by professionals and experts in the various fields. Our own philosopher kings are not political kings. They are not necessarily the adults or the young, but are those who distinguished themselves in learning and character, and have demonstrated these qualities for a period of time in their respective fields of studies. The contents of such education

⁴⁸ Ibid.

must sincerely be drawn having the entire society in mind. The child's interest and potential must not suffer. Also, the interest and values of the society should not be written off. Both the child and the society should be put at the centre of the curriculum.

A child's education will not be complete if it is devoid of the society where he is living. The society also cannot impart skills, knowledge or values that are not worthwhile on her child, if she wants growth.

2.2.3 What Education is not: Education and Knowledge

Education is the product of refined knowledge. It is not all knowledge that qualifies for education. Knowledge must be total and comprehensive to be considered as educational. We have two basic types of knowledge: first, knowledge per se. This refers to knowledge of mere facts. This form of knowledge is otherwise called knowledge "that". It is merely informative knowledge that is not backed up with understanding. He knows that but does not know 'why'. A knowledgeable person in the above instance is one who has the "know-how", the storehouse of information but lacks the understanding (the know-why). This level of knowledge cannot be called education. The receiver of this information is not given full opportunity to give critical view of the piece of information. This is mere knowledge that air has weight and occupies space. When an information such as the above is given without proof, it becomes too difficult to be educational. Any knowledge without application cannot be education. A person may be able to memorise a poem or even the content of a book but could not understand. His ability to memorize could be considered by some people that he knows the poem or book, but this is not so. The second level of knowledge is that which is tested to be true knowledge of why. This

type of knowledge is applicable to related areas. It is open-ended. It is the type of knowledge that qualifies for education.

The duty of the teacher is to transmit knowledge to this second level. This is knowledge which contributes to education. It is the knowledge of that, how and why. This equally refers to knowledge with understanding.

The above is the difference between the roadside mechanic and the engineer. The latter knows how and why but the former knows how but not why. It is the knowledge with understanding that makes one an educated person. Teaching is to aim at this and the teacher should enable students gain this type of knowledge. Teaching, therefore, brings about education while training, drilling, indoctrination, instruction, etc. bring about mere knowledge of how but not knowledge of why. Teaching is the most acceptable medium of education. Knowledge acquired through teaching is educational. Teaching is an intentional goal-oriented activity. The teacher makes up his mind to impart a particular knowledge to his learners. Teaching is open-ended. The teacher does not pretend to know everything that ought to be done about any given subject at any given subject at any given time. What the teacher taught is not final, while others may say more depending at what level, time and field.

Teaching is voluntary in nature. The learner voluntarily submits himself to one who knows. It is democratic for it gives room for freedom. It respects the integrity of the learners and arouses critical consciousness through questions and answers, explanations, dialogue, projects, assignments and so on. Teaching is activity loaded or oriented. There are other processes that seem similar to teaching but are different because they can only

bring out mere knowledge of facts which not make for the educated persons. These include training, instruction, indoctrination, conditioning, drilling and so on.

Training

Training is a form of imparting narrow knowledge. It gives a narrow knowledge of something. Training, specifically speaking, focuses on the acquisition of particular skills. The learner does not need to argue, but to do what he has been told. A university graduate of mechanical engineering receives more and wider knowledge than the roadside motor mechanic. The former is educated in the field, while the latter is trained in the field. Hence, he, the latter is merely a knowledgeable person. Training does not have all characteristics of teaching. It is closed ended. A man could be trained in a particular skill like mechanic but the skill did not in any way change his behaviour. For instance, a skill acquired by a robber may not necessarily change him from stealing or being a robber. In another sense, education and training are conterminously used in respect of some professions. In this case, it is not uncommon for people to talk of medical education, technical education and others. Medical education, for instance, is wider in scope than medical training. The former does not conform to the latter in specific skills because if a training has a moral value for the individual as well as society, then it could be called education.

It is the purposeful inclusion of moral values which constitutes the ultimate reason for the training and gives us the logical right to call it education. In other words, these occupations have their ethics which conform to the basic norms of the society. Therefore, a piece of training could be regarded as education while it has some end involving an ideal society. Furthermore, some people also confuse mental training with intellectual

education, since both of them are concerned with the cultivation of the intellect. Intellectual training is a misconception of education because, logically speaking, intellectual training is concerned with the inculcation of certain habits of minds. It is mistaken, therefore, to argue that the training of the intellect is truly educational for there must be a logical relationship between the two concepts.

Instruction

Like training, instruction is not open-ended. Training is wider in scope than instruction. There are set formulas, procedures which the instructor transmits to those he is instructing. The instruction could be on how to perform a particular skill, prepare a specific diet, undertake a particular journey and so on. The person receiving the instruction does not need to ask why. He has to follow the directions or instructions accordingly.

Indoctrination

This can be used in two perspectives. The first is the religious perspectives. Here, the religious doctrines are being inculcated into those who are ready to accept. Since religion itself deals mainly with belief system, indoctrination appears to be the only teaching technique. In religion, there is little or no room for questioning. In most cases, certain questions that aim at proving the existence of something is termed unreligious and cannot be answered. Religious issues are based on set doctrines. So you cannot ask the teacher questions outside the doctrines because those doctrines are not his, rather they were there. This form of indoctrination is accepted for religious purposes. But indoctrination could also be used outside religion. This form of indoctrination is not acceptable. For instance, using indoctrination to teach subjects such as History,

geography, Science, mathematics and so on is unacceptable. The teacher in this instance does not give the learner the opportunity to develop his or her power of reasoning. This form of learning leads to memorization, brainwashing and comes under propaganda. None of these can give the true knowledge that leads to education.

Conditioning

The purpose of education generally is to make the educated a full grown autonomous being. But conditioning as a method of transmitting knowledge can never lead one to this expectation. Conditioning is the worst of all methods. This refers to the process whereby the conditioner makes his agent to do what he (the conditioner) wants him to do. It represents the total and absolute manipulation of one person by the other. It is the ability of man to make another man a mere machine to satisfy his wants. The person may know the work and does the work as machine but is not educated. This is because, he cannot apply that knowledge in a related environment. The knowledge is too narrow to be called education.

Drilling

This is the process of transmitting knowledge through repetition of a habitual action. It tries to drill a particular habit into the child through mere repetition of what the driller is drilling into the child. It is mechanical and indeed superficial. For instance, the child is drilled to be obedient but not to know why he should obey. All these methods fall short of education. They are all mechanistic theories of knowledge, (a pack full knowledge of how and not why). They are called teacher-centred methods or techniques because they aim at satisfying the teacher's narrow objectives. To use these methods to achieve education, and produce an educated person, each of them should be interrupted with

questioning and answering sections. Assignments should be given and answered. The class should be divided for discussions with the teacher coordinating or moderating the whole activities there should be full and active participation of the learners on all issues raised. In fact, the teacher should cease to be the only active voice in the class. It is then that we accept the knowledge outcome as education and the receiver as educated.

2.3 Nigerian Education

2.3.1 Introduction

In the last section, it has been established that education as a concept seems difficult to define in terms of its universal acceptability, yet attempts must be made. The above notwithstanding, the ethical approach that sets out criteria for education seems to be most favoured by modern philosophers of education, as it appears more comprehensive and provides basis for analysis. In this section, however, two leading questions will be asked and answers to them will present a fair but brief justification to this section. The questions are:

- a) Is there a Nigerian education?
- b) If there is, 'what are its characteristics'?

Some critics are of the opinion that the formal education system, which we have in the country today, is western oriented, and could not qualify for Nigerian education. They further strengthen their position by arguing that it has neither its roots in the country nor adopts its tenets to the existing culture of the indigenous society, and thus, has no foundation. This argument, of course, could not be dismissed with a mere wave of hand, after all, the education in question is still addressed as 'western education'. It has in it some western orientations, beliefs, thoughts, contents, technology and techniques, among

others. Yet there are others who opine that Nigeria, like other countries of the world, has her own education system. It could be observed that the former group is arguing on the platform of western oriented education in Nigeria, which to a large extent, makes the people of Nigeria foreigners in their own land. The latter group based its argument on the indigenous education in the country. This argument implies that there are more than one system of education in the country. These systems chronologically presented are indigenous education, Islamic education and western education. On the basis of the above observation, a brief description of each of the above listed education systems will be discussed to determine their usefulness to the needs and aspirations of Nigerians, especially their moral imperatives.

2.3.2 Indigenous Education and Ethical Requirements

Indigenous education, simply put, is the acculturation of the individual members of the community to acquire the necessary skills and wisdom to survive in the environment without foreign interference, while passing same from one generation to another. Although, the above definition favours the sociological approach to general education that was discussed earlier, it is necessary however to note that different communities evolve their own education according to the time, needs and ability. Every nation's education process is formulated on the basis of the people's philosophy of life. In a comparative study of European and African philosophies of life, Furley and Watson⁴⁹ maintain that the western type of philosophy is individualist while the Africa's is the right relationship and behaviour to other people (integration). The indigenous African or Nigerian, therefore loses his identity to the group. The individual is part and parcel of the society.

⁴⁹ O. W. Furrley, T. Watson, *A History of Education in East Africa*. (New York: NOK Publishers, 2014) 10.

Normally, the philosophy of indigenous education includes communalism, preparationalism, perennialism, holicism and functionalism (Ocitti)⁵⁰. The principle of communalism emphasizes that the interest of the group overrides that of the individual. Preparationalism emphasizes the preparation of everybody to every aspect of life. Perennialism prepares the individual to conform to the unchanging norms of the society. Holicism encourages all-round education of the individual while functionalism lays emphasis on the usefulness of education to learner. The education is, indeed based on needs and aspirations of the people as well as the individual learners.

Fafunwa⁵¹ further expands the above into seven cardinal aims. According to him, the aims of indigenous education are:

1. To develop the learners physical skills.
2. To develop the child's character
3. To inculcate respect for elders and those in authority.
4. To develop intellectual skills.
5. To acquire specific vocational training and develop healthy attitudes to honest labour.
6. to develop a sense of belonging and participate actively in family and community affairs, and
7. To understand, appreciate and promote the cultural heritage of the community as a whole.

⁵⁰ J. P. Ocitti, *African Indigenous Education*, (Uganda: East African Literature Bureau, 2010) 5.

⁵¹ B. A. Fafunwa, *History of Education in Nigeria*. (London: George Allen & Unwin, 1974) 14.

It is pertinent to note that out of the seven cardinal objectives above, three objectives 2, 3, and 5 lay great emphasis on moral values specifically. In other words, moral training is the most favoured aspect of the indigenous education. Therefore, a child or person with questionable character, no matter his position in the society, is not regarded. Some parents, in the indigenous setting, even prefer being childless rather than have a child that will bring disgrace to them. Each family has its own image to protect, as such will go to any length to avert tarnishing such image. Uchendu⁵² affirms the centrality of character training in indigenous education in Africa generally. He states that sociability, honesty, courage, humility and perseverance are necessary conditions to a well-trained child.

On a similar note, Ifemeje⁵³ argues that Nigerian indigenous education was strictly a purposeful enterprise aimed at the survival of the individual and the society. He further observes that plays and stories at moonlight were organized for both recreational purposes and the moral education of the young. Each play and story taught its own morals. Despite these features of indigenous education in Nigeria some foreign observers still believe that there was no education in the country before the coming of Europeans. Others, however, argue that the so-called indigenous education was built on mere rote learning and superstitions. But these were built on biased assumptions, the indigenous peoples of Africa were self-reliant politically, socially, culturally, spiritually and economically before they were visited by the western culture. They exhibited acts that do not rely on mere rote learning or memory.

⁵² P. K. Uchendu, *Perspectives in Nigerian Education*. (Enugu: Fourth Dimension Pub. Co. Ltd. 2013) 124.

⁵³ C. C. Ifemeje, *Evolution of Nigerian Education*. (Benin City: Ethiope Pub. Corporation, 2014) p. 33-74.

Reacting on the first issue raised which seems to deny the existence of education in Nigeria before the coming of the Europeans, Wilson⁵⁴ maintains that education is in itself part of social organization of any society whether or not that society has anything which might be recognized as a school. But on the issue of its reliance on rote learning, memory and superstition, we may recall that the Nigerian indigenous education involves a lot of scientific appliances and technical know-how in jobs like midwifery, orthopaedics, gynaecology and other professional areas which do not involve mere rote learning or memory.

It is necessary, therefore, to restate here that the basic characteristics of indigenous education in Nigeria as contained in the curriculum include the development of physical skills, character development, respect for elders and constituted authorities, intellectual training, vocational training, community participation and cultural heritage. The education lays emphasis on functionalism. Its tools and techniques include observation, initiation ceremonies, recitation and demonstration. The tests and examinations are practical and the completion and certification are determined by the learner's ability to perform the acts well enough to function as a well-integrated member of the society. The education was functional in the sense that its curriculum was relevant to the needs and aspirations of the society. Unemployment was minimized, if not completely absent, and only very few young men roamed the villages and towns. This was the nature of education in Nigeria before the advent of Islamic and western education.

⁵⁴ J. Wilson, *Education and Changing West African Culture*. (New York: Bureau of R. Publications, 2012) p. 22

2.3.3 Ethical Imperatives in Islamic Education

The word ‘Al-Islam’ is derived from Arabic word ‘as-Salam’ which means peace. In that order, Islam could be seen as a religion connoting peace. Islam also is referred to as total submission to the will of God (ALLAH). The religion was sent to man from God through Prophet Muhammad, Ibn Abdullah Ibn Abdul Mutallib to set light to the world, in the 7th century AD in the Arabian Peninsula.

Islam is built on seven articles of faith and five pillars of Islam. The articles of faith in Islam are:

- Belief in Allah (God)
- Belief in His Angles
- Belief in His Books
- Belief in His Messengers
- Belief in the Last Day (Day of Judgment)
- Belief in the Destiny, good or bad
- Belief in life after death.

The pillars of Islam are:

1. Bearing testimony that there is only one God and that the Holy Prophet Muhammad is His noble servant and prophet. This testimony is otherwise known as ‘*Kalimatu-sh-shahadah*’.
2. Observation of five daily prayers at the specified periods.
3. Payment of Zakkat (poor rate)
4. Observation of fasting as enjoined by the Holy Quran in the month of Ramadan.
5. The performance of the pilgrimage to Mecca (Hajj), for those who could afford it.

The religion is governed by theology. The law is derived from God as contained in the glorious Quran, which is the religious document of the Muslim. In the Muslim society, the authority of the husband as the head of the family is unquestionable. There is the absolute conformity and obedience of all members of the family to the authority of the father and husband. In the Nigerian situation, however, Islamic culture (religion and education) was the first to conquer some of the indigenous culture of the people. It came first into the Kanuri Empire in the present Borno state of Northern Nigeria, in about 11th century AD, through trade.

Morality is taught as it is contained in the holy book. The education is geared towards the maintenance of stability, conformity, characterized by raising people who are versed in the tenets and practices of the religion.

Apart from conformity and absolute obedience to the Islamic laws which are central in the education, memorization of facts forms the main teaching techniques in the Muslim schools, especially at the primary education stages. Okeke⁵⁵ summaries the content of Islamic education as:

1. Submission to God's will.
2. Memorization was widely used and this led to rote learning (critical thinking and open-mindedness were suppressed).
3. Authoritarianism – the authority of the Quran is unquestionable, since it is the embodiment of the will of Allah. Western education has altogether a different cultural structure and values, it therefore, created a new social atmosphere in the country. It

⁵⁵ G. C. Okeke, *Philosophy of Education: Concepts, Analysis and Applications*. (Owerri: Totan Pub. Ltd. 2010) p. 42-46.

did not only affect the Islamic culture but also the indigenous culture of Nigeria. both the indigenous people and the Muslim communities of Nigeria openly resisted the western culture. But they partially abandoned their resistance so as to fit themselves meaningfully into the new socio-economic order, which was created by the presence of the western economy.

2.3.4 Western Education in Nigeria

In fact, just as the indigenous and Islamic education have their own unique system, Christianity as a religion came along with its religious education. But unfortunately, when the latter culture came into the country, its planters failed to study the cosmological foundations of the indigenous people. This would have helped them to understand the people better. In the African cosmology, for instance, the universe is peopled by spirits, great and small as well as good and bad. The beliefs, according to Nduka⁵⁶.

Explain the respect paid to certain elders and traditional rulers who form the visible link between the living and the dead and justify the myths about man's relationship with the universe. They make sense of the values of the traditional Nigerian society.

The result of the above oversight was unfortunate and highly regrettable. To this effect, almost everything else in the indigenous culture was regarded as bad. The policy of complete europeanization was introduced with a view to replacing the native way of life. All the native names, customs, songs and dances, folklores, arts and marriage procedures were rejected. The demand was revolutionary to make Nigerians possess British mentality but not their technology. Nevertheless, the new cultural infiltration was

⁵⁶ A. O. Nduka, *Western Education and the Nigeria Cultural Background*. (Ibadan: OUP 2010) 6.

met with stiff opposition from the indigenous people of Nigeria. Such resistance shows that the new culture was not accepted voluntarily by those who own and defend the traditional values of the society. However, the European technological warfare notwithstanding the real instrument which silenced the initial opposition of the indigenous people of Nigeria to the will of western culture (education), was the monetary rewards and other social changes (status) occasioned by possessing a mastery of western values. Nduka⁵⁷ highlights these points, arguing that the monetary and other rewards of those employed by the trading firms induced others to follow likewise and thus forced some parents, who were originally opposed to letting their children adopt the white man's religion and get western education, to change their attitude.

Ifemeje⁵⁸ similarly, observes that the average Nigerian adult later began to appreciate the new education in preparation for his son becoming a member of a social class higher than his own. Consequently, as the gains of the western education in Nigeria gather momentum, different communities started to establish their own schools for their children. To this end, therefore, they no longer waited for either the missionaries or the government to do so. Supporting these views, Ifemeje⁵⁹ further adds that, the 1930s marked the beginning of an educational era of voluntarism for different communities in Nigeria. Nigerian education should be one that will be built practically on a Nigerian philosophy, which sincerely speaking, must represent and respect the metaphysical, epistemological and axiological foundations of the people. Our problem is not in our stars but in us as Shakespeare said. Therefore, the solution to this problem does not lie in our

⁵⁷ Ibid.

⁵⁸ Ifemeje, op. cit. p. 90

⁵⁹ Ibid.

dropping British existentialism for American pragmatism, but by actually understanding who a Nigerian is from his indigenous perspectives and environmental circumstances. We should be able to find out what he knows and wants as to properly address them, not by mere whitewash pronouncements.

Nigerian education, if it should reflect its worth, must develop from the known to the unknown. It must have such roots because it must not grow midway. It must be firmly established within the people's worldviews. This is necessarily so because education, by its etymological principles, is a builder and not a destroyer. Before concluding this section, it is necessary to remark that, apart from these obvious lapses, western education in Nigeria has brought some positive changes in the human and national developments. One of the most important areas is communication system. With improved communication system, all the ethnic groups that make the country (Nigeria) can be seen as members of one family. The adoption of English language and the development of other major Nigerian language have to an extent, made every Nigerian to appreciate one another's culture. The education has also introduced and improved the people's health sector. Today, there are thousands of Nigerian trained medical doctors and nurses whose call have saved millions of Nigerians from untimely death. In fact, this is one of the areas that Nigerians can compete favourably with their counterparts all over the world. Other areas worth mentioning here include the legal profession, teaching, journalism, architecture and other disciplines that are mainly of cognitive development.

Much is still not realized in the affective and psychomotor aspects of human growth which is mainly the concern of this research. This is why we still watch our graduates today roaming the streets in the cities of Nigeria in search of ready-made jobs.

Some have even gone so far to enroll as members of one gang or the other just for survival. It becomes difficult to distinguish a Nigerian who received the education, from the other that did not, in terms of character and functionalism.

In conclusion, we may accept the present formal education system, as documented in the 'National Policy on Education' and practiced in Nigerian schools as the Nigerian education. But we may still identify its deficiencies, principally because it fails to learn from the indigenous foundations of Nigerians. The Nigerian indigenous structure grew up from the practical outlook of the people. It is hoped, however, that for there to be a truly Nigerian education, our present education system has to be restructured. The Nigerian philosophy and philosophy of education should be clearly defined in line with the metaphysical, epistemological and axiological principles of the people. Metaphysically, a Nigeria believes that man is created to create. He believes that life is a circle. Man dies and returns back again to begin as a child. Because he is a continued member of the society, he must keep his society well before he died. So, a Nigerian from its philosophical background is self-reliant, hardworking, honest, friendly, and so on.

Epistemologically, a Nigerian is practically oriented. Epistemology is that branch of philosophy that studies the nature and scope of man's knowledge. Nigerian education in respect to epistemological foundation of the people should have been more of practical orientation than the prevailing theoretical structures. The 6-3-3-4 or the present 9-3-4 system of education which lays emphasis to science, technical and vocational education, is more felt on papers than real. The nomadic and migrant fisherman's children education introduced in Nigeria are welcome initiatives to addressing the philosophical background of Nigerian indigenous education but the scoreboard is unfortunate. They are but mental

exercises. They are not carried beyond theoretical satisfaction. Most of them are mere political extortions.

Axiology refers to that branch of philosophy which deals with ethics and values. The axiological foundations of Nigerian root from the metaphysical perspectives. Hence, indigenous Nigerian culture is communalism. Our notion of nationhood and brotherhood is different from the west. Our attitude to life and death is different. The present Nigerian education should aim at encouraging the genuine aspects of our indigenous life and then systematically discourage those that can impede growth in the society. It may not sound exaggerative to state that, by convention, the nomadic and migrant fisherman's children education may turn the children of these people out to be hawkers of the non-existing white-collar jobs. This is partly due to its western fashion. Today, there are millions of applicants. This is contrary to the spirit of indigenous education which produced people in diverse areas of needs. Each educated person becomes self-reliant and self employed. When will Nigerian education produce this kind of Nigerians? Our education is too theoretical to make much practical effects. This is why some of our agricultural engineers decide to stay in the office and merely make paper designs of farms. How many engines have we designed and fabricated in Nigeria despite the number of graduates we have in the field. We have the same problem with other practically related disciplines.

2.4 Theoretical Framework

2.4.1 Theoretical Framework on Values

Ethics or moral philosophy is a branch of philosophy that is concerned with the principles guiding our social actions. Philosophers interpret “good”, “bad”, “right”, or “wrong” in many ways. This depends on their background experience. Philosophers not

only try to define what is known as the “good life”, they also prescribe ways of attaining it. As an educator, one should know the ways of life that are valued to ones people so that he can prepare his learners for good social relations. Question in the moral sphere are not the ones that admit of easy answers and obvious solutions.

Absolutism as Theory of Value

This theory of values was first developed by Plato to combat the view by the Sophists that moral values are relative to particular societies. Plato argued that although different societies might adopt different values, that, itself, does not show that they are all right or that values adopted by some societies that once practiced human sacrifice have long dropped the practice on the principle that humanness is better than inhumanity. Plato, therefore, argued that regardless of what different societies practiced, there were some things that just ought to be valued and others that ought not be. He believed in certain absolute – values that were always and would always be binding on all people at all times and in all places, regardless of whether or not they are recognized. Moral values, he claimed, are absolute eternal and changeless.

Some utilitarians like Mill⁶⁰ believe that the promotion of happiness was, and must always be, the supreme moral consideration. Rules and moral conduct in a society were good only if, they contributed to a greater balance of happiness over misery. If one can demonstrate that a particular action or custom was promoting unhappiness, then it was

⁶⁰ J.S. Mill Utilitarianism, on liberty and considerations on representative government, edited by N.B. Action. London: J.M. Dent and Sons Ltd, 1972

wrong, and it was wrong whether people regarded it as wrong or not. Mill⁶¹ is however, committed to the view that certain actions must necessarily always be wrong or right. Changed conditions might affect practices that once promoted happiness and cause unhappiness. He is an absolutist in the sense that his formula of testing whether something is good or not, is supposed to be absolutely binding on all men at all times. The problem with absolutism is that moral values vary so much with, societies and vary with times in the same society. Societies that once regarded human sacrifice as virtue no longer hold the same view. Does the form of goodness change? Does God or the Gods change? Such questions have been raised by those who hold the relativists position.

Relativism as Theory of Value

This is the theory which states that societal values are a matter of choice on the part of the society. To the relativists, eternal truths of moral values are artificially created. According to the relativists position, various factors, social and economic are evoked to explain particular moral values. Polygamy and raising of many children were highly valued in many African societies, but changing, economic and social conditions are now tilting the balance towards monogamy and a small, more manageable number of children mark to a large extent, a relativists, viewed moral values as culturally induced conventions which reflected the economic structure of a given society. Those who hold the position of power (usually wealth) promoted standards of right and wrong that would perpetuate the “Status quo”. In feudal societies, for instance, the serfs were made to believe that it was

⁶¹ J.S. Mill Utilitarianism, on liberty and considerations on representative government, edited by N.B. Action. London: J.M. Dent and Sosn Ltd, 1972

morally right to show loyalty to overlord. Also, in industrial societies, the cleaners and messengers over forty years of age have to show loyalty to their relatively young managers. The case for relativism looks strong. Although it has been criticized on the ground that it gives no universally acceptable standard with which to measure behavior, it has drawn attention to the fact that moral value vary with societies and even change with time within one society. It has also appeared plausible because people found it difficult to know the particular moral viewpoint that ought to be adopted by all.

Intuitionism as Theory of Value

This is another form of absolutism. Plato himself believed that the means of arriving at the form of goodness is through intuition, frustrated by the apparent impossibility of setting anywhere in the search for moral knowledge. Moore⁶² said “If I am asked what is good?”, my answer is that good is good and what is the end of the matter, or if I am asked “How is good to be defined?” is that it cannot be defined and that certain things were good, whether or not any particular society recognized them as such or not⁶³. However, we believed that there is only one which could know goodness, and this is by intuition. The theory of intuitionism is meant to stress the idea that there are moral objective truth that are not dependent on the rapid changing values of society. This theory tends to defend the notion of absolutism, against relativism, intuitionism seems to be a pointless theory. This is because, in practice, different people have different intuitions as

⁶² Moore, G.E. *Principia ethical*, CU: 1962, p. 6

⁶³ Ibid

to what is good, which is to say that there is no absolute intuition as to what is good, a point it tends to defend.

Emotivism as Theory of Value

This is an extreme form of the theory of relativism and was propounded by Ayer⁶⁴. This is the theory which states that to describe something as good is simply to say. “I like it”. That, according to Ayer, is really all there is to morality, the reason why it is difficult to agree on can be regarded as evidence to support a claim to moral knowledge is that there is no such thing as moral truth and moral knowledge. A distinction can be made between factual knowledge and moral truths. “A table has four legs” is a factual claim that can be investigated. It is not the same as “freedom is good”. “Freedom is good” or “the table is good” is just a way of saying that I, the writer or the speaker, like freedom or the table. The speaker is only expressing his own emotional feeling with regards to freedom or the table. The strength in the theory is that when a person says that “X is good” it means that he approved of it. It will be contradictory to say “X is good” without liking it. With this theory, the major activity of the moral philosopher is not to produce any system of desirable behavior, but to analyze the way in which we do in fact use moral language, this is what emotivists like Ayer claim to be doing. Their job is not to discover what is good but to show how people use the “good”. The basic weakness in this theory is its recognition of the impossibility of having moral truth. What is good to one may not be good to another. In fact somebody’s meat may eventually become some other person’s poison. And this could lead to constant conflict.

⁶⁴ Ayer, A.J. Language, Truth and Logic penguin. 1971.

Prescriptivism as Theory of Value

The ethical theory of prescriptivism was put forward by Hare⁶⁵. Hare suggests two features of moral judgments. He argues that the judgment in the form “you ought to do X”, do not just attempt to create an influence, but have the more positive function of attempting to guide people’s conduct. Hare suggests that moral judgments are universalizable. If I say that you ought to do “X”, I commit not only myself but every other person to do the same under similar conditions. Some five ethical views on theories have been sketched. The views cut across ages and societies, which is the theoretical frame work did the study hinge and why? Which is the correct view? Are any of the views wrong? Philosophers have not necessarily committed themselves to anyone’s view or theory. They have neither shown some to be false, nor others correct. What the general debate points to is that no one can ever establish one ethical theory as the correct view beyond all doubt. In other words, knowledge of ultimate moral principles is impossible. However, whether we like it or not, we are continually faced with the need to make decisions that involve moral assumptions and this applies also to those involved in education.

2.4.2 The Concept of Moral Values

The concept of moral standard has had a long history of arguments. Aristotle and his followers hold that happiness is the goal of life and therefore, the standard of morality. Man’s actions according to them, should aim at promoting happiness. Accordingly, for actions to be considered as good or bad, they have to be tested as to whether or not they

⁶⁵ Hare, R.M. the language of morals, O.U.C., 1964

promote happiness. Actions that promote happiness are good while those that do not are bad and evil. Aristotle further argues that self-perfection is the moral standard of man and wishes all mankind to develop towards self-perfection. However, while it is still pertinent to refer to happiness as being the goal of life, it remains doubtful whose happiness is being referred to. Is it the happiness of the individual in the society or that of the entire society? If, of course, Aristotle's happiness means that of the individual, then each person will have a different value or standard of morality. In this case, the situation could be chaotic. But if it refers to the happiness of the entire society, then it means the individual's interest is dependent on the collective interest or norms of the society.

Here again, the question re-echoes: Does what make me happy also make the other members of the society happy? If the question is answered in the negative, then how do we resolve the issue of the differences and forge a common or universal happiness?

The stoics, perhaps have a near answer to this. According to the stoics, right reason is the standard of morality. They maintain that for a man to live happily, he must live according to reason and not according to his own desires, for reason is man's true nature. Omoregbe⁶⁶ puts the views of the stoics in these words:

Human desires, the stoics maintain are insatiable and if followed will only lead to frustration and unhappiness. Happiness is not to be found in anything the world can offer. Man should not look outside himself for it. Happiness is within man and not outside him. It cannot be found in material possessions, in comfort or in pleasure, but in a life of virtue lived according to reason.

⁶⁶ J. Omoregbe, *Knowing Philosophy*. (Ikeja-Lagos: Joja Educational research Pub. Ltd. 1990) 155

Here both the idealists and the stoics may be seen to have taken an identical position on the issue of moral standards. Education is to help an individual to develop the moral potentialities in him/her through right reason.

The stoics believe in the way of happiness which is the way of nature, patience and hardwork, the way of gradual growth and labour. They strongly hold that man must follow nature and live according to it in order to live happily. They believe that nature does not take short cuts in achieving its goals. The way of nature is a long and painful way. Going contrary to nature can never in the long run be in one's interest. In their view, a wise man needs to follow nature and its long and painful way to achieve his goal through patience and hardwork. The unnecessary rush for materialism, which, incidentally, runs contrary to the way of nature may be responsible for the dangerous signpost of our national moral bankruptcy today. The stoics' gospel of patience and hard work could form a sound foundation for a healthy moral base in Nigeria.

The utilitarian, on their own, argue that the measure of moral standard is utility. This means the principle of the greatest good to the greatest number. But to Immanuel Kant, moral standard is duty. According to him, any action performed outside the sense of duty has no moral value. Kant states that actions that have moral value must be performed out of sense of duty. Every action performed by an individual has its own consequences upon the performer. The consequences may be positive or negative, depending on the nature and circumstances of such action(s). But whatever may be the consequence(s), an action must be guided by reason. Man as a rational being has the right to act reasonably. Actions performed with sense of duty may have bearings on ultimate moral values. Actions must not be taken for mere sake of pleasing others. For instance, some smokers,

when confronted condemn cigarette smoking as bad, but confess that they cannot give it up because of the company they keep. Is it then rational to do or take something that we know is unhealthy to our body or others just to please another person or persons?

Indeed, any action taken must respect the 'moral law'. This refers to the law established by reason, sense of duty and responsibility and thus constitute moral standard which, by its origin has a universal bearing. Although other sub-standards exist among different groups, the ultimate standard, which is guided by reason remains supreme. For instance, when the indigenous Nigerians were killing twin babies, they, by their local standard then, were justified. But ultimately, the act was wrong. With time, they left that circle (local standard) and found this reality through exposure. Thus, killing of twins is no longer in existence in most, if not, all our local communities as of today. In other words, that certain actions are committed ignorantly in a given society at a given time does not mean that its ultimate reality does not exist. It is there and must surely be realized one day.

2.4.3 Morality

Morality as a concept is the ability to establish differences between what ought to be done and what ought not to be done. This is related to conduct of individual's behaviours or attitudes. It deals with the goodness and badness of an action, character and disposition. The Oxford Advanced Learner's Dictionary defines morality as the principle of good behaviour. Okoh⁶⁷, therefore, affirms that a person's behaviour towards his fellow human beings and his value judgment concerning his conducts are usually adjusted to table of moral principles. From the above definitions, it is imperative to uphold that

⁶⁷ Okoh, op. cit. p. 42.

morality deals with human behaviour to his fellow human beings. Such behaviour may be acceptable or unacceptable within the society. It is expected that reasons must be given for any action taken by an individual in the society. Hence Scholfield⁶⁸ argues that:

There is also a suggestion of social criteria because when we talk about moral behaviour being acceptable and immoral behaviour being unacceptable, we think of the acceptance or non-acceptance by society. Society has established standard or norms against which to measure different mode of behaviour to determine their acceptability or otherwise.

Morality, therefore, as a social phenomenon involves the evaluation of the consequences of our actions for others and their actions towards us. It is pertinent to note that the basic tenets of morality as a concept, is its relationship with what is right or wrong of human conduct and behaviour. This is necessary, because all societies exist on the basis of ethical codes, designed to suit the rational goals of public and individual safety and the unhindered progress of all. Obviously, those who belong to a society are bound to abide by the moves of such society to which they have to subscribe voluntarily. Meanwhile, two things stand out glaringly about the concept of morality, quite different from other acts outside it. The first is that human actions are voluntary and responsible. The second point is that there are standards by which such conducts can be measured. Nniblet⁶⁹ supports this view and challenges that a person's act could be considered as moral only when he or she deliberately chooses to act in good faith, using the principle of right reason rather than acting on conventions that lack sound judgment. Morality,

⁶⁸ H. Scholfield, *The Philosophy of Education: An Introduction*. (London: George Allen and Unwin. 2013) p. 6.

⁶⁹ W. R. Niblet, *Moral Education in a Changing Society*. (London: Faber & Faber Ltd. 2012) 63.

therefore, is the principle that guides human behaviour, which stipulates that good must be done and evil must be avoided.

2.4.4 Stages of Moral Development

Since morality has to do with the standard of what is good to do and bad to avoid within the world of the child, it is then reasonable to believe that a newly-born child is born unmoral or non-moral. He is ignorant of the group's expectations of him. His behaviour and actions are unintentional and so whatever actions he does cannot be taken as willful deviations from the group norms, rather it should be seen as lack of awareness of the group's norms which implies unmoral. Believing that children are born non-moral, they must be taught the concept of morality in order to be able to discriminate between moral and immoral behaviours by the people around them, according to the social standards of the group. This process of moral learning starts from childhood through adolescence.

At childhood stage, the child can distinguish between what is morally right or wrong in simple situations. By the time he becomes an adolescent; he would be able to develop a conscience to enable him to make moral decisions. Moral reasoning, therefore, changes and matures with age and experience. Both Piaget⁷⁰ and Kohlberg⁷¹ support the above in their theories of moral development. In 1948, Piaget⁷² came up with the theory that children moral reasoning begins at a highly concrete level and becomes more and more abstract, as they grow older. He argued that children develop moral reasoning in two stages. The first is before the age of seven. According to him, children of ages six or

⁷⁰ J. Piaget, *The Judgment of the child*. (London: Kegan Paul, 1948) 84.

⁷¹ L. Kohlberg, *Moral Development and the New Social Studies*. (Glenview: Scott Foresman Co. 1963) 19.

⁷² Piaget, *op. cit.* p. 94.

seven years judge immorality based on how much damage or trouble it caused. This is the age he referred to as the stage of moral realism. At the age of seven precisely, the children are able to judge immoral behaviour in terms of how much damage it causes and are not aware or concerned with the reasons of the underlining actions. At seven and above years, according to Piaget⁷³, children become more subjective and are able to weigh both the intentions and the consequences in judging the behavior or actions. This shows that as children grow, the ability to judge behaviour rightly or wrongly becomes more complex and abstract, and by the adolescent age, they are able to deal with more abstract moral issues.

Similarly, in 1963, Kohlberg⁷⁴ identified three levels in moral development, and then sub-divided them into six stages again. He contended that an individual goes through each stage in an orderly manner to develop more complex ability to cope with abstract moral issues. These levels are the pre-conventional level; the conventional level and the post conventional level, the pre-conventional level, deals with children below the age of seven years. Children at this stage believe that what is moral is determined by people in authority, and towards the end of the pre-conventional level, their behaviours are now basically controlled by what they stand to gain by being good. The conventional level, refers to children of about eight years of age. Their behaviours are basically determined by societal mores, rules and values, while at the second stage of the level, the children behaviours are guided by the desire to maintain the social order. Children at the post-conventional level are aged from 12 years and above. Their behaviours are characterized

⁷³ Piaget, op. cit. p.

⁷⁴ Kohlberg, op. cit. 23.

by abstract moral principles and personal ethics. At the initial stage of this level, the children behave and act in morally upright ways because of their conviction that to be just is for welfare of all, and for the protection of everyone's rights while in the later stage or level, they become able to determine what is right or wrong using legal principles. They can justify their actions by these principles. They see beyond their immediate environment in deciding what is right, and avoiding what is wrong.

From the theories, it is necessary to state that a number of factors are significantly important in the learning of moral development. Some of these are age, intelligence, the social interaction of the child to his environment and direct teaching, which is in the area of education. It is believed that no matter how knowledgeable a person is, morally bankrupt, there is the possibility or tendency that normal person would like to associate with such person. Therefore, education and moral development contribute a vital role in the character moulding. This explanation can be illustrated from the aims of traditional African education which is to produce an individual who is humble, respectable, skilled, hard-working, just and fair, and can conform to the social order of the society.

2.4.5 Kinds of Morality

There are many different kinds of morality. For the purpose of this research, these will be discussed in four broad perspectives namely, the African traditional morality, social morality, closed morality and open morality.

2.4.6 African Traditional Morality

To the African, morality is as important as religion itself. Character is, indeed, the main prerogative of man. Man's well-being on earth is dependent upon his character. Nevertheless, African traditional morality or moral values is neither the creation of the

society nor the individual. Rather, according to Idowu⁷⁵, moral values are the expressions of the transcendental order which is beyond man. By implications, man in the society must conform to it. Secondly, African traditional morality is described as being rule-oriented. It is governed by do's and don'ts statements. It is indeed, the morality of groups. This kind of morality is a corporate rather than a personal morality. In this regard, an offence against one member of the group is regarded as offence against the whole group and so, the punishment is very severe.

Furthermore, African traditional morality is closely tied to religion. Mbiti⁷⁶ supports this view arguing that African people accept or acknowledge God as the final guardian of law and order and of the moral codes. This suggests the close link existing between African morality and religion which is not surprising since a traditional African is naturally religious. As a common practice, the Africans take oaths in front of the shrine so as to give moral and or legal sanctions to an agreement. This, in fact, indicates that the African traditional morality cannot be separated from its religious base. Finally, African traditional morality is based on a hierarchical order. Age and status are highly regarded. There is a wise saying in Africa that "the words of the elders are words of wisdom". The prime mover of African traditional ethics therefore, is that we should try to do good to others and avoid harming others.

African morality belongs to what Okoh⁷⁷ calls cosmobiological morality. It is closely tied to the taboos which people are afraid to break. In the present Nigerian

⁷⁵ E. B. Idowu, *African Traditional Religion*. (SMC Press, 2010) 29.

⁷⁶ J. Mbiti, *African Religion and Philosophy*. (New York: Doubleday & Co. Inc. 2013) 116.

⁷⁷ Okoh, op. cit. 62.

complex (secular) realities, the African traditional morality requires some modifications. Its basic principle could be applied using ‘right reason’.

2.4.7 Social Morality

Social morality refers to the morality agreed upon by members of the society for the purpose of living together in harmony and in mutual respect. Every member is expected to keep to his own side of the agreement. The society exists so as to protect the private properties of the individual members from insecurity and or harm. In John Locke’s Social Contract theory, civil societies are formed by members of the society to ensure peace so that the individuals can freely go about in the pursuit of the satisfaction of their self-interest. It is indeed, the duty of the society to ensure that every individual member of the society contributes his or her part towards the progress of the society. In this kind of morality, the society exists to solve the problems of the individual members, whereas, it is expected that the individual members must live a morally mature life for the overall development and progress of the society. Accordingly, it is argued that the prosperity of a society depends on the moral disposition of members. Moral laxity and irresponsibility on the part of members of any society is not only a discredit to that society but an obstacle to development. In fact, there cannot be any development in a society where selfishness prevails or where public funds are misappropriated by leading elements in the society. No development, or progress in any society in which devotion to duty, honesty and hard work are thrown aside in search of self-enrichment.

The present-day experience in Nigeria is alarming and disappointing. There is neither the protection of property nor that of life due to high rate of immorality.

Omoregbe⁷⁸ was apt then in identifying the main cause of Nigerian problems today as immorality. He argues that morality is the health of any society and challenges that any society that is plagued with immorality is sick. Hence, he posits that Nigeria is morally sick and so her social, political and economic problems are signs and symptoms of the moral diseases. It is therefore, a mere waste of time, resources and effort trying to cure symptoms of a disease instead of treating the very cause of the symptoms.

In other words, it is absolutely necessary to remove such obstacles as bribery and corruption, embezzlement, loss of public confidence, disregard for public well-being and above all, moral laxity if the concept of social morality is to be made meaningful in Nigeria. Unfortunately, most Nigerians (the masses) today seem to be captives of war under the control of a class of rulers (not leaders) made up of self-appointed military and civilian collaborators. As captives, almost everybody wants liberation from captivities at whatever cost. The struggle, therefore, continues to affect our nation's morality and development.

2.4.8 Closed Morality

This morality is subjective because it is dominated by obligation. It is the kind of morality that limits its vision within the society in which the person lives. This source of morality, therefore, is close-ended. It has the social pressures of the society because the society itself is a closed society. A closed society is one which sees itself as unique group, different from others. In this kind of society, members observe the rules only when the society exerts pressures and it is only the pressure that gives the individual the sense of

⁷⁸ J. Omoregbe, *Ethics: A Systematic and Historical Study*. (Ikeja: Joja Educational Research Pub. Ltd. 1993)
106

obligation. This is the type of morality Bergson calls ‘common or ordinary morality’, Omoregbe⁷⁹. Closed morality has no universal acceptability. It is not permanent but limited to a group. Most appraisals in this case, according to Bodunrin⁸⁰, are strictly made by reference to a prescribed set of moral standards. This type of society is often favoured by the apostles of static religion which could be tribal, ethnic or national and part of the tribal or social custom of a closed society. It is relative to that society.

Consequently, a static religion teaches conformity, and uses tribal, family or national goals as the basic object of worship. The gods, it is assumed, will punish all those who violate the customs and traditional of the people. In this regard, a closed society also produces closed morality. It is a society that is not only self-centred but pre-occupied by her interest and needs, regardless of the interest of others. This morality is related to African traditional morality. Commenting on closed morality which is a feature of an authoritarian society, Agrawal⁸¹ states with regrets that its people are denied a chance to engage in rational discussion of standard of behaviour upon which they conform. Unfortunately, actions carried out by members in such a society may lack independent explanations. They rely upon the dictates of the given society and can hardly be questioned. Closed morality, therefore, hardly produces autonomous moral behaviour. Hence, it is argued that conformity is a dangerous approach to morality, especially in the present complex world view, because it lacks the necessary exposure, critical thinking and

⁷⁹ Ibid.

⁸⁰ P. O. Bodunrin, *Philosophy in Africa: Trends and Perspectives*. (Yemetu Ibadan: Girardet Press. 2014) 206.

⁸¹ M. M. Agrawal, *Moral and Values of Human Life*. (Ibadan: W. Girardet Press. 2014) 207-226.

the 'why' of actions. A person, frankly speaking, should be able to make a sound moral choice when faced with conflicting behaviours in a given society.

2.4.9 Open Morality

This is the direct opposite of closed morality. The chief postulates of open morality are the realists and the pragmatists. To them, morality can be best taught through a secular approach. This kind of morality is found in an open and dynamic society whose vision is beyond the family, tribal and or national interest. To the holders of this morality, the general interest of man is of paramount importance. An open morality is also an objective morality; its basic attributes include universal applicability, impersonal, and non-permanence. This morality could be effective in a society where there is no state-controlled religion. It is held that open morality is not a morality of obligation, but that of reason. It is universal and ideal morality which originates from the mystical experience of a few great and extraordinary men.

In an open society as against the authoritarian society, the morality of particular acts is discussed rationally. In this regard, Agrawal⁸² asserts that moral justification is not restricted to satisfy a select group but based on principle which should satisfy the whole of mankind. In line with the above, Kosemani⁸³ argues that if social sanctions against immorality are objectively and impartially applied, such will provide the necessary support for moral principles. Morality in this regard calls for autonomy, ensuring authenticity on the part of the moral being. This then ensures the exercise of free and independent choice within social constraints that are imperatively important in

⁸² Ibid.

⁸³ Kosemani, op cit. 90-94.

determining the life of any given society. Following the fact that morality is a deliberate act, a moral being, therefore, should be in a position to freely choose whether or not he will go through with the proposed course of action. as a rational being, he should in no way be coerced to either act or refrain from acting at all or in a given way, except deemed necessary on the basis of rational decision.

2.4.10 Moral Justification

Although, morality is the principle that guides human behaviour, yet different people give different reasons why they behave the way they do. These reasons are given according to their individual understanding of human existence. Some of these reasons will be treated in the following perspectives: ‘the religionists, the social contractists, the rationalists, the happinessists, the pleurists, the retributists, the naturalists, the intuitionsists and the consciuncists’. The religionists seem to hold that man must live a moral life in order to obey the commands of God. They believe that any act of disobedience to the commands of God will attract divine punishments either in the world (life) or thereafter. A typical example of this in the Christian religious perspective is the Mosaic law of the Old Testament, otherwise known as the ‘ten commandments’ (Exodus 30:1-17). This group of people, therefore, proposes the teaching of morality through religion. Although man is by nature a religious being, most societies in the contemporary world have gone secular. In this case, religious morality, which is propagated through indoctrination, drilling and instructions, may contradict the principle of secularity, which is built on reason.

The social contractists, however, maintain that moral life must be lived by man because it is part of his social contract. Man actually, is a social being who should live in

an organized society. Therefore, if he must live, he must comply with the societal demands. Social contractists like Thomas Hobbes, Hegel and Bergson⁸⁴ are among those who hold strongly to this view. According to this group, what the society says is good, no matter how unpalatable it may be, to the individual members is good. It is either that the individual conforms and belongs or rejects and quits the group. Contrary to the two viewpoints (religionists and social contractists), the rationalists like Kant and Barner⁸⁵ argue that one must live moral life because one is a rational being. Man by nature is rational and so to be obliged by moral law is part of human life. Being rational, man knows that certain actions are bad and as such must be avoided, whereas, some are good and so must be encouraged. Omoregbe⁸⁶, arguing in favour of rationality, states that everybody, by the very fact of being a rational being, experiences this obligation of the moral law to refrain from evil and do good. He goes further to cite Kant⁸⁷ who sees moral law as a self-imposed law that comes from rational will, to substantiate this view.

To make effective use of this natural quality of man, such a person's conscience has to be trained in line of right reason else he reasons wrongly. This aspect of morality should be encouraged for it tries to produce human beings who would be able to defend their actions. The happinessists on their own argue that moral life should be lived because it is the only way to happiness. They maintain that happiness is the ultimate aim of life. In the pursuit of the happiness, unfortunately, people go to different lengths, positively or negatively. However, happiness sought in a wrong way cannot be found and if found

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Omoregbe, op. cit. 132-134.

⁸⁷ Ibid.

would not last long. Money which many people embrace as a source of happiness, seems not to be so, for money or any other resource of pleasure acquired wrongly does not give happiness because it will be short-lived. It could give pleasure which is always very temporal. A man can be extremely rich and yet be very unhappy. Pleasure and happiness are always not the same. Pleasure is short-lived because it ends as soon as the activity it accomplishes ends. Happiness is a stable state of mind which accomplishes peace of mind and moral rectitude. A person can indulge in such of temporary activities of pleasure like sex, drinking, smoking, etc. and yet remains unhappy.

The early Greek philosophers like Socrates, Plato, Aristotle⁸⁸, among others, agree that the only path to happiness is virtue. Plato⁸⁹ argues that virtue is more precious than gold. He, therefore, condemns an immoral man as foolish, short-sighted as well as shallow-minded. According to Plato⁹⁰, an immoral man exchanges virtue for gold and happiness. The retributivists on their own opine that moral life is lived to avoid the law of retributive justice. The world, according to them, is governed by certain laws of cause and effect. It is believed that any kind of cause results to a particular effect. Therefore, if you want bad you must do bad and if you want good you must do good. This, according to them, is the natural law of justice. The guiding principles of this group is “do unto others what you wish others do unto you”. The fear that every man will reap what he sows is often high among this group. Furthermore, the naturalists uphold that moral life can be lived in order to follow the way of nature. Nature, they believe, forbids shortcuts. It takes the long laborious way. Anybody who refuses to follow the way goes contrary to the way

⁸⁸ Ibid.

⁸⁹ Omoregbe, op. cit. 142-46

⁹⁰ Ibid.

of nature and it can never be of interest at the end. The way of nature, they maintain, is the ultimate way of happiness. From the creation story and even the evolutionary theory of man, life has been a gradual process. Those who tried to rush it end up not getting it at last. The natural way of life is, indeed, patience, hardwork and gradualism.

The intuitionist school of thought considers intuition as the moral standard. They uphold that by intuition, we know that certain actions are morally good (right) or wrong. We may, however, observe that different people have different intuitions about the rightness or wrongness of certain actions. This, therefore, is not always a reliable source of moral justification. Finally, the conscientists believe that human conscience is the voice of God, hence they hold that conscience tells us, individually what is right to do and wrong to avoid. Yet we may observe that different people's conscience tell them different things. Or, people disobey their conscience and say that they are acting according to their conscience. Conscience, it is believed, is not always right and therefore cannot be an objective standard of morality. Human conscience should be trained early in life to be able to lead the individual in the right direction.

The arguments so far show that there is no single way of moral justification that could be considered sufficient to solve our moral problems. Rather, the various moral standards singularly or collectively act as principles in moral decision-making. The moral conscientiousness could start intuitively or conscientiously and then developed through right reason. Right reason is the best moral option in a secular society. The value of a rational morality, therefore, must reflect what we conceive to be the perfect of human condition, the ultimate objective which humanity should strive to achieve.

2.4.11 Morality and Religion

Morality has been discussed extensively and summed up as the standard guiding the principle of doing those things that bring growth and solidarity to the society and which rules off anything that hinders happiness of the society. This Principle states that an individual must consider the interest of others while executing his/her actions. He must give sound and logical explanation for any action taken as a means of justifying such conducts. A moral act must be such that enhances the growth of all and not that of a single or selfish individual. Moral values is then directed by right reason. Religious circumstances might form certain basic principles of morality. But these principles must be directed through right reason. Religion could be understood as a belief system of a person or group of persons which guides individual or group practice in the worship of a spiritual being(s) variously called God, Allah, Olodumare, etc. and the attendant relationship within the adherents themselves and between them and non-adherents of that faith. In religion, there is more of a spiritual marriage between the believer and the object of belief (in most cases the Creator). The believer, in most cases, hopes for a reward or punishment hereafter. There is always the hope for a spiritual benefit. Every religion has a kind of religious doctrine guiding its members and deviation from such rules; including questions on the authority of such doctrines are always frowned at. Unfortunately, most religious doctrines are static, although man by nature, is dynamic. Members are indoctrinated and so are not expected to argue but to accept those things (doctrines) as they are.

Morality as it could be deduced from our discussions so far is not the same as religion. While the former is more concerned with the man-to-man relationship for the

enhancement of the society, the latter becomes more concerned with the man-to-man relationship for the spiritual enhancement of the individual members of the society. Based on this salient observation, Kosemani⁹¹ advises that religion should be treated as a private institution and morality should be based on public principles. In the field of moral philosophy today, the arguments as to whether there could be morality without religion seem to draw persistently towards two extremes. Both Nduka and Akinpelu⁹² maintain that morality is quite distinct from religion. To this end, they posit that morality is logically independent of religion. There are indeed, religious and spiritual values; and they are separable from moral values. But in sharp opposition to the above view, Nzerem⁹³ argues that morality cannot exist without religion. He stresses that the two are inseparable.

Arguing further, Adewole⁹⁴ supports the first group. He argues that there is no relationship between religion and morality and warns that moral programmes should owe nothing from religion. Adewole⁹⁵ further challenges the religious assumption which links man's purpose to that of God and then wonders why man should claim to pursue the same purpose with a phenomenon whose nature and reality, he does not know. He therefore, stresses that there is no logical or empirical relationship between religion and morality. He then advises that good should be done, not because it was alleged that God said so, but because it is good and worth doing. Based on this, Adewole⁹⁶ proclaims rational morality

⁹¹ J, M., Kosemani, Existentialism and Education. (Port-Harcourt: Unpublished article, 2007) 102-06

⁹² Ibid.

⁹³ W. R. Nzerem. Some Problems in Moral Education. (London: Faber & Faber Ltd. 2013) 162.

⁹⁴ A. Adewole, Values in Nigeria Education. (Onitha: PEAN, Vol. 11, No. 1, 1990) 20-24.

⁹⁵ Ibid.

⁹⁶ Ibid.

as the bedrock of any moral foundation. To this end, Adewole⁹⁷ is implying that anybody can be developed to reason independently and rightly, using the principle of consideration of others' interest, in whatever he or she is doing.

Drawing a mid-line between the two opposing views above, Aniagwu⁹⁸ holds that both religious and secular approaches to morality are appropriate in their respective environments or circumstances. According to him, it will be wrong to teach morality through religion in a secular society as it will be equally wrong to teach secular morality in a religiously tied society. He then argues that since morality has to do with human actions and dispositions, it is only reasonable that the concept of man in a given society should form the basis of morality there. Hence, morality in secular and open society could be different from morality in closed and religious society. It is necessary at this point, however, to note that both morality and religion are among the basic components of human nature. The arguments so far raised are equally relevant to the issue at stake because they have their distinct merits and demerits. However, religious principles pursued in religiously tied society as the ten commandments of the Holy Bible, equally form some basic principles of morality in a secular structure. It is true that there is no ideal society that could embrace killing of innocent person, disobedience, dishonesty and such other vices. But the variation in the interpretation and implementation of these principles depend on the type of society in question. Secular morality is a refined type of morality. In this instance, it should be encouraged for its long lasting effect in open societies.

⁹⁷ Adewole, op. cit. 40-42.

⁹⁸ K. A. Aniagwu, "Indiscipline in Nigeria": A Moral Definition. (Port-Harcourt: PEAN, Vol. 11, No. 1 1990)

Religious morality, meanwhile, can be further developed into secular morality through questioning of some of the reasons behind such principles. It is not enough to condemn stealing, murder, disobedience and other immoral acts just because God so condemns them, but because they are also bad. Religious morality stands as long as the object of belief or worship is observed. As soon as the believers begin to doubt the object of worship, the moral credentials of such believer become equally affected. But secular morality lasts as long as human reason (right reason) prevails.

2.4.12 Values

A lot of definitions have been subscribed to the concept of ‘value’. The Oxford Advanced Learner’s dictionary defines value as ‘worth of something compared with the price paid for it and ‘quality of being useful or worthwhile or important. A renowned philosopher and educationist, Dewey⁹⁹ perceives value as primarily, to prize, esteem and secondarily, to estimate. Similarly Okeke¹⁰⁰ asserts that value connotes importance and something qualitatively cherished.

Commenting on R. S. Peter’s criteria for the definition of education, Okeke¹⁰¹ further observes that the desirability and worthwhileness in education make education a valuable activity. Hence, a person experiences values when he or she knows that a meaning or an importance values when he or she knows that a meaning or an importance is central to himself or herself. The value one attaches to something helps to determine ones behaviour towards that thing., To this degree, choice and selection are imperatives in

⁹⁹ J. Dewey, *Democracy and Education*. (New York: Macmillan, 1968) 52-54.

¹⁰⁰ G. C. Okeke, *Philosophy of Education: Concepts, Analysis and Applications*. (Owerri: Totan Pub. Ltd. 2014)

312-13.

¹⁰¹ Ibid.

values. The level of value attached to something depends on the usefulness of it to the person(s) concerned. Values, therefore, are standards of conduct, efficiency or worth which a society endorses, maintains and even transmits to her members – present and future generations. Values as a philosophical concept belongs to the broad division of philosophy known as axiology. Usually, as a philosophical concept, it has been exposed to different philosophical schools of thought. For the realists, values are relative and therefore, have no existence outside the thoughts and actions of man. According to them, man is the creator and maker of values. From this point of view, Okeke¹⁰² asserts that all educational aims are regarded as valuable only to the extent that they are based upon the objective of meeting the needs of those being educated. Interests and desires, therefore, are the key words holding values in this very perspective. Values are measured relatively to the individual's reactions to things and situations. They are, then, relative but change with place, time and people.

The idealists, nevertheless, take an objective approach of the concept. They maintain that values have independent existence outside of man's experiences. In this regard, certain values exist in the supersensory world and unless conscious efforts are made by man through reasoning, he cannot know them (the values). This viewpoint was championed by Plato. It implies that any real educational value must have existence independent of man's interest and desires. To the idealist, man does not create values, rather he discovers them. Meanwhile, in-between the two sharp extremes or opposing views, there exists a middle-range position. Taking from both the subjective and objective perspectives, the middle-ranger insists that something becomes of value or valuable only

¹⁰² Okeke, op. cit. 321-24.

when it is experienced and/or used. Hence, it is argued that, objective values do not exist by themselves. Rather, through the interaction between persons, subjective values and society's objective standards, value emerges.

The above standpoint, just like any other views of the middle rangers, tries to balance the two extreme positions. They argue that man does not, on his own discover previously existing educational values or create his own, exclusively, on the basis of personal desire, but rather develops his values through the continual processes of valuating his individual needs and actions in terms of their effects upon the values of all others as expressed in the standard of his society. The middle-range opinion, therefore, holds values as something that works relative to the situation in which they develop and found useful to the society in general. This position may be very much favoured by the pragmatists. What works for good is valued. This means that what works for a person is valued by him, but may not be valued by the society if it does not work for the interest of the society. It is necessary to note that a person should consider his value in relation to those of the wider society, in which he lives. The individual's value system will ever remain useless if it does not respect the ultimate values of mankind. Since man is not an Island to himself, he must respect others in the pursuit of the values. This is why education, as a concept, deals with what is worthwhile and valuable to mankind in general, and not to a person's myopic interest alone. Wokocha¹⁰³ therefore, lauds this position saying that:

¹⁰³ M. Wokocha, Education for Effective Citizenship. (Port-Harcourt: Unpublished Article, 1990) 152.

... it would appear that values are objective to the extent that things have value in themselves. Values are also subjective in that a valuer is required for any valuing process. In addition to the objective and the subjective viewpoint, is the social milieu in which the valuing occurs.

An individual, indeed, ought to consider his values relative to those of his immediate and extended environment. Since he cannot live alone, he must adjust his values in line with the values of others within and around him. Equally, a society's value system, if it must expect international acceptance, ought to be modified by the international standards. This is why a nation's educational objectives must ensure the inculcation of values that will meet both national and international standards. Hence, value which is relative is also objective to certain extent.

2.4.13 Moral Values

Moral is described as standards, principles of good behaviour, while value is quality of being useful, desired or worthwhile. Moral values, therefore, are those behaviours, attitude exhibited and encouraged by members of the society for the fact that they are both good and desirable to mankind generally, the society and to the person in particular, as against those behaviours condemned and discouraged for they have been proved to be bad and unhelpful to the person, society and the entire mankind. Moral values are mainly concerned with the behavioural aspect of members of the society. Such values are geared towards the positive growth of the entire society. Every society looks forward to positive growth and expects her citizens to evolve and develop certain behavioural pattern of life so as to enhance such growth. The accepted behaviours are expected to be moral and valuable to the society and the generality of mankind. But the

unacceptable behaviours are immoral and have no value to the society for they are negative to the development of the society. To this position, Agrawal¹⁰⁴ opines that moral values must be universally acceptable values. He argues that such values must necessarily transcend the limitations of creed, race and culture.

Unfortunately, our daily practices and actions are justified based on what we generally accept as moral values in our respective societies. But such values remain moral values so far as they are subjected further to rational discussions, in which case, they represent an ultimate human value. In fact, the totality of moral values of any society is its image of humanity, because such constitutes the society's conception of human perfection.

Moral values, conclusively, are those values that seek the ultimate value of man. Our attitude to others, sometimes, are influenced by our unexamined acceptance of other peoples' existence. Hence, according to Agrawal¹⁰⁵ moral value of rational morality must reflect what we conceive to be the perfection of human condition. Everybody, it is expected, should be able to produce justification for his or her conducts. His or her actions must be defended from time to time as against relying on ready-made codes of behaviours set down by perhaps, a less informed society.

2.5 Summary of the Chapter and Uniqueness of the Study

The chapter generally discusses the concept of 'education', from its diverse perspectives – sociological – humanistic and ethical. It maintains that sociological concept of education is social-based. In this context, the society forms the centre piece of

¹⁰⁴ M. M. Agrawal, *Moral and Values of Human Life*. (Ibadan: W. Girardet Press, 2014) 242.

¹⁰⁵ Ibid.

education. This means that the interest and needs of a particular society inform the content and curriculum of education in such a society. On the other hand, the humanistic approach considers education as child centred. This perspective holds that the child has some inborn potential that could be developed through comprehensive education system. Accordingly, that individual child's interest and ability should be considered above other things. These bring some inadequacies in their definitions of education.

However, ethical concept of education is concerned more on education that is worthwhile. It maintains that education must have moral bearings. In fact, this perspective holds that there is no education if the knowledge and skill do not carry moral values. Hence, it lays criteria in which a process could be called education. These are:

1. Education involves the transmission of what is worthwhile to those that are committed to it.
2. Education must involve both knowledge and understanding, as well as some kind of cognitive capabilities, and
3. Education involves methods of transmission that respects the individual as an autonomous being with natural potential. These issues are latter discussed under education and other related concepts such as teaching, training, indoctrination, drilling and conditioning. The differences between education and mere intellectual or skill acquisition are briefly stated, education is seen as being wider in scope because it is a product of true teaching. Others, short of teaching, lack the ingredients.

Ethical concept of education is presented as a bridge between the sociological and humanistic dimensions. It's use of criteria saves philosophers of education the problem of definition which may either be too narrow or too broad.

Five ethical views or theories have been sketched, which cut across ages and societies? Is any of the views wrong? Philosophers have not necessarily committed themselves to anyone view or theory. They have neither, shown some to be false, nor others correct. What the general debate points to, is that no one can ever establish one ethical theory as the correct view beyond all doubt. In other words, knowledge of ultimate moral principles is impossible. However, whether we like it or not, we are continually faced with the need to make decisions that involve moral assumptions and this applies also, to those involved in education.

In this section, the various aspects of Nigerian education were discussed. These are indigenous, Islamic and western oriented education. It held that indigenous education in Nigeria, though had its peculiar problems, served the genuine needs of the people then. It admitted, however, that both Islamic and western education enjoy their formal approach, as against the dominantly informal process which the indigenous structure had. It further observed that although Islamic and western education came to Nigeria from the outside, the latter made more comprehensive impact on the present education system in the country. On the issue of Nigerian education, the section argued that what passes presently for Nigerian education is not worth the name, if the definition of education is properly understood. It, however, opined that for it to merit its name, the system must be restructured and practiced, logically and consistently in line with the nature of man in Nigerian perspective, metaphysically, epistemologically and axiological.

This section of the chapter discussed broadly, the concept of moral values. Morality was discussed from its various background perspectives (ancient and modern) with special reference to Plato and Aristotle. The concept of value was equally examined.

Here three schools of thought were highlighted: the realist, idealist and middle-range positionists. The moral value, the researcher argued that it must grow above mere sentiments: ethnic or religious loyalty, and that, what is morally valuable must be worthwhile both locally and internationally. On morality and religion, the chapter noted a sharp difference and admitted that religion is an indispensable human quality but that religious morality could only be practiced in the religiously tied society. The chapter emphasized that morality is more related to man-to-man relationship for the improvement of the worth of man through right reason. It further stated that religion is more concerned with the relationship between man and his higher being (creator). On the above note, the researcher affirmed further that a secular society should evolve secular moral values, emphasizing on rational moral base. He opined that societies that preach religious doctrines should evolve their moral values through religion. Hence, he argued that morality must be separated from religion in secular societies such as ours. Finally, the chapter examined Nigerian indigenous moral values and observed that it was in accordance with the concept of man in the traditional society. It maintained that the sudden interruption of the indigenous moral value system by the western culture, in particular, contributed, to some extent, to the present dilemma of moral laxity in Nigeria. The chapter, therefore, called for a conscious approach to secular morality in the country, to balance the current complex multi-ethnic and religious waves in the Nigerian society.

The uniqueness of the study lies in its attempt to draw all the attention of educational stake holders in Nigeria on the importance of moral education in our educational system. The aim is to stimulate action on how to get rid of the hydra-headed problem of moral decadence that has plagued our educational system. Morality is not just

to be taught or explained in its contemporary manifestations without a deep understanding of its root. However, when it was realized that almost all the problems plaguing the country are reducible to the moral questions, one can then understand that moral education command thought and compel expression. The study has a unique relevance in our society today because it is addressed to children, adolescent and youths through the Nigerian education system. It deals with the Nigerian social fabric through the school system. Technically, the seed of morality is sown in the home, watered in the school and reaped in the society.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents research methodology in philosophy of education, viz; speculative, prescriptive and analytic methods of research with particular reference to the subject matter under investigation.

3.1 Philosophical Research Methods in Education

When the systematic pursuit of knowledge began in what was then known as philosophy, there were no distinct disciplines as we have them today. All forms of knowledge were subsumed under the umbrella of philosophy. The other forms of knowledge became separated from philosophy only because of their limited concerns and the different methods they developed along the way to pursue such concerns. There is a general belief that while philosophy deals with the normative together with all the reasoning and speculations that go with it, other academic disciplines are limited to the descriptive and because the descriptive deals with the here and now, it can be perceived and described. The quantitative methods which go with these disciplines are on account of this established and easy flow. Any work in these disciplines is therefore measured by the degree in which it describes both the problem and solution in as straight-forward a way as it can possibly be. Points, descriptive, factors and so on are therefore necessary features of the writings of these other academic disciplines. This must mean that existent facts, explanations or description are but an insignificant though necessary part of a philosopher's writings. His real contribution lies in the extent to which he applies his philosophical methods to those facts, explanations or even descriptions such that we gain

new understanding and insights of them. Philosophical methods and the nature of philosophy are two ends of a straight line and so neither can be separated from the other, and this, one must admit, is true of all disciplines. To understand the methods of a discipline we must necessarily begin with an understanding of its nature.

Research in philosophy of education aims at clarifying problems or resolving issues in education, bearing in mind our educational needs as a society. Problems of social life are examined along the traditional patterns of philosophical inquiry. This reveals that research in philosophy of education delves into issues, concepts and problems aimed at resolving these issues, problems and concepts through education. As researchers in philosophy of education address many issues, problems and concepts related to education, such researches like this research work, use the combination of three methods namely, speculative, prescriptive and analytic, sometimes with the prescriptive mode being the dominant one, but usually side by side with speculative and analytic methods. Let us examine these three methods of philosophical research.

3.2 Speculative Research Method

Speculative method is the oldest which tried to look at things holistically. It made its subject matter very broad, as philosophers speculate about everything. Speculative philosophy became the oldest mode because it's connected with metaphysics. In speculative philosophy inferences are made through personal thinking, experiences on observable features. Philosopher infers from a wide variety of thinking and experiences of the actual character of a particular phenomenon. In any case, such inferences or speculations should be from sound reasoning. In a nutshell, speculative philosophy is that philosophical approach which seeks to integrate thinking, experiences and the observable

facts of things in order to construct meaningful whole. It is concerned with finding order by filling gaps to certain facts with tentative inferences or speculations. Accordingly, “it tries to put the various parts together into some synthesis or mosaic”¹⁰⁶. Speculative philosophy tries to sketch a map of the universe and man’s place in it. For instance, Hume while agreeing with Berkeley, that there is nothing in nature that lies beyond the reach of our senses, concluded that our understanding is very limited and that skepticism is the only reasonable attitude towards attainment of knowledge. Thus, where experience fails to afford the necessary data about the ultimate nature of reality, Philosophers fill in the gaps with speculation. Hegel’s speculations on the relationship between master and servant in the phenomenology of spirit inspired Marx’s notion of class struggle. Philosophical speculations about aims and how the aims should be realized helped to give focus and direction for education.

The chief and most fundamental function of Nigeria’s education is to shape Nigerians as rational people by drawing out and developing what is distinctively human in them. Indeed, what makes a Nigerian human is his possession and proper use of his rational component. Nigeria’s educational practice is said to aim at the perfection of each individual through location, manifestation and developing of this potential (rational component) as human being i.e to be self-disciplined whose reason controls his passions, emotions, desires and appetites (a Nigerian who exercises self-control). All this is said to appear in Nigeria’s educational practice through the exercise of pure reason, development of theoretical knowledge, mathematical understanding, broad curriculum activities of liberal and arts studies. All these are said to aim at leading the Nigerian students towards

¹⁰⁶ J. S. Burubacher, *Modern Philosophies of Education*. (New York: McGraw Hill Inc. 1962) 313.

self realization, discovery of his talent, what he can really do, his limitations and how he can be fitted into the society he belongs.

Speculative philosophy is more concerned with finding meaning or order by filling gaps in certain facts with tentative inferences or speculations. Moral values in Nigerian education which this work appropriately comes under, suffers from the problem of identity as it is located on the confluence of psychology and philosophy. Be that as it may, it is more philosophical than psychological as it lays more stress on the consistency and coherence of ideas than on their chronology. In addition to this, it has been said that all serious discussion of educational problems, no matter how specific, soon leads to a consideration of educational aims and becomes a conversation about the good life, the nature of man and the varieties of experience. But these are the perennial themes of philosophical investigation.

Accordingly, this work manifests speculative in nature to the extent that it is an exposition of the development of moral values in our students exemplified in qualities of confidence, independent mindedness and self-worth and in relation to their views on the nature of man, society and other life experiences in general. The methodological approach to be adopted in this section will on that account be speculative, but since there is not “one philosophical method”¹⁰⁷, it is necessary presenting and justifying the dominant one employed here. Against this background, speculative method here is employed to examine the nature and ideals to which moral values have influence on student’s moral judgment. The mind which presents individual self is a very essential instrument for speculation. The

¹⁰⁷ J. A. Akinpelu, Is there a philosophical research method? (“Paper presented at the 12th Annual Conference of

philosophy of Education Association of Nigeria, Anambra State College of Education, (Awke: 1990) 5.

mind is one gift to man which enables him to think about himself, the people around him and his world in general, with it, he can speculate on things about which he is not sure; he can imagine things that are possible and even those that are not. It is to be noted however, that, when we think about things or speculate on issues, it is done within the context of our social and cultural environment. Nigerian education is an interplay of traditional, Islamic and modern education in a multi ethnic, lingual, cultural and religious society. Speculation comes in this study by drawing from the strengths and weaknesses of the different systems in existence to project an approach of teaching moral values via Nigerian education to reflect the nation's existential reality

3.3 Prescriptive Research Method

Every nation has its problems which call for solution. It is expected that everyone would contribute to the best of his ability, although philosophy has a lot to contribute, philosophers are sometimes excluded from the decision making process. This appears to have made the situation worse. For example, before adopting a new educational or social policy in the country, one would expect that philosophers would be included in the planning; such contribution would benefit all concerned. Some educational philosophers in the country hold the view that the poverty of Nigeria's philosophical base is responsible for our technological under-development. They also blame the country's social and political instability on the weakness of its philosophical foundation. Philosophical prescription is therefore made to help overcome these difficulties. Indeed, every society expects some guidance from its philosophers especially in education. Philosophy of education in performing its normative function may draw on other areas of culture just as it does in fulfilling its speculative function. Researchers in ethics and education usually

prescribe an educational process or action intervention strategy to solve pertinent educational problems. This work would adopt prescriptive philosophy to establish standards and assess values, judge conduct and appraise art.

In consequence of the above, there appears to be a controversy over the proper mode of doing philosophy, which of these approaches is better and why? To the analytic philosopher, the task of the philosopher is to play the role of a disinterested actor, in which case he is only to clarify intellectual questions that arise when we look at issues. After this activity of clarification, he should clear from the stage and allow others making decisions utilize his clarification to interpret, advance positions or formulate policies. To the prescriptive philosopher, the view of the analytic philosopher is very limiting and sterile. To them, since the philosopher has superior abilities in understanding these concepts and issues (through his ability and concern for analysis), he should go beyond this to pass judgment or take a definite stand on such issues he has been able to analyse. Prescriptive philosophers find analytic philosophy unnecessarily aporetic.

In this work, the prescriptive method commends itself as the most suitable for adoption. In saying this, however, one is conscious of a growing separatism in philosophy of education which looks at these three broad divisions and their corresponding methods as being mutually exclusive. It is to be admitted that no thorough prescriptive method can ignore the adoption of analytical instruments at some points, at least in so far as they help to clarify key concepts that are used in this work. Similarly, no serious analysis can proceed without a thorough grasp of the main value issues involved and where this is attempted we end up with arm chair analysis. Immanuel Kant is quoted to have said

“content without criticism is blind just as criticism without content is empty”¹⁰⁸. In this work therefore, a combination of the prescriptive and analytic methods is used, with the former predominating. The adoption of this prescriptive method is prompted because it has to do with prescribing or formulating goals, norms or standard by which to conduct the educational process.

3.4 Analytic Approach

The role of philosophical analysis is that of elucidating and defining concepts, criticizing and examining problems and issues in education. Philosophical analysis in research in philosophy of education plays the following specific roles:

- (i) It adopts the tradition of science which upholds that nothing is held to be true until it has been verified.
- (ii) In pursuance of its verification and clarification drive, philosophical analysis defines, examines and clarifies concepts that appear in our everyday discourse in education. It also discusses problem and issues that are germane in education and bring them in clear perspective.

Philosophical analysis of education in general terms subjects the terms and propositions underlining educational thought and practice to rigorous scrutiny as to the form in which they are stated. Specifically, philosophical analysis serves the following functions.

First, philosophical analysis examines the logical premises on which educational conclusions rest. Secondly, it closely examines the language used to be sure that its

¹⁰⁸ R. S. Peter “Education as Initiation” in D. Reginald Archambault (ed) *Philosophical Analysis and Education*,
(London: Routledge and Kegan, 1972) 21

meaning is clear and unambiguous. Thirdly, philosophical analysis takes a penetrating look at the kind of evidence which will be acceptable for confirming or refuting statements about education, i.e critical examination of assumptions. The method of analysis is used in philosophy to reduce the level of obscurity, it involves breaking up ideas, concepts, etc. into small components. This helps the philosopher to see more clearly the relation between the parts which make up such view or concepts. When the parts are seen clearly, the philosopher is able to remove ambiguities and is enabled to have a very thorough understanding of such concepts, statements and propositions.

Analysis is, therefore a necessary tool for understanding the central issues and ideas in education especially as regards relating the parts to be wholes. This sums up the place of philosophical analysis in education. If a researcher in education wants to analyze the concept of education such a researcher may proceed by breaking the whole of education into the following parts, namely:

1. Something to learn, i.e knowledge, values etc.
2. Learner, this may be a child, youth, adult or community.
3. Teacher, this may be one who has received formal training.
4. The method, the teacher must use some acceptable method to achieve the objectives of teaching the learner what it to be learnt.

A proper understanding of these four elements and some will help the philosopher in education to understand the whole concept of education and remove ambiguities as far as possible. Philosophical analysis takes two forms in educational research. Firstly, it examines, defines and clarifies the concepts that are in everyday use in the world of

education. Secondly, it discusses problems and issues that appear in our everyday discourse in education.

The chapter discusses three (3) methods of philosophical research in education namely, speculative, perspective and analytic methods. Looking at the main issue discussed in this work, the most suitable method was prescriptive research method which is concerned with value issues, with establishing the end deemed appropriate and corresponding means for their attainment. Naturally, the prescriptive method commends itself as the most suitable for adoption in this work. In saying this, however, one is conscious of a growing separatism in philosophy of education which looks at these three broad divisions and their corresponding methods as being mutually exclusive. It is to be admitted that no thorough prescriptive method can ignore the adoption of analytic instruments at some points, at least in so far as they help to clarify key concepts that are ingrained in moral values in Nigeria education. Similarly, no serious analysis can proceed without a thorough grasp of the main value issues involved and where this is attempted we end up with armchair analysis, for as Immanuel Kant is quoted to have said, “Content without criticism is blind just as criticism without content is empty”. In this work, therefore, a combination of the prescriptive and analytic methods is used, with the former predominating. The adoption of this prescriptive method is further prompted because normative philosophy has to do with prescribing or formulating goals, norms or standard by which to conduct the educational process. There is also continuous application of the speculative instrument, which it is in any case related and from which a more graphic picture of the ideas being prescribed can be derived.

CHAPTER FOUR

POLICY PROCESS AND CONTENT OF THE NATIONAL POLICY ON EDUCATION AND THEIR BEARING FOR INCULCATION OF MORAL VALUE

4.0 Introduction

Every education policy process and content has as part of its aims: the inculcation of moral values. However, the procedures for realizing this significant objective differ from society to society and from time to time. Any educational system which, perhaps by omission or commission fails to produce morally upright citizens may be faulty and, therefore, requires very serious attention. The formal education system in Nigeria which is backed up by the document the “National policy on Education” is accepted, in this research as the testament of Nigerian education. Nigerian education is supposed to reflect the overall interest of Nigerians in multi – ethnic and multi – cultural dimensions. The education, as we have it today, cuts across all levels from pre – primary to tertiary. Equally, the moral values expected should meet the overall interest of all Nigerians. An educated Nigerian must be one that would be acceptable within and outside Nigeria. In other words, he should develop himself, well enough, to take his rightful place, locally, nationally and internationally. To this end, his moral credentials must not be built on mere ethnic or cultural sentiments. His concepts of good or bad, right or wrong should flow through logical sequences.

In this chapter, therefore, attempt is made at a philosophical examination of the extent to which Nigerian education is committed to the nation’s moral values. Also in this chapter, a brief analysis is made of a critical examination of the extent to which Nigerian education as contained in the National Policy on Education is carried out.

4.1 Provision or Pronouncements made in the National Policy of Education in Reference to Moral Values

4.1.1 Philosophy of Nigerian Education

Nigeria's philosophy of education, according to the National Policy on Education¹⁰⁹, is built on:

The integration of the individual into a sound and effective citizen and equal educational opportunities for all citizens of the nation at the primary, secondary and tertiary levels, both inside and outside the formal school system.

Meanwhile, Nigeria as a nation has her overall objectives which it pursues. The nation therefore considers education as a necessary tool for achieving these objectives. Thus, the “National Policy on Education” states that Nigeria as a nation aims at realizing:

- i. A free and democratic society;
- ii. A just and egalitarian society;
- iii. A united, strong and self – reliant nation;
- iv. A great and dynamic economy; and
- v. A land of bright and full opportunities for all citizens.

These objectives form the standard for evaluating the six cardinal values that are expected to be inculcated into an educated Nigerian. It is necessary at this point to examine these lofty objectives in relation to the practical realities in Nigeria. This attempt would be of great importance for two obvious reasons. In the first place, the policy is four

¹⁰⁹ Federal Republic of Nigeria, National Policy on Education. (Abuja: 2014) 4.

decades old now in Nigeria (1977 – 2017) and as such, it would not be too early to evaluate the basic principles of the objectives and their actual implementation. Secondly, it might serve as guide for future frameworks in the formulation of both the national philosophy and the philosophy of Nigerian education.

4.1.2 A Free and Democratic Society

In the above objective, “free” and “democratic” are the two striking concepts. To be free means to have the will to choose, to express, to decide, to question, to accept or reject, to belong or not to belong, and so on. Freedom of a nation could be political freedom, economic freedom, religious freedom and others. At the time this policy was drawn in 1977 and revised in 1981, 1998, 2004, 2007, 2014, the nation had long attained her political independence. This means we are free politically. This objective may not be referring to political freedom in that sense. It may not also be referring to economic freedom since the third and fourth objectives are specific on it. As for religious freedom, the secular nature of the country provides for such freedom, the freedom referred to here is not the freedom of the nation but that of the individual member of the country. The freedom which the United Nations recognized as human rights are freedom of speech, association, movement, among others.

Democracy and freedom are related in many respects. Free participation in the government of the state ushers in democratic society. The common definition of democracy is ‘government of the people, by the people and for the people’. In this regard, the people have the right (freedom) to choose their representatives to form the government at each level of governance and also have the right (freedom) to reject any person who is

not their choice. Democracy also means the peoples' willful participation in economic, social, religious and other aspects of the country's life. At the time this objective was set (1977), Nigeria had experienced more than one decade of military dictatorship (1966 – 1979) and had a genuine ground for freedom and democracy. But at the time it was revised (1981) the country was experimenting democracy which she never had till recently (that is, from May 29, 1999). Although, it is generally argued that absolute freedom does not exist, yet basic human freedom is the soul of democratic society. If this objective is drawn (for implementation) to realize a free and democratic society in Nigeria, then freedom of the press, and speech should be guaranteed. Nigerians should also be allowed to choose their leaders, (freedom of political participation). The opinions and interest of the masses should be considered in making decisions on the economic, social, political and other aspects of the country's life.

The enthronement of democracy in Nigeria seems to return our hopes to this objective, which had for decades eluded the country. Before that, it was difficult to assess the success of the said objectives because the mass media (public mass media) was solely controlled by the government. The government's interests then were carried and no opposition was allowed. So many people were jailed or even killed for merely expressing their genuine views. The governance of the nation was under arms and ammunitions. The dissolution of some major pressure groups like the Nigerian Labour Congress (NLC), and the likes by the government was an indication that the government rejected this national objective in the school system, the Nigerian Union of Teachers (NUT) and even the All Nigeria Conference of Principal of Secondary Schools (ANCOPSS) were at time pushed to accept the position of those in power even when they lacked wittingness.

4.1.3 A Just and Egalitarian Society

What the nation aims at achieving here is justice and equality for all citizens. Justice and equality of opportunities are also related. If the society is just, then the citizens will be treated with fairness. This would mean treating all equally, providing equal opportunities for everybody according to ones ability. It means regarding everybody equal before the law, providing equal job opportunities, equal educational opportunities, equal economic opportunities, equal political opportunities, among others, for all. Justice and egalitarianism in Nigeria remain a dream. It is also difficult to talk of justice and fair play even in our various institutions of learning. The schools are not equally built, equally staffed, equally funded, or equally supervised. There is even the apathy experienced between and among schools designated federal schools, special schools, unity schools, state government schools, community schools, and so on. In some states as well as some schools, fees are paid and in others, fees are not paid by students.

In Nigeria wider outlook, justice and fairplay have eluded all sectors: economic, political, social, and legal. The gap between the ‘haves’ and the ‘have not’ is too much. There is no equal distribution of the nation’s wealth, no equal job opportunity and no fairness in the payment of wages and salary. Worker’s salary today is not realistic to the exigence of the time. Before the Nigerian law or judicial system, a poor Nigerian does not enjoy equal justice and treatment. Socially, most Nigerians are still illiterates and could not know their rights. How can such persons then demand for their rights? Efforts made for achieving reasonable level of this objective by establishing the Universal Basic Education (UBE) the 6 – 3 – 3 – 4 and 9 – 3 – 4 system of education and even payment of

bursaries have failed. Bursary is no longer awarded automatically to deserving students. Today however, we see the resurrection of Universal Primary Education (UPE) in the form of Universal Basic Education (UBE) programme. So far, there seem to be no difference in content and form. Thus, no guarantee too that what bedeviled the UPE and occasioned its scraping will not affect the eventual fate of the UBE.

4.1.4 A United, Strong and Self – Reliant Nation

Nigeria's corporate existence has its origin traceable to the amalgamation of the two protectorates (Northern and Southern) in 1914 by Lord Lugard. This existence was threatened in the late 1960s (1967 to be precise) when a section of the country attempted to have their own republic. This struggle that lasted for three years affected the unity, strength and the manpower utilization of the country. Since the "National Policy on Education" was an offshoot of the 1969 curriculum conference in Nigeria, the experience of the civil war at the time of the conference necessitated this objective. There was the need then and even now to promote individual and national efficiency in production and consumption. In this case, the promotion of effective citizenship, national consciousness and national unity is imperative. To achieve this, a number of measures were adopted, including the introduction of the National Anthem, National Pledge, National Youth Service Corps (NYSC), the establishment of federal schools, among others. Emphasis was also laid on the three major Nigerian languages in our schools (especially secondary schools). There is also the introduction of Nigerian history, culture and arts in the schools, and the biographical studies of some prominent Nigerians. On self – reliance, subjects that

could lead to scientific, technical and vocational advancements are introduced in the 6 – 3 – 3 – 4 system structure. Industries are also established.

Nevertheless, unity, strength and self – reliance complement one another. Although, Nigeria is existing as one nation, which indicates unity, but the question is, ‘how strong is the unity of Nigeria after decades of this vision?’ For Nigeria, however, to achieve a united, strong and self – reliant nation, there should be political stability in the country. How can we achieve a united, strong and self – reliant nation where there are coups and counter – coups, where billions of naira are spent yearly in endless transitional programmes, where there is ethnic and class politics and where there are potential conflicts and disputes everyday in Nigeria. Oroka¹¹⁰ puts it summarily in this way:

Where there is rapid change of government, policies become uncoordinated and inconsistent with one another, growth and development become haphazard.

In any case, the struggle to establish a united, strong and self – reliant nation still continues, after all the task of nation building is not a Sabbath day journey.

4.1.5 A Great and Dynamic Economy

This projects a country which has diverse economic resources, a country whose economic resources are structured to meet up with changing socio – economic trends within and outside. This refers to a relatively democratic economy. From the above, Nigerians expect to develop the caliber of people who would be versed in different aspects of the nation’s economic life, such as food production, aviation and transport, building

¹¹⁰ O. Oroka, “discipline: an educational concept”. (Delta: journal of educational development 2004) Pp 97.

design and technology, scientific discovery and technological expansion, engineering, medical and legal autonomies. The 9 – 3 – 4 system of education has all these in principle. The first 9 years in the primary and secondary schools in full academic and practical studies, aimed at helping student to acquire basic skills. Such skills could be expanded after the period with a candidate either engaged as a semi – skilled person or a student of upper 3 years in the secondary school.

The skills are arranged to cater for all the fields relevant to Nigerian socio – economic environments. Unfortunately, the flamboyant expressions ended on paper. Today, the products of the school system still come out deceived. They are all along our streets expecting to be employed in an economic society that is only fed by the foreign controlled oil and gas firms. There is, therefore, nothing to talk about a great and dynamic economy in Nigeria where petroleum resources account for over 90% of our gross domestic product (GDP). Besides, this oil sector is being controlled by foreign firms. Our education indeed, is yet to completely address this problem. Hence, this objective is still far from being realized. Moreover, most of our engineers, scientists, to be particular of these two are still armchair theorists. We are yet to significantly display the works of this group of Nigerians in International Trade Fairs. Nigeria is blessed with vast resources. Beneath our land, there are so many natural resources such as petroleum, gold, coal, bitumen, iron ore, etc. Our oceans and seas are equally blessed, our environment is friendly, yet we import almost everything we use. How then do we boast of a great and dynamic economy?

4.1.6 A Land of Bright and Full Opportunities for all Citizens

A nation which achieves a great and dynamic economy would definitely have “a land of bright and full opportunities for all citizens” in this case, the country will be very wealthy and the citizens’ condition of living would improve greatly. Unfortunately, all other economic resources have almost been grounded because about 90 percent of the nation’s wealth comes from oil. And this oil mono – economy is controlled by foreign firms. How does a nation whose economic livewire depends on foreign nationals achieve a great and dynamic economy or a land of bright and full opportunities for all citizens? This is why, in spite of billions of naira budgeted annually, the country cannot feed her population. It is equally surprising that Nigeria, a major oil producing nation, engaged in the importation of refined petroleum products from those it sold the crude oil. How does a country whose education produces consumers of ready – made goods, and seekers of white – collar jobs, claim to provide a bright and full opportunities for all citizens? The orientation is not radical enough to produce self – reliant citizens. The annual turnover of the school become seekers of non existing Jobs. Some of those employed, are sometimes retrenched or forced by circumstances to resign. There is rather bright and full opportunities for the few, not for all Nigerians.

As has been observed earlier, rather than a free and democratic society, Nigeria has become a country where citizens are in chains. We have men and women who are enslaved by few privileged military men and their civilian collaborators. All efforts to build lasting democracy in the country have been foiled by this category of Nigerians. Besides, there is neither justice nor egalitarianism in this country. Unity is farfetched and

self – reliance is yet a dream. We are still relying on foreign economic, political and scientific policies. Our economy is in shambles. The inflation rate has grown out of proportion. Citizenship in Nigeria appears to be a curse. Regrettably, most of these objectives are sometimes drawn to satisfy the mental or theoretical urges of the society without explaining the rudiments. These then are passed on to the society to swallow without digestion. The national philosophy set above, and their values ideally speaking, are expected to be realized through well – coordinated and articulated national education policies. The five national aims are either moral and social values (freedom, justice and egalitarianism) or economic values that could be achieved in society with rational morality.

Nigerian education, like any other nation's educational system, aims at producing an educated person. An educated person is a product of a true and comprehensive education process. The concept of an educated man, varies from culture to culture and from time to time as education itself does. Education as a process is man – oriented and since man himself is dynamic in nature, his education is equally dynamic. To this end, therefore, our politics, socio – economic relationships, as well as, our ways of worship, taste and desires, institutions, ideas of people and the world are under process of change or modification by techno – mobile dynamism. A nation's educational policy process and content determines the nature of educated man in that society. This is true even when viewed on the belief that no society or individual can grow above her educational standards. A misdirected educational programme produces misdirected citizens. Hence, the expectations of the average citizen of such society become hopeless.

In Nigeria, what constituted an educated man in the pre – colonial era cannot be the same today. Equally, an educated man during the early missionary engagements in Nigeria was not the same at the time the imperial masters (the British Government) ventured into education in the country. The case is extremely different today due to the complexities in Nigeria. The demand of a modern country in a modern world of high techno – mobile nature has equally demanded that an educated man in Nigeria today must be a Nigerian that can solve his own problems and the problems of the country. His contributions in the society must not only be acceptable but proved to be acceptable within his immediate and extended environments. An educated Nigerian should be equipped in skills, knowledge and character to be able to take his rightful place in the country. An educated Nigerian in the present complex society, should not be carried away by the ethno – centric or religious circumstances, but be logical in thought and humane in action. An educated Nigerian must not be gripped by the shackles of outdated values nor get intoxicated by undigested foreign values, but should encourage the basic cultural spirits of both the traditional and foreign cultural values that worth existing. He must not see all foreign cultural values as good and all indigenous values as bad or vice – versa, but he must rationally value things on their merit.

The government of Nigeria believes in producing an educated man through the formal education process. Hence, the Federal Government in the “National Policy on Education”¹¹¹ states unequivocally that the quality of instruction at all levels has to be oriented towards inculcating the following values:

¹¹¹ National Policy on Education

1. Respect for the worth and dignity of the individuals;
2. Faith in man's ability to make rational decision;
3. Inculcation of moral and spiritual values in interpersonal and human relations;
4. Shared responsibility for the common good of society;
5. Respect for the dignity of labour; and
6. Promotion of the emotional, physical and psychological health of all children.

The Nigerian education as stated by the National Policy on Education is expected to inculcate the above qualities which will inform an educated Nigerian. Perhaps an analysis of each of these qualities (issues) will enable us to understand the concept of an educated Nigerian better.

4.1.7 Respect for the Worth and Dignity of the Individuals

Worth and dignity of the individuals explains that an individual has some inborn qualities, some potentials that should be appreciated, encouraged and developed. The duty of the education process is to identify such qualities and help the individual to evolve them and utilize them for the interest of the individual person and the entire society. These in born qualities could be in the cognitive, affective or psychomotor or even in all the domains. The duty of the education is to acknowledge that every individual has some worth (value) and the capability of doing something good for the society if given the right opportunities. The education process will be doing some disservice to this principle if it does not create a favorable atmosphere from which every child is given the full opportunities to develop his or her best talents. Nigerian education can achieve the first objectives if the comprehensive education programme of the 9 – 3 – 4 system of education

is fully implemented. In this system, each child is given opportunities to grow according to his or her age, interest, ability and needs especially from the Junior Secondary School. Those who are sharper academically are identified and encouraged. And those that have more interest in skill acquisition are also identified and encouraged.

Unfortunately, the 9 – 3 – 4 system of education has failed to operate as designed. All the learners are grouped today for the pursuit of cognitive development. Other domains have been sacrificed at the expense of the cognitive quests. The cognitive power is even controlled, in some cases, as the learners are not provided with the needed atmosphere. The teacher and his limited knowledge, in most cases, form the only resource material. There is the absence of library, technical and science materials for the child to prove his/her worth in the school. In this case, Nigerian educated person becomes one whose worth and dignity is still doubtful. Circumstances have limited the evolution of their natural potential and thus, the worth and dignity of most Nigerians could not be realized and respected.

The curriculum of the 3 – 3 secondary education system in the National Policy on Education¹¹² is as follows:

Junior Secondary School

Core Subjects

Mathematics

English

Nigerian languages (2)

Science

Pre – Vocational Subjects

Wood work

Metal work

Electronics

Local crafts

¹¹² National Policy on Education

Social Studies
Arts and Music
Practical Agriculture
Religious and Moral Instructions
Physical Education
Pre – vocational Subjects (2)

Home economics
Business studies

Non – vocational Electives

Arabic studies

French

Senior Secondary School

Core Subjects

1. English Language
2. One Nigerian Language
3. Mathematics
4. One of the following alternatives: Physics, Chemistry and Biology
5. One of Literature, History and Geography
6. Agricultural Science or a vocational subject

Electives

Biology

Bible Knowledge

Physics

Islamic Studies

Chemistry

Arabic Studies

Additional Mathematics

Metal work

Commerce

Electronics

Economics

Technical Drawing

Book – Keeping	Woodwork
Typewriting	Auto – mechanics
Shorthand	Music
History	Arts
English literature	French
Geography	Physical education
Agricultural Science	Health Science
Home Economics	Government

How many schools, government and private, offer this wide range of subjects from where all students could realize their individual potentialities and worth? How many schools have the wide range of qualified teachers and facilities? The answer is that the few subjects taught before the introduction of the National Policy on Education are still taught today and so, only few of the students could realize their worth.

4.1.8 Faith in Man’s Ability to Make Rational Decision

Nigerian education has not fully achieved it. For any education system to inculcate faith in man’s ability to make rational decision, the system must first have respect for the worth and dignity of the individuals. Rational decision could go with rational exposure. For a man to make rational decisions, he must have been exposed to know what is good and bad at the broad level. He must have been liberated from ethnic or religious dogma. The methods of teaching in the process must not be those that merely inculcate facts like drilling, indoctrination, memorization, and threats. There must be teaching that has to do with dialogue, inquiry, explanation, illustration, demonstration, discussion, assignment,

and so on. The child should be allowed to find out certain things by himself or herself, where the appropriate techniques are properly applied. Unfortunately, threats, drills, indoctrination and facts acquiring mechanism appear to be highly prevalent in Nigerian schools. The spirit of inquiry is often stifled in schools. The teachers' authority and the authorities of those in the governance of the country prevail. How can an individual make rational decisions when he is not encouraged to be rational?

4.1.9 Inculcation of Moral and Spiritual Values in Interpersonal and Human Relations

In Nigerian schools, moral and spiritual values are mainly taught through religious indoctrination. In most cases, there is no distinction between moral values and spiritual values. Sometimes, Christian moral principles are applied even in a secular school environment. In this perspective, moral consciousness becomes prescriptive. They are laid down to be followed. Most of the people obey them for fear of facing God's anger or the punishments. The teacher's cane and threat or other punishments become the main source of moral control in our schools. This is unfortunate. Moral and spiritual values can be inculcated in to the individuals by first allowing them to know who they are and where they are. If the child is allowed or encouraged to know himself or herself as an entity composed of both spirit and body, such a person will be able to discover his or her spiritual link with his creator. If that is discovered, he will be able to devise means of being at peace with the "Higher Being". Equally, if an individual is encouraged to discover his personal relationship with his neighbors, such an individual will also be able to avoid acts that will hurt others, since hurting another person, will mean hurting himself.

These principles could be taught in schools through a more liberal and rational approach. The school could only do this, if the worth and dignity of the individual is respected in Nigeria. The teacher, himself, should not only teach these virtues through such subjects like religious and moral studies, or social studies, as the case may be, but by exemplary life shown in the class, school and the wider society. How he relates with the class will also encourage the individuals to relate among themselves. How he relates with other staff in the school and other people in the town will also go a long way in encouraging or teaching the individuals (students/pupils) to develop their own spiritual and moral inborn qualities. Moral education as important as it is, is not taught as a subject, rather, it is taught through the avenue of religion only. Is religious teaching same as moral teaching? Do these teachers see themselves as moral instructors or subject instructors? These and other contentious issues ought to be addressed by the stakeholders otherwise; it is more or less a pronouncement than reality.

4.1.10 Shared Responsibility for the Common Good of Society

This can be done if every individual's talents and abilities are identified and developed. In this regard, every person will now utilize the developed potentials for the common good of the society. But the questions here are: what are those things that are for the common good of the society? Who decides those things and how? Ordinarily, issues concerning human health, human freedom, human dignity, justice, equality of opportunities, education, as well as freedom of association, political participation, among other, are for the common good of the people. Anything that breaches these things contradicts the objective. The people decide on these principles through their democratic will. In Nigerian schools, these are encouraged as responsibilities assigned to the school

heads, teachers, prefects and the entire student body. Each executes his responsibilities as assigned. But outside that, the real spirit of shared responsibility is not pursued in Nigeria. Responsibilities are no longer shared according to abilities and strength, but on sentiments and ethnic – religious loyalty or principles. This then affects the input and moral competence of most Nigerians. Again, the common good of the people appears to be a dream in Nigeria. Those who have the ability to work are not given the opportunity. And those who work are not adequately paid. The common man in Nigeria has no common good; this objective is yet to be realized in this country.

4.1.11 Respect for the Dignity of Labour

This means the recognition of hard work, or rewards for hard work and punishment for failing to perform. In schools, hard work is encouraged by scoring and grading the learners' academic progress. In some cases, prizes are given for excellent performance. Other gestural recognitions like clapping of hands, giving of praises and so on, also help to encourage hard work. Hard work could also be taught in the school through subjects that involve practical skills such as agriculture, home economics, local craft, typing, woodwork, metalwork, and electronics. The major problem relates to availability of teachers and instruments. The use of punishments could also help to discourage anti – hard work activities. The child could be blamed, flogged, or suspended, among others, to deter him or her from such activities. It is assumed that only the hardworking students graduate from schools. The other ones are thrown out. But, how real this assumption is in Nigerian situation, remains open for debate. In the wider society, respect for the dignity of labour implies the recruitment and training of hardworking

individuals into public and private establishments, adequate and regular payment of salaries, regular promotion, special annual award and provision of moderate accommodation and adequate transportation scheme for workers. Those in the private sectors, like traders, skilled workers and so on should also be helped to do better.

Contrary to the above, hard work is not rewarded. The application of this principle in some Nigerian circumstances is in the opposite. The man who knows the job and does it well is neither given the opportunity nor encouraged. Certain opportunities are reserved for certain persons irrespective of their commitment or wealth of knowledge. Promotions are sometimes not regular and well applied. The spirit of honesty, sincerity, duty, conscientiousness, endurance, dedication, and so on, which inform the dignity of labor are all thrown off. In some cases, those who do not deserve promotions are promoted. What matters in Nigeria is whom you know and not what you can do or have done. The teachers and the taught as well as the Nigerian populace are victims of these obvious facts. To this end, respect for the dignity of labour, in the schools system has not been fully inculcated. These further show that the white collar job has derailed from the principles that preach its usage, hence, honesty, loyalty and dedication are overwhelmed by insincerity whereby merit is no longer the watch word in the Nigerian society rather nepotism and favouritism are the order of the day and therefore the dignity of labour are merely rhetoric.

4.1.12 Promotion of the Emotional. Physical and Psychological Health of All Children

This objective appears to be the least realized in Nigeria. It is unfortunate that we talk of the promotion of the emotional, physical and psychological health of children in a

country where child abuse and neglect are institutionalized. Instances of child abuse in Nigeria are found in all facets of the society, at home, at school, in the market and other public or private places.

What will be the emotional, physical and psychological health of a child who sits on a sharp stone to receive instructions from a handicapped teacher under a de-roofed classroom? What of a child who was sent home for school fees, because his father had not been paid his monthly salary? How about a child whose rights and privilege are denied in the society; the promotion of the emotional, physical and psychological health of all children can only be achieved if all the children in Nigeria are provided with equal opportunity to education, adequate learning environment, and comprehensive education program to enable each develops his or her natural potential as well as adequate health care facilities. They should be allowed to enjoy certain degrees of freedom as autonomous human beings. The task is for the parents, teachers, governments and the general public. In fact, of all the six objectives listed above, moral values, which fall within the wider framework of effective domain are represented. Other domains like the cognitive and psychomotor are equally found in some of them. For instance, Nos. 1 and 2 have some bearings on the development of the cognitive domain, while Nos. 1, 5 and 6 lay emphasis on the overall development of the individual.

The foregoing are the expectations of Nigerians from the education to produce individuals that are all-rounded in the three domains of human development. That is, the expectation our education would fulfill, given the required (favourable) conditions. An educated Nigerian therefore, is expected to be one that is, developed in the cognitive

(mental), affective (emotional, psychological) and psychomotor (physical) capacities and capabilities.

4.2 Adequacy or otherwise of the National Policy of Education provision with regards to moral education

4.2.1 The Nigerian Teacher and Moral Values

The national policy on education which is a policy document on Nigerian education holds that no education system can rise above the quality of its teachers. In recognition of this, teachers' education is adequately provided for in the policy document. It is designed to produce the expected caliber of teachers who can pilot our educational affairs. The policy document states the purposes of teacher – education in Nigeria as follows:

- a. To produce highly motivated, conscientious and efficient classroom teachers for all levels of our educational system;
- b. To encourage further the spirit of enquiry and creativity in teachers;
- c. To help teachers to fit into the social life of the community and society at large and enhance their commitment to national objectives;
- d. To provide teachers with intellectual and professional background adequate for the assignment and make them adequate to any changing situation not only in the life of their country, but also in wider world; and
- e. To enhance teachers' commitment to the teaching profession.

4.2.2 To Provide Highly Motivated Conscientious and Efficient Classroom Teachers for all Levels of our Educational System

Motivation, conscientiousness and efficiency are among the basic qualities of a good teacher. Motivation has to do with interest, love and zeal. A motivated teacher will show enthusiasm in his job. He will be punctual and regular to class and display interest in the class. He will not only know the subject matter, but also know the individual members of his class and their individual problems. Likewise a conscientious teacher will have all these traits and must display them without supervision. He will not be under any rule before he discharges his legitimate duties, and will draw out his lesson plans, execute the lessons, evaluate his works and his class without waiting for anybody to remind him of them. The teacher's ability to handle the task of teaching very well in the class as explained makes the teacher an efficient classroom teacher. He is one who knows his duties and discharges them well enough. To produce this caliber of teachers, the teacher has to be trained, and properly paid. Adequate teaching and learning environments as well as necessary materials must be provided. Constraints to the classroom teacher are enormous, ranging from lack of functional encouragement, motivational efforts, regular training and a host of other needs that ought to be addressed for them to be adequately motivated to perform their function efficiently.

4.2.3 To Encourage Further the Spirit of Inquiry and Creativity in Teachers.

To do this, the teacher – education programme (curriculum) should be secularized. The curriculum has to be so comprehensive as to accommodate different subject backgrounds. The teachers' cognitive, affective and psychomotor domains should be

developed equally. The curriculum should include practical subjects in science, arts, creative writing, vocational and technical studies. The methods of teaching them should include inquiry, dialogues, self – discovery, discussion, demonstration, illustration, project and other learner centered methods of teaching. When the teacher is educated to develop these in born potentials in an atmosphere of this nature, he will be curious to inquire, seek for further knowledge and be creative, and he will be able to impart same to others. But this cannot be achieved in an environment where the teacher's scope of learning and authority in the class is limited by political, social, religious and economic factors. A number of issues are paramount to the realization the spirit of enquiry and creativity these are functional on service training, the curriculum should be made relevant to the needs of the society; encouragement of teachers in terms of recognition to dedicated and selfless teachers who demonstrate the potentiality to innovate and who view the world beyond their environment.

4.2.4 To Help Teacher to fit into the Social Life of the Community and Society at Large and Enhance their Commitment to National Objectives

This is achieved by training and recruitment of indigenous teachers into various local schools. It is also enhanced through the use of vernacular at the primary stages of education. The study of local crafts and literature are among measures aimed at achieving part of these objectives. But the latter part of these objectives still appears very difficult to achieve. How do we enhance the teachers' commitment to national objectives in situations where their views are not appreciated outside the classroom? Besides, our national objectives are not streamlined? The objectives are so ambiguous that they can be interpreted to suit the interest of those in authority. Thus, we see a situation where, to the government in power anything that is done to encourage such desire, no matter how

harmful it is to the poor masses is for the national interest. A teacher, like any other individual, who tries to point out some anomalies in the system, may not be (in the government sense) committed to national objectives. Teachers are relegated to the background, that, often are ignored in the community and their financial stability is questionable, they are not given the due regard expected as they are often deprived of social integration. Teachers are ignored and often subjected to humiliations by those in power as the polity more or less encourages sycophancy as such their views are so rigid to those in power, hence their position is ignored.

4.2.5 To Provide Teachers with Intellectual and Professional Background Adequate for their Assignment and Make them Adaptable to any Changing Situation not only in the Life of their Country, but Also in the Wider World.

Intellectual background is one of the ingredients of an efficient teacher. For the teacher to be able to teach, he should equally be taught to be knowledgeable. Intelligence falls within the cognitive domain and is very important in any teaching and learning process. The teacher – in – training should be so versed that he will be able to adapt himself to the dynamism of life within and outside his country. Gone are the days when teachers were looked upon as local teachers. Nigerian teachers should be able to meet national and international standards. This perhaps informs the governments' position that the minimum qualification requirement for teachers in the primary schools is no longer Teachers Grade Two Certificate (TC²) but Nigerian Certificate in Education (NCE). To this end, the National Teachers Institute (NTI) Kaduna is given the mandate to organize distance learning programmes for serving teachers who wish to upgrade their teaching status. Universities and Colleges of Education have also set up sandwich and other part-

time programmes to encourage serving teachers to meet up the required standards. Universities, Colleges of Education, NTI, Schools of Education in Polytechnics by making NCE as a minimum entry qualification in teaching is due to the high rate of demands in the nation and the number of teachers required in each school, per local government is such that it is difficult to make a higher certification as a minimum entry requirement compared to other professions whose needs are minimal to that of the teachers.

4.2.6 To Enhance Teachers Commitment to the Teaching Profession

This objective is drawn with the view of making or rather recognizing teachers as professionals in Nigeria. With teaching as a profession, teachers will have professional education. Only those that are qualified will be employed and registered as teachers. As registered teachers, they will be protected by the professional body. Such body will have the full powers to negotiate on behalf of the members, and discipline defaulters. In this circumstance, teachers will enjoy basic incentives like other professional bodies. These incentives will include special teachers' salary. Unfortunately, teaching in Nigeria has not been recognized as a profession. In the first place, teaching is still seen as the job of the jobless. Graduates of any type who could not be employed in their area of study could go to any level of our education to pick appointment as teachers. Any graduate in Nigeria could be called a teacher despite the fact that he or she has no teaching qualification. This does not accord teaching and teachers the desired respect due other professionals. This is also why teachers are not paid like other recognized professionals in the country.

Generally speaking, whether the concept 'education' is interpreted from its sociological perspective as 'educare' which means to mould the child from being nothing

to being something or its humanistic perspective ‘educere’ which means to lead the child into developing his inborn potential or even the normative perspective where the two come together in a method that is desirable, the teacher remains a principal factor. Education is a product of teaching. Teaching involves various activities of the teacher and learner. Teaching has methods and techniques as well as a body of knowledge and skills to be imparted. Teaching therefore, must have: the teacher, the learner, the subject matter, the methods and techniques, the intention. For a teacher to perform properly, effectively and efficiently in the class, he must acquire not only the facts (mastery of the subject matter) but should also acquire the necessary skills and techniques required of the profession. He must also possess the moral competence, which in most cases, must be expressed in practical terms. The teacher’s job is to teach what is valuable and worthwhile. These require not just efficiency but also commitment to the job.

The teacher’s job is so cumbersome that it requires patience, dedication and hardwork. It is a profession that is highly demanding. It requires proper and conducive environment, special training and special condition of service. Its moral commitment is of high demand. Unfortunately, a teacher in Nigerian institution is one who has knowledge of the subject matter. He may or may not possess other qualities like the teaching skills or the moral competence. Until recently, holders of the General Certificate of Education (GCE) and School Certificate who hold no teaching qualifications were teaching in our primary and even post primary institutions. Till today, there are still many teachers spread in all levels of institutions of learning in Nigeria without any teaching qualification. This is indeed, contrary to the provision of the National Policy on Education which requires a minimum of teaching qualification for any teacher as a condition. Furthermore, teacher –

education programme is more academic in nature. The moral aspect is not highly emphasized. Equally, teachers are not selected on the proof of their character. Selection is mainly concentrated on academic records. Based on this, we may not expect a teacher who lacks moral competence to impart moral values in schools.

Teaching, in practice, has not been granted the desired and deserved professional status in Nigeria. This is why anybody who is a graduate, no matter what he studies, can be recruited to teach in our post primary school system. Teaching becomes the job for jobless graduates. Engineers, for instance, are posted to teach Physics, Chemistry, Mathematics. Lawyers or journalists are recruited to teach English Language, Government, Literature and so on. There is no professional body as we have in Law, Medicine and Engineering, that regulates the inward and outward movement of teachers. This further leads to lack of continuity in our school system. The implication of this is that most of the so – called teachers ply through the career halfheartedly and grudgingly. These fellows are mostly inefficient, resulting in turning out children with questionable character. Today, our society is watching keenly to see education demonstrates more from the point of view of character. The influence of both the personality of the teacher and of mastery of knowledge are important. How far then can teachers in Nigeria say, with confidence, that our education has been able to build disciplined person? It is here that the problems of moulding disciplined character should be deemed a great challenge, not only for an environment conducive to learning, but also for more permanent goal of remolding the entire personality and society. The environment which the teacher finds himself, the condition of service and his limited powers also affect his input. There are teachers who have no reading space in the school premises to prepare for their lessons. In some cases,

two or more teachers share one chair and one table. Some chalkboards are so bad that the teacher's writing on them are not easily readable. There are no equipment and facilities, in most cases, to teach certain topics that require practical lessons. Some classrooms are deroofted, others are almost collapsing. In some cases, students or pupils stand or stoop down to learn due to absence of writing desk. All these, coupled with the teacher's monthly take home pay, affect teacher's morale. The teacher is not placed in a good psychological position to perform his duties conscientiously, efficiently and effectively. He is no longer challenged to prove his moral competence as efficiency and commitment in the system have already taken enough dose of immorality.

Furthermore, effective classroom control can also be achieved if the size of the class is small. An average standard ratio of between 1:25 and 1:40 can be acceptable in our primary and post primary classes respectively. But contrary to this, most of our classes in these categories grow between 1:50 and 1:100, especially in the urban areas. There is the acute shortage of teachers and ever growing increase in pupils/students enrolment annually. These things are contributing to the teacher handicaps in the inculcation of moral values in our schools.

Teachers use diplomatic means to appeal to the Government in the poor condition of their work, but, they are often neglected which in a way makes the pupils to suffer and functional result is recorded,; for instance in December 2014, the Nigerian Union of Teachers went on strike to demand for:

1. The removal of primary education from the local government control;
2. The professional autonomy of teaching; and
3. A better pay.

Each time these genuine moves are made, the government rather than coming into immediate and useful negotiations, issues threats to the angry and hungry – looking striking teachers. This move keeps the industrial actions much longer. The result is that schools are closed indefinitely. The students go home disappointed and thus get mixed up with the ruins of the wider society. Some join the market economy; others follow different dubious groups with the hope of raising money which may be used to influence the examiners or their lecturers. The government, by this act, encourages examination malpractice as well as other fraudulent behaviors among the students and teachers. This is saddled by the fact that even when the strike is later called off, the teachers rush to cover school syllabuses. This affects the students understanding of the topics treated. This further strengthens the student's search for cheap means of passing the examinations, while others parade the school premises as cult members.

Teaching in Nigeria is not given its deserved place and attention in terms of its set objectives, teacher education, recruitment, supervision and remuneration. Besides, teaching, in practice, has not been granted the desired and deserved professional status in Nigeria. This is why anybody who is a graduate, no matter what he studied can be recruited to teach in our post primary school system. Teaching has turned out to be the job of the jobless. The teacher, like any other civil servant in Nigeria, is poorly paid and treated. To be able to make little improvement in his income, he has to run after some other money – earning ventures. This means that he would no longer be fully dedicated and committed to his duties. Such unethical behaviors like lateness, absenteeism, truancy, among others, which he would have taught otherwise by example, would appear real in

the school. The poor condition of service equally exposes teachers to the point of demanding and receiving money from students and their parents. This situation equally makes them to engage in examination malpractice and other anti-social behaviors in schools.

4.3 Process of Nigerian education and the extent to which such processes at different levels of Nigerian Education Promote Moral Values

4.3.1 Nigerian schools and moral values

The Nigerian schools here refer to the formal school system in the country. These include the pre-primary, primary, post primary and tertiary institutions of learning. A school is supposed to be a place where the cognitive, psychomotor and affective potentials of the individual are developed. It is regarded as a very powerful avenue where education is received. The school is a place where the culture of the school is perfected. It is a refining ground. The school requires qualified manpower, highly-equipped teaching and learning facilities and conducive environment to carry out its functions properly. In the National Policy on Education goals of specific levels of education are derived out of the product of the national goals. It would be necessary to state the policies of various educational levels according to the NPE.

Goals of Pre-Primary Education in Nigeria

Pre-primary education as referred to in the documents is the education given in an educational institution to children prior to their entering the primary school. It includes the crèche, the nursery and the kindergarten.

The purpose of pre-primary education shall be to:

- (a) Effect a smooth transition from the home to the school;
- (b) Prepare the child for the primary level of education;
- (c) Provide adequate care and supervision for the children while their parents are at work (on the farms, in the markets, offices, etc).
- (d) Inculcate social norms;
- (e) Inculcate in the child the spirit of inquiry and creativity through the exploration of nature, the environment, art, music and playing with toys etc.
- (f) Develop a sense of co-operation and team-spirit;
- (g) Learn good habits, especially good health habits, and
- (h) Teach the rudiments of numbers, letters, colours, shapes, forms etc. through play.
- (i) Early childhood care and education (ECCE) refers to a wide range of programmes all aimed at the physical, cognitive and social development of children before they enter primary school –theoretically from birth to about age 7 or 8. The benefits of ECCE programmes, which extend into adulthood, are enormous such that they contribute to good child development outcomes that set the foundation for lifelong learning and help in the monitoring of health and nutrition status during this critical period of development. The provision of ECCE programmes can free members of

the household from childcare responsibilities, allowing a parent to work or an older sibling to attend school. Of course, early childhood care also takes place in the context of families. Parenting practices have strong effects on learning and development. In the Nigeria context pre-primary education is an avenue where many parents abandon these children in the care of nursery maids by dropping their responsibilities of moral upbringing of children for the pursuit of wealth. Some parents leave their houses too early in the morning only to come back late in the night. If parents spend time with their children, before and after school periods, the children's moral upbringing will be harmonized and strengthened. There would be a continuation of the virtues from home to school and from school back to the home. The 9-3-4 system, brought government into the business of the provision of ECCDE to provide more opportunities and check abuses; the situation in the implementation of the programme remains rhetoric, as the status quo is maintained, there are no changes or improvement in the system making it hard to become functional and effective.

Goals of Basic Education In Nigeria

Primary education, in the Policy, is education given in an institution for children aged normally "6 to 11+", and the general objectives for primary education are:

- a. The inculcation of permanent literacy and numeracy, and the ability to communicate effectively.
- b. The laying of a sound basis for scientific and reflective thinking.
- c. Citizenship education as a basis for effective participation in and contribution to the life of the society.

- d. Character and moral training and the development of sound attitudes.
- e. Developing in the child the ability to adapt to his changing environment.
- f. Giving the child opportunities for developing manipulative skills in the society within the limits of his capacity.
- g. Providing basic tools for further educational advancement including preparation for trades and crafts of the locality.

The means for achieving the objectives are the inculcation of literacy, numeracy skills, the study of science, the study of the social norms and values of the local community through civics and social studies, the introduction of health and physical education, moral and religious education, the encouragement of aesthetic, creative and musical activities, the teaching of local crafts and domestic science and agriculture as all part of the move to ensure functional and qualitative education in schools. As assessment of what government proposes to do in pursuance of the above objective as stated in section 3 (2) i-viii will show the extent to which these objectives have been achieved. Let us look at some of them.

The first objective meets the desire of many parents, guardians and pupils. The school is where the three Rs could be learnt, and the ambition of many parents in sending their children to school is to enable them read, write and calculate. Education to them, is ability to read and write, and possibly to do some calculation. This will enable primary school graduates to read and write letters and to function more effectively as store attendants and in various trades. Numeracy refers to elementary Arithmetic or Mathematics. A lot of suitable text materials are available for both teachers and pupils but, what of literacy or literacy in what? Section 3 (4) states:

*“Government will see to it that the medium of instruction in the primary school is initially the mother- tongue or the language of the immediate community and, at a later stage, English”.*¹¹³

Nigeria has over 250 indigenous languages; while a few of the ethnic groups have developed their written language and literature, many are yet to develop suitable primer for the first two or three years of the primary school. It is pertinent to note that the National Centre for Nigerian Languages at Aba Abia State for the promotion of local languages seem to be skewed towards Igbo language ignoring other indigenous local language which renders the centre to be a single language based. The only literature in many languages is the translation of the Holy Bible or parts of it and some other religious materials, as song's books. In such a situation, teacher and pupils are handicapped in their learning to read and write in the mother tongue, missing gap, indeed! What permanent literacy means to many people is the ability to read and write in English, Nigerian official language of government, business and education. Fair enough, a lot of suitable materials have been developed in English language and literature.

The second objective is the "laying of a sound basis for reflective thinking", through the study of science. In this connection government proposes to make available, materials and manpower for the teaching of science._ Towards this end, science has been introduced in N.C.E training colleges in order to increase the supply of elementary science teachers, laboratories and equipment have also been provided. The major problem has been in getting adequate supply of science teachers. As a result, most of the laboratory equipments lie in large crates and in store rooms. The trainee teachers come out with little

¹¹³ National Policy On Education (2004)

or no knowledge of science, and therefore, very ill-equipped for the laying of a basis for scientific and reflective thinking.

Objective 3 is on citizenship education. It is anticipated that these can be achieved through the study of the social norms and values of the local community and of the country as a whole through civics and social studies. Government hopes to conduct a documentation of the social norms of various communities and to distribute the results through the ministries of education and information. Teaching of the tenets of good citizenship "at all levels of education and in every discipline" will also be ensured. To my knowledge, no conscious effort has been made to document the social norms and values of communities. Many primary school teachers, even of the local communities, appear not to know what to teach. The separation of social studies and civics as well as narrow, factual social studies curriculum have been criticized elsewhere. It was suggested there that the structure of social studies should be built on concept and issues on a concentric spiral model. It was further suggested that various other agencies as the mass media and different voluntary organizations should supplement the efforts being made through the primary school social studies. That is why the current campaign of change begin with me through the mass-media and various organization is seen as a step in the right direction.

The fourth objective is, on character and moral training and the development of sound attitudes, probably through 'moral and religious education. H.R, Woodhouse asserts:

“That Nigeria is in a state of crisis is well recognized. Hardly a day goes by but that journalist or academics berate the decline in intellectual and moral virtues of

Nigeria's school children, the corruption of her political and business leaders, or her crumbling, social institutions".¹¹⁴

The primary school period is the most impressionistic or formative in Nigeria formal education system when the child, in moral education, should enter the palace of reason through the courtyard of habit¹¹⁵. This implies that constant repetition at the early age and later they start to reason about the habit they have so far formed. This is not a unanimous decision among philosophers but Aristotle, Bertrand Russell and R.S. Peters, among others hold this view. The main problem with this objective is that no conscious effort has been made to map the desirable moral values that should be passed on to the children. It is hoped perhaps that this can be achieved through religious education, and many religious leaders have, attributed the moral decadence of the youths to the absence of religious education in schools. It has been pointed out. However, that there is no necessary connection between religious reasons for being moral and moral conduct, and Woodhouse¹¹⁶ joins others in calling for the secularization of both morality and moral education, in order to encourage the development of rational and autonomous thought in the moral domain. If moral education is to be secularized and separated from religious education, the need arises for structuring of moral education in primary schools, as well as providing suitable instructional materials.

Objective 5 is the development in the child the ability to adapt to his changing environment. This is very broad and somewhat vague. Environment includes the physical

¹¹⁴ H.R. Woodhouse 1982

¹¹⁵ Peters, R.S. 1965

¹¹⁶ H.R. Woodhouse 1982

environment of rocks, soils, plants, animals, rivers, and sea, the social environment of individuals, groups and human organizations; and the spiritual environment of the supersensible world of deities, spirits and the ancestral spirits. We can possibly include in the spiritual environment, the creative world of music and arts. It would appear that the broad curriculum of the various activities and disciplines will be evoked to form interrelationship to achieve the objective. But the question remains: Must the child adapt to his changing environment? And who or what causes the environment to change? Geographers have traditionally explained human actions through two opposing viewpoints: determinism and possibilism. The school of determinism holds the view that the environment, especially physical environment, is largely responsible for human behavior, while possibilism takes the alternative view and holds that although the environment offers possible courses of action, man himself determines his own way of life. Man for example, irrigates dry land and fertilizes poor soils to cultivate his own crops. But although, the ultimate decision is with man's own will, his freedom of choice or probable course of action is only within the confines set by the environment. By the school of probabilism, man changes, and is changed by his environment. Man adapts to environment, but also adapts the environment to suit his purpose. Man is the major factor of change in the environment. It is possible to interpret "adaptation" to his changing environment as a two way action -the game theory of man and his environment-. The achievement of this objective, depends on availability of suitable, instructional materials and qualified teaching staffs, which at present, are far from adequate.

Objective 6 relates to development of manipulative skills which enables the child function effectively. The skills expected to be developed include those related to

agriculture, domestic science and local crafts. However, local artisans are incorporated in the demonstration of their skills to pupils with a view to actualize this important objective. It is anticipated that this will inculcate "respect for the dignity of labour" as opposed to dignity of "white-collar jobs". With regards to agriculture, government has already 'launched' a nation-wide programme of mass participation in, and orientation towards food production. Mass retrenchment and unemployment also, now favors availability of agricultural labour for the development of the necessary skills to succeed, however, relevant facilities need be provided. This should include farm implements, fertilizers, seeds and seedling and services of extension staff of the ministries of agriculture. It appears that development of agricultural skills seems to fare better, especially, in the rural areas.

The last objective relates to further advancement in education. Many parents and children now see the need for further advancement beyond the primary school level for two main reasons. One is that permanent literacy and numeracy are not achieved at the primary level. Primary school leaders it could be argued that they cannot read and write letters again, as they used to do before. This can be possible through further educational advancement. Secondly, is that more gainful employment opportunities become available with further educational advancement, and the primary level is just the first step in a series of steps in the educational ladder. If the rate of transition from primary to post-primary institutions is anything to be used in assessing this objective, then one will quickly say that this objective has been more successful than others. But it will be more meaningful to evaluate this objective through all the others put together, since the level of success in post-primary institutions will be largely determined by the strength of foundation laid at

the primary level. If much cannot be said to have been achieved in other objectives, the last cannot be said to be successful, just because higher percentage of pupils now move from primary to post-primary institutions. Other motivations are equally plausible.

Goals of Secondary Education in Nigeria

Secondary education, is the form of education children receive after primary education and before the tertiary stage has two broad aims:

1. Preparation for useful living within the society and;
2. Preparation for higher education.

In specific terms the secondary school should:

- a) Provide an increasing number of primary school pupils with the opportunity for education of a higher quality, irrespective of sex, or social, religious and ethnic background.
- b) Diversify its curriculum to cater for the differences in talents, opportunities and roles possessed by or open to student after their secondary school course.
- c) Equip students to live effectively in our modern age of science and technology.
- d) Develop and project Nigerian culture, art and language as the worlds' cultural heritage.
- e) Raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour, and appreciate those values specified under our broad national aims, and live as good citizens.
- f) Foster Nigerian unity with an emphasis on the common ties that unite us in our diversity.
- g) Inspire its students with a desire for achievement and self improvement both at school and later life.

To achieve the stated objectives, government plans that secondary education should be of six years duration and be given in two stages. A 3 year junior secondary school and a 3 years senior secondary school. This 3-3 secondary education was supposed to commence with the first set of U.P.E. products in the 1982/83 sessions. Government had a few years from 1976, to plan for the provision of the additional facilities to absorb the U.P.E. products and make the curriculum adequate. We all know that up till 1984/85 session, not much had been achieved in the provision of facilities and training of staff in many subjects areas. As a result, the scheme that is supposed to be used in achieving the set objectives, has not taken off from the ground. We shall only pass some comments on areas of greatest problems,

The administration of the second Republic (1979-83) witnessed about the greatest and most rapid expansion of educational institutions in Nigeria. Primary school enrolment increased, the number of post-primary institutions was more than doubled in many states and more colleges of education, polytechnics and universities were established by both state and federal governments. No doubt, an increasing number of primary school pupils were provided with the opportunity for education as in the first objective. There is doubt however, whether this is of a higher quality. There has been that debate on fallen or falling standards of education in Nigeria. I shall not go into it, but it is acknowledged everywhere that most of the new schools established in those hot years of politics have no buildings of their own, not to talk of chairs and tables of staffs and students and other basic teaching facilities. Staffing in terms of quantity, quality and variety, is grossly inadequate. Institutions as been observed, increased beyond the absorptive capacity of the economy. One cannot expect higher quality education in such a situation.

The 3-3 secondary system also proposes to diversify the curriculum to enable the recipients use their heads and hands, at the same time. The curriculum of the junior secondary is structured into core subjects, pre-vocational subjects and non-vocational electives. The senior secondary is also comprehensive with a core-curriculum of subjects every pupil must take in addition to his or her specialties. In the junior secondary, pupils have to study among other subjects, two Nigerian languages, one of which should be a language of the pupil's own area, and the other, one of the three main Nigeria languages, Hausa, Igbo and Yoruba. The problem again, is that of availability of the teachers and the instructional materials, especially, graded and relevant and text books and literature. No attempt is being made in this direction. The same problems could be found in most of the pre- vocational subjects as woodwork, metal work, electronics and local crafts. If governments, federal and states, have had any sense of commitment, it should have done well to convert some of the numerous colleges of education into special colleges of education geared towards technical and commercial courses. Since the introduction of JSS in 1982, the pre-vocational component which is supposed to make a difference between old and new system of education was not successfully implemented as the systems lacks qualified teachers of vocational education to realize the goals.

The third objective can be achieved when there are adequate science and technical teachers and facilities for effective teaching of science and technical subjects. Many schools are known to have no single qualified science teacher, and since it is compulsory to take at least one science subject in the school certificate, many principals register their pupils for biology only, a subject that is usually regarded as the simplest in comparison to physics, and chemistry. If there has been, no adequate exposure to science and

technology, pupils can hardly be equipped to live effectively in our modern age of science and technology especially when this is interpreted to mean effective utilization of science and technology.

All that one can say is that the objectives of secondary education as stated, are lofty ideals. Conscious efforts should be made in spite of the economic recession, to translate the policy into actions.

Goals of Tertiary Education In Nigeria

Section 8, sub-section 59 of the NPE (2009) refers to tertiary education as education given after secondary education. These include, universities, colleges of education, polytechnics, monotechnic, including those institutions offering correspondence courses. Accordingly, the goals of tertiary institutions as enshrined in the national policy of education. NPE (2014) include;

- (a) Contribute to national development through high level relevant manpower training.
- (b) Development and inculcation of proper values for the survival of the individual and the society.
- (c) Develop intellectual capacity of individuals to understand and appreciate their local external environments;
- (d) Acquire both physical and intellectual skills which will enable individuals to be self-reliant and useful members of the society.
- (e) Promote and encourage scholarship and community service
- (f) Forge and cement national unity and
- (g) Promote national and international understanding and interaction.

In regard to the final stage, the tertiary education a lot can be said about the failing morale standard of tertiary education in the country. Since the foundational stages of primary/basic, secondary education are poor and unqualitative, the same train also moves the candidates to the station of poor and unqualitative ethical standard. Each time we graduate students, we insist that they have been found worthy in character and in learning. It is, indeed, a ceremonial statement some of those who are conferred with certificates, diplomas were ring leaders of one anti-social movement or the other. Our tertiary institutions, like the primary and post-primary institutions, lay emphasis on cognitive achievement. The pursuit of moral values therefore remains a mere dream. What characterized our tertiary institutions today borders on immorality include Examination Misconduct, cultism, lack of proper student unionism, drug abuse etc this is borne out of the fact that the society regards paper qualification than functional knowledge giving room to the production of ill-prepared graduates who rather do more harm than good to the educational system.

4.4 Implementation of moral values through the school system in pursuance of the provision of NPE with regards to moral value

4.4.1 Curriculum of the Nigerian Schools and Moral Values

Section 2 to 5 of the National Policy on Education (2014) outlines the subjects of study at each level of our formal school system. This system is known as 9 – 3 – 4. The curriculum of primary education provides for the knowledge of elementary science, science, social studies, human science and creative subjects, English and Mathematics. The movement of a child from one class to another depends on his or her ability to prove

his or her academic worth. Emphasis is here placed on academic excellence. A child sometimes is blamed and punished for failing a mathematics problem, for instance, rather than for behaving abnormally, sometimes in the class. In some cases, a child with sound moral character is not a good pupil if he or she is academically weak. In the secondary education level, the first three of the total six years, is set out for the junior school certificate examination more often than anything else, the teacher is mandated to teach the following core subjects: Mathematics, English Language, two Nigerian Languages – one from local environments and one from (Hausa, Igbo, and Yoruba), integrated science, social studies, arts and music, practical agriculture, religious and moral instructions, physical and health education, pre – vocational subjects and non – vocational electives.

The above subjects are taught to the students bearing in mind the junior school certificate examination. The examination is academic bias. Little attention is given to the proper teaching and evaluation of the students morality. The attempt to evaluate moral capabilities of individual child through the continuous assessment has failed, mainly due to lack of incentives to teachers by the government. In fact, the over stressed emphasis on paper qualification both in the school and outside the school, creates a lot of vacuum in the moral pursuit among the Nigerian students. The concern of the parents, the teachers and even the child is academic achievement. This becomes detrimental to the moral competence of the students. It is equally important to observe that the aspect of religious and moral instructions listed as one of the core subjects, rather give premium to religious teaching only in schools. The aspect of moral studies that depicts a multi – religious society is not vigorously pursued. What is morally right or wrong is that which Christian or Islamic religion encourages or reflects. If, for instance, agricultural practical are given

certain grades of mark, then what stops the teachers and school managers from grading the practical moral excellence of individual students and reflect the results or grades on their certificate examinations. Yet, the continuous assessment process introduced by the new “National Policy on Education”, which should have taken cognizance of the psychomotor, affective and cognitive domains of the individual learner seems to have done very little on the first two domains.

Unfortunately, while one commends the curriculum of the Junior Secondary School, at least, for enshrining religious and moral instruction as a core subject, one is, however disappointed that moral instruction is neither placed as a core subject nor as an elective in the senior secondary school. For instance, the ‘National Policy on Education’ puts the core subjects of the Senior Secondary School as:

1. English Language
2. One Nigerian Language
3. Mathematics
4. One of the following alternative subjects: Physics, Chemistry and Biology.
5. One of the following: Literature in English, History and Geography.
6. Agricultural Science or Vocational Subjects.

The understanding, perhaps, is that moral values are implied in all the school subjects, but this implied assumption is deceptive. After all, English Language is implied in the teaching of all subjects, yet it is taught as an independent subject in schools. Teaching of moral values as a school subject will help to reinforce the importance of such values in the school system.

The above curriculum however, is designed to broaden the students' knowledge and outlook. Each student has to combine the six core subjects with another three electives for certificates purposes. The question here is; why did the senior school certificate curriculum drop moral instruction (formally) as a core subject? With the inclusion of Agricultural Science and/or Vocational subjects (even though they are not pursued accordingly) the aspect of cognitive and psychomotor domains are settled. Yet the affective domain which would have made the curriculum balanced was carefully omitted. It is important to note further, that moral instruction is highly needed at this 'jet' stage of the child's development, especially when considered along with the crime waves in our secondary schools today.

Furthermore, the National Policy on Education¹¹⁷ states that moral and religious instructions will be taught in schools through a number of ways, among which include:

- a. The study of biographies of great people; Nigerians as well as a non – Nigerians.
- b. Studies and practices of religion. The mere memorization of creeds and facts from the holy books is not enough.
- c. The discipline of games and other activities involving team work.
- d. Encouraging students to participate in those activities which will foster personal discipline and role playing.

Although, the models set above are well thought out, they are not without controversy. To this end, it will be interesting to ask, 'who are those great people whose biographies will serve as sources of our moral inspiration? Who selects them? From what

¹¹⁷ National Policy on Education

cultural background and at what time? If the selection will be made by the government in power, for instance, the choice must favor those whose philosophies agree with their own interest. Those who stand against self – imposed leaders may not be mapped out as patriots, honest and dedicated Nigerians. These concepts are twisted to suit personal ambitions of those in power. The ‘b’ above rejects mere memorization of creeds and facts from holy books. But it fails to know that the method is still very much in use in schools. Hence, it could not even state the alternative method of teaching religion. The ‘c’ requires a lot of facilities, manpower and conducive environment to actualize such dreams. But observations shows that neither the required facilities, personnel nor environment is well provided for the proper execution of the plan. On ‘d’, it becomes very difficult to encourage students to participate in activities that will foster personal discipline and character training, because most of such activities today turn up to be ‘anti – governmental’.

In the tertiary institutions, the students on graduation, are said to be found worthy both in character and in learning. It is, indeed, a ceremonial statement. Some of those who are conferred with certificates, diplomas and degrees belong to different secret cults. Some were ring leaders of one anti – social movement or the other. Our tertiary institutions, like the primary and post primary institutions, lay emphasis on cognitive achievement. The pursuit of moral values, therefore, remains a mere dream in our different schools system. Emphasis is laid on academic pursuit and this is decided by the number of credits and distinctions or passes obtained by students in the certificate examinations.

It is, therefore regrettable that Nigerian education, from the primary to the tertiary levels, has not done much in inculcating the right type of values among its clients, an objective which it proposes through the ‘National Policy on Education’.

Another important factor which makes it difficult for Nigerian schools to inculcate moral values is the day school system. Some of the students come from homes that are bundles of immorality themselves. When students go to school from such homes, the moral values acquired in the school are diluted by the negative influences at home. This is so because the time the child spends at school each day is by far much less than what he spends at home. Besides, the system where an under aged pupil or student leaves home in the morning for a journey of about thirty kilometers or more, in itself may encourage truancy and lateness. Some students also use the transition from home to school every day to cause different acts of immorality. For instance while the parents believe that their son or daughter who left for school in the morning is learning in the school, the school equally, hopes that he or she absented himself or herself from school. But the truth may be that the child is somewhere outside the home and the school. What the child will be doing within the period must be against the norms of the home and the school. At the end, the school is blamed for what it has no control over. Day school system which is today popular in our schools does not encourage proper supervision of pupils and students by the appropriate school agents. There are more things to teach the students, after school, or outside academics. Certain school ethics such as time to observe rest, time to read and how to read, time for games and labor, when to visit friends and colleagues, eating habits, and a number of others are better handled in the boarding school system.

Furthermore, Nigerian schools today place much emphasis on paper qualifications. In fact, our school system is academic biased. The teachers' goal is to make his or her pupils or students acquire the necessary credits. The tone of a school is mainly determined by the academic records set. Sometimes, teacher's promotions are determined by the academic excellence of their students. In Katsina state for instance, there was the policy between 2000 and 2010 by the Post Primary Schools' Board to promote teachers based on the performance of their students in junior and senior secondary school certificate examinations. This policy, indeed, increased teacher's participation in examination malpractice, since every teacher wanted promotions and the only evidence of efficient and effective teaching, by that arrangement, was the level of passes in the examinations and so teachers became very much involved in examination malpractice.

Nigerian schools witness a lot of admission irregularities. Sometimes children who are not sound academically and otherwise are admitted into secondary or higher school. When this happens, the dull students resort to behaviors that are contrary to the ethics of the school. Most of those students who are members of secret cults today belong to this class. Most families are either from the high class or middle class parents. Besides, the mass promotion of students from JSS I to JSS II and from SS II to SS III as provided by the new National Policy on Education (9 – 3 – 4 system) is not helping out matters. When a student is promoted up JSS III without much input on his or her own part, he or she is not used to failures, so it will be a sin to fail JSS III certificate examination. This is equally the same experience with the senior secondary classes. Again, the failure, on the part of the appropriate authorities and agents, to implement adequately the provisions of the 9 – 3 – 4 system is not helping out matters. When a student is promoted up to JSS III

without much input on his or her own part, he or she is not used to failures, so it will be a sin to fail JSS III certificate. This is equally the same experience with the senior secondary classes. Again, the failure, on the part of the appropriate authorities and agencies, to implement adequately the provision of the 9 – 3 – 4 system of education in our schools help to ignite indiscipline in most schools. The system provides for the cognitive, psychomotor and affective development of the child, but in practice only the cognitive appears to be handled. There could not be any effective realization of the cognitive development if the other two are ignored. The brain, the body and mind must work together if we want a complete man.

Most Nigerian schools are poorly funded. Education is a social service. Its output is measured on the manpower production. It does not generate enough revenue to take care of itself. Most of its programmes require funding from the government or individuals. Because of this, most schools suffer from starvation of fund. The annual budget on education is mainly concentrated on the monthly salaries of teachers. Other capital expenditure projects or programmes that will enhance the quality of teaching and learning are set aside. A university is a research institute, but this aspect is adversely affected due to lack of fund. The day school system experienced today is as a result of lack of adequate fund to maintain boarding system. There is the general lack of proper teaching and learning environments as well as facilities. The present day experience shows that there is hardly any year all the universities in the country experienced full academic year, free of one interruption or the other. Part of this problem is caused by inadequate funding. These things themselves are evidences of immorality in the system. Added to these problems, is the politicization of schools. The establishment, the equipping and the staffing of schools

and the appointment of heads of schools in Nigeria today have been politicized. These things do not portray good of our school system as a morally – equipped system.

There is lack of proper use of punishments and rewards in our school system today. Some hardworking staff members and students are not rewarded equitably. Instead, their less qualified colleagues, who are closer to the powers that be, are placed better. Sometimes, the innocent is punished and the culprit praised. These things help to discourage the practices of virtues in our schools. Added to this, is the disappearing value of school testimonials today. Testimonials are non – cognitive certificate issued by a school which reflects the affective and psychomotor merits of the child. But today, schools and other public or private bodies or organizations place premium on academic certificates with little or no interest in testimonials. This is also affecting morality in our schools, since the students know that it does not count on their future chances.

4.4.2 The School Curriculum and Methods of Teaching Morality

The curriculum of our school in terms of contents and approach is mainly academic. It is designed to inculcate facts into the learners memories. The assessment is equally based on academic attainments. From the primary school curriculum to university admission, emphasis has been place on English Language and Mathematics. English Language is taught as a foreign language in Nigeria and is interesting to learn the language for communication purposes. It is also important to study Mathematics to give the students the rudiments into science, technology and logical studies. But absence of moral instruction as an independent subject in school curriculum clearly indicates lack of moral commitments of our schools. Unfortunately, in schools (primary or junior secondary)

where moral instructions are enshrined, they are combined with religious studies. In this case, religious moral values are taught even where there are denominational religious sects. This creates more confusion than it aims at setting. Therefore, we may not expect Nigerian schools to properly teach moral values of the nation where the school curriculum is almost silent about moral instructions, or where the curriculum content is foreign to the learners.

The teaching of moral values in our schools has helped to affect moral standards of our education. Besides, moral principles like punctuality, honesty, patience, hardwork, courage, respect and obedience are thought as mere instructions. They are followed up with threats and punishments. These approaches do not make their desired impact. The teacher should teach these things through exemplary life. If he should punish the culprits, he should as well reward good acts. The use of threats and punishments carelessly by teachers in our schools as techniques of teaching moral principles has already been noted to contribute to making the actualization of the nation's expected moral values a mere dream.

4.4.3 Methods of Teaching Morality

Nigeria is a society that has three main religions, which are indigenous religion, Islamic religion, and Christianity. The children who attend our schools come from the three religious backgrounds. In teaching religious and moral instructions in the schools, the teacher is confused. He or she sometimes, finds it difficult to teach moral principles to the satisfaction of the students. Even when he/she is forced to teach moral values from a particular religious foundations, the teaching is affected. It is absolutely impossible to

teach secular morality through religious indoctrination. This is the main approach adopted today in teaching moral values to our pupils and students. Very little effort is made at drawing moral lessons (logically and rationally) from every topic treated in the class and from teachers exemplary lives. Indoctrination is not a proper teaching technique. It is a teacher – centered method. It does not help the learner to reason ‘why’ of an action. For instance, the method tells us that God says that we should not kill. To the students the only ‘why’ for not killing a fellow human being is that God condemns it. Could it, then, be otherwise if God had said that we should kill? Teaching morality from this perspective cannot make for its best inputs, especially in a secular society like Nigeria. Sometimes, what is practiced as virtue in traditional religion is condemned as sinful in the Christian religion. One logical example is the issue of polygamy and monogamy. The former is practiced by the traditional religionists while Christians practice the latter.

In our schools, which of them do we teach as virtue? What is the ‘why’ of our action? For the indoctrinated Christians, monogamy is good because the Bible says so. But the indoctrinated traditionalists will say that it is the people’s custom (culture). The two parties have very good cases. What both have, however, failed to ascertain is; which of them is ideal in the present circumstances. This is where right reason prevails. Can a poor traditionalist marry more than one wife when he cannot maintain the one he has, just to obey custom? Can the Christian remain with one wife even when it is proved by medical experts that she cannot bear a child after twenty years of marriage? This, indeed, is where right reason should be allowed to prevail in moral principles. It is, therefore, necessary to believe that the issue of polygamy or monogamy, like most other nagging society issues should be addressed rationally in a multi – religious and cultural society like

ours. It is proper to note that God says we should not kill. The teacher could teach this as an illustration. What should be central in the teaching is that killing is bad. Why is it bad? Ask each of the students whether they will want to be killed by others. The answer will be no. ask to know from them why? If no one wants to be killed, so ask them if then they can kill others. Then conclude that if no one wants to be killed, nobody should aim to kill. The act is also condemned by God in both Christian and traditional religions.

The foregoing could also be applied to some other issues like punctuality, honesty, hard work, obedience, justice, among others. Polygamy and monogamy are circumstantial. But when any abused due to cultural indoctrination, it becomes a problem to the wider society.

The teaching approach which enables the learners to reason as a being is the rational approach. This is an approach that is best suited for a multi - ethnic and multi – religious society like Nigeria. The method of teaching moral values in our schools presently have affected the moral standards of our education. Such moral principle like punctuality, honesty, patience, hardwork, courage, respect and obedience are though as mere instructions in our schools. They are followed up with threats and punishments. In most cases, they are taught through religions, even in secular structures. These approaches do not make their desired impact. The teacher ought to teach these things through exemplary life. If he should punish offenders, he should as well reward virtues. The over reliance on threats and punishments by teachers in our schools as techniques of teaching moral principles is contributing to making the actualization of the nation's expected moral

values a mere dream. Punctuality, for instance, should be taught by the teacher by being punctual to school. Love, hardwork and honesty should equally be taught in like manners.

4.4.4 School Administration and Its Moral Effects

In discussing the administration or management of education in Nigeria, a closer look at the administrative structure, proprietorship, control, inspection and or supervision of each level of education will be necessary. Ownership and control of schools before independence was mainly placed in the hands of private or voluntary organizations (the missions to be specific). At that time, there was keen competition among the different religious groups and moral values were taught through religious indoctrination. There was absolute conformity to set moral guidelines of the missions. The teacher stood the chances of losing his job if his behavior did not conform to the set standards. The pupils or students were equally screened properly before being admitted into the school. Any child who deviated from the norms of the school was thrown out, no matter his high intellectual abilities. Schools were supervised regularly and the 'bad eggs' shown the way out. The size of the school was such that could be easily controlled by the teacher and the supervisors without much headaches. With the Nigerian independence in 1960, the regional governments cooperated with the individual proprietors and missionaries in the control of schools. This compromise was, however, broken just after the Nigerian Civil War. The then governor of East Central State, Ukpabi Asika took the lead of officially taking over schools from the missions. Consequently, other state governors followed. The control and management of education (school) went into the hands of the respective state governments through the state schools board.

Meanwhile, after the creation of 19 states in Nigeria in 1975 coupled with the fact that the Universal Primary Education (UPE) newly introduced was expected to pose some problems, the then Federal Military Government transferred the provision and control of primary education to the newly created Local Education Authorities (LEA). The Federal Government, however, took charge of coordinating the activities of both the state Ministries of Education and Local Education Board or Authorities. This bold attempt on the part of government resulted to a high increase in students enrolment in schools. This was equally followed up with the establishment of more schools at all levels.

While it is encouraging to have a greater number of our population to receive education or be educated, it is also necessary to the fact that quality is different from quantity. Quantity without quality education is dangerous. The implication is that schools and administrators admit more than they could cope with in terms of accommodation, facilities and personnel, to mention but few. Education, thus, becomes a matter of surviving from little or nothing. To cope with the population explosion, teachers were casually trained and recruited under the UPE scheme, without due considerations of their moral strength.

The 'National Policy on Education' section II sub – sections 85 to 95 (NPE 44 – 46) gives detailed functions of each level of government in the administration of education at a particular level. The co-ordination and control of education in Nigeria lie with the Federal, State and Local Government Authorities. The Federal Ministry of Education determines the national policy, coordinates education policies, gives advisory services in respect of all levels of education so as to maintain and improve standards, and provides for

planning and research on national scale. It also co-ordinates examinations, including relevant teachers' examinations, testing, evaluation and the establishment of the central registrar for teachers. The State Ministry of Education, in each state, monitors the activities of the State Schools Board and Local Education Authority. Education planning is jointly done by the state and federal bodies through the National Council on Education (NCE). The Local schools board or education authority is vested with the responsibility of administering and managing schools within their jurisdiction. They are also responsible for the quality control of such schools. They serve as "watchdog" institutions to the State and Federal Ministries with respect to teachers, curriculum and material development, as well as techniques of teaching and evaluation procedures. The recruitment of teachers for state schools is purely the responsibility of the state schools authority, while appointment for federal schools is done by the Federal Ministry of Education.

The overall university planning, in principle, lies mainly with the National Universities Commission (NUC) made up of people drawn from the public, Ministries of Education, Finance and National Planning units. Universities and Colleges, it is believed, are given the academic freedom to select their students (candidates for admission), recruit their staff, teach and select areas of research and determine the content of their courses as long as they are in accordance with national objectives. Regrettably, the teachers in the Federal Institutions, state or local alike, are used as mere rubber stamps by the government. Experiences today, show that the teacher has little or no say on issues bordering on his area of discipline. Based on this marginalization of Nigerian teachers by the government, the teacher does not enjoy the desired respect he should in school. How then does a teacher inculcate moral values in students that have no regard for him? The

government over – controls the schools, making the teacher a mere talking agent of the school. The hanging question in this instance is, ‘how does the administration of our schools today promote moral values in Nigeria? Perhaps, a number of other questions will help us to understand this better. These questions are: Is there fairness in the appointment of school heads? Is the training and recruitment of teachers made on merit? Are our schools at each level (primary, post primary and tertiary) well staffed and equipped? Are all the students or pupils of relatively equal abilities given relatively equal opportunities? Are the teachers adequate and regularly paid in terms of salaries and allowances? All these have just one answer and the answer is in the negative.

It is on record that most of the community and state secondary schools are either ill – equipped or not equipped at all. They are also understaffed and poorly supervised. Such schools are established for the children of the poor masses. Conversely, unity schools, federal and special schools are well – equipped, funded, staffed and prepared for children of the influential members of the society.

Besides, certain appointments of the headship of various institutions of learning appear to attract cold feelings. For instance, while practicing doctors or lawyers are appointed as Commissioners for Health and Justice respectively, any person is appointed as Commissioner for Education or Directors General/Permanent Secretaries of schools board or Ministries of Education in some states. Sometimes unqualified persons, who are closer to political power are giving presiding power over schools. These appointments affect intellectual, psychological, social and more especially moral development of both the teachers and the learners. Furthermore, the general treatment of teachers, by those at

the helm of affairs in the country creates doubts on the honesty and sincerity of those who decide on the nation's education. The failure to improve on the teachers' conditions of service and the regular payment of their salaries and allowances explain why the teachers cannot do much in changing moral destiny of the country's education.

The inculcation of moral values, therefore, should not be done through talking but practicing. The students who watch the insincerity of the school administrators or proprietors may not be able to reconcile the contradictions that exist between what our educational planners and administrators do and what they design to achieve. The apathy created between the 'haves' and 'have nots' in this country in the education industry further illustrates the fact that we cannot read the gospel of moral values in Nigerian education through the handwritings of our educational planners, organizers or administrators.

4.5 Nigerian National Policy Provision on Moral Values and Situational Analysis on Ground

Human being *as* social animal never lived in isolation right from birth to the last minute of his life. This social nature of man makes him an inevitable member of many social groups, i.e. Family, School, Social clubs, Community and the society. This composition of human beings into such inter-connected and inter-related categorization warrants the need for authority to govern the conduct and affairs of human in such categorization. The essence of governance is to lead people towards anything that make their lives better and comfortable. 'Education' as stated in the National Policy on education, is an instrument for effecting National Consciousness and Patriotism among

citizens and thus, required by any government to provide the right type of education that suits its nature, needs and aspirations, The nature and culture of the society, its needs and its future aspirations are core issues that should dominate any nations overall philosophy.

Nigeria as a nation is not exception in the quest to provide the required individual needed to serve as agents of overall development. It is on ground of this, Nigeria derived its philosophy of education from its overall philosophy which is much concerned with three main issues: The development of individual into a sound and effective citizen, Full integration of individual into the community and the provision of equal access to educational opportunities for all citizens of the country at the primary, Secondary and tertiary levels both inside and outside the formal system.. But, on the contrary, the practice in Nigerian education has taken different direction from what has been enshrined in the nation's N.P.E. Highlighted are the various ramifications of Nigerian educational practice that poses great challenges to address the three issues in Nigeria's educational philosophy. How Nigerian education does make individual sound and effective while it lacks proper and suitable approach to teaching moral education in Nigerian schools? Is morality not the most important aspect of human development? What sort of integration could be attained with individuals that are morally bankrupt? How can we talk of equal access to educational opportunities to all citizens when dualistic nature of Nigerian school system has already drawn a line of demarcation between the rich and poor?

4.5.1 Points of Divergence Between Nigeria's National Policy on Education and Nigerian Educational Practice

The overall Nigerians philosophy emanates from the fundamental political aspirations of the founding fathers of our great nation and it present Nigeria's desire in attaining the optimum living standard for its citizens, Continental neighbors and rest of International community. It seeks to make Nigerians to live in Unity and harmony with one another as an Indivisible, Democratic and sovereign nation founded in the principles of freedom equality and justice, and secondly, it seeks to foster inter-African solidarity and world peace through understanding. How does Nigerian education helps in promoting unity among Nigerians? Does Nigerians live harmoniously among themselves in all geo-political zones in the country?

Long before independence, Nigeria has its unique system of education (indigenous education) which best suits its nature, culture and traditions, as well as religious education system inherit in the predominant faith of its populace¹¹⁸. During that time peaceful co-existence among Nigerians was at highest of its peak and people live harmoniously with each other. With the advent of western education after the coming of colonial masters, a number of educational conferences were hold and a lot of reforms were introduced to restructure the indigenous and religious education which if analyzed critically would expose the mismatch of the newly introduced system of education which up to date is being practice in Nigeria, and this is the fundamental genesis of crisis in education sector as the western ideologist inherent in the inherited colonial education system does not

¹¹⁸ Fafunwa, A.B.: "History of Education in Nigeria" NPC Educational publishers, Ibadan, Nigeria. P7

conform to Nigerians needs, and aspirations. In relation to the main issues in Nigerian philosophy of education as enshrined in the national policy on education, which includes :

- a. The development of the individual into a sound and effective citizen.
- b. The full integration of individuals into community; and
- c. The provision of equal access to educational opportunities for all the citizens of the country at the primary, secondary and tertiary levels both inside and outside the formal school system.

How Nigerian education system does help individual to develop into a sound and effective citizen? Development in individuals does not happen haphazardly, certain components have to be present in individual such as knowledge, skills, and the required training in addition to the outright moral being of individual. But the most essential of all these is the moral component of individual. Mango¹¹⁹ proclaimed that moral development is the most important aspect of human development just as human development is the most important aspect of national development. There are so many indicators to the fact that morality has been removed from Nigerian education despite the pronouncement of a slogan at each and every graduation ceremony in Nigerian educational institutions that 'The students after finding them worthy in character and learning' they are awarded with certain certificates. But, the dramatic turn of event is evidently proved by the attitude of such graduates from Nigerian schools when they go into public service. They are mostly found in some immoral activities ranging from indiscipline, dishonesty, abuse of trust,

¹¹⁹ Mango, H.U. "Moral and Values Education for Nigeria's Development" Nigerian Journal of philosophy of education, NJEP Vol. III, 2010 p38-43

injustice, embezzlement of public funds and other forms of such notorious vices¹²⁰. Where is the worthiness of character which was claimed to have acquired by the Nigerian graduates? This immoral attitudes of Nigerians had not only affected the quest for national development, but had adversely distorted the image of Nigeria and Nigerians in the eyes of the world. On another hand, some Nigerian teachers are another thing of consideration for the fact that they are the most important pillar of any standard education system as they are the agents of execution of any program intended towards development of education as claimed by Salawu that, the development of any nation's education depends solemnly on the quality of its teachers¹²¹ and much of them are morally dwarf, they could not uphold and honor the trust vested on them and failed to exercise justice in the equal treatment of their students. Mango¹²² described such teachers as those that passes through education and education never pass through them. Furthermore, a number of Nigerian teachers have been sacked from their various appointments for indulging or conniving with students in either examination misconduct or other form of naughty affairs and some were discharged from their duty post on ground of sexual harassment. When teachers and students have, to a certain extent, manifested these kinds of immoral practices in Nigerian education system, what should be the degree of the Soundness, Effectiveness, Efficiency,

¹²⁰ Tsoho, I.U. "Examination of multi-dimensional approach to teaching moral education in Nigerian Schools" Unpublished M.Ed. Dissertation, Department of Educational Foundation, UDU, Sokoto, Nigeria, 2015

¹²¹ Salawu, A.A. "Issues and Challenges in Education in Nigerian Perspective" paper presented at Matriculation ceremony of B.Ed Students in Shehu Shagari College of Education, Sokoto, 2006

¹²² Mango, H.U. "Moral and Values Education for Nigeria's Development"

and Worthiness of the product of this education system? If teachers and students in a given education are found morally crippled, what could the corrective measure be?

Further, Nigerian education system lacks to adopt suitable approach to moral education which is the most essential component of integrating individual in the community. It is only when individual is morally developed he respects himself; respect the other individuals and the constituted authority. Nigerians schools are found faulty teaching moral education to citizens. This is obviously seen in the approach to teaching moral education adopted by Nigerians schools. What approach to teaching moral education is adopted by Nigerian schools and colleges? They only provide Nigerian citizens with raw-knowledge without essence. The age-long approach that is being used in Nigerian schools had not made any impact in converting immoral practices among Nigerians i.e. religious approach reflected in the subjects Islamic studies and Christian religious knowledge. How many pastors and Imams were found red-handed in some immoral activities? How does religion influence their behavior? Since immoral practices persisted among Nigerians despite the use of religious approach to moral education, what attempted is being made by the Nigerian education system to fashion out some other avenues through which moral education could be approached; hence the teaching of moral education in Nigeria schools will be more effective. Many scholars are of the view that moral education could be approached through other avenues other than the age long religious approach one of which one is 'Secular Approach to moral education'. Bagudo¹²³ is of the opinion that moral education could be approach through various school subjects

¹²³ Bagudo, A.A. "Philosophical Foundation of Education" Jos, Saniez publishers, 2002, p93-95

we have in Nigeria school curriculum based on the assertion that every teacher irrespective of the subject he teaches is a moral instructor and every school subject has moral dimension which a teacher should aimed at identifying and teach to his/her students. Oladele¹²⁴ also advocated for approaching moral education through 'Cognitive Development Approach' where student's cognition will be directed towards understanding and rational judgment between what is morally upright and what is morally bankrupt. Any nation that struggle for the development of its citizens but fails to have good approach to moral education of its people could not claim to have attempted towards its citizenry development. Thus, the philosophy of Nigerian education 'To develop individual into a sound and effective citizen' remained a mere wish, unrealizable and a shadow of something abstract. In addition to full integration of such individuals into the community, thus described by Ibaba¹²⁵ the literature in integration in Nigeria, has noted some factors that negates the process which includes pervaded federalism and ethnicity based political domination among many.

On the issue of 'provision of equal access to educational opportunities...' the present system of Nigerian education and the nature of Nigerians society have fall apart. In this regard, many factors pose challenges to the attainment of equal access to education for all the citizens. The dualistic nature of Nigerian education system constitutes major constraints to equal access to education. Public schools exist side by side with the private schools in Nigeria and this has created a barrier between the well-to-do families and the

¹²⁴ Oladele, J.O. "Fundamentals of Educational Psychology" Lagos, Johns-lad Publishers, 2004, p114

¹²⁵ Ibaba, S.I. "Education and National Integration in Nigeria" Journal of Research in National Development Vol. VII No 2 December 2009/ www.google.com retrieved on 19th Oct. 2015.

economically disabled families. The economic class of a Nigerian citizen determines which school he is to go by. A child from a rich family is opportune to attend private schools which are run by private entrepreneurs with sophisticated and latest educational equipments, more qualified teachers under a good and effective administration and supervision thereby making the learning atmosphere in private schools conducive, while a child from poor family is left with no option than to enroll in the nearest public school to his residence characterized by poor school infrastructure ranging from dilapidated buildings, unqualified teachers and substandard equipments. This feature of public schools in Nigeria education system must not be unconnected with corruption among public servants and poor budgetary allocations to education sector.

Another obstacle to the provision of equal access to educational opportunities for all citizens is the rural-urban diversities. Provision of infrastructure and other social amenities is in wide disparity between rural schools and urban schools and this in turn brings inequality in the availability of the required equipment posting and transfer of teachers between rural and urban areas.

Moral development is believed to be the most important aspect of human development and it is an indispensable tool for national development because only when individuals are morally sound they could maintain and become conscious of their rights and that of other members of the society. Thus, the better way to make Nigerian citizens develop into sound and effective citizens, teaching moral education in Nigerian schools has to be redefined and or reviewed so as to fashion out more suitable approach to teaching moral education coupled with equal distribution of basic amenities of life

between rural and urban areas and address the issue of dualistic nature of Nigerian school system.

On the basis of this exploration of the mismatch between Nigeria's educational philosophy and the Nigerian educational practice, there is need for certain reformatations and or adjustments on the Nigerian school curriculum, school system and Nigerian educational practice entirely. First and foremost, for Nigeria to realize its philosophy of developing individual into a sound and effective citizens, the problem of morality among Nigerians should be rationally and critically looked into. This could be by way of specification i.e. to identify and adopt a suitable and encompassing approach to teaching moral education in Nigerian schools, an approach that could cater for all the multi-religious, Multi-cultural, Multi-ethnic and multi-lingual diversities of Nigeria. This is for the fact that the currently used religious approach has failed without making the desired impact in addressing the issue of immorality among Nigerians. When the nation adopt an approach that suits all the Nigerian diversities and the teachers become conversant with it, the teaching of moral education in Nigerian schools will surely witness a boost and provide in Nigerians a sense of belonging, Rationality and Consciousness that are indispensable instrument for making individuals sound and increase effectiveness in all their affairs.

On the issue of integrating individual into the community, individual is by nature an integral part of the whole society but some elements have to be present in both individual and the society before the process of that integration is completed. Such elements in individual include morality, and for Nigeria to realize its philosophy of

integrating individual into the community, it has to rethink about the issue of teaching moral education in Nigerian schools.

In addressing the issue of 'provision of equal access to educational opportunity' the effort is being sabotaged by the challenges of dualistic nature of Nigeria's education system in which public schools are being outsmarted by private schools and significant portion of Nigerian population are dancing to the tune of this challenge where they regard private schools and recommends their certificates more than that of public schools. In this regard, Nigerian education system should endeavor to harmonize and reconcile the wider disparity in terms of the provision of quality equipments and teachers between private and public schools in addition to proper management and administration.

The Nigerian government should in the same vein make concerted effort to provide basic infrastructure and other social amenities at a balanced rate between rural and urban areas which in turns make life easier and comfortable living to equalize the distribution of quality teachers and equipments between rural and urban schools.

CHAPTER FIVE

RECONSTRUCTED VIEW ON VALUE ORIENTATION FOR FORGING A COMMON VALUE SYSTEM IN NIGERIA

5.0 Introduction

The issue of value education in Nigeria has generated much interest in the recent times, especially in the event of current value conflicts in our society. In chapter four of this study there has been a repeatedly called attention to the seeming loss of society's cherished value which has been under scored. We seem to be living under illusion that growth in technology means a happier and better life. Unfortunately,, rather than a happier life, there is a steady and alarming increase in crime rate, poverty and diseases occasioned by lack of a definite life style and a change in our altitude towards crime and moral offences. Like most adults, the Nigerian youth appear to have no sense of purpose and direction. There is, therefore, the urgent need to inculcate in our youth, a strong sense of value and direction through the avenue of our educational system. Since value can be experienced and learnt, it is the responsibility of the school to redirect the value system reflecting our multi-ethnic, multi-lingual, and multi-religious circumstances like ours to a common, functional, enduring and realistic value system and teach them to the youth.

5.1 Reconsideration of Strategies for Teaching Moral Values in our Schools

A lot of traditional methods have been used in teaching morality in Nigerian schools, most of which have proved unsuccessful. Some of such methods or strategies used are disciplinary measures, religious instructions, civics, identification and moral discussions. Most of these methods and strategies are ineffective as they have lost their

relevance and substance in the contemporary global society. For instance, the traditional use of corporal punishment has been abused and could no longer achieve the objective of producing morally upright children in our schools. The abuse is both on the side of the teachers and the learners and their parents who even react physically or legally against the teachers action. Religion which should be one of the best options for inculcating morality among the children by teaching love, humility, peace, tolerance, patience, hard work, self control and others has also not featured well in and outside our schools. Part of this is that most of our churches and mosques, have failed in teaching the basic principles of their religion as they join the world to complete in vain things. Secondly, the school system does not regard religious instruction as the ultimate channel to moral change, but as an ordinary subject in the school curriculum to be offered or not. Furthermore the exposure to western culture through various electronic and print media, as well as the internet system has brainwashed and confined our youths so much and put them out of the inherited cultural moral norms. The Nigerian youth is culturally naked by the so called (questionable) infiltration of certain cultural influences in the name of globalisation. Also the mental age of children as a result of the exposure has so much been over bloated that discussions that are to be systematic, gradual and structured along age group have been bastardised. Children now dazzle and discuss issues that they are not supposed to at a particular age. The foregoing make the traditional strategies for teaching moral values in schools ineffective. Hence, the study put forward reconstructed views. The views under consideration for paradigm shift are:

5.2 Application of Religious Approach to Moral Education

As discussed in the previous chapter religious approach to moral education is the way through which moral education is being taught to students in Nigerians Schools. Some scholars see it as a systematic way of teaching moral education via religious teaching and doctrines but that Nigerian could not find out which of these religions could be suitable to all the diverse cultures and different religious followers we have in Nigeria. Based on this study is of the view that religious approach could be suitable for teaching moral education in Nigerian schools by way of incorporating the doctrines and teaching of all the religions thereby, giving opportunity for every Nigerian to gain the advantage of the teaching of moral education through which ever religion he/she professed to. The researcher is calling upon the inclusion of the knowledge of other religions in Nigerian school curriculum to complement the only existing Islamic Religious Knowledge and Christian Religious Knowledge. This is because Islamic Religion and Christian Religion Knowledge are the only religious knowledge contained in the Nigerian school curriculum which up to date did not meet to the motive behind the teaching of incorporating the various religious practices by Nigerians in the Nigerian school curriculum. Offering religious subject should be made compulsory to all students at all levels of education, but not as an ordinary subject in the school curriculum to be offered or not. It should be designed in such a way that at which ever level a student reached in the pursuit of education, moral education should be taught so as to run concurrently with other secular subjects. This will make the moral being of Nigerian students to reach to a greater height, capable of developing their moral conscience, enhances rationale and moral judgment in their social interaction.

Immoral behaviour among Nigerians within and outside Nigeria is a clear testimony to the inadequacy and unsuitability of religious approach to teaching moral education practiced in Nigerian schools, religion does not seem to influence their moral behaviour. This call for the need to restructure and modify religious approach to teaching moral education to reflect current moral challenges bedeviling the moral training of Nigerian students, this in turn deepens good faith and raises piety into the minds of the students which flashes into students mind whenever a student is faced with a seductive and devilish contemplation that comes into the human mind as a result of some unavoidable circumstances or satanic incantation and it would prevail over and prevent individual students from any act of immorality. Thus, using religious approach will help in curbing the practice of immoral behaviours by way of increasing the level of students' faith and piety.

Religious training does not guarantee morally commendable conduct therefore religious approach to moral education should aim at promoting rational and moral conscience in individual learner so as to make positive impact in his relation to other members of the society. This could be done through the teaching of moral virtues contained in the religious scriptures without equating religious teaching with moral teaching. Religious training, trust and belief have an intention distinct from moral education. This will help in bringing out clearly the distinction between morality and religion because it is a great misconception equating religion with morality each of which is an independent concept connoting to different meaning and can stand on its own and could be used independently of each other. Religious approach should be an instrument for developing human moral being by making the teaching of religious doctrines

influential enough to bring under control human desires, instinct and passion in pursuit of which individual person goes morally astray.

Religious knowledge has a kind of religious doctrine guiding its members and deviation from such rules, including questions on the authority of such doctrines are always frowned at, unfortunately, must religious doctrines are static, although man by nature is dynamic. Members are indoctrinated and so are not expected to argue but accept those things (doctrines) as they are, but religious knowledge is central in the use of religious approach to moral education on one hand and philosophy on the other. It is all about asking questions, seeking for conceptual clarification and exposing conceptual confusions so as to open the controversy, to generate criticism that would help in addressing the logical question raised in the human mind. To this extent, religious knowledge should be taught without deprivation of student's investigative freedom. There should be no restriction as to whatever question raised and asked by the students, students should be allowed to ask questions of their own interest and should be given deserved answers by religious teachers during teaching and learning process. In the course of teaching, religious subjects teacher should create interactive learning atmosphere with the view to making the students active rather than passive learners for them to engage freely into the teaching learning activity and for proper articulation of the lesson and to allow them to freely ask questions of their difficulties, students should be allowed to engage into a free, fair and thorough investigation concerning the interested religious concepts, issues, obligations and prohibitions. This will increase and advance the frontiers of the knowledge of religious doctrines in individual student and bring about better understanding of the ethical implications of the obligations and prohibitions of religion.

5.3 Application of Value Clarification Approach

Man is constantly involved in making value judgment in our daily life. Value itself is the primary concern of education and teachers are enjoined to be conscious of the value basics of the education which they impart to the students, values represent reasons, beliefs, convictions or virtues that guide people's action. They are philosophical considerations which help an individual personally, to judge how reasonable, faithful and appropriate his actions and relationship with others are. Despite the fact that there are some common values cherished by Nigerians such as Faith in God, marriage and procreation, love, loyalty, honesty, respect for elders and others. It is regrettable that most Nigerians both youths and adults are still in value conflict. They cannot identify their value. Their actions therefore, are not guided by any sound value system. This therefore, calls for value clarification approach as a way of teaching moral education through rational clarification of value cherishable by the society, it is agreed that school is a designated public institution charged with the responsibility of nurturing children in their formative stage of development. So any attempt to revive our cherishable value should start from school. It is indicated in the National policy on education the values that are required and cherished in the ideal personality of a Nigerian citizen which should be taught to Nigerian Students. In the NPE "Full integration at individual into the community integration of individual into the community requires cultivation of some values as components of the whole integration process. One of the vital functions of education is to inculcate sound ethical and social values of the people for the achievement of social order. For the achievement of a stable social order in contemporary Nigeria, it is the responsibility of our educational institutions to cultivate the value of respect for human

dignity and human right, the rule of law, the dignity of labour, respect for constituted authority, development of character, national unity, patriotism, social justice freedom e.t.c.”

Under this approach, contemplation may becloud teachers mind as to what values are there for clarification. Many teachers in Nigerian schools do not regard themselves as moral instructors. This is because apart from religious subjects no any school subject incorporated in Nigerian school's curriculum in which moral values worthy for clarification are specifically explained so as to help in integrating individual fully into the community as stated in the NPE. Lack of specification of values needed to be cultivate into the minds of Nigerian students through the use of value clarification approach results. In some teachers attitude to dwell into inculcation of ideas of their own personnel interest. Teachers may find themselves in contemplation as to what values are there to clarify for their students. Therefore for value clarification approach to be suitable and effective In teaching moral education in Nigerian schools, there should be made clearly specifications of which values are worthy of clarifying by teachers and which values are worthy for acquisition and accommodation by students.

Values clarification approach as postulated by idealists school of thought which holds an objective approach, they maintain that values have independent existence outside of man`s experiences. In this regard, certain values exist in the supersensory world and unless conscious efforts are made by man through reasoning, he cannot know them (the values). This view point was championed by plato. It implies that any real educational value must have existence independent of man`s interest and desires. To the idealist, man does not create values, rather he discovers them. This universal and absolute nature of

moral values is posing greater challenge to the suitability of values clarification approach in teaching moral education in Nigerian schools, in order that values clarification approach to be suitable and effective in teaching moral education in Nigerian schools, societal values needed to be inculcated into the minds of Nigerian students should be made relative with time and situations rather than universal and absolute. This is because societal values are a matter of choice on the part of the society. To the relativists, eternal truths of the moral values are artificially created. According to the relativist's position, various factors, social and economic are evoked to explain particular moral values. Polygamy and rising of many children were highly valued in many African societies but changing economic and social conditions are now tilting the balance towards monogamy and a small more manageable number of children. A relativists viewed moral values as culturally induced conventions which reflected the economic structure of a given society. In the course of teaching moral values under values clarification approach teachers should direct their attention towards relating each value they clarify with time and situations in such a way that they explain the exercise of each value under various situations and at different times with a view to point out to students situations under which exercising a particular value would turn out to yield positive outcomes as well as negative one.

This strategy is suggested to be more effective in raising the moral reasoning of students than the traditional group discussion and other formal transmitting strategies used in Nigeria. Value clarification approach lead to a clearer understanding of the necessities for the various moral imperatives. It also enhances quicker and durable internalization of various moral principles discussed or imparted on the students. If properly applied, this strategy can be easily adopted at all levels of our educational system, so that Nigerian

students can be able to clarify what their lives are for and what is worth working for, it will also go a long way in encouraging students to define their own values and to understand other's values.

5.4 Application of Secular Approach to Moral Education

The chief postulates of secular approach to moral education are the realists and the pragmatists, to them, morality can best be taught through a secular approach. This kind of moral approach to moral education is found in an open and dynamic society whose vision is beyond the family, tribal or national interest, but the general interest of man is of paramount importance. They believe that moral education could be taught through school subjects based on the notion that every school subject has moral dimension and every teacher irrespective of the subject he teaches is a moral instructor. This strategy encourages the use of the different subjects pupils learn in schools to stimulate their moral development. In other words, it implies that the moral lessons of every subject taught in the school must be highlighted.

The different subjects we have in Nigeria school's curriculum have their own contributions to moral education. Who says that there is no moral teaching in mathematics and sciences? Encouraging independent efforts or co-operation and elimination of cheating in mathematics and scientific experiments are part of the promotion of desirable moral values. But the most important subject of the primary and junior secondary school level is the social studies. It is a complex of psychology, economics, geography, sociology, anthropology, political science, history, ethics, logic and problems of democracy. With the problem solving approach to the teaching and study of social studies, students are required to make judgment about social issues and values. By that they are

helped to become aware that not only the factual matters needed to understand the circumstances but also of the moral values and principles by which their decisions are justified.

This strategy encourages the use of the different subject pupils learnt in schools to stimulate their moral development. In other words, it implies that the moral lessons of every subject taught in schools must be highlighted. This is against the tradition method of academic and examination consciousness emphasized in our schools today. For instance, a concept like obedience can be based on the need to obey rules in order to promote learning and achieve success. In this sense, teachers are the agents of execution of any school program intended towards development of students be it mental, physical and intellectual. Anichebe postulates that:

“The quality of education required in any part of the world depends Upon the quality of the teacher”¹²⁶”

Salawu further strengthen the above point by saying that:

“It is well known fact that no educational system can rise above the Quality of its teachers. In other words, one can say with every degree of certainty that the success of the school system rests on the availability of good and qualified teachers who are intelligently motivated”¹²⁷”

With these views, it could be asserted that the quality of teachers is central to the development of a learner and moral quality of a teacher is also the most important aspect. For it is the sphere of which education acquired by a teacher is indicated. This is testified

¹²⁶ Anichebe, T.N. “An Examination of the National Policy on Education: principles and practice. Port Harcourt, Ent. Ltd: 2003

¹²⁷ Salawu, A.A. “Issues and Challenges in Education in Nigerian Perspective” paper presented at Matriculation ceremony of B.Ed Students in Shehu Shagari College of Education, Sokoto, 2006

by mango¹²⁸ when he explained moral development as the most important aspect of human development. Just as human development the most important aspect of nation's development. Thus, the motive behind the effort to address the problems of teaching moral education in Nigerian schools will not be fulfilled until teachers become morally upright. Therefore, respect for the dignity of every human being should first be manifested in the attitude of the Nigerian teachers. Morality of teachers should be a thing of focus in the use of secular approach to moral education in Nigerian schools. Rights, claims and need of students in terms of moral teaching are all dependent on the moral disposition of a teacher who would aim at identifying the moral dimension of his/her subject and teach same to students. Teachers should balance the teaching of moral values and academic studies each time they are in class. It is a waste of resources, time and money producing academically strong but morally bankrupt individuals. The promotion of moral development should be on the same level with intellectual development.

With respect to this, secular approach should be made in such a way that teachers should before any other thing respect the dignity of their students as this would make them actively engage into the process of moral teaching. Learning and establish a parental relationship between students and their teachers. This is for the fact that an immoral person whose social interaction does not portray any worthy attitude for emulation could not teach someone to be moral. This coincides with the views of Akinpelu where he said:

The evidence of being educated can only can only be seen in the way one behaves in social relationship not in the amount of abstract and sophisticated knowledge one possesses¹²⁹.

¹²⁸ Mango, H.U. "Moral and Values Education for Nigeria's Development"

¹²⁹ Akinpelu, J.A. An introduction to philosophy of Education. London, Macmillan Press: 1981.

Thus, secular approach to moral education should stress the need for a good and harmonious relationship between teachers and students for them to gain students confidence and through that, students will feel that their right, needs and claims are adequately respected thereby making themselves sufficiently ready to assimilate, adopt and accommodate whatever they are taught by their teachers. In view of this, secular approach to moral education should be that in which a procedure of identifying moral lessons contained in a particular subject is specifically spelt out for teachers to simply use to avoid any irrelevancy or difficulty in the identification process. In order to have better understanding and easy identification of moral lessons contained in schools subject, analytic aspect of philosophy where sound and powerful reasoning ability must be used. This is because philosophical analysis is basic and fundamental in making any rational and logical exposition of ethical dimension of any subject. Identification of moral lessons contained in a schools subject is obtainable not by empirical means but by application of pure reasoning the explanation of which may require a rational and logical presentation of the moral contents extracted. Therefore the task of moral education in the school should be a collective one. Every teacher, irrespective of status or subject specialization should be a full partaker in the crusade within and outside the classroom environment. The researcher therefore, called for a conscious approach to secular morality in the country to balance the current complex multi-ethnic and religious waves in the Nigerian society.

5.5 Application of Cognitive Development Approach

Cognitive development approach to moral education as postulated by Lawrence Kohlberg has been identified with some inadequacies, misconceptions and challenges as

discussed in the previous chapter. In this chapter, attempt would be made to give some insights perceptions and contribution on how Cognitive Development Approach should be redesigned in order to suit the nature of Nigerian culture, ethnic and traditions and to make positive impact in addressing the problem of teaching moral education in Nigerian schools.

Cognitive development as a mental process by which knowledge is acquired and utilized could be used to teach moral education when it is geared towards changing the standard of morality at the pre-moral level. This should be by way of negating the postulation 'pre-moral level'. Human being is a social animal that does not live in isolation. From birth, a human being is naturally a member of one social group (family) and therefore, he has right to be adequately taken care of which is a moral obligation upon his parents and other members of the family, as well as, teaching and training him to respect the elders and parents in the family.

There should be no stage in human life in which he is not expected or obliged to behave morally for any good moral disposition of an adult is to a greater extent related to the moral foundation he acquired during childhood. Children should be taught moral education through a systematic method capable of arousing their interest, because children learn better on interest than based on the fear of punishment or expectation of favour, the absence of which may change the moral state of a child.

Teaching moral education in Nigerian schools under Cognitive development approach should consider what Psychologists referred to as 'Individual differences' which Mangal¹³⁰ describes as the variations or deviations among individual in regards to a single characteristic or a number of characteristics. Those differences which in their totality

¹³⁰ S.K. Mangal, *Advance Educational Psychology*, (New Delhi, Rajkamal Electric Press, 2009).

distinguish one individual from another. Children are not born equal, some are introverts while some are extroverts, some are timid some are not. If the standard of morality at pre-moral level is fear of punishment, then shall we leave children that are not timid to continuously live their lives the way they choose? What should be their moral state in that situation? On ground of this, Children's cognitive process should be tied-up with their interest in the moral teaching because of the role of interest in the teaching-learning process.

Influence of peer-group is sufficient enough to distort the moral being of a child. Under cognitive development approach as developed by Kohlberg, at the level of conventional morality a child's moral judgment is based on what other members of the society approve and appreciate and sometimes children form some immoral habits and easily copied by their colleagues. In such situation, emulation of any immoral habit that is approved by the peer group is degrading to the moral outlook of a child. Therefore, teaching moral education should be directed towards advancement of child's cognition in respect of what action is worthy of emulation and which is not.

Our daily life experience has shown that most Nigerian youths and adults could not for sure, state their values. Some are already entangled into very wrong values. This has weakened the foundation of life in the country. The country has become an “all-go-country”. Anything goes, even when it is nothing. The traditional approach of teaching values education, which is mainly through imposition and threat, appears to be obsolete due to the complex nature of the modern society. This is why the strategies listed in this chapter are imperative for the survival of values education in Nigeria.

CHAPTER SIX

THE PLACE OF VALUE IN NIGERIAN EDUCATION SYSTEM

6.0 Introduction

All human activities, including teaching and learning revolve around values. According to Akinpelu¹³¹, the question of values arises everywhere in the educational process whether in the classroom, in the school at large, or in respect of the role of education in the society. Indeed, Wrinski¹³² argues that whoever thinks we can avoid values in the classroom is committing an educational felony, and Nigerian education is not an exemption. The National Policy on Education (NPE) places a high premium on the development of human values through schooling. For example, the NPE lists the following values as desirable ends for educational activities in the country.

1. respect for the worth and dignity of the individual
2. faith in man's ability to make rational decisions,
3. moral and spiritual values in inter-personal and human relations
4. shared responsibility for the common good of society
5. respect for the dignity of labour, and
6. promotion of the emotional, physical and psychological health of all children.

To attain these values, the NPE recommends that Nigerian education be geared towards self-realization, better human relationship, individual and national efficiency effective citizenship, national consciousness, national unity, as well as social, cultural, economic, political, scientific and technological progress. What exactly are values? What

¹³¹ Akinpelu, 1981

¹³² Wrinski, 2014

are the existing models for valuing? How can the goals of valuing be attained? Are there obstacles to values development and, if so, how can they be surmounted? The rest of this chapter shall address some issues implicit in these question.

6.1 What are values?

Values refer to standards of judgment in human behavior. They are intricately related to what the individual has come to accept as guiding principles of living¹³³. Values develop mainly from experiences that individuals have from the influence of people, and from conditions around them. Ehman¹³⁴ contends that values constitute a bridge between the 'knowledge world' and the 'action world' in social education and, in order to act intelligently and responsibly, people need both knowledge and values. Values influence actions. In the same vein, consequences of actions in turn influence the values held by individuals and groups. All human actions (and inactions) are determined by values. Therefore, our interaction with environment is value laden. This is because the question of "values" comes to play whenever people take decisions, make choices or express preferences¹³⁵. A values is intangible (you cannot see a standard for human action) so values statements are taken as indicators of values. Such statements are usually about some objects regarded as good or bad, right or wrong, important or worthless, preferable or not preferable. The object in focus can take many forms, they can be ideas, decisions, persons, statements, actions or physical objects. Factual statements, are different from values statements, factual statements can be verified through empirical analysis.

¹³³

¹³⁴ Ehman 2013

¹³⁵ Akinpelu 1991

Conversely, there is no way of finding out whether a value statement is right or wrong empirically since the grounds for the statement are not facts, but rather the values system of the person making the statements. In short, value statements are often but not always, distinguishable from factual statements by the inclusion in the former of rating words such as should, ought, good, bad.

A lot of definitions have been subscribed to the concept of 'values! The Oxford Advanced learner's dictionary defines values as "worth of something compared with the price paid for it and' Quality of being useful or worth-while or important, A renowned philosopher and educationist, Dewey¹³⁶ perceived values as primarily, to prize, esteem and secondary, to estimate. Similarly Okeke¹³⁷ asserts that values cannot important and something qualitatively cherished. Commenting on R.S Peter's criteria for education, Okeke¹³⁸ further observes that the desirability and worthwhileness in education makes it e a valuable activity. Hence, a person experiences values when he or she knows that a meaning or an importance is central to himself or herself. The values one attaches to something helps to determine ones behavior towards that thing. To this degree, choice and selection are imperatives in values. The level of value attached to something depends on the usefulness of it to the person (s) concerned.

Values, therefore, are standards of conduct, efficiency or worth which a society endorses, maintains and even transmits to her members – present and future generations.

¹³⁶ J. Dewey, *Democracy and Education*. (New York: Macmillan, 1968)

¹³⁷ G.C. Okeke, *Philosophy of Education: Concepts, Analysis and Applications*. (Owerri: Totan Pub. Ltd. 2014)

¹³⁸ G.C. Okeke, *Philosophy of Education: Concepts, Analysis and Applications*. (Owerri: Totan Pub. Ltd. 2014)

Value as a philosophical concept belongs to the broad division of philosophy known as axiology. Usually, as a philosophical concept, it has been exposed to different philosophical schools of thought. For the realists, values are relative and therefore, have no existence outside the thoughts and actions of man. According to them, man is the creator and maker of values. From this point of view, Okeke¹³⁹ asserts that all educational aims are regarded as valuable only to the extent that they are based upon the objective of meeting the needs of those being educated. Interests and desires, therefore, are the key words holding values in this very perspective. Values are measured relatively to the individual's reactions to things and situations. They are, then, relative but change with place, time and people.

The idealists, nevertheless, take an objective approach of the concept. They maintain that values have independent existence outside of man's experiences. In this regard, certain values exist in the supersensory world and unless conscious efforts are made by man through reasoning, he cannot know them (the values). This viewpoint was championed by Plato. It implies that any real educational value must have existence independent of man's interest and desires. To the idealist, man does not create values, rather he discovers them. Meanwhile, in-between the two sharp, extremes, or opposing views, there exists a middle-range position. Taking from both the subjective and objective perspectives, the middle-ranger insists that something becomes of value or valuable only when it is experienced and/or used. Hence, it is argued that, objective values do not exist by themselves. Rather, through the interaction between persons, subjective values and society's objective standards, value emerges. The above standpoint, just like any other

¹³⁹ Okeke, op. cit. 321-24.

views of the middle rangars, tries to balance the two extreme positions. They argue that man does not, on his own discover previously existing educational values or create his own, exclusively, on the basis of personal desire, but rather develops his values through the continual processes of valuating his individual needs and actions in terms of their effects upon the values of all others as expressed in the standard of his society.

The middle-range opinion, therefore, holds values as something that works relative to the situation in which they develop and found useful to the society in general. This position may be very much favoured by the pragmatists. What works for good is valued. This means that what works for a person is valued by him, but may not be valued by the society if it does not work for the interest of the society. It is necessary to note that a person should consider his value in relation to those of the wider society, in which he lives. The individual's value system will ever remain useless if it does not respect the ultimate values of mankind. Since man is not an island to himself, he must respect others in the pursuit of the values. This is why education, as a concept, deals with what is worthwhile and valuable to mankind in general, and not to a person's myopic interest alone. Wokocha¹⁴⁰ therefore, lauds this position saying that:

... it would appear that values are objective to the extent that things have value in themselves. Values are also subjective in that a valuer is required for any valuing process. In addition to the objective and the subjective viewpoint, is the social milieu in which the valuing occurs.

An individual, indeed, ought to consider his values relative to those of his immediate and extended environment. Since he cannot live alone, he must adjust his

¹⁴⁰ M. Wokocha, Education for Effective Citizenship. (Port-Harcourt, 1990) 152.

values in line with the values of others within and around him. Equally, a society's value system, if it must expect international acceptance, ought to be modified by the international standards. This is why a nation's educational objectives must ensure the inculcation of values that will meet both national and international standards. Hence, value which is relative is also objective to certain extent.

6.2 Moral Values

Moral is described as standards, principles of good behaviour, while value is quality of being useful, desired or worthwhile. Moral values, therefore, are those behaviours, attitude exhibited and encouraged by members of the society for the fact that they are both good and desirable to mankind generally, the society and to the person in particular, as against those behaviours condemned and discouraged for they have been proved to be bad and unhelpful to the person, society and the entire mankind. Moral values are mainly concerned with the behavioural aspect of members of the society. Such values are geared towards the positive growth of the entire society. Every society looks forward to positive growth and expects her citizens to evolve and develop certain behavioural pattern of life so as to enhance such growth. The accepted behaviours are expected to be moral and valuable to the society and the generality of mankind. But the unacceptable behaviours are immoral and have no value to the society for they are negative to the development of the society. To this position, Agrawal¹⁴¹ opines that moral values must be universally acceptable values. He argues that such values must necessarily transcend the limitations of creed, race and culture. Unfortunately, our daily practices and actions are justified based on what we generally accept as moral values in our respective

¹⁴¹ M. M. Agrawal, *Moral and Values of Human Life*. (Ibadan: W. Girardet Press, 2014) 242.

societies. But such values remain moral values so far as they are subjected further to rational discussions, in which case, they represent an ultimate human value. In fact, the totality of moral values of any society is its image of humanity, because such constitutes the society's conception of human perfection.

Moral values, are those values that seek the ultimate value of man. Our attitude to others, sometimes, are influenced by our unexamined acceptance of other peoples' existence. Hence, according to Agrawal¹⁴² moral value of rational morality must reflect what we conceive to be the perfection of human condition. Everybody, it is expected, should be able to produce justification for his or her conducts. His or her actions must be defended from time to time as against relying on ready-made codes of behaviours set down by perhaps, a less informed society.

6.3 Factors in Value Education in Nigeria

"Morality" as defined by Jeffrey's, is "behavior in accordance with certain standards of what is good and what is evil- striving for the good and rejecting the evil". Standards, as have been noted earlier, are socially determined, and therefore aspect of social values. One of the aims of education in the "National Policy on Education" (revised 2014) is

the inculcation of the right type of values and attitudes for the survival of the individual and society.

This is one of the reasons why value education should be given a pride of place in the school curriculum. What factors determine standards of morality in Nigeria? In a brief

¹⁴² Ibid.

discussion that follows, we shall attempt to group the factors into cultural, historical, religious, economic and psychological.

6.3.1 Cultural Factors

Man is educated in and for society, and for this reason, the values operative in the society affect his moral behavior. Nigerians, and indeed, different ethnic groups have their own traditional values. From the traditional point of view, the value of an action of the individual or group depends on interests of the extended family, the tribal community, the religious institution, and the traditional "school without walls". Traditionally, ethnic groups in Nigeria believe that the individual cannot live successfully in isolation, but in corporate existence, characterized by a web of closely-knit kinship social and religious relationship. The determination of what is valuable, therefore, of morality, is a communal affair. This makes for traditional solidarity on account of which the individual could say, "I am because we are, and since we are, therefore I am". This group solidarity is also an answer to the question put to God by Cain. "Am I my brothers' keeper"? It also makes for a definition of what is good behavior or what J.D. Okoh calls the principle of adjustment to environment. By this principle, what is good or bad is determined by contextual relationships and the specific needs of the community. By this, honesty or kindness is not a "good act" everywhere and at all times. How could honesty be regarded as the best policy if it hurts a member of one's family or group? Or how could kindness, to a fellow tribesman. What is good or bad depends, largely on the context, a kind of relativistic, theory. The individual member of the traditional group then strives to adjust to the 'standard' or 'desires' of his group. Such moral values as respect for traditional authority, respect for elders, obedience of the law, honesty and cooperation are emphasized. It

should be noted, however, that traditional societies lack freedom of critical thought and questioning of moral values, as a result of the group solidarity.

6.3.2 Historical Factors

The colonization of Nigeria for about one century brought her in contact with western culture. Before Nigeria attained political independence in October 1960, two events of world-wide significance took place in the first half of this century; they are World War I (1914-18), and World War II (1939-45). These brought changes in the global power structure, as well as, social economic changes. The changes generated, affected the country and led to granting of political independence to Nigeria and other dependent territories as aspect of the world wide decolonization process. One of the effects of this cultural impact was the strong impression of the supremacy of Western culture over the traditional. Whatever was 'British' was good and Nigeria was 'bad', paganistic or inferior. To be regarded as 'educated' or 'civilized', one must marry according to the English 'law' kiss (even openly) dress and speak like the whites (the British). At present, there are attempts at cultural revival, but the imprints left by the Western culture cannot be completely and easily wiped out.

The global political crisis of the first half of the century has its parallel in the social, economic, educational and religious ferment since political independence. There has been a breakdown of social discipline characterized by student riots, drug abuse, armed robbery, corruption, secularization of society and so on. The military coups and counter-coups and the three years civil war worsened the situation. A former Head of state and Commander-in-Chief of the Armed Forces, General Obasanjo, was forced to say in his Jaji Declaration of 12th September 1977 that;

The Nigerian society as at now, in spite of efforts since July 1975, is not sufficiently disciplined, fair, just or humane.

The "Ethical Revolution" launched by Shehu Shagari's administration and the "War against Indiscipline", all indicate that all is yet not well with Nigeria.

6.3.3 Religious Factors

The Nigerian society has been evaded by two major external religions — Islam through the North, and Christianity through the South. Although they have their different teachings, they both, look down on traditional moral "values with their roots on traditional religion. The philosophy behind certain indigenous cultural values needs to be explained. It is true that such "inhuman" practices as human sacrifice, and the killing of twins, were rampant before colonial administration and the activities of Christian missionaries in Nigeria. It should be noted that such practices were not limited to the pre-industrial societies of Nigeria or Africa, but rather, appear to be universal. Contrary to the Western criticism of the indigenous culture, "the whole tone of the philosophy of most African people is distinctly life- affirming.

This was and is true of all parts of Nigeria. Life was regarded as extremely valuable. However, the life of an outsider was considered as less valuable than that of the individual member of the group. Similarly, the life of an individual member of -the tribe counted less than that of a whole tribe. So if the well being of a tribe, a clan or family can be preserved 'through the propitiations of the gods, either by killing twins, or sacrificing a human being, then the group would not hesitate to do that. Yet, it should be considered a credit to the missionaries of the imported religions, especially, Christianity, that such practices, have been eradicated. But it would be wrong to accept the statement credited to

P.O. Laggard that the indigenous cultural groups have no system of ethics and no principles of conduct. There is no reason to believe that before the arrival of the imported religions, Nigeria was inhabited by groups that were just disrespectful, lying, thieving, oppressive, callous, sexually licentious and greedy. Rather, the external religions helped to break group solidarity and all that was morally valuable for the survival of the group.

6.3.4 Economic Factors

The traditional economic unit was the family, made up of the father (husband), mother or mothers (wife or wives) and the children. Quite often, members of the extended family help each other, almost on reciprocal bases. Thus, it was common to find father and son or husband and wife going to fish together. In farming, the activities were joint responsibilities, with the adult members, doing the harder aspect of the work. In palm collecting, husband climbs the tall tree to cut down the fruits and the wives do carrying. The proceeds from the economic activities are also jointly owned by family unit, with the father as the chief controller and administrator. Of course it was essentially a subsistence economy. Much of the family effort was geared towards the maintenance of the family. The little surpluses were sold to buy cloths and other basic necessities for the family. It should be admitted technological progress was slow, but group and communal economy, works and ownership helped to eliminate unemployment. It also helped groups to establish sanctions that controlled moral behaviors. Then came the Western economic system with emphasis on capitalism and individualism. Firstly, commercial houses were established for evacuation of forest and agricultural products of Nigeria and the distribution of the finished (manufactured) goods from Britain. This was followed by gradual establishment of industries —processing and assembling— type industries. To be

fair to the system, primary products started to attract higher monetary values. This led to greater competition to acquire more capital for investment and the entrepreneurship. The entrepreneur could now employ family members into enterprise. But his main aim is to exploit the employees for maximum gain. So instead of having growing group solidarity, there developed individualism, which is the spirit of individual competitiveness. To put it in the language of Nduka¹⁴³, the system has promoted,

“Cut-throat capitalism and commercialism intense individual competitiveness, exhibitionist materialism and elitism”.

This cannot promote the appropriate moral climate where such moral values as cooperativeness, concern for others, spirit of service and sacrifice for common good can be learnt.

6.3.5 Psychological Factors

The ways people exhibit their affluence (including ill-gotten wealth) encourage feelings of corrupt practices. It is the wealthy man (the man who robbed government or company's treasury, the smuggler, the police man, judicial officer who takes bribe to twist the law, the principal who takes money to admit the unqualified candidate, dubious men and women of all shades) that buy the front pew in the church, performs the yearly pilgrimage and becomes the Alhaji and bags the highest chieftaincy title. It is not uncommon that he also bags National honours. No doubt, Nigeria has become a country with wrong value orientation. No one asks how chief, Alhaji, Dr. "X" gets his money or wealth. It is the end that justifies the means. This has psychological effects on the younger

¹⁴³ Nduka, Q.A. 2014

generation. The moral decadence of the youth, reflected in examination malpractice, stealing, indiscipline and student riots, is an indication of the moral state of the society as a whole. "Morally speaking, the fathers (and mothers) have eaten sour grapes and the children's teeth are set on edge. "In attempting to be like the Joneses, many people try the immoral path to success".

6.4. Values in Nigerian Education as Contained in the National Policy on Education (N.P.E)

Nigerian education, like any other nation's educational system, aims at producing an educated person. An educated person is a product of a true and comprehensive education process. The concept of an educated man varies from culture to culture and from time to time as education itself does. Education as a process is man – oriented and since man himself is dynamic in nature, his education is equally dynamic.

A nation's educational set-up determines the nature of educated man in that society. This is true even when viewed on the belief that no society or individual can grow above her educational standards. A misdirected educational programme produces misdirected citizens. Hence, the expectations of the average citizen of such society become hopeless. In Nigeria, what constituted an educated man in the pre – colonial era cannot be the same today. Equally, an educated man during the early missionary engagements in Nigeria was not the same at the time the imperial masters (the British Government) ventured into education in the country. The case is extremely different today due to the complexities in Nigeria.

The government of Nigeria believes in producing an educated man through the formal education process. Hence, the Federal Government in the “National Policy on Education” (2014:7) states unequivocally that the quality of instruction at all levels has to be oriented towards inculcating the following values:-

1. Respect for the worth and dignity of the individuals.
2. Faith in man’s ability to make rational decision.
3. Inculcation of moral and spiritual values in interpersonal and human relations.
4. Shared responsibility for the common good of society
5. Respect for the dignity of labor and
6. Promotion of the emotional, physical and psychological health of all children.

The Nigerian education as stated by the national policy on education is expected to inculcate the above qualities which will inform an educated Nigerian.

6.4.1. What is Actually Happening in Term of Values in Nigerian Education

The curriculum of our school in terms of contents and approach is mainly academic. It is designed to inculcate facts into the learners memories. The assessment is equally based on academic attainments. From the primary school curriculum to university admission, emphasis has been placed on English language and mathematics. English language is taught as a foreign language in Nigeria and is interesting to learn the language for communication purposes. It is also important to study mathematics to give the students the rudiments into science, technology and logical studies. But absence of moral instruction as an independent subject in school curriculum clearly indicates lack of moral commitments of our school. Unfortunately, in schools (Primary or Junior Secondary)

where moral instructions are enshrined, they are combined with religious studies. In this case, religious moral values are taught even where there are denominational religious sects. This creates more confusion than it aims at settling. Therefore, we may not expect Nigerian schools to properly teach moral values of the nation where the school curriculum is almost silent about moral instructions or where the curriculum content is foreign to the learners.

The teaching of moral values in our schools has helped to affect moral standards of our education. Besides, moral principles like punctuality, honesty, patience, hard work are thought as mere instructions. They are followed up with threats and punishment. These approaches do not make their desired impact. The teacher should teach these things through exemplary life. If he should punish the culprits, he should as well reward good acts. The use of threats and punishment carelessly by teachers moral principles has already been noted to contribute to making the actualization of the nation's expected moral values a mere dream. The Nigerian indigenous society attaches much importance to morality and their religion. For instance, the Hausas uphold that man's character is of supreme importance and according to them, it is that which 'Allah' (God) judges. Thus, the demands which Allah lays upon man are mainly ethical. The well-being of man on earth depends on his character. His place in the afterlife is determined by his creator (Allah) according to his deserts. This position is common in almost all the indigenous Nigerian cultures. Viewed in the above perspective, it is necessary to argue that Nigerian moral values are not created or invented by either the society or the individual. Such values are beyond man and to which man must conform. The conformity referred to here demands sound character.

Furthermore, the indigenous moral values are rule-oriented. Such values are contained in a set of prescribed rules of do's and don'ts (taboos). It is more of a corporate morality as against the individual one. This is why an offence against an individual member is regarded as an offence against the entire group. Such offences therefore, attract severe punishments ranging from exile, ostracism to even death.

The indigenous morality is closely tied to religion. In this regard, Mbiti¹⁴⁴ argues that Nigerian peoples accept or acknowledge God as the final Guardian of law and order and of the moral and ethical codes. An indigenous Nigerian is naturally religious. Morality in such order cannot be separated from its religious base. The indigenous Nigerian maintains a hierarchical order of morality. Here, age and status play supreme role. Age, in fact, is highly regarded and respected by every African society. It is held that "the words of the elders are words of wisdom". According to Okoh¹⁴⁵, there are four main sources of Nigerian indigenous moral values. The sources are the external sources, the ancestors, the kings/elders and the community conscience.

The first source refers to the ultimate or absolute source which has God as the main authority. The people believe that God gives and upholds moral laws and as such, is the source of all values. God according to them is too majestic to be worshipped directly. Hence, they approach Him through the minor divinities.

The ancestors are the next in hierarchy after the divinities, and are great heroes whose exemplary lives while on earth are still acknowledged as sources of moral values among the living members of their families. They are, otherwise, known as the 'living

¹⁴⁴ J. Mbiti, *African Religion and Philosophy*. (New York: Doubleday & Co. Inc. 2013) 120.

¹⁴⁵ J. D. Okoh, *Moral Education and national Morality*. (Anambra: PEAN Vol. 11, No. 2, 1991) 28.

dead' and are believed to have power to punish or reward any member of the society according to his deeds on earth. Old age is regarded highly and the sign of grey hairs is seen as blessing from God. Elders are seen as possessors of wisdom because they inherit powers and wisdom of the ancestors. The ancestors who are believed to exist in harmony with the divinities, communicate with the elders who in turn communicate with the people.

The kings/elders otherwise called the traditional leaders are the third in the hierarchy and are seen as the living embodiments of local authority. They do not only receive their blessing from 'above' but also possess the gifts and qualities to lead the people to the ideal expectations of the society. They maintain this both in principles and practice and are the authority holders of the living. The community conscience is the last source in the hierarchy of the traditional moral values. In Nigeria, as it is also observed in African indigenous societies, there is tribal sentiment. The socio-political structures of the people then made everybody within a given environment to have the sense of oneness. What happens to a member affects the other. The principle of 'do unto others what you wish them do to you' is the watchword.

Every Nigerian under the above setting grew up in this way. Such vices like stealing, killing, cheating, disobedience, dishonesty, and unfaithfulness were avoided voluntarily for the sake of their evil nature. If a member, either consciously or unconsciously, commits any evil, his or her action is condemned by his or her parents or guardians, peer groups and the entire community. Character, indeed, was the emphasis and no parent was happy to have a deviant as his or her child. In extreme cases, parents preferred to be childless rather than having children who would bring shame to them. The

principle of moral value, in the indigenous structure was well spelt out for everybody to adhere to. The parents, relations, peer groups and the entire community became the vehicle through which every new member of the society acquired the required behaviours. Although, these moral procedures were not subjected to much questioning, every member adhered to the rules. This was simply so because the elders and the leaders (the custodians of moral wisdom) were highly regarded. They were, indeed, symbols of emulation. Every growing member of the community would want to be like the wise and exemplary elders and leaders. The elders/leaders, were symbols of perfection on earth. Their exemplary life made the 'newcomers' in the community to emulate them without doubt.

The values of hardwork, sincerity, honesty, obedience, respect, charity, selflessness, patriotism, among others, were more inculcated through exemplary life and habitual practices than more prescriptions, preaching or threats. There was respect and care for the old as well as the needy, and no need for beggars because every family took care of her handicapped. Wealth was only regarded where its source was clean and clear. Good name was considered the highest honour that a man deserved. A man who became rich through some nefarious mean had no regard and his riches were not valued. There was less of money values and more of moral values. Nevertheless, one will not fail to point out the extent to which tribal sentiments went in the indigenous society. The people did not consider persons outside their tribe as equally very important, would deserve the same human treatment. For instance, killing of a tribesman, knowingly or unknowingly, was (is) a capital offence – an offence which neither the gods nor the people would take

for granted. But similarly, killing of non-tribesman attracts little or no sanctions from either the gods or the people or both.

Meanwhile, the era of absolute conformity in Nigeria has been dethroned following the urban and industrial establishments. The new structure has destroyed some of the old or indigenous structural setting of the society. To plant and reap the four basic sources of the indigenous moral values discussed earlier, may require re-organization of the socio-economic structure of the entire community. What this will mean is a march towards a Nigerian communalism, a feature which existed prior to foreign cultural intrusion. While this option remains a difficult task, the next option is to embrace the present secular structure and conscientiously plant and reap our moral values from their national base. In doing this, salient aspects of our indigenous moral values must be carefully enshrined and meticulously followed to meet up with the present demands and realities.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary

The study examines some important aspects of Nigerian education to see their bearings to moral values and how they contribute to effective realization of the expected moral values in our schools. Some of the issues discussed are a brief analysis of the extent to which Nigerian education as contained in the National policy on education would be carried out. It tried to answer the question which borders on the place of moral values in Nigeria education. In answering this very important question, it tried to examine the five cardinal objectives of Nigerian education for Nigeria society as enshrined in the National Policy on Education. These objectives were subjected to analysis, bearing in mind the expected and the realized. It however, concluded that much is still desired by all Nigerians, especially those who make policies in our education and those that execute policies at all facets and levels of the school system.

This research work established that Nigerian education like other nations aims at producing educated men and women who would take their rightful places in the country. These educated members of the society are expected to be balanced in all the domains of human development which are cognitive, affective and psychomotor. The issues of what constitutes an educated man was made central in this thesis, leading to the examination of the six laid down values which Nigeria hope to achieve through education. It then concluded that an educated man in Nigeria should be equipped in all the domains itemized earlier (cognitive, affective and psychomotor). Furthermore, the expected contents of each

of the three domains were also examined. The study also took a closer look at the various aspects of Nigerian education with a view to ascertaining the extent the system has affected the expected moral values of the country. Such aspects include the Nigerian teacher, the school system, the school curriculum, school administration and methods of teaching morality.

The Nigerian teacher was equipped with the cognitive capability, deficient in the affective and psychomotor domains. The same thing equally was observed about the curriculum of the primary, post primary and even tertiary institutions in Nigeria. This was found to be as one of the causes of moral lapses in Nigerian education. The study further maintained that the administration and management of education (schools) in the country had been politicized. It found out that those appointed to man schools, ministries and parastatals of education lacked the professional know-how. It went further to argue that some ill-equipped and understaffed schools are marked out for the children of the poor masses (lower class) in Nigeria. The highly equipped and staffed ones are affordable only by the children of the wealthy members of the society. It maintained that these are attributes of immorality in this country. Following the above observation the study concluded that, in spite of the efforts made at inculcating moral values among Nigerians, the educational system has failed to achieve its target of producing educated Nigerians who must prove excellence in the cognitive, affective and psychomotor domains. The study therefore, gave a run down on those categories of Nigerian who passed through one stage of our educational system or the other to substantiate his ground. The researcher indeed, stated that those who are even receiving the education now are reflections of the macro-society.

Our daily life experience have shown that most Nigerian youths and adults could not, for sure, state their values, some are already entangled into very wrong values. This has weakened the foundation of life in the country. The traditional methods or approach of teaching values education which is mainly unidirectional through the avenues of religious imposition, threats and corporal punishment appear obsolete due to the complex nature of the modern society.

Finally the study examined Nigerian indigenous values and observed that it was in accordance with the concept of man in the traditional society. it maintained that the sudden interruption of the indigenous values system by the western culture in particular, contributed to some extent, to the present dilemma of moral laxity in Nigeria. The study therefore called for a conscious approach to secular morality in the country to balance the current complex multi-ethnic and religious waves in the Nigerian society.

7.2 Conclusion

Moral development is believed to be the most important aspect of human development and it is an indispensable tool for national development because only when individuals are morally sound they could maintain and become conscious of their rights and that of other members of the society. Thus, the better way to make Nigerian citizens develop into sound and effective citizens, teaching moral education in Nigerian schools has to be redefined and or reviewed so as to fashion out more suitable approach to teaching moral education coupled with equal distribution of basic amenities of life between rural and urban areas and address the issues of dualistic nature of Nigerian schools system. On the basis of this exploration of the mismatch between the Nigeria`s

educational philosophy and the Nigerian educational practice, there is need for a certain reformation and for adjustment on the Nigerian school's curriculum, school system and the Nigerian educational practice entirely. First and foremost, for Nigeria to realize its philosophy of developing individuals into a sound and effective citizens, the problems of morality among Nigerians should be rationally and critically looked into. This could be by way of specification i.e to identify and adopt a suitable and encompassing approach to teaching moral education in Nigerian schools, an approach that could cater for all the multi-religious, multi-cultural, multi-ethnic and multi-lingual diversities of Nigeria. This is for the fact that the currently used religious approach has failed without making the desired impact in addressing the issue of immorality among Nigerians.

When the nation adopt an approach that suites all the Nigerian diversities and the teachers become conversant with it, the teaching of moral education in Nigerian schools will surely witness a boost and provide in Nigerians a sense of belonging .Rationality and consciousness that are indispensable instrument for making individual sound and increase effectiveness in all their affairs.

On the issue of integrating individuals into the community, individual is by nature an integral part of the whole society but some elements have to be present in both individual and the society before the process of that integration is completed such elements in individuals include morality and for Nigeria to realize its philosophy of integrating individuals into the community, it has to rethink about the issue of teaching moral education in Nigerian schools.

In addressing the issue of provision of equal access to educational opportunity, the effort is been sabotaged by the challenges of dualistic nature of Nigeria's educational

system in which public schools are been outsmarted by private schools and significant portion of Nigerian population are dancing to the tune of this challenge where they regard private schools and recommends their certificates more than that of public schools. In this regard, Nigeria educational system should endeavor to harmonize and reconcile the wider disparity in terms of the provision of quality equipments and teachers between private and public schools in addition to proper management and administration.

The Nigerian government should in the same vein make concerted effort to provide basic infrastructure and other social amenities at a balanced rate between rural and urban areas which in turn makes life easier and comfortable living to equalize the distribution of quality teachers and equipment between rural and urban schools.

Education is the lifewire of any society, irrespective of people, time and place. It functions as the vision and eye of a given society. The policy, process and content of education which is the standard of education in any country marks the degree of development there. The failure by any nation to plan and carry out a purposeful, well – balanced education system will make her continue to depend on the vision and dictates of foreign powers. Such a country, in essence, has lost her autonomy and greatness. Education in any form ought to be balanced. A balanced education produces balanced citizens. Such citizens qualify to be called and addressed as educated people. This a balanced education is reflected in the provision for the cognitive, psychomotor and affective developments of the people. Unfortunately, education in Nigeria gives premium to cognitive development causing the other two domains to suffer. The truth is that the brain without the heart cannot function well. Moral values which fall under the affective domain of child development, is the heart or soul of any education anywhere in the world.

Education and moral values cannot be treated in isolation. Any education that fails to conscientiously inculcate the required moral values among its products is not worth its salt. After all education implies worthwhileness. The worthwhile in any society should include moral values. The degree of goodness or badness may vary from society to society but every society knows that it is good to do good and avoid bad whether relative or absolute.

The nation's educational policy, process and content ought to be drawn from her philosophy. Such philosophy must be the people's worldview as they perceive and conceive it. A nation's philosophy is drawn by her philosopher kings, the wise and very knowledgeable members of the society. A nation that is in search of a national philosophy or whose philosophy has no foundation cannot produce a sustainable philosophy of education. And no educational policy, process and content anywhere in the globe can survive without a genuine national philosophy. For instance, the American are where they are today (scientifically, and technologically) because they built on John Dewey's philosophy of pragmatism. This philosophy which I may otherwise call the philosophy of hardwork or practical philosophy is indigenous in America. Regrettably, the present Nigerian society seems to be faced with the problem of a philosophy. What passes today in the country is the philosophy of all weatherism. If it is well with Britain, we rush to embrace their philosophy. If France is doing well, we then try to borrow their own idea. Then if it is well with China, we also go and try our luck. Today, it is America and so we want their philosophy. There is nothing wrong with a nation borrowing another's philosophy, where it could be well adopted and applied. Unfortunately, each time we borrow ideas from these great nations, we do not understand or apply such principles very

well, so as to adapt them to our own foundations, the truth then is that we often build on either wrong foundations or build without foundations. The result then is a collapse of a beautiful but hollow structures.

For the fact that Nigeria as a nation lacks the necessary philosophy, it will be very difficult to build a stable nation. This is why the National Policy on Education¹⁴⁶, though a beautiful document, has not achieved its desired targets in many respects. There cannot be a nation's education without a nation. Nigeria ought to have a philosophical base before she maps out the national objectives and then the aims of such nations education.

It is, however, difficult to believe that the National Policy on Education¹⁴⁷, in Nigeria is built on the philosophy of pragmatism which informs the American philosophy and her education. Yet we seem to express that our system of the 6 – 3 – 3 – 4 and the current 9 – 3 – 4 is American – oriented. Philosophy of pragmatism is a practical philosophy, but are Nigerians practically oriented today? Nigeria is neither strongly pragmatist nor existentialist and so is hollow philosophically.

The 6 – 3 – 3 – 4 and the subsequent 9 – 3 – 4 system of education, which is, in principle, operational in Nigeria today, would have changed the cause of the country for better if it was formulated and adapted into the indigenous structure. Nigeria indigenous culture, which was abandoned, has a well – defined philosophy similar to the American philosophy of pragmatism. But the present day Nigeria is neither at ease with the past nor the present. A clear case of this fact is the issue of the moral values. In the indigenous

¹⁴⁶ National Policy on Education

¹⁴⁷ National Policy on Education

culture of Nigeria, for instance, moral values had a philosophical foundation. The society then had a focus, and a philosophical base. The base was practically oriented. Hence, her education and other aspects of life were directed towards that. Morality was taught and measured by practical excellence. Education was practical. Everything was aimed at producing self – reliant, self – disciplined, integrated and dedicated members of the society.

Today in Nigerian schools or society, moral values are interpreted to mean different things, depending on who is involved. The reason is that there is no single fully developed philosophical base for general assessment. Positions or connections as well as other circumstances now form the basis of what is right or wrong, good or bad, and so on. This does not in any way mean that Nigerian education has no provision for the nations' moral values. But that it has not been pushed with its desired sincerity and so lacks strong foundations. Nigerian education has failed to a great extent, in achieving its target of high moral standards in the country, in these circumstances, the nation is sick for the soul of any nation is her moral strength. This is why every section of this country is equally affected. It will be difficult for the country to grow and develop without a high moral growth. Which must also be based on a sound national philosophy. Nigerian society cannot continue to sit and watch herself phasing out in this way. Our philosophy and education should be drawn and followed practically to pursue the genuine desires of the country. Nigerian education in particular should be made to have a balanced posture. All necessary assistance should be given to all levels of our education system by all the persons, agents, organizations and institutions to improve on it, and enhance the much expected moral values.

7.3 Summary of findings

The thesis examined some important aspects of Nigerian education to see how they contribute to effective realization of the expected moral values in our schools. The summary of findings relate to the already set out research questions some of the issues discussed are:

- i) Nigerian teacher
- ii) Nigerian school
- iii) The school curriculum
- iv) Methods of teaching morality in schools

It pointed out that the performance of teachers as the image makers of education is below expectation. Some of the teachers who should have taught moral principles both in words and action now partake in the vices. The thesis pointed out some of the reasons for the low performance of teachers are lack of professional autonomy and incentive, among others.

On the issue of Nigerian school, the thesis expressed shock at the near decayed nature of institutions of learning today. It regretted that rather than moulding or building characters, most of them practice vices. The research identified the discriminatory tendencies of the government in the establishment, equipping, staffing and funding of schools as a high mark of immorality. It further blamed part of the problems on lack of boarding facilities in schools, which keeps most pupils/students unchecked before and after school hours. Other issues pointed out here as constituting moral problems in schools include admission irregularities, mass promotion, improper implementation of 9-

3-4 system of education, politicization of schools and lack of proper use of punishments and rewards in schools.

On school curriculum and method of teaching morality, the researcher argued that our school curriculum is not balanced. It is academic bias, noting that cognitive development devoid of moral complement is about to fail. It went further to state that moral values in Nigerian context should be taught separately from religion since Nigeria is a secular state, and examined the that and other subjective methods of teaching, common in our schools which also make little impact in creating the rightful moral climate.

On Nigerian society, the researcher stated that money and wealth is given more value in Nigeria than morality, and such shift in value has equally affected the school which is the micro society in the macro-system. In this case, both students and teachers want to follow their counterparts outside the school environment to pursue the money value. This, to a great extent, affects the level of inculcating moral values among students.

On parental factor, the researcher argued that most parents are no longer concerned with the moral training of their children, as they give more time to their business than they do to the moral training of their children. The absence of this home training also affects, to greater extent, the moral achievements of the school.

7.4 Recommendations

There is little or no doubt that our country, today, is immensely endowed with sufficient human and material resources which are required for the overall development of her entire citizenry. The reality of life, which, unfortunately, we have not seriously embraced, is that true and meaningful development of any society must, of necessity, begin with the all-round development of the citizens. In fact, there can hardly be any

realistic and meaningful development of any society when her members are intellectually, morally, spiritually, socially and physically deficient. It is the integrated development of citizen in the society that informs the policy, process and content of any nation's education.

The word 'education', is however, reserved for the development of human beings (not plants or animals) in the cognitive, affective and psychomotor domains. There is the general agreement that education involves a desirable change in human behavior through the process of learning. This then means that a person who still exhibits undesirable behaviors from the point of view of the accepted societal norms cannot be accepted as being educated in the real sense of the word, even though the individual has passed through the four walls of an educational institution. Sound moral character is the indubitable criterion of not only good life, but also the veritable fountain head of other veritable human values. Unfortunately, the current Nigerian public morality is in a state of crisis. The need for a purposeful ethical regeneration of the nation is widely, deeply and urgently felt. In the light of these serious national predicaments, it is beyond questions that our educators must have an urgent role to play by both precept and example. The Nigerian educators should expand the horizon of their responsibilities to cater for not only the academic growth of our people, but also the moral aspects. In the past, some concerted efforts were made by both our educators and the educational planners to make Nigerian education more committed to the nation's moral values, but these efforts were paralyzed by stronger forces in the country. Based on the findings of the study, the following options are made; as the way forward:

1. Multi Directional Approach to Teaching of Moral Values in Schools and Colleges

Nigeria has a very interesting value system which both the previous and present systems of education aimed at inculcating into the minds of Nigerian citizens right from the traditional system of education, Islamic system of education and the modern system of education. All the subsequent systems of education we had in Nigeria are the by-product of our traditional and indigenous system of education. In traditional education, morality is based on the traditional norms and traditions aimed at making individual citizen respectable to the traditional authorities and a strict adhere to the traditional system of values.

The curriculum of Traditional education are more of providing communal socialization, employment and economic self-reliance and some other activities regarded as special occupation. Teachers under this system involve parents, members of both nuclear and extended families and apprentices trainers and virtually all members of the community.

In Islamic system of education, morality is the watch-word but based on the dictates of Islamic laws. In Northern Nigeria most especially, individual is trained to keep on good and refrain from evil all of what Islam permits and forbids. The curriculum of Islamic system of education reflects the three categories or levels of Islamic education. These levels are equated with the modern primary, post-primary and tertiary levels. At primary level, which is considered as basic, a child learn by imitation, gestures, pronunciation, learn how to walk e.t.c and the first teacher of such learning period is the mother, family members and the rest of the community members.

In Islamic education system, all knowledge, skills and behaviours to be acquired are centered on the teachings of Islam as a religion as contained in the holy Qur'an and prophetic traditions. Moral values are taught to every individual by Qur'anic Mallams and by all Muslims as they are all ordained to help to the acts of obedience and refuse to help in the act of disobedience. Islam enjoins all Muslims to be kind, generous, brother keeper, selflessness, honest, just and all other form of moral behaviours that keeps the Muslim community functional and peaceful. Therefore, the content of curriculum in Islamic system of education is simply derived from the Qur'an and Hadiths, (the dos and don'ts of Islamic Sharia). Thus, the approach used in teaching moral education in Islamic system of education is simply religious which still reflects in the current system of Nigerian Education 'religious approach'.

The present system of Nigerian Education is a bye product of the previous systems of education. In this system, religious approach to moral education is adapted as reflected in the subjects of Islamic religious knowledge and Christian religious Knowledge in the Nigerian School curriculum. This religious approach has failed without any impact in converting the immoral practices among Nigerian students due to so many challenges, shortcomings and misconceptions ingrained in 'religious approach'. This approach has failed the evidence of which failure is seen in rampant assassination and kidnapping of innocent individuals, looting of public treasury, betrayal of public trust, injustice and other forms of such vices.

With this on ground, Nigeria needs a suitable approach, all encompassing with wide applicability to all the multi religious, Multi ethnic, Multi cultural and Multi lingual nature of Nigerian Society to alternate the unidirectional approach currently in use.

Nigeria should look for an approach to teaching moral education that will cater for the multi religious, multi-cultural and multi ethnic nature of Nigerian society.

Multi religious nature of Nigerian society is obviously traced in the number of religions professed by Nigerian citizens. Apart from the two prominent religions i.e. Islam and Christianity some Nigerians profess the religion of Nature. Multiple ethnic groups we have in Nigeria also constitute major constraints to the success of religious approach with diverse cultures and traditions. Therefore, in order that teaching moral education in Nigerian schools be successful and effective to curve the menace of immorality among Nigerian students, multidimensional approach should be adopted to replace the unidirectional approach currently in use. This is for the fact that, a number of approaches which include Secular approach, Values clarification approach and Cognitive development approach, other than the religious approach, are incorporated in the newly proposed multi dimensional approach.

2. Curriculum of Study

Moral values or moral education should be treated as independent subject. It should be made a core subject at all level of our education. Special teachers with the desired and approved aptitude and ability are trained to teach and evaluate students on this area. Such teachers should be adequately remunerated. Necessary facilities and conducive environment should be provided for them. The curriculum contents should be drawn from biographies of men and women who had lived exemplary lives within and outside Nigeria. Moral lessons should also be drawn from other subjects taught in the class as well as other practical examples within and outside the class. Truth, honesty, hard work, dedication,

patriotism, love, kindness, unity, patience, obedience, justice, fair play, forgiveness, courage, equity, faith, and other virtues should form topics in the curriculum of study.

3. Re-formulation of a National Philosophy

A practically-oriented national philosophy should be formulated in Nigeria. The philosophy should be very clear and direct to the needs and aspirations of the country. Such philosophy should be based on the indigenous worldview of Nigerians. What is presently seen as Nigerian philosophy lacks the necessary backgrounds. This makes it difficult for the nation to move forward due to conflicting ideas. This is partly the basis for our moral problems today.

4. The RE-examination of the 9-3-4 System of Education

Some back aspects of the 9-3-4 system of education especially the one that encourage the development of the three domains of an individual and those of continuous assessment should be upheld and jealously implemented. Necessary human material and financial resources should be made adequately available for its success.

Nevertheless, some other aspects, which encourage mass admission and mass promotion, among students of our primary and secondary education should be stopped. Admission procedure should be both in written and verbal forms. The school heads should be guided by law so that no student, who left his or her school on disciplinary measure or otherwise, should be admitted in another school.

The minimum teacher qualification in Nigeria should be NCE (Primary Education) for primary schools, NCE (Secondary) for JSS classes and B.Ed, B.A. (Education), B.Sc.

(Education), B.A. or B.Sc or its equivalent with PGD (Education) for senior secondary classes. Master's Degree in Education or in any fields in addition to a basic teaching qualification at any level not less than Teacher's Grade Two Certificate for our tertiary institutions.

These categories of teachers should be registered and allowed to teach. Others who are already in the system that do not belong, but are found to be very much interested in the field should be placed as probational teachers and sent for a compulsory professional training by the government. Their status as teachers will be confirmed on successful completion of their studies.

REFERENCES

- Achebe, C. *The Trouble with Nigeria*. Enugu, fourth dimension publishing 1983.
- Adewole, A. *Values in Nigeria Education*. Nigerian Journal of Educational Philosophy NJEP. Vol. II No. 2: Onitsha 1992
- Agrawal, M. M. *Moral and Values of Human Life*. (Ibadan: W. Girardet Press, 2014) 242.
- Akinpelu, J.A. *An introduction to philosophy of Education*. London, Macmillan press 1981.
- Amaele, S. *The principles and practice of Christianity in Nigeria*. Port Harcourt, Nsodema Ent. Ltd. 1981.
- Anderson, J. *Education and enquiry*. Oxford, Black well publishers 1990
- Aniagwu, K.A. "Indiscipline in Nigeria: A moral definition, Nigerian Journal of Educational Philosophy NJEP, Vol. II, No 1: Port Harcourt 1990.
- Anichebe, T.N. "An Examination of the National Policy on Education: principles and practice", Port Harcourt Nsodema Ent. Ltd. 2003.
- Asrawal, M.M. *Morals and values of human life*. Ibadan, W. Girardet press: 2014
- Ayer, A.J. *Language, Truth and Logic* penguin. 1971.
- Bagudo, A.A. *Philosophical Foundation of Education* Jos: Saniez Books publishers, 2006.
- Bodunrin, P.O. *Philosophy in Africa: Trends and perspectives*. Ibadan, Girendent press: Yemetu 2014
- Burubacher, J.S. *Modern philosophies of Education*. New York, Mc Graw Hill Inc: 1962
- Buhari, M inauguration speech broadcast, FRCN: Abuja 2015
- Dewey, J. *Democracy and Education*. New York, Macmillan 1916
- Dewey, J. *Democracy and Education*. New York, Macmillan 1968
- Durkheim, E. *Sociological perspectives*. London, the Macmillan press Ltd. 1969
- Ehman, J.F. *Philosophy of Education*. Ugheli: Eddy-Joe Publishers, 1993.
- Fafunwa, A.B. *"History of Education in Nigeria"*. Ibadan, NPC Educational Publishers, Nigeria. 1874.
- Fafunwa, B.A. *History of Education in Nigeria*. London, George Allen and Unwin 1974

- Federal Government of Nigeria. National Policy on Education, Nigeria Education Research and Development Council NERDC 2014.
- Federal Republic of Nigeria, National Policy on Education, Lagos NERDC.
- Frankena, W. The Concept of Morality. London, Allen and Unwin 2008.
- Frankena, W. The Concept of Morality. London, Allen and Unwin 2004.
- Furrley, O.W. A history of Education in east Africa. New York, NOK publishers 2014
- Gustafson, J.M. Education for moral responsibility. Harvard, University press 2002.
- Hare, R.M. the language of morals. London O.U.C., 1964
- Ibaba, S.I. "Education and National Integration in Nigeria" Journal of Research in National Development Vol. VII No 2 December 2009/ www.google.com retrieved on 19th Oct. 2015.
- Idowu, E. B. African Traditional Religion. Lagos SMC Press, 2010.
- Idowu, E.B. African Religion and philosophy. New York, Doubleday and co, inc: 2013
- Ifemeje, C.C. Evolution of Nigeria Education. Benin city, Ethiope pub. Cooperation: 2014
- Jeffrey, M.V.C. Religion and morality. London, Education press: 2000
- Kohlberg, L. The moral development and the new social studies, Scott foresman co: Glenview 1963
- Kosemani, J.M. Existentialism and Education. Nigerian Journal of Education Philosophy NJEP Vol. 11, No. 1: Onitsha 1990
- Kosemani, J.M. Extentialism and Education. Port Harcourt, Nsodema Ent Ltd: 2007.
- Mangal, S.K. Advance Educational Psychology, New Delhi, Rajkamal Electric Press, 2009
- Mango, H. U. *"Moral and Values Education for Nigeria's Development"* Nigerian Journal of Philosophy of Education, NJEP Vol. III, 2010.
- Mbetti, J. African religion and philosophy. New York, Doubleday and co. inc: 2013
- Mill J.S. Utilitarianism, on liberty and considerations on representative government, edited by N.B. Action. London: J.M. Dent and Sosn ltd, 1972
- Moore, G.E. Principle ethics. London CU: 1962, p. 6
- Nduka, A. O. Western Education and the Nigeria Cultural Background. (Ibadan: OUP 2010) 6.

- Niblett, W.R. Moral Education in a changing society. London, feber and feber Ltd: 2012
- Nwagwu, N.A. UPE: issues, prospects and problems. Benin city, Ethiope pub cooperation: 2008.
- Nzerem, W.R. Some problems in moral Education. London, Faber and Faber Ltd.: 2013
- O'Connor, J.D. A critical history of western philosophy. New York, free press: 1964
- Ocitti, J.P. African indigenous Education. Uganda, East African literature bureau: 2010
- OIadele, J.O. *"Fundamentals of Educational Psychology"* Lagos, Johns-lad Publishers, 2004, pl!4lbaba, S. I. *"Education and National Integration in Nigeria"* Journal of Research in National Development, Vol. VII, No. 2, December, 2009/www.google.com. Retrieved on 19th Oct. 2015.
- Okafor, F.C. Philosophy of Education and the third world perspectives, Brunswick pub. Co: USA 2014
- Okeke, G.C. Philosophy of Education: concepts analysis and applications. Owerri, Totan pub. Ltd: 2010.
- Okeke, G.C. Philosophy of Education: concepts, analysis and applications. Total pub. Ltd: Owerri 2014.
- Okoh, J.D. Moral Education and national morality, Nigerian Journal of Education Philosophy (NJEP) Nigeria Vol. 11, No. 2: Anambra 1991
- Omoregbe, J. Ethics: A systematic and historic study. Ikeja-Lagos, Joja Educational research pub. Ltd: 1993
- Omoregbe, J. Knowing philosophy. Ikeja-Lagos, Joja Educational research pub. Ltd: 1990
- Oroka, O. "Discipline: an Educational Concept Delta: Journal of Educational Development Vol. II 2004.
- Ottaway, A.K.C. Education and society. London, Routledge and kegan Paul: 2003.
- Peters, R.S. Ethics and Education. London, George Allen and Unwin pub. Ltd: 1966
- Peters, R.S. Philosophical analysis and Education. London, Routledge and Kegan: 1972
- Peters, R.S. Reason and habit. London, Faber and Faber ltd: 1963.
- Piaget, J. The judgment of the child. London, Routledges Kegan Paul: 1948.
- Salawu, A.A. *"Issues and Challenges in Education a Nigerian Perspective"*, Paper presented at Matriculation ceremony of B. Ed. Students In Shehu Shagari College of Education, Sokoto, (2006).

- Schoolfield, H. The philosophy of Education: An introduction. London, George Allen and Unwin: 2013.
- Sheriff, H. National integration and other . Lahore, George Allen publishers: 2002
- Tsoho, I. U. *"Examination of multi-dimensional approach to teaching moral education in Nigerian Schools"* Unpublished M.Ed. Dissertation, Department of Educational Foundation, UDU, Sokoto, Nigeria, 2015.
- Ubanga, G.A. Foundation of Education. Lagos, Stercing Press 2011.
- Uchendu, P.K. Perspectives in Nigerian Education. Enugu, fourth dimension pub. Co. Ltd. 2013
- Wilson, J. Education and changing West Africa culture. New York, Bureau of R. publications: 2012
- Wokocha, M. Education for Effective Citizenship Port-Harcourt: Usodema Ent. Ltd, 1990.
- Wood, R.A. An introduction to the philosophy of Education. London, Methuen and Co. Ltd: 2014
- Woodhouse H.R. an introduction to the philosophy of education. London: Methuen & Co. Ltd 1973.
- Wrinski, S. Ethics in Nigerian Culture. Ibadan: Hennemann Education Books, 1982.